

# SUPPLEMENT

TO THE

# HERALD OF PROGRESS

FRIDAY, NOVEMBER 5, 1880.

## GENERAL CONFERENCE OF BRITISH SPIRITUALISTS

HELD IN

GROSVENOR STREET TEMPERANCE HALL,  
MANCHESTER,

ON MONDAY, OCTOBER 25th, 1880.

11 A.M.

In the absence of Mr Lamont, of Liverpool, Mr Fitton proposed Mr Chapman should occupy the chair; but as this gentleman declined that position, Mr Fitton himself was unanimously elected. He said, the first duty I have to perform is to call upon Mr Morse to read the papers which have been written by different gentlemen upon the subjects already published.

Mr Morse: Before I proceed with them, I beg leave to read a few letters of apology from gentlemen who are absent on account of business and other things; after which he requested those present who had papers of their own to read them, but as none of these were forthcoming, he continued, the first paper I have to read—

Mr Chapman: I should like to ask what is the object of the Conference? What are we met here for? Are we met here for the purpose of conferring together upon the mode of organization? If that is so, why do we want these papers read. This is not a day for discourses, but business, let us proceed to the question of organization, as it is for this purpose that I am present here to-day.

Mr Morse: I do not think we can come to any definite understanding about this question of organization, and I think these papers would draw out thoughts and throw some light upon the subject. If proper attention be given to them, they may be made, at some future time, useful working machinery; they have, to a great extent, a practical bearing upon the matter.

Mr Wright: I quite agree with Mr Chapman, and I say if we can do anything, let us do it, we see the men here, the principal workers in our movement, therefore it will be idle to spend our time in mere talking. I should like to see us arrive at some practical point.

Mr Fitton: I think as these papers have been sent in, it would only be fair to read them. We requested these papers to be written, therefore, it is only right we should consider them.

Mr Chapman: Yes. I can quite understand the right, but we must also be right to ourselves, we have only time to do business in, and it is no use reading all the papers sent in.

Mr Wright: I simply spoke on behalf of my friends from Liverpool, they would not have come had they thought that the day was going to be spent in mere talking.

Mr Morse: I think every one here has received a circular stating the business of the meeting, and we are acting in accordance to the programme.

Mr Fitton: I may say we are expecting Mr Lamont and Mr Johnson, who are practical workers in the movement this afternoon, therefore, I think it would be as well if this meeting would wait until then, as their suggestions would be of very great advantage to this Conference.

Mr Chatham: I don't see that we have any right to wait until then. The question is this, are we to have an organization, if that is so, let us get to it at once. It would be better if Mr Morse would have those papers printed, as it would save a lot of time. We have established, what is called, a British National Organization, but it seems to me that it is done up or it is existing in some dark corner. Let us see if we cannot make some improvement on it. I believe that it never answered the purpose for which it was established. If we can make a new one, let us do so. Let us have an organization whose members will spend our money in a different way from what it has been in the past. Let the money be dealt out to its proper purposes; of course, give the labourer his expenses, but don't let the landlord in London take it all, they have got the headquarters up at London and they want to keep it there. Let us get it away from there if we can, and not let them live upon Spiritualism as they have done. I don't believe in your drawing-room Spiritualism.

Mr Fitton: The business of the meeting is entirely in your hands, and it can take any course you think proper.

Mr Blyton: I beg to move that the papers be proceeded with.

Mr Wright proposed an amendment, that the papers be considered as read; which was passed unanimously.

Mr Richmond: (No. 1 motion) Mr chairman, I beg to propose that a National Committee of five be formed, and that it shall appoint its own president from amongst its own members.

Mr Chatham: I have great pleasure in seconding that motion; it is this that we want, and if it was carried out, it would be a great success.

Mr Blyton: I think it would be better that time should be given to the writers of these papers, to make any suggestions they may have.

It was resolved that the papers bearing on the subject of Organisation, by Mr Richmond and Mr Stainton Moses, be read.

Mr Richmond here read his paper on the subject of forming a National Committee, or Confederation.

Mr Wright: I should like a little information with regard to this Union. We have a Lancashire, a Yorkshire, and a Midland Committee; does he (Mr Richmond) mean that we are to elect out of these committees five men to form a National Committee, if so, it would lead to a great deal of confusion. What we want is, something to throw vitality into the local societies, to encourage and support them in their work; not a committee that would stultify and kill it.

Mr Richmond: It is intended to make a new one entirely, at the same time not interfering with the committees al-

ready existing, but to work in harmony with them.

Mr Morse here read a paper by Mr Stainton Moses.

Mr Fitton: You have heard the views of the writer, whose name stands high in the estimation of all true Spiritualists. He evidently thinks the centre ought to be in London. Mr Chatham seems to entertain the idea that it ought not to be there.

Mr Chapman: I should have no objection whatever to the centre being there, providing that things were carried on as they ought to be; but considering the manner in which they have done their business, they seem to me to be wrong in every sense of the word. (Hear, hear.) There are, undoubtedly, some very beautiful ideas in the paper, and the principle is a good one, that no matter where the centre be, every society should have its own organization and committee. What I object to is, to have a great Secular institution, like that of Mr Burns and the British National Association. We want the money to be spent, not in supporting such places as these, but in bringing the truths of Spiritualism to the masses of the people.

Mr Blyton suggested the labourer was worthy of his hire.

Mr Harrison: Has Mr Chapman thought that the secretary ought not to be paid; perhaps he would do the work for nothing.

Mr Chapman: I would only be too proud to be the secretary without any payment other than what is necessary for travelling expenses. There are plenty of men who would do it. What we want is this—a committee or body of men, to whom money can be entrusted, such as the other communities have. I cannot very well show you how it must be done, but I am sure of this that such a thing is needed.

Mr Wright: The strength of Spiritualism lies in its local societies, without which Spiritualism would die out. In London there is a great deal of drawing-room Spiritualism. We want it to reach the masses. We want an organization to give assistance to men in a locality where there is no Spiritualism. The man will be able to work if he can get some money to assist him. We want an organization that can bring in money from the rich, who are benevolently disposed, who are not much of workers themselves, but who would gladly pay others for doing it. There are plenty of men who will do the work if you will find the money. You may make your presidents and others with their grand titles, but unless you get these monetary matters right it is all to no purpose.

Mr Chatham: I think if we can come to the conclusion that a committee ought to be formed, we can consider the question of its locality, and the number of its subscribers. If we do not take some steps to form one, what do we want here, and matters will remain in the hands of the present society. We want a national committee forming of true substantial men.

It was asked if the committee proposed is to act distinctly separate from the association in London, or to act in conjunction with it.

Mr Richmond replied: It is intended to form a new one. Let us have a fresh start, there are persons present who represent all districts, let five or six be chosen out of them to be this committee. If the other associations like to join them well and good, if not go all and good.

Mr Lackey: I should like to test the state of feeling respecting the B. N. A. S. of London; are they satisfied that that association is sufficient. If not, then we must have a separate one.

Mr Chapman: A committee was started in Liverpool in 1873, it was taken to London in 1874; it was started in Liverpool as the B. N. A. S., and it was taken to London. A number of us went there, and we (the Liverpool Conference)

were completely ignored. I am sorry, myself, to see the desirability of starting another. I should like to keep to the old one if it could be done, but it would want completely reorganizing.

Mr Fitton: I quite agree it would be advisable to go under the wing of the B. N. A. S., if that could be carried on on a different principle than the past one.

Mr Blyton: In the absence of those representing the B. N. A. S., I would like to say that their actions have been sadly misunderstood, from what I have seen of them, I can assure you, they as a body, are very anxious to work harmoniously with other councils. They have invited the country friends to suggest in what way they could be of any use to them. They would be very willing indeed to do what they could.

Mr Morse: We hear a great deal about the B. N. A. S. I should have something to say upon that subject myself. We are ignoring another one altogether, there is a Spiritualist Institution in Southampton Row. Why cannot we use that.

Mr Shaw: I want to get an understanding about what we are going to do. Will the B. N. A. S. satisfy us? Shall we need another? Shall we have a Lancashire committee or a society as it existed before for general work in localities? Will the B. N. A. S. do this work? Will it be good enough for all these societies in one, or shall we have a National Conference as well. After a few remarks from Mr Brown,

The Chairman suggested the reading of Mr Blyton's paper, but as it was one o'clock the meeting was adjourned, and it was left until the afternoon sitting.

#### AFTERNOON SITTING—2.30.

Mr Fitton, proposed Mr Lamont (who was now present) to the chair, to this Mr Lamont said that he thought the gentleman who occupied that position during the morning session should occupy it this afternoon.

Mr Morse put the question to the meeting and it was resolved that Mr Lamont perform that function.

Chairman: dear friends I feel in a false position altogether this afternoon, seeing I was not here this morning for reasons which I need not here mention, but simply say that my absence was not caused by any indifference on my part. I will not trespass upon your time with observations while I occupy this office of Chairman, for judging from the persons I see here, the office will be a sinecure; I hope, however, what is done will be done in a pleasant and business like manner.

Mr Harrison: I wish to point out a mistake in the proceedings of this morning. Mr Morse did not read the whole of Mr Moses' paper this morning, he left a paragraph out which I want to read with a word or two of explanation.

Chairman: If Mr Stainton Moses wrote and sent a paper to be read, the Conference has a right to have the whole of it.

Mr Chapman: Seeing such a thing has occurred I should be glad if Mr Morse will explain the omission.

Mr Morse: The explanation will be given in the reading of it by Mr Harrison.

After Mr Harrison had read it, the explanation he had to make was to this effect, that he never had said or thought that a National Organisation should be composed of five or six persons. If Mr Moses had mentioned this at public meetings I should have answered it, but as such has not been the case I did not consider it worth the trouble, I am one of those who deprecate quarrels among Spiritualists. I hope in future that when such reports come from that source they will not be heard. If they are not directly

answered by me, it is for the sake of the movement.

Mr Morse: Considering the nature of the paragraph I think you will agree with me that I did quite right to omit it.

Chairman: You have now heard the paragraph and the two explanations; I don't think it would be wise to mention it again.

Mr Richmond: I am very pleased to hear the explanation. I wish to inform the meeting that there is a resolution before the Conference already duly proposed and seconded.

Mr Fitton: I think we should commence where we left off, call on Mr Blyton to read his paper on organisation, after that we will go on with the discussion of Mr Richmond's resolution.

Chairman: I have pleasure of calling on Mr Blyton to read his paper on District Organisation (paper read).

Chairman: You have now before you the brief, but suggestive paper; it is now for any lady or gentleman to propose a resolution upon it, it is the best method of bringing the subject before the meeting—if you wish to discuss it.

Mr Lambelle: Mr Chairman, ladies and gentlemen, I think when we are talking of organization, we should look around us at other societies and draw from them what is practical. I wish to draw the attention of the Conference to the Wesleyan body, and to their organizations. This body has done a mighty work in this country, and all at a very nominal expenditure; and I think the question of district organization demands our particular attention to that end. I beg to submit the following resolution for the discussion of the Conference, hoping to draw out such thoughts and ideas as will guide us in our work.

Chairman: As I understood Mr Blyton's paper was in order before your resolution (Mr Richmond's), and as I understood the resolution of Mr Lambelle's is based upon the paper just read (Mr Blyton's).

Mr Richmond: I consider Mr Blyton's paper is a portion of the discussion upon my paper; it is out of order to have two discussions before the meeting at once.

Mr Morse: This resolution was moved by Mr Richmond seconded by Mr Chapman "That the National Committee of five be appointed."

Mr Johnson proposed, as an amendment, "That the formation of a National Committee should be postponed, that no action be taken by this Conference, but leave the matter for further consideration of the Spiritualists of Great Britain." It would be premature to adopt a resolution to establish anything like organization at present. We are quite unprepared for such a thing, we have tried it, and I shall propose "That the matter be left over for 12 months, to be considered at the next Conference."

Mr Fitton favoured this proposal and seconded it, when Mr Richmond asked for what purpose was the Conference called. What are the terms of the call; please read them Mr Morse here read the circular.

Mr Richmond: To this end, this resolution is offered, and seconded by Mr Chapman. I need not say anything to enforce it, as any one of you will understand all its bearings. It is to constitute a National Union, instead of a national disunion. Each district acting separately, aided by a National Committee, and a district committee working with a National Committee, which is what we have been longing for for some years. I know both the history, the origin, and the nature of the London organization, it is not satisfactory to all Spiritualists. If we had a fresh committee, it would meet all the wants of the movement. To have a

king is not in accordance with the genius of Spiritualism, to have a committee to do the service is more of a democratic character. A committee to serve, not to rule. If a committee be formed to serve in unison with other committees already formed, we might expect good results. I would leave the working of the committee, in relation to the spiritual institution, to the members themselves. We cannot legislate in detail on this matter. We can give a general framework of the mode of work to be adopted, this I have striven to embody in the resolution. I hope you will do something. It is for that purpose I have come, after sacrificing money and time. I should like to see something done, and I shall feel very much disappointed if it should be postponed for 12 months, for you might just as well postpone for eternity.

Chairman: There is a resolution and an amendment before the meeting, which must be dealt with, and before voting, if any gentleman or lady wishing to speak to them I should be very glad to hear them.

Mr Dawson spoke in favour of the amendment, saying that every man is, and feels himself to be, independent, and if the Conference tries to cripple that feeling in any way, it will retard the progress of the movement. The mover says that we are not prepared for such a resolution. I have pleasure in supporting the amendment.

Mr Lees: I did not intend to speak at all, yet I think I ought to say a word or two in support of the amendment. Of course, I come from the country, as the president deputed by the Yorkshire Committee, to watch the proceedings of this Conference, and to take back a favourable report. We are expecting to see something done. I really think if we look at the surroundings of this meeting, we shall see that the cause is not sufficiently represented to enable us to form or to take steps in forming a national federation to-day. It appears to me, from the order of service, that it was not expected we should. Certain work ought to be done preparatory to the formation of a national federation. I was anxious to hear one or two upon this subject; it ought to be thoroughly investigated, especially with regard to District Organization, and also the question as to the desirability or the necessity of paid mediums. In connection with the Yorkshire district, considerable changes are taking place, and we are anxious to ascertain the decision come to before any step should be taken. A deal of Yorkshire people say that mediums ought not to be paid, whilst others say the opposite. I was anxious these papers should have been gone into, but it has not been done, and I feel greatly disappointed. I simply get up to express my disappointment, and speak to the amendment.

Mr Johnson: The reason why the amendment was proposed was that looking back upon those times when organisation has been attempted, and to what it has led I feel if we take the same steps again it will lead to the same results. It was the idea that at this Conference we should deeply consider the question and if you will carefully read the terms upon which the Conference has been called, you will discover that no definite action was determined upon. As the mover of the resolution at the Bolton Conference our intention was that propaganda work should be set in motion at this Conference, and to adopt some plan upon which we can fix a more solid basis of Union. Were we to appoint a National Committee representing a hundredth part of Spiritualists we should be taking upon ourselves something we have no right to do, My idea is we should form here a Committee for the proper organisation of what we consider to be a basis of union. And in other places to hold such like Conferences to consider the work to be done. I have had something like eight or nine years in trying to organise and

I have discovered this unless we give the individual a means by which he can freely express himself, it will be of no use. It will be of no use unless we can all work in harmony if that is not the case you might as well stop at home, my idea is that twelve months will give ample time for it to be brought before the societies and individual members. I do not consider this meeting to be a properly representative body.

Mr Richmond: A few words of explanation in reply to the amendment. The district business will be still in the hands of district committees and others. What is intended by the resolution is to place in the hands of the spiritual public who are partly organized a better organisation. And that is as far as I understood the object of this Conference and I come here on that ground. If we are going to let it stand over for twelve months there is not much progress in that. Take the New Organisation for twelve months and see how it works.

Mr Morse: I hoped to keep my position as a servant to the meeting and not to say anything, but perhaps my silence will be misconstrued. I shall myself distinctly vote for the amendment, for this reason, the call for the Conference meeting is perfectly with the amendment suggested. The resolution before the meeting suggests a committee to be formed to work in harmony with the district committees, but will they do so? that is the question. If these committees have assured Mr Richmond that such will be the case, I will vote at once with the resolution, but not till then. I do not believe it proper for us to form or attempt to form a National Union. The proposal of the amendment, says that this matter should be thoroughly discussed and ventilated through the entire movement, during the next twelve months, so that all the circles and associations should consider their reasons. I have sent ninety-nine separate communications to various places asking for certain particulars respecting this matter; now how many replies have I received, about forty-five that is all, now if the other forty-five take no greater interest in this meeting than that, then of what use will your national federation be? If you think it wise to form this federation well and good, but I think we want to consider it more fully than we have done to-day. If a committee could be formed in this meeting to carry it on and to call a proper Conference, say at three, six or nine months, and the fourth to make a general one every year, it might do very well.

Mr Richmond: I am glad to hear that the committee appointed would work to that end, therefore, I see no reason to alter it, but like prudent men, to work towards leavening the whole lump of spiritualism for the benefit of the world.

Mr Wright: It is something to make the work progress, not to kill what it has already done. If the national federation will bring this about, then we want it, if not then, we don't want it. I was rather surprised at the remarks of Mr Johnson, I always thought him a champion of organization. I came here for the purpose of doing something, but it appears by the light which has been thrown on the matter, that the real men are away.

Mr Johnson: I do not think you will find one more in favour of organization than I have been, but allow me to say that it is not our duty to rush headlong into it, but to treat the subject thoughtfully. Had my friend understood me rightly he would look at it from the standpoint as I do. If he had known the feelings of Yorkshire, Lancashire, and I may say the Midland Counties too, that we are the only men who have organized, consequently we should have some little knowledge as to what a national organization ought to be. You know we have been deceived before, and may be deceived again. It will be said that we cannot, as individu-

als, submit ourselves to allow the Conference to elect men to govern us without we have a voice in the matter. The reason I propose the amendment is to give time to enable all Spiritualists to see the necessity of a union properly organized, and I maintain that the men who have worked the district committees so successfully in the past, should be consulted. This Conference was called together to open out a work of propaganda. I think it will be doing work if we appoint some one, say in Northumberland, London, Manchester, and in Yorkshire, to represent such places.

Chairman: I think the subject has been pretty fairly discussed. As one of the original committee, I, myself, put in a disclaimer. I should not have occupied the chair, had I known that such a resolution would have been put.

The amendment was put and passed, by a majority of eight.

Mr Lambelle: I simply read the motion, and leave it for further discussion—"That this Conference, recognising the desirability of organising the movement for the more thorough and complete diffusion of the principles of Spiritualism, do urge upon the various societies in the country to form into district organizations, the executive work of such organizations to be directed by a district committee, to be composed of representatives from the societies affiliated with the district organization; and further, that representatives from the several district committees meet together in general council or conference every six months for the discussion and adoption of such matters as may conduce to the advancement and practical welfare of the cause of modern Spiritualism."

Mr Johnson: The resolution of Mr Lambelle is one that has sprung up in many quarters, that the formation of a national federation must be the result of organization through the ranks, therefore I shall support it.

The mover of the resolution was asked to express his views on the motion.

Mr Lambelle: In response to the call for my views in explanation of the resolution just submitted, permit me to say, that in my opinion, the only satisfactory basis for any practical organization is a representative assembly, such as the scope of the resolution indicates. It is a fact that the societies in a district, by uniting together, can secure the services of our ablest speakers at a nominal rate, which, without such organization, would have been utterly impossible. By such means as District Organizations the speakers may pass in a circuitous direction, avoiding long expenses for travelling, saving time, and utilizing the energies of our workers. He then referred to the work of the Lancashire and Yorkshire Committees, and showed how Durham and Northumberland might be benefitted by the adoption of the scheme.

Mr Wright: The work of supplying these mediums to counties has nothing to do with us.

Mr Harrison: In any case, this scheme is necessary.

Mr Shaw: Let us discuss National District Organization. If we had a district organization in good working order, we could then consider a national one.

Mr Lackey: The fact is, the existing organizations are not good, we find it recorded in certain quarters that the Lancashire committee is a failure (false.) The Yorkshire district is not in a harmonious condition, and I want a plan laid down by which they can be made harmonious.

Mr Johnson: I beg to say a word upon District Organization. I am well aware that I saw in one paper that the Lancashire Committee was a failure, and the question was asked what is it worth to-day. All I can say is, had those persons who asked this question thought carefully, they would have found that that society, like all others, if bereft of sympathy and support, must be a failure. When there is

suspicion and an misconstruing of motives, how can anything succeed. If you had a report of the work done when there was harmony you would see that it had not been altogether a failure, and that much had been done at a very little expense. The societies, at one time, were not charged one penny for the person placed upon their platforms, with the exception of paying their railway fare. I could prove to you that the district organization has not been a failure, we have been accused of having no policy, yet at all times we have tried to act according to the emergencies of the times. I may tell you, we were the first district committee, and I pride myself in being the organizer of that committee. You have only to look in the *Medium*, the *Spiritualist* and *Spiritual Notes*, and there you will find what work we are doing. We have been successful, and shall be successful again. We never employed paid mediums until we were able to pay for them, and I say this, when a movement is able to pay, it ought to.

Mr Lees: Mr Johnson has been stating the past history of the District Committee, but what is the condition of that committee at the present time. That is, what we want to know if it is not as good as it formerly was, then there is something wrong, if it is not doing the amount of work to-day, as it once did, what is the reason?

Mr Chapman: I am glad to be relieved from national organization. Now, when we come to consider district organization, I go in with Mr Johnson. In Liverpool we have benefitted more than others from district organization; we have been enabled to have speakers at a cheaper rate than we could have had them by ourselves. If we cannot get a national one, let us have a district one.

Chairman: Being a worker of the committee from its beginning I know that had it received the sympathy and support it ought to have had it would have been a success. If we all endeavoured to work to bring to the people the highest truth humanity could have. Mr Chapman has said that the platform has been supplied at a cheaper rate than the local society's could have done it for the simple reason that the co-operative principle was put in force for that purpose. The Lanc. Committee has been compelled to become conservative it is now simply an association of Spiritualists, I am opposed to that association as an association, but we were compelled to come to that position.

Mr Lambelle's resolution was then put and carried.

Mr Johnson: Moved that in order to give effect to the former resolution a committee of five be appointed to communicate with the societies in the country and to call other Conferences together when necessary, and that this committee have power to add to their number.

Chairman: I should like the Secretary to make a few observations.

Mr Morse: It seems to me that this matter has got in a small compass. We commenced in a burst of thunder this morning, and now we have got under a clear blue sky, we have got at last to what we really intended to consider as a Conference representing British Spiritualists; we recommend the propriety of getting circles and societies into district committees. To organize these for the better administration of the powers. That carries with it the resolution upon which the Conference has been called. This committee of five will act in an individual or in a collective capacity. We want to see district committees formed. I like these committees, but if I was in any way selfish, I should be their opponent, for they get three times as much work out of me as any other body. I hope this resolution will find favour, and that a committee will be established, and in the future to call one or two conferences to consider the question of national federation.

The election of five members to form this committee, was then proceeded with. Their names are Messrs. Brown, Braham, Dawson, Campion, and Thompson. A secretary was obtained by choosing Mr Brown for the post, and substituting Mr Shaw in his place.

The Chairman: As everything has not been as smooth as we would have liked, we must recognise the principle of using ourselves to each others' peculiarities. I cannot help alluding to services rendered by our excellent secretary during the last three months. I do not know a more willing man in our movement than he. We also must not forget the press which is represented here; had not Mr Harrison been present, I would have spoken about the praiseworthy manner in which he has conducted his journal. If others of our papers would never have published reports of seances, &c., unless they were genuinely confirmed, these exposures could not have been made. There is also a new aspirant for public patronage, *The Herald of Progress*,

Mr Johnson: I rise to move that the best thanks be given to the representatives of the press—seconded by Mr Fitton. In reply, Mr Harrison said, I am much obliged for the manner in which this resolution has been passed. I may say, that I have great pleasure in being present to-night.

Mr Lambelle said: I can only say the same thing; it is a pleasure to join the friends of Lancashire in a meeting of this character. On behalf of the proprietors of *The Herald of Progress*, I may say, we have only one object in view, viz., the spread of the pure and simple truths of Spiritualism. The meeting lasted until five o'clock, at which time the work of the Conference was declared to be at an end.

#### HINTS TO VISITORS AT SEANCES.

The very peculiar and extremely subtle nature of the conditions of a spirit circle render it necessary to observe as faithfully as possible the laws which govern spirit communion, and especially so in the materialization circle. Nothing is so destructive to the conditions as the changing of places by sitters, or the opening of a door for the purpose of going out. In a report of Miss Wood's Seance, we notice the ill-effect of opening the door, which detained the manifestations nearly an hour. We suggest that visitors resolve to remain until the close of the sitting, and if this be found impracticable that they refrain from attending.

#### THE CONFERENCE SUPPLEMENT.

We regret to say that the support promised to the Supplement has not been sufficient to warrant us in going to the expense of issuing a double number, containing a report of the proceedings at Manchester. But in order to keep faith with our readers, we present with the current issue a report of the Monday's proceedings, and the resolutions arrived at by the Conference. We trust our friends, up and down, will use their best endeavours to give publicity to our journal, and thus repay the additional expense involved in issuing the Supplement.

#### HEAVEN OPENED.

Under the above title, abounding with the most choice thoughts, will be found a neat little volume, written by a Clairvoyante and Writing Medium. It is addressed principally to the "little ones," but it may be read with interest and profit, by even advanced Spiritualists. The volume is sold at 1s, and is published by E. W. Allen, London. We hope to review the work in a week or so.

## THE PHILOSOPHY OF SPIRIT.

BY WILLIAM OXLEY.

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

## THE BHAGAVAT GITA.—SCENE XII.

*Subject: Yoginism—Celestial Life.*

## The Transfiguration.

ARJUN.

Which of those two, their duty best perform, and clearest light possess :

—The one who worships Thee, as Thou art now-in manifested Form ;

Or, he, who homage pays to Thy Eternal and Interior Form ?

KRISHNA.

Tis those, who most devoted are, who serve me with their mind and heart

Who have unbounded trust in Me, that are by Me the best, esteemed.

But they also attain to me, who take delight in doing good,

—Who all the senses have subdued, and look with equal mind on all ;

—Who worship Me, in My interior Form, which is—invisible : And indemonstrable ! and to the senses, imperceptible :

And inconveivable,—the omnipresent, all pervading Life ;

Which, fixed upon this altitude, is strong in power and moveth not.

But, those encounter labour most, whose thoughts upon an object rest,

Which is invisible, and to external sense—unmanifest :

Because, the path not seen, for mortals to attain, is difficult.

But those, who for My sake renounce all works and cast themselves on Me ;

—Whose thoughts are fixed on Me,—Whose souls aspire true wisdom to attain ;

—Who have no other God, to whom they give the worship due to Me ;

—To these, *O Prithas Son!* I soon become their Great Deliverer And rescue them from out the Sea, of outer life's perplexities.

Let thy affections now be placed, and centre all thy thoughts on Me ;

And when thy earthly course is run, then thou shalt dwell with Me on high.

But, if thou art not able thus, to centre all thy thoughts on Me,

*O wealth despiser!* strive to come to Me by constant works performed !

And if thou art incapable of persevering in such works,

Then, be intent in what thou doest, and do it as performed for Me ;

If, for My sake, thy work is done, beatitude thou shalt attain.

But, if thou canst not o'en do this, then, put thy confidence in Me :

A humble spirit cultivate, and think not of reward to come !

For Knowledge better is, than works, however persistently performed !

But intuitions inner light, to Knowledge, even, is preferred :

And best of all, abandonment of thoughts of self-aggrandizement :

Because, by such abandonment, eternal joy results therefrom.

That one is dearly loved by Me, who ne'er permits himself to have

Aversion or Contempt for any living thing in earthly form ;

—Who is of gentle mein, exempt from arrogance and self-esteem ;

—Who stands alike unmoved by ought, that causes either joy or pain ;

—Who patient is when suffering wrong,—content with whatsoever he has ;

—Who is devout in all his thoughts, and temperate, yet firm in mind ;

—Who yields his love, and turns his thoughts to Me, and is My worshipper.

That one is also loved by Me,—who never is afraid of Men

And Men are not afraid of him,—nor yields to anger, joy, and fear.

The one is dear to me, who is not swayed by earthly hopes or fears ;

—Who purity maintains, and always acts upright without forethought :

—And who, avoiding all extremes, is ne'er perturbed by thought or act ;

—Who has renounced self-interest—for such a one doth worship Me.

The one is also dear to me who ne'er attributes praise nor blame,

—Who covets not, nor yet laments ; whose heart is full of love to Me,

And unconcerned as to results—be they adverse or otherwise.

That man is dearly loved, who consecrates his mind and heart to Me ;

—Who acts the same alike to all, should they be friends or foes to him :

—Who is unmoved by honour or reproach, by coolness or applause ;

—Alike in suffering, or in ease,—with no ambitious aim in view ;

—Who careth not to praise or blame ; who useth not too many words,

—Who is content, preferring solitude ; but when in Council,—wise !

But those are still more dearly loved by Me, and most assuredly Shall feast on food which angels eat, which is my doctrine now portrayed,

Who, trust implicitly to this, and worship offer up to Me.

## Echoes from the Outer World.

BY VOLVOX.

Among the many well established ghost stories, which time, doubt, and unbelief has been unable to relegate to the limbo of forgetfulness or fiction, is the Sharp and Walker murder, the discovery of which was brought about by the apparition of the murdered person, to a Miller of the name of James Graham whose original depositions are preserved in the Bodleian Library, Oxford.

In the early part of the 17th century there resided in Chester-le-street, an ancient village on the highway between Durham and Newcastle, a yeoman of good estate, named Walker, a widower who had in his service a young female relative named Anne Walker. One night from the results of an amour between them he sent his kins-woman away with one Mark Sharp, a Collier belonging to Blackburn in Lancashire, professedly that she might be cared for as befitted her condition, but in reality that she might be no longer troublesome to her lover in this world.

During the winter James Graham the Miller above mentioned, who lived a few miles distant from the residence of Walker, chanced one night to be very late at his Mill grinding corn. About twelve or one o'clock as he came down stairs from the hopper (the mill doors being shut) there stood a woman upon the midst of the floor, with her hair all bloody hanging down about her head and shoulders, and with five large wounds on her head. He turned pale with fear, and began to bless himself, but quickly recovering himself, enquired from her what she wanted. The woman answered, I am the spirit of Ann Walker who lived with Walker and being with child by him, he promised to send me to a private place, where I should be well looked to until I was brought to bed, and well recovered, and then I should come home again, and keep his house. But one night I was sent away with one Mark Sharp, who slew me with a pick (such as men dig coals with) giving me these five wounds, and after, threw my body into a coal-pit hard by, and hid the pick under a bank. His shoes and stockings being bloody, he endeavoured to wash them ; but seeing the blood would not wash off he hid them there. The apparition told the Miller further ; that he must be the man to reveal it, or else she must continue to appear and to haunt him. He went home sad and heavy, but never spoke a word of what he had seen and heard but shunned as much as possible, being in the mill after dark, without company ; thinking thereby to escape seeing again that frightful apparition.

But one night when it began to be dark, the apparition met

him again, with a countenance fierce and cruel and threatening, and told him that she would continually pursue and haunt him until he revealed the murder. Yet for all this he concealed it until some few nights before Christmas, when walking in his garden, she appeared again, and so threatened and affrighted him, that he faithfully promised to reveal it next morning. In fulfilment of which he went to a magistrate, and made the whole matter known, with all the circumstances; whereupon diligent search was made, and the body found as stated by the spirit—in the coal-pit, with five large wounds in the head, and the pick, shoes, and stockings, in every circumstance as related to the Miller. On this Walker and Sharp were both arrested but would confess nothing. At the assizes following, held in the city of Durham, on August, 1631, under Judge Davenport, they were arraigned, found guilty, condemned, and executed, but would never confess the fact. One strange incident in the trial was that about its conclusion the judge was observed to be strangely troubled; at the same time Fairbairn, one of the Jurymen alleged he saw a child sitting upon Walker's shoulder,—and strange to say his lordship pronounced sentence of death upon the culprits forthwith, contrary to the usages of the time, sentences of this class being deferred until the following day.

## Question and Answer Column.

—:0:—

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

ANSWER.

### HEALING.

To the Editor of the "Herald of Progress."

SIR,—I feel deeply grateful to Mr. Allen Hall for the kindly sentiments expressed and the information imparted in your last issue. However, the vital point seems to be left out of view by your correspondent, but perhaps a more comprehensive and lucid exposition of my meaning may place him in a better position to extricate me from a difficulty, which I hope may very properly be discussed in your columns. The philosophy of healing seems to resolve itself into the following order of phenomena. The will of the embodied spirit is manifestly the most important factor employed. True the volition of the disembodied being undoubtedly is more potent than the former, because it possesses superior facilities for its operations, but unless the spirit encased in flesh be desirous of alleviating suffering, and thus exercises the will judiciously, and in consonance with the intimations of the disembodied spirit the results desired cannot possibly be obtained. The mesmerist, while scorning to allow the co-operation of intelligences disembodied, is considerably circumscribed in his sphere of operation. He can only evolve the vital fluid which is inherent in his own organism, and no wonder the results are less pronounced than those of the spirit medium, when we consider that the Spiritualist is endowed with an increased acquisition of power from the spirit world. The mesmerist puts into operation his will; that will impels the vital forces of his being to subserve the purpose designed, and the life-giving element is discharged from the operator and imparted to the seat of disease of the patient. When exhausted, of course, he depends upon the inhalation of sustenance from the atmosphere, and it is very proper that he should duly recognise this important means for the recuperation of energy. The atmosphere must of necessity be composed of material and spiritual elements which we continually inhale. Were this not so, existence would be an impossibility to these two principles of human activity, for every breath we imbibe restores the vital power which has been evolved by activity of being. Thus the spiritual requires sustenance as well as the material, and this is obtained from a spiritual source, viz: the spiritual world. The will of the spirit medium working in conjunction with the will of the disembodied individual produces effects superior to the embodied being's power alone, and the eradication of disease is the result of that co-operation and

combination of energy. Now if the will of the spirit in the body can alleviate sufferings in a measurable degree by infusing the essence of sympathetic power into the diseased patient—if that embodied spirit can bestow spiritual energy upon the individual who is destitute thereof, it cannot reasonably be assumed that he will become deprived of these possibilities by the simple transition from the material to the spiritual world.

Then why should you not be enabled while in the spiritual condition to emit their spiritual vitality in proportion to the expenditure of energy on the part of their instrument, and thus restore the necessary elements in order to allow the medium to follow his daily occupation. I do not for a moment suppose that there is any lack of fervent desire to alleviate the sufferings of their fellows on earth, for in my estimation there is no feature more beautiful in our sublime philosophy than the tender regard of spirits for their mediums, but the whole question at issue now resolves itself into this. How shall we supply the best conditions for the reception of that power?

I leave the questions to Mr A. Hall and your many readers, hoping that this important consideration will receive ample and intelligent elucidation and in the meantime, I beg to subscribe myself,

Yours fraternally,

C. G. OYSTON.

## General News.

GRAND PRIZE DRAWING.—The date for drawing is fixed for Tuesday, November 9th, at 6:30 p.m., at Weir's Court, by the kind permission of the committee of the Newcastle Society; it is expected that the distribution will commence about 8 p.m. Prizes will be handed to winners on production of their tickets. From reports given in up to present, only a very few tickets indeed remain unsold, and late comers wishing to obtain them must make early application. A list of the tickets, with their respective prizes, will be published in our next issue. All persons having tickets for sale, are requested to return the unsold ones by Sunday next, the 7th inst.; returns will not be accepted after the drawing takes place.

QUEBEC HALL.—On Sunday next, at 7 p.m. prompt, Mr Iver MacDonnell will discourse on "Baptism." The hall was full to overflowing on Sunday last, and a most interesting meeting. The lecturer submits himself to questions or criticisms at the close, which certainly bring out some useful ideas. On Tuesday, Nov. 9th, Mr Tindall will read a paper on the "Possibility of High Spirits Controlling," a discussion to follow, in which Mr Whitley, Mr Hunt, and Mr Hocker are expected to take part. On Monday next, Mr Wilson, the Comprehensionist, will lecture on "Community, &c. Mr Wilson's lectures are becoming exceedingly important.—J. M. Dale, hon. sec.

A movement is on foot in the United States to establish a home for worn-out mediums. It has met with considerable support, and we think the object worthy of serious consideration. The poor medium who is not allowed to provide for old age, because of the miserable amount of support rendered him, sees nothing in store for him except the Union Workhouse. Should English Spiritualists not make the endeavour also to provide for the aged mediums? Now is the time for action. Who thinks the object worthy for further ventilation? We shall be glad to hear from any source.

The committee of the Newcastle Society has arranged with Mr Lambelle, to give a series of Inspirational discourses, on "Life: its nature, origin, and progressive unfoldment." As this is a voluntary effort on the part of Mr Lambelle, not only to assist the society, but also to aid in the promotion of our cause, it is sincerely hoped that local Spiritualists will support his efforts.

We have printed a large number of small leaflets, which will be sent out to the several societies to-morrow, (Saturday), advertising THE HERALD OF PROGRESS. We trust our friends will see them distributed at their meetings, and endeavour to push our papers until it is widely known and widely read.

GOSWELL HALL.—Mr C. Pearce will occupy the platform at this hall on Sunday evening next, and lecture on the "Egyptian Pyramids." It is expected a large company of friends will draw together to listen to this interesting subject,

## 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.

### SPIRITUALISM IN CORNWALL AND DEVON.

Mr Editor,—Will you permit me to say through the columns of your interesting little paper how delighted are the Cornish Spiritualists in the North at the splendid success which has attended Mr Wallis' last missionary efforts in Devon and Cornwall.

Having some knowledge of Falmouth and Plymouth, I am especially interested in the unfoldment of thought now proceeding in those centres of activity; and nothing could have given me greater pleasure than to read that the accomplished daughter of Mr Walton of Falmouth, has publicly declared her convictions by voluntarily occupying the position of pianist and choir-leader, at Mr Wallis' lectures.

Bravo Mr Wallis! All honour to the ladies! and three cheers for the success of well deserving and well directed efforts! Truly I rejoice!

T.C.E.

### THE SEIZURE SEANCE.

Sir,—I beg to bear testimony to the correctness of the statement by Mr Robt. Warnes in your paper of the 22nd inst., respecting the words spoken by Mrs Esperance *re* himself; I was present at the seance and the two occurrences which most impressed my mind at the time occurred after the captive had been carried back into the cabinet, when some were about to turn the offending party out of the room in their eagerness to hurl opprobrious epithets at him, (and in which Mrs Fidler bore a prominent part,) they forgot to ask his name and his address, I suggested that this should be done, when immediately Mrs Esperance, without allowing time for any one else to speak, called out from the cabinet in an excited tone of voice, "*I know him, I know his name and address, his name is Warnes and he lives at the Felling Shore*" concluding by asking him if he called himself a Spiritualist, the gentleman acknowledged the name and address given to be correct and went out. This made such an impression on me and so indelibly fixed the words used on my memory that I am positively certain of them, I felt thoroughly taken aback and whispered to a neighbour to know how Mrs Esperance could be acquainted with those facts if she had never left the curtains, it appears to me folly to suppose they were obtained by impression from her "guides" seeing the excited state she was in. Some little time after this whilst recovering from the hysterical state into which she had been thrown, she exclaimed excitedly, "*I was screaming there and none of you would come to my help*" this struck me as very curious but considering the state she was in she might not know exactly what she spoke and not having the internal evidence of the previously named so much importance could not be attached to it; Mr Warnes is also correct in saying that it was Mrs Hare who turned up the light, and I can inform him that it was "Resurgam" who acted the medium's friend by turning it down again in response to urgent demands from her friends, and he had I believe just left the cabinet after one of his explorations therein.

With reference to the assertion by some, that screams and moans issued from the cabinet, I believe these good people to be mistaken, as the secondary screams (if I may so term them), most certainly came from Miss Pettitt, who occupied her usual seat, and which was but a short distance from me, the moans came from two ladies immediately in front of me, one of whom fainted, and the other partially so.

There was another gentleman (Mr. J. Hare), who had a look into the cabinet besides "Resurgam," and as he is a friend of Mrs. Esperance, it would aid in arriving at the truth if he were invited to publish in your columns what he saw in the cabinet, can he deny "Resurgam's" statement? Was the medium in the cabinet? Mr. Hare's statements could be confidently relied on, as he is an old Spiritualist, and too well known on Tyneside for doubts to be cast on his *bona fides*.

There is one fact to which I should like to draw the attention of "Resurgam": it is I think generally admitted that the captive form had very little drapery on, such being the case, and "Resurgam" said that all he found in the cabinet was a dress and a pair of boots, what had become of the corset and other articles of underclothing favoured by ladies, if they were in the medium's compartment of the cabinet, and he overlooked them, he surely did not make a very exhaustive survey; did "Resurgam" examine the other compartment, and if so, did he find anything there, it is strange, to say the least, that he has not endeavoured to clear up this weak point in his case.

May I suggest that you open your columns to a discussion on this and other similar cases, in order thereby to endeavour to discover the causes which result in such disastrous effects on our movement, at the same time of course, rigidly excluding all communications dealing with personalities. I feel certain that till Spiritualists look these matters boldly in the face, they will be of frequent recurrence.

I am not acquainted with Mr. Warnes, never having spoken to him, and should not know him now unless he were pointed out to me, but have been told since by Mrs. Esperance that he was a pretty regular attender at her seances. I know nothing of the personalities which have been so freely indulged in, neither do I desire to have anything to do with them; I have simply given a few facts as they presented themselves to me. I was in a good position to see what occurred, being in the second row of sitters, and very nearly opposite the medium's compartment of the cabinet, when the screams brought home to every mind the position of affairs. I made two attempts to get through to the front, but was unable to do so because of the two ladies in a fainting condition immediately in front of me. I therefore stood still, and observed what was going forward and conversing with a neighbour about it; on comparing my experience with others at my part of the circle, I found they coincided. Well, Mr. Editor, you will ask what was the general opinion that I gathered from the facts which I witnessed—it was that the form seized was that of the medium, transfigured and brought out by spirit power, the medium herself not being responsible, that on being carried back to the cabinet, the spirits restored her to her normal state, apparel, &c. Now many combat this idea with the assertion that Mrs Esperance always claimed to be conscious when the phenomena occurred. I cannot help that, and have no doubt that the lady speaks what she believes to be true; but from observations made in her circles, I never could obtain any evidence to substantiate it; for whenever the medium spoke the form first retired into the cabinet, although the curtains were not quite closed, so that it was still partially visible, or more correctly speaking, portions of the drapery were only visible. I never once heard her speak when the form was half way out of the curtains, much less clearly away from the cabinet. From this and other corroborations, I concluded that she passed rapidly from consciousness to unconsciousness, without being aware of it, and in this state could be used by the controlling power. I was, therefore, not at all surprised to find this demonstrated, as with all such mediums whose seances I have attended, I find that this class of phenomena frequently takes place; it is mistaken for materialization, but it is really transfiguration of the medium—not done by the medium (except where wilful fraud is intended) but by the spirits operating; hence, you see readily the value of such reasonable test conditions as shall demonstrate the honesty of the medium, whatever may occur. Tests are really a protection to the medium, and not an insult, as some would have us to believe. When anything occurs, the poor medium (no matter how honest) is blamed, and has to bear the full weight; but tests relieve them of this, demonstrate their honesty, and close the doors on those who would fraudulently pass themselves off as mediums.

My object in writing you is, that we may elucidate the truth, and as I had seen statements communicated to your columns, which I knew were not correct, I felt bound, therefore, to put them right; although the task, for obvious reasons, was a most disagreeable one. Possibly the unfortunate deafness to which Mrs Fidler is subject, may account for her falling into the error.

Hoping that good may yet be evolved out of these troubles.

I am, yours truly,

Newcastle, Oct. 26th, 1880.

H. A. KESSEY.

LIST OF SOCIETIES.

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

Newcastle-on-Tyne Spiritual Evidence Society,  
8, WEIR'S COURT, NEWGATE STREET.

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

LECTURES FOR NOVEMBER.

Sunday, November 7...Mr J. J. Morse ... Trance Address... at 2:30 and 6:30 p.m.  
Monday, " 8 do do do at 8 p.m.  
Sunday, " 14...Mr W. H. Lambelle...Inspirational Address... at 6:30 p.m.  
" " 21...Mr E. W. Wallis...Trance Address... at 2:30 and 6:30 p.m.  
" " 28...Experience Meeting...Various Speaker ..... at 6:30 p.m.  
Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 10:30 a.m...."Form Manifestations," Miss C. E. Wood  
Tuesday, Seance, 8 p.m...."Physical Manifestations," Miss C. E. Wood  
Wednesday, 8 p.m....Class for Aspirational and Devotional Spiritualism  
Thursday, Seance, 8 p.m...."Form Manifestations," Miss C. E. Wood  
Friday, at 8 p.m. ....Private Circle  
Saturday, 8 p.m....Developing Circles for Members and Friends (free)

NOTE.—No strangers are admitted without an introduction by a member. Spiritualists from a distance are requested to write to the Secretary before coming, and arrange for so doing.

The Library of the Society is open every Wednesday evening from 8 to 9 p.m. for the issue of Books to Members.

Gateshead Spiritual Society.

Sunday Services, Temperance Hall, High Street, Gateshead.

Ashington Spiritual Society.

Secretary, Mr. G. Scott, Ashington Colliery, Northumberland. Circles for Physical Phenomena, Trance Speaking and Clairvoyance meet regularly. Improvement Class meets on Sunday Evenings, at 6:30

Excelsior Society of Spiritualists.

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

Cardiff Spiritual Society.

Heathfield House, 1, West Luton Place, Cardiff. Pres., Mr Rees Lewis. Sundays, Public meetings, at 6:30 p.m.  
Wednesdays, Developing Circle. Thursdays, Materialisation, or Physical Manifestations. (For Members.)

Birmingham Society of Spiritualists.

Pres., Mr R. Harper. Vice-Pres., Mr R. Groom. Sec, Mr J. Kennedy  
Oozells Street Board School. 6:30 p.m.

Leicester Spiritualists' Society.

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

Manchester and Salford Spiritualists' Society.

268, Chapel-st, Salford, Manchester. Hon. Sec, Mr R.A. Brown, 33, Downing Street, Manchester. Public Meetings every Sunday evening at 6:30.

Walsall Spiritual Society.

1, Exchange Buildings, High Street, Walsall. Sec., Mr Thos. Blinkhorn, 16, George-st., Walsall. Sundays, 11 a.m., Meetings for conversation; 6:30 p.m., Trance Addresses. Collection at close. Mondays, 8 p.m. Public Seance; non-Members, 3d. Tuesdays, 8 p.m., Development Circle. Wednesdays, 8 p.m., Physical Phenomena. Members only.

Islington Spiritual Society.

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

Manchester Association of Spiritualists.

Temperance Hall, Grosvenor-st., Sunday Afternoon, 2:30. Pres., R. Fitton, 44, Walnut-st., Cheetham, Manchester. Sec., W. T. Braham, 392, Stretford-rd., Manchester. A meeting is held every Wednesday evening at 7:30, when trance discourses are delivered. Medium, Miss E. A. Hall.  
November 7...Miss E. A. Hall | November 21... Mr Tetlow & Mr Harper  
" 14...Mr Cross, Macclesfield | " 28 ...Mr Howell

Glasgow Association of Spiritualists.

164, Trongate. Pres., J. Walker, Esq. Vice Pres., Mr. J. Robertson. Hon. Sec., Mr. J. Mc G. Munro, 33, Daisy Street, Govanhill. Sunday morning meetings are held, commencing at 11:30, at which Readings from the spiritual teachers of humanity are given and discussed. Children's Lyceum, conducted by Mr Robertson, every Sunday at 2 p.m.

British National Association of Spiritualists.

28, Great Russell Street, Bloomsbury, W.O. Secretary, Miss G. A. Burke.

Yorkshire District Committee.

President: Mr. B. Lees. Vice-President: Mr. R. Jarvis.  
Auditor: Mr. Owen, Leeds.

Secretary: Mr. C. Poole, 28, Park Street, Barkerend Road, Bradford.  
Plan of Speakers for November.

BRADFORD.—Spiritualist Church, Charlotte Street, Manchester Road, at 2:30 & 6 p.m. Sec., R. Jarvis, 20, Paisley Street  
7...Mr Armitage, Batley Carr | 21...Miss Harrison, Shipley  
14...Mrs Illingworth, Bradford | 28...Mrs Jarvis, Bradford  
(Wade's Meeting Room, Bowling, at 2:30 and 6 p.m.)  
Sec. Mr. Smith, Garnett Street, Bradford.

7...Mrs Butler, Bingley | 21...Mr Farrar, Pudsey  
14... " Dobson, Batley Carr | 28...Mrs Illingworth, Bradford  
Mr Howell, Thursday, 18th  
(Spiritual Lyceum, Top of Heap Lane, Tennyson Place, at 2:30 & 6 p.m.  
Sec., C. Poole, 28, Park Street.

7...Mrs Illingworth, Bradford | 21...Mrs Jarvis, Bradford  
14...Mr Armitage, Batley Carr | 28...Local  
Mr Howell, Tuesday, 16th

HALIFAX.—Spiritual Institution, Peacock Yard, Union-st., at 2:30 and 6 p.m. Sec., Mr. Chas. Appleyard, G, Albert-st., Gibbet-st.  
7...Mrs Dobson, Batley Carr | 21...Mr W. Pell, Bradford  
14...Mr Blackburn, Salterhebble | 28...Mrs Butler, Bingley  
On Saturday, Nov. 6th, a Tea and Entertainment will take place at 5 o'clock p.m.

SOEWERRY-BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, at 6:30. Sec., Mr W. Walker, 46, Conway Street, Halifax.  
7...Mr A. D. Wilson, Halifax | 21...Mr Armitage, Batley Carr  
14...Local | 28...Mr Wallis, Nottingham  
29 do do

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

7...Mrs Jarvis, Bradford | 21...Mr A. D. Wilson, Halifax  
14...Mr Howell, Manchester | 28...Mrs Dobson  
MORLEY.—Spiritual Mission Room, Church Street, at 2:30 and 6 p.m.  
Sec., Mr John Hinchliff, Providence Buildings, Britannia Road,  
Morley, near Leeds.

7...Miss Hance, Shipley | 21...Mrs Dobson, Batley Carr  
14...Mr Dent, Heckmondwike | 28...Mr Armitage, Batley Carr  
Mr Howell, Monday, 15th  
On Saturday, Nov. 6th, a Tea and Entertainment will be held at 6 o'clock p.m.

BINGLEY.—Ante-Room, Odd-Fellows' Hall, at 2:30 and 6 p.m.  
Sec., Mr Amos Howgate, Crossflats, near Bingley.  
7...Miss Harrison, Shipley | 21...Mrs Butler  
14...Mrs Jarvis, Bradford | 28...Mr Morrell, Keighley  
Mr Howell, Wednesday, Nov. 17th

OSSETT.—Sec. Mr George Cooper.  
7...W. Pell, Bradford | 21...Miss Hance, Shipley  
14...Mr Howell, 2:30 | 28...Mrs Tate, Bradford

HECKMONDWIKE.

Mr Howell, of Manchester, will be at Mr Dent's, Upper George Street, Heckmondwike, on Friday evening, Nov. 19th.

Lancashire District Committee.

LIVERPOOL.

Perth Hall, Perth-street, West Derby-road. Services every Sunday—  
Morning, 11 o'clock; Evening 6:30. Monday Evenings, 8 o'clock.  
H. Morris, Hon. Sec., 35, Cobden-street, Everton-road.

HEYWOOD.

Sec., Mr Wilde, Queen-st., off Market-place. 10:30 and 2:30.

Heywood Spiritualists' Society.

10, Clive-st.—Seance every Tuesday evening at 7:30  
Strangers admitted upon request

Hackney Spiritual Evidence Society.

7, Ellingfort-road, Mare-st., Hackney, E. Seances—Sunday mornings, 10:30, Spiritualists and members only; 6:30 p.m., Spiritualists only. Miss Barnes, Medium. Other evenings, prior arrangements.

Goswell Hall (London) Sunday Services.

290, Goswell Road. Sec., Mr W. Towns, 1, Albert Terrace, Barnsbury Road, N. Sundays—Conferences, 11 a.m.; Lectures, 6:30 p.m.

Nottingham Association of Spiritualists.

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

South London Spiritual Society.

164, Ferndale Road, Brixton, S.W. Seances are held at the above address on Tuesdays, 8 p.m.; Sundays, 7 p.m. Punctual attendance desired.

Marylebone Progressive Institute and Spiritual Evidence Society  
Quebec Hall, 25, Great Quebec Street, London, W. Sec., Mr J. M. Dale  
Sunday evenings, at 7; Service conducted by Mr Iver MacDonnel.  
Tuesday, Lecture at 8 p.m., Wednesday, Members' Seance, at 8:30  
Sat. evening, public Seance. Mrs Treadwell, medium. Admission 6d.

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

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