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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.

"IS MAN IMMORTAL?"

*A Trance Discourse, delivered through the mediumship of
Mr J. C. Wright.*

[Specially recorded for the *Herald of Progress* by Mr J. Fowler.]

We have to speak to-night upon the subject of a lecture lately delivered in this Hall by a lady of considerable ability, and closely identified with advanced free thought, as it is termed. The question, "Is man immortal," was settled after the manner of the professed atheist. Soul and spirit had no existence, man was an animal, and death ends all. Science and reason were terms which flew with rapidity from her lips, and the whole discourse was a resuscitation of Bain's and Tyndall's views upon material consciousness, viz., that the white and grey matter of the brain are thought and mind. If you prick your finger it is the brain which feels; if you meet with some calamity, it is the brain which experiences grief; if you are charmed with Shakspeare or entranced with music, it is all owing to the brain. Perception, intuition, memory, feeling and passion, are conditions of molecular activity in the white and grey matter of the brain. The mechanical genius of a Stephenson, the mental grasp of a Gladstone, the oratory of a Beaconsfield, with its pyramids of fancy, are all to be traced to the different activities of the substances of the brain. Mrs Besant, in thus affirming, merely re-echoes the famous speech of Professor Tyndall at Belfast and the position of Professor Bain in his recent work—and if so, even her own eloquent lecture is simply a product of some strange combination of molecules.

Mrs Besant insists that if man has a soul, so must the lower animals, that if consciousness be an entity, and animals possess it, then they have a soul. The question then is, have animals consciousness? We define consciousness to be a power of knowing what is passing in the mind, and outside of the mind. Do animals plan, and exercise *will* the same as man? The fair lecturess was taking a wide liberty with her subject in insisting upon animals having souls if man had. Some animals have a great amount of intelligence, some power of inference, and some slight evidence of acting upon thought, and if they have a soul life, it can only be in proportion to their degree. Mrs Besant instanced a man who had his skull injured and pressed down upon the brain which put an end to his consciousness. The uninjured cerebellum continued the work of controlling the involuntary organs, and the man lived thus for some time, when a physician finding that the skull had an indentation, raised the fractured bone and consciousness was restored at the same point

at which it was broken off. The lecturess contended from this, that the brain was the thinker, whereas it is only the instrument of the mind,—the instrument being disarranged, active conscious control stopped, the same as if, when one plays a harmonium, the bellows are cut, the music is suspended, yet the conscious entity, the man who shall represent the soul, the real thinker moving the brain, remains. There are two distinct classes of phenomena which we will cite in proof that man is immortal, that he has a soul which will live after the body dies—first, the extraordinary manifestations of intelligence in connection with the brain, as catalepsy, entrancement, clairvoyance and clairaudience; and secondly, by the wonderful manifestations of intelligence apart from brain, as the movement of solid substances without physical contact, passing matter through matter, writing upon a sealed slate and direct painting without visible contact. Some few distinguished scientists of our own country have attested to the occurrence of the before mentioned marvels, endorsed by Professor Zollner most emphatically as produced by some unknown laws of nature which involve the existence of thought apart from brain. These manifestations have been taken up and examined by thousands in this country and by millions in America, and pronounced to be genuine. They are as old as man, have had a curious influence in building up the mythological religious system of the world, and have accompanied every form of faith in every age. Now a mesmeric operator can induce almost any conceivable emotion in an unconscious sensitive—his subject is as passive as the harmonium, his will as distinct from the instrument, as that of the performing player. This completely destroys the fine speculative theory of Professor Bain and the ambitious pretensions of Professor Tyndall "that matter contains the promise and potency of all life," for if a man substitute another organism than his own, and act upon it, does it not demonstrate that the brain is an organ only of some mighty unknown force of nature, endowed with eternal thinking capabilities and which to designate we term, *soul*?

A boy that this medium once mesmerised could see the time of a church clock two miles away, his eyes being closed, and he spoke at the same time of seeing men and women around him whom he mentioned by name, and described both in dress and appearance, so that they were recognised by those who knew them in earth-life. The reading of the clock is verified, and many other outward matters also, can it therefore be logical to deny the reality of the sight of spiritual beings who are so fully identified. If objective clairvoyance is true, subjective must be also, as the one maintains the truth of the other.

If materialism be true, man can be the subject of no sensation, but those of experience, but clairvoyance is seeing with the interior spiritual sight without the use of the physical eye, showing that vision is a quality of mind, independent of the white and grey matter of the brain.

One fact of this kind overthrows the entire fabric reared by the eloquent tongue of Mrs Besant and those who think with her.

We knew a little girl who had no education, about twelve years of age, who in trance condition recited beautiful poetry purporting to come from spirits, the same being far beyond her capacity. When I was upon earth, being a Spiritualist, I investigated very carefully. I knew a young lady from her early days who knew nothing of languages, but who when entranced spoke in languages which she had never heard or learned, and held intelligent conversations with foreigners from their spirit friends speaking through her organism. This experience has also come to very many in this country and in America.

The medium has a little boy in the spirit-world who, four years ago, controlled a medium, an entire stranger, and gave tests of identity beyond all question; gave his name "Walter," the name of the town where he died, the names of the children he used to play with in earth-life, all impossible to be known by the medium, and yet perfectly correct. From what source came that knowledge? There can be no other solution than that claimed by the control itself, viz., to be the spirit of this medium's dear little boy. We know a gentleman very well, a shrewd man of business, who is remarkably gifted with spiritual sight, who really lives in both worlds, who sees spirits surrounding him, and can converse with them at any moment. His clear vision and entrancement are easily induced, and he has so freely and candidly spoken of his spiritual gifts that much abuse has been heaped upon him. One phase of his mediumship is very remarkable, he sees in his normal state, lengthy communications, apparently printed upon broad sheets of paper, both in prose and verse, of considerable literary merit, and what is most marvellous, if any one wishes a poem on any particular subject, he sees it at once printed before his eyes. The thoughts never pass through his brain at all till he reads them.

Hundreds of pages have been given in this way on a variety of subjects, embracing theology, biography, history and general science. Sometimes the subject matter is entirely outside the knowledge of the medium, facts and experiences are divulged to which he is a perfect stranger. This form of manifestation is becoming more known in different parts of the country, several mediums having simultaneously displayed signs of this power. The spirits desire that more mediums should be developed to carry the great facts of spirit communion to all who are ready and able to receive them.

A pleasant and more familiar form of spirit communion is that of clairaudience. The poets Cowper and Tasso had wonderful experiences of this nature, and Sir Walter Scott continually heard a voice speaking to him, which gave him some of his best and most beautiful passages in his writings. Persons having this gift, generally hear only short messages and names of persons who have passed into the other life, forming tests of great power to Spiritualists and others. It is the aim of psychology to generalize these facts, and find out how much of the matter thus communicated is beyond the knowledge and intellectual ability of the sensitive. It was a favourite maxim of Locke's that "nothing could come out of the mind that was not in it." But we have shown that matters have come out of the mind of the spirit medium which, in the nature of things, could not be in it, proving some foreign intelligent agent acting upon the brain and imparting knowledge of facts and experience above the natural powers of the sensitive. The existence of such intelligent agents being proved, we will call them spirits,—and that is their claim, they are not floating about space with material organizations, they have no brains, composed of white and grey matter, yet they think, know, and will with greater clearness and power than we do, and tell us that they have conditions of objective surroundings adapted to their environments. They retain, as proved by their utterances, a recollection of earth-life, the continuity of memory is complete, nothing forgotten, nothing lost. Once they were men and women like you, some day you will be spirits as they are, following in their high vocation. We are growing tired of the assertion that we see no marks of intelligence apart from brain. The statement is a half truth. In the animal kingdom you always find brain as the instrument of instinct and intelligence, and this is the strong point of the materialist. Nothing short of the production of intelligence apart from the brain will convince him of the existence of mind apart from matter. One single case will destroy the foundations of this theory, and I will cite a few. A number of ladies and gentlemen met at the

medium's house. (and some now present can testify to the facts) and sat in circle around a common kitchen table which moved without human contact, in a well lighted room, and kept time to the measure of a piece of music. This extraordinary movement sets at defiance all the definitions given of matter by learned scientists, who know of no force in nature that will set a table in motion without contact, when in a state of rest. What is the nature of that force which counteracts the force of gravitation? which displays intelligence? Gravitation, magnetism and electricity are forces, but not intelligent, they are all as senseless as a stone. The movements of the table are not the result of blind unthinking force, for answers are given to questions, and the force communicates intelligence respecting itself, and claims to be soul or spirit, matter seems to be no obstacle in its way, it acts and thinks outside of matter altogether. During the same evening, all were still, and raps were heard upon the table and answers to questions correctly given by raps. At the request of a sitter they were given upon the under side of a picture suspended on the wall two yards from anybody. What is it which knowingly produces the raps? It must be a self conscious something. It calls itself soul and spirit and we will believe it, till the reverse is proved.

At a circle we are in the habit of visiting often, held at Hayfield in Derbyshire, and which aided very much in developing our medium, a spirit harp has been played in accompaniment to the singing of a hymn, when no harp was visible to the external sense. Who brought and played the harp? Neither blind force, nor electricity, nor magnetism can account for it, but the harper claims to be a soul, a living conscious being who once lived upon the earth, but who is now an inhabitant of another sphere in the endless round of existence.

Professor Zollner has carefully examined the subject of occult forces, and his fine mathematical mind cannot be ignored in this important enquiry. He has given to the world the result of his investigations, and some of his points are these.—he has witnessed a table carried to the ceiling of his room without contact, he has had lengthy written communications upon a sealed slate under his own control and keeping, and in different languages, he has had knots tied in an endless cord, matter passed through matter, and a ring of wood passed upon the centre pedestal of a table, which remains so passed, to this day. Such is the testimony of Professor Zollner, not a north country collier, but a scientific man whose veracity and honour are unimpeachable, and his facts demonstrate that man has a soul which lives in a new state of being. If this learned scientist's investigations stood alone, unbacked by similar facts in the experience of other men, you might pause to think he might be mistaken, infatuated, or hallucinated, but thanks be to the spirits, these facts are the property of thousands of intelligent men and women in all parts of the world.

Our respected chairman (Mr John Lamont) has had a prolonged experience, he is a living witness of mediumship as pertaining to himself and others, as some intelligent spiritual power capable of aiding man in the study of occult laws. We will cull at random a fact from his experience, which will powerfully illustrate the independent action of spirit power. The Glasgow painting medium has a world-wide fame, and many are the spiritual pilgrims who have visited his circle, and carried away in gladness, positive proof of the direct action of spirit power in the production of miniature oil paintings without the contact of human hands. Our chairman can affirm before any court of law that he is in possession of a picture drawn by invisible agents, under conditions in which fraud was impossible. Blind forces cannot paint pictures, they have no "promise or potency" of thought. Who painted the picture? The paint is wet, the medium is tied, it takes about ten minutes to produce one picture, the brushes are wet with paint, no visible hand used the pigment, all hands are held. The painter, speaking from out the shroud of invisibility, says, that he is a spirit, not a devil, or an archangel, but a soul—the soul of a man living in the world of reality beyond the grave. These are hard facts which bear directly upon the question, "Is man immortal?" The biologist cannot always dismiss them, or attribute them to ridiculous causes inadequate for their production. Prejudice against this subject will die, and men will cease to pour contempt upon those who declare their belief in it, for it comes to fill the void in human aspiration, it beams with living light, to revive the spirit of a true faith, and unite in bonds of love the domains of science and religion. —The

facts thus briefly sketched leave no room for doubt that nature does reveal gigantic and subtle evidences that thought, mind or soul exist independent of brain organization. This soul is a conscious entity, a something standing behind the brain, as the grand master, controlling the body and shaping its career through a material world, to a higher and grander sphere. This soul is projected upon a plan,—perception, reflection, imagination, sentiment and passion, as the qualities and attributes of consciousness, are all harmoniously poised sustaining recurring intelligent possibilities through stages of eternal progress. He who denies this, cuts himself loose from the movings of nature and abandons himself to a barren, bewildering plain of speculation and uncertainty. Intuition ever whispers to the soul of man "thou art immortal," and points to the illimitable as the symbol of its own immensity. If there be no immortality, what a blunder, what a chaos is this life of man's. It is not worth the battle, the suffering, the pain; an undisturbed sleep in the "bottomless" is preferable, where even dreams come not, where the blasts of life can never blow into flame the consciousness, nor save the recollection from an annihilation. Mrs Besant, with thy one-eyed nature and soulless philosophy! what comfort and consolation can humanity draw from thy dwarfing speculations in contemplation of the modes of existence here?

It is the law of the wisest, that man should live,—one, as a tyrant, and another, as a slave? Is this world the *all* that you will ever see,—might fighting against right? Is this the *end all*, a "Darwinian" struggle, and the survival of the fittest? God protect us from such mad conclusions, from such shallow philosophy! Man has a finer and a grander future than confusion and disorder. He is immortal and progressive, and ceasing to be an agent upon this earth, he straightway becomes a living spirit in a higher and a brighter world, where the pleasures of real life will be enhanced, and the fullness of growing manhood will expand to sublimer and more spiritual proportions.

The facts and phenomena we have given you must be the basis of all your anticipatory hopes, you must build on a solid scientific foundation, and the fabric you rear shall stand the onslaught of materialism, shall sustain you in calm serenity while passing through the saddening vicissitudes of this life, because through nature, you can discern the environs of a sweeter and a lovelier world of mind, and soul, and spirit.

IS THE POPULAR DOCTRINE OF THE FALL OF MAN RECONCILABLE TO REASON?

A Trance Oration delivered through the mediumship of Mr S. De Main, and reported by C. G. Oyston.

THE fall of man, as it is popularly understood, means that man in his primitive condition was a perfect being, but he disobeyed the laws of God, and thus fell from his pristine purity to a condition of degradation and sin. Now if we meet this statement with the declaration that man never fell, the zealous advocate of such teaching will doubtless be surprised, and they will demand that we qualify our assertion in a reasonable and logical manner. In order to do this, we will appeal to your powers of perception, for we feel confident of the only rational conclusion to which you can arrive when we place the position before you in its native simplicity.* If man was perfect in form and nature, without a stain of guilt or crime upon his soul, in following his earthly pilgrimage from that point up to the present, you are obliged to admit that he has not progressed, but on the contrary he has retrograded. And is it reasonable to make such a

* Imagine the possibility of a serpent talking, or of God remonstrating with this "beast of the field" that manifested extraordinary human intelligence—of beings created perfect who knew not good from evil, and our loving Father God planting a tree and tempting his ignorant and unsuspecting children to ruin by partaking of its fruit. How Adam attempted to hide himself from a Being who is everywhere. How that Illimitable Intelligence walked in the narrow compass of a garden and cried out for him to reveal his hiding place. Was not the advice of the serpent more truthful and beneficial than the God here represented?—C.G.O.

deduction as this? Man, physically, was created upon the lowest plane of human life, and instead of being like God, he was even ignorant of the manner of communicating his ideas to his fellows in verbal language. He was mute as the brute beast of the forest, devoid of the powers of language, or vocal sound, and to suppose that he was nearly allied to his Maker during his first contact with matter, is unphilosophical and entirely opposed to the evidence which can be demonstrably obtained. At that period, man's animal propensities were largely developed, the beautiful gem of spiritual life was completely enshrouded by the gross material elements of his nature, and so coarse was the physical garb that it prevented the expression of one single ray of light from the immortal principle within. There the two constituent principles of human life were dwelling together, more in obedience to the natural instinct of the animal, than to the higher reasoning faculties of the soul. Thus by slow progress and painful experience has man emerged out of his state of dense ignorance and darkness, until now he stands forth a noble evidence of the Divine Wisdom of his Great Creator—God. The devotees of the popular faith will doubtless characterise our assumptions as presumptions when we say that man originally had to communicate his wants by signs, but scientific observation to-day bears out the truth of our assertion. By slow degrees did the intellectual light dawn upon him, and the first word the human race was ever capable of pronouncing was expressed in endeavouring to describe the circle of the sun, and which resolved itself into the letter O, which signifies god—or the god of day. Thus humanity began to establish the law of the race, and from that period progress has marked the activity of the human soul, until now, man occupies a high pedestal of glory and power by reason of the unfoldment of the limitless resources of his own being. With respect to the idea of Adam being the first individual who appeared upon your material globe, we deny this doctrine *in toto*. We deny that Adam was the only individual on the earth at that time of which the Bible speaks, for it is reasonable to suppose that vast numbers of human beings would then be inhabiting the world, as it is abundantly evident that considerable intellectual advancement had then been made.

Adam marks a distinct instance of the progressive powers of the human soul. Doubtless, Adam was not really an individual man, nor was Eve a woman strictly speaking. They should be regarded as symbolical of the progressive capacity of the soul, for Adam stood on the border land of a vast revolution, which marks a distinct epoch in the history of the human race. He was representative of the great bridge which spanned the chasm between the historic and pre-historic periods. He was a connecting link between the past and the present. Adam stood forth invested with the highest advancement of his age. He was the greatest philosopher of his time, and, beside this, he was a naturalist, for he gave names to the animals with which he was acquainted. He was also an horticulturist, as you will perceive from the narrative in the Jewish Scriptures. Thus we regard him as a symbolical representation of the advancement of the world at that period, but to say that he was the first individual that inhabited the human form is entirely at variance with the spiritual philosophy and the scientific observation of the present day. The doctrine of the fall of man has been a source of great evil to humanity, for it has been instrumental in preventing man from climbing the intellectual heights of spiritual progression, and acquiring that knowledge which the soul yearns for. The believers in such dogmas will tell you that Eve, Adam's solo partner, was the cause of the fall and of the subsequent evil which they attach to this act of disobedience. But the narrative itself is contradictory, and will not bear out the false interpretations which the churches have put upon it. You are told that the tree of knowledge of good and evil was so sacred that the first pair were forbidden to partake of its fruit. Conceive, if you can, the possibility of the Deity putting a limit to man's power of acquiring knowledge, as it is supposed to infer when God declares "in the day ye eat thereof ye shall surely die." However, in reading a little further, we find that God deprecates the fact that "they have become as one of us to know good and evil." Then how could this be a fall, if they aspired to that condition of advancement as to be like God himself? But this elaborate plan evolved by an ingenious priesthood for the purpose of trading upon the credulity of their fellows, is thoroughly characteristic of its originators. The church to-day places her dea-

potio veto upon all individuals who go in search of knowledge by ways that are not conducive to her welfare, and woe be to that individual who plucks the fruit of the forbidden tree. If Adam had kept this supposed command of God—had he not partaken of the fruit of the tree, would it have benefited mankind? for the text declares that “it was a tree to be desired to make one wise.” Then had Adam scrupulously obeyed this command he and his successors would have been destitute of wisdom which could thus be obtained.* Doubtless, had Adam been left alone, the tree would have remained untouched, but the woman, true to the spiritual instinct, within braved the interdict of the Almighty, and in her inquisitive eagerness plucked the fruit from the forbidden tree. Thus it is a contradiction of terms to say that man fell, for how could he degrade himself by partaking of that which would make him little less than a God. According to this idea spiritual light and truth dawned upon his soul, and gave him an impetus forward on the pathway of progression, and since that time man has ever proceeded on his upward journey. Retrogression is not to be found in the vast universe created by God. There is not a unit that can attain to a high eminence can be thrown back to permanently occupy a condition inferior to the one already reached, for it is contrary to the Divine Will of God. If that tree had remained untouched, men would have assembled round eagerly yearning for the delicious fruit so temptingly displayed, for it would have been simply impossible to enjoy spiritual progress without partaking of the tree of knowledge. The fall of man has been a popular idea for ages, and the horrible doctrine of natural depravity has become established as a tenet of the church.† The believers in Orthodoxy take it as a matter of course because it is written in the book, therefore they come to the conclusion that it must be true. The church forbids investigation, and should the young convert throw doubts upon certain deductions, and ask his fellow believers to illuminate his mind, so that he may be extricated from his difficulty, they will inform him that he must believe, and submit to the only alternative they offer, viz., that these are mysteries, and therefore are hid in the bosom of the Infinite, beyond the possibility of the grasp of human intellect. But there never was a time since theology reared her uncomely head over the people, that such teaching was held at such a discount as it is to-day, for many are beginning to discard such ideas, and they dare to pluck the fruit of the tree of knowledge, in spite of the priestly interdict. What a preposterous supposition for an intelligent mind to endorse. God places man upon earth within reach of the tree of knowledge of good and evil. He knows that this is the only means whereby his child of earth can become extricated from his deplorable condition of mental and spiritual darkness, and yet He positively refuses to allow him to realise all the enjoyment possible therefrom. Suppose you have a son who is the sunlight of your home, an individual who fills the aching void of your soul. You bring the choicest viands and place them on the table before him. Although you are assured that this diet will tend to develop his physical nature in beautiful order, yet you forbid that son to touch a single article on the table, and eventually the child pines away and dies for want of adequate sustenance. You would certainly be regarded as a monster instead of a loving father. But picture the Great Loving Father of all, placing his children within reach of inexpressible happiness, and forbidding them to partake thereof. Really there is not a reasonable basis

* Knowledge is power. While encased in the fleshly habiliments of his being, man rushes desperately to and fro with his spiritual perceptions beclouded. Then no wonder that he so frequently deviates from the right path, and becomes engulfed in the marshes and deadly morasses of material life. This is simply the effect of the eager aspirations of the soul to become a creator to its fellows. Had that spirit remained in its pristine condition, progression would have been simply impossible, for by the continued activity incident on the struggle for physical existence, intelligence and spiritual power is required which fully equips the essence within for its eternal journey.—C.G.O.

† As an inevitable result of man's disobedience, every innocent child introduced to this world incurs the penalty of eternal damnation, and in spite of its helpless and undeveloped condition, it must be perpetually roasted in an unconsuming fire, unless some priest sprinkle over its face a quantity of water. Oh, horrible doctrine! If this be their God, what, then, must be their Devil? But how can a Perfect Being, who is “without body, parts, or passions,” manifest wrath and hatred, and thus consign His own offspring to everlasting torment?—C.G.O.

for such a wild and extravagantly evolved system of thought, and we will therefore pass on in our enquiry. Go back in thought down to the pre-Adamic period, and you will listen in vain for the manifestation of conversational ability, for no sound of an intelligent character proceeds from these beings; and when you contrast man's present development with the dense ignorance of the far past, you must unmistakably perceive that man has worked out his own redemption, and by dint of long and laborious effort he has acquired the knowledge which he at the present time possesses. We say that God has never interposed directly to accomplish a certain object, but all things are regulated by the operation of His established laws, and by virtue of those laws man's soul has been enriched with spiritual food. From the first moment that man drew breath upon the material plane, he has had a successive course of earthly experiences during the revolving of the particular dynasties of the world's history. He has cast aside the course material habiliments, and entered the spiritual realm, only to return again in order to acquire that practical knowledge which is indispensable, and without which he cannot possibly become perfect in happiness. The trials, difficulties, and resistance are powerful factors for good, as it is by the overcoming of these adverse conditions that man can appreciate and enjoy the grand supernal blessedness of the spiritual world. When he shall have obtained all the knowledge requisite through coming in contact with matter, he will soar away far beyond the influence of earth, where he will pursue increased happiness, which will never be dissipated throughout the countless ages of a limitless eternity.

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.

ORTHODOX SPIRITUALISM.

To the Editor of the Herald of Progress.

A SUMMING UP of the creeds of active workers in the ranks of Spiritualists, as unfolded in the several articles published in the *Herald of Progress*, is imperative.

I have before me the articles written by “Lysander,” “Thelwall,” “Robson,” “Wright,” “Wallis,” “New Era,” “J.,” and “Hitchman,” in answer to the very natural question put. I have already commented on those of “Lysander” and “Thelwall,” and now take up the others in rotation.

It appears to me that Mr W. C. Robson is out of his true sphere while mingling among Spiritualists; his sphere appears to be in brick and mortar, sewers and chemistry. That his forte is not Spiritualism, but earthly-ism; of course, a division of knowledge essentially useful in its place for the physical comfort of the human body, and for the physical prevention of going too soon to the Summer Land, so glibly talked about by our American cousins on the other side of the Atlantic, and echoed on this.

Why should a society of astronomers, calculating the distances of worlds in space, and the celestial influences emanating from, and others on them, as positives and negatives in action, to produce an equipoise, be troubled by an excitable geologist, coming amongst them and riding his hobbies on primaries, secondaries, and tertiaries; claiming a right to be heard as an astronomer, because this world is connected with astronomy. In like manner, why should a society of Spiritualists have their attention and time taken from Spiritualism to “houses properly constructed, cities thoroughly cleansed, food and clothing for all, knowledge in chemistry constructions, and how to apply them. Ability of reference to see books of discovery in science, when we desire it! And that the truths of science are as much divine truth as any other.”

If Mr Robson were right, the *Herald of Progress* would have to devote its pages to the advocacy of stock bricks in lieu of place bricks; shape and capabilities of sewers; qualities of food, and absence of shoddy, &c.—giving an inch of Spiritualism to the foot of something else. To etherialise his thoughts, he quotes eight lines from Pope, the poet and staunch Roman Catholic, against modes of faith, and the graceless zealots who suggest them.

Such is Mr Robson's-Orthodox Spiritualism.

Mr J. C. Wright's guides or controls appear to be only the ideas of his human friends in the flesh, through "thought-reading," and his personal readings of a class of inflated literature, much in vogue in America, which tinges his sentences. To me there is no internal evidence of the utterance of a ghost.

Several of Mr Wright's erections are on a basis of sand, which a storm of facts would easily cause to topple over.

Mr Wright's utterances No. 2.—His forte is disjointed imagery. Read the lecture on "Help to Religious Progress" in the *Herald* of 24th of June, 1881. What a medley! There's not a logical paragraph in the article. A simile or metaphor is commenced, and when about a quarter through, he breaks off, takes up another simile, and again leaves it unfinished, and so on, and somehow ends with a muddled platitude. The climax of the article I cannot understand, unless it be to live as human beings with our bones out of joint. Mr Wright states "Spiritualism (what is it?) comes sustained by a flood of revelation, seeking to live in the highest atmosphere, brilliant, but never formulated." I suppose we are to believe that Orthodox Spiritualism is something living shapeless, without form—sky high, in the highest atmosphere. I do not perceive how we are to get so high to see this without form Spiritualism except by balloon.

Mr E. W. Wallis does not even allude to Spiritualism; he shirks it; he merely desires me to explain what I mean by "Orthodox." The dictionary will instruct him as to the meaning of the word orthodoxy. The definition is—soundness of religious faith. Surely we ought and can be orthodox in Spiritualism, by soundness of spiritualistic faith. If so, Mr Wallis, as a professing public lecturer on Spiritualism, ought to know, and be able to tell us. What! he a teacher of Spiritualism, and not know in what consists soundness of spiritualistic faith?

New Era, looking on and admiring, thinks there are two principles at work. First: "Orthodox Spiritualism seems to consist in the Aim to march in a perfect circle of Law, realizing that all moral obliquity, physical pain, all imperfection would be overcome by such a course." Second: "It is allegiance to the great Founder of our order (our Lord-Christ), the giver to man of the two vital principles, that if carried out by all people, would create peace on earth."

Well, I ask myself of what does the circle of Law consist? Till that is narrated, the phrase is meaningless. Does it consist of the King of Coomassie and the King of Ashantee's circle of law, which enable them to torture, burn, and kill the people as they decide? If not, define the principles called circle of law we are to march in, to overcome all physical pain—all imperfection. As to the second—

Though I thoroughly believe Jesus the Christ had an individualised existence in eternity as an Intellectual Spirit, before he in time as a full man taught to us men the principles that govern the Creator in his management of the created; and gave us the two governing laws that ought to control before he returned to eternity; yet, the majority of the millions of human beings do not seem to admire those laws, nor do very many Spiritualists; they repudiate them, and, in spite of history, even deny that he ever existed; while others, vilely spew out slander on his person and memory.

The summing up of New Era is interesting, but is it really Orthodox Spiritualism?

"J." asks questions. One is: Who is to formulate a creed for Spiritualists? I say—no one; it is in existence, or ought to be; if not, Spiritualism is a mere sham for airing fancy vagaries, not worth the fuss it makes. Thirty-three years boasting that Spiritualism is a vital power to knock down all European religions, and yet, it is now asserted, it has no knocking down power; only a sort of clothes-line "to air the peculiar views of spirits and Spiritualists."

Another question is: Are not creeds constantly varying, while principles are undeviating expressions of law—Truth? I answer no. Facts occurring in nature develop principles already in existence; and those principles being perceived by analytical minds, are declared and formulated as the creed of the division of creation under consideration. Creed is simply an agreed list of perceived principles; without such a method, the vagaries of non-knowledge men would fill our platforms and serials (scientific and literary) with nonsense—call them fancies.

"J." asserts declaratively of Spiritualism: "Our principles might be affirmed as—Justice for all—Progress for all—Love for

all." Verily, nothing new. They were all actively in operation before "J." was born, and before Spiritualism in 1848 knocked itself into notice. Have leading speakers, writers, and mediums, as Spiritualists—in America and England—from that year up to this (1881) been patterns of Justice for all—Progress for all—or, even Love for all?

In all branches of knowledge throughout society, high and low, the assertion—"What is said is of importance, not who says it," is not a law that guides. It is—who says it, so as not to waste time in reading and probing what is said. That necessity—law—works through the platform—in the senate, and especially in the numerous divisions of science; who says—carries credit or discredit. The apparently impossibles in science, if affirmed by the leaders in science, are accepted as truths, because they are the *Who* that are trusted in their several divisions of knowledge, and *what* they say is read, pondered over, and received as truth; whilst the declamations and assertions of persons not trusted have no power over those that know them, no matter what they say.

Thus, what was said by "J." would not have been heeded, if the Editor had not informed us that he was a well-known Spiritualistic lecturer; because the principles declared did not in any way define Spiritualism, orthodox or heterodox, but merely the ordinary principles developed by vivid texts in the New Testament—Law, Progress, and Love.

Dr. Hitchman's article is on the meaning of the word orthodox, but after scampering over the nations of the earth to prove that there is a thing called heterodox, he failed to give a definition of the word Spiritualism, so desirable to define.

My question was simple and natural, and I put the word orthodox as the first word, so as to fix a recognised list of accepted principles—that is, the accepted creed from leaders, by tongue and pen, of Spiritualism.

24th June, 1881. *An Event in History.* Dr. Hitchman is the favoured mortal. The message is flashed by telegram form. It comes from Liverpool to Newcastle-on-Tyne for prompt insertion in the *Herald of Progress*.

"Have received message from Zoroaster, who says the creed of Orthodox Spiritualism is—Live a life of pure thought, pure words, and pure deeds."

Truly, nothing fresh—nothing new. The New Testament Leader—our Redeemer—so much maligned by Dr. H., says:—"The pure in heart shall see God." That includes thought, words, and deeds.

But does Dr. Hitchman really know Zoroaster sent the message? Was the creed in Persian? If not; how and when did Zoroaster learn English? and how did the message come?

Dr. Hitchman ignores belief, and is a scientist. Well, then, we calmly, logically, wait for the knowledge asked for.

We have not obtained Spiritualism from those leaders, who, for the first time in England, have, under the power of What is it? given their definitions. "Lysander," "Thelwall," "Robson," "Wright," "Wallis," "New Era," "J.," and "Hitchman," my extracts from their letters and comments prove it.

In the *Herald of Progress* I boldly asserted that "Spiritualism, as at present publicly taught, was apparently a 'hodge podge' of theological beliefs, a free platform 'for any-thing-ism.'" That the lecturers and writers seriously differ the one from the other, and use "Spiritualism" as the hack horse to ride each his theological belief, or other vagary. I find it is said to be cleansing cities, chemistry, and house construction; it is simply justice, progress, and love for all; it is simply a vent, I may say, for the barrelled fermentation of spirits and Spiritualists; it is the circle of law, which, if we march in, will collapse physical pain and imperfection. It is—What is the meaning of orthodox? and of another, the meaning. And I remember one, some time ago, gave as his Spiritualism, Sunday lectures to prove that tenants should not pay rents, and borrowers pay no interest! It is simply one ounce of Spiritualism to the fifteen ounces of something else to make the pound.

Am I a foe to true Spiritualism? My past life answers—no; but I desire to show up the shams of speech, as I did the photograph spirit shams some years ago. I desire that the vagaries of some Spiritualists be sent to Hanwell, and the ideas of others be unfolded at scientific divisions of research—that we have an agreed code of principles attached to the word Spiritualism; and in public avoid such words, which dismagnetise friends and neu-

trals. Leaders—have you courage to sink self? Have you knowledge and courage to successfully grapple with the Sadducees of Great Britain? If so, work; if not, cease.

One look into the past.—For years past, the moiety of Spiritualists, called Christians, have been almost silent under the never-ending stump oratory poured out so volubly by Sunday lecturers and by others against their beliefs. They have felt a desire not to return evil for evil; they have from the nuisance quietly withdrawn from active public work as Spiritualists as the late William Howitt and others have done. Unfortunately, the scant audiences of the stumpers on Sundays and on other days have been made up to them by the publication in part of the Spiritualistic weekly papers of their reckless, unfair, and unjust utterances.

I think I am safe in calling myself a Christian, supported by logical cultivated minds like Gladstone, Argyle, Lord Chancellor Selborne, Cairns, Hathaway, and others—men recognised as our National leaders—men respected and esteemed for their moral worth, Christian character, and their efforts to do good to all men, Christian and anti-Christian.

It appears to me, as a Christian, that two Sunday lecturers—Messrs Wallis and Hitchman—who have lauded Spiritualism as an essential something, and violently maligned Christians and their alleged creed, by many words and phrases devoid of wit, wisdom, and knowledge, instead of going to the front, when pressed by their friends to declare what *Spiritualism* is, went to the front, the one to ask—What is “Orthodox?” and the other to inform us what “Orthodox” is; but as to the subject, the vital subject, Spiritualism—silence! Just look at them.

The question I put has brought to the foreground nearly all the few public persons I referred to, as the disintegrators of our cause. The tale they each have told, all in a row, like actors at the footlights of a theatre, has evidently not been—Spiritualism.

J. ENMORE JONES.

Enmore Park, London, S.E.

P.S.—Kindly feelings towards the writers of two articles published since I sent my replies to previous writers influence me to say: “May S’s” *imaginings* as to the creeds of Spiritualists are no answer to my very simple question—what is it?

T.C.E.—states distinctly “I do not think that any satisfactory answer can be given.”

Evidently, the so-called teachings of [platform] speakers has been simply, Blarney. Teachings there cannot be without something taught. Evidently amongst us, there are blind leaders of the blind—and both have fallen into the ditch of “ever-growing entity”—whatever that may mean. Ask nineteen out of twenty men, whose ages reach from 75 to 85, what ever-growing entity means, and they will tell you—it means loss of memory, loss of hearing, loss of seeing, loss of teeth, and their progress is with stiffness of joints to the fireside chair, and they there live the *unthinkable*—Human spirit.—J.E.J.

ORTHODOX SPIRITUALISM.

To the Editor of the Herald of Progress.

Dear Sir,—If I have understood the word “Orthodox” aright, it seems to me that there cannot be such a thing as Orthodox Spiritualism. I have read with interest the letters of your correspondents in answer to Mr Enmore Jones’ question. One has forcibly remarked, that “any person who has held communion with the world of spirits is an Orthodox Spiritualist.” And this I feel to be so far true, but I also feel it is *not* what is required by Mr Jones.

I find that Walker, in his celebrated dictionary, thus defines “Orthodox”—“Sound in opinion and doctrine, not heretical.” Heretical means, according to the same authority—“Different in opinion to the Catholic or Orthodox Church.”

Now it seems to me certain that this word Orthodox means, to say the least, *settled*, authoritative, *fixed*—anything but progressive, free, tolerant. If this be so, must we not answer Mr Jones thus—“The word ‘Orthodox’ can never be applied to Spiritualism.” I admire the exposition of Mr W. C. Robson in your issue of June 10th, because it so plainly shews that the grand and glorious light that has come to the world in modern Spiritualism can never be crushed into a creed. It is so comprehensive that there is no subject in science, philosophy, religion, or aught else that it does not touch. It provides such a perfect scale of reward and retribution as can be found in no other religious system, and he is but a phenomenalist who has not long

since made himself acquainted with this system. I heard it first from untutored lips—those of my own little girl, aged then nine years. I have read the teachings of Spiritualism on the rewards awaiting the true and good, and the punishments certain to befall the unrepentant evil-doer.

Why rehearse all this here? You all know it. I have only the excuse to offer that it is inconsistent with the teaching of the Orthodox Church, which has fixed a hell into which all sinners are plunged irrespective of their degrees of sin, never more to issue therefrom. Set this difficulty aside, and others confront you. As Mr Robson has told us, Spiritualism is only in a state of unfolding, touching, as it does, every important subject concerning the welfare of mankind, and destined to remodel the earth. Only partially have its principles been unveiled; some of them the world is not prepared for; still, some advanced Spiritualists, who may chance to read this letter, will know what I mean in saying, as said the Great Master, “I have yet many things to say, but ye cannot bear them now.” And so it is with Spiritualism, when the great Law of Harmony is fully recognised on this benighted earth, many new Laws will be revealed; and these lie as yet folded in the teachings of the Spirit of Truth now distilling slowly its healing waters through Spiritualism. We must each speak for ourselves as regards leaders whom we follow, and therefore I announce myself a very imperfect follower of Jesus Christ and the principles taught by Him in the New Testament.

E. LOUISA THOMPSON NOSWORTHY.

Blundell Sands, near Liverpool, June 27th.

ALLIED SOCIETIES.

To the Editor of the Herald of Progress.

Sir,—In the article on “Allied Societies,” in current week’s issue of your journal, it is acknowledged there is a need for concentration of our forces, and a closer bond of union amongst the general body of Spiritualists. Permit me, however, to express regret that the writer should gratuitously suggest that an invitation from this Association for friendly alliance between it and other organizations, is with the aim in view—a union of the scattered forces of our movement—other than a friendly one. A more intimate knowledge of, and closer relationship with, this Association and its operations would soon remove any misapprehensions of such being the case.

In my communication with the various societies as far back as February last, it was particularly and clearly stated that the suggested alliance would in no way involve any pecuniary liability whatsoever, nor interference with each other’s independence of government or action. Since suggesting this course of action, it is very gratifying to point out that the Glasgow, Durham District, and Leicester Association have responded; so that, at the present time, there are nine home and five foreign Spiritualist Societies associated in friendly alliance. Correspondence is passing between other organizations, which may, I sincerely hope, result in satisfactory relationships between us.

Instead of depreciating any well-intentioned effort to unite our forces into a more compact and harmonious body, would it not be well, on the part of our critics, to charitably recognise that each body is doing its best under existing circumstances, and rather point out clearly and definitely in what way they may consider improved methods can be adopted? As this Association is working harmoniously within its membership, and indications are not wanting to shew that it is fully alive to the true interests of the cause of Spiritualism, let me, in conclusion, urgently ask of your readers and our fellow Spiritualists everywhere, to aid in increasing its sphere of usefulness by such means as may lay in their power.

Yours faithfully,

THOMAS BLYTON, Secretary.

June 26, 1881.

Mr Thomas Blinkhorn desires to thank his friends who kindly purchased the ballot tickets for the two machines, and begs to inform them that No. 52 drew the Thomas machine, and No. 73 the Howe machine. They expect to sail for America at the end of July. All friends are requested to notice letters to be directed to T. Blinkhorn, care of Mr R. T. Jupp, The Bridge Walsall, Staffordshire.

General News.

BYERS GREEN.—On Sunday, July 10th, Mr W. Hills will occupy the platform at this place, service commencing at 2:30 and 6 p.m.

The *Herald of Progress* will complete its first year on 10th July. It is intended to bind the same, and the Proprietors will present a copy to any one who will introduce six subscribers pre-paying the subscriptions for the coming year.

MANCHESTER AND SALFORD SPIRITUAL SOCIETY.—The friends of the above society intend to have their annual Pic-nic on Bank Holiday, August 1st, at Gawsorth, near Macclesfield. Particulars will be announced in due time.

The anniversary in connection with the Sowerby Bridge Lyceum will be held on Sunday, July 10th, when Mr E. W. Wallis, of Nottingham, will deliver two discourses. Afternoon, at 2:30, subject—"The World's True Redeemers;" evening, at 6:30, subject—"Life Here and Hereafter." Collections in aid of the trust fund. A cordial invitation is given to all.

KIRKCALDY.—A weekly meeting is held in the house of Mr Duguid, 13, Oswald's Wynd, every Tuesday evening, at eight o'clock, and also a meeting for physical manifestations every Thursday evening—the medium is Mr Duguid, and from his guides the wisest counsels and most beautiful addresses are delivered, and friends from a distance will receive a hearty welcome by Mr Duguid, at his house.

The columns of the *Western Daily Mercury* have been opened to a discussion on Spiritualism from the 18th to the 28th of June, in which our old friend T.C.E. takes the side of Spiritualism under the title of "An Apostolic Christian." His remarks, as usual, are forcible and to the point, but unfortunately the gentleman who takes the opposite side, under the name of "Isipingo," is quite incompetent to the task. Instead of replying to the arguments of his opponent, he, by partial extracts from their letters, simply distorts the meaning.

STAMFORD.—On Sunday next, July 10th, Mr Bent, of Leicester, will give three trance addresses in the Progressive Lyceum, services at 11 a.m., 3 and 6:30 p.m. Subjects—afternoon, "The Religious Beliefs of the Christian World weighed in the Balance and found wanting;" evening, "Was there a necessity for a New Dispensation in the Nineteenth Century?" On July 24th, this society expects to be favoured with the services of Mr Morse, of London, (see future announcements.) Circles meet every Monday, Tuesday and Sunday evenings.

BIRMINGHAM.—On Thursday, the 23rd of June, Mr J. C. Wright addressed a very intelligent audience composed, in addition to the usual attenders, of a number of strangers, who now manifest an interest in Spiritualism. The subject of the discourse, chosen by the audience, was "Carlyle, a mortal and immortal." The lecture was very fine, the people giving vent to their feelings in bursts of applause. The interest was greatly increased by the force and fluency of the delivery. Mr Wright is truly a wonderful medium, and is doing much good for Spiritualism. These meetings in Birmingham are very encouraging, and more successful than formerly.

The *Macclesfield Advertiser* of 25th June, after quoting an extract from *Herald of Progress*, says:—"The new premises at Macclesfield will, we understand, be formally opened with an address by the Rev. Adam Rushton, a Unitarian of considerable note in this and many other towns. It will be surprising to many people to know that the local Spiritualists have a minister among them, and that the exposures which have recently taken place have not altogether put them in the shade. In common fairness it should be pointed out that such cases as these do not necessarily discredit Spiritualism. Religion itself has given birth to numbers of credulous fools, and has been the tool of designing persons: but religion is not thereby proved to be a figment of diseased fancy, or the invention of cunning knaves." Editors of newspapers are becoming much more tolerant in opening their columns to Spiritualism, and many now seem to befriend it rather than as used to be the case a few years ago, to insert nothing but that which told against it.

SPENNYMOOR.—On Sunday, July 10, Mr James Dunn will deliver two addresses at Villa Street, at 2:30 and 6 p.m.

WEST AUCLAND.—Mr Joseph Eales will deliver an address on Sunday, July 10th, at 2:30 p.m.

GURNEY VILLA.—On Sunday, July 10th, Messrs. W. Hopwood and C. Lupton will deliver addresses in the Temperance Hall, commencing at 6 p.m.

NOTTINGHAM ASSOCIATION OF SPIRITUALISTS, SHAKESPEARE STREET.—On Sunday, July 17, Mr E. W. Wallis will deliver his farewell addresses, morning at 10:45, evening at 6:30. Collections at the close of each service. On Monday, July 18, a public tea meeting will be held in the same meeting house. Tea at five o'clock. Tickets ninepence each. During the evening, trance and normal addresses will be delivered. Our Leicester, Belper, Derby, and other district friends are most kindly invited to be with us. These are the last addresses that will be delivered by the guides of Mr Wallis prior to his tour through America.

WEST PELTON.—The Spiritualists of West Pelton will hold their annual Camp meeting on Sunday, July 17th, services will commence as follows:—Morning, at 10:30; afternoon at 2, and the evening at 5:30 p.m. The following gentlemen will occupy the platform and address the audience:—Messrs W. Westgarth, of Sheriff Hill, (a trance speaker); J. Dunn, of Shildon, (a trance speaker); W. Pickford, of Urpeth, (a trance speaker); C. Campbell, of Perkins Ville, (a trance speaker); T. Walker, of Pelton Fell, (a normal speaker); G. Gray, of Newcastle, (a trance speaker). Mr Burton, of Byker, will preside. The meetings to be held in a field near Eden Hill, kindly granted for the occasion by Mr Hodgson. There will be a Tea provided for strangers at ninepence each in the Store Hall, and the evening meeting will be held in the Store Hall. All friends are kindly invited to attend and aid in the cause.

The Portobell, Wreckenton, Washington and Brown's Buildings Societies held their Camp meeting in Mr Orme's meadow at Wreckenton on July 3rd, at 2:30, Mr Burton, of Byker, in the chair. West Pelton choir conducted the singing. The chairman's opening remarks were on Truth, after which Mr Gibson was controlled to give a short invocation and to speak on the present and future life. Mr Walker spoke on the various phases of spirit control. When he first investigated he was bitterly opposed to Spiritualism, but the fact had compelled him to become an ardent believer. Tea was provided for strangers at Mr Dixon Dun's, and the evening meeting was held in the Mechanics' Institution. Mr Burton was again in the chair and addressed the meeting on the evidence of a future life. Mr Campbell offered an invocation and short address, when Mr W. Westgarth spoke on the baptism of the young, and performed this ceremony upon a child. Mr Gray's controls gave a poem on "More Light," and after a vote of thanks to all workers, a very interesting meeting closed with a fervid exhortation from the chair to all present to investigate the theology of Spiritualism.

LADBROKE HALL.—On Sunday next, July 10th, morning meeting at 11:30, evening meeting at 7 o'clock. Dr. Nichols will occupy the platform. On Sunday, July 17th, Miss Samuels will occupy the platform. The meetings of yesterday were well attended both morning and evening, and the evening meeting spoke well for the interest of Ladbroke Hall and its medium, F. O. Matthews, whose anniversary was celebrated in an earnest and appropriate manner. Among the speakers were Miss Gay, Dr. Nichols, Mr T. Berks Hutchinson from Cape Town, South Africa, Mrs Nichols, and F. O. Matthews. There was very nice singing, rendered by Miss Knight Smith and Mr Knight Smith, which added greatly to the comfort of the meeting. After all the speakers had ended their different discourses, Mr Matthews gave a short graphic account of his imprisonment, release, and his labours since July 1st, 1881, and earnestly thanked the friends that had come forward to assist him, also expressing a hope that the doors of Ladbroke Hall would ever be on the jar, so as to admit the visitors who came, both invisible and visible. Mr Matthews also called upon the friends to help him both in money and flowers, and assist him in their prayers to be guided in that path that would lead to the happiness of all concerned. An expression of condolence was tendered to Mr Morse by F. O. Matthews, and recorded by the audience, regretting that he, Mr Morse, was ill and under medical treatment, so as to prevent him being present. The meeting closed with hearty good wishes to Mr Matthews.

TERMS OF SUBSCRIPTIONS

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RATES FOR ADVERTISING.

Advertisements will be inserted at the rate of 2s. per inch of five lines per insertion. For a series of insertions, considerable reduction will be made.

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

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

SPECIAL NOTICES.

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

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

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

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The Herald of Progress.

FRIDAY, JULY 8, 1881.

Subscribers are informed that when their paper is sent in a pink wrapper, it denotes that the renewal payment is due.

Accounts are issued monthly for advertisements and other charges, and the proprietors respectfully ask the favour of prompt remittances.

TO SUBSCRIBERS.—The first year of the "Herald" being now completed, Subscribers will oblige by at once renewing their subscriptions, so as to cause no delay in the reception of their journals.

JOTTINGS.

Spiritualism, how I thank thee, for the joy which thou hast added unto my soul, for the knowledge which thou hast revealed unto me; the burden of life is removed and a wider area and scope is opened unto me. I see beauty filling the world, glory and love shining all around, and an ever-increasing light in the future. I know the dear departed ones are round about me, I hear their soft whispers in my ear, I see their dim outlines, I know they still live. How transcendently bright is this knowledge compared with the dim, distant, and uncertain faith of the past; their presence to me is as real now as when they dwelt on this side of existence. I know there is no death, the dark and awful chasm has been bridged, the my beloved has recrossed that dark and gloomy stream, now a river of shining light; she came again with her own sweet voice and well remembered tones to say that still she lived and loved! Oh, Father, how I did thank thee, with an overflowing soul for this grand and stupendous revelation; oh, with what intense joy did I welcome those dear tones once again; that peace which passeth all understanding filled my soul, the terrible yearning, the gloom and dim uncertainty of faith departed in the glorious realization of all that I could hope or wish for. *Spiritualism*, again I thank thee for this one revelation, which is worth a life-time of research, without all thy other glories and beauteous philosophy.

I wondered why I should be so blessed above so many of my fellow-men, overwhelmed in agony without a ray of hope to cheer them from the dark and terrible nightmare of materialism, or the gloomier hell and selfish heaven of theological teaching. The

answer came—I humbled myself and became teachable. From that time I have devoted myself to the philosophy of Spiritualism, so that I may aid to snap the theological fetters which cramp and narrow the human mind, and unlock the secrets of nature to the ever-growing mind of man. Oh, that we may so apply them as that humanity in all spheres may be quickly blessed.

Material riches are evanescent and pass away with the physical existence, but knowledge is an everlasting treasure which the soul can never lose, but will ever go to build up the inner man, ready to be used when we pass on to that higher life beyond. As Spiritualists, we know that even in old age we may add to our store of knowledge, and that such addition is not labour in vain.

Love, gentleness, kind and sympathetic acts, will make a heaven within us, which we surely cannot lose when our footsteps are on the radiant shore beyond. Oh, how the conventionalities of society mar and imprison the genial outflow of love from its due course in the brotherhood and sisterhood of mankind. Spirits come and chide us for this, and then we mistake their counsel and turn it into a wrong channel. They want us to have a pure love, the love of the angels, and thus to make heaven here, which could not fail to be heaven hereafter.

OBITUARY.

Another veteran has passed onward to mount the everlasting steepes of eternity. Mr Richard Jarvis, of Bradford, passed away on the 20th of June, after a short illness. The Yorkshire Spiritualists will feel severely the gap caused in their ranks by his departure.

His remains were interred on the Thursday following in the Scholemore Cemetery. There was a large attendance of friends, and the church was crowded to its utmost capacity by Spiritualists, Baptists, and members of other denominations, feeling they were meeting on mutual ground.

Mr Joseph Armitage, trance medium, Batley Carr, conducted the service, which was strictly in accordance with Spiritualistic views. Meanwhile, our resurrected friend, whose body was being consigned to the ground, was present, and described by our clairvoyants. All acknowledged it was good for them to be there.

Oh Grave! where is thy victory?

Oh Death! where is thy sting?

He was born in a small hamlet in Leicestershire in 1829, consequently, he was 52 years of age when he passed onward. At an early age, his attention was directed to the subjects of Temperance and Phrenology—subjects which captivated and engrossed his attention. The death of his parents threw him, when very young, on his own resources, and after experiencing many ups and downs in life, he settled at Bradford some thirty years ago. With a mind too active to allow of his living long in private life, he soon found friends who introduced him to spheres of usefulness, for which his abilities pre-eminently fitted him. For twenty years he was connected with the Tetley Street Baptist Chapel, and being passionately fond of music and children, undertook the training of the young ones of the choir, with results satisfactory to all concerned. He was also a leading member of the Bradford Phrenological Society (now defunct) Under the tutorship of Professor Fowler, of London, Mr Jarvis made rapid progress in the acquaintance of the knowledge of character reading, and up to the time of his exit from this physical plane, was acknowledged the most able exponent of phreno-

logy in this part of the country. His services as a phrenologist were constantly in request at bazaars, tea parties, and social gatherings. He was a strong and consistent advocate of temperance and vegetarianism, both in public and in private life. On Sunday, July 13, the date of the formation of the Yorkshire District Committee of Spiritualists, he was appointed vice-president, and much of the success of that popular organization is traceable to his efforts. More particularly, however, was his usefulness felt in connection with the Spiritualist Church, Bradford, as one of the promoters of that place, he has since been the principal worker, and his tall well-known form will be sadly missed from the platform.

In the seance room he was in his element, nothing delighting him more than to assist in the development of mediums, a position he filled with much success by his extensive knowledge of the spiritual laws—phrenology and hygiene.

It is worthy of note that all his relations are Baptists of the pure Calvinistic type; but up to the time of his departure his conviction of the truth of Spiritualism was unshaken.

During his illness, he frequently saw spirits, and just before he left his earthly tenement, he stretched forth his arms, and with a smile on his wan countenance, cried—Mother! Mother! He was well known in every Spiritualistic place of worship in Yorkshire. To his house all were welcome, and many a pleasant evening has been spent in his humble dwelling.

NOTICES TO CORRESPONDENTS.

"J.S.," Holloway.—Stamps received. Many thanks.

"C.P.," Bradford.—An announcement of Mr Jarvis' passage onward reached us from another correspondent. Thanks.

"WALSALL BAZAAR."—Regret not understanding the request to alter, "instead of John Tibbets Committee, Mr Flint Adam Row, Walsall."

"T.C.E."—Yours to hand, and the points you raise are not thought by W.C.R., to be worth reverting to in print, but he will write to you thereon.

NEWCASTLE SPIRITUAL EVIDENCE SOCIETY.

LECTURE HALL, WEIR'S COURT.

The morning meeting on Sunday was thinly attended, but the addresses by Mr Gibson and normal speakers were well received. In the Evening, Mr John Rutherford, of Sunderland, gave an address on "Mental States in relation to Religion," which was greatly admired, and will be published in the *Herald* shortly.

Miss Wood has returned from Leicester, and her seances are now held as usual at the Society's rooms. The circle on Sunday afternoon was very good, the phenomena being varied and striking. A report of some of the Leicester circles will appear next week. Miss Wood states that the circle for Spiritualists of the Leicester Society was so overcrowded that no phenomena occurred and the money collected was returned.

The platform will be occupied by Mr R. Harper, of Birmingham, on Sunday, the 10th, and Monday, the 11th, as announced elsewhere. Mr Harper exercises the gift of healing as way opens, and possesses considerable power in this respect.

Mr T. M. Brown expects to visit Macclesfield and Belper shortly.

We are sorry to hear that our friend and co-worker, Mr J. J. Morse, has been seriously indisposed, and is still unwell. We hope he will rapidly recover.

Friends will kindly excuse the omission of their news in last week's issue, which had to be printed two days earlier on account of it being Newcastle Race Week, consequently, many of the notices came too late for insertion.

The platform of Goswell Hall was occupied on Sunday, June 26th, by Miss Keeves, the subject being "The Good Samaritan," which was eloquently delivered, followed by an amusing and instructive reading of a control by A.T.T.P.

Miss Barnes, the physical medium of the Hackney Christian Mission, is spending a week with the Spiritualists of Northampton. On her return, the ordinary seances (which have been suspended for some time) will be resumed. On Thursday evenings at eight, there will be a meeting of believers only, for the manifestation of spirit-power and mutual exhortation and edification.

The anniversary of the Bingley Society will be held on Sunday, July 10, when the platform will be occupied by Mrs Riley and Miss Harrison. Upwards of forty instrumentalists and singers are expected to be present. Services commence at 2.30 and 6 p.m., and will be followed by a collection in aid of the funds. Tea provided for visitors at 6d each.

Mr Wightman, secretary of the Leicester Society, writes:—On Sunday, June 26, Mr Bent gave a trance address at the Silver Street Lecture Hall, illustrating the passage from earth to spirit-life. The society have made arrangements with Miss Wood, of Newcastle-on-Tyne, who is giving a series of private seances for the materialization of spirit forms, on the conclusion of which an account will be sent for publication.

Historical Controls.

[COMMUNICATED.]

BY A. T. T. P.

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

JOHN SELDEN,

BORN 1584, PASSED AWAY, 1654.

June 6th, 1881.

The medium at once went under control, and said:—"To me, it is no great source of wonder if they will but employ their reason. Why, out of the many communications that lay claim to earth existence of two or three hundred years back, not one bears lingual evidence of its truth. Such was the objection raised by the scientist of the *Five*. Again I assert that if they were to use their reason, this would not afford matter of wonderment for many reasons, the chief of them being that the peculiarity of the fourteenth, fifteenth, or sixteenth centuries would be tedious to the readers, and also tedious to yourself (the Recorder), Sir, for you are so used to the changes that have taken place in the English language, that you would perforce make the necessary change as you went along. That is one, or rather two, of the reasons, and the third is this—that it would be necessary to get an earth-bound spirit; one who, in fact, has preserved intact not only the notions that were his when he left the earth, but also the very language that he used in making his particular opinions known to others. But those of your surroundings are willing to prove that the controls could be according to their time on earth, and that the language that is now used could be displaced for the contemporary language of their age. We do not intend to inflict a continued control full of these peculiar idioms. But a spirit is present belonging to earth's spheres, who will speak for a time after I have given up control, as if in continuation of one of his earth speeches; and this is given as a required test for a great and special purpose, and belonging not to your own body of readers, but to one in particular—one of that very particular body of *Five*. I give place." Here there was a break, and the Sensitive was shortly after controlled by another spirit, and spoke as follows: "Of an earth sphere, I am feeling as any on it, for there are many who fail in visiting the poor and the comfortless; their daily manners do show their negligence, for the ale-houses and taverns are but changed in name to gin palaces and hotels; and how quickly run they to them on that day which they hold as a holy day, as soon as the exit bell tolls, nay sooner. Many during holy service, not caring what they eat, are swilling during that service, lying and swearing until they closely resemble what I was, more like a

brute beast than a man, filling the day with wanton and uncleanly words; hurting greatly the chaste ears of the godly; and then they talk of the love of God. God's death! it is a cold love! They love the glory of their fellows more than the glory of the God that made them; and as for their pastimes, take to-day* as an instance, and how many acts will there be that incite more to dishonesty than honesty, of earth spheres, of what spheres will they belong? As for mercy, who amongst past generations more unmerciful than men are now? Leave any great highway and listen to the *dolorous* and sorrowful words of men, women, and children in a wretched and miserable state. Yet how many pityeth them? How, then, is the commandment observed amongst them. "They that suffer those to live comfortless and to die for fault of succour; the good book that they profess commands—'Break thy bread to the hungry, and lead into thy house the poor and harbourless, and when thou seest a naked man cover him that thou shalt not despise his flesh.' I am of earth spheres, yet not filled with cursing and lying, manslaughter, theft, nor whoredom; but am as one that fears the judgment, although aware that mercy accompanies it. I am of earth. I can witness the horrors and suffering in existence in this united country. I have seen the noble joining house to house, land to land, farm to farm, so long as any is to be gotten, as though they shall dwell on the earth's bosom for ever, hugging each and every of them in covetousness; and all classes, from the legislator to the judges and priests of the land, are shameless dogs, never satisfied, receiving gifts, and causing the shedding of blood; using usury to the increase of their wealth; heaping up the toilers' goods for themselves; rich but to themselves, not to their God; heaping up treasure, yet knowing not for whom—blind to the secret of who shall gather it in. Their gold is cankered gold; the rust on it shall be a strong witness when they meet their judgment. Mercy show they none to the poor and starving peasant; they bear their own condemnation in the gifts which God hath given them to enjoy abundantly; but they will not enjoy; they will do no good; they be not rich in good acts or thoughts; they do not distribute, nor with a good will do they give. God shall turn them from his path like to a pestilence; for they are full of all that is detestable, filthy, stinking, and abominable. I am of the earth spheres, but my chance of mercy against theirs—a kingdom for the stake. They are living to deflower maidens, and then to desert them; to corrupt wives, and then to hold them up to the scorn of the world; to defile widows, so that their paths through life may be ridiculed; making a boast how lusty and how strong they be; and what devoted followers in the cause of voluptuousness! I am bidden to speak the way I list, and I witness that the world contains many Judases that are willing to sell their fellow men; that it is filled also with men who look with doubt and mistrust on all they meet. I have not kept the secret of my heart nor the thoughts of my soul from your writing. I have given my opinion of the fellowship of love, as it exists now-a-days amongst men, and in the change that is now in its coming. Those so described will be found worse than the earth-bound one of the fifteenth century." Here the Control ceased, and the former one resumed and said—"There, you see, is an evidence that their wish can be complied with, and that peculiarity of language could be observed in the Control if it were necessary. So much for his first objection. We come to another, which your surroundings think has been fully answered before. The objection is this. 'If these controls of foreign extraction were to use their own language, it would carry greater weight.' Granted. And 'on the other hand prevent much scepticism.' Granted also. But the answer that has been given is this: 'That the continued strain on the primal brain-matter of the Sensitive would be seriously disturbed; but there has been given in several controls the power of proving a knowledge of whole languages. In the case of a celebrated Mathematician,† the whole dedication, written in his own hand, in a volume still in existence, was given, at request, verbatim, and it proved that there was a thorough knowledge; and we know that it also proved the necessity of greater effort in controlling; and the Recorder himself can bear witness to the complete exhaustion mentally after that control. The incoherent look, the vacant and wild answer of the Sensitive, sufficiently proved that a stronger effort to control than usual had been made. This is only one case. There

are many others, and especially little conversations that have occurred between the Recorder and the Control, in which Latin quotations have been readily given in response; such, for instance, as that *imprimatur*. There are also other instances in which the Recorder has spoken sentences in Latin, which have been most readily translated into English by the controlling spirit at the time. There has never been any pretence at any time to speak on any given subject named by the Recorder, and for the best of all reasons possible, it has never been asked by the Recorder. Unlike many other enquirers, he is contented to be instructed, or to listen either to personal reminiscences, or to ideas that are truly personal, respecting the great events and highest speculations of the human mind. It would be altogether a new feature in the controls to be commanded in their subjects. This specially raised platform may be termed the spiritual liberty hall. Come high, come low, come good, come bad, none are turned away; none are commanded hence. If their talk is wild, vague, or filled with folly, a kindly check is administered, and the thrilling question put—"Friend, what are your personal hopes? You are not sufficiently intellectual to waste the time in giving forth your thoughts respecting the rule of life for others." So that even the would-be teacher is checked, but checked kindly; so that in this respect we beg to tell him to have patience, for the time is quickly coming when he and many others shall have every opportunity of listening to the Sensitive's voice out of control and also of listening to him under control; so that then, and until then, they will kindly reserve their judgment; for we are not prepared yet to allow the subjects to be named to the control; nor do the surroundings of the Recorder hold with what is becoming too general; for were one subject the first wish of one individual, perhaps as ably handled, still there would have been rejected perhaps twenty equally as eager to have their subjects spoken on; besides such a rule confines free utterance, and limits the wide expression of speech. To go back into the past month or two of your spiritual experiences, and what has been the generality of subjects? Some single passion of the soul, not the soul taken as a complete embodiment of unity, but some particular passion has formed the subject matter; such as Love, or Faith, or Obedience, or Charity, or Gratitude; whereas if uncontrolled freedom of subject matter is given to the controlling spirit, then are all those high attributes of the soul treated collectively, as portrayed in the earth lives, or rather in the earth life, throughout; for all the attributes of the soul are touched on in that soul's life's action. For if, as in the case of hundreds, that you, Sir, have recorded, a whole life time has dwelt on the spirit's individual experience, and every action throughout that life surely tells what particular soul action was bringing that action to pass, so that we hold that the detailed life of a controlling spirit is far more preferable than any particular given subject; for those details interest all, and perhaps out of the many, confirms some in the faith of an immortal future life; whereas the given subject is probably more agreeable to him that forwarded that subject, and perhaps only interests but a small portion of the many others, and therefore I do not consider it necessary that when he does step out of his hermit-life of obscurity, and becomes a wide and well known traveller for the good of God's cause, that his guides, whilst under control, should be subjected to the wishes of any congregation or of any chosen committee. In this Sensitive's training they have come either as sent or as they Willed; and they have gone when they Willed. They have sat holding control in silence sometimes, and they have stood holding forth with all the freedom that true Liberty endows them with. Some have, in their controls been hesitating, illogical, and weak in argument; whilst others have been strong and powerful; with an oratory not surpassed by the greatest that are living now on earth. Demosthenes has, in his controlling, felt all the wild freedom that his soul possessed whilst in his own body, and his words have burst from him volcano-like in power. Think you that the Recorder would ever think of confining him to a dissertation on faith, or an essay on prudence? Think you that he would arrogate the right to bid him be seated, when he would stand; or to stand, when he would be seated. Think you he would bid him to write instead of uttering those thoughts of his soul? Oh, the Recorder has too much respect to Liberty, understanding it in its true meaning. Hence, the success of the hundreds of his truthful evidences of spirit communion. And now, dear Sir, let me speak of myself, but lately a trio* in the

* Ascot Races.

† Sic

‡ Isaac Barrow.

* Sir Fitzroy Kelly, Sir Alexander Cockburn, and Lord Justice James.

legal profession have come on our side, men who have made great names in this your country; men who have received the honourable appointments of Judges of the Land. One of them, more lately, who was lamented by both Bench and Bar, but yesterday; but it is the common lot, and expected change of all men and of all things is sure in its expectation, but its absolute time is unknown. I can only compare my life on earth, Sir, and my particular pursuits to your own. I mean I was fond of searching into books; was fond of thinking for myself, apart from my legal duties. I dwelt much on the possibility of a conscious hereafter; but my faith was greatly weakened by a dear bosom friend; I listened to the control yesterday in respect to the condition of the Persian nation as an empire, by one of its ancient Kings, and I recognise several of my earth views, which are contained in my work "De Syris Deis Syntagmata duo."† Speaking of the false gods, as recorded in the writings of the Jews, and of the nature generally of the Syrian idolatry. As I drew on in years, I was much troubled with my want of sympathy with the Revelations of the New Testament; I also had to bear with the pleasant and reasonable arguments against their pretensions by a friend, who was the last to grasp my hand when passing from earth into this the higher life. I lived—as the world knows—in troublous times, in which it was difficult to see the safest course to pursue; a lover of Peace, I looked with amazement on the armed Parliament, and on a King with imprudence sufficient to tell them that all their privileges were derived from himself or his ancestors, and that their very existence depended on his pleasure. All this history records, so that I need but briefly mention that I, with Hobbes, Stroud, and Elliott were the imprisoned members, who were afterwards brought before the King's Bench; and which imprisonment was one of the many causes that led the august perpetrator to the block. I would have held a middle course; in fact, I spoke from my seat against the illegality of the Parliament appointing them Lieutenants in the different counties; but I was on the other hand bound to admit that it was also illegal for the King to issue his commission of array; and, therefore for a time I was mistrusted alike by Parliament and the King. During the power of the Parliament honours and high appointments were given to me, until change came on me. I had a warning to prepare for it; for I knew, when I took to my room, that I should never again walk in the sunshine. That being bowed down with the pressure of age and infirmities, I must prepare to meet my God. During the whole of my illness, the friend so often alluded to was always with me. Hobbes and myself used to converse on the unreasonableness of the gospel or new revelations, and I found comfort in his strength of judgment, and it is a slander to say that I refused to have Hobbes in my chamber when the change came, and that my refusal was clothed in these words—'No Atheist'; for the change took place with his hand grasped in mine. I remember that Hobbes spoke especially favourably of many parts of the Old Testament, and those parts he loved best he read to me. One part of the New Testament lingered long on my memory, which I should like you to refer to. Have you the Book? Paul's Epistle to Titus, the second chapter, and will you favour me by reading it to me. I went and got a Bible. The Control said, 'Sit down, and I will refer you to those verses that my mind dwelt on at the very moment of change. It is the eighth verse. Sound speech that cannot be condoned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again, nor purloining, but showing all good fidelity, that they may adorn the doctrine of God our Saviour in all things; teaching us that denying ungodliness and worldly lust we should live soberly, righteously, and godly in this present world.' This comforted me greatly; it comforted me. For, God be my witness, that I had endeavoured to lead a discreet life; trying to govern myself wisely; helping and struggling; learning whenever opportunity offered. Discretion is synonymous with prudence, and so many souls' troubles on earth; alienations of friendships and heart-felt misery arise from its want. I in all things tried to be discreet. Then in respect to industry, another great consolation on my bed of death. I had always endeavoured to be doing. It was my delight even as it is yours, Sir; and, therefore, by being

industrious I was also godly, for I look upon industry as the only mode of fulfilling the Creator's will; the only way of avoiding offence to Him or injury to others. That is the soul's highest and most indispensable action. What mischief it keeps the soul from committing; and I had also been through life assiduous, for I hold that through assiduity the highest success attends the soul on earth; and by that one attribute of soul success is assured, for even if empirier have gained the position of sudden fortune, it is but the exception to the rule." [At this moment, I was wishing to myself that some of these kind spirits were able to put a little of this assiduity, into a grandson who had left me a few minutes before the sitting commenced. My thought was picked up by the controlling spirit, who struck the key note of the ruling wish, and spoke as follows]: "You spoke of him you love, and who will one day bear the Honour of the House. He is pursuing the path of learning. Perhaps out of his former freedom, he finds this path rough and rugged in comparison. But he will, surely as he advances, find that learning's ways are by every step made more pleasant; a thousand opportunities present themselves that would never have been presented if there had not been some patient study; a thousand beauties will offer themselves, so that instead of its being a fagging process as at the start, if he perseveres, he will become eager to reach to higher excellencies, filling to the full every worthy ambition of the soul. 'Father God,' who, having the opportunity, would become a loiterer in learning's path? How small must be that soul that is dismayed at the few first rugged hills that stand on its road. What! will he stay at the base of these mountable difficulties, and see his comrades toiling upwards, bidding him to the attempt? Will he even stay to linger on the road to call back time from the past? Lost time is never regained. It is but the opportunities present are made more of and are treated more thoughtfully, more industriously, and if the lingering is protracted, he sees those who started in the race to make a name, and to leave behind a great name, outstrip him; and then there is nothing else left but to fall back upon useless regrets, and to fill the position of an unknown man with a dull and uncaring apathy. God forbid, dear Recorder, that he whom you love should allow himself to be dispirited or discouraged at the onset, when so bright a future is before him. May heaven give him strong resolution, so that ere the grave close over the body of his grand sire, his name may have become a household word for honour, integrity, and worth. May God hold him in his keeping, and make that event a protracted one—I mean your removal from earth—and that you, dear Recorder, may be spared to thoroughly and effectually raise the edifice of spirit communion on a sure and sound foundation, so that neither the sneer of the sceptic nor the ridicule of the worldly men, nor the hard words of scientists can ever successfully assail it, even if laughing with all their efforts. That you, dear Sir, may leave it, so that in its results it must inevitably go on succeeding, and to God be all the honour. Good by, good by.

This is a singular control. There is quite sufficient in it to establish the individuality of Selden the Lawyer and statesmen of the seventeenth century, and quite in accord with the general outline of his life historically rendered. The description given by himself could never have been crammed by the Sensitive, and as far as mind reading goes, my own mind has never dwelt one moment on Selden or his doings. I am weak enough to believe that what came from the lips of the Sensitive were the words of Selden, and from that belief I do not think I shall be moved. But, apart from the question of individuality, there is a lesson of greater importance to be learnt in—what was the real object of the control? Its real object was to give an answer to the class of objectors to the fact of spirit communion, who have ever on their lips this question: Why do the controls do this? or why do they not that? I have been constantly met by a class of objectors by the question—Why do not your controlling spirits tell you something that will do you some good? There would be some sense in your pursuit of Spiritualism if your spirit friends would give you the tip for the Derby, or put you up to a good spec in corn sugar or Spanish. Just as if good was only to be measured by personal advantage to yourself. I have made conditions because I have learnt to leave my controls, whoever they may be, unfettered by either wish or desire, on my part, and to receive, for whatever they may be worth, all and every control that have been either sent or that chooses to come.

† I cannot discover whether he did write such a book

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Sec., Rev. C. Ware, 12, Stanley Terrace, Albert Road, Plymouth. Sunday Services at Richmond Hall, Richmond-street, Plymouth; morning at 10.45, afternoon at 3, evening at 6.30. Developing circle, Thursday evenings at 8; strangers only admitted through a member.

Yorkshire District Committee.

President: Mr. B. Lees, New Marsh, Sowerby Bridge.

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

Plan of Speakers for July.

BRADFORD.—Spiritualist Church, Charlotte Street, Manchester Road, at

2.30 & 6 p.m. Sec., R. Jarvis, 20, Paisley Street

10...Mr Armitage, Batley Carr | 17...Miss Harrison, Shipley

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

Sec. Mr. Smith, 7, Parsonage-road, West Bowling.

10...Mr Morrell, Keighley | 17...Mr W. Fell, Bradford

(Spiritual Lyceum, Top of Hoap Lane, Tennyson Place, at 2.30 & 6 p.m.)

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

10...Mrs Illingworth, Bradford | 17...Local

HALIFAX.—Spiritual Institution, Peacock Yard, Union-st., at 2.30 and

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

10...Local | 17...Mrs Illingworth, Bradford

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

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

10...Mr Wallis, Nottingham | 17...Miss Hance, Shipley

(Anniversary)

BATLEY CARR.—Batley Carr Association, Town Street, at 6.30 p.m.

Sec., Mr. J. Armitage.

10...Mrs Dobson, Batley Carr | 17...Mrs Butler, Bingley

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

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

Morley, near Leeds.

10...Mr Wright, Keighley | 17...Local

BINGLEY.—Intelligence Hall, Russell Street, at 2.30 and 6 p.m.

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

10...Miss Harrison and Mrs Riley, | 17...Local

Shipley (Anniversary)

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

10...Mr Olliffe, Ossett | 17...Mr Dent, Heckmondwike

KEIGHLEY.—East Parade Meeting Room. Secretary, Mr J. Pickles

South Street.

10...Local | 17...Mrs Dobson, Batley Carr

Liverpool.

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Street, at 11 a.m. and 7 p.m.; and Monday evenings at 11, Tower-

lands Street, at 8 p.m. H. Morris, 35, Cobden Street, Hon. Sec.

Heywood Spiritualists' Society.

Sec. Enos Ellis, 130, Manchester Road, Heywood. Sunday, 6.30

Private meetings during the week; particulars from Secretary.

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 Iver 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. Joshua Gill, 6, Cottage Row, Old Shildon.

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at 2 and 6 p.m.

Ladbroke Hall, Notting Hill, London, W.

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at 7, conducted by Mr F. O. Matthews. Musical arrangements by

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Oldham Spiritualists' Society.

176, Union Street. Meetings every Sunday at 2.30 and 6 p.m.

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LEICESTER, Sunday, July 17th	GLASGOW (to follow)
NOTTINGHAM, July 18th	KEIGHLEY, September 18
STAMFORD, July 24th	

MR. E. W. WALLIS'S APPOINTMENTS.

(Farewell Visit.)

SOWERBY BRIDGE---Anniversary, July 10th, 2-30 p.m., "The World's True Redeemer;"	PARK GATE, July 11th
6-30, "Life Here and Here- after!"	NOTTINGHAM, July 17th and 18th (farewell Soiree)
	LIVERPOOL, July 31st

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" " 11	Liverpool " 24
Belper " 17	" " 25
" " 18	Newcastle " 31
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