

THE

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DEVOTED TO THE PHILOSOPHY AND TEACHINGS OF SPIRITUALISM.

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

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## The Platform.

WHY IS IT THAT ORTHODOX THEOLOGY HAS WIELDED SUCH A POWER IN THE PAST, SEEING THAT ITS MAIN POSITIONS ARE UNTENABLE?

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

THE beautiful philosophy as primarily instituted by Jesus was something which no extraneous influence could withstand, because it was saturated with the spiritual power from on high. It pursued its onward course amid persecution and death, and as long as man remained true to himself, it progressed rapidly and subjugated the most obdurate minds to its principles. It had many foes, and though thousands had to sacrifice their lives for their faith, the devoted followers of the meek and lowly one were not deterred from their duty, but such fervent enthusiasm characterised their labours that like a mighty river this power bore all before it, until it became patronised by kings and rich rulers paid their homage at its altar. Then having become utilised for temporal interest it gradually retrograded, until it was simply regarded as a fashionable belief. Then great armies were organised, and the so-called Crusaders went forth, torturing and slaying their fellows, and by this means they perverted the pure teachings of Jesus. It was thus turned into a creed or belief, and lost the mighty influence it had hitherto possessed, and was obliged to maintain its supremacy by the power of the sword. At that time when all Europe was groaning under the Papal Power of Rome, and the bulls were issued from the Pontifical Chair proclaiming severe punishment for those who dared to think for themselves—the Church was possessed of both the secular and spiritual power. By a policy which no institution has been able to adopt subsequently, she acquired an influence over the minds of her children of a very wonderful character, but as she increased in power the monks and abbots began to be lax in their attention to the spiritual functions, until, eventually, they descended into a state of corruption and degradation dreadful indeed to contemplate. Previous to this the priesthood had possession of superior knowledge, which they obtained through establishing communion with the invisible world, and the people being powerfully apprised of this tremendous fact besought them to impart this necessary element according to their present needs. However, these spiritual instructors studiously avoided communicating to the public generally what information they had acquired, and the precious treasure was de-

nied to all except those who solicited the priesthood privately, thus they arrogated to themselves an amount of superiority which commanded the respect and admiration of the people. Eventually, this arbitrary power was wielded for a nefarious purpose, but when the church became corrupted and licentious in the extreme, gradually many began to withdraw from her in disgust and in indignation. Then the great reformation of Luther was instituted, and the Papal Power became broken for the time being, but the Church, finding she was losing her power, looked to her welfare internally, and by introducing sweeping reforms, and demanding penance for wrong-doing, she regained her former confidence, for in other portions of the globe she secured more ground than she had lost in her great struggle for continued existence. By this policy she has maintained her position, and though Protestantism boasts of facilitating the advancement of civilization to the utter exclusion of other forms of religious thought, which of the two, think you, wields the mightiest power to-day? We unhesitatingly declare that Roman Catholicism exerts superiority over every Church upon the earth. Within herself she possesses the vital power which is denied to Protestantism, and she will exist when Protestantism is deprived of life and energy.\* Look at Protestantism as it stands to-day. It has a creed or formula, and all must conform rigidly to the provisions made. An individual becomes converted, is enthusiastic, and an overwhelming influence permeates his inner being, and he anxiously yearns to communicate the precious knowledge to his fellows, but because he has not been brought up by the Ecclesiastical Churches, because he cannot translate a few sentences of the dead languages, he is told he must erect or build a place for himself, and he goes forth and draws a great amount of people after him, and thus the Protestants are split while the Roman Church is united. The latter takes her children to her bosom and gives her followers a mission to perform. She delegates to them some risky enterprise while at the same time they are to ever recognise the Pope as their spiritual adviser and superior. She is asserting her power and authority over her people from Greenland's icy regions to Africa's burning sands, and you will find that these devotees of

\* Lest it should be supposed that the controlling intelligence has prejudices in favour of Roman Catholicism, it may be advisable to mention here that he was put to death by that church which he is pleased to term superior to Protestantism. As a heretic, he came under the merciless influence of the Spanish Inquisition, and was subjected to the most excruciating torments for his devotion to principle. He was conveyed to the Star Chamber, and compelled to embrace a statue of the Virgin, wherein was concealed the knives which pierced his flesh. Then his foot was encased in an iron boot, and smashed to a pulp by the application of a wedge and hammer. Lastly, he breathed out his spirit on that horrible engine of torture—the rack, a mode of punishment which was generally adopted at that time.—C.G.O.

the Church fearlessly and zealously fulfil their mission. This is why she has wielded such a mighty power in the past, and her future will be bright and blooming when Protestantism shall be passing away, unless some of the spiritual enthusiasm be acquired which characterises the Romish Church. You are told by the Protestants that she is opposed to all that is Christian. Now let us look inside the Church of Rome, and see if this assertion is really warrantable. In its primitive state, the individual who was chosen as the Papal head of the Church, was supposed to be highly receptive to spirit influence, and would doubtless receive valuable knowledge from the spiritual condition of which the people were profoundly ignorant. He would thus be endowed with spiritual gifts, which would enable him to receive and impart knowledge. Becoming cognizant of the mighty machinery at his disposal for the furtherance of his own interests, he would probably consider that the wisest policy to pursue in order to retain his supremacy would be to conserve to himself this priceless boon, and only administer it judiciously to such as applied for it. Thus, you perceive, that originally such an individual occupied a position of great honour and responsibility, until the important trust was forfeited by impure motives of selfish aggrandizement, when it was made to subserve an earthly purpose instead of the pure principle of the spirit. Again, you are informed that it is decidedly absurd to attribute to the saints the power to work miracles. But the Church of Rome has ever been highly endowed with the mediumistic power. It is, therefore, not unreasonable to suppose that their predecessors could return, and, through the instrumentality of receptive mediums, manifest the marvellous power ascribed to them. With respect to the homage and adoration which is paid to the Virgin Mary. Are the Protestants not equally culpable when they worship and pay divine homage to the son, as the Catholics, who solicit the efficacious intercession of the mother. In this they are both blameable, and one cannot reasonably charge the other with inconsistency. This praying to saints that have passed away, and the solicitation of Divine favour for those who are in a condition which they term purgatory, is not so outrageously ridiculous as you are led to believe. The earnest heart-felt prayer for a departed being's welfare is really of incalculable value to that soul. So you perceive that the fundamental principle upon which such doctrines are based, is perfectly rational, and quite in keeping with the spiritual teaching of the present day. For this legitimate purpose was the system introduced, but wishing to make it subserve their selfish ends, the priesthood have perverted it from its pure course. It is the spiritual power which keeps her alive to-day. Then no wonder when she is true to herself, that she is maintaining her ground, and, had her enemies the power, they would crush her down. Yet, although there is a gem glittering beneath the surface, there is much will have to be purged from her. You will find the Church of Rome is more charitable to her children when they are loyal to the Pope, and they are allowed as much freedom as the Protestants, when they acknowledge the Papal Power. One idea held in opposition to the popular conception of Protestantism is enough to excommunicate the noblest minds, but the Church of Rome is more liberal, although she is dogmatic enough certainly. She will mercifully tolerate a little waywardness on the part of her children rather than by uncharitable treatment compel them to join issue with the heretic. If Protestantism would only admit the spiritual power, there would then be a possibility of the two churches becoming blended in one, and thus an universal Church would eventually be instituted. By purging away error, prejudice, and selfishness, all humanity might become cemented in one common brotherhood. Then there would be no need of a persecuting spirit, but all would base their principles on one grand foundation, viz., spiritual truth, and as long as they acknowledged the source from whence they derived their instruction, it would matter not how diversified their paths might be. Then the conflicting elements would beautifully harmonise, and, having built the structure upon the rock of truth, there would be a conscious assurance of security from passing storms. That certain theological doctrines are untenable, cannot be denied, but the spiritual power has descended to restore them to their original position, if they will but open the windows and allow the light to stream in. The essential life-principle of religion is the spiritual influx from on high, and whoever is possessed of this renovating and uplifting influence, may well smile at external opposition. Many of the children of the Orthodox Church are advanced to that

degree which renders them infinitely superior to the dogmas disseminated to them, and eventually they will discard what will not bear the scrutiny of reason. The Church of Rome is destined to become a mighty power in the future, if she will but lop off her rotten branches. The Protestants hurl the epithet of Anti-Christ at the Church of Rome, but there is certainly no ground for assuming that she herself is free from the charge, for whatever is opposed to man's spiritual growth and progress, may be safely termed Anti-Christian. The vicarious atonement and other irrational dogmas are powerfully indicative of the spirit of Anti-Christ, and if we were to begin to draw out all the errors of the Protestant faith there would be but little vitality left, for anything which tends to stultify reason and attribute to Jesus Infinite Power, thus tarnishing the beautiful philosophy taught by him, must be Anti-Christian in the extreme. Does the Protestant Church to-day possess that divine enthusiasm which was displayed at the time of the massacre of the Huguenots in France? We declare that it is gone and nowhere to be found, and were a fiery persecution to be instituted by Roman Catholicism, many Protestants would join issue with the foe, thus shewing that it was only formal, and not a true principle they possessed.

### IS THE DOCTRINE OF ETERNAL PUNISHMENT IN HARMONY WITH THE DIVINE PURPOSE OF GOD?

THE doctrine of eternal punishment bears not the impress of the will of Deity but of the finite mind, for the dogma is unmistakably human in its origin. We say you may search through the book called the Bible from Adam to John, and you will be unable to find a vestige of evidence to prove that man will be eternally punished. It is misconception, and it has been a powerful instrument in the hands of the priesthood to make the minds of the people subservient to their designs. You will find that whenever the word hell is found in Scripture, it signifies the Shade or Hades, meaning the shady side of spiritual existence. Just as when the orb of day, which illuminates the earth, descends below the western horizon, the dark side of Nature, or night, spreads her robe over the material world, so when the spiritual nature of man has been illuminated with the sunlight of God's truth, but which has failed to accomplish its divine mission, the night of remorse and sorrow dawns upon the darkened soul because of neglected opportunities to fulfil the purposes of life. This place termed hell in spiritual language, in the original means the valley of Hinnom. It is said that there burnt without any intermission a fire which consumed all the filth of the city, and thus it was termed everlasting or eternal in duration. Not only was the refuse matter consigned to this place, but all animals that died were cast therein, also the bodies of malefactors, and all were consumed in this pit. Hence the fire was kept perpetually burning outside the walls of the city, and it is from this circumstance that the Orthodox Churches of Christendom have borrowed their idea of everlasting punishment. It simply refers to the material, for how can that which is indestructible become irrevocably lost? They have clothed the idea with a spiritual garb. They represent it as a condition peopled with demons, and have added thereto brimstone, which is not in the original. It is incompatible with the justice of the Great Father of all, whose bosom is ever heaving with love and sympathy for his creature—man. He is all-wise, merciful, gracious, and kind, and, therefore, cannot possibly be angry with His children, for He is perfect, and if you believe Him to be angry, you deprive him of the attribute of perfection. If one single soul was to be lost, the whole system of spiritual harmony would become upset, where now universal order reigns supreme. Would it be an act of justice on the part of the Great Eternal—who is portrayed as a loving Father, whose benignant countenance is ever beaming with smiles of affection for His offspring—would it be just for Him to impose upon His children excruciating torments for what they have done in total ignorance. Nay, this savours of an individual whose sympathies have been wrapt up in the habiliments of selfishness, who governs like a despot, or rules like a tyrant. This doctrine has been hatched beneath the shades of darkness, and as long as its advocates remain under its shade, their spiritual natures will be dwarfed and debased, and existence will fail to afford that

amount of pleasure which the Eternal Mind has designed shall be the portion of all his children. But beneath the light of spiritual truth, such superstitious fogs will be dispersed, and the great cloud which has hung like a pall over humanity, will be lifted by the hands of angels. The time will come when such doctrines will be recognised simply as fables, and much surprise will then be manifested that such absurdities could ever be seriously entertained by the human mind. How can those who believe in eternal torment reconcile the dogma to reason? How could they bask in the sunshine of God's presence, and behold with indifference those whom they had loved on the earth plane consigned to the regions of perpetual darkness. Imagine the bare possibility of one individual whom you loved extremely here, an individual without whose presence you felt you could not be absolutely happy, mercilessly cast into such a condition, would not your whole nature revolt at the thought of such a horrible consummation? Then if the finite mind cannot tolerate such a monstrous instance of injustice, how much more so would not He repudiate such who created within the human breast these divine faculties, which are so beautifully indicative of His Infinite Love. Where is there a solitary individual on the earth plane to-day, be he ever so evil, if he possessed the power to consign his deadliest foe to everlasting damnation, even though he might be the hardest hearted villain that ever inhabited the mortal form, he could not last out for ever, for his soul would at last relent, and dreadful indeed would be the lashings of his accusing conscience. God and man are so nearly related, that God is recognised as the Father, and man the Son. Then can a father destroy his own son, no matter how low and degraded he may be; but how can the Great Creator destroy that which is a portion of Himself? The believers in this horrid doctrine are not drawn by the cords of love to worship the Author of their being, but the fear of incurring His displeasure and its results is the principle which induces them to do so. In the hands of the priesthood, this is a mighty weapon which they wield to enable them to flourish and thrive, by the extortion of the hard earned gains from their poorer brethren. Every time the mind dwells upon this dogma, it debases man spiritually. Look not upon the Father of all as ever frowning upon His family on earth, but regard Him as a being who will eventually bring His offspring into a condition where they will receive the smile of His love, and where they can drink of the waters of life that flow from the Great Eternal Fountain. Why is it that the priesthood in all ages have exercised so much power? Simply because they have traded upon the credulity of the people, and as long as they can use their influence to stem the tidal wave of pure spiritual truth they will enshroud the human mind in darkness and gloom. They brand the doctrines enunciated by the angelic messengers of truth and love as originating from the arch enemy of mankind, because they are destined to deprive them of the seeds of luxury and ease. They have made that which is spiritual subserve their selfish aims, and traded with spiritual gifts as a mercenary individual would trade with material things. As in past ages so it is now. When they hear of this extraordinary power bestowed upon humanity from the spirit spheres, do they rush at once to see whether it is the devil or an angel of light? No. They hurl out their vile anathemas, and they would consign the system and its advocates into oblivion had they the power. But the priesthood are powerless to cope with it, and eventually it will destroy the whole fabric of Orthodox Theology which they have so carefully woven. We can certainly sympathise with them when they raise their voices in opposition, for it has taken them so many ages to build up their structure, and yet a deluge is at hand which will inundate their stronghold, and sweep from the face of the earth that which pollutes the pure light of God's truth. The time is at hand when the truth will not be shrouded in mystery, when there will be no need of a priesthood to explain the philosophy of spiritual things, but any individual with an ordinary capacity will be enabled to comprehend what is necessary for making ample provision for his future welfare. It is simply impossible for God to be the Author of eternal damnation, or to possess the attributes which the priesthood ascribe to him, for the passion of anger and Infinite Perfection cannot be harmoniously blended together. No wonder that certain individuals recoil from accepting this debasing dogma; that their souls shrink within them when they contemplate such an awful fate, and they indignantly refuse to pay tribute to the Great Eternal, for it is intolerable, view it from what standpoint you may. The Catholic Church believes in

eternal torment, but she has a system which counteracts this. By the intercession of the priesthood, the wicked can be snatched from the yawning gulf of eternal misery and be made fit for admission into the heavenly kingdom. If you carry your minds back to the time of the Reformation, you will find that you are indebted to Luther for an unqualified expression of this dark dogma of everlasting woe. He had been educated by the Catholic priesthood, and doubtless many ideas imbibed in early life would still cling to him, hence the tenacity with which he advocated the necessity of this perpetual punishment. He had no faith in spirit communion, but believed that the scriptural revelation to man was absolute. Instead of believing in spirit communion, he attributed everything in connection therewith to the power of evil. He himself had many an encounter with the devil, and the Protestants to-day, like their founder, imagine that marvellous manifestations of spirit power must of necessity be from the devil and his angels.\* They are spiritually dead, and of course attribute the dawn of the present spiritual dispensation to the influence of the evil one. Such superstitious notions have shut out the human family from the spiritual influence of heaven, and have wielded a powerful influence to roll back the mighty tide of inspiration; but at length it is again sweeping down upon the earth, and, ultimately, not a vestige of priestly intolerance will remain. Instead of man progressing, he has been stationary; but now that the tide of spiritual inspiration has set in, we predict, without fear of contradiction, that the emancipation of spirit is begun. Unless the spiritual teachers of your land come in direct contact with the spiritual world they cannot become efficient leaders of the people. Had Luther done so, he would have been the emancipator of his people. However God's divine truth will eventually allow man to emerge from the darkness into the radiant effulgence of the light of the spirit. No soul will be left in the lower regions of spirit life, but all will become purified, and, at last, enjoy the many blessings which the loving Father has in store for every child of earth. These are not bestowed upon the idle, but on those who work. God is a being possessing attributes of which man is ignorant. He is so powerful and perfect in all things, so full of loving kindness and regard for the welfare of His children that you cannot find one law but what works for their individual benefit. Therefore, never let this theological dogma disconcert you, but ever look up to Him as a God of Infinite Love. If you neglect your privileges here, you must of necessity go to the shady side of spiritual existence, and there you will remain until you have wrought out your soul's salvation. Jesus declared to the Jews that they would have to remain in the lower spheres until they had paid the uttermost farthing. Now we do not wish to impress upon you that there is no punishment in the spiritual condition. There is punishment proportionate to the soul's misdeeds, which will surely last until the bitter dregs of the cup shall have been completely drained. All the human race, from the first intelligent being that drew breath upon this your world, to the last individual who shall receive all the experience necessary thereon, will enjoy the fruition of knowledge which God has prepared for man. Then the devil will be destroyed, for there will be no necessity for his influence, the whole human family will become blended in one common brotherhood, and at last love and harmony will reign supreme.

\* Every great discovery and invention has usually been ascribed to this power of evil, nay, the greatest blessings which civilised society at the present time enjoy have been introduced at the instigation of the devil. However, it is not difficult to trace such a proposterous idea to its origin. Man, in his primitive condition, when the first rays of intelligence began to be unfolded from his nature, would doubtless feel grateful for the manifestation of beauty displayed, but when the dark storm clouds obscured the orb of day, and the fearful flash of the electric fluid was followed by the deafening roar of heaven's artillery, appalling dread would almost petrify him for the time being. The beauty, peace, and harmony displayed he would naturally attribute to a power superior to himself, possessed of all the qualities of goodness; but when Nature was regulating the various forces by process of violent commotion, he would suppose that the power of evil was at war with the good. In a state of nervous trepidation, he would of course endeavour to conciliate the power of evil, in order to induce him to be merciful and considerate, for he would be assured that it would not be necessary to address his petition to the power for good, as He was so kindly disposed there could be no dread of evil or destruction from Him. Thus we have here a reasonable elucidation of our problem, which only requires to be intelligently pursued down to modern times to render the idea comprehensible, and thoroughly in keeping with the characteristics of progressive man.—C.G.O.

## Historical Controls.

[COMMUNICATED.]

BY A. T. T. P.

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

### GEORGE REYNOLDS SHARP.

A MELBOURNE TRADER, WHO PASSED ON DURING  
A VOYAGE HOMEWARD.

May 17, 1881.

The Sensitive at once went under control, and addressed me as follows:—"The Surrey docks—The Surrey docks. The docks of the foreigner—the Swede, the Norwegian, the Russian, the Italian, the Austrian, and nearly every other continental nation has its representatives amongst the motley crews of the timber ships. Now, it is a strange thing, sir, that the mighty weight of water—the boundless ocean, as it is termed, has more attendant spirits than the earth itself. Sometimes they are persuaded to get into port, if I may use the term. There are schools of persuasion held on the waste of waters, and the soul is re-informed that there is an earth, a land, and human beings on it worth re-visiting; and they bring them homeward back from the gloomy view of desolation and death; and it is not an unusual thing for a Sensitive to be crossing the seas, and to be clairaudient and clairvoyant in respect to some of this vast number of wanderers across the bosom of the ocean; and it is often in the solitude of a passage that these clairvoyant, these spiritual gifts are aroused into action, and consequently messages are received. There are many reasons that draw these wanderers to the ships passing and re-passing their chosen homes, or, more correctly speaking, their chosen localities. The knowledge of the power of communication had been long known to me; although I made this knowledge on my part known but to one of my acquaintances during my earth-life.

"A feeling of more than usual depression had taken possession of me, as I lounged on the poop; something exceeding the languor occasioned by excessive heat; a drowsiness that prevented me from taking the slightest interest in the stately Albatross that sailed above me, or in the various occupations of the crew, who were taking advantage of the calm; some in working elaborate Turk's head knots for the landing steps; others engaged in making sinnet: others making mats for chafing gear, and others engaged in scraping, tarring, and painting. The Captain was busy in an occupation that amused him, during several days of the calm, in whistling for a wind. But I, although I had noticed these circumstances previously, was too far gone in depression to dwell on them then. A voice from my side said 'Everything breathes of home,' and I answered, not at all surprised, 'Yes, everything tells of home, and we shall look as smart and trim, as if the ship had not travelled as many yards, as we have gone hundreds of miles.' 'Do you long for home?' was the next question; and I answered 'I am too depressed, too full of languor and laziness to know what I wish for; but if there is any meaning in your question, I say 'Of course I long to revisit my native land; for, remember, I have been self-exiled for years. I, sir, have done my wanderings when I reach home; my name is respected in the land that I have left behind, as an industrious and honest dealer, and I hope that no venture will cross my life at home to tempt me from my sufficient competency.' 'I had all these thoughts,' said the voice, 'and, like as you will be, I was disappointed; for, like your journey will be, so was mine, "without an end;" and I said, 'I have often heard and have always believed, that life and death are in the hands of God. Who is it, then, that is speaking to me, and what authority have you for the assertion? Speak; for your words have not \*terrorised me; speak—for I do not feel afraid, if God wills your words to come true. Be it so; for into his hands I commend my spirit;' and the voice continued

\* sic.

—'All that you have heard respecting life and death being in the hands of God is true, but a skilled eye on earth could tell you, that this languor and this depression is but the beginning of the end, and from this seat, on which you now recline, your feet will never again take their natural firm tread, or again make their sound heard in the vigorous footstep of yore. I know the symptoms too well, and whatever may be its name, I recognise it, as what was known amongst us in years back as the Cape fever, and that fever, according to my knowledge, has always had a fatal termination.' 'Is it amongst men, now?' was my question to the voice speaking to me. And the answer came—'There is a form something similar to this attack, and it springs from the same cause, that has engendered yours. Water lying stagnant becomes surcharged with green slimy matter and animalcules. The late calm has converted what was comparatively pure water into a putrifying mass; so bad, indeed, that the crew, who certainly have not been served from the best, have had to hold their nostrils between their thumb and finger, ere they could drink it. Yours has gone through a process of filtering, but, despite this process of purification, you have been taken with all the symptoms, which, in my opinion, will prove fatal.' And I asked the voice 'By what name were you known when you lived on earth?' And he answered me, 'My name was Harrison; and I asked, 'What was your Christian name, and what was your calling?' and he said 'David was my christian name; I was a captain in the merchant service of America.' And I asked 'Who and what are you, and what brings you here, and why do you come?' and he answered, 'Because the strongest memory of earth impels me to search for my missing crew.' I asked from what part of the States was he? From none was the answer. I was British born; my birth-place was Greenwich, but I preferred sailing from American ports.' I asked him whether he, too, had passed away at sea? And he answered 'Yes; after the most unexampled suffering, that ever fell to the lot of man. Your suffering, in passing away, cannot bear comparison; racked by the most painful memory of the past; horror stricken at what I had gone through, and all in vain. I was going to the Azores, and on my way there we sprung a leak, and laboured painfully to keep back the incoming water; and when the wind got up, and we were hurried furiously, not over, but through the waves, it became clear to us all, that our good ship had done all within her power, and, therefore, we must trust to a hastily constructed raft, if we would save our lives. Before we left our ship—such was man's cruelty—a vessel passed us actually within speaking-trumpet's distance; a witness of the depth of our vessel and our distressful condition. It may be, that some of us may bear witness against that commander before God or his appointed servants; at all events I was not led to degrade my reason by intoxication, preferring even water, as foul as that which you have been drinking, to passing into eternity in a state of intoxication. Our raft was found perfectly unmanageable, and was tossed about, and, bad as the condition of the ship was, we returned to her, lying as she was at the mercy of the wind and waves; entirely water-logged from the 13th of December to the 26th of January, that is 1769 and 1770, we were on board of that ill-fated vessel. The only animal food that was divided amongst sixteen human souls was two cats, that had climbed as high as ourselves from the ill-fated hull; and then came the horrid whisper around, that something must be done besides chewing a rope, or gnawing a piece of leather; that instead of perishing together, they had resolved to cast lots for who should be sacrificed for the sustenance of the rest. I fell down on my knees, and with earnest prayer, tried to divert them from their horrid purpose, and they said: "what is to be done must be done quickly; our commander, to you was but out of habit. The power of consenting or denying is beyond you." The next I heard was that the unfortunate coloured man we had on board was the first victim; not of chance, for when the proposal was made, he as well as myself knew full well, that the odds were sixteen to one against him. God forgive me; I should have said fifteen to one; for I bore neither part nor parcel in it. They shot him whilst imploring mercy at my knees, and a Scotchman of herculean frame and build, having very little flesh on his frame, grasped the body, and slashing it open with his knife, tore the liver out from it, devouring it before his shipmates. As certainly as I am now speaking, I heard the words from the negro saying "Mass, he shall die raving mad;" and so the dreadful banquet went on forward in the fore-castle, and the next scene of horror that occurred was the verification of the negro's words to me. He,

the big Scotchman, with horrid maledictions on his fellow human beings and on the God that gave him being, flung himself into the water that surrounded us. After this horrid subsistence, they died rapidly; six alone (myself included) remained; I still drinking the putrid water in preference to the unholy food they were partaking of. Again came that horrid deputation. Lying, enfeebled as I was, in the cabin, dying rapidly, I still entreated them to live and die like human beings; but the answer I got was—'You took your turn last time, you will have to take your turn this.' Then I said (remembering how unfair the drawing was the last time) 'I think I had better come and be a witness of it.' The lot fell on the favourite of the ship; one whose merry jest was the last that was heard; one who, with the exception of myself, was the only one, that had refused to partake of the body of a shipmate. Poor David Flat, I think I see him now; he drew the shortest stick, and he tried to smile and to cheer those, who felt the greatness of the shock of this chance decision; and to a man they wept bitter tears. As for David, he turned round to the man who had shot the cook at my feet and said—'Shipmate, let me suffer as little as possible. It is my request that you do the same for me as you did for the nigger.' But as the fatal hour for prayer had passed, the memory of the companionship and old friendship triumphed over hunger, and they granted me my prayer to save his life until eleven a.m. next morning; thinking this a merciful fact. Poor Davy! I think the granting this prayer destroyed his reason, for in the interval, he went raving mad. But, as if God had answered my incessant prayers, a sail was sighted, our signals of distress were seen and answered, and a ship bore down on us. The wind lulled again and a boat's crew put off, and, as they neared us, a look of fear came over the faces of that boat's crew, and a voice hailed us: 'What are you? Are you human beings?' And when they heard men so foreign in appearance answer them in their own language, surprise took the place of fear, and they drew their boat alongside. Poor Davy was the first they placed in the boat, and then they fetched me from the cabin and carried me—a ghastly looking object—to the side and then lowered me down into the boat. The evidence of Captain Thomas Evans, belonging to London, stated, that there was little that was human about us; that we had been forty-five days without provisions of any kind other than two cats. I myself lived long enough to make attestation on oath of all these facts. That which is in your blood now was in my blood then. The nearest approach to this fever is that, which is known to-day as gastric fever; and in my case, in the passage back to New York, I passed away, as you will pass from time into eternity.' I said you were a brave man, Harrison, during these forty-five days of unexampled suffering; and the voice answered me: 'We are not all constituted alike; the world's inhabitants have not all souls with strong latent power. Some souls require the atmosphere of prosperity, ere they can develop themselves; others shrink and shrivel up when the world smiles on them the fairest. Mine was a soul that needed the bracing air of adversity and difficulty; I felt pity only for those human beings who were trying to hide misery from themselves by intoxication. Thank God, "George Reynolds Sharp," that He is taking you to Himself ere you witness the depth of degradation that the human soul can arrive at. Man's immortal soul is fearfully, is wonderfully designed. Thought so logical and so recognisable, whilst every function of the body is supplied, but becomes within some bodies but the body's veriest slave. Now the soul has a power within it; a power that is throbbing in the hearts of all humanity to-day. No hunger, however great; no thirst, however dreadful can touch this divine spark or destroy it. Science may try to prove this divine knowledge a delusion. On earth, I was no scientist, but perhaps one of the weakest and simplest souls commanding a ship; yet never before God did my knowledge doubt the divine that was within me—'my imperishable immortality.' I could see others doubting it; others that were slaves to their bodies. I deemed it no riddle. Their religion in their boyhood, and in their early manhood, had not made them trustful in themselves; they had denied the ability of this ruling Divine power to guide them aright, and, consequently, they are wanderers now. You have asked me what brings me to your side now, and why: I tell you I come to seek my crew, to tell them that it is useless dwelling on the past; that it is useless dreaming of what it might have been; for God's glory and God's approval will become the due in eternity even of the most wretched and wicked mortals that ever breathed. I trust that all within reach of your communication will see this, and read the dying memories

of a warning voice; for I know you will not rest until you have found out, that that which you heard in Melbourne, is true; that the so-called dead are still living, and are anxious to communicate and you will find out a means of communicating; and when you do communicate, deal kindly with the memory of Captain David Harrison. And I bid you no longer to be depressed, but to be filled with the hope of a sphere of usefulness awaiting you; for yours has been a life of virtue, which you deemed you owed to yourself for virtue's sake. It is God's gift that men should know what is right. It is man's will to obey the knowledge given, thus giving the lie to the dogma of destiny, that dares to boast that it governs the life of man, and you will speak of yourself as having left behind all the regrets that oppress you now. You are thinking that after all it is but a poor ending to a laborious and successful life abroad; but be assured that real happiness of soul is the idea of having lived well, and the knowledge that there is no death. You cannot conceive, nor can I explain, all the conditions of spirit life; but God's love is only with those who help themselves, and all our teachings are towards the reverence of self of manhood, the knowledge of the power of self-control. God, in His great wisdom, has made men all responsible through Will, and according to Will is the happiness of the soul hereafter. You have lived, as if you had a right to happiness, and that right was founded on the attained knowledge of yourself. Your life has been one long life faith in God's unchangeable law. Even now has resignation begun its reign with you. Even now is your brain forming methodical plans for the arranging of your worldly affairs. Were you to call the captain and the crew and your fellow passengers around you, and to tell them that you had just received from the spirit world a message calling you to join them, they would think you mad. But you will not do this, neither will you doubt my message nor the feelings that actuated me in giving it, neither will you think, that I am exerting any power beyond that which is natural. In passing from earth into eternity with the same complaint, I recognise its symptoms from your first state of languor to the second state of depression, and to the third state of unconsciousness. My motive being that the future should give you no trouble, you are passing through the ordeal that awaits every soul; and strange as it is that men fear this necessary end, yet have you no accompanying fear, being hopeful in that future which awaits one who has tried to do to others that which they would have to be done to themselves. Oh! that this just feeling were more universal! What is more noble in human nature than the justice of men towards each other? You have never preferred the intellectual feeling before the conscientious one. What is the power of intellect without the power of conscientiousness? It is but a snare, leading the soul from one lower depth to another, therefore I have tarried so long that I might, by the side of your couch, tell my experiences. I shall be one of those to meet you when you join us." And I asked "shall I aid you in your quest for your lost comrades?" And he answered, "Yes; we will journey together if you will, for, remember, Will has the power of assenting or denying, and, therefore, if you Will we will journey together." After a long quest, we came on three of the crew, who were wandering among the shipping at the Surrey Docks, the Commercial Docks, unwilling to leave the neighbourhood of those that followed their calling; unwilling to travel the seas, unless in company with human beings; unwilling to leave the neighbourhood of their bodies, yet unwilling to abide there in loneliness. Therefore, always choosing those ships that go on their voyage nearest where the wreck occurred, or where their bodies are; we have those three under our keeping, and the time will be when we shall have gathered all this crew together, and once more place it under the command of Captain David Harrison. A stranger bids God to bless you and hold you in his keeping." At the conclusion I asked him several questions. He said, "I passed away in this present year, 1881, and within a few weeks of this communication. I shall give you the name of the ship, but not now." I asked him about Melbourne, and about several people I knew there, all of whom he seemed to know well. He said, "Tell Mr Terry that George Reynolds Sharp has communicated.

This is a singular control. There are one or two incongruities. First, the days on the wreck, and Secondly, I cannot understand how, in a water-logged ship, either the men should be in the fore-castle, or the captain in the cabin. The story about the two cats climbing to where they had climbed, would suggest that they had taken to the tops. I dare say it will be explained some day.

## 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.

### SPIRITUALISTIC TOLERATION.

To the Editor of the "Herald of Progress."

Sir,—“That after the way which they call heresy, so worship I the God of my Fathers.” Now, what right has any one to impose an exclusive and peculiar ideal of Deity on others? The Moslems say, “There is but one God, and Mahomet is his prophet.” So, our orthodox Spiritualist, in effect, says—there is but one God, and he is just what my estimation of him is. Although mankind cannot now be bound hand and foot, or his body cast into the fiery furnace, let all that can be done to restrain his pen, by gagging the press, and damaging his good name, character, and influence by abuse, instead of answering fairly and squarely his facts and arguments.

It appears to me that the genius of Spiritualism is the right of exercising our own private judgment in every phase of thought and research, however it may cause our convictions to differ from those of others. We have yet to learn the lesson of true toleration, unless prepared to admit the integrity of every honest and truthful soul. No individual has a right to restrict the thought of another. To his own Master he standeth or falleth. Without free thought there could be no responsibility. Every one has the right to judge and to criticise that which is offered for consideration. For instance, when the ten commandments were published, they became public property. Take a sentence of the second commandment, as rendered *literally* by most Christians—“I am a jealous God.” A perfect God could not be jealous. Now, what a little God is imagined. He is jealous of what! The Supreme Ruler of the Universe jealous! Of whom? Of other Gods presumably. How many are there, then? Can it be possible that he dreads the rivalry of the lesser Gods? The ancient scriptures of India provide a much grander and more sublime idea. (Quotation)—“They who serve other Gods with a firm belief in doing so, involuntarily worship even me. I am he who partaketh of all worship, and I am their reward.”

Names and persons or personations clustered around a central figure of any Gospel system, are all more or less phenomenal, consequently, imperfect. The spiritual verities only remain when the former shall have passed away. Mankind shall realise that the “Divine” is within them. It will then be known that all these idealisations were simply aids to those requiring them.

“The law was our schoolmaster to bring us unto Christ,” and so also was Christ “to bring us to God the Divine Spirit.” St. Paul admits the imperfection of the Christian system, when he says “We now see as through a glass darkly,” &c.

W. Y.

29th May, 1881.

### MR GALLAGHER'S PSYCOLOGICAL MEDIUMSHIP.

To the Editor of the Herald of Progress.

Sir,—I somehow think an error or misconception has arisen, else your correspondent would not have penned the paragraph in your last week's issue.

In speaking at the Salford Society's room, our friend did not offer “one night per week for medical purposes,” but he was somewhat liberal in saying he would give one night per week for test purposes. A clairvoyant may give tests which of themselves would be verbal, whereas, were he to devote one night only per week for medical purposes would be to him somewhat of a boon, as at present he is busied six nights per week for that purpose, each night taking up a large portion of valuable time and expense also in the cost of paper and stamps for correspondence. If Mr Gallagher is open to accept the advice of some of his most esteemed friends, he would be willing to place some estimate upon the value of his labour, and would not be pestered so readily with test hunters and wonder-mongers.

Only this past week I received a note for him, containing a piece of hair, and they write asking him would he tell them their ailments, and then have the impudence to say “they are doing this to test his gift.” Good heavens! are our mediums to be

placed at the beck and call of the giddy multitude, who, for mere fancy, wish them to devote their valuable time and energies in becoming test-mongers at the beck and call of any nobody? Are the God-given gifts of some of our more noble natures to be prostituted at the feet of a glaring gazing multitude, whose selfishness is the paramount feature in their characters? Duty says no! Home says no! and a spirit of manhood operating upon the gentler nature of a sensitive soul cries no. It has been a source of pleasure for him to offer his gift upon the altar of fame. The wonderful truth of his delineations have caused many a mournful heart to rejoice, and the varied influences operating upon the sensitive have in their time produced a revulsion, and thrown him upon a sick bed. Where were his grateful friends then? “Physician heal thyself” was applicable and the wonder-seeking test-hunting fraternity held aloof, and let the suffering medium get better as best he might.

One of the most unselfish of men has shown a willingness to try and benefit poor suffering humanity. Can they refrain to do for him what they would do for any other medical man? If they are suffering, why not say how they feel? or put down their symptoms, and in every case enclose sufficient stamps and paper upon which to reply. Surely, if any one can be helped a little, common reason would suggest that the helper should be put to no expense or trouble. Let this become a paramount principle and all may be thereby benefitted. Since coming upon the platform, work has accumulated to so great an extent that he may be compelled to curtail his labours. Let us trust that his good gifts may become conserved, where the elements of worthy principles may be so far promulgated that the spiritual and mundane spheres may become mutually joined.

PHILO.

83, Chapel Street, Salford.

### ORTHODOX SPIRITUALISM.

To the Editor of the "Herald of Progress."

Dear Sir,—Will Mr Jones oblige by explaining what he means by “Orthodox.” It would greatly add to the value of the discussion now transpiring if he would define this word, that his meaning may be the more apparent. At present, I have seen no attempt to clear up this point, which must be settled before any satisfactory conclusions can be obtained.—Yours truly,

E. W. WALLIS.

### THOUGHTS ON THE QUESTION—“WHAT IS ORTHODOX SPIRITUALISM?”

To the Editor of the Herald of Progress.

Sir,—I have perused all the articles that you have published on Orthodox Spiritualism, and feel inclined to endorse both sides, being one of those who believes that there lies under every error, a fundamental truth. Mr Jones wants every writer to append his name, but I rather shrink from such a course, feeling sure that I shall meet with more controversy than I care for. I am predisposed to think well of everybody, and on principle I wish “God-speed” to every sincere effort for the good or gratification of others, even though I may not sympathise with such effort. The conservative thought of this age is invaluable, but far more so is the glowing inspiration which portrays the progressive ideas of a new departure, and pictures a future when the foundation of Society shall be the “Reign of Law,” and an unreasoning faith shall be swallowed up in knowledge. It is a fact patent to every thoughtful mind that if the faith professed by the majority of religionists were *real and effective*, men dare not act as they do. When this mysterious and sublime illuminator, so necessary to the past, so all-potent in the present, so illimitable for ever, shall have become amplified in the experience of the many, as it has already done in the ranks of Spiritualists, men will awake to a knowledge that as they study the laws of mind and matter, and bring themselves into harmony with them, they will approach the domain of that infinite Intelligence who is ever above and beyond all law, which is merely a mode of the expression of his Will. If law is a schoolmaster to bring us nearer to the Divine man, how necessary that we should study law, as embodying the inevitable, and seeking to understand, rise above its operation, making it a stepping-stone to that victory over matter, which we know attaches to true progress. If we venerate law, we live in harmony with it, this

the consent of our intellect; if we knowingly or ignorantly disregard it, we are immediately captive in its coils. Orthodox Spiritualism seems to consist in the aim to march in the perfect circle of law, realizing that all moral obliquity, all physical pain, and all imperfection would be overcome, sooner or later, by such a course. The most powerful agents are the simplest. The sublime dignity, the wondrous depth of the simple words of Jesus, "Resist not evil," contain in their hidden meaning the renovation of a world. God leads us by instrumentalities, and what appears to us devious now, shall be transmuted by the alchemy of the angel-world. Why is it that our selfish instincts are so strong that they imperil our peace hereafter and destroy it here? Simply because it is in the order of the infinite wisdom, the necessary path to the glorious future of our race, the perfect God-method of securing it. When by the study of the operation of law, man shall discover his highest interest now and for ever to consist in dispensing to others, in self-surrender, the giant sin of humanity will be transformed, this very selfishness which we now deplore, shall become an invincible redeemer, and shall bring mankind into harmony with the love principle upon which the universe is formed.

The angels will then walk with men, and man himself, exalted to their sphere of thought, will still possess instincts paramount for self-preservation, but anointed with the Infinite Love, bathed in the unfathomable wisdom and irradiated by the glory of the truth, they will be consecrated to the will of the Supreme Lawgiver. Orthodox Spiritualism is allegiance to the great Founder of our order, who announced the second commandment to be Love to our fellows, which, with the first alike fulfilled, comprises the whole duty of the inner and the outer life of embodied and disembodied man.

NEW ERA.

## ORTHODOX SPIRITUALISM—WHAT IS IT?

*To the Editor of the Herald of Progress.*

Sir,—Our friend, J. Enmore Jones, asks Spiritualists for their creed, but who is to formulate it? Or if formulated, who would accept it? Will Mr Jones favour us by giving us his idea of a Spiritualistic creed? Emma Hardinge gave one at Cleveland Hall, London, once, but whoever heard of it as binding Spiritualists the closer in consequence? Says Mr Jones, "Spiritualism—Orthodox Spiritualism—cannot combine without a creed or code of principles to cluster round it, as iron sand round a magnet. Therefore it was, that knowing the cause of the non-progress of Spiritualism, I sounded the note of interrogation—Orthodox Spiritualism! What is it? Let us have, as a body of people, the sense of the lark. Let us have mother facts to nestle on and in, and fearlessly call them creed." Is there not confusion here? Are not creeds constantly varying embodiments of rules of practice and procedure? While principles are undeviating expressions of law—truth? Principles, we need; creeds, well after twice thirty-two years of the movement's existence have passed, will be soon enough to consider one. But to call "facts" a creed is curious. Our "facts" are "spirit return," "spirit phenomena," "mediumship," and "immortality." Our fancies, creeds (?) are in some cases rationalistic, in others transcendental, pro-Christian, anti-Christian, re-incarnationist, and phenomenalist, each of which "creed" has its following.

Our "principles" might be affirmed as Justice for all, Progress for all, Love for all.

Cordially endorsing W. C. Robson, when he writes—"Spiritualism is that which relates to the spiritual, and, as the spiritual is the real factor, all else are but conditions thereto. Consequently, Spiritualism is the endeavour to obtain a full knowledge of all truths, the relationships of life to the external and internal universe, and a thorough understanding of the laws which govern the same, and so apply this knowledge, when attained, to the highest and best results for the general welfare of humanity. But a complete knowledge being impossible to the individual, it renders Spiritualism an ever progressive unfolding in the constant endeavour to add to truth, and thus make man an ever growing entity; but as organizations and conditions differ, we cannot all acquire the same knowledge, and, if we did so, we would not all see alike, and not seeing alike, we cannot, consequently, all think or believe alike." May it not be further stated that when Spiritualists are asked for their

"creed," they might answer "that which benefits man most in its result, in his individual, social, political, or spiritual needs. Of inferences from facts, of hypotheses, from inferences, of fancies (that have become as creeds to some) deduced from hypotheses, we have many, and to spare. Useful as stepping-stones, they are aids, not ends."

We know spirits return, we believe their statements to us, but as those statements reflect every grade of mental and spiritual circumstances in the varied natured propounders of them, a creed could scarcely be constructed from them. Unity in liberty. The common good by the best ends that judgment, enlightened by experience, can devise, is a "creed" spirits and mortals can assent to, unless the past is always to rule the present? As *what* is said, not *who* says it, is of importance.—I subscribe myself.

[The above is from a well-known worker.—Ed. H. of P.]

Hook says (and no higher authority need be cited) "If men take Scripture for their *sole* guide, it is perfectly clear that none have the right to say that others are *not* orthodox!"—W. H.

## "ORTHODOX SPIRITUALISM—WHAT IS IT?"

*To the Editor of the Herald of Progress,*

Sir,—Not only as a Sunday lecturer, but in obedience to the request of several correspondents, I give my answer to the above question. And it shall be done with extreme brevity, since the whole gist of the matter lies in a literary nutshell. To be orthodox in religion means that one must accept the popular theology or believe in the generally received faith, of any tribe or nation. But as the term itself only signifies the holding of a *right opinion*, all the religionists of the world, who do not credit the facts, now attested scientifically, in regard to the communion of spirits with mortals are, themselves, heterodox (or of another opinion) to the fullest extent. In Roman Catholic countries, for example, Roman Catholics are the only Orthodox Christians, and in the Church of England, high churchmen are alone Orthodox; whereas, in the United States, Calvinists are the sole persons having a right opinion, and so I might proceed *usque ad nauseam*. In respect of Spiritualism, the wildest "Savage" of African or sable mould, that Captain Burton has ever found is strictly orthodox, if he possess knowledge of spiritual phenomena, and *all* the eminent personages named by Mr Enmore Jones, in your journal this day, are absolutely heterodox. Any man, or woman, now living, who has really held "an hour's communion with the dead" (so-called), is orthodox in respect of Spiritualism, (what is it?) and so truly broad is our platform, that it is equally open to Atheists, Trinitarians, Unitarians, Pantheists, and Dissenters of every denomination, ay; to the uttermost parts of the earth, sage or savage; prince or peasant, Caucasian, Ethiopian, Mongolian, and Malay; and if they so please, they may believe in the creed of any church, or chapel, or not, from time to eternity. All, *not* believing in this orthodox truth, after due evidence in its favour, are "worse than an infidel."

In the discovery of facts in science, or in ethics, we cannot forsake God, and whatever man may profess to "believe," either at home or abroad, he can never exceed in beauty, value, and usefulness (his mere blindness of "faith," notwithstanding) that living *spiritual* character which is often made up by angels, or otherwise, of wisdom, virtue, and benevolence.—Yours, &c.,  
W. HITCHMAN.

Liverpool, June 10th.

MANCHESTER ASSOCIATION OF SPIRITUALISTS.—On Sunday, June 19th, Mr Lithgow will occupy the platform of the Temperance Hall, Grosvenor Street, and Mr Tetlow on the 26th. Members belonging the Home Circles will kindly bear in mind that no strangers can be admitted except by ticket bearing the introducer's name, and on no consideration can they be admitted after Eight p.m.

BARROW-IN-FURNESS.—On Sunday, 26th inst., the guides of Mr E. W. Wallis will lecture at 2:30, subject—"Three Curses, and how to remove them;" evening at 6:30, subject—"Salvation by Grace or Growth." As this will be Mr Wallis's last visit before his departure to the United States, friends are expected to rally round him on his farewell addresses, and show their kind appreciation of so noble and willing an instrument in our thriving cause.

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THE HERALD OF PROGRESS maybe ordered of all booksellers.

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

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

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# The Herald of Progress.

FRIDAY, JUNE 17, 1881.

## JOTTINGS.

When we glance at the many unhappy differences among professing Christians, and we are sorry to add Spiritualists, we often call to mind those beautiful and affecting words which the immortal Milton put into the mouth of Adam, addressing Eve, after they had wearied themselves with mutual complaints and accusations of each other :

" But rise ! let us no more contend, nor blame  
Each other, blamed enough elsewhere ; but strive,  
In offices of love, how we may lighten  
Each other's burden, in our share of woe."

Spiritualists everywhere, be sure of this,—enough attention has been given to the arts of controversy, and to demolition, let your whole soul be directed to the study of piety and goodness, and progress will come, then blessedness, which is far better than mere happiness.

Lord Bacon says—" Reading makes a *full* man, conference a *ready* man, and writing an *exact* man." A young person who neglects *reading* is generally very shallow, one who does not *associate* with others, has no breadth of character nor much influence upon society, and one who *writes* little, fails to attain that precision of thought which is necessary to real power. We say to all young men and women—*read, confer, write*, and you will find the great philosopher, Lord Bacon, gave you a good legacy, when he pointed you to these three duties.

After all we cannot wonder that the doctrine of total depravity of mere human nature has been recognised, and is still believed in, by many good men. The error lies in mingling the possible with the actual, and the transient with the eternal.

When we become acquainted with the weakness of our hearts and our eyes are opened to the lurid misery and crime that exist

around us, and the rays of reason compel us to condemn both ourselves and others, then we see one side of the picture.

Looking back to the season of our youth, the heart all purity, the wily calculations of foresight and deception impossible to our nature, life one dream of grace and beauty, we find there no dark suspicions—love, faith, and hope prevail, if they do not reign supreme. This is the other side of the picture, and the sooner we can all go back to it, the better for the world. It is the only way to prove that the odious doctrine of depravity is unreal and transient.

In all the world there is nothing so sweet as giving comfort to a gloomy heart. There is not a moment that tears are not shed and sighs uttered, yet how large a proportion of these are caused by our own thoughtlessness. How many a daughter wrings the very soul of a fine mother by acts of unkindness and ingratitude. How many husbands, by one little word make a whole day of sad hours and unkind thoughts ? How many wives, by recrimination estrange and embitter loving hearts ? How many brothers and sisters meet but to vex each other, making wounds that no human power can heal ? Spiritualists, above all others, should strive to make some heart happy every day.

If ever Spiritualism is to grow out of simple belief, into actual knowledge, if ever it is to find a firm footing in our land, we must cease to coddle it as *if it were* a cherub. Because of its extraordinary claims it ought, and will be, in its onward career, subjected to the fierce blaze of discussion and criticism, but for all that it will thrive the better. Aye, better even through the assaults of its foes than the too frequently ill-advised, albeit ardent advocacy of many of its friends. Because we are, as Spiritualists, pleading for Spiritualists to invite the application of a rigid criticism and an accurate and exhaustive analysis, which in the immediate future is sure to follow the promulgation of the opinions, thoughts, and conclusions we have formulated as the result of our observations of phenomena occurring at seances, do not suppose we are encouraging a suppression of any of the facts, or that we are (because we advise the exercise of greater care or caution in this investigation) any less devoted than the most enthusiastic ; but be assured it is because we are firmly persuaded that a careful and systematic enquiry will result in the only adequate and reasonable explanation—namely, the spiritual hypothesis.

### A NEW MEDIUM AT BLACKHILL, COUNTY DURHAM.

We are often asked by friends if our cause is spreading ? I think we are in a position to answer, from our knowledge of the work in various parts of this country. All over mediums are springing up, not publicly, it is true, but nevertheless real, giving proof of spirit identity and the great spirit realm.

In Mrs Walton's, Blackhill, on Monday night, the 6th, we were talking round the fireside, when a Miss B. began to describe our surroundings so clearly, that all in the house were astonished—I, myself, as much as anyone. The spirit, through this young lady, told me of many friends departed, some I had never heard of since their departure. They were so clearly described that I could not mistake their presence. We felt delighted to have an evening with the spirits. I hope our Blackhill and Consett friends will rally round this and other mediums they have in their midst, and push on the work of progress. I feel sure if friends in the counties of Durham and Northumberland would observe the gifts of the spirit more closely, and cultivate them, we would soon have a living army which no man or power could gainsay or resist.—Yours, in the cause of truth,

T. M. BROWN.

## "IRELAND SHALL BE FREE!"

Ye sons of Britain who rejoice  
 And boast that ye are great and free,  
 Give ear whilst, with an earnest voice,  
 I plead for light and liberty:  
 And thou, dear Muse, O! kindly weave  
 A sweetness through my simple lay;  
 I crave this boon, for I perceive  
 My impotence without thy sway.

'Tis sad—'tis sad to think that now  
 A nation whose renown once shed  
 A radiant glory from her brow  
 Is lying prostrate—as if dead:  
 Who, gazing on our Sister Isle,  
 Could dream that once on mount and plain  
 Was seen the charm of Beauty's smile,  
 And heard the sound of Freedom's name?

Yet it is said—when Tara's walls  
 Securely sheltered priest and king,  
 That through the academic halls  
 The Bard's prophetic voice did ring—  
 That ladies fair, and children sweet,  
 With lords and knights of ancient fame,  
 Assembled at the Druids' feet  
 To hear the Minstrel's glowing strain:  
 And from this centre to the strand  
 Divinest melody would flow,  
 And legends say that this fair land  
 Was Heaven reflected here below!

But times have changed: King Henry's ire  
 Now spreads destruction far and near,  
 And ruthless troops, with sword and fire,  
 Establish misery and fear:  
 And, to protect the acres won,  
 Draconian laws are promptly framed,  
 And to excuse the evils done  
 The halt-starved peasantry are blamed.  
 But if with patriot soul and hand,  
 The poor unrighteous power defy,  
 Their masters solemnly demand  
 The vengeance due to Liberty!

Poor Ireland! Thus she suffers still!  
 And long she must endure her pain,  
 Excepting men with iron will  
 Espouse her cause with "might and main."  
 Then let each generous British heart  
 Insist that *Ireland shall be free!*  
 And act the kindly brother's part,  
 And cheer her with warm sympathy!

That peace shall like the dew of heaven descend  
 And shed its influence on the earth's broad breast,  
 Whilst the remembrance of the past shall lend  
 A deeper joy to the now truly blessed.  
 May He, who through all nature reigns supreme,  
 In this our day the blest design unfold;  
 Which through the ages like a golden dream,  
 Has been by Seer seen and oft foretold.

## NOTICES TO CORRESPONDENTS.

- "J. G.," Bishop Auckland.—The delay in answering your letter arises from our making enquiries in reference to the point raised in yours, and thus far, we incline to think you are incorrect, but are not yet prepared to give a final answer.
- "M. S.," Borough, S. E.—We would like you to write some original article. Ladies who possess, like yourself, a mind to grasp controversy are always peace-makers, because they bring their fine emotional spirits into play and tone down the acrimonious and repulsive in the sterner sex.
- "ZERO."—We would recommend you to read "New Era" in this *Herald*, and your feelings may be warmed thereby, thus bringing into play your better self; for the frost of your mind only wants breaking up. You have in your soul the possibilities of infinite expansion.
- "FUTURE LIFE."—We are sorry to decline this article on the ground that it is so widely known and circulated already.

"ANGLO SCOTUS."—Your thrilling little article will appear in our next.

"SOUTHAMPTON."—The manner in which weights are registered at the materialization seances at Weir's Court, Newcastle, is this:—The form steps on to the weighing machine, which is specially constructed, and two of the sitters watch the process—see to the exact balance, and to the form begin entirely clear of the floor, which retires as soon as they are satisfied. Then more light is obtained, sufficient to read the scale. The society are about to pay more attention to this test, and report in this journal. The machine is very exact and perfect, and was presented by Mr Charles Blackburn, of Didsbury Park, Manchester, and is highly valued by the Newcastle Spiritual Evidence Society.

"BRICKS, T. HUTCHINSON."—Dr. William Hitchman's address is 144, Pythian Street, Kensington, Liverpool.

## A ROMANCE OF SPIRITUALISM.

A PASSAGE FROM THE LIFE OF A SPIRIT CALLING HERSELF  
 "AMARANTHA."

[Through the mediumship of the author of "Life Beyond the Grave," &c.]

I was the spoilt child of a wealthy London merchant, and I was intended to become the wife of some fashionable man. My parents doted on me, and wanted me to become a leader of fashion. I had no brothers nor sisters. I was an only child—I was not accustomed to go out alone, as young ladies are allowed to do now-a-days. I was carefully guarded, but, nevertheless, I was one day nearly being run away with. In those days there were many adventurers on the look-out for heiresses, as there are now-a-days, but they were bolder, because there were no telegraphs and railways, and if a man could get a girl to go with him to the church, and be married, he knew that he had little to fear, because the parents would, for the sake of their own honour, avoid a scandal, and would rather hush such a matter up, than let it become public. I was constantly beset by men of this kind, who were anxious to marry heiresses. They used to go to Bath and Tunbridge Wells, and those places, and seek an introduction to girls with money, and propose elopements. My parents were well able to protect me as far as money could do it, but some things money could not avail against, and when a young girl sees a man she likes, she will sacrifice everything for the sake of her own happiness. My parents were opposed to my making the acquaintance of strangers, but there were occasions where it was unavoidable. I recollect once at a ball, given at Bath, I was much admired by a gentleman whom my parents did not approve of, because he was too poor for their notions. Nevertheless, I liked him, and he loved me. So we arranged to elope together one night, like Dorothy Vernon during a ball. I was to go out with him, and he was to have a conveyance in readiness to bear us away. All seemed favourable to our enterprise, but, as luck would have it, our coachman was taken ill just as we were setting off, and that caused some delay, and we were overtaken before we could get out of the town. It was a most extraordinary chance, and, I have often thought since, upon how slight a thread my future turned. I was on the point of becoming the wife of a man who, as far as I could tell, would have made me happy, and I was prevented from finding my happiness in life in that way through an accident. The gentleman who was eloping with me was a man of good family, but he had no money. My parents ought to have been satisfied, you think, if they were socially ambitious; but the fact is, he had an unenviable reputation which I did not know of. I know now that it would have been bad for me to have married him, but I was a giddy girl, and I did not heed the warning of my spirit guides. I was eager to be married, and the idea of an elopement with a man of rank, was pleasing to my imagination, and I jumped at the offer. It was not to be. I had to learn, by bitter experience in a worse school, that happiness in love is not the lot of many in this world. I was saved from one fate to fall into a worse.

My parents found that I was not happy after my disappointment, and they sought every opportunity of bringing me into the company of other men whom they considered eligible. One of these was the man, whose wife I subsequently became. He was a heartless man, a selfish man—alas! how many men are

selfish—and he broke my heart. The memory of my earth-life is like a dismal nightmare, which I would rather not think of. It only recalls unhappiness, and makes me sad, and weighs me down to earth.

Suffice it to say that my spirit was crushed by this man. I became the mere wreck of my former self, I suffered every indignity which a woman can submit to at the hands of man, and I terminated my career on earth by taking poison. I found that my life had been marred by my folly in ever consenting to marry a man I did not love. I should have been true to myself, and remained single rather than submit to the degradation I brought on myself. My husband was a titled *roué*—a man whom every worldly gratification had utterly corrupted—who had neither feeling, nor shame, nor purity, and who only delighted in making others minister to his brutal appetites. Oh! how I regretted my blunder—how bitter the thought that I was his slave for life!—for an eternity it seemed. How I loathed myself and my husband, and wished myself dead whenever he approached me. It was a torture such as thousands of sensitive natures have endured since then, and are enduring at the present day, for the same end—the life of fashion—selling their souls in order that they may live in the world of fashion, and be well thought of by the world. Alas! what misery, what heart-burning, what self-condemnation is theirs. How infinitely purer and happier is the life of the lowly cottager, whose husband loves her for her own sake, and not for the sake of the money that she brings him.

I commenced my narrative in telling about my contemplated elopement, but I might have added that my parents were to blame for not letting me have proper facilities for seeing young men of my own rank in life. Had they done so, I should not have thought of eloping. I was naturally warm-hearted, and I know I was considered beautiful, and I felt the natural longing of every young girl to have a lover. When I found myself in the spirit world, I recognised the fact that I had been cruelly wronged by those who ought to have advised me for my good. They advised me wrongly, and the responsibility lay heavily on their shoulders. They have since had to suffer much sorrow for it. My life was cut short by my own act, and when that is the case, the sufferer has to pass through as many years in probationary work as he or she would have passed in the body. They cannot escape their share of life's experiences, so it is better to endure the sufferings of the body rather than have to gain experience out of the body, which means that you have to pass your life in the company of some one who has some similar load to bear. Thus, you see that people cannot evade their life's lesson. It is better to learn it in the body than out of it. You think that, in our world at least, women are not tied to men they do not love. No; I do not say they are, but they have to endure much that they have no idea of. I do not pretend to say I would rather have lived on earth as I was. Oh, no; but it is not the will of God that compels a woman to endure the life of torture I led in the body. It was the will of man, acting through bad laws. I was compelled to run away from my husband in the flesh or in the spirit, and, for want of knowledge of the world, I unreflectingly chose the latter. I might have run away from him in the body, but I did not know where to go, and there were not the facilities in those days that there are now for people getting away.

Thus, you see, that I was in a measure compelled to do as I did.

I would like my life's experience to be a lesson and a warning to others, and for that reason I have said what I have done. I repeat that no misery can equal that which a sensitive woman endures if she be allied to a selfish man whom she neither loves nor respects. Such was my unhappy fate.

It is over now. I can afford to forget it, because God has given me higher ends and greater happiness than any earthly marriage can afford, and I am thankful.

#### CONCERNING SPIRITUALISM.

To the Editor of the Herald of Progress.

Sir,—This is emphatically the age of progress in mechanical invention and discovery, and it is simply a truism to say that if trade is universally dull, scientific enquiry has never been more vigorous. England has just held a grand jubilee in memory of the great engineer, George Stephenson, whose wonderful

genius first so practically demonstrated the marvellous powers of steam, now of such incalculable use in the service of man the wide world over. In a few years, however, even his wonderful achievements will be outstripped by the discoveries now being made in the science of electricity. Now when we see with what rapid strides science is marching onwards, is there nothing we Spiritualists can learn from the signs of the times? Is there nothing we have to mourn about or complain of in the matter of progress? Do we do all we can to further the cause of Spiritualism, and to bring about the era of peace and brotherly love? Let the history of our movement for the past thirty years be our judge! We fear we cannot as a body proclaim ourselves practical followers of the doctrines of truth, justice and charity,—a sad confession to make, certainly, but we challenge contradiction of our statement. What to our mind appears to be the greatest hindrance to the extension of the movement is the expression in our meetings of too much individuality. No greater error in the management of large bodies can be committed by any man than to *persistently* force antagonistic individual opinions upon his brother workers. Not that we have any desire to prevent anyone from thinking and giving expression to his cherished opinions, but we certainly object to any member, possessing contrary opinions to the majority of the other members, making his tongue and pen the boisterous and indecorous vehicle of his private feelings. To anyone that *really* wishes to see our cause prosper, such a course of unseemly conduct is suicidal in the extreme. We repeat that we are not of that school who desire to gag people for opening their mouths against our wishes, but we respectfully leave it to the common sense of our brother members, whether it is not better to do the washing of such dirty linen at home, than to raise such a disagreeable odour under the very noses of the people of this too infidel world. If Spiritualism falls, it will be from within its own ranks; a house divided against itself cannot stand. It is painfully evident to the most casual observer, that not a few of the leading and most active of our brethren desire to make this movement a thorough success in every sense of the term. Some whom we could name, (but would not) noted more for their zeal than their discretion are especially enamoured of their own powers in this direction. They assail you on all hands, in season and out of season, so admirably adhering to that worthy but rather doubtful maxim of "Get money! never mind how, but get it!" We do not seek nor like the office of critic (well-knowing our many shortcomings) still, this grabbing spirit is becoming so prevalent both among the professional and ordinary sections of Spiritualism in this country and, more particularly, in the United States, that it behoves someone to point it out, one time or another; and it matters little who, or what manner of person he may be, if he has only the courage of his convictions to speak out on this question. Let us work then together with a better view. Let us try to subdue this spirit of greed and malice and do unto others as we would that others should do unto us. Another element which has a good deal to do with preventing sensible people from examining the subject of Spiritualism is the excessive amount of what is vulgarly termed "twaddle" being preached from the public platform, also the absurdly childish frivolities of people, who really should know better, at the circles. If modern Spiritualism is to make her mark and succeed in her high and noble aims she must prove her superiority both by fact and argument, and the all-important physical and psychical phenomena, on which her philosophy is built must also grow in power and force. How many, or rather, we fear, how few have realised all their first high hopes and anticipations of the results of Spiritualism? We, in common with all true Spiritualists, have to deplore the fact of so many black sheep having crept into the fold, bringing both discredit and distrust on the movement. The out spoken quack is far less to be feared than those cunning schemers plotting for their own position and profit, while pretending to be devoted to the highest interests of humanity. No wonder that so many inquirers turn their backs on the movement, when good phenomena are so difficult to obtain, and spurious so easy and common. We have no wish to speak discouragingly of the movement, but how it is possible to succeed in our mission of reform otherwise than by showing that we are both better and wiser than our neighbours is to us inexplicable. After indulging in so much well-intentioned criticism we would just like to add a word in praise of the Newcastle Society. Those who remember the wretchedness of the place some years ago, and contrast it with the present comfortably furnished and decorated lecture hall,

have every reason to congratulate the hard-working and earnest officials on the success of their efforts, and we venture to say that no other society in the kingdom can show better results of their working, either in mediums, lectures or members. But as it is dangerous to praise and not to blame, perhaps some of our earnest and zealous brethren, in connection with this society will seriously take to heart our remarks upon the financial aspect of the question, and excuse us offering them a word of advice in good faith when we say, do not cultivate the trading element at the expense of the spiritual. With regard to the general outlook and prospects of Spiritualism, it is our opinion that the movement will have to show to the world some better result than hitherto, if it earnestly means to make spiritualists of the people, for we take Spiritualism to be something more than the mere gathering together of a roomful of people to get money out of them in return for some sensational phenomena. If we simply meet together to be amused and fed by sensationalism, let us dissolve forthwith. But we take it that there are a few Spiritualists at least left who regard the affair in a higher and more rational light. We take it that there are some who can truly say, "It is good for us to be here," who have reason to thank Spiritualism for leading them to interpret the meaning of existence in a better and truer light, and to live a better life. The question lies in a nut-shell. Is the cause of Modern Spiritualism to confer a spiritual or material benefit? If the latter it will most assuredly fail, if the former it appears to us, we do not seek to attain it.

CANDOUR.

### NEWCASTLE LECTURE HALL.

Owing to press of matter of general interest, the reports of these meetings have been crowded out for the last three weeks, but we purpose giving an abstract of the whole as soon as possible.

This society has taken an additional suite of rooms, adjoining their present seance room, where it is proposed to open a reading and book department for the use of members.

The Committee will be much obliged for any contributions of books or periodicals for the same from benevolent friends of the cause. There is no dearth of energy in the Newcastle Society, and although there is not the enthusiasm there once was, there is more solidity.

The Lecture Hall was graced by a lady who gave a very pleasing lecture on "Plant Life" on Sunday last, which was well attended and highly appreciated.

The venerable S. C. Hall writes to the editor of *Herald* as to the reprint of a paper of his, "Gasper," and points out that the ages of the children are stated to be Eighteen and Twenty and should be Eight and Ten respectively. The article is in the *Herald* of 3rd June.

This veteran of our cause winds up with the following compliment "I pray you send me two copies of your very excellent paper, it seems to me exceedingly well edited, but this is the first copy of it, I have seen."

The *Herald* is also complimented by three other correspondents this week, and we mention this as a stimulus to our friends everywhere to support us.

### General News.

At Brown's Buildings, Portobello, on June 19th, there will be two trance addresses given by W. Pigford's guides, afternoon 2:30, at night 5:30. A tea provided for strangers.

QUEBEC HALL.—On Sunday, June 19th, at 7 p.m., Mr C. J. Hunt will repeat, by express desire, the address he delivered some weeks back. Saturday the usual seance at 8. Mr F. O. Matthews, medium.

LADBROKE HALL.—On Sunday next, at 11:30, general meeting; at 7 o'clock, trance address followed with clairvoyance. Last Sunday, Miss Susan Gay gave a very interesting address to a large audience upon "Man and Woman as Spiritual Beings." The lecture was well received, and several copies sold. At the close of the lecture, Mr F. O. Matthews followed with clairvoyance, when several tests were given of a very correct character. Mr Matthews hopes to pay the provinces a visit very shortly, instead of going to America. The meeting of July 3rd will be a very interesting one.

Mr T. M. Brown will leave home for the South in the beginning of next week, and will make Darlington his first calling place. All letters to be addressed c/o Mr W. Dixon, Watchmaker, Bondgate, Darlington, until Wednesday.

On Sunday last, the Portobello friends had two addresses by Mr G. Campbell's guides, afternoon subject—"Spiritual gifts" and at night, "England's future." A splendid tea was provided for strangers.

We are glad to hear that our friends at Macclesfield, who since their removal from their established quarters, Great King Street (which were sold by the owners on leaving this country for America) they secured other convenient premises, which will be opened for public worship in a short time hence. In the interval which has elapsed, worship has been held at the house of the esteemed President—Mr G. Rogers. It is also gratifying to record that the cause at Macclesfield is in a very healthy state and there is every reason to believe that with the opening of the new premises some seed that has of late been abundantly sown, will bear tenfold fruit. We shall be glad to receive reports of meetings and seances.

LAMENTABLE DEATH OF MR WILLIAM BLACKBURN.—Mr William Blackburn, late of Green Bank, Fallowfield, but more recently of Lansing, Sussex, died on Sunday last at the residence of his father, Mr Charles Blackburn, Park Field, Didsbury, under painfully-distressing circumstances, casting a gloom over his family, friends, and connections, that may be imagined but certainly cannot be described. For some time the deceased gentleman has suffered from a tumour in the throat, which at last assumed such serious proportions as to render an operation necessary, and although the operation itself threatened almost certain death, we understand that Mr Blackburn, with Christian fortitude and resignation, preferred to undergo it rather than linger on in a state of painful uncertainty, that serious consultations between his talented medical advisers only served to increase and it was eventually mutually agreed that the only course which promised, but all too faintly, an extension of the term of life, should be adopted on Sunday last, and although everything was done that medical science could suggest, he succumbed to the operation, leaving an affectionate widow and six lovely children to lament his loss; and the melancholy story is only aggravated by the fact that in a little over an hour after accompanying his wife through the gardens and grounds of Park Field—to a casual observer in apparent health and strength—the tie that bound them was severed for ever. His loss is also keenly felt by close family relations and numerous friends, and he is laid peacefully to his rest 'mid general lamentations. His mortal remains were interred in the family vault at St. Luke's, Cheetam Hill, on Wednesday, and were followed by his wife, his venerable father, and his sister. In the churchyard there was a large concourse of spectators, but the obsequies were conducted without pomp or show.

### PROGRESSION AT BIRMINGHAM.

On Sunday last, June 12th, Mr Walter Howell, of Manchester, delivered an inspirational oration to the largest audience we have ever had during the summer months. The subject that was chosen by the audience was "Life beyond the Grave." The audience were held in wrapt attention for over an hour. The subject was dealt with in a most comprehensive and philosophical manner, and nothing but a verbatim report could do justice to it. It effectually removed the theological errors, and placed the life beyond upon a scientific basis. After the lecture, many questions were satisfactorily answered. At the close of the meeting, a number of persons expressed their pleasure and astonishment at the marvellous power of oratory displayed.

We thought of discontinuing the meetings, but after the success of last Sunday, we are encouraged to continue them.

As the secretary of the Midland District of Spiritualists, and having known Mr Walter Howell long before he commenced his public work, and carefully watched his progress since, I might say that our Spiritualists friends at Newcastle were certainly the losers for not availing themselves of his ability while he was with them. Hoping they will know more of this ere long.—I am, Sir, yours in the cause,

A. J. SMITH.

## GOSWELL HALL.

DEBATE BETWEEN MR. HOLMES (SPIRITUALIST) AND MR. CARPENTER (MATERIALIST).

On Sunday, the 5th, the above-named gentlemen met according to arrangement in the above hall, both morning and evening, the subject in the morning was, "Is the Spiritualistic hypothesis for the alleged phenomena satisfactory." Mr Holmes, in opening the question, contended that mind was an enduring entity, and that death is but the change from one state of conscious and intelligent existence to another. In support of the Spiritualistic explanation, he enumerated phenomena which recurred under most crucial test conditions, which left no possible room for trickery or delusion. He also quoted the evidence of Professor A. R. Wallace as to the writing on sealed slates, as well as Professor Weatherby, of America. Mr Holmes presented and defended his position in a most clear, forcible, and logical manner throughout, and although Mr Carpenter did his best, I think he will admit that he failed to refute the arguments of Mr Holmes in anything like a successful manner, for, after telling his opponent that he was not right in his conclusions as to the why and the wherefore, one is led to assume that he had a much more satisfactory one, but that he took care to keep to himself. Mr Carpenter did not deny that the phenomena occurred, but that it was beyond his comprehension. His opinion of mind was that it was the production or conjunction of the various forces in his physical body, and that when that finished its career in death, his mind also shared a similar fate.

The evening subject was: "Do the alleged phenomena of Spiritualism prove the existence of God or a Supreme Mind." Mr Holmes, as a matter of course, took the affirmative, and stated that he was not going to prove, mathematically, the existence of God, but morally, as it cannot have or does not demand the former. He defined mind as the basis of perception, conception, will, reason, and intelligence, on which he dilated most eloquently and exhaustively, and by sound analogical reasoning, he showed that it was an intellectual impossibility to refute the existence of Supreme Mind over the universe, seeing such a vast amount of mental phenomena presented itself throughout all nature. He ridiculed the idea of there ever being a time when there was nothing. For, if such had been the case, there would have been nothing now, seeing that out of nothing nothing can come. In support of the independent existence of mind and its superiority over matter, he cited a most conclusive case of materialization through the mediumship of Miss Wood, of Newcastle, at Leicester, when 26 gentlemen were each separately convinced of the genuineness of the manifestations.

Mr Carpenter most certainly had an unenviable task in having to try and prove a negative, and, as a matter of course, he failed in his attempt to refute Mr Holmes' argument in favour of the harmony in nature. He indulged in the most dismal, wretched, and melancholy expressions imaginable. With such ideas in his head, his life must be one continuous burden. Fancy a man who says—Evil is the predominant feature in the world, more sorrow than joy, more sickness than health, and that nature is one mass of disorder, which the human family has to war against. Why instant annihilation would be preferable to going through the world with such gloom in one's mind. He did confess that he saw and appreciated some little amount of good. Let us hope it will soon appear in reality much larger to him. The debate was conducted in a most kind and friendly spirit. Let us hope some good results will arise therefrom. A most hearty vote of thanks was passed to Messrs Holmes and Carpenter, which was suitably replied to, and on the motion of the above-named gentlemen, a vote of thanks was passed to our friend Mr Morse for the kind, genial, and impartial manner in which he discharged the duties of chairman. Mr Carpenter made a most complimentary speech on his fairness and impartiality, taking into consideration the fact of his being a Spiritualist, and the side on which his sympathy was sure to be.

## REMARKS ON ABOVE DISCUSSION BY ONE OF THE AUDIENCE.

To the Editor of *The Herald of Progress*.

Sir,—On Sunday evening, I listened to an interesting discussion in the Goswell Hall on the idea of a Supreme or Superior Mind controlling the Universe.

One of the speakers contended—if I understood aright—that

such a mind did not exist, or all life would have been perfect at the outset; that misery in human life, savage destructive propensities in animal life, and the existence of poisonous plants in vegetable life were proofs of this want of perfection; that there exists more evil than good in the world; and that the idea of progression in life is erroneous.

My desire for correct views on so important a subject prompts me to suggest the following ideas in question form, with a view of eliciting clearer grounds for such facts—if facts they be?—from some of your readers. Permit me, therefore, to ask that if man had been born into the world a perfect creature and had found all his surroundings in a perfected condition where would have been the happiness (such as now understood) of life. There could then have been no work, no call for talent, no higher standard of goodness or perfection to aim at. All would be a tame monotony. Health and happiness seem to depend upon action, and what need for action if all is in perfect condition. The developing or unfolding of our gifts, physical, mental, and moral, seem to constitute our happiness, and happiness is granted in proportion to such development: whilst, on the other hand, is not sickness and sorrow, consequent only upon the transgression of nature's laws? Such transgressions being either wilful or generally the result of the want of proper development, or ignorance on our part. So, in proportion to our neglect or abuse of the laws which govern us physically, mentally, and morally? Where is found the most ignorance, there, too, is necessarily the most neglect to act aright, and, consequently, the most sickness and misery, and since we are one and all members of one whole system, and connected, perhaps, by an invisible magnetic atmosphere, we may readily communicate to others the good or evil effects our deeds cause to us. Is it not our ignorance and folly, and not the want of a Supreme Mind, that showers evil upon us?

The speaker seemed to condemn the idea of wisdom as exhibited in the production of dangerous animals and poisonous plants. Would a Perfect Mind have created such? I ask—why not? Dangerous animals prey upon other smaller and destructive creatures, and so keep down their numbers, and in doing so they are merciful, since they produce instantaneous death (the well-fed and pampered cat only seems to be the exception), while at the same time each may have a useful work to accomplish in life. Man, too, is endowed with skill that shall enable him to defend himself where necessary from such; and with regard to poisonous plants I may say, what is poison to one is food for another; and what produces death in one way will cure disease in another.

Unless we know the work of each feature of creation, its advantages as well as its disadvantages, should we question the wisdom of its existence?

Again, the speaker contended that the world is not progressive—that it is no better now than 500 years ago; and here I ask—Do not geologists prove that the physical structure of the globe itself presents stages of progression, and that animal life is finer and more perfect than the remains of past creations prove them to have been? And must we not infer from the readings of ancient histories that the life, character, tastes, and occupations of man are all of a higher and nobler type than existed as a whole before us, and that such progression has been gradual? Cruelty, bloodshed, and degrading vices seemed general in the middle ages. Now, ambition, pride, and avarice seem more rife; whilst forbearance, benevolence, and veneration seem also gaining ground over the latter. All this seems to point to progression; it is life in every form developing; and each unfolding, if accomplished under correct conditions, is the more advanced and perfect than that before it. It seems that in spite of all the drawbacks—if I may so speak—or retrogression consequent upon the wilful or ignorant disobedience of the natural laws, still the world gradually moves onward to greater perfection, in all its phases. We seem to have finer specimens of the vegetable kingdom every year; in animal life, fresh novelties of beauty interest us, and in the human life, in spite of the wrecks consequent upon wicked lives, we see lovely forms, marvellously great minds, and beautifully spiritual characters amongst us. Such is my experience of life, but that may be comparatively isolated, and hence my ideas limited, and I should be glad if any of your readers would help in enlightening myself and others, who would gladly learn more of this wonderful system of nature. Apologising for trespassing on your space to such length.—I am, sir, yours faithfully,  
MAY S.



the mind can cognise the principle of growth—always seeking, moving on, for greater growth. We must do our own thinking, and the purest and highest thought religions, moral and political, must bear the sway at last.

Institutions which have been considered fixed for ever become shelved by the onward march, by potencies of a growing and purer inspiration. The revealed truth of to-day overlaps the sacred relics of past ages, and they become impotent before these higher and more impelling circumstances.

Ambitious monarchs and priestly cardinals have stood in the gap created by the march of progress and defied it, but the great army has gone on, destroyed the useless, giving more grace to the useful, eternal and Divine. It still goes on demanding freedom, and challenges to-day all claims to absolute truth and infallibility. It demands attention to that which concerns all for the good of all. Spiritualism comes sustained by a flood of revelation which is natural, seeking to live in the highest atmosphere, brilliant, but never formulated. It can only tabulate a creed so far as relates to facts—gravitation reigns and controls facts, just as one planet influences the whole planet order. Every soul has its own intuitions and strength—let it do the good it can, work for its own standard of truth—the most useful will stand at last.

#### *On Spiritualism, and The Times.*

The times in which you live have been pronounced strange. Before a change is accomplished it makes itself felt. With the engineering capability of George Stephenson, the domain of speculation and philosophical discovery took a vast leap, and in sympathy, cramped religious thought relaxed, and there came a spirit of bold innovation,—dogmas cemented around the human mind gave way before the supreme efforts of Strauss, of essayists and reviewers, and the still bolder proclamations of Colenso. To-day, the rolling power of free thought is acquiring greater impulse in relation to christianity, and the united efforts to carry forward the enthusiasm born in the spirit of agitation, and therefore transitory, amongst the conservative body of Christians is founded in ignorance of the forces by which they are surrounded. What place does modern Spiritualism hold to the thought wave passing over the civilised world? There is a thought with a new name—Agnosticism—a kind of biped not to be described, wears a coat of many colours, a nondescript thing, a system of Philosophy which professes to know nothing, and the elements are gaining growth in spiritual circles. This materialistic tendency keeps you close with your noses to the physical phenomena. This is only a phase, and is not to be your only effort. There is to be had food for the soul, as well as fact for the understanding. To abolish belief, to establish knowledge and to live only in the known is not natural. If you live on phenomena, you will soon fall into the fifth century; if you let slip the mighty resting place of faith, you lose hold of the lever to transform society. Your true mission is pioneer work. Never be a party. Let your watchword be freedom, an untrammelled platform, the inviolability of human right to think freely,—otherwise your liberty is chained in the most valuable and cherished part. What has brought about your present freedom? That solidarity of opinion divine energy and impulse cradled by the foremost thought of great reformers, and systematized by this age. The birth of agitation has during the last forty years prepared the way for the abolition of eternal torments, to widen out the avenue to this temple of modern Spiritualism.

The old idea of three persons in the Deity is sinking,—the old ship is leaky, the sailors are taking the alarm and have re-named it. It is no longer known as the ship of the three personalities, but of the three subsistencies. There is something in a name, when the grand new nomenclature is resorted to:—what does it mean? That the theologic mind, in reason, cannot stand,—its flank is turned,—the warrior must re-arrange his forces change his front—and thus you see the Church of Scotland fighting battling, as if these matters were essential, as if it were possible to touch the sacred precincts of the Infinite.

God is safely enthroned, and bigots and reformers are alike working out his mighty will. Destroy the imperfect and the feeble by controversy and free thought, which are but the bubble of progress, and you secure spiritual experience. Blame not a man with weak convictions, but give him more fact, and he straightway enters into the blue azure of a solid sphere of light, give him the facts of Spiritualism, and he awakes to a hallowing ecstasy when the angel power develops his spirit in its strength

and causes him to brush the fringes of the domain of Love, Charity, and Magnanimity. Men with costly surroundings, their houses decorated with the finest produce of every clime, the fine arts and poetry and song, are ever morose, melancholy, discontented, or unhappy, unless they are spiritually developed, unless they beam with sympathy and love, and feel the finer religious impulses of human nature. That which makes life pleasant is when you know you are not mistaken. If ever mental health, if ever enthusiastic aim is realised, it is when elementary friends combine, stand shoulder to shoulder, and swamp egotism and ambition in hope of establishing the good and the true. Spiritualists have not a blind faith, nor a vague enthusiasm, for nature's law never before shone with so bright a lustre,—let the inspiration of the hour, teach them to strengthen the piles of the citadel of the truth committed to them, guard the ramparts against enemies within and without, and watch that the ardour of new converts become not a source of retardation rather than of strength. Minorities are always weak, but sometimes a crazy and overweening majority is weaker. Let the illuminating glory of immortality become a positive power, let all men give the light they have, making their moral sphere a rolling orb of growing liberty, making progress universally possible, and out of the great heart of humanity transform men into angels.

#### *Members' Experience Meetings.*

The guides of Mr Gibson exhorted to let the facts of Spiritualism so work into the soul as to produce humility and mutual love. If we say we love God and cannot associate with each other we deceive ourselves; for if the spirit of charity be in us then the joy of angels and the power of eternal truth will be with us, and we shall be willing to impart every blessing. The name of our friend Mr Norris was given as the communicating intelligence.

Mr Armstrong gave a history of the manifestations in the room where they were assembled such as the ring test, rapping, levitations, trance and other forms of mediumship concluding with recommending the audience to sit for the development of these gifts as they did many years ago with perseverance and faith, thus adding to the number of mediums. Had it not been for the efforts of many years ago the movement would have been in a very different state to what it is in Newcastle to-day. Mr Ogle gave a very interesting account of his investigations, having been compelled to accept Spiritualism against his will, driven into it by the stern force of fact. He had lectured against it in opposition to Mr Westgarth and others, really believing that the theory of mesmerism would explain it all. He had fraternized with the Rev Mr Howard in opposition to it, and while he must testify that he had received much good from this gentleman, and should ever respect him, he now belonged to a different school of thought and would do honorable battle to uphold it. Mr Ogle continued "The first time I ever witnessed anything that tended to open my eyes was when a few gentlemen came to my house, one of them being a Spiritualist. In that circle a young man went under control, and my clairvoyant described a black spirit near him (this was his Indian guide). I asked can you see any one else, yes, she replied there is a little child. What was my surprise when she proceeded to describe most perfectly and minutely all about this child, even to the cause of its death, and to find that it was my own little darling at my side! She then said there was a very tall man near me as well, who was my father, and he motioned that he lived at some 'Bridge' when in earth-life and did farming work. I afterwards made enquiry (not knowing these long ago details) and found he had lived at Haydon Bridge. All this was personal to me, and can never be effaced nor explained away. I know that spirits appear and commune with mortals. But there were other scenes described, and other proofs of spirit presence given to those present, equally convincing to them as these facts were to me."

Mr Ogle continued to speak of many of these cases, and mentioned that he had seen the phenomena of spirit lights in the presence of a raw colliery lad, who absolutely knew nothing: and from what he had seen, he did not believe, but he knew. He should go straight back to sundry places where he had lectured against Spiritualism, and announce his present convictions.

Mr Ogle has two excellent clairvoyants, a lady and gentleman, and concluded by offering to give an entertainment for the benefit of either the Newcastle Society or the *Herald of Progress*.

His remarks were listened to with wrapt attention, and every one admired his pluck, his sincerity, and his zeal for the truth.

\*.\* Just before going to press, the following telegram came to hand from Dr. Hitchman, Liverpool. To Mr John Hare, 29, Blackett Street, Newcastle:—"Have received message from Zoroaster, who says the creed of Orthodox Spiritualism is—Live a life of pure thought, pure words, and pure deeds." Kindly announce it in *Herald*.

Mr T. M. Brown will proceed from Darlington to Malton. Address till Tuesday—c o Dr. S. Douthwaite, Saville Street, Malton, Yorkshire. Mr Brown expects to call at York, Leeds, Manchester, and thence through the southern counties.

The anniversary in connection with the Sowerby Bridge Lyceum will be held on Sunday, July 10th, when Mr E. W. Wallis, of Nottingham, will deliver two discourses. Afternoon, at 2.30, subject—"The World's True Redeemers;" evening, at 6.30, subject—"Life Here and Hereafter." Collections in aid of the trust fund. A cordial invitation is given to all.

Two trance addresses were given at Brown's Buildings on Sunday last, by Mr W. Pigford's guides. The afternoon subject was "Thomas Buckton's Spirit Life." A tea was provided for strangers. At night, his guides gave "The Democrats of England, and the benefits that we derive from them." A vote of thanks was given to his guide, T. Buckton, with great applause.

LEICESTER.—On Sunday last, June 19th, Mr Best gave a trance address. The spirit guides took for their subject—"Prayer as a refiner of man's emotional nature," in which the guides gave great satisfaction, and were well received by the audience. On Sunday, July 3, Miss Blinkhorn, of Walsall, will occupy the platform morning and evening, this being the last time for her visiting Leicester before her departure for America.

KEIGHLEY.—The anniversary will be held at the above place on Sunday, July 17th, when Mrs Dobson, of Batley Carr, will occupy the platform at 2.30 in the afternoon and 6 o'clock in the evening. There will be upwards of a hundred instrumentalists and singers present. Collections will be made at the close of each service. Also, the Conference of the Yorkshire District Committee will be held in the morning at 10.30. Luncheon will be provided at noon, also Tea after the afternoon service at 6d. each.

GOSWELL HALL.—On Sunday evening last, we enjoyed quite a treat at the above hall, in the person of Mr Goss, a normal speaker of great ability, and yet I am led to believe that this is his first appearance on the public platform. His subject on Sunday evening was "Welcome and Unwelcome truths by Spiritual Authors," which was treated in a most exhaustive and interesting manner. The whole of his discourse was permeated with a spirit of deep earnestness, which was largely shared by the audience, judging from the frequent hearty bursts of applause. Miss Keesee will be with us next Sunday. Subject—"Good Samaritan." I should also like to inform the friends that Mr Wilson conducts the morning meetings, subject—"Comprehensionism," which I am sure is worthy of more attention and larger audiences. J. N. G.

QUEBEC HALL.—A very interesting paper was read on Sunday evening by Mr C. Hunt on "The Experiences of an Honest Sceptic in search of the Truth of Spiritualism." The importance of harmonious conditions were seen in the attainment of the higher range of phenomena which brought conviction. The speaker's manner was deeply impressive, and the narration of facts so simple that we consider no one present escaped being benefitted by the address. We would be glad to hear more of these thoroughly honest spiritualistic lectures, and of seeing new lectures on the subject. On Sunday, June 26th, at 7 p.m. prompt, Mr MacDonnell on the "Revision of the New Testament." On Wednesday, at 8.30 p.m., Mr F. O. Matthews will give clairvoyant delineations. This meeting has been attended by very distinguished visitors, and exceedingly interesting. Every Saturday at 8, a Seance. Mr Hancock attends half an hour previous to speak with strangers. F. O. Matthews, medium. J. M. DALE, Hon. Sec.

GLASGOW.—On Wednesday last, a soiree was held of the Glasgow Association of Spiritualists in the Hall, 164, Trongate, to afford members an opportunity of wishing Mr W. E. Wallis "good-bye," in view of his impending voyage across the Atlantic. It is gratifying to state that at no previous Soiree has their been so large a gathering. The performance included the presentation to Mr Wallis of a purse of money, most liberally subscribed to by the members, as also an illuminated address, embodying the feelings which were held towards Mr Wallis by the Glasgow

friends. The presentation of the purse of money was made by Mr Robertson in fitting terms, the address being read by the secretary (Mr Munro.) Mr Wallis, in reply, spoke in warm and grateful terms of the kindness which had always been shown him in Glasgow, saying he should endeavour to evince his gratitude by increased earnestness in performing the functions of his calling as an exponent of Spiritualism. The Illuminated address, which was a most artistic production, was the work of Mr Ernest Barker, one of the member, and showed how much had been called for by the labours of Mr Wallis.

#### TO CORRESPONDENTS.

Received too late for insertion this week:—Walsall Society, Ashington Colliery, "W.H.", and Leicester Society.

Mr Robert Harper, of Birmingham, is now in Glasgow, and open for engagements in the North of England as Lecturer and Spiritual Healer. He will lecture for the Newcastle Society on Sunday, July 3rd, and Monday, July 4th, of which further notice will be given.

Mr J. E. Jones will reply to the articles that have appeared on Orthodox Spiritualism, with a short summing up. Having roused thought, he does not purpose to answer any further letters, but to follow with his own exposition of Orthodox Spiritualism in a future *Herald*.

"SUNLIT."—Regret your paper is not suitable. Shall we return it to you?

#### LECTURE ROOM, WEIR'S COURT.

Reports of lectures delivered by the guides of Mr J. C. Wright, about a month ago, have been crowded out from time to time, and are now given much condensed,—the leading ideas only being quoted, stripped of the eloquent appeals which characterized them, doing scant justice to our friends, but those who heard them delivered will be able to recall the glowing words and beautiful imagery which so profusely adorned them. The first subject was

#### *The Requirements of a Religion of Law.*

Friends,—I meet you with a happy genial influence on this God-like morning of bright and glorious sunshine. Do not think I want to frighten you, because I speak of irresistible Law. I will leave you untrammelled in your power of activity. Oh, Law is damping to the human mind, it speaks of force, it tells of tyranny. But I speak of the voices of Nature, as the grand old religion of Law which hangs on Love.

From the beginning of the race the mind of man saw harmony in nature, and the rudest nations read, as far as necessary, the revelation of that time, and idealized a God according to their status—the God phase changed in every age;—the stern visage of the autocrat of early times is not the same as that worshipped by our Puritan forefathers, and to-day a still grander and a better idea sways our souls—the vengeance which struck death into our minds is vanishing away, the domain of ancient faith is being swallowed up in knowledge, anathemas fade away, our God is a continual light, a sun in the spiritual life of the soul, warming into activity the unseen side of our being.

The eternal Bible of nature, ever eloquent and visible, calls upon us to obey. It is not for a special few, learned and illiterate, every soul that God has made shall read of full-handed justice and universal Love.

No lost, no eternally punished one, by which a mother's love can be robbed of her brightest jewel! Oh, no; nature is not an abortion! If so, could the good be happy? Nature is uniform; morality is based upon the law of progress, and that which exists to-day must be the greatest. Parties and cliques are damnable. Let your party be humanity. Form fights for shadow merely, seeks stilts to walk upon for helps and aids, forgetting all men are created equal. These are some of the foundation principle of the Bible of nature which will never need revision. But every man in his own order, and the food of this infallible Teacher is admirably blessed for all humanity, so that growth may be harmonious, slow, but eternal. Drink of this fountain and the natural and spiritual will be beautifully balanced, the inner nature of the soul will be fed and nurtured by suitable spirit agencies, and the sunshine of heaven will heal and enrich all who are ready to receive their mighty influence.

#### *On Spiritualism, a Help to Religious Progress.*

Change is written on everything—we are praying for Divine anchorage, and there is no foundation or resting place but on the rugged laws of nature, there that great truth is written, there

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PUT FORTH FOR THE RIGHT  
CAUSE, FAILS OF ITS EFFECT  
NO VOICE HOWEVER FEERLE,  
LIGHTED UP FOR TRUTH, EVER  
DIES AMIDST CONFUSED NOISES  
OF TIME. Through discords of sin,  
sorrow, pain, and wrong, it raises a  
deathless melody, whose notes of wail-  
ing are hereafter to be changed to those  
of triumph, as they blend with the great  
Harmony of Reconciled Universes."  
With each bottle of ENO'S FRUIT  
SALT is given a large illustrated  
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and premature death by natural means.

IN the race of this life ENO'S FRUIT SALT is an imperative hygienic need, or  
necessary adjunct; it keeps the blood pure, prevents fevers and acute inflam-  
matory diseases, and removes the injurious effects arising from stimulants and nar-  
cotics, such as alcohol, tobacco, tea, and coffee. By natural means it thus restores  
the nervous system to its normal condition, by preventing the great danger of pol-  
soned blood and over cerebral activity, nervousness, irritability, worry, &c.

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

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

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

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

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

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

T. LEONARD'S, Exeter, 22, 6, '80.—Dear Sir.—Gratitude for benefits derived  
has suggested the following tribute to the merits of your saline:—I'm offered  
more physic, fresh powders, new pills, from north and from south, west and east,  
I take only one, whatever my ills, For ENO'S as good as a feast.—I am, Sir, yours  
gratefully, a Constant User.

DRAWING an OVERDRAFT on the BANK of LIFE.—Late hours, fagged, an  
natural excitement, breathing impure air, too rich food, alcoholic drink, gony  
rheumatic, and other blood poisons, biliousness, sick headache, skin eruptions, pim-  
ples on the face, want of appetite, sourness of stomach, &c.

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

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

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

ANY EMERGENCY.

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

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

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