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The Platform.

INSPIRATION AND REVELATION IN THE LIGHT OF SPIRITUALISM.

A Trance Discourse delivered by Mr. E. W. WALLIS, at Barrow-in-Furness, on Sunday, September 26th, 1880. (Specially reported for "The Herald of Progress" by Mr. G. A. Haynes.

THERE is a saying, good friends, that all Scripture is given by inspiration from God. Now the word "Scripture" is generally limited in its application to what is termed "Holy Scripture," but it simply means, a writing. Thus, "all writings are given by inspiration from God" would be a correct rendering of the phrase here set down. And, that it had not in its original sense any application to the Bible, as it at present exists, is demonstrated in the fact that it was not summed up for a few hundred years after the writing itself had been indited. It was not until long after the time of Jesus himself, that the Bible was gathered together in its present form. Consequently the phrase cannot have meant the Bible in its present state, as being the only Scripture inspired by God. Again, as regards inspiration, it is assumed that every word, every expression, every line—from the first sentence of Genesis to the last word of Revelations,—is inspired and infallibly correct, and therefore authoritative and binding upon men. Indeed, it is assumed that the Bible is plenary in its inspiration or complete. Now as regards the phenomena of Inspiration, we must go somewhat more deeply into the nature of that which is assumed ere we can determine what it is meant to be; whether the position is warranted by facts. The word "Inspiration" means simply "to breathe in," to draw inward, to gather up. Thus you are continually inspiring the atmosphere, breathing it, and appropriating that portion of it which is necessary to the health of the body, while the remainder is expelled. Now, as regards Inspiration, there is something to inspire, that is, something which has source or origin. Many individuals have believed themselves to be inspired and believed that Inspiration was from God, and because of this we must, while we investigate, also regard some of the sources from which it originates. Men speak of God as Omnipresent, Omnipotent, and Omniscient.

Jehovah, as the ancient Hebrews called God, means, *Je*, future; *ho*, present; *vah*, past, thus explaining the idea of the eternity of God; the same yesterday, to-day, and for ever. God is no respecter of persons, always the same, and as the Apostle Paul declared He is "above all, and in you all; in him we live, and move, and have our being."

Recognising the fact that man is an intelligent entity, a spiritual personality, is like in nature unto that ever-abiding spirit,—

taking the definition of Jesus of Nazareth that God is a universal spirit, and must be worshipped in spirit and in truth. We have to ask ourselves the question: What do we mean by Inspiration from God? What do we understand by the term that these writings were inspired by the Holy Ghost or Holy Spirit? Now, the word, "Holy" as you are quite well aware, means, pure. The word "Spirit" simply means God. In the Bible the Word of God is spoken of as a revelation of the will of God to man, for protection, spiritual comfort, and elevation. We have to ask ourselves, what do we mean by the Word of God? We take the position with Jesus of Nazareth that God is an intelligent, or absolute spirit; or universal man. Now, for the expression of the thought, for the embodiment of the purpose, for external manifestations of ideas possessed by an intelligent entity, every man has an intelligence with which to express his ideas in words. Words are symbols by which man conveys his thought to other intelligent entities. The Word of God must, therefore, be supposed to embody all thought of God. It is attributed to Deity the all-wise, all-good, and all-powerful, if so, then expression of purpose and will means, wisdom, truth, beauty, and power. Consequently the Word of God is wisdom, the Word of God is beauty and perfection.

Now you will perhaps remember from such as has been read to you, that the prophets clearly comprehended this fact when they declared that "In the beginning, was the word and the word was with God, and the word was God." In Proverbs the writer expresses the same thought that wisdom exists with God, was brought up with him before the foundation of the world was laid; and it was from the expression of this wisdom that the earth was called into being and Divine Man expressed himself. As regards Inspiration of God, or the breathing in of the spirit of God, what are we to assume? Surely we can only comprehend the fact that Wisdom and Truth are the attributes of God, the Universal Soul of intelligence, and by breathing these attributes into one's inner nature, we recognise that God is in us and we in Him. Jesus of Nazareth so fully comprehended this idea, of "God with us" "God in us" that he was enabled to say, "I and my Father are one." As you know that two notes are in harmony with each other and combined make-up one tone, so in this sense, the purposes and spiritual life of Jesus of Nazareth being alike in desire and action he was himself the lesser tone, so sweetened by the major tone, so absorbed, so tuned, so conscious of the universal harmony of the Infinite Spirit that he was able to exclaim "I and my Father are one." So completely tuned, so thoroughly conscious of the harmony existing between himself and his purposes, that God inspired him to be His messenger, to embody the Divine Love in his own conscious participation of the complete oneness between them.

Thus then, Inspiration, as regards the Spirit of God, must ever express itself in words of wisdom, in Love and Purity, in the expression of the Christ like principle towards mankind, else there is no proof of the fact that the individual is inspired by

God. If you take the Bible and read it carefully and candidly, and especially so in the light of the thought we have just advanced, you will find that the word of God is Wisdom and Truth, that is, the expression of the Will of God is to be found in that which is true and beautiful. No truth can oppose another truth, for they would be out of harmony with any principle. If there seems to be opposition between principles, you may rest assured of the fact, that you have not complete knowledge; and it would be wise to get understanding, to have your minds illuminated with knowledge, and then you will be able to discern the fact that all is harmonious in God's universe, that all is perfect in Nature.

Regarding this as a true test, we think you will find much of imperfection, and much that is faulty; much of that contained in the Bible is human in its utterance and consequently imperfect; which gives evidence of the fact that the writers have not understood what they have written, and have given wrong interpretations to the things, which you know to have taken place. It may be said by some, that God so inspired the prophets that they gave expression to certain ideas that should be in harmony with the ideas of the people to whom they were given. If this is so, then, Inspiration is imperfect. The Inspiration was only partial, not plenary, because of the impossibility on the part of the recipient who received it, to understand it. Jesus embodies it when he said "There were more things which he could tell them, but they could not bear them yet." There were Spiritual Truths which he understood, but those apostles could not understand them, and it would have been futile to try to make them understand them. It may be asked why do not spirits reveal to us something beyond our present knowledge? We reply in exactly the same strain as Jesus did, that you are not prepared for it, you cannot bear it yet. There are many facts and principles which we could reveal to you, but they are too strong for your stomachs. Even that which we do give, you don't understand.

As regards Inspiration, we say that it is not wholly true. For instance, the writer who records the revelations of the past declares, that at the moment of victory, Joshua ordered the sun to stand still. Now, you know right well, the sun is stationary, and that it is the earth moves round the sun, not the sun round the earth as was then supposed, and you know also that if the Infinite Wisdom, the sustainer of all things, inspired prophets directly, He must of necessity have told Joshua so to speak. To account for this discrepancy, the biblical student declares that had Joshua commanded the earth to stand still, no one would have understood him, because everyone thought that the sun moved round the earth and that the earth was stationary. Consequently it is said the prophet was inspired to utter thoughts to meet the requirements of those who should receive them. But, the present day science makes us wiser than Joshua, for we know that the earth moves while the sun is comparative by speaking stationary.

In regard to the matter of Inspiration, you know quite well, that it is impossible to encase within a certain compass that which it is incapable of holding. There is only a possibility of a certain amount of substance being enclosed in it. For instance, in a measure which will contain a pint of liquid, you cannot place a quart, if you attempt to do so, the remainder of the liquid, after the measure is full, will be lost. God has endowed man with knowledge and power. Man is continually breathing in the inspiration of truth, he is continually sunning himself in the outflow of Light which shines from God, the central Sun of Wisdom. The flowers of earth in like manner, appropriate just that portion of the rays of light which are requisite to them. The petals are tinged with various hues the remainder of that light which is not appropriated by them, is taken up by some other flower. Thus the sun is ever imparting life and color to things upon the earth's surface. So the spiritual sun shines on the human mind who breathes in the principles of his very being, appropriating just as much as is requisite and capable of utilising. The ray may be red, yellow, or any color, the flowers also of different hues, one may be red, and another blooming beneath it, blue. One may take one degree of shade, and another some other, but as each petal peeps forth it is tinged with its particular hue. So man takes in that degree of inspiration, according to the measure of his capacity. Phrenology demonstrates to man the character of his organization, and as far as the brain power is perfected, so far will the spirit be enabled to manifest itself through it. But if

the education of the individual has been of a false character, then the windows of the soul are blinded, and as a consequence he can only receive a certain quantity of the outflow of the Divine Mind. Hence, it is then, that some individuals are wiser than others, some having more perfect organisations are enabled to breathe in more deeply, and drink more freely, of the waters of Life; while others with their one talent instead of three, are only able to gather in just that measure of thought which is requisite for their soul's sustenance. Inspiration is ever measurable in its quantity: no mind is able to appropriate the whole of the truth, nor yet to comprehend wisdom in its entirety, but, relatively to accept and manifest that amount of wisdom according to the brain capacity; by acting and expressing to that degree which it can acquire and appropriate to truth. You will observe then, that every man is inspired to a certain extent. The Spirit of God lives in every human being, and in Him every human being lives and moves, and has his being. If this is so, it will appear evident that in the past, those who received Inspiration from the Holy Spirit did so according to their power of reception and not wholly. It was imperfect because of their finite nature. And as a result, to assert that the Bible is the whole of the will of God, perfect in all its parts, is to assume that which cannot be attained in the facts of existence; especially is this the case because the mind is capable of misinterpreting. You see a sparkling fluid running down a hill side; at the top it is clear and pure, but as it flows down the hill side it becomes muddy and contaminated, its waters are tinged with the hues of the substances through which it has been transmitted. So the inspiring spirit as it has flowed down the hill-side of time, through the receptacles of the human mind, has become tinged or warped from its peculiar and original beauty, to that eccentric or individualised manifestation of the expressions of personalities. Thus man in his finite nature is liable to misinterpret. It has been remoulded and does not reflect the pure truth as it was imparted. Only a certain colour is represented. The light of the sun is pure, but on passing through a prism you get blue, orange, green, or red, you have then distinct colours all from the one sun. So, from the central spiritual sun there descends a spiritual ray of truth, and passing through the prismatic mind of man it is dissected; and as the human mind can only appreciate a portion, something must be put away. To have the whole of love, wisdom, and justice would be to have absolute truth. How little do your neighbours know and understand the motives that actuates you in the deeds which you perform? The mainspring of the action is purpose, because there is an idea behind to make you act as you do. When you perform an action, your fellows judge the motives from the expression thereof, and consequently, of times you are compelled to suffer while you are free from guilt, and because of this you see the Inspiration that you have put forth is misinterpreted in the effort to express it. Consequently if this is so, you must recognise the same on the part of seers and teachers of old. However divine and pure the source of Inspiration, we hold that you, like them, are open to derive Inspiration from the same source, however different they were in works. Yet, in the symbolisation of their thoughts; in the expression of those thoughts in writing, though containing only human symbolism they are misinterpreted, their motives are often times wrongly rendered, and often taken literally where they are meant to be figurative. It is impossible for you to arrive at a proper conception of what was the original purpose in their minds, hence, you see that Inspiration is imperfect, and it would require an Inspiration on your part to understand the Inspiration on their part.

As regards revelation, it is declared that the Bible is the revelation of God's Will to man. What does revelation mean? It means, bringing to light. Now Solomon said, "There is nothing new under the sun" you will all be aware, and be able to see the feasibility of the idea when we remind you that matter is eternal, spirit is eternal, intelligence is eternal, and consequently there cannot be anything new, only as a change in the conditions; new conditions taking the place of old ones. You are new to fresh scenes of action. Those who acted upon the earth in the past have ceased to be, as far as you are concerned, and you have taken their places; your thoughts are new, you are gaining new conceptions of Truth. There is a new Heaven and a New Earth. You see the old idea is destroyed, the old childish misconceptions of the conditions of the earth are destroyed. No longer the earth is regarded as a flat plain, but you know it

to be globular, surrounded by an atmosphere. No longer the stars are thought to be the peep holes through which angels look down upon the earth, but, you know that the earth floats in illimitable space, the extent of which the human mind cannot conceive, and that instead of it being solid overhead, we are surrounded by stellar ethers, the stars representing worlds. The old heavens have been replaced by new ones. This has been a revelation to you. The statues of your great men, who have lived upon the earth, are worked by the sculptors and are covered up until the time arrives when they are to be unveiled, and then the veil is taken from them and the work is revealed to you. This is a revelation, you see, for before it was hidden from you. Now if the Bible be regarded as a revelation, it must come down to your comprehension; you must be able to see or mentally to understand or comprehend it, or else it is no revelation to you.

Now as regards the word of God, wisdom, truth and beauty are expressions and attributes of God. But, is truth alone to be found in Scripture? Is beauty alone to be found in the book called the Bible? Is wisdom alone to be found in the writings of Bible heroes? Do you not find wisdom expressed in the wide world? Surely, you do. To the intelligent seekers after truth, there comes the thought that if God is no respecter of persons, then He must be revealing Himself to his children now as He was wont to do. You have reached a higher stage of development than your predecessors and if you are moral, true and pure, God will supply you with spiritual food, hear your prayers, and enable you to grow more and more in His likeness. This view is warranted when we remember that it was said to the people of old that there should come the spirit of truth even the Holy Spirit; and further, that he should tell them all things, and whatsoever they sought to know should be granted to them, if they sought in the name of truth. If this is so, who shall say that the canon of christianity is closed? Do we not find the finger of God writing on our memory! Are we not conscious that our memories are recording all our past experiences? Are we not aware that the still small voice of the Divine breathes in us, wrestles with us, so to speak, that we may become strong? Breathe in this spirit of love and express it again in your motives to your fellowmen. Without this you are practically without good in the world. Without it you have shut yourself off from the infinite spirit of love, and you are apart from deity and unconscious of your relationship with Him.

Again, as regards revelation, it is clear that for anything to be revealed it must be comprehended. Consequently, there are many efforts to interpret the revelations of past times, but it seems to us that you might very well go to the scriptures of nature and learn much more there. Thus, worlds which are revolving in the depths of space, can be studied and calculations made by arithmetical measures. Or, you might be inspired with the thought of majesty Divine, in a grain of sand, which is mathematically precise in its proportions; in the flowers that bloom and speak of God and express their Creator, here, you may learn something of the beauty, something of the perfections, of the nobility of the universal soul, and what He has provided for you. Indeed, it seems to us, that if you would have the word of God; if you seek that spirit of love and goodness, that spirit of power, you must go outside yourself. You must read what has been written in indelible characters by the finger of time. Read the rockbound characters of the world and from them all you will learn that God provides for all; that He is urging and impelling all things forward, that He is the interior soul, ever designing and working on towards the fulfilment of all that exists. That His achievements of beauty and perfection are demonstrated in the spiritual destiny that awaits humanity. All the examples of preceding times, all those noble men who have felt themselves inspired; all these become useful to you, they may save you, not, save you in your ignorance, not save you in your sins, not save you from bearing the consequences of error,—but they may save you in exactly the same manner as you may save your fellowman by setting a good example, expressing high and holy purposes, which may so re-act upon him that he will be ashamed and feel compelled to follow in your footsteps. Indeed if you be spiritually minded, men shall see the glow upon your face. Realising this they will be saved from evil; from unjust thought; strive to live rightly thereafter, and be saved from the thralldom of ignorance.

In the same manner, the revelations of the past give us a noble example. The men who have died for the sake of principle, those who have been sacrificed for humanity's advancement, they have helped to tear down that veil of sensuality; these may become guides in troubles. You may be called under the arm of God's goodness by living, acting, and doing God's will, and in this sense these noble examples become helps to you. You may breathe in the Inspiration from God; you may find it in the voiced utterances, in the vocal praises that are given forth from nature. You may feel that God is evidenced everywhere. That the thought of God is embodied in the flowers, that there is a spiritual idea underlying the root of a tree. And that the life of your fellow man is a still further expression of the thought of God. They have been the pioneers in the progressive.

Thus in the light of Spiritualism, God is an ever present reality. He is near to you, He in His wisdom has ordered all things wisely and well, and it is for you to live in harmony with them, and you will find that His grace is adapted thus to meet your every requirement. It is only in the effort of the soul that success is possible. The cry of the hungry should be heeded; those that thirst should be brought to the living waters of Life; into the way of wisdom, so that the ray of Divine light shall shed forth and lighten their paths into ways of beauty, into ways of pleasantness where all the paths are peace; into the ways of justice where man shall be able to work out his own salvation out of darkness and ignorance. For those who seek Wisdom shall find her, and leaving all things shall hold fast that which is good, and the soul shall succeed in breaking the bonds of superstition, soaring in profound freedom you shall become a law unto yourselves, conscious that God is in you, that you are the temple of the living God, in so far as you fulfil the purposes of your being. Then of a truth you are one with God in the true purposes of the life you lead and motives that inspire you. That it may be so we pray.

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Historical Controls.

[COMMUNICATED.]

BY A. T. T. P.

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

—O—

BUSIRIS.

Sunday, September 19th, 1880.—4 p.m.

The medium at once went into trance, and under control spoke as follows.—“He that is beloved by me has written; to him and to others are my words given, for he, like yourself, is unlike others and has gone beyond the number of enquirers, who have liberated themselves from the realms of enquiry, and entered into the world of knowledge; put down the assertion, that I believe him capable of expressing an absolute knowledge. To him, my well beloved, I send kindly greeting; to him to whom many mysteries are revealed; to him who is guided and directed by God's lovely ones; of the inner circle of those, who can claim the sacred forehead brand, bearing on them that mark of God's choice, the sacred number of those, who, since the world was, have obeyed God's greatest and highest behests. All standing monuments of man's hands to-day afford the universal testimony of their loving guidance to those of the initiated.—‘Busiris the ancient’ now speaks to him and to you. ‘Beloved Faithful,’ the doctrines are to be supported; not defended; the advice is to be taught; not to be argued upon; the actual ‘*cui bono*’ of our labours; looking beyond any alleged necessity of defence, and not proclaiming the change of time and the season of change. How many valuable meetings are unattended by successful results, because the role is undertaken of defending the actuality and not proclaiming boldly the teachings; and therefore, now that you both, together with others, have undertaken voluntarily the task of making known these truths; it should be with the per-

fect understanding with yourselves, that your whole duty is not embraced in strengthening the opinions of enquirers, but that there is another and far more excellent part of your duty and that being to strengthen the high hopes of the believing and pure minded soul. Why are these to be neglected for a class of doubters? Have they no need to be guided by you, the father (as it were) of the movement; it is time that you shake out the folds of the banner to its fullest extent, and give sound and solid reasons for the soul's immortality; so that they might be strengthened of themselves, and the means in the hands of the common Master of all souls in strengthening others: proclaiming unhesitatingly not as a belief, but as an actual knowledge, that the formation of the immortal soul is one of the greatest works of an immortal Father? A soul is eternal, and a partaker of that eternity of its Maker. You are to assert in the very fullest of knowledge the immortality of the soul; else what use is your faith? That life on earth is destitute of any spiritual virtue, which looks not to its riches in the Eternal hereafter? There has been until now, too much metaphysical mystery in speaking of the soul. Let lions in courage be amongst the sons of men, and ignoring the babes, attend to those that are old in the faith. There are many that have settled down under the more dreary hope of annihilation in the future, with the utter extinction of their souls; multiplied proofs will not satisfy them, and the time past in attempting it will be time wasted, and not only those but others that might be benefitted, are by misdirected attention neglected. There are many who are ignorant of the immortal nature of their own souls. God forgive them: it is an undoubted truth that all the traditions of men in all parts of the habitable worlds, deny this state of mind; for in none of them is it decreed that the soul of man ceases to exist. Those that so imagine it are guilty of fearfully mistaken views, believing that which is neither proper nor possible; offering in very fact an insult to that Father that gave them being. But is this state of mind an absolute necessity, that their wants should alone be attended to, and that they alone in a vast assembly should be the only few that should be directly addressed? There are others who have more pressing claims on your teachings; who are believers that their souls at the so-called death, are ready to soar ever onward and upwards towards divine joy, and that when the mortal and perishable body is left behind, it is but the soul divesting itself of its earthly covering, so that it may be better prepared towards the advance to that eternal state and celestial journey. Have these and their hopes no claim on your teaching? Have they not got to be strengthened both by authority and experience; and is not this mode of teaching more compatible with reason, than in always answering cavillers, doubters, and enquirers? Progress cannot be a standstill theory; a life is an ill-spent one which is passed in enquiries leading to no results. These spiritual truths either are existent and within man's knowledge, or they are not existent, and are outside of knowledge. If what have been our proclamations from man's earliest history on earth be true, that the way is an open way; not in any way confined to the few, but through the mercy of God made universal, requiring only the spirit of earnest and steadfast thinking. There is no good seeking after any knowledge that is earnest, unless the real spirit is within the soul, and this being so, those that have the earnest spirit, leading to the desire of knowledge, may knock at the door of spiritual truth and be heard; for God hath said through his servants lips 'That when two or three are gathered together in my name, or in earnest, there will I be also; Eternal life, immortality, and the proof of my being there shall be in your midst.' How far better then to point out this road, than to argue against their fixed opinions or to defend doctrines, that have in your souls become absolute truths, which absolute truths they consider that they can weaken, because lower manifestations of human power beyond the grave, have given rise in their minds to the greatest suspicions. Oh tell him 'beloved one' and take heed yourself, that the work in which we are mutually engaged, is not to be so forwarded; addresses are not to be made exclusively to them in the form of arguing against their suspicions or concerning the truth of this or that special manifestation. The road of enquiry is to be pointed out, and let them take heed how they travel on it. Your duty goes no further. If they have obstacles, and they will meet with many, the most formidable being; first, public opinion; secondly set forms and ceremonies as by law established, setting forth a theory of belief alike degrading to reason, and insulting to the living God. These obstacles form an impassable barrier to many

and they linger on the road unwilling to depart from it, at the same time unwilling to be aided, or to be helped over seeming insurmountable difficulties; refusing the ready aid, and willing only to waste their earth time in useless arguments and idle comments. Let us call on God to instil them with that earnestness, which alone can guide them from doubt to knowledge, that is unalterable in time and in Eternity; in fact the best way to meet them is not by answering their peculiarities and eccentricities of thought, but to contrast them with those amongst whom they may be sitting, those that have arrived at the knowledge; the knowledge that the soul is immortal and conscious throughout its immortality; a consciousness, that the more the soul recedes from the earth, and the earth's associations, the closer does it approach the inner heaven; beyond the mystic servants of the living God; beyond the inner circle where abide His holy children; beyond those innumerable spheres, that form in themselves realms of glory, until a view of the inner heaven opens out, giving to the astonished soul some taste of the divine nature; proving, and my beloved one will understand me, an added efflux of the divinity, a clear proof of his power by the added power of the soul, and also proving that there are no bounds to the most exalted hope that the soul can entertain; for it is above the earth; it is higher than the heavens; and the very highest angels that I have seen cannot tell its ultimate end. Can it, and does it not, appeal to reason, that it is a better plan to strengthen these hopes than to be continuously arguing against the affections and encumbrances of the body, which act as a clog to the soul, binding it to earth; keeping it for ever surrounded by care; unthinking of God, ignorant of the divine perfection of an eternity dwelling for ever; existing in a whirlpool of misery, only to be tossed in a sea of trouble, and in the end death, and in their opinion, annihilation to follow. It is necessary only to tell them, that with such fears in their souls they are really only fighting for the large band of enquirers who, truly conservative, are standing idly, not believers in that universal law of progress, for death with them means annihilation, and annihilation inculcates a wicked fear, and makes their coward souls to tremble. But contrast them with one who has received the knowledge. What does he say of them? That death so called is nothing; and that it but ushers in, not the beginning of another life, but the continuation of life in a higher state. In fact, the beginning of an endless life, in which the soul is fully convinced by death, and that this conviction is the common property of all souls at death, but the state of belief, and of that belief's usefulness on earth shall be judged by the unfailing justice of the living God; for He has made the way easy, and straight, and the only plea of extenuation that can be heard, is the plea of obstinacy caused through earthly passions that they could not abandon; and that the testimony of all ages undeniably proves this position in all ages, that the body having the common properties peculiar to matter, every passing year wastes it away (if not in bulk) in strength and in qualities, and that ultimately, in time, it will more or less become inactive, without life, subject again to corruption's change. But the soul, says he that has acquired knowledge, lives on for ever, and is at once called back again to the realms, where governs He, from whom all souls are formed; Himself Eternal, and alone endowed with the gift of eternity; and it is for the teachers, the fathers of the movement, to supply those that have knowledge, with arguments; for arguments are not always the property of those who have acquired knowledge. I mean, that it is not given to all that they can form and express a reason for the truth. They know that the words are not given of themselves; but how sweet it is when they find those advocating the sublime usefulness of this knowledge; I mean those that are in a position on earth, that it would be presumptuous arrogance to charge them with wasting their time and earnest efforts in propagating lies and ignorant spiritual statements; and when they hear such support given, are they not strengthened? And may I not write to him, stating that it is a wasted meeting in arguing alone objections; that they need some words that they can remember; that they need some words that they can repeat to others in their own spheres; and, true it is, that when these words are spoken in the true spirit of knowledge, they are remembered in all their deep signification, and their hearts retain for ever the meaning of them; and I myself have recognised this knowledge, and can do so, 'my beloved one,' wherever it exists. In your busy streets I can look on those that have the

knowledge of the immortality of their souls resting on reasonable conclusions—conclusions which neither lower their immortality nor degrade the great Author of Life. This knowledge cannot hide itself: but amongst those possessing this knowledge are many who cannot find words to advocate it. Does it not become a duty to give them this knowledge? I will prove it, 'my beloved one.' In one of your lectures there was a statement of your belief, which statement was nearly verbally repeated at dinner-time in one of the largest publishing firms in this metropolis. 'You,' said the speaker, 'may laugh at me, for I have but a poor way of explaining myself; but had you heard him that spoke on Sunday evening, you would never have forgotten his words; that all the corporeal links that bind us to earth are daily weakening; that our bodies are daily failing us, sinking towards an abyss of inertness—and this is called death; but the soul naturally bears up, by its own innate strength, a gift from God; and this gradual daily decay is recognised as death; but the soul in its innate strength remains firm and untouched, and leave corruption, and taketh on itself the form of incorruptibility; it enters another state of being, and it goes into another world surrounding this one, and finds able legislators and equalised laws under a righteous King; where those that are penitent find mercy, and those that serve him find tranquillity; but on earth all men must meet with troubles, vexations, and trials, but that in the hereafter these bodily impediments will be of the past, and the soul, no more confounded, shall hurry onward in its upward progress.' Now, these were the words actually repeated. I ask you—I ask any reasonable judge—whether the time was not better spent by you than in answering the cavalling objections of the few? There was something learnt, something remembered; there was something repeated, and the result of the repetition is in the hands of God. Then again, 'my beloved one,' who has so spoken, I have heard repeated some of your most choice thoughts, clothed perhaps in a more vulgar language, but the thought retained in all its pristine purity. It was when your enthusiasm of soul had enabled him to come side by side with me, and the words came from your lips—words that shall never die in the memories of your hearers. Oh, believe me, for the sake of that which I know, that you will not—that you cannot perish, but that in death, like a beautiful ship, you shall launch into beautiful immortality. No deprivation of happiness; no loss of consciousness; no absence of earth-affections, that are pure and holy, but enjoy each and all to their fullest extent throughout eternity; in a world where sorrow, and old age cannot intrude: where holy raptures shall fill the soul, impossible for me to describe. Such are the hopes of my soul; hopes that are the offshoot of knowledge mercifully granted to me from God. Then shall the soul in its upward course take rank with angels and archangels, and be reckoned in very deed amongst the sons of God, conversing continually with them beneath the arch roofed of heaven, forming the celestial bands whose leader and ruler is the Almighty Himself. Are not these words sweet and perfectly loving in the hearts of those who have a knowledge how in words to give them a deep and lasting impression? It is time for many Samsons to arise, and it is in the power to educate and to give strength to their knowledge by remembering words and given ideas. God has designed, that first there should be leaders, and that then their ranks should be swelled by their exertions, so that their labours might assist the leaders in inculcating amongst the sons of God here their first stage of independent existence; a belief of a state of future rewards and punishments. Arguments are necessary even with those that have knowledge, so that that knowledge might be imparted to others, therefore, tell my "beloved one," and do you also take heed that it is wrong to idle away the time of a large meeting by answering objections merely. Know that cheering words of hope are necessary to those that believe, and that your own belief "beloved one" should be made certain to those that are hearing you; and further, that those who believe in the soul's immortality, shall be confirmed in that their belief or knowledge, and that your duty is not alone to speak to the wise and to the learned, but to the uneducated and ignorant, for the knowledge of spiritual truths is not to be confined to any particular class, but is to be universal, and therefore those that can speak, and you are of those few endowed by God, and your intellect grasps—and you can speak and make plain the definite knowledge that your own soul has arrived at. You will also make plain to others that which they have conceived of

the Almighty; for he that knoweth not God knoweth not immortality, and that soul that has not longed to partake of his perfection; of His ineffable nature, of His all goodness, he whose soul has not ascended to the enjoyment of this the First Great Cause; he that has not dwelt in the sweet fullness of His love, then has not grasped the idea of immortality, and of his living on for ever. Yes, I maintain this, 'my beloved one,' that it becomes your duty to strengthen the believer; a duty paramount to answering the objections of the inquirer and the doubter; believing that the life will alone proclaim the truth, the usefulness, and the probability of all spiritual truth. Send my greeting to him, your friend, be yourself faithful and steadfast, steadfast in unswerving manliness, at all cost teaching the knowledge which you regard as a given mercy from God. Faithful to your word and to your promises; named by us Faithful now, named in the beginning Steadfast, prayerfully. May God, our common Father, hold you in his hands, lifting you above the troubles of this earth, preparing you for eternity. In His great Name I ask, Oh, answer my prayer."

I give this beautiful control verbatim, as it was given to me. If there are parts which are too flattering to myself personally, all I can say is, I could not cut them out, as had I so done, I should have spoiled the thread and purport of the control. I publish it entire, not from any desire of flattering my own vanity, or wishing the world to believe that I am anything more than the conduit pipe, a humble instrument in the hands of that power, who doeth with man as He willeth. The substance of the control is well worthy the attention of all Spiritualists, especially of those who may be some little in advance of their neighbours, as to the absurdity of wasting time in answering the quibbles and quibbles of those who either do not want to know or are afraid of facing Spiritualism, pure and simple, because its simplicity is at war with previous ill-conceited ideas.

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THE VOICE OF THE STREAM.

The clear air and bright sunshine seemed to invite me to repose on a mossy bank, by the side of a clear rippling stream. And as the din of city life and the bustle of Mammon became subdued, and the soul-life was able to assert its power by listening to Nature's many voices—voices spoken by mountain and valley, by knarled oak and silver birch, by the trailing ivy and graceful fern, by sea, and cloud, and sky,—till the deep diapason of the Voice of God expressed was tossed through rock and shale, and dark subterranean caverns, till at last the bright sunshine bid me welcome as I issued forth on yonder mountain side. And now, as I shine in the glorious light, I rejoice that I have passed through the processes by which my impurities have been left behind. Oh! how I leap and play over hill and dale and winding valley; and with joy I see the feathery tribe dip their wing in my pool as I dash my spray on their gay plumage; as they spring to their airy home to carol their song of praise.

And when I linger on yonder plateau—before I leap the craig—the maiden ere she fills her pail, contemplates her counterpart in my bosom, and a smile passes over her face as she watches, my gentle wavelets, give a motion to her fair form and face divine. And like you she asks me where I have come from? I further pause, while yonder merry groups of children—save their beautiful limbs,—and play with the pebbles on my side, as I listen to the young voices which is joy to mothers' hearts and sustain the arm of toiling fathers. But I glide on, and take a joyous leap over the chasm, down among brake and fern and wild flowers. And I baptise them with my cooling spray till they shine like angels' faces, when returning from the hells with the trophy of their love. The voice of the stream has died into gentle murmur as it ripples over the pebbles. But another gentle voice—mayhap the spirit of the one who gave me birth—whispers in accents sweet.

The soul-life is like the stream—passing through purifying processes. Angels are watching; and when the darkness is past and the light begins to break on the mountain side of a higher life—then will the spirit rejoice in the darkness it has passed through.

C. F.

It is rarely that human nature rises to its highest ideal mark; some good hearts notch the mountains and leave their line high up above the heads of ordinary men,—a history and a prophecy.

—Theodore Parker,

THE ULTIMATE OF CREATION ACCORDING TO CHRISTIANITY.

That progression is a law of things every person that has the least common sense will admit, in fact cannot contradict, if they will only look for a moment into the past. Such being the case, where will the car of progression rest? Where or what is man's destination? What end has the creator in view? There has been a great amount of conjecturing, on man's part, as regards the ultimate of creation, but as yet nothing has been put forward to satisfy the enquiring mind. Some men are content to think that after this life, they are no more, that their career is finished, and that they are annihilated to make room for those who are to follow. Some look beyond this scene of life and assert that after its completion they will be turned into some kind or species of animal. There are others who rejoice in the thought that after they have passed from this earthly state they will go to the great hunting fields above, where with their forefathers they will be continually happy. Reviewing these ideas, we find that they correspond to the different states of development that mind has undergone and is undergoing. The first corresponding to the time when he wandered this earth like a wild beast, when he knew nothing beyond that he existed. The second, when the spirit within was beginning to quicken, the period when a spark of intelligence manifested, and caused him to enquire. The third comes somewhat nearer modern ideas of immortality, as it looks forward to a time when it will be happy and free—free to indulge in that which it thinks constitutes happiness. We come to a fourth, the modern, Christian, or orthodox idea of the ultimate of human life and creation. This latter is what we propose to consider.

The world it is inferred was made for man; life is a rehearsal of an immortal drama, and as man acquits himself in the rehearsal so he is allowed to take part in the immortal state. If his acts here are blemished or faulty, then he cannot take part in the real drama of immortality. This idea corresponds with the mind of man at present, at least the majority of mankind, but it is not acceptable to all minds, as there are some who think that this idea is tinged with materialism. The Christian says that a day, the judgment day will come, when the trumpet shall sound, and those that have been dead for countless ages will rise from their graves, clothed in the same flesh that was theirs during their earth-life; and so clothed they will be ushered into the presence of their Creator, who, it is said, at that day will "come to judge the quick and the dead." But stay and think, and we fancy you will find this theory to be a complete absurdity. Physical Resurrection true! nay, how can it be? Question those who adopt these ideas, and they will tell you that you are limiting God's power. They will say, "strive to have faith in your Creator, and bear in mind that nothing is too difficult or impossible for our Heavenly Father." Poor consolation this to the mind of man! But we will suppose this doctrine to be quite correct, then the great problem of life is solved. You have arrived at the ultimate of creation, and yet we are in the mist because of the conflicting doctrines that exist amongst the various sects. Take one for an example—Physical Resurrection—and see if we cannot discern the ultimate of creation. Man you acknowledge is immortal; that his organism is composed of the same elements that compose all material substances; that it is sustained by material substances; and that in time the mind of man ceases to use its organism; that this organism is buried, decomposed, and intermingles again with other gases and goes to sustain other organisms.

Creation, we are told, was effected in six days, and before those six days there was nothing, or at least, the different elements which now constitute matter were undisturbed. We need scarcely go any further back than to the first chapter of Genesis. However, we will suppose that before God said so and so, infinite space was filled with the elements that only required the will of the Creator to disturb them and form organic nature. Some may dispute this, but they cannot prove, nevertheless, that anything was made out of nothing; that what is material, is not a compound of different elements; and as the account in Genesis speaks of things material, we have a right to infer that something, if only in an undisturbed state, which constitutes material, existed before the time referred to in Genesis. This being so then, the elements of to-day are those of far distant ages;

are the elements that lay undisturbed before the creation, which have since assumed so many different shapes and forms as it has pleased the will of the Creator. Man was, and his organism cast off at death, which is change, again intermingles with the other elements of the creation, and afterwards assumes other forms, and composes or forms a part of other organisms through which other minds are manifesting. And so this intermingling process has gone on for ages; organisms, that belonged to minds in earlier ages have gone to dust, and intermingled with other elements, have nourished the several kingdoms, and these in turn perform the same offices, only to retire to the source whence they came.

If this be so, then according to orthodoxy, if to-morrow is to be the judgment-day, what is to become of those who were and are now not? They will want, if this doctrine be correct, their organisms, and as ours are composed of parts of theirs and they are to have theirs, we will, in the judgment day, and every man will want his organism, or rather, every spirit-mind will want its organism down to the first man or mind—Adam. Hence as all have emanated at first from Adam, Adam to have his own real organism must again be alone in the world; all will have to be given to him again. But Adam, his organism is of the earth, earthly. The Christians say, that after man has been judged &c., the earth is to be consumed—Alas! poor Adam goes too. Thus we come to the ultimate of creation, if the doctrine of a physical resurrection be true, and well might they sing, "As it was in the beginning . . . ever shall be, &c." For nothing was, they say, and truly nothing will be, if the physical resurrection theory be correct. Alas! how blind is man at present, living in hopes of a time when he will sing around the throne of his Creator, waving palm branches, and yet adhere to a doctrine so manifestly contradictory and destructive to his own self; as he sings "as it was and ever shall be. Can such a theory be accepted as the ultimate of creation? The Creator in the beginning has had an end in view; the car of progression has not rolled for ages for nought; nor has it rolled to make mankind musicians so as to be able to sing "Hallelujahs" before a great throne. Nay there must be something greater than this, this is not the end of the actions of such a Mighty Mind. Let us then strive to understand Him more, and to comprehend the why and wherefore of creation, and by so doing get a true idea of the ultimate of creation.

A. L.

THE SEIZURE SEANCE.

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The extraordinary, but not truthful, letter of Mrs. Grace Fidler, which you have published, demands, in justice to "Resurgam," and his son, that you now publish my brief statement of the affair.

First and chiefly, I must emphatically state, that I had no "confederate," or participator in the seizure of Mrs. Esperance; and, secondly, that the conduct of "Resurgam," both then, as well as before and after the seizure, fully demonstrates him to be absolutely impartial, an honest truthseeker, and above all personalities or party feelings. And no honest person could suspect or accuse him of those motives or actions so unworthily attributed to him by Mrs. Grace Fidler.

It was not "Resurgam" who turned up the gas light, as wrongfully stated by "Grace Fidler." "Resurgam's" son was not a "confederate" or assistant, but resolutely opposed my detaining the form, until he saw, as everybody else plainly also saw, that the so-called "Form" was Mrs. Esperance, the medium, and not a "Spirit Form" at all. It was Mrs. John Hare who turned up the gas light by which we all recognised the unmistakable physiognomy and splendid anatomy of Mrs. Esperance; and it was Mrs. Hare who remarked—"Mrs. Esperance is too much for Mr. Armstrong to carry," when that active old gentleman tried to carry the medium into the cabinet, for he only half-carried and half-dragged her away from me, when I let go my hold of her, after I had satisfied all around that it was not a "Spirit Form" I had seized.

I need not describe further particulars of the seance, because the manly and truthful report by "Resurgam," in your paper of the 17th September is, in every respect, correct and trustworthy. I can corroborate, especially, the part wherein Mrs. Esperance (after she had been carried into the cabinet and redressed herself, as plainly remarked by many), used the words

knowledge of the immortality of their souls resting on reasonable conclusions—conclusions which neither lower their immortality nor degrade the great Author of Life. This knowledge cannot hide itself : but amongst those possessing this knowledge are many who cannot find words to advocate it. Does it not become a duty to give them this knowledge? I will prove it, 'my beloved one.' In one of your lectures there was a statement of your belief, which statement was nearly verbally repeated at dinner-time in one of the largest publishing firms in this metropolis. 'You,' said the speaker, 'may laugh at me, for I have but a poor way of explaining myself; but had you heard him that spoke on Sunday evening, you would never have forgotten his words; that all the corporeal links that bind us to earth are daily weakening; that our bodies are daily failing us, sinking towards an abyss of inertness—and this is called death; but the soul naturally bears up, by its own innate strength, a gift from God; and this gradual daily decay is recognised as death; but the soul in its innate strength remains firm and untouched, and leave corruption, and taketh on itself the form of incorruptibility; it enters another state of being, and it goes into another world surrounding this one, and finds able legislators and equalised laws under a righteous King; where those that are penitent find mercy, and those that serve him find tranquillity; but on earth all men must meet with troubles, vexations, and trials, but that in the hereafter these bodily impediments will be of the past, and the soul, no more confounded, shall hurry onward in its upward progress.' Now, these were the words actually repeated. I ask you—I ask any reasonable judge—whether the time was not better spent by you than in answering the cavalling objections of the few? There was something learnt, something remembered; there was something repeated, and the result of the repetition is in the hands of God. Then again, 'my beloved one,' who has so spoken, I have heard repeated some of your most choice thoughts, clothed perhaps in a more vulgar language, but the thought retained in all its pristine purity. It was when your enthusiasm of soul had enabled him to come side by side with me, and the words came from your lips—words that shall never die in the memories of your hearers. Oh, believe me, for the sake of that which I know, that you will not—that you cannot perish, but that in death, like a beautiful ship, you shall launch into beautiful immortality. No deprivation of happiness; no loss of consciousness; no absence of earth-affections, that are pure and holy, but enjoy each and all to their fullest extent throughout eternity; in a world where sorrow, and old age cannot intrude: where holy raptures shall fill the soul, impossible for me to describe. Such are the hopes of my soul; hopes that are the offshoot of knowledge mercifully granted to me from God. Then shall the soul in its upward course take rank with angels and archangels, and be reckoned in very deed amongst the sons of God, conversing continually with them beneath the arch roofed of heaven, forming the celestial bands whose leader and ruler is the Almighty Himself. Are not these words sweet and perfectly loving in the hearts of those who have a knowledge how in words to give them a deep and lasting impression? It is time for many Samsons to arise, and it is in the power to educate and to give strength to their knowledge by remembering words and given ideas. God has designed, that first there should be leaders, and that then their ranks should be swelled by their exertions, so that their labours might assist the leaders in inculcating amongst the sons of God here their first stage of independent existence; a belief of a state of future rewards and punishments. Arguments are necessary even with those that have knowledge, so that that knowledge might be imparted to others, therefore, tell my "beloved one," and do you also take heed that it is wrong to idle away the time of a large meeting by answering objections merely. Know that cheering words of hope are necessary to those that believe, and that your own belief "beloved one" should be made certain to those that are hearing you; and further, that those who believe in the soul's immortality, shall be confirmed in that their belief or knowledge, and that your duty is not alone to speak to the wise and to the learned, but to the uneducated and ignorant, for the knowledge of spiritual truths is not to be confined to any particular class, but is to be universal, and therefore those that can speak, and you are of those few endowed by God, and your intellect grasps—and you can speak and make plain the definite knowledge that your own soul has arrived at. You will also make plain to others that which they have conceived of

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THE VOICE OF THE STREAM.

The clear air and bright sunshine seemed to invite me to repose on a mossy bank, by the side of a clear rippling stream. And as the din of city life and the bustle of Mammon became subdued, and the soul-life was able to assert its power by listening to Nature's many voices—voices spoken by mountain and valley, by knarled oak and silver birch, by the trailing ivy and graceful fern, by sea, and cloud, and sky,—till the deep diapason of the Voice of God expressed was tossed through rock and shale, and dark subterranean caverns, till at last the bright sunshine bid me welcome as I issued forth on yonder mountain side. And now, as I shine in the glorious light, I rejoice that I have passed through the processes by which my impurities have been left behind. Oh! how I leap and play over hill and dale and winding valley; and with joy I see the feathery tribe dip their wing in my pool as I dash my spray on their gay plumage; as they spring to their airy home to carol their song of praise.

And when I linger on yonder plateau—before I leap the craig—the maiden ere she fills her pail, contemplates her counterpart in my bosom, and a smile passes over her face as she watches, my gentle wavelets, give a motion to her fair form and face divine. And like you she asks me where I have come from? I further pause, while yonder merry groups of children—save their beautiful limbs,—and play with the pebbles on my side, as I listen to the young voices which is joy to mothers' hearts and sustain the arm of toiling fathers. But I glide on, and take a joyous leap over the chasm, down among brake and fern and wild flowers. And I baptise them with my cooling spray till they shine like angels' faces, when returning from the hells with the trophy of their love. The voice of the stream has died into gentle murmur as it ripples over the pebbles. But another gentle voice—mayhap the spirit of the one who gave me birth—whispers in accents sweet.

The soul-life is like the stream—passing through purifying processes. Angels are watching; and when the darkness is past and the light begins to break on the mountain side of a higher life—then will the spirit rejoice in the darkness it has passed through.

C. F.

It is rarely that human nature rises to its highest ideal mark; some good hearts notch the mountains and leave their line high up above the heads of ordinary men,—a history and a prophecy.

—Theodore Parker,

THE ULTIMATE OF CREATION ACCORDING TO CHRISTIANITY.

That progression is a law of things every person that has the least common sense will admit, in fact cannot contradict, if they will only look for a moment into the past. Such being the case, where will the car of progression rest? Where or what is man's destination? What end has the creator in view? There has been a great amount of conjecturing, on man's part, as regards the ultimate of creation, but as yet nothing has been put forward to satisfy the enquiring mind. Some men are content to think that after this life, they are no more, that their career is finished, and that they are annihilated to make room for those who are to follow. Some look beyond this scene of life and assert that after its completion they will be turned into some kind or species of animal. There are others who rejoice in the thought that after they have passed from this earthly state they will go to the great hunting fields above, where with their forefathers they will be continually happy. Reviewing these ideas, we find that they correspond to the different states of development that mind has undergone and is undergoing. The first corresponding to the time when he wandered this earth like a wild beast, when he knew nothing beyond that he existed. The second, when the spirit within was beginning to quicken, the period when a spark of intelligence manifested, and caused him to enquire. The third comes somewhat nearer modern ideas of immortality, as it looks forward to a time when it will be happy and free—free to indulge in that which it thinks constitutes happiness. We come to a fourth, the modern, Christian, or orthodox idea of the ultimate of human life and creation. This latter is what what we propose to consider.

The world it is inferred was made for man; life is a rehearsal of an immortal drama, and as man acquits himself in the rehearsal so he is allowed to take part in the immortal state. If his acts here are blemished or faulty, then he cannot take part in the real drama of immortality. This idea corresponds with the mind of man at present, at least the majority of mankind, but it is not acceptable to all minds, as there are some who think that this idea is tinged with materialism. The Christian says that a day, the judgment day will come, when the trumpet shall sound, and those that have been dead for countless ages will rise from their graves, clothed in the same flesh that was theirs during their earth-life; and so clothed they will be ushered into the presence of their Creator, who, it is said, at that day will "come to judge the quick and the dead." But stay and think, and we fancy you will find this theory to be a complete absurdity. Physical Resurrection true! nay, how can it be? Question those who adopt these ideas, and they will tell you that you are limiting God's power. They will say, "strive to have faith in your Creator, and bear in mind that nothing is too difficult or impossible for our Heavenly Father." Poor consolation this to the mind of man! But we will suppose this doctrine to be quite correct, then the great problem of life is solved. You have arrived at the ultimate of creation, and yet we are in the mist because of the conflicting doctrines that exist amongst the various sects. Take one for an example—Physical Resurrection—and see if we cannot discern the ultimate of creation. Man you acknowledge is immortal; that his organism is composed of the same elements that compose all material substances; that it is sustained by material substances; and that in time the mind of man ceases to use its organism; that this organism is buried, decomposed, and intermingles again with other gases and goes to sustain other organisms.

Creation, we are told, was effected in six days, and before those six days there was nothing, or at least, the different elements which now constitute matter were undisturbed. We need scarcely go any further back than to the first chapter of Genesis. However, we will suppose that before God said so and so, infinite space was filled with the elements that only required the will of the Creator to disturb them and form organic nature. Some may dispute this, but they cannot prove, nevertheless, that anything was made out of nothing; that what is material, is not a compound of different elements; and as the account in Genesis speaks of things material, we have a right to infer that something, if only in an undisturbed state, which constitutes material, existed before the time referred to in Genesis. This being so then, the elements of to-day are those of far distant ages;

are the elements that lay undisturbed before the creation, which have since assumed so many different shapes and forms as it has pleased the will of the Creator. Man was, and his organism cast off at death, which is change, again intermingles with the other elements of the creation, and afterwards assumes other forms, and composes or forms a part of other organisms through which other minds are manifesting. And so this intermingling process has gone on for ages; organisms, that belonged to minds in earlier ages have gone to dust, and intermingled with other elements, have nourished the several kingdoms, and these in turn perform the same offices, only to retire to the source whence they came.

If this be so, then according to orthodoxy, if to-morrow is to be the judgment-day, what is to become of those who were and are now not? They will want, if this doctrine be correct, their organisms, and as ours are composed of parts of theirs and they are to have theirs, we will, in the judgment day, and every man will want his organism, or rather, every spirit-mind will want its organism down to the first man or mind—Adam. Hence as all have emanated at first from Adam, Adam to have his own real organism must again be alone in the world; all will have to be given to him again. But Adam, his organism is of the earth, earthy. The Christians say, that after man has been judged &c., the earth is to be consumed—Alas! poor Adam goes too. Thus we come to the ultimate of creation, if the doctrine of a physical resurrection be true, and well might they sing, "As it was in the beginning . . . ever shall be, &c." For nothing was, they say, and truly nothing will be, if the physical resurrection theory be correct. Alas! how blind is man at present, living in hopes of a time when he will sing around the throne of his Creator, waving palm branches, and yet adhere to a doctrine so manifestly contradictory and destructive to his own self; as he sings "as it was and ever shall be. Can such a theory be accepted as the ultimate of creation? The Creator in the beginning has had an end in view; the car of progression has not rolled for ages for nought; nor has it rolled to make mankind musicians so as to be able to sing "Hallelujahs" before a great throne. Nay there must be something greater than this, this is not the end of the actions of such a Mighty Mind. Let us then strive to understand Him more, and to comprehend the why and wherefore of creation, and by so doing get a true idea of the ultimate of creation.

A. L.

THE SEIZURE SEANCE.

The extraordinary, but not truthful, letter of Mrs. Grace Fidler, which you have published, demands, in justice to "Resurgam," and his son, that you now publish my brief statement of the affair.

First and chiefly, I must emphatically state, that I had no "confederate," or participator in the seizure of Mrs. Esperance; and, secondly, that the conduct of "Resurgam," both then, as well as before and after the seizure, fully demonstrates him to be absolutely impartial, an honest truthseeker, and above all personalities or party feelings. And no honest person could suspect or accuse him of those motives or actions so unworthily attributed to him by Mrs. Grace Fidler.

It was not "Resurgam" who turned up the gas light, as wrongfully stated by "Grace Fidler." "Resurgam's" son was not a "confederate" or assistant, but resolutely opposed my detaining the form, until he saw, as everybody else plainly also saw, that the so-called "Form" was Mrs. Esperance, the medium, and not a "Spirit Form" at all. It was Mrs. John Hare who turned up the gas light by which we all recognised the unmistakable physiognomy and splendid anatomy of Mrs. Esperance; and it was Mrs. Hare who remarked—"Mrs. Esperance is too much for Mr. Armstrong to carry," when that active old gentleman tried to carry the medium into the cabinet, for he only half-carried and half-dragged her away from me, when I let go my hold of her, after I had satisfied all around that it was not a "Spirit Form" I had seized.

I need not describe further particulars of the seance, because the manly and truthful report by "Resurgam," in your paper of the 17th September is, in every respect, correct and trustworthy. I can corroborate, especially, the part wherein Mrs. Esperance (after she had been carried into the cabinet and redressed herself, as plainly remarked by many), used the words

quoted by "Resurgam," saying of me:—"I know him, his name is Warnes, he lives by the Felling Shore." And, to me, she said—"Yes! I know you! You call yourself a spiritualist—a pretty spiritualist you are!" Thus, I testify, that "Grace Fidler's" account is *not truthful*.

I know that Mrs. Esperance has personated other "Spirit Forms," and, especially the "French Lady," and will give proof thereof when necessary. It was this absolute fact and knowledge, that caused me to grasp and detain her, when I detected her, on the 24th of August, personating "Yolande," for in these occult investigations, we want *truth*, in all its pristine purity, and not a half-naked woman "playing the ghost," to delude the earnest and worthy people who trusted more to the honesty of the medium than any "tests" to prove it.

Will "Resurgam" publish *all* that he knows concerning the events of Mrs. Esperance's seances? I believe he could throw much light on the trickery of the medium if he would do so. I have heard him say that what he cannot speak favourably of, he would rather withhold, but, in the interests of *truth*, I think he ought to discard all reserve, since he has been so infamously vilified by those who are interested in stamping out his testimony altogether, now that it is found he denounces deception, as freely as he extols genuine manifestations.

ROBERT WARNES,

9, South Dempster Place, High Felling, Near Gateshead,
October 16th, 1880.

LAST MOMENTS OF BEETHOVEN.

He had but one happy moment in his life, and that moment killed him.

He lived in poverty, driven into solitude by the contempt of the world, and by the natural bent of disposition rendered harsh, almost savage, by the injustice of his contemporaries.

But he wrote the sublimest music that ever man or angel dreamed. He spoke to mankind in his divine language, and they disdained to listen to him. He spoke to them as Nature speaks in the celestial harmony of the winds, the waves, the singing of the birds amidst the woods. Beethoven was a prophet, and his utterance was from God.

And yet was his talent so regarded, that he was destined more than once to suffer the bitterest agony of the poet, the artisan, the musician. He doubted his own genius!

Haydn himself could find for him no better praise than in saying, "He is a clever pianist." Thus was it said of Gericault, "He blends his colours well"; and thus of Goethe, "He has a tolerable style, and he commits no faults in orthography."

Beethoven had but one friend, and that friend was Hummel. But poverty and injustice had irritated him, and he was sometimes unjust himself. He quarrelled with Hummel, and for a long time they ceased to meet. To crown his misfortunes he became completely deaf.

Then Beethoven retired to Baden, where he lived isolated and sad.

In the midst of his solitary dreaming a letter arrived which brought him back, despite himself, to the affairs of the world, where new griefs awaited him.

A nephew whom he had brought up, and to whom he was attached by the good offices he had performed for the youth, wrote to implore his uncle's presence at Vienna. He had become involved in some disastrous business, from which his elder relative alone could release him.

Beethoven set off on his journey, and, compelled by the necessity of economy, accomplished part of his journey on foot. One evening he stopped before the gate of a small, mean-looking house and solicited shelter. He had already several leagues to travel before reaching Vienna, and his strength would not enable him to continue any longer on the road. They received him with hospitality; he partook of their supper, and then was installed in the master's chair by the fireside.

When the table was cleared, the father of the family arose and opened an old clavecin. The three sons took each a violin, and and the mother and daughter occupied themselves in some domestic work.

The father gave the key-note, and all four began playing with

that unity and precision, that innate genius, which is peculiar only to the people of Germany. It seemed that they were deeply interested in what they played, for their whole souls were in the instruments. The two women desisted from their occupation to listen, and their gentle countenances expressed the emotions of their hearts. To observe all this was the only share Beethoven could take in what was passing, for he did not hear a single note.

When they had finished they shook each others' hands warmly, as if in congratulation on a community of happiness. Then they appeared to consult together, they resumed their instruments; they commenced again. This time their enthusiasm reached its height, their eyes were filled with tears, and the colour mounted to their cheeks.

"My friends," said Beethoven, "I am very unhappy that I can take no part in the delight which you experience, for I also love music; but, as you see, I am so deaf that I cannot hear any sound. Let me read this music which produces in you such sweet and lively emotions."

He took the papers in his hand, his eyes grew dim, his breath came short and fast; then he dropped the music and burst into tears.

The peasants had been playing the allegretto of Beethoven's Symphony in A!

The whole family surrounded him, with signs of curiosity and surprise.

For some moments his convulsive sobs impeded his utterance; then he raised his head and said, "I am Beethoven."

And they uncovered their heads and bent before him in respectful silence. Beethoven extended his hands to them, and they pressed them, kissed them, wept over them; for they knew that they had among them a man who was greater than a king.

Beethoven held out his arms and embraced them all. All at once he rose up, and sitting down to the clavecin, signed to the young men to take up their violins, and himself performed the piano part of the chef d'œuvre. The performers were alike inspired; never was music more divine or better executed.

Half the night passed away thus, and the peasants listened. Those were the last accents of the dying swan. The father compelled him to accept his own bed; but during the night Beethoven was restless and fevered. They sent to Vienna for a physician; dropsy on the chest was found to have declared itself, and in two days, despite every care and skill, the doctor said that Beethoven must die.

As he lay upon his bed, pale and suffering, a man entered. It was Hummel—Hummel, his old and only friend. He had heard of the illness of Beethoven, and he came to him with succour and money. But it was too late: Beethoven was speechless, and a grateful smile was all that he had to bestow upon his friend.

Hummel bent toward him, and, by the aid of an acoustic instrument, enabled Beethoven to hear a few words of his compassion and regret.

Beethoven seemed reanimated, his eyes shone, he struggled for utterance, and gasped, "Is it not true, Hummel, that I have some talent, after all?"

These were his last words. His eyes grew fixed, his mouth fell open, and his spirit passed away.

THE POWER OF HEALING.

SIR,—It is with pleasure that I write to you to acknowledge with deep gratitude the service of Mr Clifton, and my desire is that all may know of the wonderful works that this healer has performed. My child was suffering from an abscess in the arm, and was told after one year and seven months, by the best of physicians, that her arm would have to come off; but I thank God there are good men in the world yet. My child was discharged from the hospital incurable. I afterwards heard of Mr Clifton's healing power—he being known as the "Living Wonder," and I was determined to give him a fair trial. After the first treatment so much good was done, that we continued to visit Mr. Clifton, and in three months the arm was completely cured. Dear friends, do not suffer, but try the "Living Wonder." Delays are dangerous.

M. JACKSON.

Balne Lane, Wakefield,

TERMS OF SUBSCRIPTION.

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

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SPECIAL NOTICES.

THE HERALD OF PROGRESS may be ordered of all booksellers.

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

Post Office Orders, Cheques, and all business communications to be made payable, and addressed, Mr W. C. ROBSON, 28, Blackett Street, Newcastle-on-Tyne.

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

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The Herald of Progress.

FRIDAY, OCTOBER 22, 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.

The Power of Controls.

A GENTLEMAN writing to us on the theory of Control thus remarks.—"I believe if it be true that spirits come to men and control them, the men must have that in them which can be controlled. You cannot direct an idea, or combine ideas, in a man's mind, until he has them in him. You cannot build a house without bricks and mortar; and there is every reason for believing that if spirits do anything for men at all, it is to 'water the plants,' planted, not to provide the plants themselves, except by suggestions." The reason for this, the writer further on, observes, "Individual exertion is essential to the growth of man's nature—bodily and mentally—and it is certainly one of God's laws which nothing can subvert."

Though not inclined to accept and endorse these opinions, we cannot, at the same time, deny the appositeness and truthfulness that underlies much of what the writer refers to. We recognize a principle which, to a certain extent, may be said to obtain universally with all mediums. But a theory to be correct must apply with equal force to all the circumstances and conditions it proposes to compre-

hend. It may be true that spirits do not "provide the plants," and that their only service is to "water them." But what does this mean? So far as we can interpret this language, it means that spirits have not the power to create brains, they have only the means of exciting existing brains into action. Surely no one would be so irrational as to attempt to contradict such a truism; but when we are told that "Spirits cannot direct an idea, or combine ideas in a man's mind, until he has them in him," we beg to say that our experience proves the contrary of this to be true, and we therefore differ from the views of our esteemed correspondent.

The philosophy of the past declares that there are two means by which the mind becomes conscious of any idea,—sensation and reflection. And the philosophy of the spiritual school of thought, which will, undoubtedly, be the philosophy of the future, declares, that reflection is but an extension of the soulific powers to an atmosphere above us, where thoughts and ideas possess both form and substance, which may be discerned by those whose powers of perception, are quickened to the extent of distinguishing them. If this be so, and there is more reason for assuming the existence of a thought-sphere than there is for the existence of a stellar ether, or the many curious and apparently incredible assumptions and deductions of science, then the opinions of our correspondent, becomes in a measure, invalid. Books may be said to be, if we may be allowed the use of language common to Spiritualists, only the materialised thoughts of minds who have thus given them a material permanency, so as to be cognizable to the outer senses; while at the same time, those thoughts must retain a form, which, to the spiritual or inner senses must be equally as palpable, if indeed, not more so, than the written or printed word, is to the material or outer senses.

Viewed from this standpoint, there does not seem that amount of irrationality associated with the subject of inspiration and control, as at first sight appeared to be the case. Neither does it seem improbable that spirits may "direct an idea" without it being in a man's mind. And that spirits do actually impress men, and women too, with ideas of which they were previously totally ignorant, has been proven over and over again, without the least possibility of doubt. We need not refer to the many instances certified to by credible witnesses, nor point as illustrations to the "Original Researches in Psychology," by T. P. Barkas, Esq., for these are patent to our readers; and those with any lengthened experience in spiritual enquiries, will at once recollect dozens of similar cases, in proof of the fact, that spirits do impress men with ideas of which they formerly knew nothing. What shall we say of instances, where a medium has spoken and written in a language that neither the medium nor the sitters were acquainted with, but which has been proven by competent judges to be correct in every particular? What shall be made of the fact that a person of very humble origin and limited powers of knowledge has discoursed, with fluency and precision, on almost the whole of the sciences, and has displayed a knowledge of history, ancient and modern, that not a few academicians might be proud of? Surely there must be some legitimate and reasonable explanation of these mental phenomena, or else education is a mere farce—a thing existing in name only! And what explanation is there, which so completely and effectually answers the various phases of spiritual gifts, as the one claimed and advanced by the spiritual school.

While contending in this wise, we by no means insinuate that every individual may become the receptacle and conveyer of thoughts unknown to him. Far from it. We maintain that the medium must possess the essentials which

constitute the faculty of perception before such powers can be exercised by him. It may be said that this is the position assumed by our correspondent; we think not, however, for this reason, he favours the opinion that the "idea must be in the man," while we hold that if the medium possesses the requisite amount of soul-power, or brain development, that it is not absolutely necessary for the medium to know before he can utter, or that he can only express that which is within him.

This much may be affirmed with safety, that the power of any inspirational or trance medium, in strict conformity with the faculties of perception and expression. All the knowledge that has been given to the world has been within the powers of the agent employed for its diffusion. No medium has ever transcended his or her own powers. And where the error is committed, is, in supposing that a certain amount of book learning is requisite, instead of recognising that this course, in many instances, rather than proving of any practical use, more frequently turns out an impediment by bewildering the mind, and leading it into the labyrinth of doubt and despair.

It may be true that a "cultured" medium would express himself in accordance with certain rules, but it must be remembered that the wisdom of the Schools is not always the wisdom of the Spirit. Paul, in his epistle to the Corinthians, after telling them that he and his fellow-labourers had received the spirit which is of God said,— "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man, (i.e., the educated man) receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." How true are those words to-day. How little do we practically know of the spirit and its powers of resource! In such a condition of mind it is wisest to leave all our boasted scientific knowledge behind, and to approach the spiritual states and conditions with an air of submissiveness and teachableness, for by these means alone can we become acquainted with the transcendent simplicity of all spiritual laws, and comprehend the mysteries of the soul.

THE PHILOSOPHY OF SPIRIT.

In consequence of some delay in the process of stereotyping the admirable contributions by Mr Oxley, under the above title, we are obliged to withhold them from our present issue. We expect, however, that the work will be sufficiently far advanced to admit their reappearance next week.

BACK NUMBERS OF THE "HERALD."

A few back numbers of the HERALD are still on hand, and those of our friends who do not already possess the complete set, and who may be anxious to have the whole of the issues, may have them forwarded direct on payment of one penny per copy and postage. We shall also be happy to send numbers 1 and 2 for distribution to those who will see them judiciously distributed and pay carriage on the same.

HISTORICAL CONTROLS.

We have received from various parts of the kingdom the most flattering commendations of these records communicated by our esteemed friend, A. T. T. P. The interest seems more than maintained in each issue, and the productions furnish within themselves presumptive evidence of the genuineness of the communications, besides affording ample room for reflection and scientific investigation. Few, however, of these extraordinary "Controls" are so pregnant with spiritual counsel and goodly wisdom, as the one we present in our present issue. And since the same Control "Busiris" is known to Mr. Oxley, as well as to A. T. T. P., there is every reason to suppose that the ancient sage was present and delivered the sentences to be found on another page.

A SUPPLEMENT TO THE "HERALD."

It has been suggested that in addition to the usual contents of the "Herald" for October 29th, we should issue a supplement containing a full report of the proceedings at the Conference, with the speeches on the Sunday, the papers to be read on Monday, and the discussion thereon, and the resolutions adopted by the Conference. To do this means considerable expense. Wishing to give permanency to the forthcoming National gathering, we will accede to the wishes of our friends if sufficient support is forthcoming to warrant the undertaking. If societies would urge upon their members to order the "Herald" and supplement, and send their orders at once, we would make all the necessary arrangements so that none would be disappointed. The "Herald" and supplement will be sold together, price 2d., 100 copies (carriage extra), 12s., 50, 7s. All desirous of seeing a Conference supplement should order at once.

THE NATIONAL CONFERENCE.

On Sunday next this event will come off at Manchester, for the particulars of which we refer readers to our advertising columns. It only remains for us to urge upon our friends to muster in goodly numbers, especially on the Monday, with the full purpose and resolution to effect something worthy of our Cause, and calculated to arouse a spirit of action. After the afternoon service, Tea will be provided for friends from a distance, at a charge of 6d. each; and to those who require hotel accommodation, the following are suggested:—First class: the Albion and the Queen's, Piccadilly. Second class: the Trevelyan, Corporation Street; the Waverley, Oldham Street; the City, near Victoria Station. The three last are Temperance Hotels.

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THE CASE OF MISS HOUGHTON.

On Thursday week the case preferred by Mr Cumberland against Miss Houghton, the well-known medical clairvoyante, for obtaining money under false pretences, and with pretending to hold communion with the spirit of a deceased person, was brought before Mr. Mansfield at the Marlborough Police Court, London. The solicitor for the prosecution said that since the case was last before the Court the prosecutor had received information that the defendant was seriously ill, and as Dr. Forbes Winslow had given a certificate to that effect, the prosecutor, who had no vindictive feeling, but whose only object was to expose such matters, was anxious to withdraw the prosecution.

Mr. Abrahams said the statement that the reason for withdrawing the prosecution was on account of the illness of the defendant was untrue, because when the prosecution was instituted it was known the defendant was ill. The real cause for the withdrawal of the prosecution was that the prosecutor did not dare to go into the witness-box again. There had been no communication with the defendant, and she was thoroughly prepared to meet the charge, and was anxious the case should go on.

Mr. Mansfield: Do you, Mr. Abrahams, oppose the application?

Mr. Abrahams said he did not, but there must be no misunderstanding as to the grounds on which the prosecution was withdrawn. Mr. Cumberland, the prosecutor, whose real name was Garner, of Oxford, had made certain statements which were untrue. It was the feeling of the lady's friends that the matter ought to have been heard throughout. The defendant was prepared to meet the case, and to controvert the statements made by the prosecutor.

Mr. Mansfield having stated that the summonses would be withdrawn.

Mr. Abrahams objected to that course being allowed, and asked that they might be dismissed with costs.

Mr. Mansfield said he did not think he could allow costs, but costs might be recovered elsewhere.

The summonses were then withdrawn.

Mr. Abrahams wished to say a few words on behalf of Miss Houghton in justice to her. He held in his hand a testimonial to the effect that a person who had been in the hospital three years and pronounced incurable had been cured by her.

The matter then dropped.

Notes of Progress.

GOSWELL HALL.

Dr. Nichols lectured here on Sunday evening last, on the subject of his experiences in spiritualism. The lecture was preceded by a charming solo, sung by Mr. Knightsmith, which was evidently much appreciated. Dr. Nichols gave some of the most startling experiences possible to conceive, and positively astounded the audience. One of his experiences at a sitting with a member of the Fox family, when he was first enquiring into spiritualism, raps were given in answer to questions from other sitters, whilst he was conversing with the medium; and on his asking her whether they would occur in other parts of the room, the door, for instance, if they were to walk towards it, she replied that it was probable. They then walked towards the door, and stood within three feet of it. The raps came very loud, and the Doctor, having asked permission, opened the door and held it in his hand. Whilst holding the door, and looking at each side of it, the raps continued, and he both felt the vibration and heard the raps upon the door, as he held it in his hand. This was, comparatively speaking, the least of his experiences. At one seance in his own house, some slates were in the room, and it was proposed to ask that they be written upon. No one, however, had any slate pencil, but Mrs. Nichols remembered that there was a piece of slate pencil at the top of the house in a drawer. This seance was with Mr. Eglinton, and "Joey" was present fully materialised, the medium being in a trance on the sofa. "Joey" took the slate and held it up towards the ceiling, simply saying, "Throw it down," when the pencil was heard to fall loudly upon the slate. He then took the pencil, and bit off the end with his teeth. The slates were closed, tied, and sealed, with the piece of pencil between them. "Joey" then drew a chair forward, and made the Doctor sit opposite him, holding the slates so that they rested in "Joey's" left hand, and the Doctor's right, and held the Doctor's left hand in his own right hand. Dr. Nichols heard the pencil writing, and, on the slates being opened, after "Joey's" disappearance, two messages were found, one on one slate in English, and one on the other slate written one-third English, one-third Greek, and the remainder in French. At another seance, with the same medium, "Joey" materialised, and walked away from the sitters, who were at the end of the garden, towards the house, to a balcony, where Mrs. Nichols was sitting, and conversed with her, until requested by her to go back to "Willie" (the medium), upon which he went back and disappeared. On another occasion this spirit was asked how he became possessed of his drapery. He replied, "I will show you," and made a few rapid passes with his hands, as if gathering some substance together at his feet, forming a dense white cloud. Then he threw out his hands, as a draper would throw out linen from a roll, and exposed yard after yard of a beautiful substance like lawn. After this substance was felt and examined, he drew it towards him again, made a few more passes, and it slowly disappeared. These are a few of the experiences with which the Doctor spell-bound the audience for over an hour. After which, Mr. Emms, who was in the audience, expressed a desire to say a few words, and permission being granted, he said that in his attempts at Blackheath to teach spiritualism, the only opposition he found was the quotation of instances of "tricky mediums," who abused their powers, and brought spiritualism into disrepute. He thought that if a fund were raised among spiritualists for the purpose of providing means for paying professional mediums, instead of leaving them dependent upon the outside public, we should then be able to hold meetings and throw the doors open, promising nothing, but inviting investigators to come and get what was to be had. He thought this would elevate our mediums, and by making them independent of the outside world, take away the objection which outsiders had, to the practice of charging for a seance. His remarks were very well received, and the meeting closed most harmoniously.—On Sunday evening, October 10th, Mr. F. O. Matthews occupied the platform, and his guides delivered a stirring address, on "Spiritual Gifts," (which was suggested by the reading of the lesson, viz., 12th Chapter of Corinthians), which was highly appreciated by the audience. After which, he gave numerous clairvoyant descriptions, a few

of which were readily recognized. He then read a letter which he had received a few days previous, from the gentleman in Keighley on whose evidence he had been committing. Admitting he had since proved that the information he had then received was correct, and sympathizing with him for the prosecution he had undergone from the hands of the police authorities.

SUNNY BROW.—On Sunday last the 17th inst., Mr Wm. Pickford of Urpeth, delivered two trance addresses at the house of Mr Pearson, Sunny Brow, when the room was filled by a large company which had assembled to participate in the enjoyment afforded. Mr Oyston presided, and with a few appropriate remarks, introduced the lecturer, who spoke in the afternoon, on "The Rise and Fall of Nations." In the evening, the audience were allowed the privilege of suggesting a basis for discourse, when two subjects were named "The Origin of Life" and "The operation of the Laws relating to the Soul and Body." The latter having received the majority vote, the control proceeded to dilate thereon. Perfect order and harmony prevailed, and at the close questions were propounded, and duly answered, after which the proceedings were brought to a close in the usual way.

LIVERPOOL.—Last Sunday, Mr. William Johnson, of Hyde, occupied the platform at Perth Hall. Subject of discourse in the morning being, "Basis of Union." Mr. Johnson who spoke in the normal state, delivered an interesting and instructive address, directing the attention of his hearers more especially to the forthcoming Conference to be held in Manchester next week. At the evening service a numerous and attentive audience listened to an intensely interesting address by Mr. Johnson's guides, on "Ministering Spirits." There were general expressions of pleasure and satisfaction at the close. Mr. John Lamont presided at both services. On Monday evening, Mr. Lamont delivered an address on "Infidelity," which was followed by a discussion.

FALMOUTH.—The most encouraging news has been received of the labours of Mr. Wallis here. The addresses, without exception have been characterised by deep thought and clear utterance. The meetings have been only thinly attended during the week, but the Sunday services have been specially well attended. The friends are thoroughly in earnest, and an effort is to be made to form a regular place of meeting with Mr. Wallis at stated intervals. Evidently a sound impression has been made, and a little energy would make this busy town an active centre.

JERSEY.—Mr. W. D. Frost, in a sympathetic letter, refers to the progress of Spiritualism in this island; and speaks most favourably of the *Herald*. Our correspondent reports a number of private circles, and says the greater number of them are prospering admirably. As yet, we are informed, no public meetings have been held in Jersey, and our friend wishes to see the time when a knowledge of spiritualism will be universal. There are few better methods than the family circle for making such wishes living realities.

SOWERBY BRIDGE.—On Sunday evening last, Mr. A. D. Wilson delivered an excellent discourse in the Progressive Lyceum, on "Spiritualism, the best Religion to live by and to die by." During the course of the address the speaker referred in feeling terms to the late and respected Thomas Gaukroger, whose passing away will be found recorded on another page. The entire service was at once affecting and a sufficient answer to the "*Cui Bono*" question.

NEWCASTLE-ON-TYNE.—Mr Wright of Liverpool, occupied the platform of this Society, on Sunday last, and delivered two very pointed addresses. The evening address was remarkably powerful and given in the speaker's best style. The meeting and address on Monday evening, were also excellent, and Mr Wright seems to gain in favour and popularity the oftener he is heard.

KEIGHLEY.—Mr. Morse was favoured by two large and respectable audiences here on Sunday last, and, as usual, his guides spoke with their accustomed force and argument, winning the full appreciation of the entire companies. This place is the oldest spiritual centre in England, and the friends deserve praise for their unflinching adherence.

BINGLEY.—Mr. Morrell delivered very instructive addresses before the Society here on Sunday last. The speaker is a veteran in the cause, whose experience entitles him to the respect of all earnest enquirers, and the meetings on Sunday showed their appreciation of his services in the most decided manner.

General News.

Correspondents will oblige when sending small accounts in stamps, to do so in halfpenny stamps, as they prove more convenient for use.

The Islington Spiritual Society are sitting for the development of spirit photography. Mr. Wallace, the pioneer medium, attends these meetings. Further particulars in our society columns.

WANTED, A SITUATION as housekeeper, where a girl is kept, or a 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.

PENSION FOR A LOCAL SPIRITUALIST.—Mr. Joseph Skipsey, the well-known clairvoyant and psychometrist, author of several lyric poems, and now residing at Backworth colliery, near Newcastle, has received an intimation from one of Mr. Gladstone's private secretaries that in consideration of his literary services an annual pension has been awarded him.

At last the choir of the Newcastle Spiritual Evidence Society is to be re-organised. Mr. Robert Seed, an able teacher and musician has kindly undertaken to form a choir, and to teach it music. From this gentleman's experience in choir, we have no doubt this Society will have a choir worthy of the name. Those who intend joining should apply to Mr. Seed at once.

GOSWELL HALL.—Mrs Richmond has very kindly offered to deliver a discourse every Sunday morning during her stay in London, the first of which will be given on Sunday morning next. Service to commence at 11 a.m. Mr E. W. Wallis will occupy the platform in the evening at 6.30. Goswell Hall is situate 299, Goswell Road, near to the "Angel."

OSSETT.—The platform of this Society was occupied on Sunday last, by Miss Hance of Shipley, who delivered a very appropriate address. The attendance was only limited, and might be considerably improved if local friends would co-operate with those energetic and indefatigable workers—Messrs Cooper and Olfie.

WEST PELTON.—Mr. Francis Walker, of Pelton Fell, will deliver two addresses in the Co-operative Hall, West Pelton, on Sunday next, October 24th. Services to commence in the afternoon at two, subject, "Spirit communion proved by the Scriptures"; and in the evening at six, the address will be based on Timothy ii. c. 1-3 verse. Collections to defray expenses.

QUEBEC HALL.—On Sunday next, October 24th, Mr Whitley in the absence of Mr Macdonnell, will deliver an address in the above hall, Great Quebec Street, London, W. Service to commence at 7 prompt. On Monday evening, October 25th, Mrs Olive will give a seance at 8 p.m. On Tuesday evening, Mrs Richmond has kindly offered to deliver a discourse. Musical part of the service to commence at 7.30. Doors open half an hour previous. And on Tuesday evening, November 2nd, Mr Morse will also deliver a discourse in the same place at 8 p.m. The whole of the above services are in aid of the Society's fund.

NOTE THIS.—It is a fact known to the philosophical instrument makers, that if a metal wire be drawn through a glass tube, a few hours afterwards the tube will burst into fragments. This will not happen if a piece of soft wood is employed. In these times when glass lamp-chimneys are in such wide use, it is of no little importance that this fact should be made known. Thousands of persons who have been in the habit of using wires, table forks, and a variety of metallic articles in the washing of these chimneys, will, in the above stated fact, find the reason of their chimneys so often snapping to pieces on the lamp.—*Banner of Light.*

A letter recently received by us from our worthy friends, Mr. and Mrs. Freund, formerly of Stockton, but now of Texas, U.S.A., to which place they emigrated in August, 1879, informs us of the unfavourable condition of the State of Texas, for emigrants who prefer a light vegetable and fruit diet, and of the extreme hard work in order to keep matters afloat. Apples are sold at 2½d. each, and other things in proportion, making living extremely difficult except one cares to live upon fat pork and corn bread. We think it highly necessary that intending emigrants should know these things, as we are told that many families have gone to Texas who would gladly return if means would permit.

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.

OBITUARY.

Passed on to the shores of the emancipated, on the 2nd inst., Mr. Thos. Gaukroger, of Halifax, aged 54 years. Our risen brother was a staunch Spiritualist, and took a deep and active interest in the Lyceum work at Sowerby Bridge, and endeared himself to all he came in contact with. Before he passed away he was conscious of the presence of guardian spirits, and declared his conviction that he was going to a brighter home. The services at Wardley Cemetery were conducted by Mr. James, and supplemented by Mr. Wilson, of Halifax, who read a short discourse, which he had prepared under inspiration, producing a profound impression on all assembled. We sympathize with the bereaved family, and trust they may find a verification of the line "Death supplies what death destroys."

ON DOUBLES.

Given through the writing mediumship of the Baroness Adelmara von Vay.

The apparition of "doubles" being at present so frequently discussed in Spiritualistic circles, we will now give you our opinion on the subject.

Whenever a spirit is being incarnated on earth and born as man, also-called guardian spirit becomes incarnated with him. The human spirit, born as a child, is incarnated corporeally and his guardian spirit spiritually (or nerveaurically), taking a perfectly similar form, thus becoming the "double" or twin brother of the former. In this manner then, every man has tied to himself inseparably, a living nerve-auric image of himself, a guardian spirit, or "double" which stands spiritually higher than man whom he has to accompany, to guide and to warn, by means of that fluidic tie already mentioned.

In the history of the Saints you will find that their "doubles" often performed their work, while they themselves were praying in ecstasy. St. Isidor for instance, a ploughman, while praying in the field fell into an ecstasy, from which he awoke—but after many hours, and lo! his work was being continued by an angel, whom he saw standing near his oxen, and in whom he recognised his own guiding, protecting, and supplementary spirit or "double."

Of such tales there is a great number. Many men can see themselves, i.e., they see and can converse with their "double." Caglioster, magnetisers, media, and even other people without any magnetic gifts have been seen to appear at different places at the same time, while they were quietly at home. Such phenomena are the result of the magical attraction of certain spirits, who adopt and represent, or personate correctly the image and form of the respective men.

People of strong magnetic attractive power, and acquainted with the laws of magic, can attract and surround themselves with several spirits and thus create as many nerve-auric selfs, whom they can send on missions wherever they like to. But this requires a profound knowledge of magical powers. In this way are obtained the photographs of spirits still incarnate on earth—through your "doubles" or double-spirits.

All spirits, even those high in the realm of spirits, have their guardian spirits or "doubles," superior to themselves, and capable of assuming their form, language, and character, and enabling them thus to manifest through hundred different media, and at hundred different places at the same time. But though the the fundamental principle in all these manifestations of a spirit is the same, so may yet some differences occur in word or style because of the intermixture into these of the individuality of each double or personating representative of the original spirit. In this way you could cause your "double" to appear before yourself and to allow of moulds being taken. By studying this subject seriously you could on certain days make the spiritual rendezvous with your "doubles." Now it often happens that the incarnate spirit wants to undertake a wandering, in which case he is being replaced in his body by his "double," whose nerve-audic intergenial he takes to wander in.

You live a double life in double effects—two spirits living apparently as one; but the clairvoyant eye see clearly both of them. The double spirit descends to earth with his protege, and the fluidic tie which connects the two is not torn till after death, and, in some cases, not even then.

Every man, every incarnate being is a sun, collecting around himself planets, i. e. souls. We will therefore call the incarnation of a soul a "spiral motion of a solar circle." The spirit or sun brings with him into life his double spirit, who can never be separated from him; and as he is himself incarnated human-earthly, so is it his double, so to speak, fluidic-soullically, becoming then a second self, an essence of his own being. This dual spirit disappears at the death of a man from the earth, and having thus fulfilled his mission, ascends to a higher sphere.

Every man is further accompanied by a sun-spirit, a great guide of considerable groupings of men and spirits; thus a sun-spirit has many men under his guidance, those men being related spirits.

Every man has further a protecting familiar spirit in his surrounding, as well as, lastly, four elementary spirits to accompany him in his earth-life.

Consequently man stands under the guidance and protection of

1. A sun-spirit—the spender of the astral-light;
2. His double—a planetary spirit;
3. A familiar spirit—a related spirit from the earth-atmosphere;
4. Four elementary spirits.

When a high spirit becomes incarnated, high spirits will associate with him while low elements only will unite at the incarnation of a low spirit; hence the origin of a spiritual and physical mediumship.

BUDDHA.

Translated from "Visionen," (Countess Adelina von Vay,) Budapest, 1880.

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Question and Answer Column.

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

ANSWER.

DEAR SIR,—In answer to the query by "Volvox" I may say that I do not think the moon possesses any intelligent inhabitants; indeed Mr A. J. Davis, speaking of a visit, in spirit, to that planet says, that he found it destitute of all life. Sharp, rugged precipices, mountains and plains alike all presented a dry, arid, barren appearance; a desolate waste altogether destitute of the conditions necessary to support life. It presented every appearance of volcanic action having played a very prominent part in its history and geography, but these had exhausted themselves, and awful stillness reigned supreme.

The researches of astronomers go to verify Mr Davis's observations:—"The darker portions of the moon's surface which are visible to the naked eye, have been considered as large collections of water, and have accordingly received distinctive and some-

what fanciful names as oceans, seas, gulfs, or lakes. But closer observation shows that though more smooth and level than the brighter parts of the lunar surface, they are yet diversified with slight inequalities, and perforated with pits and cavities, which could not exist in fluid substances

"Being, as now generally admitted, destitute of water, it would seem to follow, as a necessary consequence, that the moon must be destitute of an atmosphere; for the ocean and the atmosphere on our globe are necessary concomitants of one another. Without the pressure of the atmosphere, the ocean would take its place in the form of vapour; and without the evaporation of the ocean, the atmosphere would want that moisture which is essential to its life-supporting property. . . . On those occasions of frequent occurrence when the moon's dark body passes over and hides a star or planet, it is reasonable to expect, if the moon have any perceptible atmosphere, that the total occultation, as it is called, should be preceded or followed by a partial obscuration or refraction, when the atmosphere only, and not the moon's solid body, is interposed between our eye and the object. Most observers concur in stating that no such partial obscuration or refraction takes place. The star, it is affirmed, retains its lustre undiminished up to the very moment when the moon's dark edge intervenes and hides it from view in an instant."

Such is, in brief, the testimony of one of our most reliable seers, spiritual advocates, and astronomers.

It may be possible that the notion of the moon having oceans, seas, gulfs, and lakes, entered men's mind when telescopic observation was in its infancy, and the instruments then in use failed to show the deep pits, and cavities, existing in supposed oceans and lakes, which have since given way to better instruments, and perhaps, closer observation. Or perhaps before telescopes were discovered.

But what about the two extracts given by "Volvox;" extracts so widely apart in their general features, and both purporting to come from disembodied sentient, intelligent beings? One should think that controlling intelligences were not dependent on instrumental observation, but rather spoke from personal observation in their disembodied state. But this does not appear to have been done in these two instances. For Mr Colville's guides commence with "The moon I hear," evidencing that at least the information is removed from the controlling intelligence. While that given through Mr Walker has every appearance of being arrived at inductively.

Here we have three distinctive statements, emanating from three distinguished spiritual advocates, about one and the same thing, claiming our attention.

Evidently spirits as well as spiritualists have much to learn yet. It appears to me that with all that we think we know respecting both physical and spiritual life, is as but a mere speck compared with the vast unknown, of which, as yet, we are but on the threshold, struggling with its rudimentary lessons.

Evidently Mr Davis's testimony has the first claim, having as it has the verification of astronomical research.

In conclusion I would ask, did ever any one see an ocean with deep pits, and cavities in its surface? Can an ocean exist without an atmosphere? If an atmosphere exist at the moon, is it not reasonable to expect, that the total occultation should be preceded or followed by a partial obscuration or refraction, when the atmosphere only, and not the moon's solid mass, is interposed between our eye and the object? Is it possible for sentient, intelligent beings to exist where these necessities of life are wanting? Those who maintain the possibility of the moon being inhabited by sentient beings, would do well to give some reasonable explanation to the foregoing questions.

Until such are forthcoming, with the testimony before me to the contrary, I am constrained to believe that the moon is not inhabited,

A. KITSON.

CLAIRVOYANT WANTED.

A gentleman residing in Wales would be glad to have the company and services of a good Clairvoyant (either lady or gentleman), who has not been under spirit influence. The object is to make scientific enquiries into the domain of Clairvoyance. A person wishing to spend a few weeks in Wales, possessing those gifts, would find every comfort and attention.—Applicants may address the Editor of this paper.

LIST OF SOCIETIES.

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

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

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

LECTURES FOR OCTOBER.

Sunday, October 24.....Various Speakers...Normal.....at 6:30 p.m.
" 31.....Mr J. A. Howe...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...."Physica Manifestations," Miss C. E. Wood
Wednesday, 8 p.m....Class for Aspirational and Devotional Spiritualism
Thursday, Seance, 8 p.m...."Form Manifestations," Miss C. E. Wood
Friday, at 8 p.m.....Private Circle
Saturday, 8 p.m....Developing Circles for Members and Friends (free)

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

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

Gateshead Spiritual Society.

Sunday Services, Temperance Hall, High Street, Gateshead.

Ashington Spiritual Society.

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

Excelsior Society of Spiritualists.

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

Cardiff Spiritual Society.

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

Birmingham Society of Spiritualists.

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

Leicester Spiritualists' Society.

Sec., Mr Wightman, 56, Cranbourne-street, Leicester. Sundays, Public Services, 11 a.m. and 6 p.m. Thursdays, for Members only, 8 p.m.
October 24th...Mrs Groom, Birmingham | October 31st...Mr Howell, Manchester.

Manchester and Salford Spiritualists' Society.

268, Chapel-st, Salford, Manchester. Hon. Sec., Mr R.A. Brown, 88, Downing Street, Manchester. Public Meetings every Sunday evening at 6:30.
October 24.....United Service at Grosvenor Street.
" 31.....Mr Tetlow, Heywood.

Walsall Spiritual Society.

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

Manchester Association of Spiritualists.

Temperance Hall, Grosvenor-st., Sunday Afternoon, 2:30. Pres., R. Fitton, 44, Walnut-st., Cheetham, Manchester. Sec., W. T. Braham, 892, Stretford-rd., Manchester. A meeting is held every Wednesday evening at 7:30, when trance discourses are delivered. Medium, Miss E. A. Hall.

October 24 { Messrs. Wright, } "National
 { Morse, } Confer-
 { and Lambelle } ence."
October 31.....Mr Tetlow

Nottingham Association of Spiritualists.

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

Glasgow Association of Spiritualists.

164, Trongate. Pres., J. Walker, Esq. Vice Pres., Mr. J. Robertson. Hon. Sec., Mr. J. McG. Munro, 33, Daisy Street, Govanhill. Sunday morning meetings are held, commencing at 11:30, at which Readings from the spiritual teachers of humanity are given and discussed. Children's Lyceum, conducted by Mr Robertson, every Sunday at 2 p.m.

Yorkshire District Committee.

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

Auditor: Mr. Owen, Leeds.

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

Plan of Speakers for October.

BRADFORD.—Spiritualist Church, Charlotte Street, Manchester Road, at 2:30 & 6 p.m. Sec., R. Jarvis, 20, Paisley Street
October 24...Mrs Jarvis, Bradford | October 31...Mrs Illingworth, Bradford

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

October 24...Mr Dent, Heckmondwike | Sec. Mr. Smith, Garnett Street, Bradford.
October 31...Miss Harrison, Shipley

(Spiritual Lyceum, Top of Heap Lane, Tennyson Place, at 2:30 & 6 p.m.)
October 24...Mr John Wright, Keighley | Sec., C. Poole, 28, Park Street.
October 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 24...Mr W. Pell, Stanningley | October 31...Mr Wallis, Nottingham
November 1 do, do.

SOWERBY-BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, at 6:30. Sec., Mr W. Walker, 46, Conway Street, Halifax.
October 24...Mrs Dobson, Batley Carr | October 31 Mr Armitage, Batley Carr

BATLEY CARR.—Batley Carr Association, Town Street, at 6:30 p.m.
Sec., Mr. J. Armitage.
October 24...Mr A. D. Wilson, Halifax | October 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 24...Mr Armitage, Batley Carr | October 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 24...Mrs Illingworth, Bradford | October 31...Mrs Butler, Bingley

OSSETT.—Sec. Mr George Cooper.
October 24...Local | October 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. 24.....Local Speaker | Sunday Oct. 31.....Mr W. Johnson

ROCHDALE.

Sunday, Oct. 24.....Local Speaker | Sunday, Oct. 31.....Miss E. A. Hal,
NEW MILLS.

Sundays, Oct. 24, and 31.....Local Speakers

HEYWOOD.

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

HYDE.

Oct. 26.....Mr W. Johnson.

Heywood Spiritualists' Society.

10, Clive-st.—Seance every Tuesday evening at 7:30
Strangers admitted upon request

British National Association of Spiritualists.

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

South London Spiritual Society.

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

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 MacDonnell.
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.

MANCHESTER—Sunday, October 24 | LONDON—October 31, Goswell
 —National Conference, Tem- | Hall; Nov. 2, Quebec Hall,
 perance Hall, Grosvenor St., | NEWCASTLE—November 7 and 8
 All Saints.

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.

London—Oct. 24, Goswell Hall, | Halifax, Oct. 31 and Nov. 1
 6:30, subject, "Spiritualism, | Bradford, Nov. 2 and 3, Bowling
 the Missing Link." | Meeting Room
 Northampton—Oct. 29th, at Mr.
 Ward's, Cowper Cottage

Mr Wallis is open to engagements in all parts of the kingdom. For
 terms and dates address him at 338, St. Ann's Well Road, Nottingham.

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