

THE Herald of Progress

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DEVOTED TO THE PHILOSOPHY AND TEACHINGS OF SPIRITUALISM.

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

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The Platform:

A Trance Address delivered by Mr W. HOWELL, at Barrow-in-Furness, on Sunday Evening, August 22nd, 1880.
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ADDRESS.

"There is a natural body, and there is a spiritual body."

To the intelligent mind of the nineteenth century, it is, indeed, somewhat surprising that the vast majority of mankind connected with the churchian faith, holds still most tenaciously to the idea of a material resurrection, notwithstanding the wonderful barriers that stand in the way of the phenomena being possible. Still, the idea is sometimes thrown out that with God all things are possible, hence, in consequence that with God all things are possible, and, as it is termed, a material resurrection is possible also. But let us here state, reverently we hope, that with God such things as are not in harmony with His natural laws are not possible; that divine operations manifest themselves through immutable laws, which, like the Divine Creator Himself, are unchangeable and immutable; that all things are natural; that all laws are natural; and even, let us very reverently say, Deity itself is natural. For as all the outburst of Divine nature is natural, consequently, the Deity himself must be natural, in order to give birth to that which is natural. Now, seeing that surrounding this question, there seems necessarily to be difficulties which are insurmountable, we will endeavour to look for a moment or two at the difficulties which present themselves to our notice; as we endeavour to clear away the original idea, which a worn out theology may have been the means of placing into the mind of man, and endeavour as far as possible to illustrate the spiritual truth, and spiritual philosophy, concerning the resurrection. It is indeed well known to you that the material body of which you are possessed undergoes a series of chemical changes, and you are ever receiving into your system material constituents, and continually throwing off from the body that which has been part of its composition in the past; hence you are continually being built up and rebuilt up with materials of the earth. You throw off that which has been to you an accommodation in that state of life in which you live. Seeing that during the lifetime of an individual he has been in the possession of many bodies—which body shall be the one to rise? Indeed, when you consider that the body itself may be devoured by worms; may be dissolved into gaseous substances; may be absorbed into the various forms of the vegetable kingdom, and again be manipulated by the animal kingdom, and again received into the human body, the idea becomes no longer tenable. Mankind continues to supply the materials with which other bodies are built up, hence, the very materials of which your bodies are now composed,

may, in some future generation, be the materials of somebody else's body. There would thus be a scientific difficulty to give to each individual the one body peculiar to himself. One of your poets says, "In this identical body, from my grave shall I come forth." Well, if this be true, as he has had many bodies, then which one will it be? Indeed, when this subject presents itself to our notice, we see such inconsistencies to the laws of nature, such inharmonies, such confusions, that we cannot conceive how it is possible for an intelligent man, with such a conglomeration of inharmonies, discord and disorder, to believe it. Yet poets have written upon this subject in real earnest, as though they were believers in the absolute truth of the requisite particles being called together at the sounding of the last trump, and, even Knight, in his writings could not have written anything more ridiculous upon the subject, though he wrote in earnest, even had he been inspired to write a burlesque upon it. A man's head would be flying from home to find the trunk. In his writings, he says, "The greedy sea shall yield her dead,—the grave no more her slain conceal,—when sinners then shall lift their heads, and seek the yawning hell they feel," "With the mighty, mighty trump, oh, may we be ready to hail that glad day, when the cries of the lost ones, when groans and despair, with loud alleluias shall meet in the air; with the mighty, mighty trump, oh, may we ready to hail that glad day." If such disorder be possible, it would not be a glad day, it would be a day of sorrowing and lamenting, and even angel's sympathetic hearts would weep over such inharmony, such agony, such distress, and such manifestations of disorder. But, say you, "Our Bible teaches us that there shall be a resurrection of the material body." Let us inform you that, perhaps, you have not looked sufficiently deep into the sacred writings in which you have confidence, for your information and advice. Perhaps you might have seen error in the materialistic doctrine. Let us take the first passage with which we are familiar, one that is often taken in support of the materialistic resurrection. In the 19th chap. of Job, you will find that Job is heard to be saying "I know that my Redeemer liveth, and though worms destroy this body yet in my flesh shall I see God, and mine eyes shall behold Him and not another; though my reins be consumed within me." Now, then, let us examine the passage. In the first place, Job has been accused by his miserable comforters in this dramatic scene of having violated the laws of the Divine, and so was punished. Now, in defence of himself, he says: "I know that my Redeemer liveth, and though worms destroy my body yet in my flesh shall I see God." He knew, that heavenly thought, that Divine Providence would interpose in his behalf, and manifest his innocence to the charge brought against him. You will recognise, on close examination, that the word 'worms' is inserted in italics, and, according to the Hebrew scholars, where there are italics, there will be found no equivalent for such words. Now if this be true, the passage will read very differently, and this explanation will throw light thereon, and in reality

prove that the passage has no reference to the material resurrection but only to the ultimate restoration of Job from the affliction in which he was placed. For proof of this, you will find in the last chapter of the same book, that Job says again, "I have heard of Thee by the hearing of the ear, but now mine eyes see Thee." According, therefore, to the drama itself, you find that Job experienced his deliverance from the trial and affliction, out of the trouble into which he had been plunged; and that, indeed, the divine favour manifested itself in Job's external surroundings and in his life he saw the salvation of the Lord. He did see the Lord's compassion in the existence of the favourable circumstances with which he was afterwards surrounded in the restoration of his wealth,—and health to his physical body. Thus, you see that this passage will bear a wide interpretation from that which the narrow mind of man puts upon it. This passage, like others, has been objected to by Archbishop Louth, though that eminent divine believed with Locke, that this doctrine of material resurrection is literally true, yet they cannot affirm that this was the Biblical testimony of their material body theory. In the 26th of Isaiah, you find "Thy dead men shall live; together with my dead body shall they arise." Now, you will remember that Isaiah's language is beautifully poetic, and it contains a prophetic utterance, according to theologians, relative to the release of the Jewish people from Babylonish captivity. The passage will be seen to have special reference to that, as they were in bodily bondage, and, in the light of freedom, they were dead; hence, the applicability of the words—"Thy dead men shall live; together with my dead body shall they arise." Also, the prophecy by Ezekiel, bears upon the same subject, in reference to the valley of dry bones, "Son of man, shall these dry bones live, and there was a rumbling amongst the dry bones, and they stood upon their feet an exceeding great army." It also may be read as a prophecy of the church of the present day as to its theoretic creeds and dogmas, and to its teachings, indeed it may be said to be a valley of dry bones, void of spiritual life and power, and needs the voice of the Divine Spirit, by his angel ministers, to cause the valley of dry bones to live and be filled with spiritual life, and then will be the resurrection of real spiritual life, which, in the dark ages of church history, had become the recipient of death. The awakening voice of the spirit-world now speaks with that force which can bring the glorious truth of divine wisdom to that church, breathing upon the valley of dry bones, and make it to become a demonstrative church; for John's apocalyptic angel has already entered the over-arching sky, and the glorious age of spiritual demonstration has dawned upon mankind, and the light of resurrection life now casts its foregleams across the dark waters of falsity and ignorance. There is also a wonderful significance in that passage which says, "I am the God of Abraham, the God of Isaac, the God of Jacob." "God is not a God of the dead, but of the living." Jesus, at the grave of Lazarus, is heard to say, in mildly rebuking tones, to Mary, "I know that my brother shall rise in the last day." This utterance seems to favour the old idea of resurrection. Jesus said, "I am the resurrection and the life," "though he were dead yet shall he live." Again, the apostle Paul says, "there is a natural body, and there is a spiritual body," not there shall be, but "there is." Also, "it is sown a natural body, and it is raised a spiritual body. It is sown in weakness, it is raised in power. It is sown in dishonour, raised in glory; sown a natural body, raised a spiritual body. When is the body sown? that becomes the question. Do you, when you visit at the silent tomb, deposit anything therein that ever constituted your friend? Where is the life? Where is the intelligence? Where is the will? Where is the understanding? Where is the real life essence that imbued that clay with animation? Gone! Where? Where is it? There is nothing that can be annihilated. Where is it? Does it exist? If it exists, then, all that ever constituted your friends exists still. Can you imagine an entity existing without form, or without power of manifestation. An entity must be an existence. An existence must have an organisation, through which it can manifest, though more subtle than the material tenement of clay through which it once performed the duties of life. But when is the body sown? In our opinion, friends, the body is sown when it is born into the material plane. It is sown in weakness, but raised in power. It may be sown in dishonour but raised in glory, sown a natural body, but raised a spiritual body. There is, then, a natural body and there is a spiritual body. Consequently, by man's spiritual nature, he is

allied to the spiritual world, and is, therefore, an inhabitant of the spiritual world whilst he is an inhabitant of the mundane plane, and in his external body. There is a very correspondential relationship between that spiritual plane of life and the material plane. Hence, mankind's material organization manifests, in some degree, the capacity, the development of the spiritual nature that inhabits it. But that mankind cannot exist without the material body, we deny, because the material body itself, though imbued with spiritual life, is dead. In fact, that which is material cannot exist without being filled with the influx of spiritual life, which then gives it possibility of existence. The material body reminds us of that india-rubber suit which the diver puts on to protect himself from the gross atmosphere of the water. When his duty has been performed, he rises out of the water, throws off the suit, because the conditions do not require it, and then he breathes the free air of heaven. Shall not the soul, then, throw off this material coil, this instrument through which spirit acts on the mundane sphere of life, during its connection with the material world, when it has accomplished life's mission. The material body can then no longer be the instrument through which the spirit may use its widening intelligence. It needs a more perfect body through which it can manifest. Man finds in nature many an illustration of this kind shown—as the butterfly arising out of the chrysalis, and the oak from an acorn. Notwithstanding that the church teaches a physical resurrection, the church preaches this doctrine—that "flesh and blood cannot inherit the kingdom of heaven." As there is then a material body and a spiritual body, whenever spirits have manifested themselves to mortals upon the earth, they have always manifested themselves in the form of man. But do spirits manifest themselves to mortals upon the earth? Well, you say they did some years ago—they did in ages gone by. But you know the days of miracles are past. We reply, the same Divine Intelligence now rules the Universe, the same laws exist, and by these laws the spirits can manifest as in days past. Angels appeared to Abraham and communed with him; they appeared as men. The disciples upon the Mount of Transfiguration gazed upon the forms of Moses and Elias, who came to converse with Jesus relative to his decease; they were recognised and identified. The angel appeared to Peter in prison, roused him from his slumbers, and delivered him out of the hands of Herod. John's apocalyptic angel appeared also as a man, when he showed him the holy city, the new Jerusalem. Spiritualism is carrying out the scriptural teaching that angels are men in lighter habits clad, and men are angels in material bodies. Thus angels are men, and are inhabitants of the spirit-world, then as men they assume a form, and what form is it? John, the Seer of Patmos, describes a great multitude which no man can number, out of every people, country, tribe, and tongue, clad in white raiment. Who are these? Whence come they? These are they who have come out of great tribulation who have washed their robes and made them white. Are they clad? Then they must have a form. Are they clad? Then they must have a body which needs clothing. The fact is that mankind, whilst he believes in the existence of spiritual beings *theoretically*, *practically*, to-day, he seems to deny the facts. Practically, the church has become so externally materialistic, that they cannot perceive, cannot think of things purely spiritual. It is not necessary for the spirits to come and resuscitate the old material bodies. But if spiritual beings now possess spiritual bodies, and if it is true that there is a material and a spiritual body, then we say there is no necessity for such a disorderly resuscitation as popular Theology might teach, and we have endeavoured to show that the biblical statements supposed to corroborate the resurrection of the material body have no applicability to the subject at all, and we have also endeavoured to adduce scriptural evidence that there is no need for a material resurrection, and that the body is spiritual and exists *now*. What has this resurrection to teach us? Mankind as he moves and walks in society is clothed with ideas, fallacies, and prophecies of truth, dogmas, and creeds, and it is necessary for each soul to ascend out of them; for, whilst mankind is clothed and lives in such materialistic conceptions, it is necessary that truth should be imparted to the mind by which he may rise out of them. That indeed is the time of the glorious resurrection. Just as mankind listens to the voice of angels, he hears the trumpet sound. It would be well for humanity if there were a resurrection every day. The apostle Paul says, "Christ

is the first-fruits of them that slept." Christ the first-fruits. This is a beautiful poetical expression, but it does not mean that he was the first raised from the dead. For illustration. Was not the widow's son raised? Was not Lazarus raised? These were indeed, as far as the resurrection is concerned, fruits. Thence Jesus could not have been the first. They are the beautiful examples of the first-fruits of the harvest, who signify in their lives the Christ principles. This is scarcely a right interpretation of the passage, where it speaks of the first-fruits. It means "from the beginning," so that the Christ principle of *all ages* has been a power of the resurrection of life and truth. As Jesus was the medium, and Christ was the spiritual truth, so truth in all ages of the world, so the Christ principle has always been the resurrection and the life, and in proportion as humanity lives in harmony with the truth, to the same extent will mankind rise free from superstition, slavery, and darkness, into the glorious light of angelic wisdom and of heavenly trust. And as mankind becomes the recipient of the Christ-like influences so the Christ-like influences in his nature are the first fruits of the resurrection life. Thus, you see friends, there is a sense in which mankind must ever experience this resurrection life, the ascension out of present falsity, present evil, present darkness, into the perception of higher spiritual truth, and become a manifestation of the Christ-like life that in all ages has proved to be the power of the resurrection life. Therefore, let us urge the necessity of an internal application of truth, so that each life may be raised higher, into closer proximity with the angel world. For man's materialistic mind must be thrown off and a spiritual perception be born, so that each may become spiritually conscious of the spiritual existence with which he is surrounded, and be enabled in the glorious resurrection life to analyse and realise their existence. Mankind shall thus experience the resurrection out of bonds—of creedal bondage—into the life of liberty and freedom, and beneath the banner of truth will ever march on to the attainment of the higher life and real spiritual felicity.

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.

RICHARD LALOR SHIEL.

Aug. 10, 1880.

"When it becomes a question concerning land, what grave misunderstandings arise in your Upper House. I am alluding to the bill which, having passed through the House of Commons, was thrown out by the House of Lords by a large majority. It may be that the same hatred of my countrymen directs and governs their minds, similar to that feeling that existed when any measure has been proposed for the alleviation of my countrymen's wrongs; and, amongst many of the peers of this realm a feeling of animosity exists against both my country and my countrymen. The United Kingdom, too, is a misnomer; and, until justice is rendered to Ireland, so it will continue to be. So he, that has controlled here—I mean Lord Lyndhurst—was answered in the house, when he allowed himself to be betrayed into an expression alike dishonourable to him and degrading to my countrymen; on which I called on Arthur Wellesley, Duke of Wellington, to confute the term he had used against my countrymen—designating them as aliens. I asked him whether, in every great achievement of his, down to the last surprise, the battle which had rendered his name imperishable, the Irish soldiers in his army were not the inseparable auxiliaries, and added to that glory which his unparalleled success deserved. I bade him tell the house whose athletic arm it was that used the bayonet at Vioniera, making the enemy reel and break into disorder—an enemy that had never before been disordered. I bade him to tell

the house whose desperate valour it was that climbed the steep walls and filled the moats of Badajos. All his battles he should have remembered when this dishonourable name was heard of Irishmen. I bade him tell the house that on that day, when the destiny of England was in the balance; when it was held in the hands of chance; when the hordes of France resiled again and again, although inspired by the command of their mighty leader. I bade him tell the house, where then were the Irish soldiers? I told him—that the blood of England, Ireland, and Scotland flowed in the same united stream on that day; that when the light of the morning came it revealed their mangled bodies lying mixed together. I asked had the aliens failed on that day? The same green corn grew over their commingled dust. Yet, would my Lord Lyndhurst tell us that this country for which my noble countrymen fought so bravely, is a country that speaks of us as aliens; a country from which we are estranged. A cry of justice for Ireland is being made, and will soon have to be met; a half-famished peasantry will have again to be treated like human beings, and, where anarchy and rebellion is now ripe, it is ordered that peace and happiness shall prevail. But this will never be until the old feeling is abandoned—that the Irish are aliens and strangers, having no part, no thing joint, no love for this their country as well as yours. Although they are trying to hold my country in an artificial condition, keeping up and fostering injurious distinctions, I feel, I see that these distinctions must be abandoned, and that the unity so desirable must be brought about. Let them remember that my countrymen are poor; but let them also bear in mind that poverty is no sin, and that rich and poor alike must pass through the same gateway. Aye, the same tomb will engulf them, where they will meet with justice in that future of all, where honest poverty will find acceptance under that Eternal Father and God of justice, who has again and again proclaimed the great equality of mankind. Strange it is, that I have received the order to retire, coming from one who is always with you. The one who attends on you. May God have you in His keeping."

I may state that at the time the above control was speaking, I was very unwell, and had been so for a day or two previously; I made a tolerably good guess, who it was, and why he had stepped the control; my constant companion, though unseen, is ever ready to give me a lift over the stones when the occasion requires one. He almost immediately took control of the sensitive, and addressing me, said—"I stepped the last control, because I want all the power I can get, to set you to rights; your right kidney is much inflamed, and we do not wish you to record in pain. Come, strip to your waist, and I will see what can be done for you." I obeyed orders, and he made passes over my right loin for about ten minutes, and relieved me entirely from the pain. I have been so often cured of aches and pains by my friend C.H.L. controlling the sensitive, and making passes over me, that I should not have mentioned this present cure but for something singular connected with it. The medium, whilst under control, and after he had finished his manifestations, went into my bedroom and washed his hands, and when he came back, he said—"You may sit a short time with the medium, but not long." C.H.L. then ceased to control, and the medium said—"My hands and fingers feel very queer, they are all sticky, they feel quite numb; what have I been doing?" He soon went into trance, and speaking and repeating what he heard and saw clairvoyantly, said—"There are two Brothers here, one calls himself Joe Smith and the other Hiram or Hiram Smith; these were both killed by bullet wounds." He then described their wounds. I at once knew that the two were the Brothers Smith, the founders of the Mormonism; I had, through the medium, a long conversation with them. They have not in spirit-life changed their earth story; they told me all about the gold plates they found in the field, having inscribed on them the commandments of their Prophet Mormon. They abused Brigham Young for bringing the forces of the United States down on them; I was having a long conversation with them, and, among other things, one of them said—"How strange it is that the man who is repeating my words seems to have no arms; I can see nothing below his elbows; all below his elbows is covered with a dark sort of cloud." Many of your readers will wonder what all this meant. I think I know the cause. I put it down to the dark aura taken from my diseased body enveloping the medium's arms; at all events, whilst I was talking about it, C.H.L. came and controlled for a minute or two, and ordered the medium to

go home; before he gave me back what he had taken from me; he said, "Tell him to ride outside the omnibus, and that he would get rid of the whole before he got home."

The control that was so abruptly broken off on the 10th, was resumed on the 13th, and he spoke as follows—"What think you, spirit, of Stephen? Lawless acts planned by thoughtless minds form the weatherglass by which can be judged the feeling now existing there. The order to keep their hands from bloodshedding and to keep within the law in their great agitating movement has not been obeyed, and the lesson is lost on such a race; their imaginations are too fervid, and their passions too much stirred to let a peace policy prevail. The renovation of this event must come, but it will not be brought about by acts of violence; there will be a renovation thorough and complete in every detail, not alone bearing reference to national glory, which confers alone its benefits on the dwellers in the mansion and the houses of the noble, but a renovation that shall send liberty and equality to all the dwellings of man; neither shall it stop with temporal advantages, but it shall enter into the deep recesses of men's hearts, and there, destroying selfishness, shall make a change not transient, not a change for the time, but a renovation that shall have all the powerful effect of a special dispensation from God in mercy to his children. This has been said by many before; many have doubted it; many are doubting it now; but He that is elevated above all powers has said 'it shall be,' and that fiat has made the renovation certain; and he or those that are united to bring about this renovation by acts of fruitless murder and robbery, for what is the late act in that unhappy country the home of the ruthless agitator, but an act of daring robbery, that even during its perpetration laid the seed of discovery and prepared its own punishment by the hands of man, will not succeed hereafter to say that the children of that adjoining country, which should be united in sympathy and love with this are Aliens. To say that they are not suffering under many grievances and injuries would be asserting that which is untrue. The hereditary Peers have taken on themselves responsibility, when trampling under their feet the advice of their colleagues in the Lower House, they flung aside with contempt the urgent cry of a nation, and prepared a field for agitation, and filled the souls of the lawful and law-abiding with unlawful and unholy desires; for how many, since that contempt shown for their grievances, have reason and are now fiery declaimers of a policy that neglects them. The contempt of this momentous land question has made the monopoly more patent; a wrong blazoned in all its hideousness; and this great wrong is now being studied by many, who, had not this contempt been shown to their country, would have remained contented and law-abiding, and I say it is a hideous wrong, that those who till the land should remain slaves, or tenants, which is but another remove from slavery. I am referring to the tenancy as it exists in the country I am now speaking of. First comes the absentee landlord, the possessor, one who, perhaps, has never seen the number of acres he possesses, and their vast domain are sub-let to English capitalists, who have only taken the responsibility as a matter of profit; a profit to be gained by again sub-letting to smaller dealers in land, and so through various gradations until at last we come to the hard-working tenants, who, by the sweat of their brow, support not only their own families, but three or four different grades of society above them. And their return, what is it? The return that many have been getting has been, indeed, a weary struggle for bare existence, hovering on the very borders of starvation; the sickness of a week, nay, even of a few days, rendering them paupers. Turning from those who, with knowledge and learning, neglect and despise those having sinews and brave wills; causing them to leave their country, and to swell the list of paupers in other nations; either wearying out their days in ignorance and hopelessness, or swelling the ranks of the armies and navies of other nations, where wealthy distinction await the few, and despair and early death the many. This, to me, is a policy of reckless ignorance—of reckless indifference, which, in the future, will bear a great responsibility. What law under God allows any legislator to lash into madness the people of a nation? What law allows them to torture the people of a nation by oppression, preparing them for desperate, thoughtless, and unlawful acts? A renovation thorough and complete is needed; the shackles must be taken off; their souls must be released, and the present unequal institutions must be abandoned: room for action must be given them, for they are men who love their country; know-

ledge must be bestowed on them, and a motive given to them of a hope, a strong hope of the future. Men may fight against the inevitable decree of the Almighty God, but in the coming era, when this decree will reign supreme, then shall the past disobedience of His will be seen and acknowledged. Then, when the earth is owned by those that till it, and bring forth from its bosom that which supplies the wants of their fellow creatures, then an impulse will be given to their industry that they have lacked sadly in times past, and then lawless acts will never again occur. Peace and good-will to all is the religion of God—the religion that shall abide in the hearts of all. A change shall take place, not alone that of families, but of nations, of vast empires. All these changes have been brought about by the unrighteous monopoly of the earth on which God's children rest; and the renovation, to be equal and complete, must put aside this monopoly, and to effect this change is the work of Him who wills but to perform. Many may form various hypotheses respecting the means he may use. Many are of opinion that this change will be brought about by a greater feeling of responsibility on the part of those governing. Power, without the sense of some responsibility, is despotism; and he that more truly serves the masses, and finds a place in their hearts, is he who prayerfully asks of God His protection and His aid to share with Him that responsibility which His high estate bestows on him; and a system must prevail in which every voice in a nation must be heard in the choice of their representatives; for the responsibility should not alone rest on the shoulders of the chosen representatives, but should be borne by all according to their position—from the highest to the lowest—so that this responsibility might be properly borne by every thinking adult in the kingdom; and then shall institutions that are ill-conducted now, by this moral change, become an impossibility. Then there will be no Government supported religion. There shall be none to prescribe what creed or what worship is lawful to serve the living God. Knowledge and a realised God shall laugh this myth away, and an universal priesthood, meaning the whole human family, the whole peoples of nations shall prevail, for gleams of light shall enter then the poorest abodes—the lights of a glorious immortality. Then they shall not be swayed by ambitious priests; there shall be no dictation used towards them. No; the priest's authority shall pass away, and, emancipated conscience, rejoicing in her freedom, shall give praises to the living God. In vain have those of high birth placed their veto against this coming change; they might as well try to stop the course of the wind as to stop the Will of God; they will live long enough, and find, without searching, that law and order can abide without an aristocracy; without a state church; without a false priesthood; but not by revolution, not by convulsions shall these things be brought about; a thorough and complete change has never been effected by those means. It is not by the sword, it is not by the advice to others of those that have been wronged—that are all over the nation making known their wrongs. It will not be by acts of violence and unlawfulness that the assumption of the soil will be abandoned; neither will it be by the change of a day from slavery to freedom, for those that have fastened on the chains will fight hard ere they take them off again. But He that sits in power above all will surely find an adequate weapon by which these wrongs will be swept aside. Nations are at war with each other; all that has been predicted of the end of this era is now taking place; one empire is on the very verge of falling never to resuscitate itself again; another nation, governed by a despot with great ambition and infinitesimal resources, is as near to ruin as is the neighbour whose possessions it covets. There are other two great nations that are now at peace: the world well knows how ready they are, and how they are prepared to fall on each other to avenge the seeming wrongs done to each by each. That large empire in the east, over which the people in this nation reign, is in no more enviable a position than the other nations of the earth, for, side by side with every accumulating trouble that has happened to us, it has been but lately discovered that the seeds of mutiny are still breaking forth, and have never been thoroughly eradicated as when in times past they rose as one man to protest against the conqueror and the oppressor. It has been predicted that in these days the blood of God's children shall darken the light of the sun, and that an universal wail of nations will ascend to God, asking for mercy; but the weapon which the living God will provide was brought amongst men when the cry

for universal education was made, to do away with for ever the uninformed and unthinking soul. One—one nation in its rights, in its integrity, will rise and show to the nations of the earth, and, by its institutions, proclaim what peace and good-will means. It will be an example able to enlighten and renovate the world. When there shall be an equality amongst men, not of property, but of rights, then shall man's intellect be enlightened; then shall the law with sleepless vigilance prevail, and those acts of brutal murder be read of and wondered at as the horrors of the past, then shall God be served and be obeyed, and His will known. No mysticism shall be used to hide the truth, and vail the Love of God. It is the design of the Almighty to bring about an universal peace, and amidst the general shock, restore a perfect calm; then shall the religion of the heart prevail. Sad, indeed, is it for a nation whose people have no religion of the heart, and this, my own, as well as your country, I feel assured will be the scene on which all nations shall gaze, for here will be the standing example to all the world. I recognise a revival in the hearts of my countrymen, a greater love of useful permanent truth, a revival that must be permanent, for the love springs from Him who is the source of all love. Already, the feeling of justice to all the dependencies of my nation is felt and more fully recognised. No act of injustice committed by any other nation of the earth, goes unnoticed in this my own country. Soon the aristocracy, the born legislator, will be removed from a power they are now usurping, and none shall speak unless they represent, not their own peculiar interests, but that of their fellow beings; they shall be placed there vested with power, yet, in their own hearts, feeling their responsibilities. Then shall my nation take a new lease of life, and then, from chaos and disorder, shall it raise itself into the position as an example of and to all nations. Then, indeed, shall every added dependency be a blessing to this nation that assumes the responsibility of governing, and a blessing to the nation governed; and, if this be so, oh! let all their children pray to God that soon she may prove her position as an example to the world; that she may multiply her dependencies until knowledge and liberty, proceeding from her laws, reach from pole to pole. What may not be accomplished by those that are earnest, more especially if they have faith in that promise of Him who said, "I will be with the righteous even to the end of his days?" It must be so; truth must prevail, and justice must be rendered, and contentment given where now only hideous faction exists. I have not been declaiming against the rights of ancestral claims; I only protest against the born legislator, and against the hereditary right of ruling. I have been declaiming against the superstitious and irrational religion supported by the state, which but usurps the position of a pure morality, which breeds a spirit of dogmatism, and proclaims its despotism over the civil liberty of all, giving birth to persecution whose details have been too horrible to refer to, and which cover all church institutions with an obloquy and shame which will hasten its removal from the midst of men. Oh! may God in his mercy grant that henceforth all power may be moral power; and then an impulse will be given to all nations and to all men, bringing them in accordance with thy will, O Father. The action of the last few days in that country, from which I have just come, have been actions of which I have been one of the sufferers; I must pity but not condemn. They are but the necessities arising from existing causes, and those causes have been brought about by those who are in power, and when I spoke of those my countrymen, I was speaking under a sense that, as my countrymen had shed their blood with your countrymen, that I had no right, nor had any of my countrymen a right to accept the name of alien, that they should claim England, Scotland and Ireland as the United Kingdom, as one country, making that union thorough and complete, and, therefore, all that this nation attempts, all the change that is prepared for it in the future, are matters as deeply interesting to me, Richard Lalor Shiel, as to any one. I feel, I feel now without even the power of prediction, that even now is the time to look for the position this great empire must take; now is the time that a moral convulsion, a general awakening, a general renovation which is really felt throughout all the empire, must be cherished, not opposed; must be met, not thrust back; then shall unsanctified, unholy and wicked actions cease; then shall the long night of error give way to the glorious light of truth; then shall this nation claim for herself and her children happiness, and lay claim, indeed, with truthfulness to be the

first nation of the earth. Dear Sir, I have taken longer, perhaps, than I ought to have done, but believe me 'my dear prophet of the new era' I have spoken all I have thought; I have treated the acts of my countrymen with pity and condemnation, and when my words shall again be repeated to them, then they shall acknowledge that the murdered Ross was indeed a victim of a cruel, a base, and treacherous assassination. May God's mercy and God's blessing abide with you." Here ends a singular control. The seances I am having now contain far less of the individuality of the controlling spirit which marked it on earth than heretofore, and far more of a pronounced opinion on the passing events of the day. Some of the controls have predicted weeks, nay, months previous to the event the very letter of what has happened. Spirits neither in or out of the body, are omniscient. Those out of the body may know more than those in the body, but omniscience of future events is given to neither. That rests with the Almighty Father alone.

TESTIMONIAL TO MR ROBERT COOPER.

It is known to some of our readers that a subscription is on foot to one of the earliest and most self-sacrificing pioneers of our cause, and to which we invite further attention. Mr Robt. Cooper, formerly of Eastbourne, was a courageous and liberal supporter of Spiritualism when that form of truth met with scant favour. He opened the first Spiritualist organisation in this country known as the *Spiritual Lyceum* in Newman-street, London, and published the first Spiritual newspaper, the *Spiritual Times*, which he carried on for four years at a cost of £300 per annum. He went about this country and travelled in Germany and Belgium, with the Davenportes, maintaining their veracity in the midst of violent opposition, and delivering lectures on Spiritualism at his own cost. Subsequently, it was his lot to suffer seriously in means and estate, and in the hope of better circumstances he removed to the United States of America. But he was too advanced in life to prosper in a new country, and latterly he has been living on the proceeds of a small property in England. This, in the course of events, has been taken from him, and he is now reduced to a condition of severe privation. It is believed that these facts have only to be made known to obtain a sufficient sum to enable so meritorious an advocate of our cause, to start in some small business, or possibly to purchase a small annuity. The following subscriptions have already been received:—

	£	s.	d.
William Tebb	...	...	15 0 0
Mrs. Tebb	...	...	5 0 0
A. C. Swinton	...	...	2 0 0
C. Pearson	...	...	2 0 0
Thos. Shorter	...	...	1 0 0
Miss Shorter	...	...	1 0 0
Thomas Grant	...	...	2 2 0
Alexander Calder	...	...	2 0 0
Dr. Geo. Wyld	...	...	1 0 0
J. P. Turner	...	...	1 1 0
James Bowman	...	...	2 0 0
J. Cranstoun	...	...	1 0 0

Further subscriptions are urgently needed, and may be sent to the Hon. Treasurer, Cornelius Pearson, Esq., 15, Harpur Street, Bloomsbury, London.

THE *Medium and Daybreak* must look to its laurels, or they will be taken away, every one of them, by its new rival, the *Herald of Progress*, recently started by our energetic friends in Newcastle. The new journal is well managed, gives plenty of news, and has a hard word for nobody. It is in every way admirably adapted for the class of readers for whom it is intended.—*Spiritual Notes*.

A reception was given to Mr and Mrs Fletcher at the *Banner of Light Rooms*, Boston, on August 10th. Mr Fletcher was unable to attend, having to proceed to Lake Pleasant Camp Meeting, where he was to speak on the 12th ult.

To discover to the world something which deeply concerns it, and of which it was previously ignorant, to prove to it that it had been mistaking on some vital point of temporal or spiritual interest, is as important a service as a human being can render to his fellow creatures.—*John Stuart Mill*.

Notes of Progress.

GOSWELL HALL.

THERE was a good attendance here on Sunday, August 29th, as there always is where Mr Morse is announced, still it is to be regretted that such an opportunity as this should not be taken advantage of by many more, for London is no small place, and its inhabitants do not often get a chance to listen to such a speaker as Mr Morse. Some kind friend was doing practical work in the free distribution of the *Herald of Progress* at the doors. The subject was announced as "Impersonal Spiritualism." The lecturer, in the course of his remarks, said that "Spiritualism must not only keep abreast of the times but it must go ahead of the times. For the real success of any movement it should possess a great amount of play and no rigidity; ready to receive all truth, no matter from whence it came: ready to practice all truth when it possessed it. If you wish to hand down your work for posterity you must work for the future as well as for the present. Spiritualism is something larger than some people have imagined, something more than is casually represented. It is not a question for any one person or creed to organise or manage, but it is a message of truth, speaking to the great heart of human kind, and to the great heart of humanity as well; and if we can make you really realise that Spiritualism is an earnest life-work, we shall be imparting to that said Spiritualism a character that it need not be ashamed to possess. It may perhaps do something unkindly to you after all. It may put you into direct antagonism to many of the peculiar phases of conservative thought and to vested interests, but on the other hand it will necessarily relate you to the abstract interests of humanity and its requirements. If you are incapable of taking a first position, if you are afraid it would affect your worldly condition, then you are guilty of thinking more of your present interests than of your eternal welfare. If you cannot be a reformer yourself, do not hew the wood to make the cross for the modern Christ. If you cannot help the world, and dare not help the world to a higher purpose, do not apply the faggots to light the fire for those who are firmer in purpose than yourself. Spiritualism can hold its own against every form of opposition. Christ was friendless and alone in the garden of Gethsemane, but to-day millions bow at the mention of his name. Spiritualism may stand friendless to-day, but who shall say but that the agony of the present day may not be transmuted into a solid and as real a success as the world has known up to the present time. Spiritualism can only affect the world in two directions—the principle it promulgates, and the effects these principles produce on the minds of the Spiritualists. We directly stand face to face with the issue that the progress of Spiritualism is in relation to the principles of Spiritualism, and not to the personal ideas of any one individual who promulgates Spiritualism. We are of opinion that if the names of all persons ever engaged in Spiritualism were obliterated from the world, it would not make one bit of difference to the truth of Spiritualism, for its principles would remain behind. It cannot be said with truth that those who have worked for Spiritualism up to the present time, were the only ones who could do so. What one mind has realized it is quite possible for another mind to realize. It is a question of the upholding of the principles belonging either to science, religion, or spiritualism. We claim, as we think, justly, that Spiritualism rests upon principle which must not only be thought of, but practised by those who profess it. It is said that there are a great many Spiritualists, but for some reason or another they find it more convenient to say nothing about it. It is quite true, and their number is increasing rather than diminishing. Why? Because the tendency of modern thought is rather towards the development of an exaggerated selfishness than to the unfoldment of the spiritual interests of humanity. Until this is altered so will such Spiritualists increase in number. Stand up, shoulder to shoulder, with the opposition you meet, and fearlessly vindicate your principles! Example being better than precept, and contagious too, you will draw others to do the same thing, and you will be astonished to find how easy it was to do it. It is the effort to do it that makes the difficulty.

The principles of Spiritualism are briefly summed up as follows:—The absolute necessity for the cultivation of every power and faculty of the human spirit. Some will say, "How is the human spirit to be cultivated?" Then, if you are a rough plank

you must be planed, but if you are a smooth plank it will entirely depend upon the degree of culture you have attained. We will take you back 1800 years ago, when one said, "Do unto others as you would they should do unto you." Put it into practice, then! If you carry out this principle, you are working on the other side as well, for if you do not do to others what you would not they should do to you, you will be preventing them retaliating. The principle of spiritual reformation is not in busying yourself in putting your neighbours right, but seeing you are keeping right yourself. Spiritualism says that it is not by any special development of faculty, but by the all-round development of your higher nature that you will be able to make the best use of the world you are in. Some say they would like to retire altogether from the world, and develop their spiritual natures. Yes, it sounds very nice, but you cannot make the best use of the world to come, unless you have learned to make the best use of the world you are in. You want to make the world better by living in the world. How is this Spiritualism likely to affect the age? It impresses the age actually and externally in a direction that we have not looked at. It impresses the present age more through the medium of its facts than its principles. The phenomena of Spiritualism impress the present age far more deeply than its principles are yet capable of doing, because this age is pre-eminently a phenomenal age. But Spiritualists themselves are looking more forward at the present day than they did 30 or 40 years ago. They are turning their attention to the principles of these phenomena; hence Spiritualism is in a state of transition to day; in fact, there are two classes of Spiritualists now, but the lines of demarcation will speedily disappear. One, that pins itself to the phenomenal aspect, and the other, which attaches itself not so much to that side as to the principles which that phenomena has evolved. Spiritualists have exchanged creeds and dogmas for liberty of thought; priestly bondage, for that larger thought and greater dignity of independent manhood. Are Spiritualists wiser and better than their neighbours? Three-fourths of them are insincere, and very often the other fourth are not worth having. We can say truthfully, if not complimentarily, they are as good as those around them; but they have that in their keeping which would, in 99 cases of 100, make them wiser, better, and happier than anything else if they were true to its principles. If they are true to those principles they must stand before the world as a people worthy of imitation.

Religiously, Spiritualism teaches the philosophy of inspiration; that individual judgement is the final test of truth; that God's goodness is for all mankind; that every eye has its own light, every people their own inspiration. He who lives the truest and happiest life, lives the worthiest career that is possible for man on earth. Those who espouse the truth are workers for humanity, and worshippers of God."

On Sunday evening last, this platform was occupied by Mr Freeman, who delivered a very interesting address; the chief feature of it being the striking manner in which he pointed out the similarity existing between modern spiritual phenomenon and that which occurred among the children of Israel, &c., &c. The position taken up by him being the assumption that these records were *literal facts*. The discourse throughout was most interesting. At the close of the above address, the chairman (Signor Damiani) called on A. T. T. P. for a few remarks, who readily complied, and gave us a stirring address, concluding with a short review of the recent supposed exposure at Mr Bastian's. He certainly did not leave much ground for the sitters on that occasion to stand upon. Had they been there to hear A. T. T. P., he would certainly have given them a few hard nuts to crack. The discussion on "Phrenology" was brought to a close at the Sunday morning's sitting, the main feature being the effect that a flesh or vegetable diet has on the different organs. The next subject to be discussed is "Spiritual Phenomena." Let us hope something good will result from it.

KEIGHLEY.—Mr Howell, of Manchester, gave two addresses at this place on Sunday, the 5th of August, which were listened to with breathless attention by large audiences. The subject for the afternoon was "Religion and Science." In the evening the subject was chosen by the audience, "The Judgment Day." The subjects were handled in a masterly style. At the close, questions were invited, but all was silence. We recommend Mr Howell as an excellent medium and a champion of the cause of truth and right.—A. MORRELL, Corresponding Secretary.

MRS RICHMOND AT BISHOP AUCKLAND.

On Sunday, the 5th inst., the guides of Mrs Richmond delivered an inspirational address in the Temperance Hall, Bishop Auckland, to a very large and intelligent audience. The subject of her discourse was "Spiritualism: Its exact relation to the Science and Religion of To-day," which was handled in her usual systematic and inimitable style, to the entire satisfaction of the company, who manifested their approval by a spontaneous outburst of applause. Mr J. P. Soutter occupied the chair. The lecturer prefaced her address with an invocation full of pathos, sublimity of conception, and effective expression, and which exercised a potent influence upon her auditory.

Mrs Richmond, in introducing her subject, quoted the well-known and appropriate Shaksperian declaration, "There are more things in heaven and earth, Horatio, than is dreamt of in your philosophy." She then proceeded to show that Spiritualism, being a power in the world, many minds were desirous to know what it would do for the ultimate benefit of humanity? It would not cease to exist because of the popular cry of impossible, nor would it cease to exist because its origin had been ascribed to a source from whence human beings do not desire inspiration, viz., his Satanic Majesty. It had not been formulated in the scientific schools, nor did it belong to that which was taught as religion by the theologians of the present age, and yet it had a powerful influence over human lives. Science could not grapple with this mysterious power, which produces the phenomena of the spiritual philosophy, as they were produced under the operation and control of laws unknown to the scientific world, therefore science, as yet, has no place for her formularies and methods of investigation.

Spiritualism joins issue with no forms of faith, creeds, or dogmas. It lays down no hard and fast rule for confining within a narrow compass the thought of man, but it allows free and unbiassed investigation to the human mind. It does not claim the authority and approval of a Huxley, Carpenter, Tyndall, Spencer, or Darwin, but it pursues its course irrespective of creed or dogma, and independent of the sanction of the scientific mind of to-day.

Its relation to science is supplementary. It opens a realm of mind—a world of causes—of which science has not yet taken due cognizance. Its nature implies the existence of spirit, the fundamental principle of existence, and it establishes the fact of a continuation of life in a higher and sublimer realm of activity when the individual shall have become disenthralled from the trammels of the material body. Its relation to religion is an expression of a demonstrative realisation of the assumption of all forms of religious thought in the past, viz., the glorious fact of human immortality. The objective phenomena proclaim the active participation of spiritual intelligences disembodied, and they furnish a powerful rebuke to the materialistic assumptions of the age. Having dilated at considerable length upon the true relationship which Spiritualism bears to these forms of thought enumerated, the speaker in a powerful and eloquent manner placed the claims of the spiritual philosophy before her audience, and resumed her seat amid the hearty plaudits of the people assembled.

The selection of a subject for an impromptu poem was then requested by the chairman when four suggestions were made, but, on being put to the vote, an almost equal number selected the last two subjects named, whereupon Mrs Richmond offered to deliver a poem on each, after which the proceedings terminated, perfect order and harmony having been maintained during the whole of the meeting.

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MRS. RICHMOND IN NEWCASTLE-ON-TYNE.

On Monday evening, August 30th, Mrs Richmond delivered the first of three inspirational orations, under the auspices of the Newcastle Spiritual Evidence Society, in the Lecture Hall, Nelson Street, to a large and attentive audience. The chair was occupied by Mr W. C. Robson, and the subject of discourse, "Is Spiritualism an exact science," was delivered with power and feeling. The subject for poem was "The influence of Christ's teachings upon the world." On Tuesday evening the subject of discourse was, "Spiritualism, an answer to the practical needs of humanity." The meeting on this occasion being presided over by Mr J. Mould. On Wednesday evening,

under the presidency of Mr T. P. Barkas, F.G.S., Mrs Richmond delivered the concluding discourse of the series. The subject, "The onward march of the Spiritual beyond the Physical forces of the World," received at the hands of Mrs Richmond's guides, the most exhaustive treatment. Reviewing the different physical forces (so-called), the speaker proceeded to point out that all those were subservient to the mind of man, and that the success of the future depended largely upon the progress of the mind, which the speaker claimed was to be the ruling principle triumphing over the mere brute forces, and blending all with a knowledge of spiritual exaltation. The discourse was most eloquently delivered, and received well-merited applause. The subject of poem was "The Secret of England's Greatness." The gentlemanly presence of the chairman added much to the dignity of the meeting, and his opening remarks elicited the hearty approval of the large audience. We are sorry to add that owing to some misunderstanding, the orations were not reported as had been previously arranged.

NEWCASTLE-ON-TYNE.—The meeting on Sunday last, at the Society's Hall, was, as usual, largely attended, and the guides of Mr Morse maintained their popularity by a very elaborate and comprehensive address on "God." On Monday evening, the attendance was rather less, but did not lack in sympathy nor efficiency on the part of the speaker. The services here are doing an amount of good and building up the cause.

OLDHAM.—On Sunday last, Sept. 5th, Mr Tetlow, of Heywood, occupied our platform. In the afternoon, which was set apart for asking questions, there was a moderate audience, and a host of questions asked and answered to the satisfaction of all present. In the evening he again occupied our platform, and lectured on "The Unseen World," which kept the large audience spell-bound for more than an hour, after which his guides invited questions, but not many were forthcoming. The meeting was closed in the usual way. Next Sunday, Sept. 12th, Miss Hall, of Manchester will occupy the platform, in the afternoon at 2:30; evening at 6.

NEW MILLS.—Mr J. Lithgow occupied the platform of this place on Sunday last, and spoke on "The Philosophy of Spiritualism." The public are gradually becoming interested in the subject and an enquiring spirit prevails.

WREKENTON.—On Sunday afternoon last, a very large and attentive company met together in response to bills which announced an open air meeting to be held in a field. A company of friends from Newcastle proceeded to Wrekenton, and addressed the company assembled. The speakers being Mr Dodds, of West Pelton; Messrs. Burton, Gibson and Lambelle, of Newcastle. In the evening, the Mechanics' Institute was filled to its utmost capacity. Both meetings were presided over by Mr J. Robertson, of South Shields, in the absence of Mr Mould. A quantity of literature was distributed, and public thought aroused. The friends of Wrekenton desire to thank the speakers who so freely placed their services at disposal.

Obituary.

It is my painful duty to inform you that the wife of our respected secretary, Mrs A. Wightman, after several weeks of deep affliction, passed away on Thursday last, September 2nd, aged 40 years. She was an inspirational, trance, and test medium, and in her mediumship was rapidly progressing as a public speaker. We feel her loss very keenly. She is gone and yet is with us, for only last night, three days after her departure, she took possession of Mrs H—, and spoke through her for about a quarter of an hour from our public platform.—J. B.

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

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Short Advertisements for situations wanted or vacant, or miscellaneous wants, will be inserted at the rate of twenty words for 1s. per insertion—three insertions 2s.

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

SPECIAL NOTICES.

THE HERALD OF PROGRESS may be ordered of all booksellers.

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

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

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The Herald of Progress.

FRIDAY, SEPTEMBER 10, 1880.

PUBLISHER'S ANNOUNCEMENT.

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

Methods of Exposure.

OUR last issue contained a brief notice of two "exposures" of materializing mediums—Mr Bastian and Mrs Esperance. The attitude of the public mind is such that any dirt thrown at a medium is pretty sure to stick, and, as a consequence, these exposers are not over nice about the methods they employ. It is not too much to say that in many cases the tactics used are such as public opinion would scout if applied to any but an unpopular subject. Let us exemplify this by the latest instance. The "exposers" of Mr Bastian were one Mr Cumberland, who introduces himself to Spiritualists, by way of a recommendation, as "the great friend of Mr Irving Bishop," the American conjurer, whom our Scotch friends wot of, and Dr Lyttleton Winslow, the mad doctor, who finds it convenient to spread a report that Spiritualism fills lunatic asylums, and who was so completely answered by Dr Crowell. With Mr Cumberland's statements respecting the so-called exposure, we will not deal here, but we will throw some light on their value by drawing attention to a side-issue.

In the course of a letter addressed to the *Evening Standard*, Mr Cumberland proclaimed himself as one who had seen all that Spiritualism could shew him, and had

found out the utter hollowness of the whole thing. He had been here and there; and everywhere it was the same old story. He had found all the mediums out. Among other places where his astute mind had ferreted out fraud he named the seances of the B. N. A. S. One of the Vice Presidents of that Association, chancing to be on the spot, charged himself with the investigation of this point, with what result the subjoined letter will clearly tell.

To the Editor of the *Evening Standard*.

SIR,—Immediately on reading Mr Cumberland's letter, reflecting on the *bona fide* value of certain seances which he had attended at the rooms of the British National Association of Spiritualists, I addressed a letter to you, stating that I had taken prompt measures to ascertain the facts. That letter you did not insert. I trust that your sense of fairness will cause you to give a prominent place to the one I now write.

Permit me to recite Mr Cumberland's statement—"I have visited the seances in Keppel Street, Lamb's Conduit Street, and those given at the rooms of the British National Association of Spiritualists in Great Russell Street, discovering in each instance the *modus operandi* of the presiding mediumistic genius. In the end, I was refused further admission, the reply given in every case being that I knew just how the phenomena were accomplished, and that my intention in visiting the seances was simply to get the poor mediums put in prison."

Permit me now, on the authority of the Secretary, a full report from whom lies before me, to say that each one of those statements, so far as the Association is affected, is absolutely and entirely false.

Mr Cumberland was never refused admission to any seance held on our premises.

He never professed or pretended to have discovered anything in connection with them; nor could he possibly have done so, seeing that he was present on two occasions only, at a trance seance given by Mrs Fletcher, with the results of which he at the time professed himself much pleased.

No such reply as that alleged was ever made to him, either literally or substantially, by any person connected with the Association.

I may add, as throwing light on the "reputable lines" in which Mr Cumberland hopes to pass his life, that the seances attended by him at Great Russell Street were strictly private, that he was so informed, and that he was admitted after pledging his honour that he would make no public use of anything he saw or heard.

Such, Sir, is the value of the only statement made by your correspondent that I have been able to investigate. The public must judge of the value of testimony given in respect of a phenomenon of the most abstruse and occult nature, by one so reckless and inaccurate in his statements, as to a plain matter of fact.

I am, Sir, faithfully yours,

September 5th, 1880.

A VICE PRESIDENT, B. N. A. S.

It will hardly be credited that a man could bring himself to print a statement which he must have known to be baseless, and which he probably hoped would escape notice at this dull season of the year, and in the general detestation of Spiritualism. Yet, we believe this is a not unfair specimen of the attitude of mind in which many so-called investigators approach the subject. It is to be 'exposed'—never mind how. The ordinary code of morality may be suspended for the time being. The end will justify the means. "Evil speaking, lying, and slandering," are justifiable weapons in face of a belief that creates in the ignorant mind honour and fear. And so the mad doctor, the conjurer, and cochineal squirter coalesce in order to prevent men from investigating the mysteries of their inner being, and these are the methods that they are not ashamed to use.

It is indeed, as the correspondent of the *Standard* says, a matter for the public to decide, whether people, who suffer from an inability to tell the truth about plain facts, can be trusted in matters that require clearness of insight, patience, some antecedent knowledge, and much care. Common sense, to which our opponents are so fond of appealing, may best supply the answer. Problems that lie deep at the root of life are not solved by a child's squirt, nor is evidence of any value in these abstruse matters given by such men as Dr Winslow and Mr. Cumberland.

A NIGHT'S ENTERTAINMENT.

On Monday evening next, 13th inst., Mr Ernest E. Barker, the manager of the Crystal Palace and Aquarium, Tynemouth, has most kindly consented to give an entertainment consisting of MIRTH, MAGIC, and MYSTERY, in aid of the funds of the Newcastle-on-Tyne Spiritual Evidence Society, in their Hall, Weir's Court, Newgate Street, to commence at 8 p.m. Admission, 1s. 6d. and 3d. The wide experience of Mr Barker, combined with his inimitable genius, would bespeak a most successful and enjoyable evening of pure rational enjoyment, and the friends in the district are invited to fill the hall, to accord Mr Barker a fitting response to his kindness, and to help to free the Society from the small debt which rests upon it.

—: O :—

EVENING THOUGHTS.

An angel radiant! from a far off shore,
Approaches me and I seem to hear
Glad tidings from the One whom we adore—
Bids me to boldly write and know no fear,
For watchful spirits pregnant with great power,
Guard well their mortal friends in danger's hour.

* * *

Shall I then dread the naughty bigot's blow
When Duty's voice my soul arouses? No!
Armed in a panoply of grace divine
I rise superior to the shocks of time:
Heedless of fame, but zealous of the truth,
Longing to bless old age and timorous youth,
Praying for wisdom to discern the right
And to pursue its path with steadfast might,
Fearing no foe—I yield myself to Thee—
Thou deep, unfathomable Deity.

THIS IS THE MESSAGE I SEEMED TO HEAR.

God the infinite in might
Is the universal light,
And the ocean vast whence all true pleasures come,
Yield to him your songs of praise,
Offer him your holy lays,
Blest Trinity of Power, Love and Wisdom.

Let your selfish struggles cease,
Quell your warfares and let peace
Shed its blessings over every sea and land:
Cast false doctrines to the wind,
Strive with heart and soul and mind
To arrest the feuds within your native strand.

Favoured island of the free!
By whose love of liberty
God has peopled all the trackless lands afar,
Prosecute thy mission still,
Purge the earth from every ill,
Rise and shine in glory like the morning star!

As the God-like men of old,
Be ye tender, true and bold,
Casting wide each worldly thought and narrow aim.
Exercise unselfish love,
And the angel hosts above

Will in heaven your worth in trumpet tones proclaim.

T. C. E.

I cannot tell how thoughts are generated, or where they come from. But I can tell what thoughts *will do*. If one being loves another, and the desire is strong in the soul that the loved one may be true, generous, and noble, that desire (which is thought) becomes a living power! And, even if the qualities with which the imagination clothes the object of its love, is not yet realized, that living thought-power will as certainly mark on the soul-life of the loved one as the chisel of the artist does on the marble, until it expresses his ideal of the beautiful.—C. F.

THE LATE EARL OF DERBY AND SPIRITUALISM.

A lecture delivered, last evening, in connection with the Liverpool Psychological Society, in Perth Hall, Perth-street, West Derby-road, by Mr. J. C. Wright, was announced to be "under the control of the late Earl of Derby," and on "Practical Lessons of my Life." The hall, by the time the lecturer ascended the platform, was well filled by persons of both sexes. The meeting having been opened by a hymn, Mr Wright at once proceeded, with closed eyes, and presumably in a mesmeric state, to convey from the deceased nobleman to those present a lengthy message, which, if in the thoughts and language of the "Rupert of debate," was decidedly not delivered with that deliberation that characterised the late Earl of Derby's utterances, for at times the expressions issued from the mouth of the medium with almost bewildering volubility. The audience paid rapt attention throughout, and only interrupted to applaud now and again at the termination of some forcibly enunciated periods. Acting as a spiritual mouthpiece Mr Wright, of course, from the commencement spoke in the first person singular, and frequently made use of the possessive case. There can be no doubt, suppositiously, that the late earl was acting mesmerically on the brain of the lecturer, and, therefore, when the oration was opened by a touching reference to standing on the threshold of eternity and survey the vista of the past, the audience were induced to compose themselves and pay profound attention to whatever else the departed shade of his lordship might wish to communicate to them through the kind agency of a third party. The important bearing of social and individual life were touched upon exhaustively, and special attention was paid to the French Revolution and the struggles of the Republican and Monarchical classes in France. Referring to "those principles which lie at the basis of the English Constitution," the "deceased nobleman" said:—"First of all my mind imbibed the principle of civil authority and power emanating from under the constitution, which, to my mind, formed itself upon this phase of political morality rather than upon the chimerical platitude of natural rights. The only liberty possible," continued the spirit, "and the only liberty that could endure in the British nation and survive in the British heart, was that liberty which came out of the institutions that had grown out of the morning of time, and had grown into such proportions that to-day they were the admiration of the world. The disturbed state of Ireland was next commented upon, and after giving a short summary of the different seeds of dissension and animosity that had been sown in that unfortunate country since the reign of Henry the Second down to the present century, the departed shade alternated between emancipation of the slaves by Wilberforce, and the downfall of the aristocracy in the French Revolution. On the latter epoch peculiar stress was laid, for, said the late earl, "well might the aristocracy tremble when they saw the blood of the best heads of France roll in the streets of Paris." To the remarkable change of the present time from those troublesome scenes civilisation was appropriately ascribed. The "practical lessons" of the late earl's life were numerous, and their being an uninterrupted communication between him and the auditory, a great deal of ground was got over in the eighty odd minutes devoted to the rare mesmeric treat. The cause of the decay of the ancient Roman Empire afforded those present food for contemplation for a short time. Brief allusion was made *en-passant*, to the passing of the Reform Bill in 1832, and a stand taking at the progressive commercial prosperity of England at the present period. The abolition of the Corn Laws and the re-introduction of the aristocracy question were received in silence by the audience, but the position of the working classes in relation to territorial influence called for unmistakable marks of encouragement. Thus supported the late Earl of Derby dealt with the military and moral condition of England, Russia, and the Moslem at the time of the Crimean war, and digressing, plunged back to the Crusades, and from that subject, with confusing rapidity, to the condition of Afghanistan; and once in that part of the globe it was worth while to refer to the Indian Empire. The lecture or address from this point gradually veered round to personal matters, and one or two interesting disclosures were given as to the advantage derived by those who enter the spiritual state. Emerging into that condition did not retard the growth of the mind, contended the spirit, and the immortality gained was indestructible. This

declaration must have been exceedingly satisfactory to those who heard it, and indeed, intense interest was exhibited by both sexes when the mesmeric medium dilated upon spiritual membership as a desideratum. In conclusion, the deceased earl exhorted those present to love one another, remarking that never did man speak so eloquently as when Jesus of Nazareth declared that to be the duty of man. Let them carry forward the injunction from stage to stage of the world's history and for ever to ever (loud applause.) Upon the conclusion of the lecture, Mr Wright roused himself, stretched his legs, and after wiping profuse perspiration from his forehead, asked anyone to name a subject for a poem. A voice called, "Lord Beaconsfield," and hardly had the words been uttered than Mr Wright, with closed eyes, again recited, without the slightest hesitation, a rather long poem, of no mean merit, and in perfect rhyme, eulogistic of the talents of the ex-Premier. The meeting dispersed after a collection had been made and a hymn was sung.—*Liverpool Daily Post, August, 31st.*

Echoes from the Outer World.

[COMPILED BY "VOLVOX."]

Those who are interested in the investigation of modern Spiritualism, would do well to acquaint themselves with the numerous works of devout mysticism from the pen of John Henry Jung, called *Stilling*, who flourished at the latter end of last and the beginning of this century. One of his most popular works is the *Theorie der Geisterkunde* (Theory of Ghosts), which excited a great amount of opposition and brought forth his apology for the same, wherein he shows his full belief in apparition, and adduces numerous cases which he considers undeniable, but also endeavours to establish a theory of the nature of spirits and the mode in which they appear; even the incredulous will find them of great interest, from the relation of remarkable cases testified by witnesses of undoubted integrity, who had previously disbelieved in such appearances, and under conditions which, in ordinary cases, would be considered conclusive.

In the life of Jung, as translated by Jackson, is the following narrative, which is as clear a case of spirit inspiration as has ever been recorded:—

"His *Nostalgia* was universally read. One morning a handsome young man came to Stilling's room. He learnt he was the remarkable —, and was astonished at his visit. His astonishment was increased by the expectation of what this extremely enigmatical individual might have to communicate to him. He began to weep: kissed Stilling's hand, and said: "Are you the author of *Nostalgia*?" "Yes, sir." "You are then one of my secret superiors." "No, dear sir, I am neither your secret superior nor anyone else's; I am in no secret connexion whatever." The stranger looked at Stilling, and replied with inward emotion,—"Dearest friend, cease to conceal yourself; I have been tried long and severely enough; I thought you knew me already." "No, Mr —, I assure you that I really understand nothing of all you expect from me." This speech was too strong and serious to leave the stranger in uncertainty; it was now his turn to be astonished; he, therefore, continued: "But tell me, then, how is it that you know anything of the great and venerable connexion in the East, which you have so circumstantially described in the '*Nostalgia*,' and have even minutely pointed out their rendezvous in Egypt, on Mount Sinai, in the monastery at Canobia, and under the Temple at Jerusalem?" Stilling replied: "I know nothing of all this; but these ideas and conceptions presented themselves to my imagination in a very lively manner; it was, therefore, mere fable and fiction." "Pardon me," rejoined the stranger, "the matter is in truth and reality as you have described; it is astonishing that you have hit it in such a manner. No; that cannot have come by chance." He now related the real particulars of the association in the east. Stilling was astonished and amazed beyond measure. About the same time a certain great Prince wrote to him and asked him whence it was that he knew anything of the association in the east, for the thing was exactly as he had described it in his "*nostalgia*." Stilling has experienced several things of the same kind, in which his imagination exactly accorded with the real facts, without previously knowing the least of it, or having any presentiment of it."

We can compare the operations of the mind to nothing in nature; its powers of external perception evidencing a co-external and operative agency that no established data can grapple with or in anyway satisfactorily solve. Dr. Abercrombie mentions the case of a boy, who, at four years, had his skull fractured, for which he underwent the operation of trepanning. He was at the time in a state of perfect stupor, and, after his recovery, retained no recollection either of the incident or operation. At the age of fifteen, during the delirium of a fever, he gave his mother an account of the operation, and the persons present at it, with a correct description of their dress, and other minute details. He had never been observed to allude to it before, and no means were known by which he could have acquired the information he gave.

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

Question and Answer Column.

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

QUERIES.

SIR,—Is it unreasonable to expect the weather to be controlled mediumistically—that is, by or through one man?

FREEDOM.

Will Mr Oxley kindly give the reason why exactly 27 roses were produced at Mrs Esperance's seance, as recorded by him, and enlighten those who are unacquainted with Spiritual Verities, for all numbers are combinations of other numbers, and if 1, 2, and 3 are spiritual numbers, every other number can have some meaning attached.

W. L. T.

FOR WHAT OBJECT?

SIR,—A bazaar is always held for some specific and announced purpose, and as such was not specified by the promoters of the recent Gateshead Bazaar, may not that fact account for the failure attending it? Will the promoters state to what object they intend to devote the proceeds obtained.

Lux.

"HISTORICAL CONTROLS."

"Quero's questions may be supplemented by another. Let it be premised that we desire to arrive at truth, and to know what is real, and what only illusory. There is much in Spiritualism that seems real, but is not so; just as I believe that there is, in some cases at least, in apparent illusion and deception a foundation of truth and a purpose of good. To extract the good, we need to find out what is real, and, to be accepted as such, in a literal sense, and what is allegorical, or illusory, or even deceptive and untrue.

A.T.T.P. accepts all that is told him as literally true. He says rightly that the medium cannot know what is uttered through his mouth: his antecedents and abilities preclude the supposition. A.T.T.P. himself has said—I believe, that much of the information so given is, as might be expected, foreign to his own mind. It is very usual for spirits to give such information, and it is a not uncommon occurrence to find that the truth has been conveyed; though in most cases there are either false statements made, or odd little blunders which tend to cast a doubt on the identity of the communicating spirit.

Assuming then that a spirit, known to the Recorder, has on any occasion volunteered statements which have turned out to be true, I would ask A.T.T.P. whether he has ever endeavoured to elicit facts not volunteered. If he does so, I venture to say that he has found much to perplex him. It is a common experience of those who are not content with the surface explanations of the problems that meet them in investigation, that a spirit, professing to be an old friend or near relation, while volunteering just so much information as to raise a presumption of identity, is yet

strangely ignorant of facts not so volunteered, which must have been perfectly familiar to the real Simon Pure. Let A.T.T.P. take advantage of the control of some one with whose life he is well acquainted, listen to his story, and then try the spirit thus.

The problems that beset this question are not to be solved by any rough and ready methods. They lie at the very root of Spirit communion, and they are concerned with some of the very deepest mysteries of the human mind. The latter aspect alone, would suffice, it might be supposed, to attract scientific investigation. Even if there be no spirits, as the wise men wish to believe, how comes it that this ill-educated man can pour forth day after day all this flood of talk from men long dead, whose very names must have been unknown to him? What is the psychological law? Whence the information? What the intelligence? And yet the wise men meet and talk their geology and geography; their biology, in which true life has no place, and ignore altogether, and exclude by specially-framed rules any allusion whatsoever, however distant and obscure, to the Soul and Spirit, which is the true Life of Man.

I hope my friend will understand that my desire in penning these lines is solely to aid in the elucidation of truth. In common with all Spiritualists, I feel nothing but gratitude to him for his self-denying labours, and have a feeling of indebtedness to him for what he has made public. M.A., OXON.

General News.

MACCLESFIELD.—On Sunday, the 19th inst., Mrs Richmond will deliver two orations in the Skating Rink, Prestbury Road, in the afternoon at 2.30, and in the evening at 6.30. Tea will be provided for friends from a distance. Tickets 9d. each.

WEST PELTON.—Mr Wake, of Crook, will deliver two addresses on Sunday next, 12th inst., in the Co-operative Hall, in the afternoon at 2, and in the evening at 6. A cordial invitation is extended to all.

The Birmingham Society of Spiritualists, will commence their winter session on Sunday next, at 6.30 p.m., when Mr R. Harper will deliver the opening address. The meetings will be held in Oozells Street Board School, Birmingham.

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

Mr J. Ainsworth or Mr Garner, of Oldham, will occupy the platform of the Manchester and Salford Spiritualists Society, on Sunday evening next (Sept. 12). Service to commence at 6.30. 268, Chapel Street, Salford.

SEATON BURN.—An address will be delivered on Saturday evening next, in the old School Room, Seaton Burn, by Mr W. H. Lambelle—subject "The Advent and Mission of Spiritualism." The chair will be taken at seven o'clock by Mr W. C. Robson. Collection to defray expenses.

QUEBEC HALL.—On Sunday next, Mr McDonnell will discourse on the "Trial of Christ." On Tuesday, Sept. 14, at 8 p.m., Mrs Treadwell will deliver a trance address, after which she will describe what she sees by the inner sight. The Friday evening gatherings are becoming very interesting.—J. M. DALE, Hon. Sec., 25, Great Quebec Street, London, W.

From a letter recently received from Mr Oxley, we make the following quotation respecting the plant described in our last:—"I gave the plant to a head gardener in a large establishment (who is a hard-headed sceptic) to nurse for me, and he let out that one of the plants in ordinary cases, is subject to a disease from a microscopic parasite, and he never knew a specimen without it. But to his surprise my plant was quite clear, and which staggered him. This testimony, coming from such a quarter, is "one for our side!"

LIVERPOOL PSYCHOLOGICAL SOCIETY.—A course of lectures is being given under the auspices of the Liverpool Psychological Society, in Perth Hall, Perth-street, West Derby-road, by Mr. J. C. Wright, "under the control (as it is stated) of the late Earl of Derby, assisted by the usual guides." The third of the series was given last night, on "Extremes meet, or faces I have met in the spirit world." Mr Chatham presided, and there was a good attendance. The lecture, which was preceded by the choir and audience singing a hymn, was mainly an exposition of Spiritualism. Mr Wright is remarkable for his fluency as a speaker, at all events while under "spirit influence," as he was represented to be last night. His lectures are attractive, his style

being somewhat high-flown and discursive, abounding with rather extravagant metaphors, but still pleasant to listen to. The lecture contained a good many of the contentions which are heard at such discourses. It was said that the mind of man to man himself was a mystery, and that he could not understand the nature of consciousness; it came from a mightier and superior power. The spirit influence and power, the meeting of spirits in another world, were touched upon, the lecturer describing the faces he had met in the spirit world. The audience seemed to be thoroughly in sympathy with the lecturer, and at the conclusion of some of the more eloquent passages applauded Mr Wright. Whatever views may be held on the subject treated, it is only fair to say that last night it was approached, so far as language and manner were concerned, in a perfectly unobjectionable manner, and the whole of the proceedings were marked by the utmost decorum.—*Liverpool Mercury.*

THE TRUTH ABOUT MR. HOWARD'S LECTURE.

To the Editor of the "Herald of Progress."

Dear Sir,—Will you kindly allow me space in your valuable *Herald of Progress*, to give the plain truth of the proposed discussion between Mr Proctor, a local medium of Barrow-in-Furness, and the Rev. W. W. Howard. Towards the close of Mr Howard's lecture, he declared that he was willing to stay all night with any person in the room to investigate Spiritualism; and further, that he would meet anyone on the subject. At the close of the lecture, Mr Proctor said he would meet him, to which Mr Howard agreed before the whole audience, at the same time saying that he would not be leaving the town until Saturday. Now it so happened that Mr Proctor never wrote the letter which the Reverend Gentleman refers to, for, sad to say, he is totally blind, and Mr Howard is quite cognisant of the fact, therefore it is very wrong on his part to give a false impression to the readers of the *Herald of Progress*, even to screen himself. "A false balance is an abomination to the Lord, but a just weight is his delight."—Prov. xi, 1.

I have been investigating Spiritualism for almost two years, and phenomena have occurred which I cannot account for by any known agency or extra-mundane cause. Hoping, however, to arrive at a better conclusion, I went to hear the Rev. Mr Howard's lecture on Spiritualism—"Foolish and Absurd,"—but, alas! for my organ of hope, I gleaned not the least information from Mr Howard's torrent of abuse.

Here is the substance of his lecture:—"In puris naturalibus," he said—"I have mesmeric subjects who can read through a brick wall as well as any medium. At every seance which is held there is any amount of lies told, and now I will just endeavour to show you how those physical manifestations are produced by mediums at seances." He then produced a telescopic rod—placing a penny trumpet on one end and blew through the other. Exchanging this for a halfpenny whistle, the manner in which he performed would rival any three-year-old. But the greatest pity of all was he had not got the gloved hands he was speaking about, by the placing of which, says he, on the end of this rod, and having two strings fastened to the thumb and fingers, a medium can catch hold of the hair of any person's head, stroke their face, etc.

Now, in the name of common sense, how can anyone do such things in the dark, or put the sense of feeling into the fingers of a gloved hand at the end of a long stick, for, if there was the least light to enable the medium to do so, the audience would detect the trick. This is the conclusion Mr Howard came to, in fact, it is what he indirectly said, that Mr Wallis, Mr Morse, Mr Walker, Miss Brown, Mrs C. L. V. Richmond, and all mediums (I do not know whether he includes tables) are liars. Behold, Mr Howard, the paragon of truth! But it was, indeed, amusing to hear him, when one of the lady mediums of Barrow put a few questions before him, declare that he had always known her to be a good, honest, and truthful woman. One thing I may say about the lecture is that it was one, but indeed very "foolish and absurd," and if there was no other good gained by it, let us hope that they had a good collection. I may just add that having seen Mr Proctor, he informed me he is quite open and willing to discuss the subject of Spiritualism with Mr Howard any time when the rev. gentleman feels disposed to do so. Hoping I have not trespassed too far on your space, I remain, yours respectfully,

46, Smeaton Street, Barrow-in-Furness.

M. CONDON.

Open Council.

Full scope is given in this column for the discussion of all questions conducive to the welfare and happiness of humanity. The Editor does not hold himself responsible for the opinions herein expressed.

ARE THERE "GUARDIAN ANGELS?"

We have heard and read a good deal for some time now about "Guardian angels," which facts, brought forward by the supporters of the theory, go to prove false rather than true—a simple contradiction. And the subject is worthy of much further consideration before it can be definitely accepted. For instance, an inoffensive upright medium is seized while walking in the road, rolled in the mud, and sent home like a tipsy man, asking for "only one glass more." He scarce knows the taste of drink, and had no inclination that way. And his surroundings were good. Where was his guardian angel? Another is followed and persecuted for no conceivable reason by what appears to be an evil spirit. Judging by the results only, day by day without cessation from one year's end to another, and without any obvious cause being known or apparent for such phenomena in his case either—Where is his guardian angel? Are they so powerless against evil that they cannot contend with it successfully. Then how can they be called guardians? Either this is a misnomer, or our ideas respecting the next state of existence are all wrong. The principle of "loving your enemies and doing good to them that hate you," is false too. If these things can be and are permitted here or there, where and what is the Ruling Power which determines the principles of actions? If men have to be taught to shun evil by *fear* not *love*, then God has no part in the government of either this world or the next. It seems to me that this subject is of the last importance, and cannot receive too much of our attention, and more worthily certainly it is than any physical phenomena, no matter how wonderful. Let us, therefore, be careful in accepting statements from even the "highest spiritual control," which teach us to rule by fear rather than love. If God is not prepared to behold all our shortcomings here in the light of a Father who can see all the evidences and lean to the side of mercy, then misery, not happiness, stares most of us in the face, and it will be a *bitter*, not a "Sweet bye and bye."—A friend and well-wisher of the

CAUSE OF HUMAN PROGRESS.

MY WELCOME TO THE "HERALD OF PROGRESS."

DEAR EDITOR.—A few weeks ago, when I returned from Germany, with sorrow-stricken heart I entered my room, as if the terrible and gloomy scepticism of my Fatherland had left a burden of despair on my soul to disarm a young philosophy of hope and a better future. With a deep sigh, therefore, I received the greeting of the first number of the *Herald of Progress* on my table, and a kind letter from one of its supporters could not dispel the cloud on my mind, the more trying and oppressing as my material affairs offered no relief whatever; but, after glancing at the contents, and meeting names, which had a decided influence on my spiritual development—as our esteemed Mr Barkas, Mr Oxley, and A. T. T. P.; and, moreover, feeling persuaded that the impulse which started our new champion in a most difficult, intricate encounter was of *pure origin*, a ray of hope darted through the mist, and I welcomed the new visitor with all my sympathy, and the desire in the meantime, that it may, ere long, prove a herald of *success* too.

If I venture some suggestions, which an editor, as a rule, would prefer to receive privately, it is from the motive of challenging others to confirm or correct my views, aiming only at the good of this enterprise. My first objection, imperfect, dull type, I found already met by the much improved second issue, but I take leave to express my displeasure, nay, *disgust*, with the excessive, dangerous small type now so often used to provide *quantity* of matter *versus* health of optic nerves, but *pro* spectacle-makers. I was blessed with most excellent sight, but have now to use glasses, though I still hope by a season of rest to regain some of my former ease of reading, and, therefore, pass over many lines in our spiritual periodicals on account of the barbarously stupid small type, or *augenpulver* (eye-powder) as we call it in Germany.

With the "Historical Controls" foremost, and contributions as we may hope for, the *Herald of Progress* ought to win its field, especially if it sticks to the principle of impartiality, and avoids the temptation of making it the "herald of its editor." On the altar of Spiritualism all *personal interests* and ambitions (even lofty spiritual) should be sacrificed. Anyone who likes to shine alongside with the new light will suffer a speedy extinguisher. Present and glorify the cause and surely subscribers must come, if they find no vanities barring the road.

Another point seems of great import, namely, keeping advertisement column free from any smell of "humbug," like hints of fortune-telling or "future foretold," etc. In conclusion, let me add that the present aspect of "practical Spiritualism" is in so far discouraging as it seems the same thing over and over again, in spite of so many meetings and

appeals. Whatever occurs, even with a stamp of sensation or new start, remains within the scope of already-made Spiritualists. The policy of spreading a most necessary truth for humanity seems sadly neglected in the greed of phenomena-groups and their readers. Hence each number of the *Herald* should contain strong matter to win the entire novice. A selection of such testimonies might run through a whole quarter, and every subscriber be induced to hand the paper to a sceptical friend. Let us act as if we were just commencing, that will tell and pay.—Yours,
LONDON,
CHRISTIAN REIMERS.

THE TEACHINGS OF NATURE.

[A copy of a letter addressed to a friend, containing many beautiful thoughts, which render it worthy of a more permanent existence and more extended perusal.—Ed. *H. of P.*]

My dear friend,—As I rambled to-day in the woods in this charming locality (Cromford, Derbyshire), and watched the sun-light gleaming on fern and bud and tree and stream, I heard a voice say in soft and gentle accents, This is your mother Nature, Don't you love her? How grateful her ever-varying form! As though earth and sky, by hill and vale, by sun and shade, by rock and rill, by running brook and shady nook, by tree and bush and flowers, by lowing kine and bleating sheep and gamboling lambs, by singing birds and humming bees, by ten thousand appeals she tries to reach your inner being. Don't you feel that Mother Nature is a companion fit for your Father God. That he has given his children a lively prolific teacher, with large and loving heart, who teaches her children in her own home school. And her arms, how tender and gentle her touch. If we listen to her voice, she will lead us into "paths of peace." This morning, as I stood by an old oak tree, looking at the dew-covered moss, a voice said, "Take a tuft in your hand, and read your fortune in it." I did so. And the voice said, "As the old part of the moss decays, it gives birth to the new. How bright and green it looks, how soft and flabby it feels? How the dew-drops sparkle on it? There is a living spirit in it which will not let it die, but keeps reviving it year by year. So also is it with *man*—God's higher offspring. The old body gives birth to the new. So is the resurrection of the living spirit out of the old body. Clothed upon with a fairer, a more glorious form, through which to express itself." And so the tuft of moss became my book of morning prayers by which I learnt a lesson. And I take a leaf out of it and send it you. Is it not beautiful? It has no naughty words in it, like some of our prayer and hymn books. The *love* of God is perfect, changing the soul, aye, and it does change it too, by divine processes which will leave the work complete. I forbear saying anything about other agencies which I see and feel at work in this development of the human spirit, as my letter would be too long. But when again I hear the voice, I may tell you some of its utterances.—Yours faithfully,
C. F.

—:o:—

A GRINDING OPPRESSION.—He condemned the prosecutions which had been carried on in the supposed interests of society. Fathers had been sent to prison because they would not imperil the health and lives of their children, and fines had been imposed with a vindictiveness discreditable to those who administered the law. In 1873 a committee sat upon this question, owing to the dissatisfaction that the law excited, and the whole 17 members unanimously recommended that a single fine should be imposed; and a bill with that provision passed through the House, and went up to the other House the day before the dissolution, where sixteen or seventeen noble peers by 8 votes to 8, or 9 to 8, decided against what the House of Commons thought best for the interests of the people. Almost every year since they had besought Parliament to remove the grinding oppression, but nothing had been done. In Germany where all were punctiliously vaccinated and re-vaccinated, they were continually bothered with outbreaks of small-pox, and at last they were being driven to the conclusion that the more vaccination the more small-pox.—C. H. HOPWOOD, M.P.

THE RIGHT FRAME OF MIND FOR ANTI-VACCINATORS.—"When one considers the deaths, diseases and misery caused among the poor by vaccination, it is very difficult to restrain one's righteous indignation; in fact it ought not to be restrained. I say amongst the poor, because it is amongst the ill-fed, ill-housed children of the poor that vaccination is so fatal. Compassion for suffering and indignation at the cause of it, are about the strongest feelings that reign in souls of the higher order. The ideal but difficult frame of mind to arrive at, is the combination of indignation against pernicious doctrines with pity for the poor fool who holds them, and in cases of moral wrong, indignation against all scoundrelism with pity for the poor scoundrel himself."—FROM OUR MEDICINE MEN, BY H. STRICKLAND CONSTABLE.

LIST OF SOCIETIES.

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

Newcastle-on-Tyne Spiritual Evidence Society,

3, WEIR'S COURT, NEWGATE STREET.

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

LECTURES FOR SEPTEMBER.

Sunday, Sept. 12....Mr W. Gibson....Trance Address....at 6.30 p.m.
Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 10.30 a.m...."Form Manifestations," Miss C. E. Wood
Tuesday, Seance, 8 p.m...."Physical Manifestations," Miss C. E. Wood
Wednesday, 8 p.m....Class for 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.

Ashington Spiritual Society.

Secretary, Mr. G. Scott, Ashington Colliery, Northumberland. Circles for Physical Phenomena, Trance Speaking and Clairvoyance meet regularly. Improvement Class meets on Sunday Evenings, at 6.30.

Excelsior Society of Spiritualists.

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

Cardiff Spiritual Society.

Heathfield House, 1, West Luton Place, Cardiff. Pres., Mr Rees Lewis.
Hon. Sec., Mr A. J. Smart. Sundays, Public meetings, at 6.30 p.m.
Wednesdays, Developing Circle. Thursdays, Materialisation, or Physical Manifestations. (For Members.)

Birmingham Society of Spiritualists.

Pres., Mr R. Harper. Vice-Pres., Mr R. Groom. Sec. Mr J. Kennedy
Oozells Street Board School. 6.30 p.m.
September 12.....Mr Harper | September 19....Mr Howell, Manchester
September 26.....Mr J. C. Wright, Liverpool.

Leicester Spiritualists' Society.

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

Manchester and Salford Spiritualists' Society.

268, Chapel-st. Salford, Manchester. Hon. Sec. Mr J. Campion, 33, Downing Street, Manchester. Public Meetings every Sunday evening at 6.30.

Walsall Spiritual Society.

1, Exchange Buildings, High Street, Walsall. Sec., Mr Thos. Blinkhorn, 16, George-st., Walsall. Sundays, 11 a.m. Meetings for conversation; 6.30 p.m., Trance Addresses. Collection at close. Mondays, 8 p.m. Public Seance; non-Members, 3d. Tuesdays, 8 p.m., Development Circle. Wednesdays, 8 p.m., Physical Phenomena. Members only.

Manchester Association of Spiritualists.

Temperance Hall, Grosvenor-st., Sunday Afternoon, 2.30. Pres., R. Fitton, 44, Walnut-st., Cheetham, Manchester. Sec., Mr Braham, 329, Stretford-rd., Manchester. A meeting is held every Wednesday evening at 7.30, when trance discourses are delivered. Medium, Miss E. A. Hall.
September 12.....Mr Wright | September 19.....Mr Tetlow
" 26.....Miss E. A. Hall

Nottingham Association of Spiritualists.

President: A. S. Bradshaw, Esq. Treasurer: Mrs. Palmer.

Hon. Sec.: Mr. Yates, 39, Lower Talbot Street, Nottingham.

On Sunday morning at 10.45 a Circle for Development.
Sunday evening at 6.30, Public Trance and Normal Addresses are given.
A Seance is also held on Thursday evening at 8 o'clock.

Goswell Hall (London) Sunday Services.

290, Goswell Road. Sec., Mr W. Towns, 1, Albert Terrace, Barnsbury Road, N. Sundays—Conferences, 11 a.m.; Lectures, 6.30 p.m.

Glasgow Association of Spiritualists.

164, Trongate. Pres., J. Walker, Esq. Vice Pres., Mr J. Robertson.
Hon. Sec., Mr J. McG. Munro, 33, Daisy Street, Govanhill. Sunday morning meetings are held, commencing at 11.30, at which Readings from the spiritual teachers of humanity are given and discussed.
Children's Lyceum, conducted by Mr Robertson, every Sunday at 2 p.m.

Yorkshire District Committee.

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

Auditor: Mr. Owen, Leeds.

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

Plan of Speakers for September.

BRADFORD.—Spiritualist Church, Charlotte Street, Manchester Road, at 2.30 & 6 p.m. Sec., R. Jarvis, 30, Paisley Street
September 12....Miss Harrison, Shipley | September 19....Mr J. J. Morse, London
" 26....Mrs Jarvis, Bradford

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

September 12....Mr W. Pell, Stanningley | September 19....Mr Armitage, Batley Carr
" 17....Mr J. J. Morse, London | " 26....Mr W. Farrar, Pudsey
(Spiritual Lyceum, Top of Heap Lane, Tennyson Place, at 2.30 & 6 p.m.)

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

September 12....Mrs Hollings, Churwell | September 19....Miss Harrison, Shipley
" 14....Mr J. J. Morse, London | " 26....Mrs Butler, Bingley

HALIFAX.—Spiritual Institution, Peacock Yard, Union-st., at 2.30 and 6 p.m. Sec., Mr Chas. Appleyard, 6, Albert-st., Gibbet-st.

September 12....Mrs Jarvis, Bradford | September 19....Mrs Butler, Bingley
" 13....Mr J. J. Morse, London | " 26....Mrs Hollings, Churwell

SOWERBY-BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, at 6.30. Sec., Mr W. Walker, 46, Conway Street, Halifax.

September 12....Mr Armitage, Batley Carr | September 19....Mrs Dobson, Batley Carr
" 16....Mr J. J. Morse, London | " 26....Mrs Illingworth, Bradford

BATLEY CARR.—Batley Carr Association, Town Street, at 6.30 p.m.
Sec., Mr J. Armitage.

MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6 p.m.
Sec., Mr Jos. Ward, Cross Hall.

September 12....Mrs Dobson, Batley Carr | September 19....Mrs Hollings, Churwell
" 26....Mr W. Pell, Stanningley

BINGLEY.—Ante-Room, Odd-Fellows' Hall, at 2.30 and 6 p.m.

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

September 12....Mrs Butler, Bingley | September 19....Mr W. Pell, Stanningley
" 15....Mr J. J. Morse, London | " 26....Mrs Dobson, Batley Carr

Lancashire District Committee.

LIVERPOOL.—11.30 and 6.30.

Sunday, Sept. 12.....Mr W. Johnson | Sunday, Sept. 19.....Mr J. C. Wright
" 26.....Mr W. Johnson

NEW MILLS.

Sundays, Sept. 12, 19, 26....Local Speakers

HEYWOOD.

Sec., Mr Wilde, Queen-st., off Market-place. 10.30 and 2.30.

Liverpool Psychological Society.

Perth Hall, Perth-street, West Derby-road. Services every Sunday—
Morning, 11 o'clock; Evening 6.30. Monday Evenings, 8 o'clock.
H. Morris, Hon. Sec., 35, Cobden-street, Everton-road.

British National Association of Spiritualists.

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

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.

Marylebone Progressive Institute and Spiritual Evidence Society.

Quebec Hall, 25, Great Quebec Street, London, W. Sec., Mr J. M. Dale.
Sunday evenings, at 7; Service conducted by Mr Iver MacDonnell.
Tuesday, Lecture at 8 p.m. Wednesday, Members' Seance, at 8.30
Sat. evening, public Seance. Mrs Treadwell, medium. Admission 6d.

Hackney Spiritual Evidence Society.

6, Field View, London Fields, Dalston, E. Mr C. R. Williams, Sec. Miss Barnes, Medium. Sunday, 10.30 a.m. Form Manifestations; 7 p.m., ordinary Seance. Tuesday, 8 p.m., Physical Manifestations. Every other evening, except Thursdays. Strangers required to send notice.

MR. J. J. MORSE'S APPOINTMENTS.

SOWERBY BRIDGE.—Sept. 12	BELPER.—Sept. 23
HALIFAX.—Sept. 13	LONDON.—Sept. 26
BRADFORD.—Sept. 14	NEWCASTLE.—October 3
BINGLEY.—Sept. 15	GLASGOW.—October 10 and 11
BATLEY CARR.—Sept. 16	KEIGHLEY.—October 17
BOWLING.—Sept. 17	MANCHESTER.—October 24

BRADFORD (Manchester-rd.) Sep. 19
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MR. E. W. WALLIS' APPOINTMENTS.

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