

THE
Gerald of Progress

A WEEKLY JOURNAL

DEVOTED TO THE PHILOSOPHY AND TEACHINGS OF SPIRITUALISM.

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

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One Penny.

The Platform:

SPIRITUALISM AND ITS OPPONENTS:

A LECTURE delivered by Mr T. GAYLARD, at the Oddfellow's Hall, Devonport, on Wednesday Evening, July 28th, 1880.

Before attempting to deal with the subject named, I wish to say I by no means admit that there is anything new in the belief, that mankind live after the death of the body; all the sacred writings of the Ancients teem with it—Buddha, Zoroaster, Confucius, our Scriptures, and Mohammed, all teach the immortality of the soul. The same is also found running through Jewish, Greek, and Roman history, on to the early Christian fathers, and from them down to the present time. In short, all nations, from those in the highest states of civilization, down to semi-barbarous tribes, Zulus, Ashantees, American Indians, and Esquimaux have through all ages held to the principle, that the spirit in some form or other survives the dissolution of the body.

That being universally recognised by the bulk of mankind, I shall say no more about it, but confine my remarks to what is so often jeered at, and is known by the name of modern Spiritualism.

And now let me say—in the year 1848, a man named Fox went to reside in a small house near the town of Newark in the State of New York. His family consisted of himself, wife, and some children, two of whom Margaret and Kate were then aged, one about nine, the other eleven years. Mr. Fox was known among his neighbours as a very respectable working man, or small farmer. He had lived but a short time in this house, when the whole family were surprised by frequently hearing knocking sounds in various parts of the building, such as the floor, ceiling, and so on. It was also found that these sounds followed the girls about, until they became so familiar with this unseen something as to set up a sort of telegraphy with it, and hold a vague kind of conversation, by a certain number of raps being given in answer to questions, and in this way commenced the communications we now hear so much of. The news of these wonders spreading rapidly, Mr. Fox soon found his home besieged by such a vast number, of eager inquirers that he was quickly driven from his dwelling, and with his family suffered great persecution. By this time statements were made that similar phenomena had been witnessed by many, when neither of the Misses Fox were present. It was also said, if persons of opposite sexes, from four to eight in number would meet regular and sit quietly round a table, with hands placed lightly on its surface, the same things might be seen and heard, as the table would tilt and twirl. Being anxious to test the truth of this, I one day with my wife and children assembled round a table, when waiting about half-an-hour, round it went, to the joy of the youngsters and wonder of myself. For

many weeks this was repeated by my children only, I having lost all interest in it, until one bright day they, with some playmates were laughing round the table, when I was surprised to see it spin rapidly from their hands, and hobble out at the doorway. This scene completely bewildered me, and set me eagerly seeking a solution of the mystery in the works of scientific men who had undertaken to explain it; but as all these contradicted each other, their learned nonsense soon drove me to the conclusion, that physical scientists knew nothing of the force, the effects of which I had seen in my own home. But in the year 1851 a committee was formed in America under the guidance of the late Judge Edmonds who was then Chief Justice of the Supreme Court, New York. This gentleman and many others of high social standing thought it their duty to examine the subject, with a view to expose what they believed to be a gigantic fraud, and thus sweep away the tricking mediums and also benefit the public. That being their determination they held meetings once or twice a week for about two years, and published a large volume giving a full report of their investigation; with a statement, that they had proved the truth of Spiritualism beyond the possibility of a doubt. A perusal of that report in 1854 explaining as it did, what I had seen and much more, led me to regard the spiritual theory, as the one which met the whole case. This, Mr Chairman, is a brief account of the source whence Spiritualism came and of the first organized investigation concerning it. I shall now leave America, and get nearer home, but must pass over many years during which I could not speak to any one on the subject, without being laughed at. But in the year 1869 the Dialectical Society, London, formed a committee for a strict examination of the matter, among them were Physicians, Lawyers, Clergymen, Naturalists, &c., &c., you can now judge, as to their qualifications for such a work. An invitation was given through the Newspapers to all who choose to give evidence about Spiritualism, either for or against it. In answer to this invitation a large number came forward and testified to wonderful things witnessed by themselves in various parts of the country. This committee met in sections for about two years and in 1873 a book of four-hundred pages, gave an account of their proceedings, and on page forty-six they say,—“In concluding our report we desire to express our unanimous conviction that the phenomena we have witnessed in the course of these investigations, do raise some most important questions in science and philosophy, and deserve the fullest examination by capable and independent thinkers.” The issue of this report called forth a large amount of criticism, most of it being bitterly hostile yet in spite of all opposition Spiritualism has steadily advanced, and now has its weekly, monthly, and quarterly publications, in many parts of the globe. Let me now glance at the sort of opponents I have constantly met with during the last twenty-five years. They can easily be set off into three divisions.

First come the Bouncers, those who would have you suppose they know everything and a great deal more! These eagerly enter into discussion on any subject, no matter how profound, in order that listeners may get an idea, of their exalted wisdom; but if Spiritualism be named they give a haughty toss of the head, and say—Humbug! Trash! and if reminded that many eminent scientists have investigated the matter and pronounced it true, there only comes another shake of the head and a repetition of the same two words, frequently adding—"I have never taken the trouble to examine the matter, nor do I ever intend." Now I cannot help thinking that all who talk in that style only reduce themselves to the level of mocking birds, for magpies and jackdaws can be taught to say Humbug, and Trash, while they strut about and show their glossy plumage. But these innocent birds can give no reason why they utter the sounds, neither can the other poor rooks—they can only display fine feathers and prate. I have no wish to use harsh terms, but I will say, all who pronounce judgment on subjects they know nothing of, without making inquiry, only exhibit their own impotence and stupidity.

The next class often met with are the *extra* careful doubters, who say, "Well, I think there must be something in it, as so many clever men after years of scrutiny have declared it to be a fact, yet, Spiritualism is so very important, that I will not believe it unless I see it with my own eyes." This can only mean that on important subjects, written or verbal testimony should not be regarded as conclusive. But this argument amounts to nothing, for some of the most momentous questions are settled on hearsay evidence alone. When a jury sits to decide on a murder case, a verdict of guilty sends Mr. Marwood to choke somebody, surely this is a matter of some importance—at least to the one who has to be choked with the rope; but do the jury with their own eyes see any crime committed? No! they accept the evidence of trustworthy witnesses, and decide accordingly, and this, I take to be the proper course which should be acted on in all our relations of life. I grant there may be cases, when an appeal to the senses may fix a truth in the mind quicker than by other means—say, the witnessing an eclipse—and in such a case as that, some might watch the shadow with great interest, others perhaps *would not* turn their eyes towards it, but the latter could have no right to say that they would not believe that any eclipse had occurred, because they had not seen it with their own eyes; yet this is what numbers are constantly doing in regard to Spiritualism.

The third class are generally very talkative and equally persistent in their opposition, and often bestow pity on poor *deluded* Spiritualists, forgetting that themselves are half-and-half, for as they mostly claim to be Christians, they admit without question, that a spirit hand and writing was seen at the feast of Belshazzar; and they also say they believe all the miracles recorded in the Bible, yet, when the facts of to-day are named, they declare it all comes from the Devil; and then go on to say how very active that *gentleman* is in spreading materialistic atheism; avowing and lamenting, while the whites of their eyes are turned up, that Christianity has lost its hold on the masses as taught from the pulpit, and usually close their solemn orations by asking in a scornful manner, "If Spiritualism is true, just tell me what will be the use of it?" This question being intended as a sort of knock-down blow, requires a little examination as to its full import. First: Do our Christian opponents mean to ask—how much per cent. is Spiritualism likely to pay? Or, do they ask if it will be of use in spreading Christianity, and thus benefit the masses; if that be the true meaning of the question, then I wish to know what kind of Christianity they refer to? Is it that which is now put forward by a large section of the Established Church—gorgeous ritual, showy vestments, burning incense, and the beasty confessional? Or is that which from an excited few, flows to the many, until it is called by some a religious revival? Something of this kind was in our midst a short time ago, and might have been named Moody and Sankeyism, when nearly a half a million of money was raised in our large towns, buildings were erected or hired in which vast numbers congregated, whereby a kind of high-pressure grace was said to be pumped into them, until crowds retired day after day, singing, "Glory Hallelujah!" If this was Christianity, where are its good effects to be seen now? The churches are again empty—all the money went *somewhere*;—and the supposed converts can be found in their old haunts, smothered up in fumes of beer and tobacco. These

movements and their results, seem pretty much like midnight thunder storms; first, comes a bright flash and loud bellowings, next comes cold water and darkness just as dense as it was before the flash came. Need I ask if that can be Christianity shown in our streets by the Salvation Army. I would not refer to them, but as our half-and-half opponents seek to ridicule Spiritualists, it might be well if they gave a little attention to this army whose vagaries and ribaldry make one blush to think that the term "religion" should be used in connection with such as this, copied from their hymn book:—

The devil and me we can't agree,
I hate him and he hates me,
He had me once but he let me go
Now he wants me again but I don't mean to go.

I shall say no more about these people. But here we have a pretty wide range from high church ritualism, to low army vulgarity; add to this the wretched bickerings found among the numerous sects, and I think it will be seen that the influences flowing from such sources cannot benefit the masses, or lead them to pure and holy aspirations. My own fears are that it is having the opposite effect; for it is well known there are millions of well meaning citizens, who judging religion by what they see around them, without carefully searching beneath the surface; ruthlessly kick the whole aside, and assert that the so-called religious life is only a sham and immortality a lie, then screwing themselves up into themselves live only for themselves, regarding this life as all in all and the future a blank.

Now, I am firmly of opinion that there are thousands of such sceptics, rich and poor whose freedom of thought takes them beyond the boundaries of parsondom, who would be more impressed with the certainty of a life after death by hearing only one sound of a spirit voice in their own homes, than they would be by listening to a hundred sermons. Cases of this kind have come under my own notice, and when it becomes generally known that spiritual life can be clearly demonstrated then down tumbles at once, all the fine spun theories of materialists whether set forth in the refined volumes of Tyndall, or the coarse pages of the *National Reformer*. Having now tried to clear away the fog usually surrounding the question, "What is the use of Spiritualism?" my answer is this, I believe it will crush materialism and thus be of great use to sceptics by proving to them that they must live for ever, whether they wish to live or not. And I also believe it will purge the churches, by tearing away much of the Dogmatism and creedal rubbish, which has well-nigh buried up and kept from view the golden spirit-link which binds man to his Creator.

In what I have said, my aim has been to show, that Modern Spiritualism is a truth, and the chatter used against it futile.

And now as I am an old towns-man you may perhaps wish to hear what I know personally, concerning it. I have already told you that about thirty years ago, a table ran around my room in day-light without human hands near it, but within the last six years I have been present when inanimate bodies have whirled in all directions over the heads of sitters without human agency; and so I can believe that a stone was rolled away from a sepulchre, by spirit power; I have felt a spirit hand tapping my face, as plainly as I feel my own now. —I have heard working men of this town many times, talking in foreign languages when under this mysterious influence. Therefore I can understand how the uneducated apostles spoke with other tongues on the Day of Pentecost, as the Spirit gave them utterance. I have also heard spirit voices loud and strong, greeting a company with a hearty "God bless you," and a cheerful "good night." Therefore I fully believe that shepherds watching their flocks on the plains of Bethlehem eighteen hundred years ago, heard a multitude of spiritual beings singing praises and saying "Glory to God in the highest."

Much more might be said on this wonderful subject regarding spirit forms now so often seen. They come looking much the same as when in earth life; exchanging words and nods of recognition, frequently staying a half-hour or more, and then dissolve before the eyes of the observers. Phenomena of this kind are affirmed by Mr. Crookes, F.R.S., Editor of the *Quarterly Journal of Science*, who, in a well written book, challenges the whole scientific world to disprove his statements. The venerable S. C. Hall, F.S.A., also, in a book which I have,

gives a very interesting account of an interview with his sister in his own drawing-room, two years after she had passed away. He says she remained long enough to have been photographed, and if a portrait had been taken he feels certain her friends would have recognised her by it. This occurred in 1869, in the presence of Lord Lindsay and others. I should like to say more on this subject, but having been for many years an invalid, confined to my home, I have not witnessed such marvellous manifestations, though the like has been seen in this town. How beautifully these facts confirm the records of the Bible, where we are told of angels visiting the earth in olden time, and are there invariably called *men*. Abraham said, "He looked, and lo, three *men* stood by him." The woman who went to the sepulchre of Jesus saw, "A *young man*." Moses and Elias were recognised by Peter and others, and in the last chapter of the *GRAND OLD BOOK* we are told, when John was about to worship his Heavenly teacher, he at once said, "See thou do it not for I am thy fellow servant." Most Christians point to the miracles of Scripture as the basis of their faith; and deny the possibility of any such occurring now, but I think these objectors to Spiritualism, must be driven to confess that the angels spoken of were once men like ourselves.

It is of no use to tell us the age of miracles is past, for there is not a single line to prove such an assertion; and as the government of the Supreme is the same yesterday, to-day, and for ever, it follows, that as spirits appeared among mankind in olden time, they can do so now; and I make bold to say there are thousands of people who know the truth of this matter, in their homes now holding communication in various ways, with numbers who have passed beyond what is called death, not gone off like a puff of steam, but are still real men and women existing in spiritual bodies which time cannot destroy.

I have held converse in this Hall with one who replying to questions said, "I am an Egyptian—I passed away in Palestine and measuring time by the earth's revolutions, I have been in spirit life about three thousand years."

Doubtless much has been said this evening which many will think hard to believe, but you must all know I can have no object in telling what is untrue, and if any feel sufficient interest to test the truth of this matter, you can do it in this way. Select a few well tried friends of both sexes, six or eight in numbers. Meet at regular intervals in your own homes, tolerate no frivolity, but be sober, earnest, truth-seekers. Do this and the facts of Spiritualism will become as evident to the senses of you and your friends as they often are to me and mine. But let me say, if you attempt to investigate, do so in the way suggested, and not with a view to get some fun. There is a saying—"Where the carcass is, there the vultures will assemble," and if in this case you are actuated by no higher motives than the gratification of idle curiosity, or love of sport, your own surroundings may perhaps draw near you a class of beings whose acquaintance it might not be desirable to cultivate, but whose sayings, doings, and influences it would be best to avoid. I have met with such cases, therefore I say again if you enter on an examination of the subject let it be in a manly serious mood or not at all.

If by the loan of a book, or a little friendly chat I could assist a straightforward honest inquirer, it would give me great pleasure to do so.

General News.

CHORPINGTON.—In connection with the Excelsior Society of this place, which is making satisfactory progress, Mr. Lambelle delivered an address in the Unitarian Chapel on Saturday evening last. The subject of address being "The life and Teachings of Oliver Cromwell." The meeting was ably presided over by Dr. James Trotter, and was of a most harmonious character. What a pity more of such like meetings are not held!

WANTED, A SITUATION as housekeeper, where a girl is kept, or as housemaid or sewing maid. Wages not so much an object as a comfortable home. Age 48. A Spiritualist's family preferred. Address Editor of this Paper.

WEST PELTON.—Mr. W. Pickford of Urpeth, will deliver two Inspirational Addresses, in the Co-operative Hall, on Sunday next, October, 10th, Meetings to commence at 2 and 6 p.m. The subject for afternoon address will be chosen by the audience. In the evening the address will be based on Job, xiv, 10, in which reference will be made to the late Mrs. Rumney, who passed on a short while ago. Collections will be made to defray expenses.

Mr. Rogers of Macclesfield will occupy the platform of the Manchester and Salford Spiritualists' Society, 268, Chapel Street, Salford, on Sunday evening next. Service to commence at 6.30.

GOSWELL HALL.—On Sunday next, Mr. Matthews will occupy the platform at this Hall, for the purpose of giving illustrations of trance, tests and clairvoyance. Service to commence at 7 prompt.

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.

THE NOTTINGHAM ASSOCIATION OF SPIRITUALISTS.—The Committee of the above institution, in behalf of the Nottingham Spiritualists, desire hereby to sincerely express their thanks to Mrs. Richmond for her great kindness in accepting their invitation to visit Nottingham, and their admiration at the manner in which her guides have treated them to such a feast of reason and flow of soul. And they sincerely desire that her life may long be spared, that angels and loving spirits may accompany her, assisting and encouraging her in her work of faith and labour of love. They devotedly pray that, when on earth her work is done loving spirits may welcome her into the Summer Land, and that the Master may say unto her, "Well done, enter thou into the joy of thy Lord."—Signed, in behalf of the Association, W. YATES, Hon. Sec.

LIVERPOOL.—The services of Mr. Wright, are becoming quite a popular feature, and attract crowded audiences to listen to his utterances. Mr. W. Johnson of Hyde, occupied the platform on Sunday afternoon and evening, Sept. 26th, and delivered two stirring addresses. On Monday evening, 27th ult., Mr. Wright concluded his second course of lectures. On that occasion the control "The late Earl of Derby" referred in rather strong terms to the action of Cromwell and seem to favour the opinion that Charles I. was a martyr. No questions were asked for. On Monday evening last, Mr. Wright again occupied the platform and lectured on "Conditional Immortality." Mr J. Lamont, ably presided on all these occasions.

NORTH SEATON AND ASKINGTON.—Mr W. H. Lambelle will visit for the first time the two following Collieries, and deliver Inspirational Discourses as follows:—Lecture Hall, North Seaton on Saturday evening, October 9th, subject:—"Where are the Dead?" Doors open at half-past 6, chair to be taken at 7 o'clock, by Mr G. Scott: Band Room, Askington, on Sunday, October 10th, afternoon subject—"Is there hope for the wicked beyond the grave?" Evening subject—"Spiritualism the hope of the world." Meetings to commence at 2 and 5.30 o'clock: Chair to be taken by Mr J. James. A collection will be taken at the close of each Discourse to defray expenses. Questions bearing upon the subject may also be asked at the close of each Discourse.

NOTTINGHAM ASSOCIATION OF SPIRITUALISTS.—Mrs. Cora L. V. Richmond has visited Nottingham and delivered trance orations to crowded audiences. On Sunday morning, September 26th, the subject was "Spiritual Gifts" as enumerated in 1 Cor. xii. The audience was held spell-bound for nearly an hour, and in the description of "the manifestation of the gift" it was simply sublime. In the evening the hall was crowded to overflowing, many persons had to go away not being able to gain admittance. The subject which was delivered in a masterly manner, was, "The Kingdom of God is within you." "Ouna" controlled and gave a poem at the close of each service. On Monday evening the subject chosen by the audience, was "The Origin and End of Evil." Many questions were asked and satisfactorily answered at the close. On Tuesday evening, sixteen subjects were sent up to the platform to be spoken upon. In consequence of the large number of subjects dilated upon, the addresses had to be compressed into a period of from five to ten minutes each. At the close of the services Mrs. Richmond was presented with a written resolution to be found on another page.

NOTICES TO CORRESPONDENTS.

Mrs. FRIEDER.—It would perhaps have been better to have allowed the question to have settled, but we will print your communication in our next, only taking care to strip it of personalities. We feel sure an answer might be given without descending to personal abuse.
J. L.—Received. "Something" will appear as soon as space will permit.
A. K.—"Layman's Notes" are not overlooked. We only wait opportunity.

A RETROSPECT.

If late events have not called forth many serious reflections in the believers and supporters of the Spiritualistic Faith, it is high time the matter was taken up in a proper spirit of enquiry and handled by competent persons. Waiting his or their advent I take the liberty of calling their attention to the following conclusions.

A friend of mine writes me a few months ago as follows:—"I certainly think the giving up of one's will and self-control to another is a grievous outrage on our manhood and individuality. The only power to which we owe submission of our will is God. The exercise of the will in every though least act, marks the direction of God's spirit, and, in prayerful dependence on it as the only good and reliable source of action, is the only way to prevent the inroads of evil, the reflex action of our own undeveloped organisms. Every cause of right action undertaken because it is right, and independence on the central power is a step in the right direction. The right state it appears to me, is to distinguish between our own corrupt agencies and the benevolent promptings of our Saviour, God, who does not condemn us for our infirmities, but is our Friend who tries to help us upwards and onwards."

The above appears to me to apply so closely to the present time, in the history of Spiritualism, in the light of recent events that I have thought fit to introduce my friend's remarks to point the direction of my own. Let me ask is it not tempting a "power," to place ourselves under its directions for indefinable purposes "to see what we can get," of which we know nothing, nor ever receive any satisfactory and reliable proofs of identity? It is true that ever and anon, a select number of persons, for reasons best known to themselves, receive such proofs sufficient for them—but this having been accomplished—the fact of the existence of departed friends being incontrovertibly determined in your minds, there the matter rests. It is undeniably an immense boon, and may they soon appreciate to the fullest extent the value of such, and the exceeding great love of God to make it possible to them.

The growing of one rose into two and then three in a sitter's bosom is an immense fact of the most importance to himself, the opposite is such another fact that a man is physically maltreated. In neither case was the one more deserving than the other of the "evidences" vouchsafed unto him. Or to take another kind of exhibition of power which has been amply displayed in the "recent exposures of our mediums." Will anyone kindly tell me how these facts are to be received and what is the lesson to be learned from them? For instance, when a medium is *made* to personate a departed friend and is caught in the act outside of the cabinet.

It is of no use to rail against dark seances and closed cabinets for the same power is exhibited where neither of them exist—visible to all who are not blinded by over-credulity, and desire only the truth and nothing more. If the controlling spirits are what they say they are, why do they not protect their mediums, if they cannot, then the title is an empty one. Can anyone tell me why they are not able to keep off such unhappy results? If the good are so powerless then better let us leave the pursuit of such dangerous research. If there are evil spirits who have most power, let us leave them to work in their own kingdom and to themselves and God. We hear a deal of talk about sympathy coming back to earth for unknown purposes, to obtain strength, or because spirits are earth bound and can't escape, so have leave to torment any unfortunate medium who chances to fall in their way. Is God so bad a worker that what he has done is so imperfect in its most important part, namely, the welfare of man here and hereafter—that such things as these are necessary? It is beyond the belief of any thinking sane man who can look on the world around him, and see the forethought displayed amongst the least act of creation made glorious by the exhibition of his boundless love. No fellow enquirers. There is an awful hidden meaning in these "exposures" etc., etc., calling for deep and anxious thought. God has never yet thrown away his power—nothing has ever been created in vain, and "whatever is, is right." But it behoves us to ascertain how, and what it is that is at work so far as we are able. Much fruit has been gathered—the harvests have been plentiful—but the reapers, what about them—have they rightly used these gifts from above, or have they been offered up on the altar of mere curiosity, or

cherished as the tokens of the existence of a benevolent and ever-working God—the Father of all, who strives by all and every means to bring his children into the paths of righteousness and peace!

MATERIALIZATION.

To allow the important suggestiveness, embodied in our recent experience of materialisation phenomena, to pass by without acquiring that practical instruction which the Spirit World undoubtedly wishes to convey, would certainly be a serious dereliction of duty. Then in order to avoid a repetition of such unpleasant experiences, it behoves us to examine our position thoroughly, and thus profit by those severe forms of chastisement which we from time to time receive.

How many minds are induced to join issue with our system of thought in consequence of a yearning desire to become mediums? They fondly anticipate the possibility of becoming popular and interesting, but they never consider the serious issues involved in rendering themselves receptive to the whole spiritual world. If they could be fully cognisant of the fact, that a spirit medium is sensitive to the influence of the undeveloped in spirit life, as well as the pure and good; if they could but adequately comprehend the dangers attendant upon the exercise of their powers, they would surely pause before entering upon such an undertaking which is fraught with perils of the most alarming character. It is evident to the mind of the spiritual scientist, that the inner principle has power to attract to itself certain atoms, whereby the spirit can continue to exist in contact with matter for the requisite period, so that the individual can receive that practical experience which cannot be obtained in the spiritual world. Not only does the spirit attach to itself the necessary material elements, but it also possesses the power to evolve or express outwardly the matter which has subverted its legitimate purpose, and is no longer required by the individual encased in fleshy habiliments. In the production of the phenomenon of materialisation we have a practical realisation of the potency of this power when exercised by the will of a disembodied spiritual being. The spirit, being invisible, must of course be clothed upon by dense material substance in order to become tangible to the sitters present. How then is this effected? Simply by the spirit exercising his powers of will in collecting emanations from the medium and the individuals composing the surrounding circle. If the emanations from the sitters be of an unsuitable nature there must, of necessity, be a greater drain upon the medium, and hence it frequently occurs that the entire material body of the medium is placed in solution by the manifesting spirit, before he can become visible and palpable to those who desire objective evidence of his identity. This being an established fact which no experienced spiritualist will presume to question, what must be thought of that individual who, wilfully and knowingly places the medium's life in jeopardy by grasping the form clad in the borrowed body of the instrument through whom the manifestation is produced? Surely it does not require much spiritual perception to become apprised of the imminent danger of such a precipitate proceeding. Should those atoms become disarranged so that they could not be restored in harmonious relationship to the source from whence they were originally derived, the silver cord of sympathy attaching the spirit of the medium to the material body might become severed, and thus that intelligent principle would take its departure for ever. I remember reading a remarkable instance in connection with the mediumship of a lady in America. This medium clothed in dark garments was securely bound to a chair inside the cabinet with her dress nailed to the floor. A form clad in white raiment walked out into the circle, and while this manifestation was being produced, the cabinet was examined by the sitters, but not a vestige of the medium could be seen. After the form had retired, the cabinet was again searched, and they found the medium securely bound to the chair, with her dress nailed to the floor. Now had the form been seized while in the centre of the circle, would it not have assumed the form of the medium? And yet that unconscious instrument would have been entirely exonerated from blame. And here I beg to suggest the advisability of a proper philosophical classification of

the phenomena. How often do we mistake transformation for materialisation? A medium may be clothed upon by the white drapery, and brought out into the circle in the transformed condition, when if that unconscious instrument was to be made the subject of attack, ignorance might characterise the innocent individual as an arrant imposter. Then what practical good can be derived from grasping the form? For a Spiritualist to be guilty of such an inconsiderate action cannot fail to arouse the indignation of the honest truth-seeker, as it is sufficiently evident that such an impulsive individual possesses but a very meagre and superficial knowledge of the delicate conditions necessary for the production of such astounding phenomena. Now let us suppose that inharmonious conditions exist at the circle: that the sitters are destitute of that kindly love and sympathy so necessary for the sensitive medium. They assemble say, half-an-hour previous to the arrival of the medium, who may possibly not have made the requisite arrangements with his guides for protection from external influences. Let us look behind the scenes, and mark what is transpiring on the spiritual plane. The opposing spirits that have been attracted to the circle have possession of the position, and they are actively availing themselves of the favourable opportunity afforded. Their thought sphere being so dense and impenetrable because of their undeveloped condition, nefarious depredations can be pursued unknown to the superintending guides of the medium—hence if the medium be not psychologised by the opposition, and compelled to simulate phenomena according to the will of the undeveloped spirits, it is very probable that should one of the medium's guides essay to materialize, some sitter very susceptible to the influence of the undeveloped, may feel an "irresistible impulse" to seize the form, and of course the poor medium is made the victim of a disreputable prejudice, peculiar to human nature when the spiritual faculties are dormant. Then let mediums and sitters become more spiritually minded, and thus the sinister designs of undeveloped human nature will be hurled at the adamant walls of each thought sphere in vain. If our mediums would but pay due regards to the intimation of their guides; if they would earnestly aspire to a higher condition of spiritual culture and divine unfoldment, and thus receive the co-operation of advanced spiritual beings, and if the sitters would but make the seance room a *sanctum sanctorum*, where none should be admitted but those who offered a sufficient criterion of their earnest investigation for truth, then there would be no apprehensions of "exposure" entertained, for if an enemy should insinuate his presence by prevarication and subterfuge, he would immediately be detected, and an experience of the agonising pangs of remorse would be the inevitable issue. C. G. OYSTON.

Historical Controls.

[COMMUNICATED.]

BY A. T. T. P.

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

—:—

COL. WALLACE, OF RYDE, AND THE AFGHAN POSITION.

A CLAIRVOYANT SCENE.

The sensitive in trance spoke as follows:—"I see all around you soldiers, civilians, philosophers, men of peace, and men of war; warriors of all nations, all mixed together; of all shades of complexion, from the swarthy foreigner to the fair complexioned Saxon, and all so strangely dressed; some in modern garb and others in vestments unknown amongst the children of men today. Strange it is that, even as I am speaking, [these groups move simultaneously towards us; They do not smoke, although many of the foremost of them have long pipes; They have peculiarly shaped caps on their heads of fair hair, and they address each other by the word "hero."—These are soldiers, that are coming nearer to us; they are speaking together; I see them; I

will listen to what they are saying; they are speaking of the opinion of those philosophers who are present with them; they are also striving to allay the excitement of one, who has just joined them from earth, and whom they hail as a comrade when on earth, and whose excitement is the result of an intense desire to communicate with those, he as but just left; those who are mourning for him, as one, who has gone from amongst them; He being anxious to tell them, that he has not gone, but is still in their midst, and such a message to them his own, is the cause of the excitement, that he is displaying. They bid him be patient; they tell him that his calling on earth prepared him to display patience. They are now referring to you; when on earth this new comer had seen you, although he was not favoured with an intimate friendship or knowledge of you. I think he mentions the word Ryde in the Isle of Wight, and mentions the fact that you have been there; and he is stating, that the last time he saw you on earth was there; "Sir" Is that so? He says; that on previous occasions he had seen you thousands of miles away from there; that he was surprised at the knowledge of the spiritual surroundings, that became his several moments before the departure of his soul or spirit from his body; he says that no illness had in any way prepared him for the change, he has undergone, and that his feelings would have been far from enviable, had not God in his great mercy revealed part of this future life. He says that stricken down as he was, a few moments were spared to him unconscious, unable as he was, to speak to those around him, yet in that trying moment God's opportunity was made known of opening his eyes to see his old comrades; of seeing those with whom he had done good service to his country and to his Queen; they bade him not to fear, for he was above time, a son of eternity, and that when his spirit left his body he tells them, that his feelings remained unchanged, and that he looked with complacency on his discarded body. He is telling them now, that his first question to them was, that he was anxious to have their opinions on him in whose able hands were the destinies of England's warlike sons. That he had in common with all others a faint and indistinct idea concerning futurity, but that his highest conception never reached the summit of the possibility, that he could speak and abide with his old comrades who had passed away before him. He is smiling, because he hears my words. He with the group, of which he forms but one, comes closer to us. They are surrounding us; they are in the very midst of your influencing power; I pray to God that I may be able to speak their words as each utters them, and as I hear the name of each speaker, I will give it to you, and you can place it in a parenthesis with each speaker's remarks. A spirit says "It is a greater mystery to you, Wallace, than any that your life has borne, but remember that every act must make a fitting opportunity, and every deed to carry a result, must be well considered." You have asked me, what I think of him, whose hands now fill the two most difficult offices of state? his position as a financier is doubtlessly unrivalled; and his power to guide the affairs of a nation entrusted to his hands, and which you "Wallace" call, or partly call into question, is in my opinion faultless. I know you do not speak concerning his home policy; nor concerning all that he has done, and all that he is prepared to do for Ireland, but "Colonel Wallace" you are referring to that which deeply interests us all, the affairs of India, and to his policy with the treacherous inhabitants of Afghanistan. I tell you Col. Wallace, that we will go, and see this retired statesman at his labours; his colleagues are all taking their pleasure; but he is hard at work, and you will see as you look on him that he is not a man to trifle with the lives of his fellow beings; you will see that he is not the man to rush into an ill advised policy; that he is not the man to be guided by public opinion, neither ignoring the experience of the past, nor disregarding the offering opportunity of the present, with a clear perspicacity and a keen conception, not alone to dwell on the experiences of the past, but to more than foreshadow the results that lie in the future. Such is my opinion. I know that at your retreat, long before your eyes were opened, I remember we surrounded you, when you could not see us; when you could not hear us; we surrounded you when you were imprisoned, and the prison walls hid us from your sight; walls, whose thickness prevented you from hearing our counsel, or giving heed to our adverse opinion respecting your judgment. The writer knows the land right well; its white cliffs can easily be seen from

Arnewood Towers with the naked eye, and with the aid of a powerful glass the boundaries of estates and houses can be plainly noticed; but he was distant to us "Wallace" for we were ever near to you, and not alone did we notice your eagerness to secure the *Times* newspaper every morning; but we could enter into your inner thoughts and your mental ideas which you did not often communicate to those around you; you not considering them in sympathy with yourself. I remember their thoughts on the first accounts which reached you, when the general was ordered to march from Cabul to Candahar, and on the articles signifying that British valour had sustained a damage from which it would never recover; and as you sat down and flung the paper from your side, this was the result in your mind of the articles in question. "Strange, how strange it is that History repeats itself." It is under the young and gallant Roberts, a last effort to carry our brave troops back again from a source of danger, and to have done, and for ever done with a nation and people who have been the source of many a disaster to our people and our army. The orders for this retreat must have proceeded from him who rules at home; and if so, is he worthy of the power vested in his hands? Is he fully aware of the Herculean task that he has committed into the hands of General Roberts? Who, should he not succeed, and through no good or sufficient reason why he should not, one reason being suggested why he should not, is that he has proved discontented and timorous, not of the foe; for his is a heart that knows no fear; but he is timorous of those that are in power over him; he fears the red tapeism that prevails, and he that has lately reached these shores, had strongly advised him to recall his resignation and put aside these fears. By doing so he has gained an immortal fame in that successful march from Cabul to Candahar, of which you then were so doubtful. I can fully realise the interest you took in reading over the accounts of his journey, his different places of stopping, and the length of his daily marches; and that interest was felt not alone by you, but also by us who then formed your spiritual surroundings. It has not been the first march from Candahar to Cabul, or from Cabul to Candahar, but a more successful march was never undertaken, and the indomitable courage displayed in the after decisive action have fully proved that the young general is fully worthy of those honours which will be readily accorded to him by a grateful Government, a thankful country, and a rewarding Queen. The policy of him who rules this great nation, is the thorough and complete evacuation of Afghanistan. Who shall now say that our dimmed prestige is not brighter now? Ask the wanderer, the fugitive to Herat with his few scattered followers, whether they now doubt the power of British valour. All garrisons in that country, whether united or isolated, have been the cause of great disquietude, requiring prompt assistance against the treacheries surrounding them. The garrison that he relieved on his way, had indeed a counterpart in former wars, and its relief was a matter deeply affecting our military prestige; but which upon the evacuation will no longer be necessary, and the misfortunes of the past will no longer be paralleled by the misfortunes of the present; and that the misfortune of the past are paralleled by that of the present, is beyond a doubt, and the first great treacherous crime of the past was the murder of William Macnaghten, and it has been paralleled in the present by the murder of Cavagnari, and the battles successful and non-successful in the past are paralleled in the present. The disastrous retreat from Cabul of the past, is paralleled by the loss of a whole English brigade, in the present, and now that the tide of success under the well-considered policy of withdrawal has turned, why should we of all others, lend our influence to the perpetuation of that which will continue to be always a sore thorn in our side—annexation. Annexation has always earned a bitter penalty, and also a retribution has necessarily and inevitably followed. It is argued by many, that there is a military claim on the part of the conquerors, viz: that of conquest. We are aware that this annexation is viewed favourably by many great thinkers, yet I uphold the policy of him who by his genius is born to rule, and that policy is the perfect and entire evacuation of Afghanistan. Already have many of England's bravest sons been cut off from worldly experiences in an untimely manner, and to strengthen a policy and establish for truth, that which in reality had no existence; we have been fighting with a shadowy fear, for the Afghans are born rulers of themselves, and the Power that would rule them by force becomes then and there their most deadly foe. How vain then the cry of Russian influence! The Russians might and undoubtedly do maintain an influence over the chiefs

of Afghanistan; but if they had any aspiring thoughts of dominion they must have carefully guarded them from the Afghan chieftain's jealous eyes. In vain may rude and ill-advised comments be made against the decision of the present Government but all that are present with me here, are of my opinion, that that which he wills is right, that it was necessary to restore our prestige is beyond a doubt, but that already has been restored by the successful battle of Argandab. It was previously thoroughly weakened by the heavy loss of the destroyed Brigade, but if our troops had then retreated from Cabul without leaving a single mark of their indignation, then indeed it would have been a policy, at once cowardly and disgraceful; but punishment first was necessary and then, after having seated him of your choice on the throne of Afghanistan is our evacuation at once honourable and expected; already throughout this great nation people are awakening to the fact that the Afghans and their chiefs are arousing to their claims. I have seen the most noble chief of them all plead for his people in this room; I mean Dost Mahomed Khan, who knew that the dastardly murder of the British accredited Ambassador would be avenged most amply, and who then prayed once more, that when the Bala Hissar was teeming with our troops, and the Cabulites were in our hands awaiting their sentence; I then heard him pray, that sentence would be tempered with mercy; I heard him assert having the fear of a watchful government over him, that his people would have been faithful to the power that gave them protection from any foe, but that his country to a man would die, rather than submit to the cession of one single foot of territory, and that any former power, that had hitherto loaded them with presents and favours became under the spirit of this ambition, this acquisition of territory, their most hated foe, to be fought with unto the death; and that when the so-called friend of the Afghan, the Russian, draws nearer to their country that they would be the first to appeal to us for assistance to drive them back across the desert from Merv. There are those of the departed government, who would be but too well pleased to see him that rules now vacillating, restless tossed about like a ship at sea, as was he, of our acquaintance, Lord Ellenborough whose contradictions followed his orders with such regularity as actually to be looked for, and waited for, and expected; the order not being obeyed until the contradiction was received from his Excellency. In these days, they have another name—"Wallace" for thieving, by calling it kleptomania, and if that is a madness then any I justified in calling his rash unreasonable letter—writing, a madness or mania. A march conducted under such circumstances places Roberts on an equality with yourself, the well known General England. There is not a doubt that for rapidity and effectiveness he can well laugh at all ill-natured criticism—his generalship being so well founded. As in the past, so in the present, the greatest preparations of these that have fallen; of those that have joined us are, that they think of the great number of those that fell at Ayoo Khan's last success—his first and his last success. Then, at that unfortunate sortie from Candahar it was the officers who covered themselves with glory—a sure proof that the time is fast coming, that their surroundings will come to be seen, and more than their great spiritual guides will recognise their virtues, shown in their acts, in their daring and patriotic devotion. Soon, not a British soldier will be in Afghanistan, and this is the policy of him that is condemned by many; but we, that can look back again on the terrible experience of the past, cannot but view this decision with favour. All of us rejoice in the honour that awaits General Roberts on his return. One General alone has received the honour that will be bestowed on him; one who in these modern days marched an army into an enemy's capital, and released from their barbarous hands, their European captives, and returned without the loss of a single man slain, and who was honoured, and is still held worthy to claim the place of the first of English soldiers—one with whom the newly-acquired island of Cyprus was placed in charge, and who soon will return (as soon nearly as Cyprus is given back again so those that ceded it)." "The march that was undertaken by him differed materially from that undertaken by Roberts." Here, another spirit is supposed to be speaking, he says, "I was merely in charge of a vast baggage train, not an army, and retreating not alone with the sick and the wounded of my own force, but also the sick and wounded of General Nott's force, and through a country teeming with foes; sworn to pillage; ruthless murderers: murderers who already looked on my baggage as their own

acquired property. I had to march with resources so slender that my fame nearly equalled Nott's great march, or the more recent one of General Roberts. From all quarters came letters of congratulation to me that the heights of Hykalzee and the Khojah Pass had been successfully accomplished by my hospital train—my baggage train—not an army. The actual letters received afforded me the greatest consolation; that our march had placed me in a position above the adverse criticism hurled at me because of my previous defeat. What places him (Roberts) amongst the foremost of English heroes, is his immediate relief of Candahar, beleaguered as it was by Ayoob Khan and his forces, who, following the example of the son of (him on whom British favours had been showered. I am referring to the son of Shah Soojah, who as a return for favours, in the true spirit of Afghan gratitude, besieged Candahar, but then the times or the guardian spirits found their man, and I appointed by them, was enabled to restore confidence to the beleaguered. Yes, paralleled again, for then they fled like frightened sheep from the walls of Candahar, and even like as in this last great event one gallant, undaunted charge caused a fear, a panic, a rout. It would seem that however wrong invasion is thought, it is either with the invaders in mercy or with the invaded to keep from shedding needless blood, and when on earth conducting that march——" [Here there was a break]. It is the same voice I heard before; he is speaking of a march from Candahar, he says, "That in that march he conducted thousands of helpless human beings with a mere Sepoy force, not an European bayonet with him, and even then, as now, the Afghan feels no fear of native troops unsupported by Europeans, he says, 'The hand of God must indeed have been with me, for if I had had to receive a well combined attack, I must have sustained defeat, and well might I thank God for a safe delivery from the swarming calvary of the enemy, that dodged me from one end to the other, of the march.'" These spirits are approaching us nearer and bending over you; they are speaking of a separation that we have had when I am wholly within my body and under its control. They say that when the influence is again fully established, they promise that Colonel Wallace shall control, so that he may send a message to the Isle of Wight, to those that are still mourning for him. I here asked how long it was since Colonel Wallace passed away from this earth, and the reply I received was that he had passed away but a few hours, scarcely a day, certainly not two days. But that events and surprises have so rapidly followed each other, that it seems as if there was no time left for him to dilate on the change he has experienced, but he thinks it is no longer than one or two days. They are gathering round him and holding their hands towards you as they are retiring.

PUBLIC MEDIUMS AND SPIRITUALISM.

BY TINKER.

Spiritualism, besides having a private history has a public one, which may be "known and read of all men." Little is known of the under current of private mediumship and the quiet homely "sittings" which constitute so much the real life of the movement. What we do know is slowly gathered from friendly conversations aided by brief paragraphs, which occasionally find their way into the columns of the Spiritualistic press. Spiritualism as a public movement, and mediums as public characters, being subjects of public speculation and importance, have engaged my attention for some years, and though I find many things to be commended, there are others which cause deep regret, particularly the case of public mediums and their position in the ranks of the brotherhood. Public advocacy is necessary and only efficient well qualified speakers should be entrusted with this important task. Some objectors term platforms "talking shops," but if Spiritualism is destined to occupy an honourable and permanent position in the world, it cannot be thoroughly accomplished without efficient public propaganda. Hence public mediums are necessary. I do not undervalue the services of local (and in many cases only half developed) speakers, but it must be conceded that the platform—the bulwark of our citadel—should be manned only by well tried and trusty warriors. Of these there are not a few who have heartily devoted their services to the cause, from an earnest desire to teach the "better way." Home comforts, worldly prosperity, and other blessings which we enjoy are cheerfully relinquished for the cares and crosses of public life. These services, dedicated to Truth are, however, too often crucified between two thieves—selfishness and neglect. Their work is hard enough and cannot be compared with the

comfortable livings of dissenting ministers, or priests of the Established Church. Travelling long distances, sleeping in different beds, eating all sorts of digestible and indigestible foods, rubbing shoulders with every variety of human nature, and being subject to diverse influences, their lot is an unenviable one. During the week nights he is engaged in given chamber meetings, private seances, healing, and in other branches of mediumistic labour; which keeping him occupied until a late hour makes it sometimes morning before he can retire to rest. But even here his troubles do not cease for in all probability he will be annoyed by disturbing influences gathered from the circle he has just attended. At the close of his labours on the Sabbath, instead of enjoying a quite rest he is invited to partake of a cup of tea with dear old Miss so-and-so whose position and influence is too great to allow a refusal, and here, in a hot room, amid the jarring cross talk of a "select company" the used-up sensitive closes his week of toil. With all their faults public mediums endeavour to do their duty honestly, and by practising habits of economy and temperance seek to make ends meet. But the home expenses and demands of "wife and bairns" stare him in the face, whilst the fact is equally as plain that the fees received are inadequate to discharge them. Economise and struggle as he may he cannot keep the wolf from the door. This fighting against hope eats the very vitals of inspiration, robs him of energy, and fills the mind with gloomy forebodings of the future. His health fails, his mediumship depreciates in value and he is compelled to leave the country, or like the Son of Man, who had no where to lay his head he is ready to cry "If it be thy will oh! Father let this cup pass from me." Duty is, however, before him and his path is cheered by the presence of those who have passed from "death into life." The world does not know of the struggles and heart aches caused by this despairing effort to provide the necessaries of life for those depending upon him. I know of mediums who raise no cry, but whose wan patient faces might such a "tale unfold" of misery that would bring shame to the so-called *loving* spiritualist. Hearts broken, health impaired, hopes dispelled, the holy zeal and angel inspiration almost quenched, the power lost, these are the facts and results of becoming a public servant of modern Spiritualism. I do not wonder that some of our mediums shrink from undergoing such a "grinding at the mill," whilst others with less true heroism betake themselves to more congenial spheres of labour, where their services are more appreciated and better remuneration is secured. But why should this be? Is it because there are too many in the field? Alas! no. The harvest is plenteous, but the labourers are few. Besides, the work of the cause is but imperfectly accomplished, to what might be the case if societies were more united. A plan like the Methodist Circuit is much needed, and I see nothing to prevent the formation of a district association in each county with resident or travelling lecturers.

An honest, painstaking medium residing in each district, whose duties would consist in lecturing on the Sabbath, giving advice to societies in the circuit, developing circles, organizing discussion classes, singing classes, reading rooms, tract distribution, and in taking an active part in other needed matters, would in less than twelve months quite revolutionise the movement in England. I dare not picture the disgraceful condition of Spiritualism to-day, but the time is coming when it will assert its rights for an honourable position in this Island home of ours, and it behoves every intellectual spiritualist to assist our "resurrected brethren" by affording better conditions, and in shaking off the parasites who drink the very life-blood of the movement, and who would keep it ever subservient to their own vile purposes. In drawing attention to those matters, I know some objections may be raised on the score that it will be creating a Spiritual Ecclesiasticism, but any intelligent spiritualist will repudiate such an idea upon second and more mature thoughts. Unity is strength and by combining as suggested, a grand and mighty brotherhood would be formed, more experience acquired, societies better managed, mediums developed in every direction, Spiritualists better educated, public services conducted in a manner more befitting the grandeur of the subject, and our mediums relieved from the species of starvation, would become more fitting instruments for the outpouring of the inspiration of the Great Beyond. In conclusion I may state that I have no interests of my own to serve in this matter, and not being connected with either circle, society, or committee, the only excuse I can offer in thus intruding my views, is the deep solemn interest I have in the success of the movement in England.

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

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

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The Herald of Progress.

FRIDAY, OCTOBER 8, 1880.

PUBLISHER'S ANNOUNCEMENT.

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

Superstition.

IT has been asserted, and we believe with some considerable amount of truth, that the further we advance in knowledge, the more simplicity we discover in these primary rules that regulate all the apparently endless, complicated, and multiform operations of the Godhead. And for the same reason the position assumed by the Pyrronists of old, that the more we study the less we know, is true; but not exactly in the sense in which it has been generally received. It may be true that we know less, but the less that we do know is of the greatest value: first, from its being a condensation of all that is certain; secondly, from its being a rejection of all that is doubtful. For knowledge is twofold and consists not only in an affirmation of what is true, but in the negation of that which is false also.

In whatever department of knowledge we choose to direct our attention, those same principles will be found to obtain; hence the many crudities in science, and the myths and superstitions that have held the mind of man in bondage for so long, are being rapidly dissolved before the steady march of absolute knowledge. And the belief in *quintessence*

once so prevalent, that nearly every family had its peculiar forms and symbols is now almost forgotten, and we look with wonder and amazement upon that infantile condition of society that could unfold so many absurdities.

The *Newcastle Daily Chronicle* of Monday week contained a leading article on "Superstition," in which the writer refers to Spiritualism, and classes it along with the rest of fabulous suppositions that obtain currency in the infancy of society. "But," he observes, "of all the superstitions it is decidedly the most picturesque and creditable to the mind." And a sentence like this would indicate that the writer, though professing to be untainted with the doctrines and beliefs of Spiritualists, believes there is more foundation for the belief in "ghosts" than there is for the many absurd and ridiculous ideas known as "superstition."

Of the "Hundred Superstitions" that prevail to-day, there is probably not one so deeply grounded in the affections of the people, as that of visitations from the land of souls. And though it were possible for real and practical knowledge to demolish and completely consign to the limbo of ignorance, the childish fancies and mythical creations of distorted imaginations, the same agencies will be found totally inadequate and incapable to rid the mind of those thoughts that inspire so much dread among the cultured as well as the ignorant. We assert it to be an indisputable fact that everyone, from the youngest to the oldest, entertains the thought that the space around us is filled with invisible presences, and that those who deny it by their words confess it by their fears. A belief so universal in its range and operation, must have some cause equally widespread. It will not answer the question,—Why such a belief exists? to say that ignorance is the sole and only cause, since the greatest geniuses that ever lived have subscribed to the notion that the "spirits of the dead are ever near and around us." Besides, if ignorance was the only cause of a belief in ghosts and apparitions, such a belief would grow less firm and authoritative as knowledge advanced. Yet what is the fact? That instead of any diminution in these respects, there is a growth of the Spiritualistic theory, and that every week adds to the list of those who are positively convinced of the fact that the "Forms of the departed enter at the open door." There is not a family circle without its weird tales, its dreams, premonitions, and its record of mysterious visitations. And what are these? Only manifestations from one side of life to another; only the different modes of communication resorted to as circumstances and conditions will permit.

But the part which real and absolute knowledge has played in those interpositions of a super-mundane power and intelligence, has been, and is, the separation of the gross and vulgar conceptions associated therewith, and the demonstration of the fact that all such visitations and communions are in strict accordance with Universal laws. Hence, instead of supposing that the visits of the departed presaged evil, or foretold calamity, we are assured that the affections and desires of the missing links of the family circle, are as active, if, indeed, not more so, than they were while tabernacled in the flesh, and that the same promptings of the heart would incline them to revisit their former scenes and associations, and indulge in "Sweet converse" with those left behind.

Can Spiritualism, then, with any degree of wisdom or common-sense, be ascribed as the creations of diseased imaginations? Or would reason coincide with the man who should denounce it as superstition? Most certainly not. According to the popular acceptance of the term, "Superstition" means a belief not grounded in reality, having no existence in fact. But what are the phenomena of Spirit-

ualism? Are they not equally as capable of demonstration as any other recognised scientific fact? Those who have taken no trouble to enquire into their reality assert not. But what of that? Why should the Astronomer Royal notice the disputation of a street Arab? The action of certain Newspaper critics assailing the clear and definite deductions of the Spiritual Philosophy is somewhat similar. If Spiritualism is capable of being demonstrated it ceases to be a superstition, it becomes a living fact, and notwithstanding the most contemptible treatment by the self-elect and "unco guid," and the protestations of a conceited babyhood, Spiritualism will flourish because its facts are based on self-evident propositions.

We cannot but be grateful for the manner in which Spiritualism has been treated in the article in question and would only add that the writer should endeavour to make himself acquainted with the evidences of Spiritualism before so hastily writing superstition over a subject he, confessedly, is unfamiliar with.

THE CHAPMAN LETTER.

We desire to warn our readers against accepting the many abusive and misleading statements so prevalent at present in the daily press. Lately a letter has been going the round of the papers as having been written by a person named Chapman, who professes to have been a medium, but shame overtaking him, he has turned "exposer" instead of exponent. The facts of the case are, that no such person was ever recognised by Spiritualists as a Medium, much less by the B. N. A. S. to whom the letter was addressed. The most slanderous statements are freely circulated, while no opportunity is afforded for the contradiction of deliberate falsehood. Alas! for the impartiality of a "free press."

THE NATIONAL CONFERENCE.

SIR,—Be so good as to allow me a few lines to call the attention of those friends who intend contributing papers to be read at the above Conference, that their papers must be sent to the undersigned by the 11th inst, so that the necessary arrangements may be made for their reading. Papers received by the above date will be included in the printed programme, while those that come to hand later, will be arranged for as circumstances will permit. Several papers of importance are promised. Thanking the Editor of the *Herald of Progress* for its kind interest in the coming Conference, I remain, very respectfully,

J. J. MORSE, Hon. Sec. Conference Committee,
22, Palatine Road, Stoke Newington, London, N.

TO OUR FRIENDS.

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

INFORMATION WANTED.

As several complaints have reached us of the difficulty of obtaining the *Herald of Progress* from newsagents, the publisher would feel thankful if friends who experience difficulty would communicate with him, furnishing name and address of newsagent, 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.

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.

COMMENTS.

In the preceding scene of this ancient Indian Drama, the *dramatis personæ* are changed, and supposed Immortals and Deity are presented to view, with language that can only be understood by transferring the conception and thought to the plane of spirit.

The reader who is acquainted with the English Bible will be struck with the resemblance of three incidents therein recorded, to the one given in this scene, and especially to that in the New Testament known as the "Transfiguration on the Mount." The first appearance of Deity to man (see Exodus c. 24), was on a mountain, where Jehovah appeared to Moses; the second (see 1 Kings c. 19), where the Lord appeared to Elijah on Mount Horeb; the third (see Matthew c. 17, Mark c. 9, and Luke c. 9), where Christ was transfigured before Peter, James, and John, his three disciples.

Moses, Elijah, and Christ simply mean the sun! And the three disciples, Peter, James, and John, are expressions used to denote the three qualities or principles of the human spirit, to which I have so frequently referred, and endeavoured to elucidate. Peter, (a stone or rock) refers to the external or natural degree; James (a supplanter) refers to the intermediate or spiritual degree; John (gift of the Lord) refers to the inmost or celestial degree. Hence the latter is always considered the most favoured disciple, like his prototype *Arjun* who is the favourite disciple of the more ancient Christ—or *Krishna* (the Light of the Sun.)

In the New Testament, the three witnesses, either from incapacity, or by command, were unable to relate the details of that vision or transfiguration; while on the other hand *Arjun* is permitted to relate the incidents of his transcendent vision; no seal was placed on his lips, and the outcome is the account so graphically described in the present scene. But the real and genuine truth, veiled by earthly language in all these transfigurations, is now being revealed, for the seal is broken, the mystery is elucidated, and the lips are opened to proclaim to all who have ears to hear, the glories of that beatific vision which awaits every one who can ascend the Mount, and gaze upon that Majestic Form, which only can be viewed from such an eminence.

Not a little strange (but which I presume has passed unnoticed in the New Testament account), the three who do bear record, Matthew, Mark, and Luke, were not eye-witnesses, and John who is alleged to be one of the three who did behold the Transfiguration, in his gospel (as it is called), is silent, and makes no reference whatever to what must have been one of the most remarkable incidents in the life of his Master. How is this? that the Greek *John* has no record to give or testimony to narrate; while on the other hand the more ancient *Arjun*—the Indian *John*—is the testifier, who testified to what he saw and heard! I leave the problem for professional Divines and Theologians to solve (if they can), premising, that when they have solved it, they will look upon all these so-called histories and narratives, with lens of a very different order to those which they now use.

The Biblical geographer, and even Palestine explorists may map out the surface of the Holy Land, and dig and search among the ruins of ancient towns and cities, and endeavour to descry the spot or locality in which all these things are said to have literally occurred, but there the money expended in these efforts and surveys for such an object, is uselessly thrown away. That there are massive foundation stones discovered in the city that is now called Jerusalem, (but which name as such was unknown to the ancient Roman and Turk who conquered it and now holds possession), is unquestionable, but the deduction therefrom, that they betoken the site of the ancient Temple of Solomon is a fallacy. Any Freemason who has passed into the Royal Arch degree, and who knows the secrets of his Craft, can tell where Solomon's Temple was built,—who was its builder, and when it was built. This Temple was erected without the sound of a hammer or other tools being heard, which simply means, that it is not a mundane architectural edifice at all,—but the Grand Living Temple of

Nature, with the Eternal One for its architect, and angels, spirits, and man for His workman. As I am not initiated into the Order, I am not therefore bound by "a solemn oath" not to divulge any of the secrets except to the initiated into the respective three degrees. I wonder if any living mason can answer the question, why there should be *three* degrees (genuine ones), and no more or less, in masonry?

Neither in modern Palestine, nor yet in any other part of the surface of the habitable globe, will either the actual mountain on which the Transfiguration took place, or the literal Mount of Calvary, on which the supposed crucifixion of the "Saviour of the world" was enacted, and on which *three* were gibbeted on wooden crosses, by the orders of a literal Roman pro-consul. How the inevitable *three* is interwoven in all these sacred histories!

It is recorded of "Jesus" (I E S, the original name, composed again of three initial letters), that shortly before his crucifixion "he entered into the temple, and drove out the money-changers with a whip of small cords." If the same process were now to be repeated, and the money element, together with all the "vested interests" in ecclesiastical edifices and societary superstructures, were extirpated, the path of the truthseeker would be cleared from many an obstructive barrier.

When will the human mind be developed sufficiently enough to push on one side all these antiquated encumbrances, and by discarding all infantile and puerile notions, grounded upon a foundation that has no literal basis, emancipate itself from an ecclesiastical thralldom that to a mind which yearns for pure and undefiled truth, is intolerable and "grievous to be borne!" But the time is at hand, when men and women will take the custody of their souls into their own keeping, and will not tolerate any self-interested middle men, claiming to come between God and themselves. It is this arrogant and selfish class, or caste interest, which as hung as a pall over the mental horizon of humanity, and which only exists by virtue of the ignorance of the mass, who are not yet sufficiently educated or enlightened to distinguish between the genuine and the true, and between the apparent and the real. When this mental and intellectual lethargy is shaken off, mankind will look back on the history of the past, and wonder why, they have slumbered so long.

The world is now awaking up, and anxiously calling for Light! More Light! Knowledge is the birthright of every human spirit embodied in earth life, and woe be to those, who, possessing the knowledge of truth, continue to trade upon the credulity of their less instructed fellows, for, assuredly, it will eventually recoil upon the heads of those who continue to perpetrate such an enormity. The withholding of a known truth is equivalent to the proclamation of a lie.

When certain secret archives, in possession of some secret brotherhoods, (not excepting the Vatican at Rome), are made to yield up their carefully concealed and guarded documents, the real truth will then come out, and the bondage of ignorance which now enslaves the human mind in the chains of ecclesiasticism, will be removed. These "secrets" are now in course of being extracted, and impelled by a power, which at present is unknown and unacknowledged by them, they will be compelled to surrender these documents.

The age of secrecy and mystery is passing away, for "secrets and mysticisms," are useless encumbrances to those who wish to confer the blessing of knowledge and truth upon humanity at large. Mystery is the title of the Babylonish "Mother of Harlots," under whose sway the vilest abominations are and have been perpetrated; she sits enshrouded behind the drapery of ignorance and deception; but, when the angel of truth comes forth, *that form* is draped in robes so transparent that the beauty of the figure may be descried and acknowledged to be glorious indeed.

Suffice it to say, that though the truths revealed in this majestic scene are *personified*, yet, the reader must be careful to discriminate between *persons* and the things *personified*. Not a single one, mentioned in these writings, from Krishna, downward and upward, ever had a literal existence, as men or women—as angels or gods, but, they one and all are spiritual, symbolic, human, angelic, and deific representations of the individual spirit and collective humanity.

Viewed from a scientific astronomical and astrological standpoint, this literary episode, is an allegorical account of the Sun's annual journey through the twelve signs of the Zodiac; the constellations,

or groups of stars are named and personified, to express the influences felt and experienced by the inhabitants of the earth, while the sun is passing through (as it is called) these various signs or constellations. This is the true explanation of the allegory contained in this and all sacred writings. The initiate, or neophyte who passes through his degrees, and is "baptized" into the "royal arch" degree, at this stage comes into the true knowledge of the symbols, employed in the Order. And from being a neophyte, or learner, he is advanced to that degree, where he is installed into the office of Grand Master, where he becomes an adept or hierophant, and thence a teacher, or *rabboni* as it is called in the new Testament.

Here, I do not refer to the puerilities of the modern masonic craft, the remains of what, in its origin, was once a great power on the earth, but from which the spirit has fled.

I speak of that brotherhood, who need no "solemn oaths" to bind them to secrecy, but of those who, intellectually and spiritually, have entered upon the path of true spiritual reformation and regeneration. This Order is secret, simply because, the minds are so few that are sufficiently advanced to take in and comprehend a pure spiritual thought and idea, hence they are short of "companions."

—:O:—

TENTH ANNIVERSARY MEETING OF THE DALSTON ASSOCIATION.

On Thursday evening, September 30th, the "Dalston Association of Enquirers into Spiritualism" held its tenth anniversary, celebrating the close of its first decade, in its rooms, Sigdon Road, Dalston, London. A large company was in attendance, completely filling the spacious rooms, and at times making locomotion a matter of difficulty. Among the members and friends present were noticed: Mrs. Elgie Corner, Mrs. and the Misses Cook, Mr. A. T. T. Peterson, Mr. R. Bodmer, Mr. S. Williams, Mr. and Miss Coldrey, Madame Ourry, Mr. W. Towns, Mr. Wreay, Mr. Patterson, of Newcastle; Miss Clapham, of Keighley; Mr., Mrs., and Miss Morse; Mrs. and Miss Nichol, and Mr. T. Blyton. The rooms were tastefully decorated with ferns, vines, and flowers, kindly supplied by Sir C. Isham, of Lamport Hall, Northampton. The proceedings were opened in the usual way, by Mr. J. Morse, the President of the Association, and were continued with various musical and vocal exercises, under the direction of Madame Ourry, who very kindly superintended the musical department. Miss Coldrey, Mr. Coldrey, jun., Mr. S. Williams, and the Misses S— affording the utmost pleasure to all present, by the manner in which they rendered their various songs, solos, &c. After the President's speech, which terminated the first portion of the programme, there was a brief interval for refreshments, supplied on the usual liberal scale, as at all the annual meetings of this Association. The programme was then resumed, at the close of which the floor was cleared, and a couple of hours' dancing brought a most enjoyable and successful evening to a close. We give the text of the Address delivered by the President (Mr. J. J. Morse), who said:—

Fellow-officers, members, and friends of the D. A. E. S., in acceding to the request to deliver a presidential address, at this, the tenth annual meeting of this association, I did so with a feeling of submission to the inevitable, rather than from a consciousness of any special fitness or ability for the purpose. If, then, the few words it is my privilege and honour to address you this evening, fail to realize your ideas concerning what ought to be the character of my remarks, I must cast myself upon your kind indulgence, and in excuse ask you to "accept the will for the deed."

Before adverting to such matters as are of immediate importance to our assembly of to-night, and the future of this association, permit me, in the name of this association, to tender a hearty greeting and fraternal welcome to those friends now present, whose names, unfortunately, are not upon the roll of our membership.

It may be interesting to state, that the revenue of the association, during its existence, has been some £205 down to Dec. 31, 1879, and that has embraced expenditure for special lectures and seances, with some of the best speakers and mediums, native and foreign; and, further, on the date just mentioned, the association possessed assets in the forms of library, furniture, &c.,

of a nett value of £83 8s. 7d., while on the same date we had a total membership of 78 made up of 15 life, 34 honorary, and 26 ordinary members; while as near as I can ascertain, upwards of 473 names have passed through our register during the past ten years. The importance of such figures speak for itself, for while some were but "enquirers," others "sceptics," and the remainder confirmed "Spiritualists," all knowing something of Spiritualism, either from previous experience, or from experience gained in the association's rooms, will have become so many centres of diffusion, scattering, more or less, correct information regarding our facts abroad, thus giving Spiritualism so much publicity through the existence of this association. I may be permitted here to break the thread of reminiscence, and turn from our past, to our present, and our future. Certainly it does not appear to me that we have anything connected with the work of the association to regret, on the contrary, much to congratulate ourselves upon; and there is an ardent hope in my mind, that our satisfaction over past days may be much increased, as the result of greater activity in days to come.

The time has not yet arrived for the presentation of the annual statement of affairs, but I may not be considered as violating "official secrets," when I remark that "our house is in good order," perhaps not the best of order, but still we have no cause for fearing failure or collapse. One matter, however, must be deeply impressed upon the members, that is enrolling their names and paying their fees is not the entire duty demanded or expected of them. No association could possibly sustain itself for long, if its membership took no other interest in it. What is required to make success in such cases is the presence, and personal assistance of each member at every meeting, so that all may not only take a part, but feel an active interest in the promotion of the association's welfare. I feel it my duty to strongly urge upon the members the propriety of a most full and regular attendance at the various sessions, for the coming season. The rooms are here—use them. We have a good membership—let us meet and fraternise. We have an excellent library; why allow its books to lie idle? A good book is never bad company. Our tables bear upon them periodicals from all parts of the globe. The association presents advantages, and their use will be the vindication of their existence. If the membership will, it can make this association a complete success internally, and then the work around us can be despatched with vigour.

For the immediate future the Council has resolved to commence a second season of "Fortnightly Discussion Meetings," to begin on Monday, November, 8th, and be continued fortnightly thereafter, up to and including April, 1881. There is little doubt but the same success will attend this series as attended the preceding one. You are all most cordially invited to attend.

It has been suggested to me that my remarks upon this occasion might fitly include some suggestions for increasing the attractiveness and utility of the Association, and it has occurred to me as among the matters that might be considered, are "Sunday morning conversations" in these rooms, among the members; a monthly social reunion, during the winter; the opening of the rooms one evening per week for the purpose of enabling members to peruse the periodicals and books on our tables, and in our library; the establishment of a "mesmeric class;" occasional public meetings in suitable halls in the district; while certainly some attention to the education of our children in the principles of Spiritualism would in no sense be wasted; and lastly, but by no means the least that can be suggested,—why not an Annual Pic-nic to some convenient spot, where, casting aside the thralls of town life, we could meet in Nature's groves, feel her inspiration, and have our hearts attuned to the divine melody she has created?

It may not be out of place at this point for me to tender the Council, and Members of the Association, my thanks for the honour they have conferred upon me in electing me as their President, an honour duly and fully appreciated by me. At the commencement of the Association's first decade, it was my fortune to assist at its birth, and it is a curious coincidence that at the beginning of its second decade I find myself seated in its Chair. I cannot say I am the best man for the office, yet, of one thing, permit me to assure you, and that is, that so long as you honour me by retaining me in my present office, all that my energies, abilities, and the limited time at my disposal will permit me to do to promote the welfare, and sustain the existence of the D. A. E. S., shall be done, and done to the best of my

power. Having so able a lieutenant as our hon. secretary, I am doubtful if, after all, I may not be more ornamental than useful.

In spite of things doubtful, unfriendly friends, public contumely, and friction within, spiritualism proper, not the glorification of any worker, medium, speaker, writer, institution, society, or agency, is steadily gaining ground, and a knowledge of immortality demonstrated by undeniable evidence is surely increasing in our midst. Let us then stand shoulder to shoulder, firmly resolved to dare and do in the fight against prejudice and error. With irrefragable facts, and irrefutable arguments, we shall be invincible, our ultimate triumph certain. But our facts must be sure, and our reasons must be sound.

I may, in closing, be allowed just a word of tribute to the Spiritual 'press, for its courteous notices of this Association's work in past times, and also to say that its representatives are always welcome at the Association's public meetings.

Fearing your patience, ladies and gentlemen, is already more than wearied, I will now close, trusting that the blessing of goodness, and the ministering of angels may abide with you all.

Notes of Progress.

MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.—The first annual meeting was held last Sunday evening at their room, 268, Chapel Street, Salford. Mr. Ward, president, in the chair, who after a few appropriate remarks called upon the secretary to give his report. The secretary then read his financial accounts, and gave a retrospect of the rise, and progress of the Society, showing that we stand in a most healthy and encouraging position, and although not connected with any outside Committee our platform has been efficiently supported with mediums and speakers. We are glad to add we are becoming more and more united into a happy and harmonious family—a spirit of love and charity prevails, and a growing interest cropping up to strengthen and extend our operations. We have arranged to have meetings every Wednesday evening, also to commence developing classes. Our Society is managed by a Committee of six members, who come into office by rotation, and not by election (one goes out and one comes in every quarter). The following now constitute the Committee:—President, Mr. Wallace, Manchester; Treasurer, Mr. Ward, Manchester; Secretary, Mr. Brown, Manchester; Messrs. Shaw and Grundy, Pendleton; and Mr. Tomlinson, Salford.

BARROW-IN-FURNESS.—Mr. Wallis has been doing good service in this district, having had four excellent meetings on Saturday, Sunday, and Monday, Sept. 25th, 26th and 27th. The subjects of discourse had been chosen with a view of answering the opponents of Spiritualism who have been recently lecturing against it. Some opposition was offered on the Saturday evening, the first of the series, by a person named Ogle, from Newcastle way, who asserted that the whole ground could be covered by Mesmerism, concluding by challenging Mr. Wallis to a debate two months hence. But he is not a representative man, and judging from his mannerisms, whoever undertook to debate with him would not leave the platform without receiving some insult from his lips. Our policy is to diffuse light by lectures rather than by polemically discussing with individuals whose natures are intellectually and spiritually pugnacious.

HYDE.—The Eclectic Society of this town are carrying on a vigorous discussion on Spiritualism, which has been sustained for four consecutive weeks and seems likely to be continued for some time yet. Several leading and prominent Spiritualists from Manchester and neighbourhood have attended by invitation and detailed their experiences; among whom may be mentioned Mr. W. Johnson, and Mr. Lithgow, the former of whom has been entrusted with the defence of Spiritualism. A number of the members of the Society having expressed a desire to witness Phenomena, a circle has been formed and we are told they are having some success. When prejudice yields to investigation, the results may be guaranteed.

MR. MATTHEWS IN MANCHESTER.—Mr. Matthews has had several meetings and seances during the past week in and about Manchester. And has given the most clear and satisfactory evidences of the presence of those who had been thought dead. The tests have been recognised nearly in all cases, though some were unable at the time to say whether they were correct or not. Our limited space prevents us inserting a very nice account from "Diogenes," with the nature of the tests given and the often laughable way of admitting their truthfulness.

BIRMINGHAM.—On Sunday evening last, the school-room used by the Association here was well attended to hear an address and to receive tests from Mrs. Groom, who ably occupied the platform. The subject of discourse was "Spiritualism is it for good or evil," and concluded by delivering four impromptu poems. The cause has a deep strong hold here, and fifty copies of the *Herald of Progress* were sold on Sunday last.

Question and Answer Column.

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

QUERY.

LIFE ON THE PLANETS.

SIR,—In Dr. Peeble's new book received last week, I observe this passage from the guides of Mr. Colville: "The moon I hear is also inhabited, but by beings very inferior to civilized man on earth." Now this does not agree with the prior remarks in the same paragraph, which implies that the older the planet the highest culture, and the younger the planet the lower the development. Now as the moons of the planets are older than the primal planets,—in regard to their incrustation and capacity for man bearing purposes, on account of their comparative smallness facilitating that end, is it not more reasonable to suppose that the moon is an older developed sphere than the earth, and that its inhabitants are considerably further progressed? From the guides of Mr. Walker I have heard the following, "that the moon being a smaller planet than the earth sooner developed, and from the reason of its smallness radiated its heat with more quickness than the earth, and consequently had developed to a condition that the beings existing thereon at the present, were of a nature etherealised in comparison to us." Which or what are we to accept?

VOLVOX.

ANSWER.

HEALING.

To the Editor of the "Herald of Progress."

SIR,—In No. 10 of the *Herald*, C. G. Oyston asks the following question: "What are the best means to adopt in order to receive the requisite renewal of power, when the healer is exhausted by manipulating a patient?"

Now in reply to your estimable correspondent, the very first thing to do, is to wash the hands very thoroughly, and if the healer should feel that he has absorbed some of the magnetism of the patient, he should leave his hands in the water for some time, allowing fresh water to run into the bowl all the while; he should then take a brisk walk in the open air for 10 or 15 minutes, if he can possibly go where there are trees it will be all the better, as the trees give off something which is very salutary and even essential to such workers. He should walk straight and erect, breathing long and deep inspirations, and if he should still feel any ill effect from his work, he should throw off with his hands as he goes along, he must do this with a strong effort of the will power, being determined to throw away the impure magnetism. These methods are absolutely needful before stopping to take anything to eat, or anything to drink except water.

The healer should pay particular heed to his impressions, if he should feel impressed to go to the back and throw off in the open air he should do so at once, if he feels an impression to leave his hands for some time in water he should do so, and if he should feel impressed to throw off into the fire he should at once do so, as this is sometimes needful in cases when he has absorbed a virulent magnetism.

If the healer adopt and carry out these precautions he will be able to resume his duties without feeling any ill effects. Healing mediumship is one of the most useful, and at the same time about the least appreciated of any form of mediumship. Spiritualists will travel long distances, and pay great sums of money to get tests, or to see a materialization, but when physical suffering is concerned they have little or no faith in healing mediums, but prefer the doctor with his drastic pills and potions.

I hope our friend may be very successful in his healing art, for the more he uses it the more powerful it will become; and as he goes on, good and noble spirits who have the well-being of humanity at heart will gather around him, and in the end he will derive that consolation and pleasure which must accrue from having alleviated the sufferings of humanity.

ALLEN HALL,

SUGGESTION TO "THE CORNISH EXILE."

SIR,—It has occurred to me that as "T. C. E." desires an answer to the query which he proposes at the end of his account of Mrs. Esperance's seance, he may have the same full and satisfactory, by reading the concluding part of Mr. H. Burton's account of one of Miss Wood's tested seances at Weir's Court, recorded in the same issue of the *H. of P.* Along with his interrogation I should like to submit the following:—How much evidence will be required to convince a man of the genuineness of materialization? who asserts as he did on Sunday evening the 19th instant, at Weir's Court, that "he disputed that any medium had ever been caught," and this in the face of the numerous exposures which have been made from time to time.

I. H.

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.

A SUGGESTED SOLUTION.

To the Editor of the "Herald of Progress."

SIR,—In reply to "Cornish Exile's" question at the close of his interesting report of Mrs. Esperance's remarkable seance, it may interest your readers, that I wrote on the day after the "seizure" (of course not knowing anything of the occurrence), a letter to "Resurgam" suggesting that the control of this splendid medium might be asked to permit the form, after ascertaining the medium to be in her place, to be enclosed in a temporary cabinet or tent, and then perhaps find ultimately the medium in the latter, or, I may add, the said tent empty. The first result would demonstrate by fair experiment what hitherto was attempted occasionally by uncalled for violence—the restoration of the medium in place of the psychic form. If such a form be a child and grasped, it either melts or slips away, or after some confusion the medium will be in the hands of the grasper. This experiment has been for a long time in my mind, and if one day successful, would disarm all graspers, who would not like henceforth to rush forward as fools, in addition to dishonourably breaking conditions. It is better to sift "puzzles" by counter experiments, than by word fighting, and exposing ourselves to the ever ready attacks of penny-a-liners behind their secure hedge—the ignorant mob.—Yours truly,

C. REIMERS.

IMPORTANT NOTICE.

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

A minister, grieved at the late corners to chapel, offered up the following prayer:—O Lord, bless those who are in their places, have mercy upon those who are on the road, and save those who are getting ready to come.—*Christian Life*.

Nearly 500 Roman Catholics, it is reported, started from Manchester and Salford in one day for Knock, in Ireland, at which place some wonderful supposed apparitions have been seen, and reported marvellous cures are stated to have been effected. According to the papers there is a tremendous influx of visitors at this village to see these manifestations.

LIST OF SOCIETIES.

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

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

President: MR. JOHN MOULD, 12, St. Thomas' Crescent, Newcastle.

Hon. Sec.: MR. H. A. KERSEY, 4, Eslington Terrace, Newcastle.

LECTURES FOR OCTOBER.

Sunday, October 10	Mr J. G. Gray...Trance Address...	at 6:30 p.m.
" 17	Mr J. Wright...do.	at 2:30 and 6:30 p.m.
Monday, " 18	do. do.	at 8 p.m.
Sunday, " 24	Various Speakers...Normal...	at 6:30 p.m.
" 31	Mr J. A. Rowe...Normal Address...	at 6:30 p.m.

Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

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

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

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

Gateshead Spiritual Society.

Sunday Services, Temperance Hall, High Street, Gateshead.

Ashington Spiritual Society.

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

Excelsior Society of Spiritualists.

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

Cardiff Spiritual Society.

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

Birmingham Society of Spiritualists.

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

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.

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 10	Mr Tetlow	October 24	Messrs. Wright, Morse, and Lambelle	"National Conference."
" 17	Miss E. A. Hall			
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. Children's Lyceum, conducted by Mr Robertson, every Sunday at 2 p.m.

Yorkshire District Committee.

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

Auditor: Mr. Owen, Leeds.

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

Plan of Speakers for October.

BRADFORD.—Spiritualist Church, Charlotte Street, Manchester Road, at 2:30 & 6 p.m. Sec., R. Jarvis, 20, Paisley Street			
October 10	Mrs Illingworth, Bradford	October 24	Mrs Jarvis, Bradford
" 17	Miss Harrison, Shipley	" 31	Mrs Illingworth, Bradford
(Wade's Meeting Room, Bowling, at 2:30 and 6 p.m.)			
Sec. Mr. Smith, Garnett Street, Bradford.			
October 10	Mr Armitage, Batley Carr	October 24	Mr Dent, Heckmondwike
" 17	Mr W. Farrar, Pudsey	" 31	Miss Harrison, Shipley
(Spiritual Lyceum, Top of Heap Lane, Tonnysen Place, at 2:30 & 6 p.m.)			
Sec., C. Poole, 28, Park Street.			
October 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 10	Mr Blackburn, Salterhebble	October 24	Mr W. Pell, Stanningley
" 17	Mrs Butler, Bingley	" 31	Mr Wallis, Nottingham
SOWERBY-BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, at 6:30. Sec., Mr W. Walker, 46, Conway Street, Halifax.			
October 10	Mr W. Pell, Stanningley	October 24	Mrs Dobson, Batley Carr
" 17	Mr A. D. Wilson, Halifax	" 31	Mr Armitage, Batley Carr
BATLEY CARR.—Batley Carr Association, Town Street, at 6:30 p.m. Sec., Mr. J. Armitage.			
October 10	Mrs Dobson, Batley Carr	October 24	Mr A. D. Wilson, Halifax
" 17	Mr Armitage, Batley Carr	" 31	Mr John Wright, Keighley
MORLEY.—Spiritual Mission Room, Church Street, at 2:30 and 6 p.m. Sec., Mr. Jos. Ward, Cross Hall.			
October 10	Mrs Hollings, Churwell	October 24	Mr Armitage, Batley Carr
" 17	Mrs Dobson, Batley Carr	" 31	Mr W. Pell, Stanningley
BINGLEY.—Ante-Room, Odd-Fellows' Hall, at 2:30 and 6 p.m. Sec., C. Illingworth, 4, Lindum Terrace.			
October 10	Mr John Wright, Keighley	October 24	Mrs Illingworth, Bradford
" 17	Mr Morrell, Keighley	" 31	Mrs Butler, Bingley
OSSETT.—Sec. Mr George Cooper.			
October 10	Mr Dent, Heckmondwike	October 24	Local
" 17	Miss Hance, Shipley	" 31	Mrs Dobson, Batley Carr

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

ROCHDALE.

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

NEW MILLS.

Sundays, Oct. 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.

88, 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.

Marylebone Progressive Institute and Spiritual Evidence Society

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

Hackney Spiritual Evidence Society.

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

Goswell Hall (London) Sunday Services.

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

Great Yarmouth Association of Investigators into Spiritualism.

Sec., Mr R. R. Dale, 3, Waterpark-ter., Southtown-rd., Gt. Yarmouth. Sundays.—Instructive Seances, at which Discourses are delivered. Tuesdays.—Investigators' Seance. Thursdays.—Development Seance

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 CONVERSAZIONE 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.

KEIGHLEY—October 17, Temper- | MANCHESTER—October 24 & 28 —
 Hall, Afternoon, 2:30; Even- | National Conference
 ing, 6 | LONDON—October 31 and Nov. 2
 NEWCASTLE—November 7 and 8

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.

Falmouth, Oct. 10 to 18, inclusive | Halifax, Oct. 31 and Nov. 1
 Devonport and Plymouth, Oct. 19 | Glasgow, Nov. 14 and 15
 and following days

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