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

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The Platform:

THE COMING TIME AND THE COMING MAN.

An ADDRESS delivered by MR. J. HARE, of Newcastle-on-Tyne, at the Temperance Hall, High Street, Gateshead, on Sunday Evening, August 1st, 1880.

The Service was opened by singing and an appropriate invocation, after which the lecturer proceeded as follows:—

It has been well said by an inspired writer "He made his prophets poets," and if we wish to gain an insight into the coming time, we have only to dive into the raptures of the greatest bards in all ages, and the glorious pictures of the poetic prose of all sacred revelations, to catch their inspiration and to be carried with ecstatic delight into the golden age. To picture this coming time is an adventurous flight, and my defence for persisting to attempt it, is that in this glorious era, our brightest anticipations will be surpassed, our loftiest and most ennobling sentiments will be actualized, and I aspire to hasten the decadence of this age of negation, and the universal reign of the positive principle which we may reverently call God. I have nothing new, for, from the dawn of creation, the absolute truth has been written with inimitable skill and wondrous wisdom, upon the basic principles of our spiritual nature. We have always known if we would build for our own happiness, we must aim for universal happiness, but have lacked faith in its practicability; we have felt that whenever we have attempted it, there has been no response from the hearts of our fellows, and we have been carried by the force of condition into antagonism, active and persistent antagonism, with the teachings of God and nature. Hence, the present unhappy condition of our world, and the assertion may here be ventured, that the coming time will dawn by a truthful and simple appeal on our part to the basic principles of the divine government. Love and wisdom revealed by the operations of nature, and to the still higher revelation of this dispensation of the spirit which proclaims a mode of existence so simple, yet so majestic, that it has been universally allowed to be a panacea for all evil, if only it were practicable. Here then, be it ours to take our stand and maintain its possibility; nay more, its near approach; let us preach with holy fervour and abounding faith, "The kingdom of heaven is at hand." The past has all been necessary to the present, and the present to the future; hence, we may safely conclude that everything is transitional, and we know that changes are becoming more and more rapid in development. The past is spangled with glittering stars in the onward march of mind, and we can all do reverence to nobility and greatness of intellect wherever found, all along the ages; for in this greatness and nobility, we can see more of God than in ourselves. But amongst this grandeur which we must adore, what a terrible array of sensuality, misery, and slavery seem to have

covered the masses of the denizens of earth, so that these shining lights make the darkness blacker by comparison; and, even now, in this boastful age, while we thankfully know that the ranks of the warriors for the truth are daily reinforced, we also know that the necessity for the strife after mammon, pollutes and vitiates, if it does not overwhelm the purest natures. We have churches studding our land which may be said to be erected to the unknown God, because in them is preached a confessedly impracticable religion, and yet, He whom they profess to follow commanded them to be perfect, even as their Father in heaven. We have all manner of charitable institutions, and a most admirable machinery for the amelioration of human ignorance, suffering and woe, and we have a most humane refuge for decrepitude and want, a social structure adorned with innumerable adaptations of means to ends, and to crown all, we have a gigantic system of trade and merchandise far transcending the ancient Tyre or the mighty Babylon. But glorious as these may all be, necessary as they have been and are, magnificent even in their decadence as we must surely concede, still they will have no part or lot in the glorious kingdom which is to be. The churches will be temples for all humanity, where the gospel of truth will be freely preached—Truth for its own dear sake. Charitable institutions will become extinct and deemed but as having been the stepping stones to the glorious self-immolation of the christian life. The machinery for the amelioration of mankind, will become obsolete by virtue of the exhibition of simple justice, and mercy, and love, and inasmuch as we now live upon one another, growling and grumbling at every turn of the wheel of life, we shall then do the same thing upon a universal basis, and thus surround ourselves with all the requirements of our nature as fully, as bounteously, as lavishly as our God in his grace, goodness, and wisdom has showered upon every son and daughter of man His richest blessings.

The coming time, then, will be an age of universal co-operation, an age in which, possessing nothing, we shall still possess all things. One of the sublimest poets personifies evil as selfishness, and I verily believe he is a true prophet, but this giant evil is capable of transformation. When we realize that we can best converse our own interests by consulting first, those of our fellows, selfishness will become a virtue, and propel the car of true progression. Well, this poet depicts a like transformation of Lucifer, thus addressed by God:—

"Stay, Spirit, it suits not the eternal laws of good
That evil be immortal.
Shadows are passed away: through all is light!
Man is as high above temptation now,
As ever sun o'er sea: and silt is burned
In hell, to ashes, with the dust of death
The sons of bliss shall welcome thee again:
And all thy hosts.
Whereof thou first in glory, as in woe.
In brightness, as in darkness erst—shall shine!

Take, Lucifer, thy place! This day art thou
Redeemed to archangelic state! Bright child
Of light; once more thou shinest fair
O'er all the starry armaments of light."

And now, now, with becoming reverence to the theme of the coming man. Most of my hearers believe in the possibility of spirit forms making their presence visibly known, and many of us are apt to judge the doubter harshly when he throws aside our testimony as of no account in this matter. It will be wise to enquire, where we ourselves stand as to its weight with us. In the long ago, these materializations were not unknown, and notably, and beyond all precedent, those of Jesus of Nazareth were the most palpable, and sustained by a weight of evidence as great or greater than those of the present day. We just accept it as a matter of history, we do not recognize that his materializations and appearances had a deeper significance than then appeared, even a prophecy of the coming man.

His mission was to bring life and immortality to light, and to unfold the way thereto. And, first, he proclaimed in simple beauty the royal road to true happiness and unalloyed, untarnished virtue. Although many of his teachings were thought to be hard sayings, and are yet esteemed chimerical, yet the testimony of Jesus finds a response in the heart of every one now present, has been received, venerated, and worshipped by the purest minds that have walked this earth, and even those who half deny his divinity, unconsciously exalt him to the highest pinnacle of glory, by asserting him to be the most perfect pattern and the holiest and wisest teacher that has ever trod our world. Some of those who speak to us now from the spirit world, and who do not endorse his holy and distinctive mission, preach his doctrines, proclaim a similar code of morality, but being still on the selfish plane of existence, believing their first duty is to themselves, they are too much like the apostles who asked to sit—the one on the right hand, and the other on the left in the Lord's Kingdom, not knowing what manner of spirit they are of. They are not in the spirit of Jesus, and therefore know him not, but when they have come into his spirit, they will enter into his sphere and bow the knee to his perfections, and realize that as he is the personification of his teachings, so he is as worshipful as they, and ever worthy of the exaltation conferred upon him by the infinite personality of the universe. Christians, Spiritualists, Unitarians, Sceptics, vie with each other in rendering homage to his teachings and to his virtues, and award with loud acclaim transcendent preeminence to his career, though he asks it not. What, then, are the evidences which we, as seekers after truth, ought to be fleet to receive, and where do they legitimately land us? The history of his appearances in visible form to his disciples is so simple, and so borne out by our facts of the present day, that we can hardly refuse to accept its various details. He appeared in their midst when the door was shut, he came by the solitudes of the sea shore, in the garden of the sepulchre, amidst the two and the three journeying on the high way to Emmaus—specially to Peter, to Stephen, to Paul, to the loved and loving Revelator, and to all these he revealed and asserted his Sonship and explained throughout the scriptures the things concerning himself. Immediately after Peter's interview, we find him proclaiming that this same Jesus, whom the Jews had crucified, had God made both Lord and Christ. And then, that grandest and most marvellous materialization that the world has yet witnessed,—shall Spiritualists dare to doubt the rapturous testimony of the five hundred witnesses? Shall we not rather joyfully claim to be aspirants to the same high honour and glorious privilege? Shall we not pant to hear the words of the leader of the angel band who lingered around the scene of the ascension of their Lord, who had that moment disappeared with the words of cheer—"I ascend to my Father and your Father, to my God and your God?" Shall we not stand expectant to see the prophetic utterance of the angel messenger verified "This same Jesus shall in like manner come again with ten thousand of his saints?"

HE IS THE COMING MAN,

and even now, in this solemn hour, in this small company, Jesus stands in our midst, and whispers "peace." His thoughts are living realities, and the corruscations of heavenly light flashing from his brow, are words—heard by the inner ear,—and the invitation goes forth to every one of us—Let my most faithful servant stand beside me! and not one amongst us answers the

gracious summons; but straightway we begin to question who can be worthy, and each selects a fellow soul—a fellow servant. Let us pause to hear the shout of joy from the angel band, to see the play of words as they rise in orb-like perfection from the lips of purity. Swifter than the lightning's flash our thoughts are scanned by the omniscient eye; our reliance is the seal of our loyalty, the badge of our discipleship, the proof of our self-renunciation. His sympathetic voice proclaims us his,—he reaches forth his gracious arms to welcome us—Come one, come all, and bathe your souls in the ocean of my love! Did I not tell you long ago, that "if I be lifted up, I would draw all men unto me." My words are stamped upon the bells of time, and every peal but hastens their fruition!—these hands shall reach to the utmost verge of sentiment being, and gather all,—so that not a single soul be lost!

Methinks we see him disappear with those old familiar words of joyous import, "In my Father's house are many mansions, I go to prepare a place for you." The soft cadences of the angelic throng are over us and echo sounds the message—Bear ye one another's burden, for with this lever I will raise the world.

In accordance with the views here submitted, the coming time is to be inaugurated by a literal practice of the christian life. Singly and alone we are none of us ready, but unitedly, would we thus act, we should build wiser than we now know. Let us rejoice in the conviction that the spirit world will not leave us, that the captain and prince of immortality proclaims "Lo, I am with you always," and that after we have done our best, that best will be but little else than standing still, beholding the salvation of our Lord. Let us each one weigh the evidences as to the practicability of that sublime attainment, so vast, so God like, that it is the impossible to our mortal natures, and heralded by but one teacher of any age—"Resist not evil,"—bear it to the uttermost, and thus heap coals of purifying love upon the heads of those who, however ignorant and debased, are still our brethren and sisters. Many of these remarks are merely suggestive, and the main point intended to be affirmed is not sectarian, nor the assertion of any dogma, but the fact of the universality of all the gifts of God and our duty to dispense them as he himself does,—the best and worst need one and the same salvation, and needing it, shall have—that while some may accept the divine incarnation and its mysteries, and others may not, all shades of belief should work in accord, so long as there is spiritual liberty, so long as there is a single eye for the truth.

A momentous assertion is thrown before us as to the coming man, based upon the fact of our own personality. We see that God works in us, that we are instruments in his hand, which is presumptive evidence that every living soul is alike situated, so that spiritual personality is the order of the universe. Let us not be unduly swayed by the consideration, but let our minds naturally ascend, superior to the logic of the schools, from the worship of genius here to the worship of goodness, virtue, love, and wisdom in the next and ampler chamber of our King, until we arrive at the footstool of that glorious being, the coming man, joyfully bow before his transcendent brightness, become clothed upon with his beatitudes, and lift up our hearts through him, to the otherwise unapproachable and invisible God. Such has been revealed to me to be my destiny as the following vision, which in my soul is an abiding joy, will faintly pourtray.

I saw myself about to quit the lower world, and I was calm and serene in the prospect of an emigration to the land of souls. The transition came as the lightning's flash, and I stood at the entrance to a fairy temple, on the portals of which were to be seen in resplendent brightness, the words "Whosoever enters here shall have no condemnation." I thought, how strange, that this sentence should be in such wondrous harmony with the teachings of Jesus, and felt a great attraction to enter. The door opened of its own accord, and I felt I was no longer alone, for an ever-increasing presence was there, which I intuitively knew to be the spiritual aura of him whom I rapidly conceived to be in very truth the fulness of the Father's glory and the express image of his person, and I, who had proudly claimed to be a son of God, yet doubting, tremblingly, the special Sonship of Jesus, felt constrained to bow the knee, and confess him God. And words seemed to flow spontaneously from my inmost being, and the presence became more intense, until it was personified, and I said—Oh! thou who art king of earth and king of the heavenly spheres, pardon my frailties! thou hast graciously dissipated my

doubts, and now, oh, remove my fears. Let me feel that thou wilt not turn me back! Instantly, I felt re-assured. My prostrate form half rose, and with majestic mein and surpassing sympathy, he said—Child of earth, thou art welcome! Not every one who says Lord, Lord, but to him that doeth my Father's will shall be awarded an inheritance in my kingdom, and, if thou hast often failed, yet thou hast striven, and many a cup of blessing hast thou given in the name of truth and love, of which I am the embodiment. Thou art now in the vestibule of my kingdom, and, as I recede, I will draw thee after me, until thou reachest a mental sphere in harmony with thy own, where thou canst graduate, and in fulness of joy search into the mysteries of being, and, by slow and certain steps, comprehend my nature and my mission (for thou must know even the angels study these things), and when thou hast risen into oneness with me, thou shalt come where I am, and thou shalt then know and comprehend the mystery of the Godhead, and through me thou shalt see the Father, who is also a person, the essential and only life and light and source of all that was, or is, or can ever be.

Do we ask for evidences of the divinity of the Christ and of his near approach, they are to be found in our own souls—they spring up, God-begotten, wherever the spirit reigns, and are above and beyond all argumentative clemination. Therefore, in this fragmentary address, we have dealt in assertion; we have arraigned selfishness as the cardinal sin, yet we admit that it is ingrained in our natural and spiritual existence, and will ever be the pivot upon which our destiny must vibrate. Granted, to the scientific school, that there is a law of evolution, and all honour to the research which has established the claim, there is also a spiritual evolution. There is no miracle in the arena of the world of mind any more than in the world of matter. Our baser qualities are simply the inverted action of the inherent properties of mind, and mind is God-like. If, then, we are now immersed in selfishness and all lesser vices, let us lift up our hearts in hope—all seeming evil shall become good. Let us know that to have sunk to the lowest depths, painful and horrible as such experience has been, will but give us greater zest and greater aptitude to scale angelic heights. Let us know that if we have been carried captive, still our King is near, who will carry captivity captive, and that by His transforming power, by His spiritual alchemy, we shall be changed, yes, changed in the twinkling of an eye, for in the coming time, a nation shall be born in a day by the mighty spirit of the Coming Man.

[Our platform being exceedingly broad, we are willing to give expression to all shades of thought, but do not necessarily endorse the views expressed.—Ed. H. of P.]

Historical Controls.

[COMMUNICATED.]

BY A. T. T. P.

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

THOMAS BABINGTON.—LORD MACAULAY.

First Visit—25th June, 1880.

The sensitive almost immediately went under control, and spoke as follows:—"What a strange meeting for me; you are well aware of the fact, that we now are living the other life, and that we take a pleasure in guiding some particular soul; you know this; I conceive that you are certain of this, because you expected the visit of this strange body that I am now using. I am going to digress; I do not like to see paper strewn about the floor." I here said they are only newspapers which I do not keep. He went on to say—"but whether or no they form an impediment to my necessitated motion in this body." I may here state that the sensitive, whilst speaking, was walking rapidly round the room. "But to continue, you also conceive that con-

trolling as I do now, I am controlling under severe and hard conditions; but during the whole of my earth-life my soul was trained to encounter and combat with hard conditions. To faithful perseverance all things are possible. Knowing that it is a loved duty with us to guide a chosen soul, I was much pleased at so unexpectedly meeting with this human formation of body. I was in close attendance on the soul on earth that I have chosen, and with whom I have travelled from a country which has at this particular season of the year a kinder climate; and he, on whom my hopes are fixed, has the same blood as my own flowing through his veins in a direct male descent, with father and mother. He was residing some sixteen or seventeen thousand miles from here, at Melbourne, in Victoria. He, whom I have chosen, is considered the fool of the family. He is a dreaming subject; too much lost in reverie; unbusiness-like; not punctual in the performance of promises; and, for these reasons, is he so considered. But, apart from these reasons, there are sterling qualifications of which his parent cannot fail to take note, and these consist in his persevering industry, his originality of conception, and his mechanical genius. They consider that these things are of and from him, but you have realised that we have power to direct the opinion or assist the mechanical effort, to govern the perception, to guide the talents, and to bestow on those, whom we will, the power of laying claim to the possession of an original genius. His startling inventions have become productive of the means of a twelve month visit to this country, leaving a comfortable competence to those whom he loves and respects. These are faccias—[the sensitive appeared to be looking at something against the room wall]—he is by trade a painter, not in the ordinary accepted term of it, but a painter of names and signs, and this calling I have, with the assistance of others, enabled him to raise into the position of a high art. In planning the decorative business houses in Melbourne, his works are startling in their strange novelty; a name, that stares the observer in the face will, if he takes two steps to the left, change into the advertisement of his wares; if, looking again with a position taken in front, he takes two steps to the right, it will show his last and lowest-quoted prices. If a tall or a short observer is looking in the same position, at the same writing, it will present to the one words that it does not present to the other, and this is through the difference of the height of observation, differing entirely through the degree of elevation. He has succeeded in giving thirteen distinct changes at present; and each change, if the proper position be taken, is clear and marked. A wrong position cannot be taken by any observer, because the names or writing are only more or less distinct, but never confused; and that these inventions help their businesses is proved by the patronage he obtains. Before coming home—he calls this country home, because it is the land that gave birth to both his parents—he visited the neighbouring colonies of New South Wales and South Australia, making but a short stay in either. He has now arrived in England, and has willed to make the best of his visit by seeing those sights that deeply interest the soul. I felt myself drawn nearer to him when he stood within the sacred portals of Westminster Abbey, where lie entombed the bodies of many of England's greatest sons. His soul was awakened, and therefore there was a greater sympathy between us. I mention this thing that I may prove to you, sir, although many thousand miles of this world have separated your influence from mine, yet"—(here was a break)—"a spirit has just come in with a request, and I will be her messenger. Although on earth I was one of England's peers, yet I always listened to the entreaties of those in a more humble grade of life—of earth-life. What would you? I can listen to you, good dame, and will make your request known. I am to ask you to use your interest for her son's entry into these gardens, the name of her son is Ted, and for him she requires a pass, a permit or ticket. Whether this is necessary, I do not know. She seems, sir, to consider it necessary. She says that her name is an article of diet much used in the East." I said "Rice," "very likely, for your life or part of it, like mine, was passed in the East; and we both know that rice formed the chief article of food amongst the lower classes. Curried rice they live upon, and envy not the flesh-eating propensities of their European masters. But to continue; I mention these things of him whom I guide for this purpose, to prove that distance offers to us no objection with regard

to the knowledge of your great work ; your life is known independently of earth's distances to us that are permitted workers of God's will, and to the lowest of those elected servants you are known, and your at present unremitted and unceasing vigilance is the theme of our highest praise. You have indeed adopted and accepted the motto—that idleness is the greatest curse of the soul. All things around us proclaim the great law of motion or progression, and there is no stillness in any ; all things are worked on by active forces. The very air is alive with activity and work : all hopes that the soul entertains, must be formed upon and within that great law of labour, activity, and work. Those great names that stand as scientific leaders, have they gained their position to the summit of nearly an inaccessible mountain without labour, activity, and work ? In searching for truth the soul must labour ; the way is narrow and difficult, with broad roads leading from it, ever further and further leading the soul away ; but patient and earnest seeking will abide to the end of the narrow way, and toil and watchfulness will, in the end, become conquerors. Vigilant and energetic actions prove, at the end, successful. There is no soul satisfaction in a quiet, lifeless, and uneventful life-career. My soul was far removed from experiences that were uneventful—far from it. Like you, I achieved success, but only through toil and watchfulness. Like you, I could say, it was not always so. I was not always successful. I had felt what it was, not absolutely to want, but I had felt the necessity of taking care of the very little I possessed, and as with you and as with me, so it might be with every thinking soul, if they could try and realise the gift of active life. Life is within, and forms in very deed, nature itself. It tosses and lashes into foam the ocean waves, and, beneath its waters, it is there. Active life is alike on the mountain top—the expression of its presence is also in the deepest valley, and where life has with it a watchful and laborious perseverance and activity, then there is beauty, then there abides perfection, there is progression—there is the soul's satisfaction. There is the ushering in of that new era of animating active life, which of itself is a gift of God—a gift beyond all price. Then woe, unutterable woe, to the idle and sluggish soul, which allows itself to float along on the tide of ever changing events, unheeding, uncaring, unthinking ! Such a life is apart from that which is fed by the love and protection of the living God. Such a soul may have fitful gleams of His position in creation—may have the very faintest idea of its sphere, but those glimpses are few and transient, and which sink and rise to sink again, and at last die, and no more immortal emotion is felt by the idle and worthless, and we, the sorrow-stricken believers and worshippers of active life, weep over that cold altar from where warm thoughts are for ever fled, where idleness reigns alone. That soul becomes bound to earth, not alone in the body, but bound in spirit, bound until the mercy of the living God releases it, and restores its being to its real life. If I must further explain my terms—it is your active work that is the theme of our highest praise ; it is that, and that alone, which will endear your memory with posterity, forming the foundation of every virtue you will acquire on earth here and in the hereafter. None is better aware than yourself that all of God's children have each their place and their duty, and if the soul will recognise its duty and its place, then the great gift of happiness and contentment must necessarily follow, and this is the case, not of any chosen few, but of all. There is a great deal in noble birth, but there is a great many false ideas inculcated into the souls of those nobly born on earth, and the professions they can follow are limited, and society has taken that limitation on itself. But even the very highest in all nations are allowed some task, countenanced by society's laws, some task which it might most worthily and actively fulfil, so that the soul may be enabled to become an inventor—a maker of something useful, and lift itself out of the class of the non-producing children of God, into the ranks of those that are the producers, and who are living in conformity with His law, their obedience being perceptible by the testimony borne by their activity and watchfulness, and, whatever may be the avocation, whatever may be the pursuit, willingness and earnestness will, and can alone, carry success. What were the thoughts of those who have communicated with you ? Have they not borne testimony to their words through these lips ? Newton, Locke, Spenser, Shakespeare, and others of the spheres which I inhabit bear testimony to your work—bear testimony to your earnestness ; and I also can prove it by my own

earth-life experience, that earnest work on earth, even independent of remuneration, teaches the soul things of eternity, and enables it to grasp the sense of that which is right and that which is wrong ; endowing the soul with a manly honesty of action and purpose, gaining friends on earth, spiritual counsellors and guides in the spheres to wait on, to guide and govern and counsel it ; and such is the blessing attending an honest, upright, and painstaking effort. When a soul is idle, it is experiencing some of earth's greatest temptations, and the soul that is abiding in idleness contentedly is going against that activity which the created heavens declare and which the firmament expresses. False ideas of life are produced by idleness ; sorrow and heart-ache appear where all should be peace. The idle soul can never enter into the harmony of God's creation. View the flower, it is labouring, but the idle soul perceives it not ; it must open its pores to the air, and to the sunlight, or it must die ; and yonder guiding orb, the sun, that governs this earth, it and all things, to the smallest germ of dust, all live and work. So must it be for the soul in search of truth and happiness. Dulness will never enable it to obtain this inestimable boon, for idleness is but another name for wretchedness. What greater sensation of joy does ever your soul realise than when you make a call on your brain-power, and it answers you ; tells you the way to win a victory, teaches you the way to solve a disputed question, to discern unity where discord seemed to reign, or to discover a broad truth ? and when the merited result comes to you, was not that a power of the soul ? For the soul that labours I will reward, says all nature and cry out all God's works ; God Himself promising it, and His promises are sure." I here was compelled to make a break, and I asked who the controlling spirit was, and he said "Thomas Babington—Lord Macaulay." I had a long and interesting conversation with him about his career in India, and we spoke about several mutual acquaintances, and much more passed which, although highly interesting to myself, would not be so to others. In continuation, he said—"Well, to continue, dear fellow worker of God's will, it is too true that there are indeed amongst men, but too few real workers, who are in the joy of concord, and who are embracing God's promises to the soul that labours. Too many there are, indeed, both old and young, who are busied with petty cares, and who are living a life of idleness, and who need some strong excitement to draw them from this their state of life. They want some strong and soul-appealing awakening, that they may be eternally saved. Too many there are that have grown old on earth, and with their added years has come increased coldness and dulness—a disposition leading them further from God, despising the calm and pure fellowship of those whom He has appointed—souls that are suffering from the effect of punishment self-inflicted. Think you that the immortal spirit can be stifled and forget its immortality ? No ; it is always striving to make that great gift of God a belief of action. It is always striving to make God and His love known by obedience. The body may bend it down, but not as an uncomplaining prisoner. Sometimes it will awaken in one of the fitful gleams, and see behind nature the glory of the Creator, who has given stores of gifts to his children, in order that the working soul's gladness may be raised to raptures, and the blessing of an active life be fully realised. They may plead that idleness is not consistent with the bodily exercise they take, but bodily exercise, is not real work, unless impelled by a high soul motive, and, unless this is the cause, bodily exercise profits nothing. The activity of the living soul required by God is this : to be true to the measures which are the standards in our spheres. It may be urged that these standards are not known. That argument may do now for an answer, but soon when our standard is universally known and taught, such an argument will not hold good. What are our accepted standards ? They are these : that all things are created by God and ruled by Him ; that all immortal beings are judged by Him ; and all works of the soul are sealed from everlasting to everlasting. In vain does the worldly, unthinking soul profess, for the profession is at once detected and exposed. We know, I, sir, know, that many are laughing at your bold assertions of belief, and at the extent of time you devote which they consider wasted. Let them laugh : you can bear the laugh ; for you know that it is the fashion of the world so to treat heavenly truth, and even scoff at the Lord himself. To you has been given the knowledge of life in its dual form, with nothing of mystery attached.

It has come like a sweet spring of flowing water to your very door; you have become acquainted with every mode of manifestation; and have, through your kindness, formed this body as the medium of communication from God's most dear and chosen ones, and with this knowledge has come contentment in the conditions in which your soul labours in the body, and with peaceful resignation you will surely be enabled to meet the spirit's hardest trial—the parting from the things of earth. You have been made heir to a knowledge not in the possession of one in ten thousand. The heaven of golden streets, with walls begemmed with jewels, and ten thousand times ten thousand singers bearing and waving palms, singing the never-ending hallelujahs before the throne of the Lamb, have passed from your soul for ever. A higher conception of the soul's duty hereafter has been taught you; another mode of the salvation of the soul has been shown to you, other than that which so many accept—namely, the saving by the atonement; and this salvation that has been taught is the salvation of an active life of good works—a training of the soul to unite with its eternal conditions, so that death may be no rude awakening, but that, in growing calmly into the acquaintance of the soul's eternity, death indeed may be found to be simply a change. A religion has been given you that by an active and worthy life of good works and good deeds on earth, you are providing for eternity a never-failing friend—the living God; a friend that the soul can appeal to in time and in eternity, and never appeal in vain—an earnest friend, a loving Father. Then, 'beloved one,' persevere! you, 'chosen worker of God's will, persevere! Then, if these things have come on you in their full vigour, late in your earth-life—what then? The greater the claim they have on your perseverance and obedience, so that when God calls you, you may indeed follow at peace with all and at rest, ready to join those, your exalted communicants, who have gloried in your activity and in your work. May you, with them, find in the most exalted heavens, eternal rest and peace, secure of God's approval, secure of his love and of his protecting care, THOMAS BABINGTON—LORD MACAULAY bids you good night, and prays that God's blessing be on you."

The sensitive, when he came to his normal state, said such a curious thing had happened to him. In the omnibus, seated opposite to him, was a queer-looking young man, evidently a stranger to London, who seemed as if he were afraid of making acquaintance. He said he suddenly went into a sort of trance, whilst in the omnibus, and could see all sorts of colours shifting backwards and forwards in a very curious manner, and then he lost sight of him, and in his place he saw such a nice looking gentleman, dressed in the ordinary dress of to-day, and that when he came to himself he saw the young man and the rest of the passengers. After reading the introductory part of this control, it is not very difficult to come to the conclusion who the youth was—being neither more nor less than the one referred to in the body of the control. Should this meet the eye of the youth in question, or of any of his friends, it may be interesting. Lord Macaulay, at all events in spirit life, does not, like many of his contemporaries on earth, cut his poorer relatives. I believe firmly, not only in the power but in the fact, that our unseen allies help those who give them an opportunity, and that the ties of blood are felt even stronger in spirit life than on earth, and that Lord Macaulay, having no issue of his own, is attracted to that of a distant relative and common ancestor, in preference to that of his sister's son, who is making a name for himself. Quite apart from the mere incidents of the control, the principles enunciated are grand. Here we see given out by one who was a master-mind on earth, that great principle of ever onward activity, that utilises that force emanating from the Great Creator of the universe, and permeates all matter, organic and inorganic, and showing that if man, by perverseness of will or misuse of reason, fails to play his part in this world of activity, that he is acting against God's will and must suffer for it. With regard to the break, when the spirit of the old woman asks me, through the lips of the sensitive, to get her son a ticket to use the garden in front of my chambers, the old woman has not passed away, she is the mother, of my landress, living in the area at the bottom of the house in which my chambers are. Her name is Rice. I do not believe the sensitive has ever seen her, or, if he has, he would not know her name. She is nearly 80 years of age, and is not, according to appearances, likely to stay much longer on earth. It is simply one of those

cases (of which we have many recorded) where the spirit leaves its earth-body for a time, and takes an airing.

I may say that on the day following the one now recorded, Lord Macaulay gave me a second control, which I trust will appear in due course.

[It will appear in our next issue.—Ed. H. of P.]

—O—

WHAT ARE THEY?

This is the question I asked at the close of the seance with Miss C. E. Wood, on Sunday morning, August 1st, when we were favoured by the appearance of, and conversed with, five forms of unmistakable tangibility, different sizes, and all recognised by some portion of the thirty sitters who, along with myself, comprised the circle. Again I ask, what are they? I pause for a reply. While leaving it to others to answer positively and say what they are, I feel quite capable of taking up the negative side of the question and saying *what they are not*.

1st.—*They are not personated by the medium, and under no circumstances could they be so personated.* This is at once conclusively proved by the fact of two of the forms appearing at the same time; and again by the difference in size—some of the forms being much smaller and others much larger than the medium, varying in size from the majestic figure of the graceful "Lilly" to that of the mere infant. The noiseless movements, also, and the quickness with which one figure retired to the cabinet and a totally different one issues from the cabinet, at once puts it past the possibility of personation by one and the same individual.

2nd.—*They are not the forms of ordinary people or confederates playing a part.* This is proved by the fact that the cabinet did not contain any one but the medium, nor is it anything like large enough to have held the medium and five confederates to play the characters represented; and, further, those who examined the cabinet along with myself ascertained that "trap-doors" were conspicuous by their absence. But even though there had been any communication with the cabinet, other than by the ordinary door, which was securely screwed up, it would be impossible for any mortals to have performed the quick and graceful movements of those forms in perfect silence.

3rd.—*They were not mechanical automata.* No one who saw the forms in question can for one moment entertain the idea that they were mere puppets; the grace of their movements, their independence of will (going where they list, even at times contrary to desire), and the silence of their motions at once forbid it.

4th.—*They were not the result of an optical illusion.* The light and the position of the sitters, their near proximity to the cabinet, and the total want of "arrangements" in the room, alike condemn such a hypothesis.

On these points I can speak with some certainty, having been professionally connected, for the last ten years, with all the arts of the conjuror, and being practically familiar with illusions optical, and tricks mechanical, electrical, and pneumatical, from the "Psyche" of Maskelyne and Cooke downwards; I, therefore, know something of the possibilities of collusion, and have tried to show *why* I am convinced what the forms referred to were not. Again I ask, WHAT ARE THEY? and hope that when the question is answered, there will be an attempt also to prove the positive side of the question.

ERNEST E. BARKER.

Tynemouth, August 3rd, 1880.

—O—

It can do truth no service to blink the fact, known to all who have the most ordinary acquaintance with literary history, that a large portion of the noblest and most valuable moral teaching has been the work, not only of men who did not know, but of men who knew and rejected the Christian faith.—J. Stuart Mill.

The superior worth of simplicity of life, the enervating and demoralizing effects of the trammels and hypocrisies of artificial society, are ideas which have never been entirely absent from cultivated minds, and they will in time produce their due effect, though at present needing to be asserted as much as ever, and to be asserted by deeds for words, on this subject have nearly exhausted their power.—T. Small.

Notes of Progress.

— O —

EAST BIRMINGHAM SPIRITUAL EVIDENCE ASSOCIATION.—On Wednesday, July 28th, Mr Howell, of Manchester, with his guides spent the evening with us. After singing and prayer, Mr Howell was soon controlled and gave a most eloquent and thrilling oration on "Progression," the subject of discourse being selected by the audience. The oration was delivered in a masterly style, and couched in the most eloquent language. The attention of the audience (which was a fair one) was rivetted from the beginning of the lecture to the close. After the discourse, the control gave place to one who solicited questions from the audience, and we, as children in Spiritualism, gained some very valuable information as to the mode of conducting our spirit circle, and treating our mediums by this means. Mr Howell was again controlled by a spirit who gave his earth name as "Dick Mather." He told us he was a Wigan Collier, and lost his earth life by being struck upon the head by a fall of coals whilst working in the pit. The Lancashire dialect was spoken in this control in a most perfect manner, and his story of his intemperate habits, their consequences in the spirit-world and how, by coming into the sphere of the medium, he had been elevated and helped to break the chains that bound him to the lower spheres, was most instructive. Then a spirit who professed to be a native of Devonshire controlled. She had been in earth life very fond of snuff, and by her persistent appeals to the audience for a pinch of the above-named article, caused much innocent amusement. The imitation of the Devonshire dialect was in this control as striking as had been the Lancashire vernacular in the previous one. The medium was then taken possession of by a literary spirit who recited a poem of some length and extraordinary pathos. The last, and we may say to some of us the most pleasing, was by the American Indian child, "Sunbeam," who prattled and laughed as only light-hearted, innocent, and merry children can do. The whole of the controls was to our child-like minds (for we are but young in the cause) very remarkable, more so when we take into consideration the fact that the medium has been kept from reading, owing to the condition of his eyesight. Altogether, our seance was very interesting and elevating, and the changes of character and ability on the part of the controls, was most striking. I may state it is the first time Mr Howell has been in Birmingham, and that our friends were so delighted with him, both in normal and trance condition, that we have invited him to come to Birmingham the 3rd Sunday in September, to open for us our rooms in which we hope to carry on spiritual work during the winter season.—Yours in the cause of truth, STEPHEN ARMFIELD.

MANCHESTER.—On Wednesday evening, the 28th ult., at our weekly seance, our medium gave us a beautiful discourse on "The Efficacy of Prayer," which was listened to very attentively throughout, after which Miss Robinson passed under control, and gave several messages to some of the friends in the circle. Altogether the meeting was a very interesting and instructive one, the members going away well pleased with what they had heard. An hour's communion with the friends who have passed on before, how cheering, how elevating, and how enabling it is, none but those who have had experience therein can tell, how that they have come away from the spirit-circle with their hearts cheered, their sorrows assuaged, their burdens lightened, and their souls strengthened so that they become enabled to enter upon the battle of life with renewed energy. On the 1st inst., Miss E. A. Hall occupied the platform, and her guides asking for a subject, the chairman (Mr Fitton) proposed the following—"If a man die, shall he live again, and under what conditions?" The subject was handled in a very effective manner, and at considerable length. The various views put forth by the materialist, the scientist, and the theologian were examined and compared with the views held by the spiritualists, showing very conclusively the superiority of the latter. On the 8th inst., we were favoured with an instructive discourse by our respected friend Mr John Ainsworth, on one of the attributes of the mind, namely "Veneration." This subject was dealt with in his usual clear and comprehensive manner. This, and other discourses delivered by him in the past in Manchester and elsewhere, are worthy of a wider publicity, and I am sure he would do himself honour and our cause good by sending you his manuscripts for insertion in your excellent weekly.

NEWCASTLE-ON-TYNE SPIRITUALISTS PIC-NIC.—On Tuesday afternoon last, the members and friends of the Spiritual Evidence Society, of this town, had their annual pic-nic in the extensive and picturesque grounds of Stella Park, kindly granted for the occasion by Jos. Cowen, Esq., M.P. The weather was all that could be desired, and everyone seemed determined to enjoy themselves, and to minister to the happiness and enjoyment of others. Various games were indulged in, while for those of a more athletic disposition, there were poles for leaping, and crossbars for jumping. Others not particularly interested in these games and pursuits wandered through the grounds, or sat beneath the trees contemplating the scenes around them. At 5 p.m., the entire company, to the number of 120, sat down to tea, served by Mr

J. Haydock, assisted by members of the committee. The air and exercise made all enjoy the refreshing cup, and full justice was done to the provisions. At 7 o'clock a meeting was held, presided over by the president of the society, Mr Mould; after singing a hymn, the chairman called upon the editor of the HERALD OF PROGRESS for a few remarks, which being concluded, Mr Morse, under control of "Tien-Sien Tie," delivered a most effective speech, concluding by moving a hearty vote of thanks to the senior member for Newcastle, for the privileges they had that day enjoyed, this was ably seconded by Mr. Hare and supported by Mr Kersey and carried by three hearty cheers. The chairman offered a few appropriate remarks, and invited Mr Cowen, jun., to address the meeting. This he did, and said, that though he was totally uninformed on the subject, he intended to devote some time to the investigation of Spiritualism, and was glad to know they had received so much pleasure in the grounds. The meeting dissolved, and the rest of the evening was employed by various games. A very pleasant afternoon was spent. All enjoyed themselves to the utmost, and the committee are to be congratulated on the successful arrangements.

NEWCASTLE-ON-TYNE.—On the evenings of Sunday and Monday last, Mr Morse occupied the platform of the society, and acquitted himself in his usual efficient manner. The Sunday evening discourse was one of a series being delivered by Mr Morse. The entire course will be published in book form. On Monday evening, "Caught, but not caged," formed the theme of a most brilliant discourse, and a most earnest appeal was made to Englishmen, to show that though they had been caught in the meshes of craft and knavery, their minds were not caged, nor bound; and the call to shake off all impediments to true progress was most eloquently rendered.

GATESHEAD.—On Sunday last, August 8th, Mr Henry Burton, of Newcastle-on-Tyne, gave an address to the members of the Gateshead Spiritual Society, in the Temperance Hall, High Street. The subject of the address was "Where is the truth?" The audience expressed themselves highly delighted with the interesting and able manner with which the lecturer handled the subject. In passing a vote of thanks, the president hoped it would not be long before they were favoured with another address from Mr Burton.

BATLEY CARR.—The anniversary services of the association of this place were celebrated on Sunday last, and exceeded the most sanguine anticipations of the promoters; on the evening previous, a tea party and entertainment was held, when about 60 sat down to tea; after tea short addresses were delivered by Mr Lamont, Mr Howell, Mr Armistage and others, and the proceedings were enlivened by the rendering of vocal and instrumental music. On Sunday, two discourses were delivered by Mr Lamont to the satisfaction and edification of crowded audiences. The proceeds realized between £5 and £6. The enthusiasm here is very marked.

MARYLEBONE SPIRITUAL EVIDENCE SOCIETY.—On Sunday next, at seven p.m. prompt, Mr J. MacDonnell will discourse on the "Probable History of Jesus from 12 to 30." Last Sunday's discourse was a great treat. On Monday, at 8.30 p.m., Mr Wilson will lecture on "Comprehensive and incidental explanations of the picture on the wall of the hall." Wednesday—member's circle. On Friday next, the secretary will attend to answer any questions relative to society, and sell journals, &c., from 8 to 10 p.m. On Saturday, at 8 p.m., a seance—admission, 6d.—Mrs Treadwell, medium. Mr Hancock attends half-an-hour previous to speak with strangers.—Quebec Hall, 25, Great Quebec-street, London, W., J. M. DALE, hon. sec.

MR. F. O. MATTHEWS IN NEWCASTLE.—On Saturday, August 7th, Mr Matthews, the celebrated clairvoyant, closed a highly successful engagement with the "Spiritual Evidence Society" in the above town, during which he gave sixteen public meetings, at which there has been an aggregate attendance of upwards of eighteen hundred persons. Mr Matthews' services have done no little good, and the tests he has given have confirmed Spiritualists, and confounded sceptics. On the evening in question, no fewer than ten distinct communications were given, out of which nine were announced as correct. One striking case being the appearance of a spirit, whom the clairvoyant said was the original of a picture a person had in her pocket, and which she had brought several times before in hopes that the spirit would show himself. The facts were exactly as stated by the medium. Another test consisted in the vision of a man falling, covered by debris, being severely injured, he was removed alive, but "died" ultimately from the effects of his injuries. His name was William Thompson—correct. Mr Matthews made a few stirring and practical observations at the commencement and close of the meeting, and announced that the society had entered into another engagement with him, commencing on the 22nd inst., which statement was greeted with loud applause. Mr J. J. Morse, London, presided in a pleasant and acceptable manner, and bore hearty testimony as to his appreciation of the value of Mr Matthews' mediumship. The meeting being closed in the usual manner, the audience slowly dispersed, after indulging in much hand-shaking with Mr Matthews, mingled with hearty wishes for his success. Mr Matthews contemplates leaving England for America, in about two months time.

THE SPIRIT MEDIUM.

The medium is a mesmeric sensitive, and as such is amenable to every dominant influence brought to bear on him. He is the receptacle of the several positive influences of the circle. If there be present a positive mind filled with doubt, it reacts on the medium. If there be a scoffing, jeering spirit amongst those present, it cuts into him like a knife. If an over-clever person thinks he has detected, or suspected fraud, that suspicion bites into the medium and "the iron enters into his soul"—precious rusty iron it is too! If vice be present, it reacts on him. If fraud suggests itself, he feels it. He is the "wash-pot" into which the collective feelings and sentiments of the circle are collected. And more than this. He is the link between them and the spirits that their mental states attract. The communications are pretty sure to be the representations of the mental state of the sitters: unless indeed a powerful controlling spirit is charged to protect and neutralise adverse influence. On the medium first of all devolves the effect of the conditions under which the sitting is held. If the mind be harmonious and the intentions pure, he is calm and passive and a fit vehicle for corresponding influences. If suspicion and evil tempers are predominant, he is influenced in corresponding ways. A mesmeric sensitive, he comes under the dominant influences; and too often re-presents the wishes and thoughts of those who surround: or rather, becomes the unconscious vehicle for spirits who so act.

When will investigators learn this simple truth? A medium is a mesmeric sensitive controlled by spirits unembodied. These spirits are, in the vast majority of cases, attracted by the circle; and in order to elevate and purify our communications we must exercise supervision over those whom we admit to our circle. A medium should be dealt with in the same way as an astronomer would deal with one of his most delicate instruments. He should be isolated from the rude contact of others, seeing that he absorbs their influence, and becomes charged with their active thoughts. He should be protected from anything that can upset the delicate equilibrium which can alone make him a serviceable vehicle for communications. He should even be guarded from mixing with other people, seeing that each human being is surrounded with his own atmosphere, and that the medium by virtue of his sensitiveness, readily enters into the sphere of those with whom he comes in contact. He should be isolated; kept from the possibility of being dominated by any earthly influence, trained in habits of temperance, sobriety, and elasticity; placed outside of the range of vulgar temptation, and kept "unspotted from the world."—*M.A. (Orem.)*

PHENOMENAL.

MRS ESTERANCE'S CIRCLE.—Sunday morning last, at 28, New Bridge Street, there was a very large attendance, making the room very warm. First form was "Yolande;" then a tall form recognised by a lady and gentlemen present; a young lady form recognised—these all appeared in white drapery, but the next one presented itself in dark dress with white scarf shawl, recognised by three sitters; after this a tall form, and then a sister of an M.D., who was recognised, and who, after saluting her brother, brought out the medium, and in front of the cabinet, melted away before the eyes of the sitters. The medium re-entering the cabinet, the light was ordered to be turned on to the fullest extent, and the form of a foreign gentleman appeared at the entrance—not recognised, but the same who has been with us four times previously. In all nine forms appeared in about an hour, four of whom were identified by some of the sitters.

The usual children's seance was held in the afternoon of the same day. Some appropriate remarks and goodly counsel were offered to the children, of whom there were about 45 present. Three forms presented themselves, but the power was not at its usual height. There will be another seance on Sunday next, at 3-45 p.m. Admission by ticket only. 28, New Bridge Street.—*J. HARE.*

FELLING ASSOCIATION OF SPIRITUALISTS.

We have received the following report of phenomena obtained at a seance held on Sunday morning last. We are acquainted with the parties that attended the seance, and can vouch for their veracity.
—*Ed. H. or P.*

Sir,—By request of our society, I send you the following report.

On Thursday, August 5th, we were told by the controls if conditions were harmonious, they would try to take the medium's shirt off, after he had been thoroughly sewn in, and place it over his clothes. As none of us had seen anything like this, we all looked eagerly forward to Sunday morning, and when that time came, it found us gathered together in our rooms punctually at 10-30. No time was lost, for soon Mr A. Pickering, our medium, went under control, and gave an invocation and short address. Then an old Yorkshireman, who has the dialect peculiar to that county, controlled, and, after a good deal of useful advice to us, asked me if I had brought needles, thread and wax, to sew the medium in? I answered in the affirmative. I was then informed to proceed with my sewing, as follows:—Sew firmly the left breast on to the right near to the neck, the breasts of coat and vest together at bottom, coat to trousers, to sew sleeves tight at wrist, and trousers tight at bottoms. Previous to this, I saw he had on a white shirt and a woollen one underneath. The light was lowered (not very dark) and the medium under control went into the cabinet. He soon came out again and told us, when he said "Jack Robinson" the shirt would be over all, and asked us to sing. After singing two verses and chorus, the medium, under control, shouted out "Jack Robinson," and sprang out of the cabinet laughing heartily with the white shirt over everything. The whole time from his disappearing until he came into our view, was under three minutes. I examined the stitches and found them all right. Materializations was the next feature in our seance, and was as convincing to us as the other. A short description of the cabinet would not be out of place here. It is constructed as follows—Length, a little over 6 ft., height, 8 ft. 11 in., width from wall towards centre of room, 36 inches, two uprights at the side and end, and two in the centre, the front is covered by black cotton, and all firmly fastened by hold-fasts and eye-bolts, so that it is immovable. The medium again went into the cabinet, and soon a small form to the extreme left appeared, which was soon followed by a large form in the centre. After these banished, another small form appeared at the extreme left, with a light twinkling on its head. Soon after a second light went up the centre and along the top and blended with the light on the head of the small form. The medium at this time was inside the cabinet, under no test. He then came out, and took hold of my right hand, and with his other held the curtain, and all distinctly saw by the small light we had, the medium standing beside me, and some one inside the cabinet, like unto a man for fully five minutes. The whole meeting was of two hours duration, which was closed in the usual way by singing and prayer.—*J. T. GRIEVE, Secretary, Victoria Square.*

—o—

On Sunday morning last, the most astounding phenomena were witnessed at the society's rooms, Newcastle-on-Tyne, through the mediumship of Miss Wood. A full report will appear in our next.

NOTICES TO CORRESPONDENTS.

Received with thanks.—"Scottish Notes," by J. R.; Poetry, "Speak Kindly," by May; "Herald of Truth," by J. C.; and Answer to question from A. H. B. S. M.—We are extremely obliged for your enclosure. Accept our thanks. Several articles are held over, but they will gain a place in turn.

—o—

Nature's laws are eternal; her small still voice speaking from the inmost heart of us, shall not, under terrible penalties, be disregarded. No one man can depart from the truth without damage to himself, no one million of men, no twenty-seven millions of men. Show me a nation fallen everywhere into this course, so that each expects, it permits to others and himself, and I will show you a nation travelling, with one assent, on the broad way.—*Thos. Carlyle.*

All work is noble, work is alone noble. And in like manner too, all dignity is painful. A life of ease is not for any man, nor for any god. The life of all gods figures itself to us as a sublime sadness, earnestness of infinite battle against infinite labour. Our highest religion is named the worship of sorrow. For the son of man there is no noble crown, well worn or even ill worn, but is a crown of thorns! These things in spoken words, or still better, in felt instincts alive in every heart, were once well known.—*Thos. Carlyle.*

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

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The Herald of Progress.

FRIDAY, AUGUST 13, 1880.

PUBLISHER'S ANNOUNCEMENT.

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

Our Children.

NEXT in importance to the question of organization, is the subject of educating our children, and preserving their minds from the narrow lines of thought which are followed in the majority of Sunday schools of today. And while we admit that Sunday schools have conferred inestimable benefits and blessings innumerable in the past, we are bound to say that they no longer afford that mental food which the progressive tendencies of the age demand. And it is high time that Spiritualists set before themselves the task of bringing into practical operation a system of training for their children more directly in harmony with the principles and teachings of their philosophy.

There is a saying as true as trite, to the effect that the Sunday school is the nursery for the church; and this will apply with equal force also to the societies of Spiritualists. We may effect much and lasting good in our day

and generation, but that good pales into insignificance when compared with the advantages that must accrue from a soundly educated and judiciously trained mind and its effects upon the succeeding generations. Our ranks to-day are recruited from all shades of thought, each exercising his or her peculiar idiosyncrasies, creating diversities of opinion, often to the detriment of our cause. It were vain to expect a unity of thought in such a heterogeneous condition of society, for this must come as the result of education, of the realisation of the superiority of our principles over our former mode of thought. Can this be accomplished in our age? Can we separate ourselves from what was instilled into our minds at our mother's knee? The experiences of the past declare that this is next to impossible, and that mal-information is always more hopeless than non-information; since ignorance is a blank sheet on which we may write, but error is a scribbled one which we must first erase.

It is evident then, that to secure the health and stability of Spiritualism, we must first lay hold of the minds of the young before they have become indoctrinated with the superstitions and myths of a rapidly expiring age; so that by surrounding them with congenial influences, and inspiring them with a zealous regard for, and devotion to, Truth, they may stand forth as the champions and defenders of all that is noble, dignified, honourable, and calculated to rob material existence of its bitter, soul-wearying monotony; and live to stamp out everything which mars the happiness, blights the prospects, and destroys the finer sensibilities of our nature.

Space and words fail us in our attempt to sketch the importance of attending to the rising generation, and of the necessity that exists for providing means for their culture. The fact must be patent to all. In Newcastle, an attempt has been made by the kind and noble efforts of Mrs Esperance to inculcate a knowledge of the phenomena by a series of children's seances, but should these services not be followed with the reason and principles which govern these phenomena? Surely, the harvest is ready, when 63 children can be gathered together on one occasion and 45 on another. Where are the labourers? Who will volunteer to devote their Sundays to this desirable object? We shall be glad to know of any movement and to assist to the best of our ability.

—:O—O—:

IMPORTANT TO SPIRITUALISTS AND INVESTIGATORS

In our issue for August 27th, we intend publishing a most startling account of extraordinary phenomena witnessed at Mrs Esperance's circle on the 4th and 5th inst. On the occasion referred to, plants and flowers grew before the eyes of the sitters. A descriptive article from the pen of W. Oxley, Esq., accompanied by an engraving from a photograph of the plants will relate the astounding facts gathered at these seances.

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

—:O—O—:

The valley of tears, if dwelt in, hath a poisonous influence upon the soul, but if only occasionally passed through, it is full of healing waters and fountains of strength.—Theodore Parker.

THE PHILOSOPHY OF SPIRIT.

BY WILLIAM OXLEY.

CHAPTER XIII.—THE ANCIENT WISDOM OF INDIA (*continued*).

THE BHAGAVAT GITA.—SCENE IX.

Subject: Yoginism—Spiritual Life.

COMMENTS.

Throughout this scene, *Krishna* or the Holy One, is the only speaker and actor; which possesses a deep and profound significance to those who are versed in the knowledge of spiritual verities. It is the state referred to in the Hebrew Record, where the injunction is given "Be still, and know that I am God alone!"

These are communings attained only in the inmost sanctuary, "The Holy of Holies," and are thoughts which find response from that mind which is enlightened by the "lamp of wisdom," and by which light, the spirit becomes acquainted with its own deific powers, and ascends to a sphere, undisturbed by earthly thoughts, aspirations and desires. To those who rise to this altitude, though living in appearance even as others in the world, they are not of it, for to them, immortality, and the continued existence of their being are assured verities. What others speculate upon, to them are known realities; what others hope for, to them are fruitions, and the future heaven, which others long and wait for, is a present enjoyment and conscious fact in their experience.

This spirituality, as unfolded in this scene, is not manifested in a life, measured by the ideal standard of modern notions of perfection, which regards the ostentatious display of religious zeal, and philanthropic enthusiasm, and energetic reformatory schemes, for the alleviation of human ills and wrongs, as the *summum bonum* of earthly embodiment, and the sure and certain path to an exalted hereafter, but the thoughts and life action are manifested upon an altogether different plane, with which the natural and literal mind has little in common. Hence the reformers, philanthropists, and zealots, are not recruited from the ranks of those who have advanced to the states of regenerate life unfolded in this scene. They, for the most part, are unobtrusive, unknown and unrecognised, even by those who are generally esteemed the best of human kind, and yet, methinks these are the stars which shine in a sky above the murky atmosphere of earth and its surroundings, and which shed their lustrous rays on other fields, to sensual and material minds unknown.

I have headed the subject of this scene "Celestial Science," as distinct from what has preceded it, as the degrees which characterise the expression of human life. In every state of existence and subsistence there are the three degrees, which for the sake of definition are termed celestial, spiritual and natural. What is knowledge in the natural degree, becomes truth in the spiritual, and what is truth in the spiritual becomes wisdom in the celestial, and these are continuations of the same masculine faculty but in different degree. For instance, the natural scientist becomes acquainted with a natural law and expressed fact in nature which can be tabulated, this is *knowledge*; but these laws and facts viewed by the spiritual scientist become "truths" involving more than the mere knowledge that such exist, for they see that the laws by which these are governed are not causes but intermediates by which a still more interior power is operating into the world of effects by these very agencies, and thus knowledge becomes truth. Again, the celestial scientist, including both the other, intuitively perceives the why and the wherefore, and the how, all things appear as they are, and this is termed wisdom. The other side of these, corresponding to the masculine element, and which forms the dual or perfect expression, has yet to be delineated and which will appear as the series are unfolded.

This is why the revelation given in this scene is called "The Chief of Wisdom's Secrets, grand, sublime." And yet its counterpart may be discerned by such as have eyes to behold, for it breathes out a love which manifests itself all through; a love extending in its ardency to all and every form of life, and which is shed upon all, irrespective of the kind of life they lead.

All human ecclesiasticisms and sectaries have their heaven and love for those who follow in their ruts, and who accept their

own teachings and dogmas, but this makes no difference, it promises a heaven, a state of rest and future glory to the veriest outcast, for it recognises the deific spark even in what the Phariseism of human society regards as revolting and degraded, and worthy not only of punishment in this life, but eternal torment in the world to come. But this philosophy throws a light across the glare of darkness and reveals the truth, that even these so called unhappy wretches are as much the objects of the omnipotent love as those who (spiritually) are clad in purple and fine linen, and fare sumptuously every day, and what is more, that they are as much performing the Divine will, as their, alleged, so much more highly favoured compeers.

I here anticipate the retort that, this philosophy "makes God the author of evil," to which I reply, if God is not the author of (what you call) evil, who is? Answer—the Devil! But, who is the Devil?

The personal Devil and personal God, both, are fast disappearing, and as the new era revolves its course, will gradually fade away to—nothingness!

These very questions now being raised by enquiring minds as to, what is good! and what is evil! or in other words—who is God! and who is the Devil! are sure and certain indications of an advancing intellectuality. In times past, when the human mind was in a state of tutelage, they were accepted as realities without doubt or question, but, not so now in these times, for these questions are but the prelude to a state where speculation and irrationality must give place to certitude and enlightened reason in all things, whether social, political, or theological, and this is the commencement of a revolution, not, this time, to be stained by excesses and torrents of human blood, but to be ushered in gradually, without noise and tumult, and which will cause the structure of human society to be more in accordance with the expression of life in the higher spheres of disembodied conditions.

It is worthy of note, that in this scene, three trinities are mentioned, which bear upon the subject before referred to, of the three degrees in all manifestations of life both in the material, natural, and spiritual worlds. Once for all, let it be understood that the word *Trinity*, as I use it, has no reference to a *tri-personality*; which is a term given by Christians to an impossible God: as it must be self-evident that three persons are to all intents and purposes, three distinct beings, and no cajollery or mystification can make it otherwise. As I use the word, *trinity*, it is used to express the three degrees of the manifestation of life in all worlds and spheres. Man, as an individual, or micro-cosmic atom, has the three degrees of reception corresponding to the three orders of angels, angelic spirits, and spirits, from whom the influx of light and life descend, and which he appropriates for the sustenance and development of his own spirit while in mortal conditions; and also man, considered in his totality, or as humanity, is an expression of this triune quality of receptive life; what these qualities are, I have already specified.

The first trinity applies to the Vedas, or the Word, and refer to its dual form, the one referring to the inner or spiritual sense, the other to its outer form as composed of three volumes and thus expressive of the natural sense, or, as we should term it, the letter of the Word.

The reference in the Christian Records to the "Word becoming flesh," has a very different meaning to that generally conceived by the literalist. It does not mean that "The Word," meaning thereby the Revelation of God, became a physical being, but it refers to the states or qualities represented by human beings who accept it as a Revelation and live according to their perception of it.

The second trinity, refers to the three orders of spiritual beings, who are in close rapport with human beings, and who supply the vitality to such while in embodied conditions.

The third trinity refers to the three degrees in humanity who express this life in states which are called—evil and sinful.

I give this rather as a general truth, than a specific dissertation, to show that the triune order is universal, and without a knowledge of this truth, no clear comprehension can be formed of spiritual verities. Where dual terms are used, they refer to the two radicals which constitute the human being, viz.:—the will and the understanding principles, and which must attain an equilibrium before perfection of expression and enjoyment can become the possession of the spirit atom.

This brings me to the subject of "spirit-return," or, recession as revealed in this philosophy, the simple statement or letter, has led the materialists and literal minds of Christendom who have studied and translated this and other Sanscrit works, to the conclusion that it meant a return to earth-life, a second, or even more times. It has no such meaning, but must be spiritually discerned as a symbol used to express what is a reality in the world of spirits.

To make it plain, then, I think all will admit, that a deficiency exists in every human being—i.e., in some, the intellect is developed into a greater activity than the will faculty, and *vice versa*: some have attained great scientific knowledge and yet are known as not very good or moral people, and on the other hand, some who are well disposed and live fair lives, are yet deplorably ignorant in almost any kind of knowledge. That deficiency has to be supplied when the spirit emerges into the next state of existence, and if the knowledge has been in advance of the will, which utilizes and gives life, or should give life, to the intellectual faculty, then the spirit atom must return to the point where the divergence between the two took place, and "gather up" the remains! or, supply the deficiency that was wanting to make up the complete and harmonious union. This is the grand secret which is referred to in this scene as spirit union, and the celebration of this union is called the 'Marriage Feast,' and which is presented, both in the Hebrew and Christian records, in a great variety of beautiful symbols, but which space does not allow me to notice further.

The reader will notice that *Krishna* claims to be the all in all, Creator, Sustainer, and Parent, not only of all human beings, but of all things, both animate and inanimate. The veil is so transparent, that even the most unlearned may see what is referred to. The symbol used is the Grand Solan Orb of our planetary system, from which was projected all the planets that compose it, hence, He is both father and mother,—the source and sustainer; hence, the planets are the children of the sun. Science, in its later discoveries, has found by means of the spectrum that the sun ray has all the constituent particles of which the physical earth is composed, thus proving that what is found in the one, is also in the other.

But I think I need hardly remind the reader, that this is only the symbol or a material and natural expression of a grand spiritual reality. What the solar orb is to its dependencies, so is the great and mighty angel of the spiritual universe to humanity, who from that angel were projected, and by the same angel are kept in being.

Reader! you are a part of that angel, and the inmost degree or spark of life within yourself, was brought from that centre, by yourself, with its present condition of being and existence. To that central life degree within yourself, the glorious truths, concerning your origin and projection into outer conditions, or the clothing of that 'atom of life' with what is called matter, which are revealed in this and following scenes, are addressed, and if you feel a response, and can enter into the spirit of these revelations, then, most surely, you will "go unto Him!" or, in fewest words, you will realise the angel—God, in yourself, and yourself as a part (an infinitesimal part) of the angel—God. This is the True God, and to know this truth and enter into its joys, is eternal life.

An important note comes in here; it will be seen, that the very phraseology of the Christian Record, is claimed by one who is called *Krishna*. "I am the Way, the Comforter, the Refuge," &c. &c., which are claimed by Christians as being the prerogative of Jesus the Christ. The question arises, which is the true one! The first, *Krishna*, who (so far as can be known by tradition and research into antiquity,) appeared ages before even the Hebrew race came into existence, or, the later *Jesus the Christ*!

If priority gives weight to a claim made by two parties, then the award must be given to the more ancient *Krishna*.

We may dismiss the pious fraud which, with some, passes for genuine truth, viz.: that *Saint Thomas*, one of the apostles of Christ, went as a missionary to India with the light of the gospel, and after a time, the gospel which he taught them, was adopted to their *Krishna*. I am not aware, who the same advocate has named as the apostle to the Egyptians, but, nevertheless, the histories of *Osiris*, *Krishna*, and *Christ*, are so parallel as to the manner and time of their births, missions, and death that the difference is so microscopically small, that it is hard to say which

is which! The world's sixteen crucified Saviours, now known and tabulated offer the picture of competing Messiahship, which is not very creditable to the religious intellectual knowledge of the age.

My object in referring to this subject, is to exhibit it in its deformity—and when the genuine and pure truth to which these, one and all, refer, then surely, the ignorant and intolerant sectional and sectarian claims, that theirs and theirs only is the real and genuine Messiah, will be abated, and that contending and conflicting systems may see and allow, that all contain one and the same truth, though varied in terms and expressions.

In a former scene *Krishna* stated that he "appeared" on earth, and continues to "appear" whenever the world relapsed into an extreme state of sin and wickedness. In the present one, He speaks of calling back to Himself all creatures, at the end of a *Kalpa*-age, and sending them forth again, in newer and brighter forms, at the commencement of another *Kalpa*-age.

A *Kalpa* is the grand year of *Brahma* or year of the Lord, and comprises no less than 4,320,000 years of earth time, or so many annual revolutions of the earth round the sun. It is calculated as follows, by four divisions, the sum total of which is multiplied by one thousand.

1st.—Satya-yug	...	...	1,728,000 years.
2nd.—Trétya-yug	...	...	1,296,000 "
3rd.—Dvāpa-yug	...	...	864,000 "
4th.—Kali-yug	...	...	432,000 "
Total			4,320,000

These are supposed to have reference to astronomical periods, and which are referable (by multiples in round numbers) to the days in our earth's solar year; but it will be seen, that by a descending arithmetical progression, that they are as 4, 3, 2, 1, i.e.,—the *Dvāpa-yug* is *Kali-yug* multiplied by 2, the other by 3, and the remaining one by 4.

If this system is based upon actual planetary periods, as the learned author of *Isis Unveiled* tritely remarks, "it would take an ordinary human lifetime to master."

I may, however, state, it is very problematical whether it has any such reference, but it may be taken to mean that as an astrological or astro-masonic system, it is used to express in numbers (symbolically understood) the descending states through which the spirit has to pass from its central projection down to its ultimatum in the human form, and thence in its ascent to its starting point. The key to unlock the mystic system is only known to the initiated, and without that it were vain to attempt any elucidation, but as this forms no part of my present object, I content myself with merely stating the problem in figures, for the use of those who may wish to utilise them.

Arithmetic and mathematics are unknown quantities in the world of spirit, as the disenthralled spirit deals with the things themselves which numbers and figures are only the symbols of.

The system is quite understandable when interpreted, as, for instance, when it is seen that the *Kalpa*-age refers to what we term an era, or a dispensation, then the mystery is solved, and the allegory in this scene is made plain as to its meaning.

Every age or dispensation has its own specific angel who takes charge of the earth and humanity on its surface (*spiritually*), during its course, and when an era has completed its course, another comes forward and takes the place of the retiring one. Such angel or angels, must not be thought of as *personal* beings, but rather, the unfoldment of new powers in the spiritual spheres, corresponding to the advancing unfoldment of human life as embodied on the physical earth, similar to the stages from which the foetus develops into a full grown babe, and thence onward to maturity, decay, and dissolution, in the physical human form, and afterwards in the spheres of pure spiritual existence.

As I have so many times stated, these sacred writings are symbolical or allegorical, and have their counterparts in the later records. The *Asuras* and *Rākshasas* or giant demons, are same as referred to in Genesis 6th and 4th.

The partaking of the juice of the sacred plant in external worship, is nothing more nor less than the fruit of the vine which is partaken of to this very day in the Christian mystic celebration of the Lord's Supper, and so on throughout, the reader of this ancient book will have read to little purpose, if he has not discovered the origin of every rite and ceremony which the Christian so fondly clings to as peculiarly his own.

Outward rites and ceremonials, only evidence the infantile state of human intelligence which requires such for its sustenance, and the generality, if not all, who engage therein have not the remotest idea that they are perpetuating precisely the same forms and externalisms which have been practised by human beings from a hoary antiquity. To the one who can see through the external rite and ceremonial, and can understand the ever present reality of the internal of such externals, to such is applicable the words of the concluding stanza of this scene.

"But, if thou art *Samyási*, it needeth not for thee to join
In outward forms and rites, for to my sphere thou surely shalt ascend."

(To be continued.)

Higher Broughton, Manchester, Aug., 1880.

Notings.

BY E. W. WALLIS.

I am informed that a Rev. Howard has been lecturing against Spiritualism in Barrow-in-Furness, and, when challenged by a local medium, declared he would debate with no one save Mr Burns. Can this be the same valiant Howard who refused to debate with Mr Morse, because the latter proposed terms that would prevent his rev. opponent making capital by the encounter?

His subject was "The Spiritualistic theory foolish and absurd." I wonder how much experience of the facts he has had! If he would deal with those, and drop the theory, until he had seen, and speak from knowledge, his opinions would carry more weight. As an opponent, he is doing us good service, by drawing attention to the subject, and at the same time exposing his own foolishness. For, if the Spiritualistic theory is foolish and absurd, what need is there for him to stump the country opposing it? There is no need to shoot at a dead lion; unless you fear it is not dead, and Rev. Howard confesses his fear that Spiritualism is a *live lion*, by his anxiety to kill it. Surely the common sense of the people may be trusted to discover the folly and absurdity of Spiritualism, if such it be, without the Rev. Howard manifesting such grand fatherly care lest they should be deluded. But, mayhap, like Dr. Beard, of America, he thinks there is *only one* man expert enough to detect the folly, and expects that folk will have nothing to do with it because he says it is absurd. "As who should say I am Sir Oracle, when I speak, let no dog bark!"

Go on, brother Howard, it pleases you, and does not hurt the truth, and helps on the good cause you so vainly, Canute-like, strive to stay. Take care, though, you are not washed onward by the advancing tide, in spite of yourself.

"The next step in Spiritualism," says one of Mr Colville's controls, "will be a rational organization. Societies, in the future, will be the result of intelligent union together. Spiritualism will never be absorbed by anything, but it will mould and permeate everything." These are my sentiments exactly. We are the recipients of a truth and pioneers to-day in a movement that will, ere long, revolutionise our social customs, scientific formularies, and re-model the whole of received religious ideas. We can afford to work and wait—but let us work!

A SPIRITUALIST'S FUNERAL.

DEAR SIR.—It is my duty to inform you that that most earnest worker, Mr Perks, of 312, Bridge Street, West, passed away on the evening of July 26, and the cause has lost one of its best local workers. For years he kept his room open for Spiritualists and investigators, and many have been the converts added to our cause by the perseverance of our departed friend. When I first heard of his passing away, I could not help thinking what a load of mist he has been the cause of removing from the eyes of those who have embraced Spiritualism through his advocacy. It is hard to lose so noble a worker, but those who knew him, know what a release it is from the long suffering he has undergone; and all those who had the honour to know him, can bear witness that his whole life was spent in the furtherance of those principles which are for the benefit of his fellow man. The interment of the body took place at the old cemetery Icknield Street, East, and consisted of a hearse with glass sides, without plumes, and two coaches for the relatives of the deceased. At the cemetery they were met by the choir belonging to Mr Perk's circle, who sang the hymns in a very excellent manner, a large number of Spiritualists and the public being present. The coffin was literally covered with the choicest of flowers, and each one forming the procession wearing white roses or carrying baskets or bouquets of flowers. On reaching the chapel, which was

full, Mr Mahoney, who conducted the service, gave out a hymn, No. 42 *Spiritual Lyre*, which was sung by the choir, after which he read part of the 15th chapter of 1st Corinthians, then a seance from Hosea. Mr Mahoney gave a very eloquent and touching oration, in which he pointed out the work our departed friend had been engaged in during the last ten years, and speaking of the mansion he had built himself in the spirit world by his noble works in this. At the conclusion of the oration, which was listened to with rapt attention, and which caused tears to fall from the eyes of non-Spiritualists, it would have done the ministers of the Established Church good to have been there, so as to learn the way to bury the bodies of those under their care. The hymn 132 *Spiritual Lyre* was then sung. The procession, headed by the choir, proceeded to the grave, when Mr Mahoney gave another oration. It is a pity that there was not anyone there to take it down verbatim—the language was of a poetical and grand description. After which, the guide of Mrs Groom addressed the persons assembled, urging those present to probe this great matter. The service concluded with singing 142 *Spiritual Lyre*. It is due to the widow of Mr Perks that something should be done to support her in her declining years. A memorial fund is to be raised, and I hope all Spiritualists will assist in forwarding what assistance they can to Mr Mahoney, 40, Angelsea St., Lozells, Birmingham.

J. A. Rooke.

26, Barbury Street, Birmingham.

General News.

Dr Peebles has a "call" to the Independent Christian Church of Alliance, Ohio.—*Banner of Light*.

MRS RICHMOND IN MANCHESTER.—We have pleasure in announcing that Mrs Richmond will deliver two orations in the Athenaeum Lecture Hall, George Street, Prince's Street, Manchester, on Sunday the 22nd inst. Services to commence at 2-30 and 6-30. Admission free. Collections at the close.

Mrs Richmond will journey northward, visiting Gateshead and Newcastle on the 29th inst., and following days. Societies desirous of securing the services of Mrs Richmond should communicate with her at once, to the care of W. Oxley, Esq., Parsonage, Manchester.

The Spiritualists in Manchester belonging to the several places of meeting will unite on the occasion of Mrs Richmond's visit to that city on Sunday, August 22nd. The meetings at Grosvenor Street Temperance Hall and 268, Chapel Street, Salford, will, in consequence of this arrangement, be closed on that day. Other local societies and circles are invited to join them.

A letter recently received on Tyneside from Mr T. M. Brown, who is now in Cape Town, South Africa, says he is opening up Spiritualism in that colony, that he has instituted developing circles, and that the tests of identity of friends are as powerful as ever. But owing to the prejudice clinging around the subject, many of the tests are not publicly acknowledged. Mr and Miss Brown have been lecturing during the absence of Mr Walker. Expenses are very heavy, and our co-worker complains most bitterly of the price of provisions. He expects to proceed on to Australia in about two months.

WEST PELTON.—The Spiritualists of this place have made arrangements to hold three open-air meetings on Sunday, August 15th, 1880, in a field close to West Pelton, (kindly granted for the purpose by Mr Hodgson, Farmer, Eden Hill). Meeting in the morning, 10-30, afternoon at 2, evening at 5-30. The following gentlemen will address the meeting:—Editor of "The Herald of Progress," Mr Burton, Mr Urwin, Mr Dawson, Newcastle; Mr Dunn, New Shildon; Mr Wake, Crook; Mr Dodds, West Pelton. Tea will be provided for strangers. John Mould, Esq., will preside. Should the weather prove unfavourable, the meetings will be held in the Co-operative Hall. A cordial invitation is extended to all.

LIVERPOOL.—The Spiritualists of this town are having a rare intellectual treat at present from Mr Wright's guides. It is a pity the masses cannot be drawn in their thousands to hear the grand utterances of this wonderful medium. Last Monday night, he delivered a grand discourse on "Joan of Arc," a subject selected by the audience. They are to have a second course of six lectures delivered by the same medium, commencing Aug. 23. Subjects—"The Spirit World, and my place in it;" August 30, "Practical Lessons from my Life;" Sept. 6, "Extremes meet, or, Faces that I met in the Spirit World;" Sept. 13, "Rich and Poor, or, The War of the Spheres;" Sept. 20, "Ancient Spirits, a strange revelation;" Sept. 27, "The Ideal Attained, by Edward Geodfrey Smith Stanley."

A MOTHER'S PRESENTIMENT.

A PSYCHOLOGICAL MYSTERY.

It was a damp Spring day, and there had been freshets all over the country, but none in our part of it, and the air was sweet, and the children some trouble about the house while their mother was not able to be about, and I decided to send them to school. Miss Miller had just opened one about a mile and a half away, and I felt it to be the best thing I could do with them. So early in the morning I took them down to the school with their lunch in a tin can, and the way was straight along past the church down by Dolbear's woods and over the bridge, and then round the edge of the creek to the village, so that it seemed to me they couldn't miss it coming home.

I asked Henry, and he said :

"Why, no, 'pa. I've often been this way. I'll bring Rachy home all safe."

So I spoke to Miss Miller, and asked her to see that they turned the right way at first, and then I went back to my work. School kept in till five o'clock then, and the little ones were safe for a good long time.

But the house was lonely. It seemed uncomfortable and strange to me, and I wasn't sorry that I had work to do in the five-acre lot. I ate my dinner there with the men, and don't suppose I should have gone home until they stopped work for the day if about four o'clock, I hadn't seen Anne, the servant girl running over the meadows as fast as she could.

"Oh, Mr. Tilbury," she cried—"Oh, Mr. Tilbury, do come home quick! Mrs. Tilbury is acting awful queer—we don't know what to make of her!"

I didn't wait for more, you may suppose. I flew after Anne as fast as my feet would carry me, and ran straight up to my wife's bedroom. Mother was there, pale with fright, and trembling all over.

"I've sent for the doctor," she said: "I never saw anything so strange in all my life! Do look at Phoebe!"

What I saw was my wife, white as marble and perfectly motionless, lying on her pillow. Her eyes were shut, and I almost thought she was dead at first, but in a moment she began to speak.

"Poor little things!" she said. "Rachel is awfully tired. She's too young to go to school. She's sitting on such a high bench, too. That boy with the red hair ate up all her cake, and beat Henry when he made a fuss about it. Miss Miller isn't much of a teacher. Why don't she send that tramp away? Stupid thing! can't she see him peeping in at the window? A great, hideous fellow, with an old white cap on his head."

"She's dreaming or out of her mind," I said. "Phoebe! Phoebe!" but she never stirred nor answered me.

Pretty soon she said :

"Philip, what a pity it is that you left your coat in the field! But don't stop for it; put on another. I want you to go down to the school and get the children. I'm afraid of that tramp."

"Yes, yes, dear," I answered.

"He thinks I'm out of my mind," said my poor wife, speaking so strangely that I shivered. "He thinks I'm out of my mind. He won't go, and she's letting the children out. She's in a hurry to walk home with her beau, and there's that horrible man! Hurry, Philip, hurry!"

"Shall I go?" I asked.

"I don't think she knows what she's saying," said mother.

"He has a pistol under his coat," said my wife. "You'd better take yours. I think he wants the little gold chain and locket; but I'm afraid, I'm afraid."

"There!" said mother; "It's only delirium. The little chain is up stairs. Rachel only wears it on Sundays."

"She put it on to day," I said, "I know she did, for she came to me to fasten it."

"They are out of school," said my wife, again. "They are going over the bridge. Henry is very good; he gave half his cake to Rachel; he holds her hand while they cross the bridge. Oh, husband, go—the tramp is speaking to them."

"Mother," I said, "It seems as though I must go. I don't like to leave you alone, but it seems as if I must go."

"Then go, my son," said mother.

"Go, go,!" said my wife, not looking at me, nor even moving

her lips that I could see, but speaking in the same strange way. "Don't go to the school—go to the woods; take your pistol. The tramp has told the children to come, and he'll give them some strawberries. They don't know it is too early for them. Go, go!"

I said no more, but caught up my hat and ran out of the house. I ran as I never ran before, until I came to the part of the wood my wife had spoken of. Then I stopped a moment. It really seemed as though I was a fool not to go on to the school-house, or to wait where I was until my children came running along the road. But for all that, I did turn into the wood.

It was still, and quiet, and pleasant. There seemed to be no one there. I walked on a little way, and stopped. I was just going to turn back, when there in the mud before me I saw the marks of little feet—four little feet and two big ones, in ragged, spread-out shoes.

I flew when I followed the footprints before me, and in five minutes more I saw them—the tramp and my children. He was a big, heavy man in a dirty white cap, and stood laughing in a disgusting half-tipsy fashion, dangling the little gold chain in his hand, and jingling in the other the pennies he had taken from the boy's pockets.

Heaven only knows whether he would have done them any harm. He looked bad enough for anything.

But they were safe, at all events, and I walked up to them.

"Come, home with me, children," I said, "and perhaps my man, you might as well give that little girl her chain back again."

He looked at me a moment, and threw it back into her hand, muttering something about children wearing jewelry while honest working men starved, then he crammed the pennies into his pocket and shambled away. To tell the truth, I was glad to see him go. And I went home with my babes to my wife, who had come out of the strange state I had left her in, and [was sleeping like a baby.

How did she come to see what she saw? I don't know, she don't know, and you can't tell us, I suppose. She only remembered dreaming that she saw the tramp and called to me for help; but it's something we both are thankful for, remembering what dreadful deeds we hear of every day.—*New York Dispatch.*

A C R O S T I C.

H igh be your aim your purpose grand,
E nvy no one, but ever stand
R esolute to defend the right,
A nd true, against the tyrant might.
L et science with enlighten'd stroke
D emolish superstition's yoke.

O pe the burnish'd gates of love
F or our angel friends above.

P assing ever to and fro,
R eveling as they come and go
O rder progress everywhere,
G iving inspirations rare.
R ealizing evermore
E volution's wondrous lore,
S eeking with patience, aye, to find,
S omething of God in every mind.

J. LITZGOW.

Hayfield, 27th July, 1880.

If I deemed it certain that any word of mine would ever waken the deep inner life of another's soul, I should bless God that I was alive and speaking. But I will trust I am sometimes praised for my sermons. I wish men knew how cold these sleek speeches are. I would rather see one man practising one of my sermons than hear all men praise them.—*Parker.*

LOOK HERE! READ THIS!!**IN ACTIVE PREPARATION.**

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At Mrs. ESPERANCE's Circle, and a

DESCRIPTIVE ARTICLE BY W. OXLEY, ESQ.,

Will appear in our Issue for August 27th.

IT WILL BE AN EXTRAORDINARY NO. ORDER EARLY!

ALSO, A

SPLENDID PORTRAIT OF MRS. RICHMOND,Will appear in the following No. (Sept. 3rd.) accompanied by the
ORATIONS to be delivered by Mrs. RICHMOND in MANCHESTER
on August 22nd.**To ensure supply order at once. 100 copies (carriage free) 6/; 50, 3/3.****MAKE THESE EFFORTS GLORIOUS SUCCESSSES!****LIST OF SOCIETIES.**

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

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

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY,

3, WEIR'S COURT, NEWGATE STREET.

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

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

LECTURES FOR AUGUST.

Sunday, August 15...Mr J. C. Wright, Trance Address, at 2:30 & 6:30 „
Monday, „ 16 do. do. at 8 „
Sunday, „ 22...Various Speakers ...Addresses at 6:30 „
Sunday, „ 29...Mr J. Mould do. at 6:30 „

Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

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

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

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

GATESHEAD SPIRITUAL SOCIETY.

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

ASHINGTON SPIRITUAL SOCIETY.

Secretary, Mr. G. Scott, Ashington Colliery, Northumberland.

Circles for Physical Phenomena, Trance Speaking and Clairvoyance meet regularly. An improvement Class also meets on Sunday Evenings, at 6:30.

EXCELSIOR SOCIETY OF SPIRITUALISTS.

Scotland Gate, near Morpeth.

Secretary, Mr. G. Hall, Choppington Colliery, near Morpeth.

Circle Meetings every Monday and Thursday, at 7 p.m. United Gatherings of the whole Circles on the first Wednesday in the month, at 7 p.m.

LANCASHIRE DISTRICT COMMITTEE.*Plan of Speakers for August.***LIVERPOOL.**

At 11:30 and 6:30.

Sunday, August 15 Mr W. Johnson | Sunday, August 22 Mr J. Lamont
„ „ 29 Mr J. C. Wright

NEW MILLS.

Sunday, 15, at 6:30 p.m. ...Local Speaker | Sunday, 22, at 6:30 p.m. ... Mr W. Johnson
„ „ 29, „ ... Local Speaker

HOLLOWAY.

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

Saturday, August 26 and Sunday, 29 Open air.....Mr W. Johnson

GLASGOW ASSOCIATION OF SPIRITUALISTS.

164, Trongate.

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

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

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

Sunday, 15, at 6:30 p.m. ... Mr J. J. Morse | Sunday, 22, at 6:30 p.m. ... Mr Jas. Walker
„ „ 29, „ ... Mr John Griffin

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

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

GREAT YARMOUTH ASSOCIATION OF INVESTIGATORS INTO SPIRITUALISM.

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

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

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

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

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

Secretary, Miss C. A. Burke.

SOUTH LONDON MEETINGS.

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

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

Seances also on Sundays, occasionally, by arrangement.

MANCHESTER ASSOCIATION OF SPIRITUALISTS.

Temperance Hall, Grosvenor Street.

Sunday Afternoon, 2:30.

Pres., R. Fitton, Esq., 41, Walnut Street, Cheetham, Manchester.

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

Plan of Speakers for August.

Sunday, 15..... Mr J. B. Tellow | Sunday, 22..... Mrs Cora L. V. Richmond
„ „ 29..... Mr E. W. Wallis

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

MANCHESTER AND SALFORD SPIRITUALISTS SOCIETY.

268, Chapel Street, Salford, Manchester.

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

Public Meetings every Sunday evening at 6:30 prompt.

August 15... Mr Harper, Birmingham | August 22..... Mr Wright, Liverpool
„ „ 29..... Mr Wallis, Nottingham

WALSALL SPIRITUAL SOCIETY.

1, Exchange Buildings, High Street, Walsall.

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

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

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

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

Tuesdays, do.Development Circle. Members only.

Wednesdays, do.Physical Phenomena. Members only.

LEICESTER SPIRITUALISTS SOCIETY.

Lecture Room, Silver Street.)

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

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

Thursdays, for Members only, 8 p.m.

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 August.***BRADFORD.**(Spiritualist Church, Charlotte Street, Manchester Road at 2.30 & 6 p.m.)
Sec., R. Jarvis, 80, Paisley StreetAugust 22...Mrs Butler, Bingley | August 29...Mr. Armitage, 2.30; Mrs
Illingworth, 6
(Wade's Meeting Room, Bowling, at 2.30 and 6 p.m.)
Sec., Mr. Smith, Garnett Street, Bradford.August 22...Mr. Armitage, Batley Carr | August 29...Local Speaker
(Spiritual Lyceum, Top of Heap Lane, Tennyson Place, at 2.30 & 6 p.m.)
Sec., C. Poole, 28, Park Street.August 22...Mrs Dobson, Batley Carr | August 29...Local Speaker
HALIFAX.(Spiritual Institution, Peacock Yard, Union Street, at 2.30 and 6 p.m.)
Sec., Mr. Chas. Appleyard, 6, Albert St., Gibbet St.
August 22...Mr. Blackburn, Halifax | August 29...Mrs Dobson, Batley Carr**BOWERBY-BRIDGE.**

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

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

August 22...Mr. A. D. Wilson | August 29...Mr. Armitage

BATLEY CARR.

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

Sec., Mr. J. Armitage.

August 22...Mrs Illingworth, Bradford | August 29...Mrs Hollings, Churwell

OSSETT.

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

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

August 22...Mr. Olliffe | August 29...Mrs Jarvis, Bradford

The Sunday Afternoon Services are discontinued.

MORLEY.

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

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

August 22...Miss Hance, Shipley | August 29...Mr. A. D. Wilson, Halifax

RINGLEY.

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

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

August 22...Miss Harrison, Shipley | August 29...Local Speaker

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

On Sunday morning at 10.45 a Circle for Development.

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

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

Hackney Spiritual Evidence Society.

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

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

Seance for Materialisation or Form Manifestations.

Wednesdays, at 8 p.m.—Dark Experimental Seance. Spiritualists only,
or by introduction.Mondays and Saturdays, at 8 p.m.—Inquirers' Seance for Experiment
in Mesmerism, Clairvoyance, and Physical Mediumship.**Marylebone Progressive Institute and Spiritual Evidence Society.**

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

Sec., Mr. J. M. Dale.

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

Tuesday evenings, Lecture at 8 p.m.

Wednesday evenings, Members' Seance, at 8.30.

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

MR. J. J. MORSE'S APPOINTMENTS.**BLACKBURN.**—Sunday, August 22 | **YORKSHIRE COMMITTEE.** — Sept.**LONDON.**—Sunday, August 29. | 12 to 19.**NEWCASTLE.**—September 5 and 6. | **GLASGOW.**—October 10 and 11**KEIGHLEY.**—October 17.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.****Keighley.** Aug. 22nd.**Manchester.** Aug. 29th and 30th.**Nottingham.** Sept. 5th and 6th.**Belper.** Sept. 8th.**Glasgow.** Sept. 12th and 13th.**Edinburgh.** Sept. 16th.**Newcastle.** Sept. 19th and 20th.Mr Wallis is open to engagements in all parts of the kingdom. For
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(Further particulars in future announcements).**GATESHEAD SPIRITUALIST SOCIETY.**

ON SATURDAY, AUGUST 28TH, 1880,

A BAZAAR

Will be held in connection with the above in the

TEMPERANCE HALL, HIGH STREET, GATESHEAD.**MRS. TAPPAN RICHMOND**Has kindly consented to be present and **OPEN** the **BAZAAR**
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