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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.

C R E E D I S M .

A LECTURE BY MR. JOHN AINSWORTH, OF MANCHESTER.

The numerous and diversified creeds extant are very perplexing to the anxious inquirer after spiritual truth. Though wocandidly admit that some creeds, or a portion thereof, bear the stamp of practical virtues, and have a semblance of truth for their foundation, there are many in our opinion that are interwoven with the most pernicious prejudices, and are the offshoot of a persecuting bigotry. In this present professedly liberal age, Creedism holds a mighty sway over the church and chapel-going masses of this so-called enlightened Christian country. When logically analyzed, however, the greater portion of this boasted enlightenment which affects the highest interests of humanity here and hereafter is little less than barren speculation and impracticable hypotheses. There, perhaps, never was a time in the history of religious thought, when scientific atheism, rampant scepticism, and a bold materialism invaded (or sought to do) with its daring effrontery the very region of Spirituality. This is, to a great extent, to be attributed to a dogmatic and irrational Creedism, which has ever failed to recognize the harmony between individual freedom on the one hand and a true unsectarian religion on the other. Real individual liberty, and complete integrity of conscience, are difficult to reconcile with the mildest form of dogmatic theology. Creedism, by the very elements of its composition, necessarily, but perhaps unintentionally, fosters hypocrisy, and dishonesty to conviction. This remark is as applicable to a Creedal Spiritualism as to any other *ism*. Amid the varied conflicting opinions in the theological and religious world, to the man of independent thought his duty is obvious. He must think for himself, and fearlessly take the consequences of his individual acts, regardless of the bigot's cry, the anathemas of Creedism, the excommunications of the churches, or those of the infallible Pope himself. In adopting this course we confidently assert that there is more practical spirituality manifested, the rights of conscience are vindicated, and the rapid progress to truth guaranteed. It is by "bold and unbiased appeals to nature," in the language of the celebrated Geo. Combe (and, we may add, man's spiritual nature included) that will enable us to pierce, and subsequently undermine the rotten basis upon which, for centuries of bitter strife, false systems of religious faith, associated with rigidly exacting and spirit restraining Creeds have rested. The spiritual waves of pure free thought have already begun to roll which shall ultimately wash away, by their omnipotent force the sandy foundation upon which Creedism is built. The history of Creeds is a monumental record of their antagonistic influence, and bitter opposition to all real

progress, whether scientifically, philosophically or spiritually considered. Truths which are self-evident and respecting which there is or can be very little dispute, have forced their way into the popular mind by their inherent power and intrinsic worth, despite forbidding priests, and in defiance of ecclesiastical Creeds, or church mandates. The authoritative power which Creeds are supposed to possess and exercise does not rest with their external formularies or excrescences, but with the moral and spiritual principle in which they are sometimes embedded, the real natural beauty, or utilitarianism of which is hidden beneath these theological incrustations.

The bitter contention which for centuries has disturbed Christendom, and prevented spiritual manifestations, has not arisen so much from a speculation as to what the spirit world has actually revealed, but what man in his ignorance has propounded, and assumedly established on insufficient data, and by it sought to domineer over the consciences of others; erecting a standard of *his opinions* as a kind of mental indicator for all the rest of mankind to follow. None but mental slaves would submit to any such dictation, whether it came from a public teacher or any ecclesiastical body. There is often to be found more real, and certainly more practical knowledge in the intuitive teachings of humanity, than is to be found within the walls of our theological universities. The negative commands, for instance, of the Jewish lawgiver (imprinted more or less upon the natural conscience of each) "Thou shalt not Kill" and "Thou shalt not Steal," cannot be made more clear, (that is imperatively) by the logic of a Whately or the inductive philosophy of a Bacon. They appeal direct to the heart of humanity, and find a response in its instinctive throbbings for that which is just and true. Noble and morally valuable as these and other injunctions are in themselves, Creedism has sought to rob them of their heaven-born grandeur, and to divest them of their wordly and spiritual efficacy by throwing around them the garment of an inflexible justice, stained with innocent blood, through which we are required to penetrate with the eye of a special faith, before we can claim any sanctity or virtue for our obedience thereto, or receive for our actions acceptance and approval by the loving Father of us all. Without this particular faith, our purest motives and best actions are utterly worthless in the eyes of Creedism. We are told that amid the "lightnings and thunderings" of Sinai, God, in some unusual manner, by divine inspiration, or by direct voice, made known to Moses the decalogue, which was to be the universal guide for the Israelitish people, if not for all mankind, and in this was included "Thou shalt not Kill." They also tell us, and, to my mind, with a remarkable inconsistency, that this same Jehovah, or God, had decreed long anterior to the laying of the foundations of the earth, that His only begotten Son should be innocently slain (or killed by the Jews) for the very great crime

of Adam eating the forbidden fruit in the Garden of Eden, some thousands of years before this tragic event took place. They also, with a zeal far more characteristic than praiseworthy, coolly inform us by some secret or mysterious process of theological arithmetic (known only to themselves), that the Son is as old as the Father, and that he lived before he was actually born into this world. If this notion of Creodism be true, the advocates of the re-incarnation theory need not despair, for here is a stupendous scriptural fact, upon which may be raised a mighty scientific fabric in honour of their favourite theme. It is surprising that from one book, the Bible, when men are intent at looking at the letter instead of the spirit thereof, how perverted becomes its meaning, and how many false Creeds may be constructed by the human mind under the influence of materialistic ideas or an imaginary rationality or assumed sanctity. Hence, we have Shakerism, with its no wives on the one hand, and Mormonism with its many wives on the other. Priests, refusing to marry because St. Paul says it is better to remain single, sisters of mercy, having no mercy for the bachelor sex, preferring to go through this "sinful world" to one perhaps not much better, without husbands to console or protect themselves, and this in the interests, and for the sake of perpetuating what is to them, no doubt, a most holy and pious Creodism. For the same reasons we have numerous monasteries and convents wherein to voluntarily imprison, (and that in some instances for a life-time,) some of England's noblest sons and fairest daughters, requiring them to do servile penance and impose self-torture, in order to secure a presumed individual holiness and special fitness for heaven. Thus, their God-given social feelings are to a very great extent extinguished, and domestic happiness ruthlessly sacrificed, not as is erroneously supposed to pacify the anger of an offended God, but to prop up a horrible and debasing Creodism, which is, in our opinion, as insulting to our ever-loving Father, whose benign reign is universal, as it is degrading to the individual devotee and destructive to the well-being of society.

What we want, and what our spiritual nature demands is, that we have sisters of mercy without celibacy, and virtuous deeds without the monastic vow. Every natural impulse in the human breast must have a legitimate development, because implanted by the spirit of an Infinitely Wise God. No Creed, however elaborately framed, superficially plausible, or apparently rationalistic, can be perfect which so far outrages our natural feelings as to make our individualism worse than a sinecure, and nominally acknowledges, but practically rejects even our commonest social duties. There is another favourite tenet recognised by nearly every Creed in so-called orthodox Christendom, viz: the "Trinity," or three Infinite personages, and yet only one God, the Father distinct from the Son, and the Son distinct from the Holy Ghost, three separate infinite personalities, but somehow so mysteriously and inexplicably united as to be only one in reality. How three distinct personages can be so physiologically or spiritually interblended, and yet be one, is a problem to our mind far easier solved by faith than reason. The fact, is when the teachings of Creodism so far antagonise the principles of mathematics as to make three times one into one, it is quite time that the theologian framed his Creodism upon a more logical basis, and calculated in accordance with a more rational and spiritual method.

With science and philosophy the priesthood, or Creodism, have ever waged a bitter warfare. In the heat of conflict, and under the domineering influence of Creodism, its advocates have persecuted in some form or other the men of independent thought and daring speech. Since the time of Galilei to the present, the creedal church in particular, with its exacting, unscientific, and unphilosophical creed on the one hand, and the inquisitorial rod or spirit on the other, has sought to stifle free inquiry, and to trample upon some of the noblest aspirations of the soul. Spiritualism pre-eminently recognizes man's individuality and undoubted right to exercise it. It places no limit beyond which the free spirit of every man may not travel. It also urges individual responsibility and self-reliance upon motives to virtue, for virtue's sake, and repudiates the leading doctrine of Creodism which transfers the guilt of the guilty to the shoulders of the innocent. There is a wide and marked distinction between Creodism and Spiritualism. The latter seeks no atonement save that which is evinced in a reformed life by self-effort. Creodism, by its advocacy of dependence for salvation upon another, even in a temporal point of view, must necessarily to some extent

paralyze man's best efforts for good. Spiritualism, in its highest and truest sense, is the "religion of humanity," which requires no sacrifice but that of self, in order that good may be secured for others as well as ourselves. Creodism, instead of removing error, has tended to perpetuate it, and that for centuries. Creodism has ever been in its staunchest and severest form an unprogressive religious conservatism; if not always in its external aspect, in its inner spirit it has invariably preserved its original type of antagonism to all progression. Its inner life, or progressive principle, has thus been suppressed and held in restraint by its more external and secular influences. Creodism supplies a strait jacket for the soul, and a sacred pathway of inquiry whereon the priests alone are considered holy enough to tread, and upon which the populace at their peril are forbidden to go. This exclusiveness is an enemy to freedom, and the base purchaser of man's birthright. A rational secularism has done something towards ridding the world of priestcraft and creedcraft, but it has socially failed because destitute of the most powerful weapon which can be used against religious error of any kind, viz., the power of truth derived and acknowledged to come from a spiritual source. Spiritualism has no sectarian boundaries beyond which the inquisitive mind of man may not travel; it bids him overleap every obstacle, and invites him to ramble throughout the entire universe in search of truth, and leads him far beyond all physical existences and material worlds into the realm of spirit itself. The dark curtain which has hitherto intercepted our view beyond the confines of this world, has, by modern Spiritualism, been drawn aside, and we have already a partial revelation of a future life; so that it is now a glorious and stupendous fact, recognized by some of the most scientific and philosophical minds of modern times, that man's perpetuity of existence after the change we call death, is a veritable reality, and capable of ocular demonstration. This is a great advance upon our past modes of thought, because it enables us to supplant metaphysical speculation by unquestionable and indubitable fact. If our various systems of religious faith had more facts and fewer conjectures, we should have had fewer obstructive creeds to contend with, and less futile opposition to assail us as Spiritualists; for no religion which lacks a spiritual basis of demonstrable fact can ever become universally acceptable or generally practicable. Spiritualism, and every other true religion, start out with the one great leading fact, recognized in some form or other by the untutored savage, and by the lofty conception of civilized life, that there reigns throughout the entire universe an Infinite God, who has manifested a beneficent purpose, co-equal and co-extensive with His Infinite Wisdom and Omnipotent Power; whose ever-watchful care is over us, encouraging by His ministering angels of light the heavenly aspirations of our souls and the affectionate beating of our hearts for that which is true and good, and admits, as the outcome of this primary and true conception, the possibility of being virtuous and God-like, without the necessity of our having faith in creeds.

A positive theology and a bigoted system of religion have no rational or equitable claim upon the moral allegiance of humanity. Every dogmatic appeal to man's cultivated reasoning faculties is destructive to honest conviction and repulsive to his highest moral nature; while a clear consciousness of our moral obligation and a thorough comprehension of moral law are two essential requisites for our obedience thereto. The purity of our motives, and the integrity of our consciences, are the two chief elements in a virtuous life. Virtuous actions, which are the outcome of a pure love for individual and social elevation, constitute the ground-work of every spiritual temple, the splendence of which becomes brighter and purer by every repeated effort to do good. We believe ALL TRUTH to have a spiritual or divine origin, and to be sufficiently intelligible, without the necessity of formulating it into a creed, which process only tends to mystify, to mar its native simplicity and to impair its pristine grandeur. If we are wishful to behold moral truth in all its native effulgence, we must apply to a spiritual source, and it will reveal to us, in our innermost consciousness, the Divine presence working within us, upon us, and through us, purifying our every motive, aiding our noblest wishes to be good, and to do good, prompting us to deeds of virtue, and guiding us to the most beneficent acts of charity, enabling us to deem self-sacrifice our first duty, and the happiness of others our chief aim and highest delight. This is the strongest evidence that we have the divinity within us, irrespective of any

particular form of religious belief. Creedism has, unfortunately, tended to make us forgetful of our true relationship to God and to each other; to substitute a blind faith for clear action; to blot out a life-time of wickedness by a few moments of sincere repentance in the very last hour of existence here; to prepare and fit men for heaven, or a happy state of existence hereafter, almost in the twinkling of an eye, or as quick as the lightning's flash; to hurry his soul before the Great Judge of all; to receive a welcome to his heavenly Father's house, though his conscience may, a few hours or weeks before, have been darkened and stained by murderous crimes, and his very soul steeped in guilt of the blackest dye throughout a long career. Whatever Creedism may say, these views are utterly irreconcilable with reason, and out of harmony with the highest spiritual teachings. It is time that humanity had a higher, safer, and nobler teaching than this to guide it in its diversified aspirations for a higher development of intelligence, virtue, and happiness. Primitive Christianity has lost numbers of its faithful exponents and fearless defenders by the pernicious efficacy of Creedism. The best defence that can be made against any form of scepticism or avowed infidelity to spiritual truth, is REAL PRACTICAL RELIGION, entirely stripped of all irrational Creedism and nonsensical theology. The fact is we have in this age far too much of so-called beliefs, isms, and religion, and far too little practical spirituality, or that which really elevates and benefits humanity. The creed-upholders estimate man chiefly by his FAITH, while the Spiritualist estimates him by his WORKS, and in doing so he has the authority of the greatest moral teacher who ever trod this earth for humanity's good, for Christ himself said, "By their fruits ye shall know them." The standard of faith is about one of the worst by which you could estimate the morality or spirituality of any man. A man may profess to believe all the creeds in Christendom, and be destitute of spirituality. He needs a far higher conception of his social duties than mere faith in man-made creeds. The dark theological clouds which for centuries have overhung this earth of ours are already fringed with the bright rays from the spirit-world, and the baneful influence of Creedism is being dispersed by a purer, clearer, and freer mental atmosphere.

If modern Spiritualism has no other mission than this, and this mission it certainly has, viz., to revolutionize, liberalize, and rationalize the absurd systems of religion which are now prevalent, and to release true religion, or, in other words, real spirituality, from the preposterous creeds attached thereto, it will have accomplished something for the regeneration and uplifting of humanity to a higher degree of intelligence, virtue, and happiness, to possess which here will be our best and safest guarantee for possessing and enjoying them in a still higher degree hereafter.

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HARRY TARLETON:

A TALE OF LOVE AND MYSTERY.

FOUNDED ON FACT.

BY THE AUTHOR OF "LIFE BEYOND THE GRAVE."

(Continued from page 118.)

"Having once made up my mind to write, I could have no peace until I had posted my precious epistle. When that was done I was equally in a state of restless expectation to receive the answer. I even looked eagerly on my desk the day but one after posting it, to see whether a letter had come per return of post, though on such an important subject I knew it was absurd to expect it. However, from that—the earliest time I could have received a reply—I was in a perpetual state of anxiety to know why each successive delivery of the mail brought me no response. I could not imagine the cause of delay as day after day passed and still no answer from Colonel Lothbury.

"Surely he must have got the letter, and if so what *could* be his reasons for not replying? Was it a favourable or an unfavourable omen? But why was I so impatient? Had I not suggested time for due consideration myself?

"Thus I reasoned with myself, and waited and fumed for more than ten days, when at last one morning I rushed into my chambers and found a letter in the well-known hand of the Colonel lying peacefully on my desk. "Oh," thought I,

"what momentous issues are expressed within that tiny envelope—a life's happiness or a life's misery!" A thousand fears and hopes passed through my brain as I slowly and deliberately sat down to a calm perusal of its contents. Alas, how my head whirled round, and my heart sank within me, as I read the ominous contents. Here it is; read it."

Harry handed me a letter, written in a neat stiff hand of an educated man. It read as follows:—

Millhampton, 17th November, 18---

MY DEAR SIR,

The contents of your letter, I need hardly tell you, caused me serious thought, and took me much by surprise. I judged it better to wait until my return to town, when I could talk the matter over with Grace.

If what I am about to write causes you pain to read it, I can truthfully say that it is equally so for me to write. From my first acquaintance with you I have held you in high esteem, for the excellence of your disposition, and for your high moral character; and at one time I was not indisposed to have listened to your proposal.

Although I do not consider Grace has arrived at an age when it is desirable she should assume the cares of married life, and for this reason alone I should be indisposed to consent to her marriage for some years to come, I think it best to tell you frankly that the principal cause for my feeling myself compelled to send an unfavourable answer to your letter is my antagonism to your views on Spiritualism.

Although as a friend I can listen with some amount of patience to your peculiar ideas, I feel that I could never consent to my child adopting them.

It is likewise my painful duty to express my annoyance and displeasure that you should have attempted to poison her mind with the loan of books bearing on this subject, in my absence. Although I do not believe and am satisfied from what Grace tells me that your motives have not been dishonourable, I sincerely regret that it will be impossible, in her interests, that I can ever ask you to renew your intimacy with her.

I trust that time will cure you of the baneful and erroneous views you now hold, and that you will not seriously imperil your future happiness—to say nothing of your worldly prospects—by engaging in a pursuit which, if true, is dangerous to meddle with, and, in my opinion, diabolical in its origin.

Although I speak thus strongly, I do not wish you to suppose that I respect you less for the disinterestedness of your motives, however misguided I may think you in regard to the cause you have at heart.

I remain, yours sincerely,

GRAMONT LOTHBURY.

"There," said Harry with a sorrow stricken countenance, hopelessly gazing at me as if he felt that I could offer him no consolation, "What do you think of that?"

"It looks bad indeed but not altogether hopeless I trust."

"I wish I could think so; but it is black enough for me, God knows."

"Has anything transpired since," asked I?

"Yes, I replied to his letter and also got a long letter from Grace in which she said that her father had forbidden her to mention or have anything whatever to do with Spiritualism, and had refused to listen to her explanations, and in fact was in a furious rage, and had made her pack up and return the books and the planchette. Poor girl, I know she feels it bitterly and it has made her very unhappy. He has even forbidden her to write to me any more, and I hear they are already gone or going to leave for good. So ends my dream of happiness. To be plunged from the midst of heaven into outer darkness is about the nearest representation of my state during the last 10 days. It was several days before I could realize it. At first I felt furiously indignant at his injustice and narrow-mindedness, but at length I mustered courage to write him a final adieu, and also one to Grace.

"This is what I said to the Colonel:—

Millhampton,

MY DEAR SIR,

I am obliged to you for the kind expressions of personal esteem which your letter contains, though I need hardly say that its contents in other respects have been cruelly unwelcome to me.

I sincerely regret your determination, although I am pleased to think that you have no other objection to me as a candidate for your daughter's hand, than my peculiar views on Spiritualism. In regard to the latter, however, I confess I was very much taken by surprise and can only say that I trust time will show you that the more you enquire into the subject, the more convincing and overwhelming is the evidence in its favour, and the more satisfied you will become that it is consistent with the highest and purest form of Christianity—freed from the creeds and bigotry which Christ never taught. In fact, if you are to

judge of the tree by its fruits, it cannot be such a very dangerous or diabolical subject to meddle with, since its effects on my character do not seem to have deprived me of your respect and esteem.

Since you do not wish me to continue to visit or correspond with Grace, of course I must reluctantly obey.

I cannot, however, regard your determination as final, and sincerely trust time will cause you to re-consider it, and that our intimacy may at some distant date be once more renewed.

With kind regards to yourself and Grace.—Believe me,

Yours very truly,

HARRY TARLETON.

Millhampton,

MY DEAR GRACE,

Little did I think when last we parted, while the sunshine of your love was still fresh in my heart, that a night so dark and drear was awaiting me. To be obliged to write and bid you farewell—whether final or not, God only knows—is a terrible trial to poor me.

You have made my life hitherto so happy and hopeful. Now, all will be sad and lonely. However, I must not repine. It is for your good and, may be, for mine also that we part. I pray God it may not be for long, and that in the meantime you may be happy and contented, and that God and His holy messengers—those bright spirits whom you call “angels,” and others ignorantly call devils—may guard and protect you from all evil, and that some day you and your father may come to see some good in a religion of which nothing worse can be said than that it proves beyond doubt, the immortality of the soul; a doctrine which all creeds believe in, but none can give proof of. I will say no more on this subject, lest I should be accused of wishing again to mislead you.

I love you as well and as truly as ever; but I would not counsel you for a moment to disobey the wishes of your father, and since it is his desire that we should not correspond again let, us at any rate part friends and hope and pray for happier times.

Adieu, my dear Grace,

Your affectionate friend,

HARRY.

“This last letter closed the correspondence and virtually concluded the story Harry had to tell me. I read it with considerable emotion and was, indeed, heartily sorry for him in his new bereavement, for it was truly a hard blow in his lonely position to be deprived at one stroke of all he held dear in the world. He had heard nothing more from Grace or the Colonel. Both had left Millhampton, and his pride effectually prevented Harry from ever thinking of making any further approaches. I endeavoured to console him as well as I could, and suggested various solaces, but all without effect. He seemed despondent and careless, and for a time I feared it might spoil his character; but before long he began to find some new objects to interest him in connection with his favourite studies, and these, to some extent, distracted his attention. Experiments with new mediums, of which he was very fond whenever any new phenomena were to be witnessed, caused him to make frequent journeys to London, on his return from which he generally favoured me with an account of his experiences. Some of these were startling enough, without doubt, if true; but I always received his statements with more credulity than I cared to express to him, and so it generally happened that I remained as sceptical and indifferent to the whole subject as before.

“Harry’s professional prospects gave me some concern. Since his disappointment he seemed to take less and less interest in his work at the bar, and became more and more isolated from his former friends and acquaintances, who shrugged their shoulders at him when his back was turned, and affected to think what a pity it was that such a talented young fellow as Harry was, should mar his prospects in life by mixing himself up with such ‘humbug’ as Spiritualism. I used to call in on him at his chambers, and discuss the present and future, touching which Harry was over ready to exchange opinions, for he by no means relinquished his interest in the events of the day. He was as much interested as he had always been in what was going on, and had quite as strong opinions, but these latter were now visibly tinged with the Spiritualistic philosophy which his mind was steeped in.

“You seem to think,” said he to me one day, as we sat chatting together, whilst I was trying to give him some good advice, “that a Spiritualist must be a dreamy visionary, who is always mooning about the next world, and takes no interest in this; and that because Spiritualism deals with those who have passed beyond the tomb, it can have no practical concern for those on this side the grave. This is quite a mistake. It is as practical

in its everyday application as a knowledge of physiology. It teaches the laws of health of the mind, whilst physiology deals with the health of the body. Take my own case, for instance. My new belief has affected my views of life in many ways which are both practical and sensible from my point of view. To begin with, it alters one’s whole ambition in life. Formerly, I used to think that the height of my ambition would be to work up a good reputation for industry and ability in my profession, with a view to getting a first-rate connection, and ultimately a large practice. I imagined that I should then have no difficulty in making a good match, and perhaps having two or three thousand a-year with my wife. I looked forward to being a ‘swell’ in my particular walk in life, and ultimately contemplated a move to London, where larger fees and more fame would await me. A seat in Parliament would not be at all difficult to acquire, and then, perhaps, who knows but that I might get a good appointment or be promoted to the bench, and end an honourable and useful career as a legal luminary.

“Since losing Grace, I have in thought been thrown more upon myself. I have now no dear girl to think of in my lonely hours in my chambers when no business is stirring, and I am fain to ruminate upon things in general, so I take to thinking upon the object of life, and ask myself what is the good of my sitting here in comparative idleness, doing nothing really useful in the world, but just filling up or sketching out a few legal forms, whereby Mr John Smith conveys a piece of land to Mr Robinson, or Mr Brown desires to file a bill in Chancery against Mr Jones. It is true ours is said to be a learned profession and an honourable one—strictly honourable, no doubt—but nevertheless I cannot but be aware of the fact that one only fills a very insignificant place in the vast network of social life, and were I to disappear from the scene, my place would to-morrow be quite as ably filled by some one else as it is to-day by me.”

(To be continued.)

[This tale was commenced in No. 1 Vol. II. (Jan. 7th, 1881). Back numbers can always be had.]

Historical Controls.

[COMMUNICATED.]

BY A. T. T. P.

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

EBENEZER ELLIOTT,

THE POET.

THINKING—Reflecting. How few amongst men admit the possibility of an hereafter life, and the assertion that I had true thought and true reflection after the grave had closed on my earthly form, would seem improbable to this class of minds. Yes, undoubtedly, I was a recipient of knowledge hidden from my fellow-men; not daring to speak of this knowledge for this reason, that by all that knew me, I was deemed a thoroughly practical shrewd man of business. My benefactor, who, when he saw me closely pressed to the ground at an age when strength is absolutely necessary,—I was then forty-four years of age,—and found myself at that age without a friend until God sent one to me. But the only reason of his help was this, his belief in my practicability; had I not been practical he would not have trusted me with the means of starting the world again. Like you, Sir, I was fond of writing down my thoughts on any subject that pleased me, either by reading or from my own experience. A strange incident happened to me whilst so engaged. I was expressing my thoughts on a volume I was reading, tasking those thoughts to the preface of the book, when that bright consciousness, which was always my possession, seemed partially to leave me, and words flowed from my pen which certainly were not engendered by my own thoughts. The words were these “examine yourself; dwell on God and the future; you are one

of many, who believe in Providence, and that the imperative of your consciousness is divine command. Hitherto you have been perplexed by your consciousness issuing contradictory commands, not from yourself alone proceeding, but from the advice of others, whom you credit with speaking according to their consciousness; but counsel is from Self-will, and unless the soul is divinely counselled or commanded, it is a wasting of earth's soul experience for men to strive with men, using the name of God; and that the divinely counselled alone reached the highest code of morality, a code acceptable to a reverential and noble mind, without casuistry, without the destruction of creed; the defence of truth and a knowledge of its obligations is alone obtained, not by the judgment of man, but by the command of the living God. Man's arguments make the soul harder and sterner, doubting and discrediting virtue itself, but the counsels of Self, and obedience to God, produce peace, happiness, respect, and the highest morality. Underneath this, Sir, followed a name—that of a mind, of a great mind of the past—John Hampden; I looked on this communication as something very strange, as something apart from all the experience of my former life, and I asked myself the question, To what do these words allude? Do I rest indeed too much on the counsel of others? am I indeed a stranger to myself? and am I at a loss through this ignorance? And I begged, by prayer to God, that if this strange incident were to be repeated, it should at once set aside all my doubts respecting its origin; for I had not then grasped the fact that the souls of the past had been governing and guiding my body. And then came an answer to my prayer. Yet there was a long interval between—an interval which passed, but slowly to me, for I did not know how to bear with my own thoughts respecting it, for you must remember I was unlike you to-day; I had never heard of visits from those who were esteemed dead. I had read many accounts of alleged appearances in various parts of the world; but I had never believed them, I had never got beyond the thought that they were only the children of an excited fancy; and this appeared at a time when I dare not share this incident with any. I was then poor and suffered under my first business failure, and I had started again under the kindness of a benefactor. I kept entirely to myself this incident, and prayed fervently, that some means might be given to me to unravel the mystery; I looked long, and earnestly at the message; it did not fade away, but remained as plain and palpable as you, who are now writing; for I did not even know that I had penned the writing which certainly differed from my own; scarcely one character was alike; I dwelt on the name, that was attached, "John Hampden," and I referred to that name, which history held up to the notice of all as the most distinguished patriot during the troubled and disastrous reign of the first Charles. I obtained his autograph, and you may judge of my great surprise, when I found an exact similitude, not alone in his signature, but in every word of which the message was composed. I did not know what to think. Was it possible that the dead, or those esteemed dead, could revisit the earth, and hold conversation with man? Was it by the hand of God's child man, that the flaming words were written on the walls of Belshazzar's Festive Hall? Was it indeed the soul and conscious spirit of Samuel speaking to Israel's sinful king? and was it indeed the fact that the recall of Lazarus was within the bounds of reasonable belief? Dare my soul to realise, that the bygone English patriot, John Hampden, had returned for the purpose of checking my fault of depending too much on others? I studied the record of his useful life, and my thoughts dwelt long on his calm and placid demeanour under all life's varied circumstances. I tried to judge of his character by the records that were handed down concerning him; until I began to envy his reputation of high and noble patriotism, and my soul, as I read the records, used to glow with pleasure when I read of that part of his career in which he resisted so energetically the unjust demand of a despotic monarch; and like all the world in which he lived, I wondered how a subject dared to oppose the Will of a despotic monarch at his own charge, at his own personal risk. I could not rest until I had obtained the names of those eight judges who were to pass judgment on his opposition, and although the money demand was but a trifle, it was his opposition that stirred with fervour my soul; an opposition which forced eight of His Majesty's judges solemnly to argue for eight consecutive days; and I could not rest until I had obtained the names of those four of the twelve whose views

coincided with his. Then I would try and dwell on his anguish as a patriot, whilst year succeeded year of despotic and arbitrary rule; without one representative of the country being enabled to raise his voice in protest against the King's iniquitous claim, but he, the designated "Pater Patriæ" of the English people, was no laggard in his zeal, and his voice was the first to proclaim the unlawful and tyrannous act. But the proclamation was made more in pity than in anger, and even when he was demanded to satisfy the King's craving for vengeance along with the other four, I tried to realise his feeling then, and I felt convinced that if necessary, John Hampden of the past was willing to die. I have dwelt on that last act of his, when he saw the towns and villages of his county being burnt, and the inhabitants maltreated. How he hastened with zeal to their relief, determined to protect the afflicted and punish the guilty; and then I have realised, during that fierce conflict between his own forces and those of Prince Rupert, how fierce must have been his efforts to effectually bar their return to the main forces; and then, as I dwelt on his wound, on his shattered shoulder, and dwelt on the agony and pain he must have suffered, I lifted my eyes and saw a form that I knew belonged to that era, and could tell that before me stood the object of my thoughts, by his arm hanging useless by his side, and for a moment the apparition looked on me, smiled, and then vanished. And then came the memory of the last words he uttered through his lips of dying flesh, and his prayer was not alone for the safety of his own soul; his prayer is public property; the words are known to all to whom the resolution is dear. "Oh, living God of Hosts! Great in justice and in mercy unto Thy children—sinful men. Save me, O living God! if it be Thy will, from the horrors of death and its accompanying fears. Pardon the shortcomings of my stay on earth; but before me, O Lord! save my bleeding country; have my country in Thine own especial keeping; con-found and level to the grave all those that would rob my countrymen of their liberty, of their lawful prerogative. Oh, God! let the king see the error of his ways, and turn the hearts of his wicked counsellors. Oh, God! answer my prayer, and save my country; be merciful, oh, God, be—" and the words he would have uttered, had breath sufficiently remained, would have been these—"be merciful to my soul!" Then would my soul dwell on the after acts of an outraged people, and the last sad scene—a king found guilty and condemned to death; and I realised, had the king but made a friend of John Hampden, he would not have hastened his end nor shortened his reign. And then I would dwell on all that men had spoken of him, and justified all that I had thought of his character, and I resolved to closely follow in my private life's future, his life; and I prayed that as he had visited me, which I felt in my soul he surely had, I prayed that he might revisit me, and if within his power unfold to me my duty on earth; not being curious of that spirit life which I believed awaited all, still I wanted to know why this message was made to me; what purpose there was in view when the message was made. I ran over my characteristics, and I dwelt only on one poor quality I possessed, the power of stringing together a few poetical lines. But this visit, this communication, this dwelling on will and duty to God, made, dear Sir, a new man of me, gave me a new life, and, like others of the working classes, I gave to my fellow-labourers my song on "labour's dignity;" and many of the learned and thoughtful used to come down to Sheffield and grasp my hand, the hand of Ebenezer Elliott, never minding how they might happen to find the hard working and burly ironmonger. My earnestness; my wish to benefit my fellow men; my expressed conviction of immortality gave me ease, strength, earnestness, and self-possession before the best of them. In what I pleased them I know not, but I am thankful for the words that enable me to do so. In what I displeased them I cared not, being as I was true to my purpose; true to my self Will; true to my duty towards my God; giving men broader and more comprehensive views on Church establishment, than what they liked, and at the same time portraying my love of God and the beauties of his creation by many of my lays; heedless whether it suited their principles or their politics, provided it fulfilled its work in emancipating my fellow labourers—my brothers; for none of England's Poets admired this theme more than I admired the task of reproving those in power, for daring to tax that which revelation has proclaimed to be the staff of life, and I fought against not only that iniquity, but all other political sins against the working classes. I handled my pen fearlessly, and published hopefully, yet until this com-

munication, I had been but little removed from a nonentity. True, I had given to the world one or two little fragments, but I did not value these poetical gifts, and I did not know what my pen could possibly achieve if rightly used until this communication; for after this communication, I seemed possessed with an earnest perseverance, with restless and acute observation, and an intense hatred of anything approaching oppression. And when I entered the lists against far more deserving aspirants, the world wondered what had obscured and kept from the public knowledge this great gift of mine; but the efforts of an unthinking few tendered greatly to mar that, which was my earnest prayer to consummate; as in this present Land League. A few unthinking, unseen patriots have stained with bloodshed its pages, and on its utility have cast a most effectual brand. That this has been brought about by the unguarded remarks of some of its minor leaders is beyond a doubt, beyond contradiction; so in what I was endeavouring to bring about some of the most unthinking, yet zealous minds not satisfied with having this great wrong unveiled slowly, but surely, by such a gradual development as is sure in the end; for thousands of discussions were going on in every home respecting the bread tax; but the Chartists, to whom at first I was friendly, nonplussed by their five points that, which I was labouring for so zealously, the anti-corn law agitation. But they were reformers upholding the liberty and privileges of their class, and therefore when bail was demanded to restore them to liberty, I could not forget that they were of my class, and fighting in the same cause; I lived long enough to see many things brought about, which were beneficial to the labouring classes, and I thanked God and the guidance of the patriot John Hampden, that I had, by my labour, brought nearer a brighter future for my brothers on earth. And it was after a happy occurrence, when the call of change was made; a daughter handed over to the keeping of one, to whom I would trust my life, and I thanked God as I placed her hand in his at the altar, that he had been pleased to grant her such a promising future. And as the sons and the daughters and the wife bent over me. I tried to repress their grief by a cheerfulness, which, thank God, was not assumed, and then remembering that posterity would think of me, when my body was in the grave, I penned these lines which so well point to what I tried to be whilst on earth, and what I intended to be my epitaph:—

Stop, brother, here thy brother lies,
The Poet of the poor,
His books were rivers, woods, and skies
The Meadow and the Moor.
His teachers were the torn hearts wail;
The tyrant and the slave;
The street, the factory, and the jail,
The palace and the grave.
Sin met him everywhere.
And is thy brother blamed?
From passions, danger, doubt, and care,
He no exemption claimed.
The meanest thing, earth's feeblest worm,
He feared to scorn or hate,
But honoured in a peasant's form
The equal of the great.
He blessed the steward whose made wealth
Made the poor man's little more;
Yet loathed the haughty wretch,
That takes from plundered labours store.
A hand to do; a head to plan;
A heart to feel, and dare.
Tell man's worst foe, here lies a man,
Who drew men as they are.

I have also this to tell you, ere I go, that I fully agreed in your answer to that request made in the *Herald of Progress* a week or two past; in which the controlling spirit made this statement, "that he would not disturb the coming Christmas by informing him that amputation would be necessary." This your correspondent considered, was a contradiction in terms; but you easily unravelled it for him; for it stands to reason that he can be on application, medically attended at a hospital, and still the assertion, that no medical men had been in his home visiting the suffering family; and you easily divined, that it was not a question to expend time on that might be more advantageously given. I was present when you directed your answer to the Editor. Ebenezer Elliott wishes you good by. I asked him to try and

stay, but he said the power was nearly gone. I then got up from my chair and exercised a strong will, which I find I can do at times when I am not engaged in taking down every word; it seems as if my mind's attention to the taking down what is said, draws largely from the power; because not only on this but on several other occasions I have had very interesting dialogues with the control, when the power otherwise began to fail. I took the medium's hands in mine, and commenced speaking in the broad Yorkshire dialect, and I was answered in that dialect, and the conversation was kept up in it for some ten to fifteen minutes. He reviewed the position of Spiritualism, and spoke strongly against its mode of use in certain quarters. He seemed to be thoroughly well posted. He told me much I did not know, and which I do not intend to publish at present, as it might do harm.

PHYSICAL PHENOMENA AT WEST PELTON.

On Thursday evening, the 24th ult., a seance was held at the house of Mr T. Pinkney, Twizell Colliery. The medium was Mr Rich. Bendelow, and the circle was composed of eleven persons. Before commencing we securely fastened the medium to the chair—hand and foot—so that he could not move. After a short interval, and the usual opening in vocation, knockings were heard, and on questioning we received by the same means the name of the control. A paper tube and other things, which were laid upon the table, were then freely moved about, and then the table was taken out of the circle, and eventually medium and chair were also completely taken from the circle and set clear away from the sitters. We held hands during the entire sitting, thus guarding against any imposition. This concluded our seance, and as this is but the sixth meeting for physical manifestations, we are looking forward to something of a still more startling character.

West Pelton.

THOMAS ALDERSON.

A REMARKABLE TEST.

I desire to place on record the following facts, which I can vouch for. On the 18th April, 1880, Mr George Dawson, through whose healing mediumship we have seen the most startling cures effected, came to my house, and had scarcely got sat down when he fell off his seat on to the mat before the fire. Knowing there was some strong power at work, I went to the medium and asked if the control could make me understand who he was, and what was his mission, but he was unable to speak to us, and shook hands with my wife and myself, and then ceased control. Two days after, Mr Dawson came again, and, after sitting down, fell off his seat as he had done on the previous occasion. I asked the control to speak, and the medium rose from the floor, and the control gave us to understand that he was my wife's uncle, and that he died from the effects of a fall down a pit. He said his head was split and he was also severely bruised down the left side. Questioning him further, he said he was my wife's father's brother, and that his name was Robert Taylor, and said I had to enquire of my wife's father who would know and recognise him from the description given. With this the control left. An old friend, named James Scott, to whom I related the circumstances of this control, said he knew both my wife's father and his brothers, but did not know any one that name. Some short while after I went to Shankhouse, where my wife's father lived, to see him. I told him I had some news, but he was not to speak until I was done, so I related the occurrences at my house, and when finished, he asked me who had told me that Robert Taylor was killed in that way. I replied, Robert Taylor himself. He said it was a fact; he had fallen down Berwick Hill Pit, concluding by asking if I knew how long that was ago? On my saying, No, he said in the year 1827. Not one of us knew either of Robert Taylor or of his being killed, yet we find it correct in every particular, and the only explanation possible, is to admit the fact that Robert Taylor spoke to us and revealed his identity.

Choppington Colliery.

JOHN HATCH.

General News.

Persons desiring receipts for sums under 10s. are requested to enclose stamp for return.

WEST PELTON.—Mr J. G. Gray, will deliver two trance addresses, in the Co-operative Hall, on Sunday next, at 2 and 5.30.

MANCHESTER.—Home Circles for the demonstration of the facts of Spirit Communion. Meetings are held every Wednesday, at 8 p.m. On Wednesday 16th inst., a meeting will be held at Mr Greenwood, Auctioneer, Windsor Bridge, Salford.

"H. L. A."—It is most unreasonable to ask for "remuneration." Before your article could be placed in compositor's hands it would require re-writing and revising, and consequently be very much altered. Besides this the subjects have been exhaustively treated by Mr Couchman under the same titles.

ALTERATION OF SUNDAY SEANCES AT WEIR'S COURT.—In consequence of the adoption of Sunday morning lectures, the seances held by Miss Wood on Sundays will, on and after March 6th, be held in the afternoon at 2 o'clock prompt, instead of the morning as hitherto. The attention of visitors to this change is requested, as it is believed to be more convenient to those residing at a distance.

HEYWOOD.—The cause in Heywood is in a most flourishing condition at present. Much of the success is due to the energies and mediumistic abilities of Mrs Yarwood, who is an excellent clairvoyant, having possessed this faculty from her childhood. Mrs Yarwood has afforded innumerable tests of the fact of spirit communion, and never loses an opportunity of advocating the truths of Spiritualism. Our meetings are well attended, and productive of much good. J. W. Brooks, Sec.

COMPULSORY MEDICINE.—Those of our readers who wish to aid the agitation against the medical tyranny which, through sundry cunning devices has obtained a law compelling the infliction of a filthy disease upon every child born into the world, known as vaccination, are earnestly invited to send their names to Mr Walter Haskar, Hon. Sec. of the London Society for the Abolition of Compulsory Vaccination, 20, High Holborn, London, W.C. The minimum subscription to this useful association is only 2s. 6d. per annum, and its work extends to every part of the United Kingdom.

LIVERPOOL PSYCHOLOGICAL SOCIETY.—On Sunday last the Concert Hall in the evening was well filled to hear the guides of Mr J. C. Wright lecture upon "Thomas Carlyle." John Lamont, Esq., occupied the chair. After a few appropriate remarks upon the true method of investigating Spiritualism, he called upon the lecturer to deliver his discourse. For an hour and a half the audience listened to the entranced speaker with silent attention, and as the control made his points tell, repeatedly gave vent to its applause. An epitome of such a lecture is impossible in the limited space at command. On Sunday next, Mr J. C. Wright will deliver two addresses in the Concert Hall, Lord Nelson St., afternoon at 2.30, and evening at 7; the subject in the afternoon will be chosen by the audience, that in the evening, "English Despotism in the Transvaal." Mr J. C. Wright is the corresponding secretary of the Liverpool Psychological Society, to whom correspondence should be addressed.

LADBROKE HALL.—On Sunday last two well-attended meetings were held in the above hall. In the evening Mrs Slater very kindly acceded to a request, and delivered an intensely interesting address on the "Freedom of the Spirit," which fairly enlisted the sympathies of her auditors. Mr Knight Smith also addressed the meeting, remarking the difficulty Mr Matthews had to contend against in giving tests to a promiscuous company. Those who received tests, however, appreciated them, as they were in every case strangers to the medium. Mr Matthews is doing good work in London, and his efforts, both at the above hall and Quebec Hall, as well as in private circles, are winning for him many hearty wishes for his continued success. On Sunday next services will be held as usual, and Mr Knight Smith will sing, "Thou didst not leave his Soul in Hell." On the Sunday following, Miss Samuels will occupy the platform; and on the 27th inst. Mr Howell, of Manchester. Collections are taken at morning and evening services in aid of expenses.

Mr T. M. Brown is now holding private seances at Nottingham. He will lecture at Belper or Milford on Sunday first; perhaps at both places. Letters up till Wednesday next to be addressed care of Mr B. Bodell, 4, Chapel Street, Belper, Derbyshire.

Meetings will be held to celebrate the anniversary of Modern Spiritualism, at which collections will be taken on behalf of THE HERALD OF PROGRESS, on the 27th inst., as under:—West Pelton, in the Co-operative Hall; and at Queen Street, Heywood, when two addresses will be delivered by Miss Yarwood, at 2.30 and 6 p.m.

WHITWORTH SOCIETY OF SPIRITUALISTS.—The members and friends of this society held a Tea Party and Entertainment in their room, Facit, on Saturday, the 19th of February, when about 130 sat down to tea, the tables being presided over by gentlemen who fulfilled their duties admirably. After tea an entertainment was held, presided over by Mr E. Clegg, president, who, in a short pithy address, spoke of the advantages of spiritual culture. Several friends from surrounding districts gave their experiences as Spiritualists, among whom were Mr J. Sutcliffe, of Rochdale; Mr J. Dearden, of Littleboro; and Mr Cropper, of Smallbridge. Mr Wood, of Oldham, and Mr Tellow, of Heywood, also addressed the meeting, under influence; and Mr J. Whatmough, gave a few clairvoyant tests, the meeting being interspersed with songs, readings, recitations, &c., by various friends, among whom we may mention Mrs and Miss Yarwood, of Heywood; Mr Parsons, Mr and Mrs Firth, of Rochdale. A very pleasant evening was spent, breaking up shortly after ten o'clock.

MANCHESTER.—"Home Circles" for the demonstration of the fact of Spirit Communion. On Tuesday last, some friends met at the Trinity Coffee Tavern, to establish a series of Cottage Meetings, or Home Circles, in every local district where places are open to receive us. The object being to cultivate and to develop the various gifts, and phases of Spiritualism; to bring the truth home to enquirers and investigators; to encourage and to develop and take by the hand new mediums, to strengthen, and to stimulate one another to perseverance, and to use our gifts in their own order as God has given them to us. For this purpose, it was proposed to form an Executive Committee, to carry on this work. The following were nominated—Messrs Brown, Braham, Thompson, Taylor, Shaw, and Greenwood, (with power to add to their number,) and to be elected every three months. Meetings will be held every Tuesday evening alternately, punctually at 8. Our next meeting, March 16th, will be at Mr Greenwood's, Salford. Particulars and plan of meeting places will be duly given. Admission by Ticket only to be obtained from any of the Committee, or to me. 33, Downing Street. JOHN CAMPION, Sec., *pro tem*.

LIVERPOOL FREE PLATFORM.—Last Sunday evening, Dr. William Hitchman delivered a lecture on "The new Ethics; or, Philosophy of Human Duties." The Doctor though suffering from an attack of Bronchitis, was not prevented from discoursing in his wonted manner, so far as to satisfy his audience. He specially dwelt on the Utilitarian Philosophy of Bentham, Herbert Spencer, and Comte, pointing out the peculiarities of each Author; the issue of which was that practically, every man, whose whole being became saturated with new Ethics, and the Philosophy of human duties now taught in the Doctor's course of lectures, will develop his true spiritual body and thus make the best of two worlds. The Doctor had along with him on the platform, a strong body of professional vocalists, and musicians who gave some talented rehearsals, and rendered several selections most beautifully and pleasingly. The opening overture from "Paradise" upon the organ and Flute by Messrs Winter and Pierrepont. "Awake, Awake;" a selection from "Choral Beauties;" "The Eastern Magi" with chorus, and "A second Adam shall appear," by Messrs Jones, Pringle, and Signor Caula, the Miss Warren, Bell, and Mrs Winter. Mr Winter presiding at the organ. The Doctor breaking off his discourse by arrangement, the interval was taken up by Signor Caula (an Italian gentleman,) singing in splendid style, "Il Balleno," from *Il Trovatore*. The Anthem "Jesusalem my Glorious Home," concluded a most enjoyable treat both of intellectual and musical talent. Dr Hitchman will, on Sunday next, continue his course of lectures in the same place at 6.30.

JOHN CHAPMAN,

TERMS OF SUBSCRIPTION

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

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SPECIAL NOTICES.

THE HERALD OF PROGRESS may be ordered of all booksellers.

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

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

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

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FRIDAY, MARCH 11, 1881.

JOTTINGS.

The platform of Spiritualism is necessarily broad and liberal. Spiritualism, as a progressive and reformatory movement, imposes no restraint upon the human mind, but gives to each and to all the liberty to think, act, and choose in accordance with their higher intuitions and mental perceptions. The only fixed idea to which it demands adhesion is the recognition of Man as a Spiritual Being; not merely as possessing a Spirit or a *something* that will survive the "Crash of ages," but the unequivocal admission of the fact that all that makes up the man proper is essentially spirit. And though a person never heard of Spirit Communion, providing he accepts the spiritual as the *real*, he is, in our opinion, a Spiritualist; for there may be those who accept the theory of open intercourse between the two states or conditions of being, and yet be totally destitute of all that constitutes true practical Spiritualism.

A system of thought affording so much scope to the human mind must in consequence of its want of restraint, be attended by a wide diversity of opinion; hence, it is not to be wondered at, that we should find one section of Spiritualists favouring what is commonly known as orthodox views, while another section accepts the contrary of those or heterodox opinions, both as regards the popular forms of belief, and the more antiquated notions of Science and Medicine.

To those two large sections of thought, with their innumerable intermediate grades, it is our duty to minister. Our pages are therefore the vehicle of expression for all the various opinions held by them; and our presentation of either a rigidly orthodox or heterodox view, does not of necessity imply our acceptance thereof, as the power of judging and deciding on any particular topic rests with each of our readers, who are at perfect liberty to place their own construction upon the subject before them.

The ventilation of opinion can do no possible harm so long as we individually retain possession of our judgment. Rather will the interchange of thought enlarge our powers of perception, and make us more familiar with the workings of the mind. By coming in contact with the thought spheres of each, we may rub off our angularities, and thus establish more uniformity in our general opinions.

While maintaining, however, that the interchange of thought and opinion is beneficial, we cannot but express the opinion that if Spiritualists, as a whole, would devote themselves to a more thorough examination of our Spiritual Nature, and endeavour to learn more concerning our invisible surroundings and influencing circumstances, and lived in the present for the realization of the future; instead of expending our energies on things outside our area of action, and finding fault with the development of others while our own growth is restricted, we should see Spiritualism a Power in the land, able to grapple with the vexed problems of social and domestic life, and evolve a law to sustain and cheer us under all circumstances, besides giving to life an aim, and making it worth the living.

If Spiritualism is to prove of any practical utility in the world to-day, it must be in its religious and devotional aspect. And herein lies the secret of its power. But how often, instead of building up the spiritual elements within, do we incautiously destroy the last spark of faith, and fail to plant anything better. Why not, then, leave all the *isms* to care for themselves, and work untiringly and unceasingly for the propagation of the one central fact—the spiritual nature of man! There is in this an unending inexhaustible theme, the interest of which increases as our inquiries proceed.

While the phenomenal facts as witnessed and testified to by Profs. Crookes, Wallace, Zollner, Mr Sargent, and others have arrested the attention of the scientific world, the teachings of Spiritualism have become interwoven with the opinions of our popular preachers, and are, weekly and bi-weekly, enunciated from platform and pulpit. In proof of this we need only observe the gradual abandonment of such topics as Hell-fire, Eternal punishment, and Heaven as a state of eternal repose, and the eager acceptance of the more rational doctrines of the Spiritual Philosophy. Wherever Spiritualism has been preached in its spiritual character, it has never failed to meet with the hearty approval of all true-minded men and women, but when associated with our feeble humanity, it invariably induces a spirit of opposition.

We are happy to inform our readers that our last *Special No.*, containing Mr Oxley's article on "The Microcosm," has had a large and widely extended circulation, and only a very few copies remain on hand. We have also pleasure in announcing that another *Special Number* will be issued on April 8th, with an article from the same author on "The Bible History of Creation, as interpreted by the Stars." The article will be illustrated by a large and beautifully executed engraving, showing the pictured signs of the Zodiac. As this article is written especially for general reading, it will be found replete with interest for every class of readers, and we trust our friends will show their appreciation of these efforts by assisting us to give them the widest possible circulation. This *Special Number* will be followed by another, entitled, "The History of the Real Lord Jesus Christ."

IS SPIRITUALISM IN HARMONY WITH THE BIBLE.

In spite of the great opposition brought to bear against the philosophy of Spiritualism, the light of Divine Truth still comes streaming down upon humanity from the spirit spheres. All religions, by whom soever professed, are based upon one primal foundation, and that is Spiritual Truth and Knowledge, no matter how man may have perverted and distorted that truth from its original purpose. If we refer to the Jewish Scriptures, we will find that every communication is supposed to be received direct from God himself. Every spiritual visitant of that time, which the advanced minds received, was regarded as the Great Eternal Ruler of the Universe. This, however, is absurd in the extreme, for He is Universal and Omnipresent, then, if He take the likeness of an angel, you deprive Him of these attributes, when you give to Him locality. In order to work out the grand designs of His Almighty Will, the Great Creator works through the instrumentality of spiritual beings, who, in turn, select certain individuals on the material plane who are receptive to their influence, and thus, through countless generations, Spiritual Truth has been revealed to humanity according to the receptivity of the minds of the people. We are informed in the Bible that Adam was the first individual who held converse with spiritual beings, for we read that God walked and talked with him in the garden. But it is gods in the original, and might mean angels or spirits, as they are synonymous terms, and signify messengers. Then, as we proceed in examining the contents of the Ancient Record, we find that Hagar, when turned away from Abraham's house, while sojourning in the wilderness, death threatened to deprive her of her son, but an angel or spirit appeared, and told her where to find water, and the child lived. Then Jacob, when he fled from the wrath of his brother Esau, had a vision wherein he beheld angels ascending and descending the ladder erected to heaven, and when he left his uncle Laban to return to his father's house, hearing of the approach of his brother with four hundred men, he was afraid, and we read there wrestled with him a man until the breaking of the day. While Moses was feeding the flocks of his father-in-law, he was induced to approach the bush of fire, when he heard therefrom an audible voice commanding him to put off his shoes, for the place was holy ground. Some have endeavoured to explain this phenomenon by saying it was a phosphorescent light, caused by the peculiar marshy ground, but we declare that it was the Astral Light, by which means the ancients received their spiritual communications and which was analogous to the spirit lights witnessed to-day. It was by spirit agency the commandments were given on Mount Sinai, where Moses conversed with the gods forty days and forty nights, and received the direct writing on the tables of stone. Then there was Elijah, a powerful medium, if not the greatest medium in the Old Dispensation. How he stood alone to vindicate the cause of his God before the prophets of Baal on Mount Carmel, and a marvellous manifestation was produced through his mediumship, which could not be displayed through the instrumentality of the prophets of Baal. When the prophet hid himself in a cave, afraid of his fellow-man, a still small voice issued therefrom. At the feast of King Belshazzar, we read "In the same hour, came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall, and the king saw the part of the hand that wrote." Thus, throughout the whole of the Old Jewish Dispensation, spiritual manifestations have been common, and have borne a striking resemblance to the marvellous phenomena that occur in the present century. In the New Testament many instances are recorded of the visitation of spiritual beings. An angel appeared to Zacharias in the Temple, and to Joseph and Mary previous to the birth of Jesus. On the plains of Judea, in the stillness of the night, the angels came down to the shepherds and declared to them the birth of Jesus, while the music of the spirit spheres resounded in their ears. Jesus declared that if he was to pray to his Father, he could have legions of angels to attend him. But, when he brought life and immortality to light, the Jews were entirely ignorant of the spiritual nature of man. In the parable of the rich man and Lazarus, we have an instance of the possibility of spirit communion, as it is sufficiently obvious, when the rich man requested that one should be sent from the spiritual condition to warn his friends, he was not told that it was impossible, but it was useless, as they would not believe. Being so much engrossed with the pursuit for wealth, and being totally ignorant of the laws of spirit, it would certainly have been vain

indeed to endeavour to establish spirit communion under existing conditions. On the Mount of Transfiguration, Jesus established his philosophy by a wonderful manifestation of spiritual power. In the presence of Moses and Elias, with only two or three witnesses to testify to the truth thereof, he demonstrated the practicability of spirit communion. If Modern Spiritualism be of the devil, then Jesus is blamable, and the Spiritualist is denounced for following His example. If discredit is thrown upon the advocates of this philosophy, and it be pronounced devilish, then all the religions of the world are devilish, for they all primarily proceeded from one source, and the Scriptural record, which is termed Divine, is an account of manifestations from the devil. Jesus, himself, was charged with being possessed of the devil, but he still went on working his way. He said a tree was known by its fruit, and if his teaching was calculated to benefit humanity, it could not be of the devil, because a house divided against itself could not stand. This assertion, made nearly two thousand years ago, is equally as powerful and applicable to-day, and we say that if Modern Spiritualism inculcate love to God, and establishes the universal brotherhood of man—if it demonstrates the immortality of the soul, and promulgates the doctrine of purity of motive, thought, and action as absolutely necessary for each individual to enable him to occupy a higher sphere in the life beyond the grave, then we say, if this be a devilish doctrine, the house is divided, and the kingdom cannot stand. St. John says, "Try the spirits, whether they are of God." If this is not encouraging spirit-communion, then it is designed to lead you astray. When Peter was cast into prison, an angel smote him on the side, and told him to follow, and when they passed out into the street, the angel left him; and St. John, when he beheld the angel in his vision on the isle of Patmos, would have fallen down and worshipped him, but the angel said, "See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets. Worship God." The Jews were ignorant of the spiritual state of existence, hence every spiritual being that appeared unto them was denominated the Great Creator of the universe. But you are told by a designing priesthood that the reason why these wonderful phenomena do not occur in connection with the churches, is because the age of miracles is past, and there is now no necessity for a display of physical phenomena to demonstrate to the external sense of man the fact of a continued existence after death. This seems rather inconsistent, that the Great Eternal should withhold these beneficent gifts from His children now when they are better able to understand and appreciate their value. It will not bear investigation. Were the avenues of spiritual intercourse to be closed, and the intimate relationship between the two worlds to be severed, man would have no desire for knowledge respecting the spiritual existence, and the yearnings and aspirations of the human soul would be ruthlessly blunted, for the spiritual world exercises a powerfully attractive influence upon the human family, and is the cause of the elevating and uplifting yearnings for something better in the future. This influence is constantly inciting you to some good deed. When you go out into the haunts of solitude to breathe out your soul, why is it you feel such a hallowing sensation of inexpressible peace? Simply because you have been enjoying the sweet converse of angels, for "are they not all ministering spirits sent to them that shall be heirs of salvation?"

If spirit communion was such a blessing in the past, is it not much more necessary that man should receive demonstrative evidence of a future existence in the present age of scientific knowledge, when a cold and cheerless materialistic philosophy threatens to engulf the whole of the civilized world in its vortex; a philosophy which ignores and ruthlessly disperses the beautiful aspirations of the soul, and maintains that the only purpose of existence is to attend exclusively to material wants, as this is the highest good capable of being obtained by the human mind? Had not Spiritualism dawned upon the world in the present century, materialism would have ridden roughshod over the churches of Christendom, and no power on earth could have prevented its onward course. The only evidence of a future life possessed by the churches is enclosed in the backs of a book, which the materialist recognises only as a record of the manners and customs of a race that existed thousands of years ago, and the authenticity of which is no more powerfully established than any other historical record. And yet these champions of orthodox theology are the greatest opponents of spiritual truth to-day, and had they but the power, they would

sweep it from the earth. But would Christianity be the gainer? No. Materialism would quickly lead captive the thinking masses of society. But the Divine light of Spiritual truth has dawned. It teaches that man is an immortal being, and must pass to another condition of existence when done with the material. It teaches also that all the human family must look up to the Great Eternal as one common Father. It opens wide the portals of the unseen world, and instead of being a curse to humanity, it is one of the greatest blessings that the Infinite Creator has ever bestowed upon His children. It teaches that man is a progressive being, and that there will never be a point reached in eternity when he will be perfect. The moment any individual reaches to infinite perfection, he will become absorbed into the Great Almighty Source of all life. This, we maintain, is not compatible with the purpose of God. We say man will ever progress throughout the infinite ages of eternity. Every particle of knowledge he possesses has been transmitted from the spirit-world. As man advances in knowledge, he requires the sustaining element of the Inner Principle, and the water of life from the Great Fountain is necessary to elaborate and develop the God-Essence within. If any person were to endeavour to persuade you that the material food you partake of to-day should build up and sustain your body to-morrow also, you would consider that individual insane. So with spiritual knowledge; when you have mastered one department, fresh fields of investigation and research open to your view, and so it will be as long as the eternal cycles shall roll. St. Paul gives a list of spiritual gifts, which ought to be possessed by the followers of Jesus, but are they to be found in the churches? No. Jesus said these signs should follow them that believed, and greater things than even He had done should be manifested by His faithful followers. The churches do not possess these gifts, but the Spiritualist is endowed with them. But, perhaps, you may manifest surprise that Spiritualism did not make its appearance before. If you carry your mind back to the time of the Romish Inquisition, you will find the poor unfortunate mediums of that day were burnt as witches, wizards, &c. At different periods of the world's history, spiritual gifts have been bestowed upon certain individuals, but the world was not worthy of them.

Modern Spiritualism is pouring a flood of light upon a benighted world, and thousands are becoming blest thereby. This God-given dispensation pursues its onward course, and all who honestly and judiciously search for the truth will be amply rewarded. It has the approving smile of God for its support; angels are the ministers who superintend the operations, and the courageous lovers of truth on the material plane are the lamps through which its pure beams of light are disseminated to the world, and with such powerful emissaries for its propagation success must be the inevitable issue.

NORTHAMPTON.—Mr Brown's first visit to this town has been a pleasing success. The meetings have been very successful, and a deep impression made upon the public mind. Reports say that a mighty work is going on, and the prospects assuring.

QUEBEC HALL.—On Sunday last Mr MacDonnell was simply grand, and according to the testimony of one gentleman, his address was unanswerable. Every speaker, I believe, eulogized it, although they could not all see with him, not understanding the non-resistance lesson. On Sunday, March 13th, at 7 p.m., Mr Veitch will discourse on "The Bible," in the absence of Mr MacDonnell. On Monday, at 8:30, the Comprehensionists meet for the radiating of their views. On Tuesday, 15th, at 8:30, Mr Burns will lecture on Phrenology, and examine heads at 1s each. On Wednesday, at 8:30, Mr Matthews will give an address and clairvoyant tests. The meeting last week was largely attended. Several strangers (ladies) were present, and amazed. Mr F. O. Matthews also attends the Saturday sances at 8, not 8:30.

J. M. DALE, Hon. Sec.

CARDIFF.—On Sunday evening last, the 6th inst., at the weekly meeting of this society, Mr Haines in the chair, a reading was given by Mr M. Williams from a pamphlet by Professor Denton, "A Text from Shakespeare," after which Mr Paynter lectured on the Bible, replying to objections to the authenticity of its various books, made a few meetings ago. The lecturer traced the history of the books of the Old Testament down to the time of Ezra and Nehemiah, explaining when and where the revisions probably took place, and by whom. Comparisons were made between the Bible Chronologies

and those of the Chaldeans. The four Gospels were next dealt with, and a large number of undoubted historical allusions to them, by early writers, quoted; names and dates being given. In conclusion the lecturer while abandoning the idea of the Bible being a full, perfect and complete revelation from God, pronounced it valuable as a reflex of man's idea of God and spirit, from the birth of the Hebrew nation, and as such worthy of study; to the thinker, a thousand years hence, our present ideas will doubtless appear quite as crude and undeveloped as the ancient Hebraic idea appears to us. Such thoughts should teach us that we are but on the threshold of the Courts of Wisdom, but intellectual animalculæ of the Universe of God.

NEWCASTLE-ON-TYNE.—On Sunday and Monday last, Mr J. J. Morse concluded his fifth year's engagement with the Society in this town. The service on Sunday morning, a new feature in the Society's arrangements, was well attended, while the audience on Sunday evening, completely filled the hall. The discourses were excellent, and characterised with the usual amount of thought and clearness of expression for which Mr Morse's guides are so well and favourably known. At the conclusion of Monday evening's discourse, votes of thanks were accorded to Mr Morse and his guides for their services in the past. These were suitably acknowledged and the meeting terminated shortly after.

GOSWELL HALL.—On Sunday evening last Miss Samuels occupied the platform of this hall. The subject selected by her guides was, "A Word to Spiritualists." This, however, was not intended to be confined to those who had accepted the teachings and facts of modern Spiritualism, but included each and every individual who believed in a future life; and I must say that the words of advice, encouragement, and correction which were given through this young lady's organism were characterised throughout with charity, loving kindness, and earnestness. One excellent feature in Miss Samuel's guides is the readiness with which they tell us of our faults and errors, and their never failing to prescribe for the removal and rectification of the same. We are to have the pleasure of hearing her again next Sunday evening, which will conclude her present visit. I should like to see the friends turn out in greater numbers to support these Sunday meetings. We also give a cordial invitation to all to join us in our Sunday morning discussions, which are very instructive and interesting. For the past few weeks, "The Philosophy of Spirit," which is being treated of so ably in *The Herald of Progress*, has been under consideration. On Sunday morning, 13th inst., a gentleman of ability is going to oppose the Microcosm, as treated by Mr Oxley in last week's *Herald*. Come and join us at 11 o'clock a.m. J. N. G.

AGENTS FOR "THE HERALD OF PROGRESS" (TO THE TRADE)—

E. W. Allen, 11, Ave Maria Lane, London, E.C.
J. Heywood, Deansgate, Manchester.

LONDON:

Thomas Wilks, 299, New North Road.
J. M. Dale, 50, Crawford Street, Bryanston Square.
J. Woods, 103, Hackney Road, E.
W. J. Kerton, 5, Ebenezer Place, London Fields.

PROVINCES:

E. J. Blake, Grainger Street West, Newcastle-on-Tyne.
J. Ross, Side, Newcastle-on-Tyne.
T. Everett, Newgate Street, Newcastle-on-Tyne.
J. Bent, 1, Town Hall Lane, Leicester.
J. Hatch, Choppington Colliery.
W. Cooper, 14, Double Row, New Delaval, near Blyth.
G. Scott, Ashington Colliery, Northumberland.
W. Scott, Stable Row, North Seaton Colliery, Northumberland.
P. Russell, Wapping, by Benton, near Newcastle-on-Tyne.
Mr J. B. Mellon, Grafton Street, Byker.
Mr J. Graham, Lynn Street, West Hartlepool.
W. R. Scott, High Northgate, Darlington.
J. Clayton, 63, Manchester Road, Bradford.
A. Cook, 48, Newgate Street, Bishop Auckland.
H. Portlock, 226, High Street, Cheltenham.

The Secretaries of the various Societies are also agents for the Sale of the *HERALD*. It may be ordered through any Bookseller. Contents Bills will be sent direct on application.

Other names will be inserted on receipt of the necessary particulars

NOTICES TO CORRESPONDENTS.

- E. R. (Newcastle).—Many thanks for your "Gleanings." You will oblige by continuing the same.
- T. M. B. (Jarrow).—His name was Galileo Galilei. Hence it is as proper to say "Isaac," when referring to the great astronomer, Newton, as to say Galileo, which was the Christian or first name of the reputed discoverer of the earth's revolution round the sun.
- "W. Y.," "T. B.," "W. P."—Your communications did not reach us until Thursday morning, too late for publication in our last issue. Received, and will shortly appear:—"God Omnipresent," and "Church and Creed."
- "J. W." (High Neworth).—Quite unsuited for our columns in its present state.

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.

PLANETARY CONJUNCTION.

The Planets which are at present such conspicuous objects in our evening sky, are Saturn, Jupiter, and Venus. All are in motion eastward, but Venus is moving so much more rapidly than the other two, that she will pass over Jupiter, at a distance 7 lunar diameters, on 22nd inst. In like manner, she will pass over Saturn, at a distance of 11 lunar diameters, on 2nd March next, after which she will continue to move eastward, but with slackening speed, until April 11th, when she becomes stationary, and then retraces her path, to take her place in one of the most remarkable planetary assemblages ever chronicled. On April 22nd, the Sun, Mercury, Venus, Jupiter, Saturn, Uranus, Neptune and Vesta, will all be in close proximity; the Sun, Jupiter, and Saturn, being in actual conjunction.

Such groupings are of extreme rarity in the annals of Astronomical science, and it is thought highly probable by many Biblical students, that a similar grouping, which took place at the beginning of the Christian Era, formed the Asterism, or Star, which led the Magi to Bethlehem. There is a wide-spread belief that as the planetary conjunction of 1800 years ago, heralded the 1st advent, so the conjunctions of April next, will usher in the 2nd. But I need hardly remind the readers of "The Constitution," that Astronomy knows nothing of such matters. If she is asked as to when shall be the consummation of all things, her only possible reply, given in all reverence, and on infallible authority is, "of that day, and that hour, we know not."—W. J. Knight, L.L.D., Astronomer of the Queen's College in Cork.—*Cork Constitution*.

THE PERIHELIA.

Sir,—In response to "J. M.," I forward a small contribution from the spirit world relating to the Perihelia of planets in our solar system, which is about to occur. It would be interesting to know whether the opinions of others of our invisible friends coincide with those which I quote. Recently I put the question to one of the guides (a "Red Man") of a member of our circle—"What is the opinion of the spirit world as to the spiritual and material effect of the coming Perihelia?" To which the following answer was given:—

"It will affect both old and young. It will be somewhat similar to the great plague of London, and will affect those more especially who are given to intemperate habits. The north and east of England will not be so much affected as the south and midland counties. It will be a contagious disease, and is likely to be sudden and fatal in its operation, its effects being similar to diphtheria, ulcerating the tubes and glands of the throat. It will affect very severely the aged, and hundreds of the intemperate will go down to their graves. It will sweep away many of the lowest and most degraded classes in England. Its first effects will probably be seen in one of our principal cities—London."

Question.—Is it not expected that the magnetic emanation from our earth, in consequence of the relative positions of the

various planets, will give increased facilities for spiritual phenomena?

Answer.—"Yes, you are right; and from the beginning of this year to the end there will be a great change in the manifestation of spiritual truths. They will be made more known in England this year than ever before. The people will be more enlightened with respect to spiritual truths, which will be more plainly understood amongst the lower classes. At present the knowledge is more amongst the aristocracy, but it must be made manifest to others also. Then will England stand in its true colours, and Spiritualism will have sway."

It was further stated by the same control that in some of our densely populated towns and cities the lower classes are taking great interest in and investigating Spiritualism, though these facts were not made public, the parties interested being of the humblest and most ignorant class.

Ulverston.

W. ATKINSON.

ANCIENT RELIGIONS.

To the Editor of the Herald of Progress.

SIR,—Evidently "W. Y." is ashamed to attach his name to his column of ignorance. His authority for denying my statement is another anonymous writer he calls "Veritas," "That English history, before the time of Charles the First, is unreliable." In passing, I say no more so than the English history of George the Third. The chronology of the nations of Europe and Asia was registered before England was a nation. The histories of Rome, of Greece, of Egypt, of Babylonia, of Palestine, are in the historians' narratives, and have been recently strongly confirmed by the untombment of relics of the past connected with those nations.

The Great Pyramid is the first pyramid built. It is the oldest building in the world, and acknowledged to be so, its age being 4170. "W. Y." states there are older buildings in Europe, but prudently refrains from giving the country and locality. They do not exist.

The Vedas have been proved by recent examinations to be of the age I named, and to be a mere collection of poets, as we in England have, as selections from Dante, Milton, Dryden, Pope, and others of lesser note; which collection, as parchments, without our printing appliances, would be prized, guarded, and, on stated days, portions read. Even in our days the parchments of more than one thousand years ago have been found. The Vedas are what I have stated them to be. I am dogmatic, because I have facts; and facts always were, and always will be, dogmatic.

"W. Y." seems to be one of those imaginative mortals who, to suit their limited knowledge, declare all historical persons who have created or led nations to be only myths—mere symbols—and other symbols to be personages; thus proving that Abraham, Moses, Solomon, Christ, Caesar, Napoleon, did not exist—a reckless perversion of fact to support a wish.

For all I have written in the article headed "Ancient Religions," I have as authority the true names of true men, whose truth is unimpeachable.

Spiritualism is riven into shreds through the bleaching nostrums of platform orators and press scribblers. Men of culture, as a rule, avoid identifying themselves with the movement. It is with many as a prebendary of the Church of England, and an ardent Spiritualist said to me sadly—"I dare not compromise myself by coming as one to the front." Howitt, a bold champion, a learned man in all matters of magic and spiritualistic knowledge, refused to continue an advocate for spiritualistic phenomena because of the reckless nonsense belched out by scribbling ignorants and unbound-tongue talkers.

Enmore Park, S.E.

J. ENMORE JONES.

THE CAUSE IN CAPE TOWN, SOUTH AFRICA.

To the Editor of the Herald of Progress.

DEAR SIR AND BROTHER,—With joy and gladness we have welcomed the Herald in our midst. We had much missed the deeply interesting and instructive teachings conveyed through the Medium of A. T. T. P., also those of Mr. Oxley. To see them again appearing rejoices us, and by no means lessens our interest in the Medium and Spiritualist. We feel there is abundant room for all, and glorious work for each and for all.

Why not cast overboard your differences, ye wise men of Albion? Are not eternal principles your living freight? If so, pull for the shore, brothers, all of ye, unitedly, determinedly, and having one aim, one object—the glory of God and the benefit of humanity. What matters it what ship ye sail in? unless, indeed, it be the crazy, old, time-worn vessels of the ecclesiasticisms of the past. Depend upon it there is an abundant freight of human intelligences for all.

Until very recently I tried to harmonise Spiritualism with Christianity (so called), as I thought, but found it was but an indifferent attempt to reconcile dogmas and mere human tradition with Spiritual verities. They won't mix. Therefore I conclude that the attempt to harmonise is futile. Christianity, pure and simple, is the outcome of pure Spiritual Truth—herein the terms are, I believe, synonymous. Not so our varied readings, and especially the unwarrantable assumptions, anathemas, and cock-like crowings of the interested perversions of the priesthoods of all grades, in all ages.

Without further particularising, I must add a few words concerning a subject in which I myself am a sufferer, and can feel for, and with, my Brother F. O. Matthews, viz., "Mediumship and the Public."

I most cordially and heartily agree with him in much that he says. I for one, feel with him;—That inasmuch as the medium gives up all for his cause, which he believes to be the *Holy Cause of Truth*, it should be the imperative duty of Spiritualists to see that the instruments of the Spirit World are not needlessly persecuted. God and His Angels know, full well, that the lot of these men of sorrows is not altogether enviable or desirable in a material point of view. Remember, and I feel that all my brother and sister mediums will bear me out, however much or often we may sin, (if such be the correct definition) when we started fairly in the work of Spirit Communion, we each gave ourselves wholly and unreservedly into the hands of God and His Angels; or ought so to have done;—Shall we then receive good and not evil? Or, shall it always be light and no darkness? Or, always manifestations of knowledge without a trace of ignorance? The stream may be pure! Does it necessarily follow that the channels must also be pure? Think, Oh, Mortals!—That so long as we remain in the tabernacle of clay, we must needs show our connection therewith. And, are we indeed responsible for all that transpires through our instrumentality? Nay—though our great safeguard be a holy and prayerful life! Though set apart for this ministry of Angels, we must needs have our moments of temptations—our hours of trial—that we, too, may be perfected through suffering. Oh ye medium-hunters! Ye that still sell the symbolical Doves in the Courts of the Temples of the Holy! How often have ye brought in the unclean and the unworthy spirits to minister to your own sordid sensualities! And when these instruments have been contaminated through such unworthy means; have ye not been the first to sound abroad your own pharisaical cleanliness, and then, revel in the imagined obliquity of some poor medium, who, after all, sinned only and truly in reflecting yourselves!

We are not perfect. God be praised, we had almost said; for were we so you could not appreciate or understand us. But, because we are even as yourselves—with, it may be, a fuller receptivity of light—for this you watch us, try us, test us, trap us; nay, would destroy us, if permitted. It may be true that the days of Demoniacal possession are not wholly gone by, and these very persecutors of the chosen instruments of the Spirit World are really jealous of those who were formerly their subjects. Good old John Bunyan, the mad tinker of Bedford, gloriously illustrated this when he made his pilgrim enter the Gate of the house called Beautiful; as Christian did so, the Interpreter gave his hand, the other gave a pull and shot his arrows. Mediums all, everywhere, pray for such. Bear with them. Be loving as far as lies in you towards all opposers, even towards your most uncompromising foes; for if ye are patient and forbearing, there shall come the time when even these shall bless you, and praise God for your instrumentality in saving them.

Since writing the foregoing, I have read an article in the *Banner of Light*, December 11th, 1880, by Professor R. J. Buchanan—"Why we are Christians." I most heartily agree with him, and urgently recommend both the perusal and adoption of those good principles by every true medium and Spiritualist throughout the world. We shall then become instruments

of no uncertain sound. Living witnesses of the power of this truth, we can go forth fearlessly, lovingly, and obediently; and if I mistake not, men and women, by hundreds and by thousands, will then flock to our standard, and will say, "We go with you, for we see that the Christ-Spirit of the Eternal Father is with you." Oh, ye mediums and mediumistic everywhere, adopt these living principles, I entreat you. If you love our sacred cause, make them your own. Live them. Then shall you want no good thing. Then shall you realise how wondrously all are provided for. Then there shall be no more differences; no more cavillings; no more quarrellings, envyings, hatred, malice, or revilings. Ye shall be living epistles, known and read of all men. Your peace shall flow as a river, and then, then only, shall we have reason to hope that in proportion to our obedience to God, and trust in Him and in His ministering angels, that the knowledge of the Most High shall cover the earth, even as the waters cover the channels of the great deep.

We have formed a Society here, called the South African Spiritual Evidence Society. Our motto is—"Not by might nor by power, but by the Spirit of the Most High." Our aim is pure Spirit Communion; our object, the glory of God and the benefit of suffering humanity. The promise given to us is—"Ethiopia shall soon stretch forth her hands unto God." Hitherto our efforts have been confined chiefly to sowing spiritual seed. We have promise of a glorious harvest hereafter. Should you feel interested in us, we will, at a future date, send further particulars.—Lovingly and fraternally yours in the cause,

Jan. 20th, 1881.

AUROS, President S.A.S.E. Society.

THE MEETING PLACES OF SOULS.

III.—GRIEF.

When the form we know lies dead,
With a peaceful rapture spread,
On the chiselled lips and brow,
Never did we know till now,
What seemed part of self upgrown
Could be wrested and unknown.
Slowly in the empty space
Speaks the dead voice, shines the face
Seen as never seen before.
When we thought we knew it more,
For no prison chains we see,
In such new found liberty;
And, the crusts of earth all gone,
'Tis the soul we look upon,
Mourning that the veiled face,
Hid it in its earthly place,
When we could not rightly spoll,
What it meant when meaning well,
What its hopes, and joys, and fears
Silent raptures—burning tears,
What its tryings all those years;
Till at last when it has fled,
Comes the sad truth from the dead,
What were helpful—was undone,
Thus the laurels were not won,
May they not lie withering.
In the heaven its state must bring,
But our sorrows help to rear,
Blossoms which would perish here.

IV.—DEATH.

When the clang of earth's hot war,
Ceases, and is heard no more,
One by one, each boasted strength
Taken from us, till at length,
When, all passion in us stilled,
As if life had been fulfilled,
Very quietly we rest,
And are feeling somehow blessed;
Then the holy ones serene,
Bending downwards towards us lean
And would reach us to their height
And would teach us what is right,
And would stretch our hazy view,
Into something vast and new,
But must bow us lower yet;
Till the chill of death is met,
For to understand and feel
How eternity is real.

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.

Sunday, March 13.....Mr W. H. Lambelle.....at 6:30 p.m.

20.....Mr W. Westgarth.....at 10:30 and 6:30 p.m.

" Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 2 p.m....."Form Manifestations," Miss C. E. Wood

Tuesday, Seance, 8 p.m....."Physical Manifestations," Miss C. E. Wood

Thursday, Seance, 8 p.m....."Form Manifestations," Miss C. E. Wood

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. [Advt.]

Gateshead Spiritual Society.

Sec., Mrs Brewis, 27, Greensfield Terrace, Gateshead.

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.

West Pelton Spiritualists' Association.

President, Mr F. Walker. Vice-President, Mr W. Dodds.

Secretary, Mr T. Alderson, 20, Edward-street, West Pelton.

Cardiff Spiritual Society.

No. 3, Angel Street, Cardiff. Sec., Mr W. Paynter, 10, Bute Crescent.

Sundays, Public meetings, at 6:30 p.m. Wednesdays, Developing Circle and Physical Manifestations (For Members only) 7:30 p.m.

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.

Birmingham Christian Spiritualist Society.

312, Bridge-street West. Sec. Mr John Colley.

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. Sunday evening at 6:30. President, Mr J. Campion, 33, Downing Street. Secretary, Mr Croft, 26, Roach Street, Queen's Road, Miles Platting.

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.

Islington Spiritual Society.

70, High-street, Islington, N. Hon. Sec., Mr Hugh Hutchinson. Public Circle, Thursdays, at 8:15 p.m. prompt. Other evenings members only, except country visitors with recommendations from secretaries.

Manchester Association of Spiritualists.

Temperance Hall, Grosvenor-st. Pres., Mr R. Fitton, 44, Walnut-st., Cheetham, Manchester.

March 13.....Mr W. Johnson | March 20.....Mr J. Wright

Glasgow Association of Spiritualists.

Rooms, 164, Trongate. Pres., J. Walker, Esq. Hon. Sec., Mr. J. McG. Munro, 33, Daisy Street, Govanhill. Meetings are held every Sunday at 11:30 a.m. and 6:30 p.m. The evening platform will be occupied as follows:—

March 13..... | March 20.....Mr D. Anderson

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.

Nottingham Association of Spiritualists.

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

British National Association of Spiritualists.

36, Great Russell Street, London, W.C. Sec., Mr T. Blyton.

Yorkshire District Committee.

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

Plan of Speakers for March.

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

13....Mr J. Armitage, Batley Carr | 20....Miss Harrison, Shipley

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

Sec. Mr. Smith, 17, Scott Street, Butler Street, Bradford.

13....Mr J. Dent, Heckmondwike | 20....Mrs Tate, Bradford

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

Sec., C. Poole, 28, Park Street

13....Mrs Illingworth, Bowling | 20....Mr J. Wright, Keighley

HALIFAX.—Spiritual Institution, Peacock Yard, Union-st., at 2:30 and

6 p.m. Sec., Mr. Chas. Appleyard, 6, Albert-st., Gibbet-st.

13....Mr J. Wright, Keighley | 20....Mr J. Blackburn, Salterhebble

SOWERBY-BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, at

6:30. Sec., Mr W. Walker, 46, Conway Street, Halifax.

13....Mr A. D. Wilson, Halifax | 20....Mr A. D. Wilson, Halifax

BATLEY CARR.—Batley Carr Association, Town Street, at 6:30 p.m

Sec., Mr. J. Armitage.

13....Mrs Dobson, Batley Carr | 20....Mrs Scott, Keighley

MORLEY.—Spiritual Mission Room, Church Street, at 6 p.m.

Sec., Mr John Hinchliff, Providence Buildings, Britannia Road,

Morley, near Leeds.

13....Miss Hanco, Shipley | 20....Mr J. Armitage, Batley Carr

BINGLEY.—Intelligence Hall, Russell Street, at 2:30 and 6 p.m.

Sec., Mr Amos Howgate, Crossflats, near Bingley.

13....Mrs Butler, Bingley | 20....Mrs Dobson, Batley Carr

OSSETT.—Sec. Mr George Cooper, Prospect Road, Ossett.

13....Mr Olliffe, Ossett | 20....Mrs Illingworth, Bowling

KEIGHLEY.

13....Local | 20....Mr J. J. Morse, London

Liverpool.

Services are held every Sunday in the Concert Hall, Lord Nelson Street, at 2:30 and 7 p.m.; and Monday evenings at 11, Towerlands Street, at 8 p.m. H. Morris, 35, Cobden Street, Hon. Sec.

Heywood Spiritualists' Society.

Sec. J. W. Brooks, 13, Queen Street, Heywood. Sunday, 2:30 and 6.

Private meetings during the week; particulars from Secretary.

Hackney Christian Spiritual Evidence Society.

7, Ellingfort-road, Mare-st., Hackney, E. Seances—Sunday mornings, 11, Spiritualists and members only; 7 p.m., Spiritualists only. Other evenings, prior arrangements. Miss Barnes, Medium.

South London Spiritual Society.

8, Bournemouth Road, Rye Lane, Peckham. President, Mr James Kinnersley Lewis. Meetings, Wednesdays, 8 p.m.; Sundays, 11 a.m. (for inquirers), 7 p.m. (select). For admission, &c., address Secretary, as above.

Marylebone Progressive Institute and Spiritual Evidence Society.

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

South Durham District Association.

Secretary: Mr. J. Dunn, 8, Co-operative Street, Old Shildon.

Rodworth Road, New Shildon.

13....Mr Dunn | 20....Mr Eales

William Street, Auckland Park.

13....Mr Mensforth | 20....Mr Gill

142, Gurney Villas.

13....Mr Gill and Mr Lupton | 20....Local Speakers

Mr. J. Lupton's, West Auckland.

13....Mr Hopwood | 20....Local Speakers

Church Street, Byers Green.

13....Mr Eales | 20....Mr Dunn, Mr Mensforth

Villa Street, Spennymoor.

13....Local | Mr Hills, Mr Lupton

88, Prince's Street, Bishop Auckland. [Advt.]

13....Mr Hills | 20....Mr Hopwood

Ladbroke Hall, Notting Hill, London, W.

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Great Yarmouth Association of Investigators into Spiritualism.

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

Oldham Spiritualists' Society.

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TO all LEAVING HOME FOR A CHANGE.—Bilious Attacks and Sea Sickness.—"I can seldom go to sea without being sick, and I can safely say **ENO'S FRUIT SALT** is the only thing that ever gave me relief, and I shall ever recommend it to all who suffer from sea sickness.—I am, yours truly, W. Boyce, Signalman, H.M.S. Industry, May 24, 1880."

HOW TO AVOID THE INJURIOUS EFFECTS OF STIMULANTS.—The present system of living, partaking of too rich foods, as pastry, saccharine and fatty substances, alcoholic drinks, and an insufficient amount of exercise, frequently derange the liver. I would advise all bilious people, unless they are careful to keep the liver acting freely, to exercise great care in the use of alcoholic drinks, avoid sugar, and always dilute largely with water. Experience shows that porter, mild ales, port wine, dark sherries, sweet champagne, liqueurs, and brandies are all very apt to disagree; while light white wines, and gin or old whisky largely diluted with soda water, will be found the least objectionable.

PALPITATION OF THE HEART, caused by liver derangement and indigestion, frequently called (or mistaken for) heart disease.—"On the 14th April I purchased a bottle of your **FRUIT SALT**, not feeling very well at the time, and it had an effect that I never anticipated when I bought it. I have suffered more or less since the year 1841 from palpitation of the heart, but very badly during the last few years. The least thing would produce it during the day, and at night my sleep was very much disturbed. Strange to say, after the first dose of **Fruit Salt**, palpitation suddenly ceased and has not since returned. Out of gratitude for the benefit which I have received, I have recommended it to all my friends, both in London and Yarmouth; at the same time, I feel it a duty to state the above facts, of which you can make whatever use you please.—I am, dear Sir, yours respectfully, Truth."

ENO'S FRUIT SALT is peculiarly adapted for any constitutional weakness of the liver. It possesses the power of reparation when digestion has been disturbed or lost, and places the invalid on the right track to health. A world of woe is avoided by those who keep and use **Eno's Fruit Salt**; therefore no family should ever be without it.

AMERICA, INDIA, EGYPT, and on the CONTINENT.—IMPORTANT to all TRAVELLERS.—"Please send me half-a-dozen bottles of **ENO'S FRUIT SALT**. I have tried **ENO'S FRUIT SALT** in America, India, Egypt, and on the Continent, for almost every complaint, fever included, with the most satisfactory results. I can strongly recommend it to all travellers; in fact, I am never without it.—Yours faithfully, an Anglo-Indian Official."

NEW GUINEA.—"How I wish I had a dozen bottles of **ENO'S FRUIT SALT**! It is the best medicine I have ever had, and the most refreshing drink I have yet tried."—Explorations by Rev. J. Chalmers, London Missionary Society.

ST. LEONARD'S, Exeter, 22, 6, '80.—Dear Sir,—Gratitude for benefits derived has suggested the following tribute to the merits of your saline:—"I'm offered more physic, fresh powders, new pills, From north and from south, west and east; I take only one, whatever my ills, For **ENO'S** as good as a feast.—I am, Sir, yours gratefully, a Constant User."

DRAWING AN OVERDRAFT ON THE BANK OF LIFE.—Late hours, fagged, unnatural excitement, breathing impure air, too rich food, alcoholic drink, gouty, rheumatic, and other blood poisons, biliousness, sick headache, skin eruptions, pimples on the face, want of appetite, sourness of stomach, &c.

"Yes: when I suffer from a brain overwrought—
Excited, feverish, worn from laboured thought—
Harassed by anxious care or sudden grief,
I run to 'ENO' and obtain relief."

A Barrister-at-Law, whose years now number above fourscore.

USE ENO'S FRUIT SALT.

IT is pleasant, cooling, health-giving, refreshing, and invigorating. You cannot overstate its great value in keeping the blood pure and free from disease.

ANY EMERGENCY.

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

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

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

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

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

PREPARED at **ENO'S FRUIT SALT WORKS**, Hatfield, London, S.W., by

J. C. ENO'S PATENT.

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