

THE

Gerald of Progress

A WEEKLY JOURNAL

DEVOTED TO THE PHILOSOPHY AND TEACHINGS OF SPIRITUALISM.

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

REGISTERED AS A NEWSPAPER FOR TRANSMISSION ABROAD.

No. 18.—Vol. 1.

FRIDAY, NOVEMBER 12, 1880.

One Penny.

The Platform.

WHAT IS THE PRESSING DUTY OF THE HOUR?*

By T. P. BARKAS, F.G.S.

Your rule limiting contributors to the brief period of fifteen minutes, as the reading limit for their papers, in view of the time at the disposal of your Conference, and the number of subjects on the list, is a very salutary arrangement, and the effect will, of course, be to necessitate great conciseness in the statement of facts and great brevity in the inferences deduced from them.

I desire as briefly as is compatible with clearness to bring before your Conference a statement of what at present appears to me to be "the pressing duty of the hour."

Modern Spiritualism, since its spontaneous birth at Hydesville, upwards of thirty years ago, has passed through many ordeals, during each of which its speedy dissolution was predicted. The uninitiated, who constitute the vast majority of mankind, currently believed that on each occasion Spiritualism had got its death blow, it has, however, easily survived all alleged past exposures, and has, within a brief period, made more disciples than has any other occult inquiry during the history of the world. It is now passing through the ordeal of a series of alleged exposures.

In view of those suppositious exposures, I propose to answer the question "What is the pressing duty of the hour."

There can be no doubt that to those who have not witnessed the phenomena, who have not themselves had practical experience of their reality, and who, therefore, do not know that we are living in the midst of forces which recognised science and philosophy alike deny the existence of, to such persons, the alleged exposures afford clear evidence of deception on the part of mediums, and of collusion or a simplicity, bordering on imbecility on the part of investigators, whereas to capable scientific investigators the entire facts embrace and even explain the phenomena, which are alleged to prove the culpability of the medium, but which in reality exonerate them.

Among Spiritualistic investigators there are, speaking broadly, two classes of persons, viz., those who are credulous and easily satisfied as to facts, but who fluctuate in their opinions and feelings at every stage of the inquiry; and those who are constitutionally incredulous, and can only accept, occult, and according to present knowledge, improbable facts, when they have been demonstrated to them beyond the possibility of rational rejection. It is undeniable that many Spiritualists are somewhat emotional and impressionable, but it is equally undeniable that a

very large proportion of investigators belong to a class who are proverbially unwilling to receive any extraordinary and improbable fact on mere testimony, and who have themselves investigated the phenomena of Modern Spiritualism, either for the purpose of ascertaining the truth or falsehood of the extraordinary statements that are made respecting them, or in many cases for the purpose of exposing the supposed deceptions.

The evidence of the credulous is to a large extent valueless, but the testimony of careful and critical scientific inquirers is certainly worthy of examination if not of acceptance.

Such men as Archbishop Whately, Dr. R. Chambers, Dr. Elliotson, Wm. Howitt, George Thompson, Lord Rayleigh, F.R.S., Professor Crookes, A. R. Wallace, Professor Barrett, and many other eminent men in Great Britain, Judge Edmonds, Professor Hare, Epes Sargent, Lloyd Garrison, President Lincoln and thousands of others in America. Dr. Friese, Mons. C. Flammarion, Hon. A. Aksakof, Professors Wagner, Butlerof, Perty, Hoffmayer, Zollner, Fechner, Weber, Fecht, and many other well-known eminent men have carefully examined the phenomena and vouched for their genuineness, and were the facts not external, beyond the domain of recognised science and ordinary experience, the evidence, would be more than sufficient to satisfy any impartial mind, but on view of the extreme improbability of the alleged phenomena the most that can be expected on the part of earnest and honest men is desire to investigate with a view to ascertain if the alleged phenomena be genuine and objective, or the result of trick or illusion.

Our present duty is to demonstrate the reality, genuineness, and objectivity of the phenomena that are alleged to take place at seances, and especially those of a physical kind which all competent scientists, who have investigated the subject affirm have not been accounted for by reference to known physical laws. Our duty at the present time is not to air theories, but to demonstrate facts. Let the facts be established to the satisfaction of competent inquirers and the theories will take care of themselves.

There are two principal modes in which the facts may be brought before the enlightened portion of the public; one being the recommendation of the best works on the subject, and the other the gradual presentation of the facts themselves to those who desire to investigate them.

In the former case such works as Professor Crooke's Researches, Professor Wallace's Essays, Epes Sargent's defence, and Professor Zollner's Transcendental Physics, are for the scientific mind the most suitable, as physical phenomena afford more reliable and conclusive evidence to the great mass of educated mankind, than its phenomena that are psychological. Physical phenomena are those upon which we may more safely rely for carrying conviction to the scientific mind.

The laws of matter are recognised as certain, and are supposed

* A Paper sent to the Conference of Spiritualists in Manchester,

to be to a large extent understood, while the laws of mind and the powers of mind are departments of enquiry, respecting which there is the greatest diversity of opinion, and the evidence therefore of extra-natural power in the sphere of psychology is that which is least easily established.

We have in the domain of physics, certain recognised laws, which are directly contravened by the following and similar occurrences, which are established by as many facts and as many observers, than can be adduced to substantiate the law of universal gravitation.

Scientific investigators into the phenomena of modern Spiritualism affirm, that inanimate bodies move in response to invitations, without the contact of any visible or tangible agent, and without the use of magnetism or other known invisible forces; that pencils and other inanimate objects move freely in good light, when they are not touched by any visible living agent, and in the absence of all mechanical contrivances.

It is further affirmed, that pencils not only move untouched in good light, but that they write intelligent questions, and answer intelligent spoken questions; it is also affirmed that musical instruments of various kinds, are played without the contact of any visible musician, and under circumstances where transferred or conducted sounds are impossible.

It is further affirmed, that visible and tangible bodies are constructed in the presence of investigators, out of invisible matter, and that the bodies so constructed are rendered luminous or non-luminous at will. It is also affirmed, that living, or what appear to be living human beings, are developed from a hazy mass of semi-luminous matter in the open room, in good light, and in the presence of many critical spectators; that those bodies move about, talk, write, and perform many of the actions of ordinarily organized human beings; and finally fade away into invisibility and intangibility, in the midst of a circle of sitters in a securely closed room.

All these facts have been affirmed over and over again, and what is more, they have been proven over and over again. Personally, I have witnessed them under the most critical tests.

Those scientists who are modest enough to believe that they are not acquainted with every fact and force in nature, and who are sufficiently desirous to ascertain the truth in relation to these occult phenomena, as to attend a series of seances, may obtain evidence of their genuineness, provided they are prepared to obey certain simple, reasonable, and very easily observed conditions, and attend not one or two seances, but it may be a long series.

Conviction cannot be forced. The demonstrations of Copernicus, Kepler and Galilei were rejected by the entire educated world, and the most self-evident facts were compelled for a time to yield to popular scientific prejudice.

I have reason to believe that the council of some of the leading members of the Royal Society, who have taken an active part in opposition to the phenomena of modern Spiritualism, are at present making arrangements for an enquiry into the leading phenomena, that they have been stimulated to this enquiry by the works of Professor Crookes and Professor Zollner, and appear to be unable to rest in their present anomalous position without either proving or disproving the reality and genuineness of the alleged spiritual phenomena.

The examination is perhaps not of the most philosophical kind, because they are conducting enquiries through the instrumentality of an ex-medium, and supposed exposé and conjurer, while the facts are open to their examination through the mediumship of trustworthy, simple-minded, and honest men, women and children in all parts of the kingdom, who have not anything to gain by success, but much to lose if their affirmations in relation to the abnormal phenomena prove incorrect.

My own conviction in relation to the alleged exposures is that in nine cases out of ten they are no exposures at all, but merely revelations of the gross ignorance and blind prejudices of investigators who have not sufficiently examined the conditions, and who yielding to prejudices, leap to the conclusion that what appears to them suspicious is absolutely fraudulent, whereas in many instances the mediums are merely automata in the hands of invisible agents as sensitives are automata in the hands of mesmerisers.

Spiritualism is passing through an ordeal analogous to those through which all other discoveries have passed; the three stages being—rejected with contempt, inquiry, final acceptance.

Contrast the two or three observations of Dr. Winslow in the presence of Mr Slade and his hasty, illogical, and absolutely false conclusions, with the exhaustive experiment of Professors Zollner, Weber and others which have resulted in an absolute demonstration of the reality and genuineness of the marvellous phenomena that occur in Mr Slade's presence, and who have given the full details of their conclusive experiments in one of the most extraordinary works of modern times, entitled, *Transcendental Physics*, by Johann Carl Friedrich Zollner, translated by C. C. Massey, Barrister at Law, and published at 33, Museum Street, London and all booksellers.

The pressing duty of the hour is to present facts to competent observers who are prepared to devote months not minutes to their systematic investigation and to circulate as far as is practicable standard works which deal with physical facts rather than with speculative opinions.

RELIGION.

In all ages of man's history, among all nations and peoples, there has been a yearning, an intense desire for a something to admire, to look up to—an acknowledgment of superior power apart from man; and with this conception of a God comes the instinctive presentiment and anticipation of a life beyond the grave. The stone or wood image of the ignorant African, endowed with power for good or evil by the superstitious mind of the savage; the fire and sun worship of ancient Persia, and the more elevated theism of the American Indian, up to the modern religions of Mohammedism and Christianity, all these serve to demonstrate the innate influence or intelligence superior to himself, and also a future life. The ideal gods of man differ as the moral and intellectual nature of their promoters and adherents differ. The savage, whose chief characteristic is war, creates a God, whose sole delight consists in conferring blessings on those who meet His approbation by deeds of valour on the war-path. Whatever prominent feature characterizes the man or people, the same trait characterizes the God. Thus, a man of war worships a god of war; a man of peace a god of peace. Consequently the nobler the man, the nobler the god. Surely this instinctive creation of an infinitude must have had a cause. Nature in all its varied aspects, the blue vault of heaven, the mighty ocean, the valley, now calm and peaceful, now lit up by the vivid flash of the lightning, and echoing with the pealing of the thunder, serves to manifest the existence of an immutable agency, infinitely more powerful than that of man. Mind, that wonderful mechanism that enables man to title himself the head of creation, must be the reflection of an intelligence vastly superior to that of himself. Call this intelligence God, or what you will; it still remains an absolute, infinite power, to which creation in all its varied phases and aspects is subject. Atheism denies the existence of a God; but it cannot deny the existence of a First Cause, which amounts to the same thing. It denies a future existence, but when we consider that the body, after the spirit or life principle has left it, (as all matter is indestructible) lives, not in the same form, its constituent parts being divided and subdivided into gases and liquids, absorbed by other bodies, supporting the nutrition of plants, &c.; and finally, even entering the human system again, but it still exists, it is still matter, and in different garb. But where is the volition, the soul, of which the body was only the instrument used to manifest and develop it? *Dead!* no, the body lives and why not the soul; the principle that animated the clay, that controlled and directed it, the mind that matter is subservient to. Matter lives, and why not that refined and noble entity, spirit. It does live, and not only lives, but it has quickened perceptibilities, intensified feelings, and nobler and more glorious thoughts, caring more for the good of mankind in general, than when on this mundane plane, ever willing, ever anxious, to promulgate the cause of progress, spiritually, and intellectually. In obedience to this will there have been influxes of spirit power into the world in all eras and in all climes; power demonstrating to man the fact of existence beyond the grave. Some of those have been erroneously received and dogmatized upon. The original purpose of the promoter of Christianity was not to establish a creedal doctrine, but to cause the diffusion of the truth, to permeate the minds of men with feelings of the spiritual, to raise them above the conventionalities of life; and to cause them to seek the communications of angels in prefer-

once to their own feeble thoughts. But the intent of its inspired promoter has been mauled till it retains little semblance to its pristine form; some of his sayings and doings in conjunction with other inspired writings, and the history of a people not particularly noted for their moral or intellectual capabilities, were amalgamated, revised, and altered to suit the various minds and natures of those who took them in hands, and finally placed them in the Bible as the sole revelation of God to man. Is this right? No! the state of the world at present demands a spiritual dispensation as well as then. Spirits exist now, the same immutable laws which enabled them to minister unto the needs of humanity in the olden time, obtain now, therefore why should there not be communication with the spirit world now as well as then? What the world wants is not a dead faith, that prevents free thought and action, but a living spirit that will excite it to purer dealings, a spirit that will allow each man, woman, and child to think freely for itself, without bringing the curse of the church and the cold shoulder of its professors upon it. Orthodox Christianity teaches that the soul, as soon as it leaves the body, is ushered into the presence of God, there to receive either eternal bliss, or else eternal damnation. Eternal damnation! when we consider the circumstances and influences attending the life of a man, the propensities, &c., inherited from his craniological development deficient either morally or intellectually, or perhaps both; the evil influences that are ever ready to develop any germs of wickedness there may be in him. Can we blame the sinner directly? If people would blame the sin more and the sinner less, and try to eradicate and root out the evil, and establish morality and true godliness in the minds of the people, there would be fewer sinners to thus condemn unmercifully to eternal damnation. Nought but an eternal life of vice and sin could merit the equivalent of an eternal life of misery. Spiritualism denies that the soul is ushered after death into the presence of God, and not only confutes this, but brings the evidence of disembodied spirits to prove to the contrary, spirits, who, possessing both the power and the will, speak through the organisms of men, and give utterance to the sublime thoughts and noble ideas of their spirit mind. They contradict the Christian theory; they say the future of a man depends upon the present, and that they have not yet reached that ultimatum and witnessed that sublime centre, God, but that they realize his presence in everything around them. They say that the same propensities, the same affections, characterize them now, as did in earth life, only whereas on earth the material nature was predominant, now the spiritual nature takes precedence. The body being only the scaffolding made to bear the spirit up in its earlier stages, which when completed, no longer needs it, therefore discards it. In the spirit world, souls have an affinity for like souls, and consequently gravitate naturally together and aid one another in developing the subject most interesting to them. No contrary influences congregate there. Sympathy and love, establish a magnetic cord which binds soul to soul, and spirit to spirit. Spiritualism excites man to walk in the nobler paths of life, it tends to develop his spiritual nature, to raise him above the materialistic aspects of life, and enables him to partake of the communications of angels. The time will come, when right and might shall walk hand in hand, when the pure light of truth, now hidden by the dark clouds of ignorance, superstition, and materialism, shall pour its rays over the dark struggling waters of humanity, and lift souls out of darkness into light, to realize that they have a spiritual nature, that requires culture and development. That they have a part to perform in the great drama, which all things animate or inanimate, participate in, and which leads to one thing—the glorification of their Creator.

JOHN A. MCCOLVIN.

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.

RECENT EVENTS REVIEWED.

BY VOLVOX.

From the recent random firing which has kept alive the controversy upon the New Bridge Street exposure, an observer has had a splendid opportunity of estimating the frailty of human nature; the rancour of even good spiritual people; the slipshod

method of investigating these strange phenomena; the questionable manifestations that some will unblushingly defend, together with a mass of abuse and puerile invention, most unbecoming in those who are exalted to the high places of Spiritualism, and are delegated the givers of the many good things its phenomena presumably bestow.

I have read, attentively, the whole of this controversy, as reported in the *HERALD* and in the *Medium*; I have attended several seances under the mediumship of Madame Esperance. I have read all the reports thereon, from the skilful enlargements of F. Orthwaite, to the sensational reports of "Resurgam," along with other satisfactory and undeniable evidence in regard to the press and other reports upon the said prominent and far-famed mediumship. Therefore I consider my ability to form a judgment upon this most painful subject to be equal with any, save those uninterested persons present on that particular evening which culminated those exciting manifestations.

That Madame Esperance possesses mediumship of great excellency is generally acknowledged; as a writing medium she has undoubtedly, great excellencies; as a medium for giving diagnosis of, and prescriptions for, diseases, she is said to merit commendation. She has likewise given satisfaction to some from her abilities to draw in the dark, and as a medium for physical and "form" manifestations, there is no particular reason to doubt but what she possesses genuine abilities, although they are, without doubt, considerably inferior to what has been said of them by the overdrawn reports of Orthwaite and "Resurgam," together with many other wild and extravagant accounts, that from time to time have been circulated by some probably well-meaning, but indiscrete admirers of this particular mediumship, but which the mass of visitors thereat affirm to be gross exaggeration. To my hearing as well as others, those supporters, as is known to all Newcastle Spiritualists, have ever been floating reports of those seances, more glowing and extravagant in some regards, than those of the recorders we have named. The heated imagination of "Resurgam" could scarcely equal the concluding paragraph of Mr Armstrong's letter in the *Medium* of Sept. 10th, where he speaks of bodiless heads rolling and laughing about the floor, with other exceeding strange phenomena, which, I grant, may be true to him, inasmuch as he tells us that, *it has been his privilege all along to witness phenomena in advance of that enjoyed by others*; and yet this gentleman and others of the medium's friends, since the exposure record of "Resurgam" appeared, have been stating that the said writer presented overdrawn and exaggerated reports, which none of them ever desired or requested, and that they were annoyed at, and objected to their publication. This may be true, but in the name of truth, which is infinitely more sacred than the interests of any person, why did they allow them to continue being reported, when they positively and acknowledgedly knew of the error thereby imposed upon the public? We know from the innate justice indwelling the proprietor of the "*Medium*," that its columns would be open to them as well as to "Resurgam," hence it was an easy matter for them to correct the said reports, and thereby merit the commendation instead of the rebuke lately administered by the public voice. But they have always failed to do so, and as we all know in Newcastle, ever supported the statements contained therein.

Orthwaite and "Resurgam," between them, have kept up a running fire of what the most impartial attenders at New Bridge Street state to be erroneous accounts, from the moment this new phase of Mrs E's mediumship sprang into noon-day splendour,—mark you, I would not impugn the motives of "Resurgam," by no means; I think it is patent to any observer, especially to those who know him personally, that the old gentleman has erred in allowing his faith and fancy to hoodwink his perception and judgment. Anyone with a grain of critical acumen, can discern an enthusiast behind his records, whose imagination and credulity have played a larger part than his reason or wisdom; but with Orthwaite it is otherwise; from the commencement of Mrs E's "form" sittings, he has tendered accounts of seances so peculiarly out of parallel with the actual facts, as to be unrecognisable by visitors, and I affirm, with some I have attended, by anyone, but probably himself. Those incorrect and coloured reports have tickled the public ear, and flooded visitors to those seances with the idea that marvellous phenomena would reward their visitations, only to find disappointment, and as a climax, the late unfortunate exposure.

In one or other of our spiritual papers, this late affair has been passingly ventilated (as all exposures should be, whoever with, and wherever situate,) but unfortunately not without the indulgence in personal abuse, the ever ready weapon of errors and corruption;—abuse, that unfortunately has all proceeded from a source where humility and discretion should alone have found expression. Virtue if wrongly accused is ever truthful, dignified, and patient; it is above the petty artifice of the scold and trickster to assert its innocence; but vice and deformity ever crawls in the by-paths of life, wading in the mud, and filth, and slime, which is native alone to the false heart and impure motive, and defends itself by bedaubing the world with its own foul complexion.

Nothing that has appeared in the HERALD, editorial or otherwise, can be said to evince aught but a spirit of fairness, and as a whole, sympathy with Mrs E's unfortunate position, save the letter signed "Grace Fidler." "Resurgam" stated his case without entering into any personalities, commending the lady and her mediumship without a semblance of niggardliness, wherein he considered it genuine. Mr Warnes, the person who made the seizure, I know beyond dispute, has held his peace from a desire to act generously to those concerned, although he has been requested by several to express himself publicly upon the subject, and would have remained in silence, had not the Grace Fidler epistle re-opened the controversy; and when he has done so he may be credited with expressing himself without been abusive. With the defendants it is otherwise, the mud they have thrown by tongue and pen at those who have failed to agree with them, or have written *contra* to their statements and interests, has been most outrageous, especially when they consider their position so truthful and defenceable; while that of their opponents they brand as a tissue of falsehoods.

As to the exposure seance, with the exception of a few particularly interested persons, the clear and positive testimony of the majority present is that *Mrs Esperance was unmistakably caught impersonating a spirit form*. Mr Kersey a well-known Spiritualist, and a gentleman whose undoubted veracity is known to all acquainted with him, has repeatedly expressed himself to the effect that the moment the light was put up, the most of the sitters were at once profoundly impressed that the "form" was that of Mrs Esperance. A Scotch gentleman (a Spiritualist) at that time visiting the Tyne, and present on that occasion, confirmed the same to my hearing, while Mr Hare, an old esteemed Spiritualist, one of Mrs E's most earnest and zealous supporters, a gentleman who up to that time had illimitable confidence in the genuineness of that lady, and still regards her as possessing real and undoubted mediumship, expressed himself publicly from the platform some few weeks ago, to the effect, that, in regard to that seance, *she had not a leg to stand upon*. This gentleman as well as "Resurgam" saw the interior of the cabinet, and found it wanting. The fact is the current testimony of trustworthy witnesses run confirmatory of the Warnes and "Resurgam" statement.

Compare them with those of Mrs Fidler and Mr Armstrong. It is affirmed by one of the latter that the first scream proceeded from the cabinet—several of those surrounding Miss Pettit declare it was from her and not from the cabinet. One of the defenders affirm, that at the moment of the seizure, as from preconcerted intent, "Resurgam" jumped to his feet and turned up the light. Mr Warnes and Mr Kersey say it was Mrs Hare,—that good lady says it was Dr. G.—and apparently he acknowledges the fact, while Mr Kersey further affirms that "Resurgam" was the person that turned down the light. In the face of the above testimony, the conspiracy attributed to "Resurgam" is a miserable failure. Mr Armstrong writes, the "form" he carried into the cabinet was like cork in comparison to the weight of the medium, other witnesses affirm he half-dragged and half-carried the "form," Mrs Hare remarking at the time, that Mrs Esperance was too heavy for Mr Armstrong to carry; this tells against his affirmation that he had no difficulty in carrying the form. Mrs Fidler and Mr Armstrong stated the medium was never out of the cabinet, and yet he admits *my first impression was that the chair was vacant, and that was afterwards confirmed by two sitters*; this is an acknowledgement confirmatory of "Resurgam's" statement, and decidedly damaging to their defence. But, he has stated that when he seated the "form" on the empty chair, it put forth its hand and pushed him back, the reason of which, as explained to him afterwards, was, because the medium was

lying on the floor, and he had one of his feet upon her neck; this is a lame explanation, surely no one could be so standing without being conscious of the fact. He likewise states as an argument in favour of his position, that Mrs E's wrists were not the slightest discoloured from the grip that Warnes gave the "form," which he would infer as evidence favourable to his assertion, that "Yolande" and not Mrs E. was seized. Very good, but such an argument would speak in the same fashion upon the impossibility of his standing with his boot upon the delicate neck of the medium and leaving no discolouration thereon, as it did not in this instance. Moreover in this small apartment of 34 inches by 29 inches and containing a Windsor chair, it was impossible for anyone to be lying on the floor without blocking up the cabinet altogether; hence "Resurgam" and Mr Hare could not possibly mistake as to the emptiness of the cabinet, and Mr Armstrong's statement is conclusively confirmatory thereon. According to Mr Armstrong's account the several items he enumerates of standing on the medium, being pushed away, reaching over her shoulders to feel for her hair, bringing his hands gently down her arms, the taking both her hands and holding them till the metamorphosis was complete, and resuscitating, her from unconsciousness must have taken some time, according to the 6, 7, and 8, paragraph of his letter. Now Mrs Fidler in the 15 paragraph of her epistle states she entered the cabinet immediately after Mr Armstrong and the "form," and found in a second or two the medium completely dressed. According to the other accounts the transformation could not have taken place in so short a time. Furthermore, I would question, why did Mr Armstrong carry the "form" past the enclosure where the "forms" proceed from, to the apartment where the medium sat at the extreme end from where the "form" was grasped? Such an act argues favourably for those whose statements they abuse; argues, to my thinking, that he was instinctively impressed with this fact, of an exposure. Another question, how comes it that, if Mrs E. was unconscious for some time, as stated, she told the company from behind the curtain the name and address of the person who seized her? Moreover, if there is any truth in the 10th paragraph of Mr Armstrong's letter, which is a record of Mrs E's statement, it is evident she could never be conscious of what transpired, until her recovery sometime after. If such was the case, how could she possibly address Mr Warnes and the company as she did? It likewise appears from Mr Kersey's statement, that when behind the curtain she exclaimed excitedly "*I was screaming THERE, and none of you would come to my help,*" screaming where—where is there? This is significant when we consider the cabinet was entered by her friends immediately after the seizure, who could have rendered her momentary assistance, thus the *there* becomes suggestive when we consider the loud scream which proceeded from the captured "form." Again, when the light was turned up, if the company were so capable of recognising each other, and their doings, as was evidently the case, what difficulty would there be in recognising the personality of the "form"? The fact is, every sitter I have spoken to outside of those personally interested in the New Bridge St. Rooms, positively affirm that it was no spirit form that was seized, but the unmistakable anatomy of Mrs Esperance. Another strange matter to me is, how was the spirit form, if such it was, qualified to pull and struggle so energetically, and to scream so loudly. During this last ten years I have sat at over one thousand sittings, and my experience is that with the exception of two or three "forms," and a few cases of direct spirit voice, scarcely any of those presentations can articulate much above a loud and laboured whisper, nor yet have I come across a genuine materialisation that could bear a tithe of the pulling and struggling enacted at the said capture, they are generally timid at being touched, and complain greatly of injury, should anyone inadvertently press their hands or "form" somewhat firmly.

As to the confederacy spoken of, a little calm consideration will dissipate the tenability of such a suggestion. Those persons had no interest to serve by such a course of action; not even the lust for popularity or gain, can be said to have prompted either the seizure or the letters thereon. "Resurgam" would have gained more popular breath by his defending her position, while Mr Warnes has being so tardy in speech, as to give the idea that he shrank from publicity instead of courting it. Moreover, those gentlemen are all earnest Spiritualists, deeply interested in the subject, adverse to any painful disclosures in connection

therewith, a favourable to Mrs E. up to that time, I have heard "Resurgam" defend her through thick and thin, to use a common phrase, a very short time before the capture, while arguing with certain persons, who told him to his face, they knew her to be, and could prove her, fraudulent. As to the charge of conspiracy alleged against "Resurgam," Mr Warnes frees him therefrom, entirely, by stating he had no confederates, and so ignorant was that gentleman's companion (Mr Wallace) of any intention to make a seizure, that the moment Mr Warnes grasped Mrs E., Mr Wallace placed his arm across the chest of his friend and pressed him back from the medium.

In conclusion, allow me to remark that too much of this medium-worship has crept into our ranks; a mass of credulous people are too ready in condoning their faults, and so bolstering them up, almost ignoring the possibility of their acting deceptively. Some wisecracks would tie the sitters instead of the medium,—what fudge. That mediums should be well protected, and cared for is but proper, that they possess undeniable right I admit, but the sitters possess rights equally as sacred and as unquestionable as those of any medium. Hence I would bind both to satisfactory conditions, which could be easily done if judgment did but rule where credulity obtains. This medium, more than any person I know of, needs to pray, to be delivered from her friends, the way they have sneered at and spoken degradingly of scientific enquiry into this matter, while they have vaunted the higher spirituality of their methods has, to some extent, led to the late distressing incident. I contend the highest wisdom is the highest spirituality, and those methods which ensure the most solid satisfaction and conclusiveness, at the same time, securing protection to mediums and sitters, are those which should be encouraged in the investigation of the subject. Let us sincerely hope that the day is not far distant, when those miserable scandals will cease to be known in our cause, and that the humility of mediums will content them with what can be honestly procured, be it ever so moderate, instead of courting the transient glow of popular success to gratify a

"Vaulting ambition, which o'erleaps itself and falls."

[We do not necessarily endorse the views of our correspondents. We have given them insertion, and allowed the discussion to proceed in accordance with our policy of free expression of opinion. Probably we are no wiser after all this expenditure of energy, and we think it would be most wise to allow the whole affair to drift into the regions of forgetfulness. This correspondence must now close.—Ed. H. of P.]

SPIRITS AND SPIRITUALISM.

To the Editor of the Herald of Progress.

SIR,—In your issue of the 29th ult., you published a resume of a sermon on "The Spirit world and Spiritualism," preached by the Rev. Father McCormack, at St. Peter's Church, Cardiff, on Sunday evening, the 17th ult., and with your kind permission, I will try to give a few ideas thereon, as clearly and briefly as the subject will allow.

The preacher took for his text the 1st Epistle of St. John, 4th chap., 2nd and 3rd verses, which give directions for discriminating between good and evil spirits. These verses in themselves, predicate most clearly the fact of spirit communion, but it is even more strongly predicated in the first verse, which the preacher discreetly omits and which says, "Beloved, believe not every spirit, but try the spirits," &c.

Starting then on common ground with the text, no one is more alive to the necessity for "trying the spirits," than the true Spiritualist. Identity is a fundamental element in all his investigations,—identity, not only as regards earth-life associations, but also as to moral and spiritual status, whether good or evil, and having discovered the good he takes to his heart and life: and good is good throughout the universe and for all time, a child cannot mistake it, much less the earnest seeker for the truth. But the preacher goes on to enlarge upon the influence of evil spirits and the power of the Devil, to such an extent, that he concludes by warning "all Catholics" to have nothing to do with Spiritualists, they must not even be tolerant to them, and moreover, "must not believe in the innocence of the spirits." This is a remarkable divergence from the spirit and letter of the text,—it not only savours of uncharitableness,—to use no stronger term—but also implies that even if the due and proper trial of the spirits has been made, and the identity of the good

ones established, their testimony must not be believed, lest after all, that theological invention, the Devil, may be tempting us by offerings of fruit and flowers. Can it be possible that any sane person will so far set aside the reason with which he has been endowed, as to assert, that real and permanent goodness of life, may be, after all, (and that it probably is in the case of the Spiritualist) derived from an evil source.

The writer knows many who have well learnt the lessons received through spirit-communion, and whose lives are unimpeachable. Dr. Crowell pertinently asks:—"How long is it since it was discovered that the Devil takes unwearied pains in pointing out to men their failings and vices, and the consequences flowing from them, and urges and insists upon the vital necessity of abandoning them, as the only means of reaching heaven? How long is it since he began teaching the beauty of holiness—of charity and benevolence? The position of an opposer on this ground, proves that he knows nothing practically of Spiritualism."

Space will not allow me now, to combat the various beliefs and traditions of Christendom, as compared with the views of Spiritualists, more than to say, that I prefer the much more rational course, of believing the evidences of my own senses and my capability of discerning good from evil, of seeking, and endeavouring to put in practice, the highest and best teaching the spirit world offers, and of gaining actual knowledge of the conditions and requirements of that spirit-world. These are plain, matter of fact rules of conduct, adopted by thousands of Spiritualists, in all parts of the globe to-day. The spirit-world is no misty delusive existence to them, but a solid fact, a glorious reality. Instead then, of old musty traditions that originated in the crude and undeveloped conditions of long ago, and in place of mere creedal assertions that are repugnant to our common sense and that cannot be proved, we prefer to have our belief upon, and put our faith in, what we know, as the result of careful and earnest investigation, to the present day of unlenient facts.

I wish now to point out two decided mis-statements. The preacher said, that Spiritualists deny the existence of both God and sin. To answer this fully would take up too much space—but I think I may venture, on behalf of all Spiritualists without exception, to give these two assertions a polite but firm contradiction. True, the God of the various churches may be very different to the God of the Spiritualist,—but, whether He be called the "All pervading spirit of the Universe," the "Great First Cause," or the "Sublime unknowable," yet He is as much God to the Spiritualist, aye and more so, than the narrow, personified Deity of Christendom. As to sin, Spiritualists, if they pay any heed at all to spirit teaching, are not always being made aware of the existence of sin, (as if they could be unaware of the stern fact) but are also being constantly reminded that sin,—which is the transgression of God's laws,—meets its due, and only due, punishment, by virtue of the fact that every law, whether spiritual or physical, that is violated, brings down upon the offender, its own proper and unavoidable punishment.

The reference the preacher made to a seance attended by some friends of the Archbishop of New York, seem rather unfortunate for his case. The correctness of the replies made to all the questions—which were of a strictly private nature, is just one example of the everyday tests of identity that Spiritualists meet with, more especially those who have their own family circle. Yes but, the preacher asserts, you know, "the Devil has great power over the things of this life, and may possess the power of communicating with men."

The logical sequence to this inference is evident, but since neither the inference nor the theory of the existence of His Satanic Majesty can be maintained, against the positive evidence of good spirits, we prefer to relegate the latter to his native region, i.e., "outer darkness," the gross darkness of ignorance and superstition, feeling sure that the day is not far distant when the universally recognised Fatherhood of God and common brotherhood of all Humanity, shall usher in the dawn of a truer and brighter order of things.

Cardiff, 1st Nov. 1880.

VERITAS.

A CORRECTION.

To the Editor of the Herald of Progress.

SIR.—I regret to have to trouble you with a personal explanation touching an attack made upon me in my absence at the

Manchester Conference. That explanation, while personal to myself, shall be as little personal to any one else as the circumstances of the case will permit.

The secretary read my paper from a proofslip furnished to him from *Spiritual Notes*; and, by a singularly unfortunate error of judgment, omitted the name of Mr Harrison from a paragraph in which I commented, in perfectly courteous and fair terms, on a scheme of organization which had been published in *The Spiritualist*.

Both in that paper and in your own, it is stated that *the whole paragraph was omitted*, and on that ground Mr Harrison is reported to have made some remarks about me which I do not notice further than to say that they are erroneous and misleading. I have made no personal attack upon him, though I have freely criticised his course of conduct, especially in reference to the B. N. A. S., and I know no reason why an Editor who publishes his opinions to the world, should be exempt from criticism, even of a caustic nature, when he misguides the public. That Mr Harrison should have been permitted, in the present instance, to reply in a fit of ill-temper to a perfectly courteous and temperate piece of criticism, and to drag in misleading allusions to matters not before the Conference, strikes me with wonder.

I thought it right to ask Mr Morse by what authority my paper was mutilated by the omission of a paragraph, and to point out to him that it was an act of discourtesy to treat a paper, written at request, in such a way.

To my astonishment, he replies that *he did not omit the paragraph: "the only word I omitted was Mr Harrison's name."* This increases my wonder: for it seems that a false pretence was used in order to found a gratuitous attack on an absent man, whose name, not being published in connexion with the paper, ought never to have been mentioned at all.

I will say no more on this matter, though I might, with some justice, claim that I have not deserved, at the hands of my brother Spiritualists, that such treatment should have been permitted. It has been my honour and pleasure to work on terms of perfect amity and concord with Spiritualists of every section of opinion both here and in other countries. I have been brought into relations with not a few who are leaders in the movement; and in none have I failed to discern some points that I could admire and agree with, while they, in turn, have honoured me with their confidence and respect.

No one who knows me will consider me to be a person who would go out of his way to make an unfair attack on any man; though I am, I hope, known to be an uncompromising opponent of all tactics that seem to me to be at once prejudicial to the cause of Spiritualism, and productive of dissension and division among Spiritualists.—Faithfully yours,

London, Nov. 5th, 1880.

W. STANTON MOSES, M.A.

SUGGESTIVE THOUGHTS.

To the Editor of "THE HERALD OF PROGRESS."

DEAR SIR,—Of the other points of much import in yours of the 15th ult., I alluded to in last, the report of "Resurgam" about the medium sitting outside the cabinet, deserves close consideration. No doubt, such progress should be welcome to all who have gone through the perplexities of materialisations with the root, the medium, hidden from view. Can we observe the growth of a flower, and the behaviour of its root, at the same time, by digging off one side of the soil? But I dismiss my comparison at once, for I have seen in the grandest manner on record, Dr Monck, several times standing in our midst, whilst lovely forms, among them my own spirit-guide, grow out of his body, from a midst into solid being. This stupendous demonstration has been recorded by the Rev. T. Colley, and others in still greater advance, as obtained by nearly full gas-light. But perhaps, it took from his body also the unrestorable elements of his health, for those friends, who still care for mediums, after paying them off for services, have been grieved to find him deranged up to this day after such hard pulls; whether the controlling spirit be answerable for it or not, apart from his own zeal to do good work. Here, in London, even in the B. N. A. S., there are some, who in spite and sight of such disaster dictate not only the abandonment of cabinets, but show partiality towards mediums, not heeding the call. They, by scientific (?) test-worry squeezed out the higher spiritual power of mediums

and got only their (medium's) nearest relative, the "double" and rushed to the absurd notion, that others, who saw and examined "forms," beyond personating ability, even several at the same time, were probably deluded. The intention of such "dictations" may be pure and noble, but if we believe in "spirits" and "controls," let us consult with them. In the last number of the *Banner of Light*, is a letter by Hazard, with a communication on this subject, which should be read by all mediums, and reprinted in all spiritual papers, to inspire mediums, who reflect on their mission, in hours when they may have sittings with themselves and their guides only, and thereby arrive at a clearer perception of their position in society. The abolition of cabinet question may be left to the controls as well as on our side, but may be modified in recommending them to abstain from exhibitions of materialisation, where only a "double" seems to come out. Such, even under convincing tests, produce with many no other effect than discovering two nuts in one shell. In the scale of development, the first and many attempts are *looking-like frauds*, if the medium is identified with the "form." I fully endorse the opinion of another correspondent that in rare cases of "seizure" the medium was caught. The grasper may advance a yard in space, to grab the body of the medium, but it requires another "grasp" to get hold of his conscious intention which recoils from its acceptance by countless previous proofs of genuine power and established moral reputation. Not the mediums sitting outside the health and power protecting cabinet is the desideratum, but our own sitting a little more inside our best chamber of reason in spiritual matter, and our judgment and dictation will suffer considerable restriction.—Yours truly,

C. REIMERS.

ORGANIZATION.

To the Editor of the "Herald of Progress."

SIR,—Unfortunately I was not privileged to attend the late Conference, I do, however, feel pleased it has had an existence, and trust it may result in tending to further benefit the grand development of progressive principles. Organization was its aim, progression its purport, and the uplifting of humanity on the plane of spiritual principles its ultimate. Work is one of the necessities of the hour, and when done, and only then, can the labourers rest and rejoice. Why should there exist amongst us a spirit of isolation? Are our energies to be cramped? Must the movement be progressive as it is wont, or become a series of methodical classes minus stability? Is there too much selfishness amongst Spiritualist communicators to enable each other to combine and reciprocate? Of what use are we, unless we can marshal our forces and demonstrate to society and the world that though we are not many, we can at least honour our convictions, and openly and boldly advance as a very small army without serried ranks. I find my name announced as one of the committee of five. I had almost written to the secretary asking him to expunge it. I however, decided, that if my humble effort could conduce in any feeble way to the better and more practical means of carrying forward any plan which will ultimate in the furthering of the purposes and intentions of the great movement, I would individually try and work with a will trusting that the feebleness of the effort might, at least, tend to initiate a development of power in the movement, which would by its tangibility become useful in the near future. Let us hope the committee will be endowed with wisdom in their deliberations, and that their labours may be crowned with success, and their efforts conduce to the amalgamation of all extraneous forces, focalizing the energy, latent and objective, and bringing into accord the sympathies and harmonious influences which will tend to cement and draw into closer affinity, the mind of our movement. May I also trust that as the committee has, and can have no object beyond that of success to our principles, the varied societies who may be communicated with, will do their part in reporting through the columns of the spiritual press the results of the committee's efforts, thus working with, and aiding on the grand work of ORGANIZATION,—I am, yours fraternally,

THOMPSON.

Spiritual music can spring only from discords set in harmony but for evil there were no good, victory being only possible by battle.—Carlyle.

General News.

In his forthcoming work, "The Scientific Basis of Spiritualism," Mr. Epes Sargent takes the ground that natural science is concerned only with the knowledge of realities, that is, of sense-perceptions which can be not only historically but also directly imparted to us and rationally proved; that so far as this view is adhered to, Spiritualism is now a science. He selects certain established and daily demonstrable phenomena, about which there is now no dispute among scientific investigators, and makes these the ground for his inductions, as well as the warrant for assuming that other phenomena, equally well tested but not so perfect and unequivocal in their conditions, are analogically confirmed. He maintains that there are certain preterhuman facts, as absolutely proved as any facts in other sciences are proved, and that these are veritable facts of science. The pretensions of certain so-called "exposers" that they can produce such phenomena as direct writing and clairvoyance by trick, and in the same way that they are medially produced, Mr. Sargent dismisses as being either an ignorant boast or an intentional deception. The facts of the book he claims he has confirmed by forty years of close attention to this subject and to the cognate phenomena of mesmerism and somnambulism.—*Boston Evening Transcript*, Oct. 18th.

The case preferred against Mr. Fletcher, and to which reference was made in No. 11, has taken a serious turn, and the accusers of Mr. Fletcher have been placed under arrest, but are now liberated on bail. From the most recent news we learn that the case will be discharged on the 18th inst. We have declined referring to the case on account of the intricacies of the affair, but will furnish a full report after the issue of judgment. Mr. Fletcher has been giving a most successful course of lectures in Lowell, Mass., and the tests are said to have been of a most satisfactory nature.

Mr. W. J. Colville continues his ministrations with unabated vigour, and is greeted with large audiences on every occasion of his appearance. The discourses at Berkeley Hall, Boston, are unusually attractive, and the *Banner of Light* devotes nearly a column each week to reports of his meetings. From the same journal we learn that Mr. Colville has also spoken in the Unitarian Church, at Haverhill, and he was announced to speak in the Methodist Church, Greenwich, Mass., on the 26th and 27th ult. His receptions, similar to those held in England, are well attended, and afford much pleasure.

NAMING A CHILD.—At the evening service of the Newcastle Society, on Sunday last, Mr. J. J. Morse, the speaker of the day, performed the interesting duty of naming the infant son of Mr. and Mrs. Fraser, members of the Spiritual Evidence Society of Newcastle-on-Tyne. Mr. Morse made some deeply impressive remarks, which made a marked impression upon the crowded audience, and in a powerful appeal to the parents he named the child at their request as James Morse Fraser, the parents desiring to thus express their appreciation of Mr. Morse's services. The announcement of the name was received with appreciative demonstrations from all present.

SOIREE AT ASHINGTON.—The societies of Ashington and Choppington have resolved to hold a tea and concert at Ashington colliery, on Saturday evening, Nov. 20th, the proceeds of which are to be given to the *HERALD OF PROGRESS*. Several members and friends of the Newcastle Society are expected to be present and to assist in the programme. On the evening following, Mr. Lambelle will speak in the Band Room. Full particulars of those forthcoming interesting meetings will be given in our next issue. It is hoped that all Spiritualists in the district will attend and help these genuine efforts.

QUEBEC HALL.—On Sunday morning next, a healing seance will be held at 11.15. In the evening at 7, Mr. Ivor Macdonald will lecture on the "Lord's Supper." On Monday evening at 8.30, Mr. Wilson will lecture on "The College of Comprehension." On Tuesday evening at 8.30, Mr. Durange, "On some of the Peculiarities of Christianity."

In a letter to the *Banner of Light*, Dr. Peebles says, "During November I have only two vacant evenings." Well done, Dr.! Our American friends know how to appreciate the talent they have. One could wish for a similar exercise of regard for our speakers in England.

TEA AND CONCERT, AT WEIR'S COURT.—Two ladies have kindly offered to provide a tea, and Mr. F. Young, assisted by a few friends, has also offered to give a Concert on Wednesday evening, November 24th, in the Weir's Court Lecture Hall, for the benefit of the Funds of the Newcastle Society; Mr. Young promises that the Concert shall be a right merry night of Mirth and Music. All friends are earnestly invited to come and share the good things, both physical and mental, provided for us, and thus second these praiseworthy efforts to help on the cause. Tea on the tables at 6 o'clock. Tickets for Tea and Concert, one shilling each. Concert only, sixpence each. The Concert will commence about 7.30 p.m.

CENTRAL HALL, BLACKHILL.—The above hall having been taken for a series of lectures, to commence on Sunday first, November 14th, 1880, Mr. H. Burton, of Newcastle-on-Tyne, will deliver two lectures on the following subject:—afternoon at two p.m., "The Old Belief and the New"—A Review. Evening at six p.m., "The God Idea Critically considered." Chairman, Mr. W. H. Robinson, Newcastle. A collection to defray expenses. All are invited.

HACKNEY SPIRITUAL EVIDENCE SOCIETY.—The first series of Sunday morning seances having terminated, the members of this society are desirous of securing a few more sitters for the second series. The meetings are of a devotional nature, and none but Spiritualists are admitted as visitors or members; the object being to give the best conditions, so as to develop the most incontestable phenomena. Full particulars will be given on application to the secretary, Mr. C. R. Williams, 7, Ellingford Road, Hackney, London E.

Mr. Robert Cooper, the indefatigable and energetic worker, to whose exertions much of the progress of Spiritualism is due, and who accompanied Mr. Morse on his visit to the United States, is expected to arrive in Liverpool in a few days.

Much credit is due to Mr. Morse for his labours in connection with the recent Conference. He has worked most zealously, and is deserving of many thanks. The statistical sheet presented to the Conference was originated by Mr. Morse.

Mrs. Emma Hardinge Britten's contemplated visit to Europe has been delayed by private business until next spring.—*Banner of Light*.

Dr. Slade has reached New York City, where he will remain for a short while.

ROCHDALE.—Mr. W. Johnson will occupy the platform on Sunday next, afternoon and evening.

MISS WOOD'S SEANCE.

On Sunday, 30th ult., the usual "form" seance was held at the rooms of the Newcastle-on-Tyne Spiritual Evidence Society. The Editor of the *HERALD OF PROGRESS* and other friends and strangers from Shields, Tynemouth, Choppington and Scotland, made up, with our own members, a pleasant circle of sitters, who, in turn, were rewarded with a fairly successful seance. The first "form," somewhat taller than the medium, succeeded in clearly getting on to the spring-balance, and recorded thirty-seven pounds in weight. After retiring for some short time, and making a close examination of the balance, it once more placed itself thereon, and recorded fifty-two pounds in weight, while the average weight of the medium is about seven stone three pounds. Afterwards the interesting little chatterbox "Pocha" presented herself for some short time, dispensing her usual favours, and after a little persuading put out one of her black feet and placed it on a white cloth I laid on the floor, which enabled me to pretty clearly distinguish its out-line. It appeared about the size of that of a child, eight or nine years old. We had another tall form which appeared simultaneously with the final disappearance of "Pocha." This "form" remained with us a while, and upon its disappearance we concluded a somewhat protracted seance, from the conditions having being disturbed about three parts through, by three ladies having to leave the sitting to secure a certain train to enable them to return home. Now, this has often occurred of late, and been the means of keeping the other sitters and seance managers, as well as the medium to an unconsciousable time in the afternoon. I do think when our stranger friends attend our meetings, they should arrange to sit the seance out, and if they cannot do so to refrain from attending until such times as they can without inconvenience to themselves and others.

HENRY BURTON,

TO
THE FRIENDS OF THE MOVEMENT.

"Herald of Progress" Guarantee Fund.

The Directorate have much pleasure in presenting the list of Guarantors and Donors to the Fund for publishing "The Herald of Progress." And they take this opportunity of inviting all well-wishers of our cause to support their efforts in maintaining a Representative Organ by their contributions to the Guarantee Fund. The names and amounts appended below show that guarantors may contribute in large or small sums, and the Directorate respectfully solicit the co-operation of all Societies and individuals in extending the circulation of the Journal, and by becoming subscribers to the Guarantee Fund.

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BACK NUMBERS OF "THE HERALD."

We have on hand a few back numbers of THE HERALD OF PROGRESS, and would feel obliged if secretaries of societies and others, who take an interest in the distribution of our literature, would order a parcel to be sent them for gratuitous distribution. We will supply the copies if applicants would pay the carriage. Now that the season for active propaganda has returned, it is to be hoped workers will avail themselves of the advantages afforded, and see that every person attending a lecture is presented with a copy of the HERALD.

THE LIST OF GUARANTORS.

On the opposite page will be found the list of guarantors to THE HERALD OF PROGRESS Publication Fund. Our object in presenting the same to our readers is to show the amount of support we have received, and by whom such support has been granted. Some doubt seems to remain with numerous friends as to the amount they may contribute to the Guarantee Fund, and we take this opportunity of saying that societies or individuals may contribute in accordance with their abilities and inclinations. For instance, the members of one society have guaranteed one shilling each, and when the call has been made, they have paid over their threepence each (being the one-fourth of their promised amount) to the secretary of the society, who has forwarded the amount to us. We are confident there are many societies in the country whose members would cheerfully contribute towards the floating of our enterprise, if they were but asked to do so. Will the secretaries of the respective societies kindly act on our behalf? We have no selfish interest in thus soliciting support, we seek no personal aggrandisement, but we desire to proclaim freely the truth, and seek the adoption of the co-operative principles to enable us to do so.

A WORD OF ADVICE.

During the past month we have been almost deluged with letters and communications on the recent events at Mrs Esperance's circle—*pro* and *con*. Some of this correspondence we have printed, but as there appears to be such a medley of confusion in the minds of our respected correspondents, contradictory of each other, we do most certainly think that no useful purpose has been or can be served by the further discussion of this case in our columns. From the whole of what has appeared, we are inclined to ask what object has been obtained? Are we any nearer the absolute truth and governing circumstances? We may impute deception on the one hand, and contradict it on the other; but who amongst those who have written has been able to fix definitely the *causes* behind the whole? So far as our judgment and penetration goes, we have but dabbled on the external plane and recounted the *effects*, ignoring the internal evidence and excluding the invisible forces which are always more potent in action. We advise our friends to refrain from all further discussion of the subject, to thoroughly sift the nature of physical phenomena, to comprehend their governing circumstances, and to grasp those hidden springs of action which defy the less cultured investigator.

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GOSWELL HALL, LONDON.

A concert and soiree will be held in the above hall, 170, Goswell Road, London, for the benefit of the Sunday services, conducted in the above hall, on Thursday evening, Nov. 18th. A large and complete programme has been drawn up, consisting of songs, duetts, and recitations. The talented artistes who have promised their services on this occasion, say much for the treat that our London friends may expect, and considering the object for which the concert has been arranged, we do hope our friends will rally round in good numbers and make it a complete success. The chair will be occupied by J. Freeman, Esq. Doors open at 6:30; concert to commence at seven. Dancing at 10. Mr D. McKellon will act as M.C.

There is in man a higher law than love of happiness; he can do without happiness, and instead thereof find blessedness! Was it not to preach forth this same higher law that sages and martyrs, the poet and the priest, in all times, have spoken and suffered; bearing testimony through life and through death, of the God-like that is in man, and how in the God-like only has he strength and freedom.—*Carlyle*,

THE PHILOSOPHY OF SPIRIT.

BY WILLIAM OXLEY.

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

THE BHAGAVAT GITA.—SCENE XII.

Subject: Yoginism.

External and Internal Worship.

COMMENTS.

The above "Scene" concludes the series explanatory of the Sankya and Yoga philosophy, the remaining chapters are rather explanatory of what has been propounded in the prior Scenes, and I share in the opinion of Baron Humboldt and others that, the remaining six chapters are not by the same author. To my view they stand in the same relation to the twelfth chapter or Scenes, as the epistles in the Christian record to the Gospels and Revelations. In plain words, the Gospels and Revelations, like the twelve chapters of the Bhagavat Gita, were written, under what is generally called "inspiration," and are subject to the application of certain laws, whereby such writings differ from all others. In plain words, that they are allegorical in form, but expressive of verities relating to the human spirit, which are true from all, and to all time. The living power of these truths, is that which appeals to, and obtain response from, the spirit in the human organism, and which refer to the regenerative processes, and progressions of that immortal part of man, which is commonly known as spirit.

The allegory, or parable, is a verbal expression of the experiences of that inner principle in mankind, which, while encased in physical substance, is so deeply veiled by that outer covering, that its presence is only known by its action. As I have already stated, the phenomenon of nature, as visible through the outer senses, is a perpetual representation *outside* of man, of that which is inside, or within him.

The Sun, as the centre of our solar system, in its apparent progression through the ever recurring annual cycle, and the planet, earth, in its relation to, and dependence on, the central luminary, with the relation of the solar universe to other universes, covers the base or groundwork, upon which is erected, all mental and spiritual superstructures. The Earth itself, and all the forms of life, in the animal, vegetable and mineral kingdom, are an exact expression of that part of the human form, which is constantly changing, and which is subject to growth, decay and dissolution.

But, the philosophy, expounded in this ancient work, and others of similar, but posterior date, has been but dimly discerned, unless, the reader, has had demonstrable proof, so far as words or language can do so, that that interior life principle, called—spirit, is the architect, and builder of the tenement which it inhabits for the time or state being, that principle itself being an infinitesimal part of the Grand whole, thus projecting and producing in miniature, individually, what is the course of development in the infinite whole.

The dependence and interdependence, of the parts with the whole, is but faintly conceived of (even if allowed) much less, consciously understood. That conception, in thought, is the prophecy of its development into condition, where it will be a living reality, subject to law, like the fetus, which involuntarily obeying, it develops into the conscious man or woman; so, this conception, will and must, develop into the consciousness of angelic and deific powers, and that simply, because, the Spirit is angelic and deific—nay,—immortal, eternal and infinite, in its nature and constitution.

Read the lesson which human embodied condition teaches. The child, soon as its individuality is made conscious, and develops into knowledges and experiences of which it was before ignorant, looks forward to manhood or womanhood, as the crown of its life; precisely so, is it with adults, they, intuitively look forward, to a state which they conceive the angels to be in, as their crown of life, and even so, it is with the angels themselves, they also look forward to still higher states, and so on, *ad infinitum*.

I may here be asked, "Why not have this conscious enjoyment at birth?" Or, put in other words, why is not the child born a man instead of a child?

I would reply, why be born at all?

I am born, you are born, into earthly conditions, for the fulfilment of a purpose, which could not be effected by any other means; as human beings, what should we do, if we had nothing to learn? What enjoyment, or otherwise, could we have, unless it were for our ever changing experiences? The simple truth is, that the very highest developed of the race, is but a child in comparison, with those who have passed from the human, into the angelic state of being. As they have grown up, or developed into their present states, it is only a question of time, or state, for every human being to follow, as, the angelic is but a further unfoldment of the human spirit principle.

To fret under present limited conditions, and to chafe under—so called, adverse experiences, is but the petulance and waywardness of childhood, and it would be as absurd to think that a wise parent would give dynamite or gunpowder, for his young child to play with, as, to suppose, that our Great Parent, would entrust us with angelic powers, while in human condition. To be trusted with these for our own use, we must grow up into condition, in which we can use them wisely and well.

The two opening questions of Arjun, at the commencement of this chapter, has regard to the practical value of the truths which had been revealed, or put in plain English, means, the difference in value between an external and internal form of worship.

To trace the history of the development of what is called "worship," would be to note the stages of kingcraft and priestcraft i.e., the fossilization of what was spiritual in its origin, into a fixed and material formalism; which was, and is, used for the selfish interest of the few at the expense of the many, and until the human mind is sufficiently enlightened, to enter upon the path of its own emancipation it will continue to regard formalism and externalism as the *sine qua non* of a spiritual and religious life.

Accepted as a moral representation, to symbolise real verities and adapted to minds not sufficiently developed to see through or beyond the symbols, these are right in their places, but, to make them more than these is as irrational as it were to give toys or dolls to adults, and as history records, they become an intolerable burden, a terrific engine for oppression, and a barrier to human progress.

The important question is, what is the thing symbolised? Who and what is the God that is supposed to accept the offerings, material or spiritual which are given by and through external rites and ceremonies?

The thing or things symbolised, by ceremonials and ritual is—Spirit and its powers, individually and collectively.

The God, is the action and life of spirit, manifesting itself in all, by all, and through all, and hence, as this Revelation unfolds it is inseparable, indivisible, i.e., it is impossible to separate cause from effect, spirit from matter, God from man.

It is the ignorance that prevails upon this one fundamental genuine truth, which causes all the fallacies following from the attempt—in thought—to separate that which in its very nature is inseparable.

The "God" who is worshipped is the ideal of the individual, or sect, or people, or nations, or dispensation, and has no actual existence outside, apart from the real spirit or atomic life principle of the worshippers; and the totality of this registers the history of the human race in embodied conditions.

The unmistakable state of Spiritual—(not even childhood) but infancy, is portrayed by those simple minded ones who suppose, that God created the earth and suns out of nothing, by the mere utterance of a few words and the exercise of his volition, and after accomplishing this, left the earth and planets to run their course and afterwards retired to some far off unapproachable region of space, but in what region or locality, no ecclesiastical system attempts to determine. If comparisons were not odious, I should be tempted to compare such mental obliquity to that deplorable ignorance, which can delude its victim into the belief that the imitative feats, of the prestidigitator, is a genuine exposition of that wondrous phenomena which marks the advent of modern Spiritualistic exhibitions, manifesting the action and presence of intelligent and powerful Beings, who exist in conditions where the physical and material is *non-est*. That phenomena forms the bridge which spans the gulph between the past and future condition of being, from the present. When, the created has power to prevent the action of the creator, or, in other words,

when matter can dominate over spirit, (which makes matter,) then, and not till then, will ignorance, with its fallacies, fanaticism and bigotry triumph over Knowledge, and death will be victor over life; and nonentity will triumph over that—which is.

All, without exception, who engage in ceremonial forms of worship, are external worshippers, and draw so much of the Spiritual vitality from those forms as is requisite for the sustenance of their spiritual life, and the fact that they can only draw it by means of these forms proves that they have developed beyond that state which is symbolised by the externals which they use, and, as Krishna shows, these are loved and esteemed, in their state or condition, like the others. The difference between the value of these loves may possibly be gauged by those parents who can specify in words the difference of their love, to their own offspring, when looking upon them as babes, infants, children, youths or adults. I think, this is a problem that is easier to propound than to expound, and I am content with its proposition.

The poet who describes the adoring soul, as "Looking up from Nature up to Nature's God," has unconsciously portrayed the state of external worshippers, who, are still in the fallacy of spiritual childhood, in supposing that Nature and Nature's God, are two separate and distinct things, a fallacy following from the fundamental one already referred to.

The internal worshipper, is the one, who is illumined sufficiently to see that, the external or phenomenal is only an appearance, (apparition if we will), or a shadow, of the substance, which the phenomenal encloses, and inasmuch as, that one, discerns the distinctions between the real and apparent, between the substance and shadow, therefore, he, or she, dispenses with the formalities and comes in contact with the realities.

Those realities, are the Knowledge and consciousness that spirit itself is one and the same in its principle, however infinite may be the variety of its manifestation or expression—from this successive degrees of Knowledge and consciousness are, or may be, opened, until he or she, stands face to face, with the Being or Beings who to such are the real God or Gods though heretofore unknown and unrecognised.

This chapter concludes with the portrayal of the various exhibitions in the human form of true spirituality; as these advance stage by stage, new states are developed until the climax is reached, by the one who has brought every outward or sensuous characteristic into subjection, and is swayed in every action of his life by a love—not only to those of his or her own way of thinking and acting—but to every human being, and in fact to every created form of life, to whom friend or foe are alike, and who, while an inhabitant of earth and in physical conditions, yet, he has no covetous desires for earthly possessions, inasmuch as his home is in the heavens and he realizes that he is but passing through a temporary sojourn in this world, using the opportunity for gathering up Knowledge and experiences that, as a disembodied spirit, he will be able to use with a greater potency for the elevation of mortals, than when a man amongst men! No repining ever escapes his lips, no philanthropic schemes ever find him, as a Leader, but, in the secret recesses of his own inner nature, he communes with those master intelligences who are guiding and developing the destiny of the planet and its inhabitants, and he sees and knows, that all is well!!

No language, no teacher, no revelator, has yet appeared, who can elevate a loftier standard, a more beautiful and noble "Ideal" for humanity to attain in embodied conditions. The possibilities, for true enjoyment of life and alleviation of human misery and wretchedness, all lie hid in that "Ideal" standard, and this fact stamps the origin of this revelation as—angelic, inasmuch, as its characteristics are angelic, and happy, thrice happy are they who can enter upon that path of regeneration, that will bring them face to face with this "Ideal," and then they will realise—the angel in themselves.

But, (and with this I conclude,) the question here comes, can this Ideal be realised by any mortal while in earthly conditions of existence?

My answer is—yes, and no!

(To be continued.)

Notes of Progress.

GOSWELL HALL, LONDON.—On Sunday, Oct. 31st, an excellent audience assembled to listen to the usual monthly discourse through the mediumship of Mr J. J. Morse, who is always greeted by the largest audiences, at the above comfortable hall. The subject of the lecture was "Political Spiritualism," and it was pointed out that a Spiritualism destitute of a policy, was devoid of utility. It was argued that the policy of Spiritualism was an educational one, for the purpose of, on the one side, educating the world up to a knowledge of immortality, and on the other side, Spiritualists to an acquaintance with the duties and privileges arising out of the facts of Spiritualism, and the principles of man's nature. To give effect to this policy the "family circle," "the platform," "the press," and "the society," were cited as agencies, to be employed. Individual effort could accomplish much, but it was unwise to neglect co-operative, or associational, efforts, or worse, denounce such methods, as some did. The lecture was followed with the closest attention throughout, while its many telling points were vigorously applauded; the lecture was delivered with a force and power, combined with that clearness of argument that causes Mr Morse's visits to Goswell Hall to be eagerly anticipated by the regular frequenters. It is a gratifying evidence of the favour in which Mr Morse is held, that the committee of the Goswell Hall services have invited him to renew his contract with them for another year, which Mr Morse has agreed to do, though his work for the above committee involves him in a monthly loss. On Sunday morning last, a pleasant time was spent in discussing the practicability of Nonresistance which was ably opened by Mr King. On Sunday next, the subject will be "The earth is the Lord's, and the fullness thereof," which will be opened by our friend, Colonel Chamberlain. In the evening a goodly number assembled to hear Mr Pearce's lecture on the "Pyramids of Egypt," which, with the limited time at his disposal, he ably dealt with. On the 5th December he has kindly promised to again take up the same subject.

QUEBEC HALL.—On Tuesday, November 2nd, the guides of Mr J. J. Morse, delivered an address upon, "Why has Spiritualism been brought before this age" in the above hall, in Quebec Street, London, before a large and enthusiastic audience. The lecture, the subject of which was selected by the audience adduced many urgent reasons in favour of the topic, which were supported by the usual felicitous illustrations, and irresistible logic for which Mr Morse's guides are so justly esteemed, altogether it was pronounced a treat of no mean order. Mr Morse very kindly gave his services free of all cost for the benefit of the funds of the above hall, but owing to an oversight the customary courtesy of a vote of thanks was overlooked. Mr Cocker was chairman, and he expressed a hope that the audience might have the pleasure ere long of hearing Mr Morse's guides again, a sentiment heartily endorsed by the audience.—On Sunday last, Mr Macdonnel discoursed on "Baptism," and a most interesting evening was spent, question and criticism being freely indulged in. The hall was crowded to the door. The Saturday evening seances are increasing in interest and number. One excellent feature in connection with this hall, is that Mr Hancock attends half-an-hour previous to the commencement of the seance to speak with strangers.

NEWCASTLE-ON-TYNE.—Mr J. J. Morse has been greeted with unusual success during his last visit to Newcastle. The attendances have been very large. On Sunday evening the hall was packed. Owing to the illness of the reporter who is taking down the series of discourses on "The Elements of Spiritualism," it was deemed advisable not to speak on the regular subject, a fresh theme was therefore selected, and "The World's two Saviours," which were named as Labour and Thought, formed the base of one of the most excellent discourses the speaker has delivered. The service on Monday evening was also well attended.

WEST PELTON.—Mr W. Westgarth delivered two most excellent discourses in the Co-operative Hall of this place, on Sunday last. The attendances were larger than on previous occasions, the friends being ably supported in their experiment; and if they but make the effort and fill their platform regularly, there is little doubt but that their services will become a regular institution and a looked for event.

ASHINGTON AND NORTH SEATON.—Mr Wallis will visit the above collieries, and deliver two trance discourses. On the 18th, in the Lecture Hall, Ashington, subject, "The World's Struggle for Liberty." And on the 19th, at North Seaton, subject to be chosen by the audience. Services to commence each evening at 7. Please note time and place, and give Mr Wallis a hearty greeting.

Mr Jas. Kinnersley Lewis will lecture at Goswell Hall on Sunday evening next, Nov. 14th. Subject of lecture—"Spiritualism in the Poetry of all Ages," which will be illustrated by choice quotations. Mr Lewis will recite, "The City of the Gods," by Leopold Schefer; and the "Hymn to the Eternal," his own composition. On Sunday, 21st, Jas. Freeman, Esq., will occupy the platform.

MACCLESFIELD.—The society in Macclesfield having been deprived of the use of their hall, are not holding public meetings now, but an effort of no ordinary kind is being put forth by the energetic secretary and members, to secure a hall exclusively devoted to the dissemination of the principles of Spiritualism.

NOTICES TO CORRESPONDENTS.

GORDON SCOTT, (South Shields).—As the discussion your communication refers to appeared in another paper totally unknown to the majority of our readers, the references you make to what has already appeared would be unintelligible to our readers, we must therefore decline giving your article insertion. But if you will re-arrange your matter, and put it in the form of questions, our respected Correspondent "T. C. E." will undoubtedly reply to your queries.

Correspondents will oblige by writing on one side of the paper only. We cannot undertake to return rejected communications unless postage be sent for that purpose.

NEWCASTLE BAZAAR PRIZE DRAWING.

On Tuesday evening, 9th inst., the grand prize drawing of unsold articles from the late Bazaar, held for the purpose of providing a Spiritualists' Hall in the above town, took place in the Spiritual Evidence Society's Hall, kindly granted by the committee. The drawing was opened by Mr J. Mould, president. In the course of a brief speech he said, that he rejoiced to find himself surrounded by those who had done so much work to help on the movement. Men sometimes thought that he did his share of the world's work, but he thought the claims of the ladies were thereby sadly ignored. When he remembered the great success which had attended the Bazaar which they had held 12 months ago, it was entirely due to the ladies. He also remembered that the proceedings necessary to carry out the drawing they were assembled to witness was also due to the energy of the Ladies as well as the work they had been engaged in for some months past was worthy of all praise. Mediums sometimes thought that they did a great deal of work, as did also committees, but the ladies did their share in no small manner, and he would like to say that he felt under a deep obligation to the ladies in this case, for the work done for the Society, and it gave him encouragement to persevere and do likewise in trying to emulate their efforts and go on zealously to work. At the close of his remarks, Mr Mould broke the seals of two bags containing the numbers of the prizes and tickets, he then handed the bag containing the ticket numbers to Miss Fenton, and the bag containing the numbers of prizes to Miss M. J. Blake. These young damsels then proceeded to draw one by one the contents of the several bags. Mr Kersey and a well-known lady worker assisted in checking the scoring of the prizes as they were drawn.

The drawing was completed in little over an hour, by which time a numerous company had assembled. The distribution was then commenced and ably carried through, assisted by the President, Secretary, and Mr J. J. Morse, who has taken a deep interest in the late Bazaar as well as on the present occasion, and in fact everything connected with the Society for which the Newcastle friends cannot but feel grateful. The proceedings throughout were characterised by much good humour prevailing, and terminated about 9 p.m., but a large number of Prizes remain unclaimed.

On reference to our advertising columns, friends at a distance will find a list of ticket numbers to which they will find appended the Nos. of the Prizes.

One gentleman who won a framed and glazed copy of Harding's Ten Commandments, very kindly presented it to the Society for the purpose of adorning the walls of the space room.

HACKNEY SPIRITUAL EVIDENCE SOCIETY.

Thinking that some of my experiences in relation to physical mediumship, though crudely stated, may be of interest, especially because I am not a "shut-eyed" medium, but an open-eyed investigator, I note a few of the most convincing phenomena which occur at our light seances. When I say light, I mean light enough for any one with pencil and paper to write down all that takes place. The room we now occupy being higher than the last, our curtains do not reach within eight inches of the floor. There are two curtains to the cabinet, and the medium sits at the centre opening—the curtains pinned nearly to her waist—her feet and hands, which are tied with a white pocket-handkerchief, being visible to the sitters. Last Sunday morning, with the medium's hands in view, a hand took the bell from the mantel-piece and rang it in answer to questions. Also, a delicate hand and arm, covered with drapery, floated, or was thrust through the curtain several feet above the medium, and beat time to our singing. A foot also was seen, covered with drapery, and we had several voices more or less powerful; myself and others, even sceptics, have conversed with the direct voices in the open air and the broad sunlight. In the evening, the medium sitting in a similar position and under similar conditions, the bell was taken from the mantel-piece and placed near the front of the curtain, in front of the bell appeared a phosphoric light of a bluish tint, which gradually expanded into a volume of luminous drapery, and condensed into the little starlight; then the mysterious process of the evolution of drapery proceeded. This experiment was repeated a number of times. The medium was quite normal and taking as great an interest in the manifestations as ourselves. I may add that "Charles" appeared plainly at the end of the cabinet, and gave the sitters a greeting.

There has been some contention respecting spirit-lights. A few weeks ago, we sat in the dark, and a light, bluish tint colour came upon the centre of the table, out of that thirteen or fourteen others arose, and artistically arranged themselves all several inches above the surface of the table. I carefully observed them, there were no emanations, and though the first one continued, the others occasionally went out, but their places were immediately supplied by those which rose with a graceful curve from, may I call it, the medium light. Stranger than all, one person was compelled to leave the room, and though the room was lighted, there stood the one light above the table enclosed in a little mist, and after we sat again, without any movement on the part of the light, the experiment was repeated again and again.

I have some nitrate of amyl—the other evening while at work the air was charged with it, the medium at the time being several miles distant. I took no notice of it till the medium came home, and the first thing she said was, "have you been taking nitrate of amyl—I smell it?" Numerous times the air has been charged with it, and others have perceived it. I don't know that it is nitrate of amyl, but I believe it is by some means extracted from a small quantity I have, though I can perceive no loss. My desire to chronicle this fact is, that it may be useful. I do not believe in suppressing anything which may even militate against the principles I hold, for I am persuaded out of the seeming chaos, there will ultimately arise order. The home circle is the strength of Spiritualism, and I would that all investigation into the phenomena of Spiritualism began at home.

Fraternally yours,—CHARLES RHYS WILLIAMS.

I have lost many things; the greatest was hope. Days there have been when I saw nought else to freshen my eye, weary with looking over the dull waste of my early life. Tired with labour, I have laid down, my books beside me, the lamp at summer midnight burning low, all else silent in sleep. Hope visited me, she sat beside me, trimmed my lamp. In her sublime presence I grew calm, and composed myself by her majestic features.—Theodore Parker.

Truly a fair thinking man is the worst enemy the prince of darkness can have; every time such a one announces himself, I doubt not, there runs a shudder through the nether empire; and new emissaries are trained, with new tactics, to, if possible, entrap him, and hoodwink and handcuff him.—Carlyle.

The world is an old woman, and mistakes any gilt farthing for a gold coin, whereby being often cheated, she will thenceforth trust nothing but the common copper.—Carlyle.

Poetry.

SOMETHING.

From whence it comes we know not, nor can trace
The source from which it springs, but oftentimes feel
Drawn by some potent spell or nameless grace
Into sympathy with souls who doth steal,
Like subtle fire into our hearts—unsual
Their aspirations, and impell
The hidden springs of choice, for twoe, or weal
Ah! who can tell how oft with magic spell
Is thrown around our lives a heaven or hell.

Thus, soul is link'd with soul, and mind with mind,
Nor can we always throw away at will
The strong magnetic cords, that ever bind
Kindred natures to each other, and thrill
Their inner lives with joy—pain—good or ill.
Anon, as atoms round some central soul
We vibrate, responsive to its giant will
And purpose, yielding absolute control,
Bending to its power as needle to the pole.

Demi-Gods, whose souls begotten of heaven,
Flash down through rolling ages, thoughts, that gleam
Into life's dark history, like leaven
Bursting from its cloud a living stream
Of fire, opening up, as in a dream
Of bliss, when the dull sense is wrapp'd in still
Repose, beatific visions, which seem
To shadow forth a bright day, and fill
The soul with promise in God's unchanging will.

So the currents of sympathetic thought
Together run, consolidating round
Some common centre—an idea fraught
With aspirations grand and thought profound
It may be, or, some empty name, with
Sound enough to gull the gaping crowd,—disgust
The wise—the ignorant with awe confound.
Full soon to perish, moulder, rot, and rust,
Sacerdotal rubbish, consecrated dust.

Yet, all mere forms of thought, however grand
And robust at birth, live but out their day;
As want, and age, and circumstance demand.
Bathing for a time the onward pathway
Of humanity in glorious display,
Bright with angelic prophecy of good
To man, in song and sweet seraphic lay—
By Bethlehem's shepherds heard and understood—
Peace to man, good-will, eternal brotherhood.

As heaven's descending rains filter through
The upland heights; and from the mountain base
Gushes in crystal tide, glad to review
Its vagrant wanderings through woodland maze
And sylvan shade, rippling its hymn of praise.
With ebbing flood, pure, clear, and bright, until
The slime and dirt of cities large, debase
Its limpid stream, and bed of ocean fill
With pious filth, wrought by priests' accursed skill.

Still, as the stream of human history
Onward flows, bearing on its throbbing breast
Man's efforts vain to solve the mystery
Of life, its source, from whence it sprung, and wroest
From nature something real on which to rest
The life immortal; yet evermore clear
There comes on angel wings the knowledge blest
That this, our earth, through prophet sage and seer,
Blossoms more of heaven with each circling year.

And higher still, and with sublimer sense,
There comes with intuition bright and clear,
The thought, that ever through the vast immense
Of rolling worlds—of all we see and hear.
From the atom to the mightiest sphere
A universal harmony doth run,
With ever-swelling anthem far and near,
From orb to orb, from glowing sun to sun,
Matter, mind, and God, hath evermore been one.

Hayfield, Sept. 7th, 1880.

J. LINGGOW,

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45, CANDLERIGGS, GLASGOW, November 19, 1870.

Mr. ADSHEAD.

Dear Sir,—I had the misfortune some time ago to break my meerscham pipe close to the bowl, and not being able to get it hoopep, I was induced to try your Derby Cement. I am very happy to inform you that it made a very neat joint, and has stood the test of heat and moisture for six months, and is now, for all useful purposes, as good as ever. I am, yours truly, ROBERT WHYTE.

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1 52	...	61 178	...	121 264	...	181 160	...	241 295	...
2 213	...	62 122	...	122 151	...	182 14	...	242 92	...
3 58	...	63 81	...	123 244	...	183 77	...	243 79	...
4 166	...	64 83	...	124 272	...	184 217	...	244 18	...
5 233	...	65 3	...	125 148	...	185 285	...	245 203	...
6 41	...	66 288	...	126 229	...	186 51	...	246 85	...
7 248	...	67 135	...	127 255	...	187 257	...	247 62	...
8 1	...	68 126	...	128 232	...	188 119	...	248 249	...
9 276	...	69 235	...	129 202	...	189 82	...	249 106	...
10 253	...	70 174	...	130 8	...	190 61	...	250 179	...
11 114	...	71 292	...	131 89	...	191 128	...	251 185	...
12 190	...	72 261	...	132 131	...	192 163	...	252 87	...
13 156	...	73 287	...	133 204	...	193 70	...	253 23	...
14 240	...	74 198	...	134 121	...	194 153	...	254 31	...
15 110	...	75 169	...	135 271	...	195 15	...	255 211	...
16 212	...	76 154	...	136 161	...	196 101	...	256 97	...
17 158	...	77 74	...	137 47	...	197 16	...	257 59	...
18 242	...	78 182	...	138 143	...	198 290	...	258 65	...
19 194	...	79 26	...	139 175	...	199 181	...	259 38	...
20 141	...	80 200	...	140 220	...	200 98	...	260 267	...
21 236	...	81 95	...	141 225	...	201 165	...	261 37	...
22 90	...	82 78	...	142 247	...	202 186	...	262 275	...
23 281	...	83 159	...	143 108	...	203 216	...	263 221	...
24 268	...	84 269	...	144 297	...	204 254	...	264 20	...
25 94	...	85 168	...	145 28	...	205 170	...	265 11	...
26 29	...	86 134	...	146 32	...	206 71	...	266 294	...
27 222	...	87 19	...	147 93	...	207 91	...	267 188	...
28 243	...	88 112	...	148 30	...	208 208	...	268 279	...
29 273	...	89 127	...	149 9	...	209 140	...	269 76	...
30 171	...	90 27	...	150 117	...	210 24	...	270 263	...
31 35	...	91 84	...	151 102	...	211 116	...	271 33	...
32 150	...	92 48	...	152 147	...	212 228	...	272 224	...
33 192	...	93 245	...	153 72	...	213 139	...	273 283	...
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38 25	...	98 155	...	158 164	...	218 43	...	278 145	...
39 282	...	99 278	...	159 36	...	219 214	...	279 69	...
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45 118	...	105 50	...	165 107	...	225 56	...	285 197	...
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47 209	...	107 258	...	167 100	...	227 130	...	287 2	...
48 300	...	108 289	...	168 67	...	228 54	...	288 21	...
49 219	...	109 109	...	169 298	...	229 10	...	289 123	...
50 39	...	110 142	...	170 284	...	230 274	...	290 17	...
51 6	...	111 103	...	171 162	...	231 234	...	291 231	...
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53 193	...	113 129	...	173 152	...	233 12	...	293 237	...
54 68	...	114 177	...	174 226	...	234 206	...	294 86	...
55 22	...	115 132	...	175 286	...	235 239	...	295 266	...
56 60	...	116 88	...	176 195	...	236 250	...	296 45	...
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