

THE

[WITH SUPPLEMENT.]

Gerald of Progress

A WEEKLY JOURNAL

DEVOTED TO THE PHILOSOPHY AND TEACHINGS OF SPIRITUALISM.

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

REGISTERED AS A NEWSPAPER FOR TRANSMISSION ABROAD.

No. 17.—Vol. 1.

FRIDAY, NOVEMBER 3, 1880.

One Penny.

The Platform.

THE RISE, AND FALL OF NATIONS.

A Trance Address delivered through the Mediumship of Mr Wm. Pickford of Urpeth, at the house of Mr R. Pearson, Sunnybrow, on Sunday, October 17th, 1880.

By SPIRIT "T. F. BUXTON."

Mr. Chairman and Friends,—We do not profess to give satisfaction to all here present in our treatment of the subject suggested, but we promise you that it will not be because of a lack of will or endeavour on our part if some are disappointed, as we purpose to do our best according to our ability to interest you, and confer benefits by our ministrations. As our chairman has just remarked, individually, my sphere of labour while on the earth plane was in the arena of the political world. It was my privilege to occupy a seat in the British House of Commons, where I laboured with men such as Lushington, Brougham and Wilberforce, for the suppression of the slave trade and the emancipation of oppressed humanity. Through the organism of another individual we now essay to address you on the important subject which you have been placed to select for our consideration on this occasion.

When we take cognisance of the state of society to-day, we behold indications of conflicts and devastating influences, which have been rife upon the earth's surface during the progress of man's physical and spiritual development. There are ruins which still mark the existence of ancient nations that were once famous and powerful, which are now obliged to occupy a subordinate position in the annals of modern history, and when we carry our minds back to those days, past and gone, we find much food for philosophical reflection. When we perceive the present position of such nations as Greece and Egypt, and compare the present with the past, we are lost in wonder, for to-day they are begging for territory which at one time they could have demanded, and what is the cause of this reverse experience? Some will say that it is owing to a special visitation of punishment from the Supreme of the Universe, but we do not hold this opinion, for there must be some other reason for this deplorable state of things. The Carthaginians were a warlike people. They laboured indefatigably to occupy a position of eminence among the nations, and eventually they succeeded in aspiring to a high pinnacle of fame and supremacy until luxury, pride, and ambition began to eat into their vitals and sow the seeds of ruin and destruction. While they were struggling for power with a fervent desire for the welfare of their nation they raised institutions, elected governors, and took an eminent stand among their fellows, but when the favour of ambition spurred them to deeds of tyranny and oppression

they forgot the humble position they had been raised from, and became overbearing and selfish in all their dealings with their fellows. Thus jealousy takes up its abode in the breast of the stronger power, and nothing will satisfy the thirst for glory and territorial acquisition but to possess the land of the stranger. Such people manufacture laws with a view to export as much as possible, but to import as little as is consistent with the purpose of self-aggrandisement. Instead of commerce co-operating with other nations, in order to promote reciprocal harmony and human happiness, subtle artifice is employed to retain those blessings which legitimately belong to other nations of the world. It is recorded in the Jewish Scriptures that the Israelites were permitted to monopolise the territory and assert superiority over their weaker brethren,—nay it is presumed that according to Divine Command the cattle and possessions of the heathen nations were confiscated to the use of the chosen people of God, but now with the light of spiritual truth to guide us we can perceive the gross injustice of this assumed authority. Look at your own land with all its boasted wealth and power. She is not entirely exonerated from blame in her dealings with other nations. You have just been conversing on the land laws, and the condition of the people in Ireland. This question is occupying the attention of both the upper and lower classes of society, and it seems to be generally acknowledged that something must be done to improve the condition of the peasantry of that country. The idea that Kings, and the powers that be rule, by right divine is mercilessly discarded to-day, and the systems of primogeniture and entail are looked upon with a very different eye, but those who have the monopoly will not give up what they consider their right, consequently there is a groaning protestation from the oppressed poor, and the mighty upheaving will demand an efficient remedy. Remember, that other nations have fallen; other nations have had to hang their heads in shame. Though they have stood high in the scientific and literary world; though they have given counsel to others, and demanded tribute from their contemporary nationalities, yet, through their inordinate ambition and thirst for power, they have been laid low. It is the same with nations as it is with individuals. A man, when he becomes excessively ambitious, is harsh and cruel to his less fortunate fellows. His physical nature is developed at the expense of the spiritual, and the intuitive faculties lie dormant, because of the want of legitimate exercise. How often do oppression and tyranny wring from the soul of man the bitterest curses. Think not, that these curses are destitute of injurious power; for rest assured, they must take effect in some particular way. When the cry for justice and kindly sentiment ascends in mournful wail of sorrow from your sister isle, you are told to heed not the cry of that dissatisfied people, for they are never grateful for the efforts made for the amelioration of their condition; and, thus, the sorrowful spirit, bowed down by continual oppression and

poverty, is thrust back upon itself, by the selfish monopoly of the powers that be. However, unless those at the head of the state, pay due regard to the pathetic appeals of the oppressed poor, your nation will receive a terrible punishment for her selfishness and disregard of the cry, which is ascending to-day. It is the duty of every man; who has the welfare of humanity at heart, to raise his voice, emphatically protesting against that which holds his fellow-beings in thralldom, whether it be socially, politically, or spiritually. There are relics of barbarism in your midst to-day; for wars and encroachments upon the rights of others, are not yet expelled from the nations of earth. England, herself, the boast of civilization and advancement, can go and conquer smaller nations, and make them subservient to her power. She has thus added territory to territory from nations that have done her no harm, and these people are crying out for justice and ample retribution. The under-current is working, and, unless England stays her blood-stained hand, she will be brought down from her dignified position, and the fate of preceding nations will, undoubtedly, be hers. She has made herself famous, the wide world over. She has dictated to kings and princes, and at the present time she is at the zenith of her power. Being endowed with extraordinary privileges, she must now either stand forth proclaiming freedom and emancipation for the human race, or she must be compelled to submit to a power, by which, she will eventually be overcome. Many of the nations of the past have dictated to others, and England occupies an analogous position to-day. Time was, when liberty was proclaimed to the people who sought refuge beneath the folds of the British banner of freedom, but do we find the same principle alive in the present? If so, why bring in the slave circular again? Had that bill become law, surely there would have been a drifting into the night of the past, in spite of the philanthropic efforts of those noble souls who laboured long and patiently for the emancipation of their fellows, while on earth, and whose influence from the invisible world to-day, is so potent to thwart the designs and self-aggrandisement of the wealthy children of men. Thus, there is still slumbering in your midst, the spirit of selfish monopoly, which only requires the necessary conditions to arouse it to deeds of oppression and inhuman tolerance; but the great tide of progress sweeps onward, and the means adopted by our forefathers, for the maintenance of their individual interests, must now give place to a more universal expression of charity, and the human voice and pen will now effect that which was accomplished by the sword. Boards of arbitration and conciliation, will, in the future, take possession of the place of coercion and the sword; and as long as England strives to adjust differences in this way, she will retain her prestige among the nations. Think, you, that it was the sword alone, or the influence of a Washington, which obtained independence for that great nation over the sea? No! The minds of the people had become prepared by the writings of that great reformer, who laid the foundation of the republic of the west. He set forth in forcible terms, the absurdity of a great country being tributary to a nation such as yours, showing conclusively, that such was not the dignified position she ought to occupy. There is a science in politics, which is interlinked with true religion, and these two factors of human progress, must, of necessity, go hand-in-hand. Wherever a law is formed for the public good, it gives an impetus to the spiritual development of mankind. It is the peasantry that builds up a nation, and brings out her resources of wealth. No matter what the commerce of a country may be; no matter what gigantic armaments and naval equipments that country may possess, it is the peasantry that is the bone and sinew of that nation. Now, the peasantry of the United Kingdom are crying out for a redistribution of land and political power. Although there is sufficient to sustain the population of that kingdom, many have been obliged to seek in foreign lands, that material comfort which was denied to them in the land of their birth, because of the selfish monopoly of the few. These oppressed people, remember with bitterness, the sorrows and privations which they have endured. They look back on their mother country, and seeing that the powers that be are revelling in luxury and ease, how can they regard this injustice, without feelings of anger and indignant pain? Then, let England become educated spiritually, if she would avoid the fate, which, otherwise, will be hers. Instead of grasping for wealth, with no regard for the means whereby such may be obtained, let her develop the

intuitions, and look upon her contemporary nationalities with sympathy and love. Christianity has been in existence for many centuries; but what do you behold to-day? Do you behold those whom Christianity was supposed to bless, eagerly seeking to relieve the necessities of the poor and lowly in your streets? Those that have the wealth, and the power to relieve distress, exercise it not; and does this speak well of your country? Remember, there is a future life, where compensation will be bestowed upon those who neglect their duties here, and there are sins of omission as well as sins of commission. Nations receive chastisement as well as individuals. Therefore, take warning from the lessons of the past; and if you would see your country, England, continually pressing forward in the van of progress, see to it—that every man develops the highest faculties of his being, and thus, your nation endowed with spiritual development, will receive additional power from on high, and ever bask beneath the benignant smile of the angel world.

A LAYMAN'S NOTES FOR THE MULTITUDE.

No. 1.

YOUR MISSION

"If you cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet;
You can stand among the sailors,
Anchored yet within the bay;
You can lend a hand to help them,
As they launch their boats away."

People are apt to think that, because they cannot do great things, there is nothing else left for them to do, worth doing. Never was a more serious mistake made, nor one that has led to a greater amount of carelessness, and negligence in general.

In the lines above quoted, are to be found most beautiful suggestions of what each one may find to do. However little the hands may be, or how insignificant the position in life, "where there is a will there is a way."

Many that are listless now, would be up and doing, making the world ring with their loud acclamations, if they could be like the sailors on the ocean of life, rocking on the highest billows of difficulties, and laughing at the storms they meet—those oppositions that crop-up, now and again, to bar the onward march of the reformer.

I propose to point out various ways, whereby you may help on the grand reformation of humanity; whereby you may contribute your mite towards bringing earth and heaven nearer together, and realising that time when the Will of God "shall be done on earth as it is done in heaven." I do not promise that it shall gain you worldly applause, but something far superior to this, that no one can rob you of and that time will not tarnish; it is eternal peace and rest, and sweet repose in the consciousness that you have tried to make the world better, and happier, and lovelier than you found it!

It is self-evident that all cannot be reformers. But as the world is constituted to-day, there is a very large majority that needs reforming; and you can contribute your mite towards helping the reformation. "The harvest is great, but the labourers are few."

Happily for our cause, there are many in our ranks that are both able and willing to give to the world the outcome of their long years of patient labour and study of the philosophy of the soul. You can help, first: by seeking to understand the lessons given you by these earnest, and patient souls, whose name and labours we shall for ever revere, and then incorporate them into your daily lives. Second, by introducing them to others. You are well aware that even in the manufacturing world, after people have laboured to bring together a certain quantity of material, and from it produce any useful article, that it is no good until used. Just so, the writings of our sages and most learned Spiritualistic philosophers are of no service, until made use of.

We have, in our midst, a number of mediums, or people, through whose organism our disembodied friends, those whom the world had had thought us to look upon as dead, can in various ways communicate to us. Sometimes in beautiful soul-stirring language, inspiring

us with an energy almost foreign to our nature, causing us to make high resolves to lead a better, a more upright, and spiritual life. Some are able to see our friends, and describe them minutely to us—or produce the tiny significant rap. There are others, who impart a spiritualized aura, by which our dear loved ones are able to make themselves visible to our eye, and palpable to our touch, by enveloping themselves in, and then condensing this hitherto indiscernible, and impalpable matter.

These are the sailors, ever moving about from place to place, leaving here a little, and there a little of their cargo; but never exhausting it. The source of supply is inexhaustible.

Now, these sailors anchored yet within the bay; those who are yet a part of our circles, need a helping hand. They need our sympathy, and fraternal love, and kind regard. They need to feel that they are among friends who care for them, and will ever protect them from untoward influences, and will bring all their better natures to bear on the conditions of the circle, so that they may have a good outfit before embarking on their mission of love.

And when the time comes for you to welcome those who hail from another port—another circle—let not your fraternal love and goodwill abate; but let your heart's best gratitude flow out to welcome them; and you shall be abundantly blest.

A. KITSON.

[To be continued.]

HACKNEY SPIRITUAL EVIDENCE SOCIETY.

At a meeting of this society, held on Sunday morning, the 17th October, the following features of interest transpired. A portion of the 17th chapter of Acts having been read, followed with an appropriate prayer, the medium entered, or rather partly entered the cabinet at about 11 a.m. The lower part of her body, from the waist downwards, being visible to all the sitters. Her hands were also tied with a white handkerchief. I may just mention that the cabinet is formed of three pieces of felt-work, hung from the ceiling to the ground; inside was a table on which were several books and papers. The light was now modified and a hymn sung. Almost immediately the curtain over the medium was pulled back, and revealed something white, which was quickly withdrawn.

This was repeated, and a hand was said to be seen by the sitters directly in front of the medium. Another hymn was sung, and several times the hand showed itself at one of the openings of the felt-work.

We now got three raps on the table inside the cabinet, which was quite out of the reach of the medium, nor could she possibly have touched it, even if it had been within her reach, as her hands were tied and visible to all present. The raps were in answer to a question as to whether we should sing, and whilst we were doing so, a hand was thrust out from the centre opening, appearing and disappearing several times; it seemed well-formed and of a small size. The opening nearest the writer was now pulled back, and a book, which had been left with several others on the table was handed to the writer by a small white hand, which was quickly withdrawn.

Soon after a face revealed itself at one of the side openings, and in answer to the question of Mr. French, if it was his sister-in-law, it waived its hand three times. He then asked if she would try to show herself more fully, and again the hand waived three times. Several other questions were put and answered in the same manner.

Another hymn-book was handed to the writer, and a very beautifully-formed hand was seen at the centre opening. This was described by Mr. Matthews as the hand of a relative of Mr. French, and said it belonged to a spirit named "Isabella." Mr. French at once recognised the name as that of a sister-in-law of his who had been dead some time.

Mr. Matthews then asked Mr. French if he had any relation ill, as "Isabella" and the other spirit had asked him to bid him good-bye, and to tell him they were going to the sick one. Mr. French said it was quite correct, and that he had a relation who had been ill for many years. This circumstance afforded much satisfaction to Mr. French, and, indeed, also to the other sitters.

Raps were now given on the table and floor in answer to questions put by the sitters. "Thomas" and "Charles" (two of

Miss Barnes' regular controls) now greeted us in the direct voice with "good-morning." Soon after Mr. Matthews described someone behind Miss Barnes' chair, and almost immediately the medium and chair were pulled back into the cabinet, having only the feet visible to us. Mr. Matthews described several spirits, whom he saw clairvoyantly, many of whom were recognised by the sitters.

The power, at this juncture, seems to have been exhausted, and after a few minutes, six raps announced time to close, which we did by singing the Doxology. The medium was in her normal condition during the seance.

C. J. TABOR.

O B I T U A R Y .

Passed to spirit life on the 27th ult., aged 61 years, Elizabeth, the beloved wife of John Holland, of 71, Alexandra Road, Moss Side.

She had been for many years a sufferer from a painful disease, but she bore her sufferings with fortitude. As a dutiful and loving wife—a kind and affectionate mother—a true and faithful friend, she had endeared herself to a large circle of friends and relatives; having apprehended the truths of spirit communion; she looked forward to her translation with serenity and composure, knowing that, "Over the river of death, only just over there—the spirit released from its burden of clay, lives when made pure in an eternal day."

The loss of her kind and cheering presence, her motherly counsel and advice, will, no doubt, be severely felt by her daughters; but they will remember the words of the poet as they gather round the family table in the twilight hour of the evening:

"Ere the evening lamps are lighted,

The forms of the departed

Enter at the open door;

The belov'd ones, the true hearted

Come to visit me once more."

The interment took place at St. Mary's, Disley, on Saturday, the 30th ult., in the presence of a large circle of friends.

A. HALL.

DEAR SIR,—A memorial card which I received a few days ago, dated Budapest, 14th Oct., brought the sad news of the decease, after a protracted illness, of the Right Hon. the Baroness von Vay, at the age of 72. The deceased lady, mother-in-law of the Baroness Adeline von Vay, was, like the latter, a prominent spiritist and writing medium, and her loss will, no doubt, be most severely felt by our continental co-religionists.

ED. GRAF.

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.

LORD PALMERSTON.

OCTOBER 19TH, 1880.—THIRD VISIT.

I was far from well when the medium came. The seance was early in the morning, and I really do not know how I got through it. He at once went under control, and spoke as follows:—

"Reason is the self-constituted judge of the thoughts of all." How many exclaim, "I think this, or that is right or wrong; but how few amongst men reason on their thoughts, and judge of them correctly. How unreasonable are the remarks, that we who are following out God's mission, are continually hearing from men not daring to deny the numbers of believers, that America and Europe present, respecting spiritual truths, but

they dare to sum up the great work as not alone the imposture of the few, but of the many. Let me repeat, what was given out from the pulpit, by one who, if not openly, yet secretly condemned and despised this movement. In describing the spiritual movement, the preacher said, unless the testimony of thousands, nay millions in Europe and America be incredible, wonders utterly inexplicable on natural principles, are certainly wrought in their circles. At their meetings, discourses or communications are given to the public, which discourses generate, if there be any truth in their statements, from the lips of an ignorant and uneducated working man. These are by no means isolated cases; for to read their journals, there are hundreds such as he; although their utterances have not been so carefully recorded. Events are happening, in fact, proving manifestly, their supernatural origin; and why has it not become universal? he continued, "Because it is but the devil's contemptible mimicry—a frustration of the purposes of God." Well done, "You nineteenth century teacher!" If you are one of those that laugh at Spiritualism and mediums, and if you present a fair type of your class, we have, indeed, no need to fear you. Our signs, and our wonders are not for such as you. Your perverted will prevents these things convincing you; and in the arrogance of that will, you give over your fellow-beings to Satan, charging them with labouring under fearful delusions, convert to a false faith, and full of mystery; according to your teaching you know, of yourself, that their spirits must be lying spirits—because of their lies against God! Stop, you nineteenth century preacher—stop! Where and who has declaimed against God? Who, amongst these communicating have not trembled at any charge made against them of irreverence? Who amongst them that have not expressed their willingness to join in united prayer to God? and if not enabled, have withdrawn their presence sorrowing. What doctrines have they inculcated, that you can hurl so freely the charge of lying? Prove any other than that their whole teaching confirms, illustrates, and wonderfully enlarges on the mercy of the living God. Do this, and then I will allow that you have some justice in your charges; but you cannot prove other, than that the teachings have been of the purest truth; truth unknown in the world before; truths in their thorough completeness, laying a just claim on the confidence and obedience of all mankind. "Let us be just, one to another." is a Christian maxim. We thank God for the freedom of opinion, which is the property of all. Surely, then, the millions in Europe and America must be well aware who are they that they communicate with, and what are their teachings. And can it be that millions of God's children on earth should be allowed by God to be wickedly deceived by any false power? But this is not the true reason of these conservative grumblers against truth. They are waiting to see this movement come into power, and then they will begin to join it. They are cautiously waiting for the probable event; they have carefully weighed all, and their minds stand balanced between truth and worldliness. They have served their probation; they have gleaned their evidence; but they have failed to act on it. *Cautiously waiting.* It is only to minds like these, that the gainstness of to-day can preach true orthodoxy, as now understood; and nine-tenths of their congregations throughout Europe go into their different places of worship for its respectability only. It is the last straw that the ministers of to-day have to clutch at; trying to bind their congregations, not by the claims of truth, but by the more worldly claim of respectability; and the rankling words of "devilism" in spiritual manifestations meant nothing else, than that the Spiritualists had not come into general favour, and therefore, were not respectable. Let them go on *cautiously waiting*; but let them take heed, that the time passes them not by. They have dared to give judgment against whom? Against living men—not against dead ones. Living men, that are workers, not in theory, not in books, but in action—in every day action. Men, who with extraordinary earnestness, have got together, and preserved for all time, calm, comforting discourses, which, for completeness and reference, even they, their adversaries, acknowledge stand unparalleled. It is their institutions that are failing—that are passing away; not the sturdy children, the outgrowth from past fancies; the children of future brightness, not of past errors; the children, who are now in early promised manhood, not the decrepidly old and feeble, who have done their work and failed. Such remarks, necessarily influence their hearers, and keep them still vacillating; still undecided; still *wagging*; tossed about with tempestuous thoughts; yet refusing

to go onward; standing still, professing outwardly with the dying Church institutions, to believe in that future condition, in which all change shall cease to be; when everlasting hallelujahs are sung and golden harps are played on; and in which enjoyment they believe the true happiness of their souls will consist. *Cautiously waiting*; still outwardly professing to the world these gross, these blasphemous ideas. When shall the labours of the soul cease? When shall that law of God be suspended? When shall the soul say, here is absorption—here is endless rest? Does not every experience of earthly life give a lie to such thoughts? Does it not prove undeniably that such an unreasonable hope is delusory, and that God's great Will is this, that man's true happiness must be sought, not from the attainment of any state of repose, but from a calm and obedient will to be a servant of God, in the succession of changes that Eternity presents—ever and for ever progressing; closely waiting, not tens of thousands, but hundreds of millions of years! They must be ours from all the ends of the world; they must know God, and to know God, they must be taught to know themselves; for although they think they know a good deal of others, yet they are ignorant of themselves. *Cautiously waiting* ere the earthly crown should pass away from them; wrested from them on account of their abstaining from that which, in their opinion, is not, as yet, respectable. Is this proper management of self? Is the world worth such a sacrifice as the abandonment of truth? Is it not the very reverse of that advice given of God? "Manage all your actions and thoughts in such a manner, as if you were just passing from time to eternity." But, then, the wisdom of God is not the wisdom of the world. And then, again, they are *cautiously waiting*; they are discontented with themselves; for we, through God's aid, can read their hearts; they are troubled with anxious and apprehensive thoughts; they say of themselves, that they profess to believe, but do not in their hearts believe in a stationary heaven, where the chief duty is singing praises, or in a hell, a place where the spirit of man will suffer the tortures of burning for ever; or that God, in the likeness of self, was, by his fellow creatures in that likeness destroyed, or in the belief professed, that of himself he raised himself, and reigns in power; but my heart knows none of these things; my tongue may utter them, but they are strange to my heart. They find, that they are oppressed by their tormenting fears; they have suspicion of some approaching danger, they know not what; neither the teacher's description of the glory of heaven, nor that of the torture of hell can be believed; platitudes do not satisfy them. That these thoughts are but the Devil's stratagems designed by him on purpose to unsettle the thoughts and train the minds to rush from the bosom of the church to some strange doctrine or belief. We cannot blame the teachers; we blame those that are cautiously waiting; we know their hearts; it is not anger, but pity we feel for them, trifling unreasonably with their best hopes, the brightness of their happiness; slaves to wild extravagant and fantastic ideas; not believing the Church's doctrine not believing the doctrines of any of the offshoots of the Church. Therefore they are cast into a sea of trouble; hoping for things that never were; seeking for proof of things that have never been, nor ever will be; losing the happiness derived from viewing things reasonable; as they are enabled to distinguish man—made devices from that which is the Law of God; losing that happiness, which enables reason to govern fancy, and truth to govern imagination; they have a sense of right and wrong to judge things true or false; not slaves to the *ignis fatuus* of mere passing fancies; missing the happiness of contentment as not worth such a sacrifice. Ye waiting ones—yours is not a despondent condition. The light has not been by any of you recognised and rejected, as in the case of many of your teachers, who, as they view the many indications of the coming change, cling with a despairing clutch to those few souls remaining with them; a cloud is hanging over their minds; their fat livings of this world are passing away from them; one of their teachers on earth said in all things be reasonable, and let reason judge your thoughts respecting other's belief and other's actions; for, unless this be so, if the thoughts unguided are allowed to bring the will into action, it leads into serious courses, and produces much misery. Before believing a charge against a body or against an individual, be first sure of your own condition, of your own thoughts, of your own reason; for no opinion is of any worth, unless it has been first obtained by impartial and unbiassed thought directed by reason. Again, I say to all

that are *cautiously waiting*, we ask of you to allow reason its proper supremacy, that it may direct you through your thoughts to reject, not to-morrow, not next year, but now, the profane blasphemous doctrines held by the church to be sacred. When once reason is enthroned, what a difference will be given both to action and to words; how reason will claim the thoughts, not alone to govern them, but to change them, helping the soul to retain these new thoughts, to grasp them and to be governed by them; not to lose sight of them, but to sift and exhaust them; extracting the gem called truth; never parting with that gem any more; looking forward to life with contentment, and to death so named without fear; filling the mind with true and solid and unchangeable knowledge of God; putting the soul in fact into its proper kingdom on earth; reason keeping it clear from all that is superficial and confused respecting God and the future; going to the bottom of all things commenced. Commencing at the foundation; not as some others would at the roof. Brave journeyman will be travelling along that straight road; strong at the beginning, and firmly resolved to *travel on to the end*; being satisfied with nothing other than what is clear and distinct; guided by reason the speech is natural, pertinent, and rational, and useful knowledge is gleaned every day, and a guard kept against the lively as well as the fanatical wishes of the soul respecting the world. Is it not better to be pursuing the journey then cautiously waiting on the road? there is a more useful employment, and God is offering to you and to the many an employment, that leads towards excellent enjoyment; enjoyment of the knowledge of God and eternity—conscious eternity. Right reason enables the thoughts to govern the actions of men and also enables the soul to grasp the true religion; if you would still adhere to the name; for what is religion but the knowledge of God, there is no other knowledge more excellent; there is no other religion and if there be any other device or dogma; religion is not its real name. It is no knowledge; for there is no knowledge in refusing to learn of God; but it is something else falsely called religion; but which, as reason will tell the soul, is the very reverse of it; and no heart can be right with the living God if reason does not direct the thoughts of the soul towards His Throne. It is important that reason be not neglected; it has only one great opponent to its lawful supremacy—and that is Self. Self is either reasonable or unreasonable, with or without reason. Thoughts are either governed or ungoverned. This is a logical conclusion: actions are either good or evil, and the conclusion necessarily is, the souls of men are either God fearing—or world-loving—serving time or living for eternity. A man can *will* which of these positions he will join. His thoughts, when ungoverned, resemble the turbulent rebels of a nation, but when governed by reason, then enters discipline, followed by contentment. To me, who on earth, was a lover of reason—” [Here I got so tired I was forced to ask for a rest for my hand. I had a conversation with him on general topics. I could have fancied I was talking with the real man. He said that I was the first person in whose presence he had spoken through lips of flesh; that he had been present here in this room when thousands of bright and glorious spirits had been around; that he had tried to speak but was unable. I asked him a question whether or not the little transaction I had a day or two before with the steward of his successor's estate had brought us *en rapport*. He said most decidedly that the name of Broadlands had made me think of him, and the thought had enabled him to come. He spoke of his adopted son, the late Cowper Temple, now Lord Mount Temple, and appeared much pleased at the accident that had brought us together. We discussed the characters of many of his political friends and opponents which it is unnecessary to repeat again. He complimented me for my courage in venturing to stick up for the reality of spiritual communications, and laughed at the snubs I occasionally got, but said that I stuck to my text, and sowed the seed for future thought.] I then commenced again recording, and he said, “After our long conversation I will resume by saying that the last statement you made is true; that whether it be in town or in country, walking or riding, and God pleases that you should enter into conversation with any respecting your belief, that these conversations generally commence by expressions of surprise and then pity, that you, a scholar and a gentleman, should be led away by such palpable delusion, and it is well you give them plenty time to express all this, because your work will only begin when they have heard all. They are satisfied that the world is beginning to think well of these Spiritualists. They do

not swear; they do not drink; they attend at their own churches; they are, in their opinion, armoured with proof armour, and then you begin quietly to speak. First, putting before them the thousand and one proofs you have had that your belief is not the result of a moment, but of years of patient and unswerving investigation. They then begin to feel not so comfortable: their armour is being pierced in many places, and then comes, perhaps, the description of what they consider to be true religion—the knowledge of God, and they begin to feel there is something in it; something to reason on, having for the conception of the soul a greater and more supreme God; greater in love, superior in mercy; a God who desires not the annihilation of a single one of His children, but a Father that has given life, and everlasting life to all; and their minds for the first time conceive the improbability of such a God as they have been taught to believe, going through the farce of propitiating his subjects by his own death on earth, and they will then remember, and do remember in many cases, that if reason allows foolishness to dwell in the heart, it is a sin against God, and they are startled; the preparation is made for them to enquire, they are obstinate and self-willed perhaps, ere they give up their wrong and blasphemous notions, but you are right, and I am right in saying so, that to you must be credited the teaching of the first rudiments and principles of wisdom to thousands. I do not say by your conversations alone in your daily walks through life, but in every action, guided as it is by that, which has been made clear and natural to your soul, and I say that you deserve this success. That these are bright jewels in your immortal crown is beyond a doubt; you are supplying that which the present generation absolutely demands,—the crying necessity of freedom from error; and you are pursuing the labour for which you have been chosen, not by fitful flights and starts, but as a conscientious soul, that realises fully that soon it will stand before the supreme God to be judged of its work, and He that reigneth supreme will say, ‘Ye knew me, and have imparted the knowledge of me to others; blessed be thy future.’ The later years of thy life were full of the hope of immortality, and having found it by earnest seeking, your greatest aim, your highest happiness was imparting it—the greatest secret to others, never tiring of the subject; laughing at all scorn at all priestly threats of eternal damnation—Hell and punishment, and at the idea of a God, an earthly God, born of a virgin, dying, being buried, and still teaching and preaching in his body, until his ascension; admitting with your reason its possibility respecting the resurrection, but denying with your whole reason his Godhead, his Deity. Therefore you conscientiously say, ‘rail on, rail on; your God is not my God,’ directing your utmost efforts in leading others to the same investigation, and all that are labouring with you are asking, ‘When, O God shall be the fullness of time, for he has arisen that shall instruct the many, who regardeth his fellow men, not as souls to be bullied into a blasphemous belief, but as fellow beings to be led through life filled with a glorious hope: with the darkness of superstition removed from the soul, and expecting, with a bright and happy expectation, future conscientious immortality.’ May God strengthen you and remove your temporary indisposition, that you may labour on in that cause, which before God and man, I say is, the holiest that man could be engaged on. May God bless you, and have you in his keeping. Good morning, good morning.”—FINIS.

If I am doing the good for which I get credit, all I can say, I gratefully thank God for being enabled so to do. I do not seek these flattering compliments, although I may firmly believe my work is not labour lost. All I know and feel is this, that if I expend time, labour, and money on this movement, and am the subject of ridicule among my friends, I derive much pleasure, and as I believe, much good from the course I am pursuing. My studies have made me thoughtful. I feel that I can think of something more than of myself, my pleasures and pursuits. I can think of my neighbours, and let them share some little consideration with myself. I can think of life on earth, not as ending with earth, according to the doctrine of the Secularist, nor as continuing in everlasting Heaven, or eternal Hell, as the propounder of fantastic dogma and creed would have others to believe; he, himself, in all probability, believing not. The labour of my pursuits, if heavy, has its relief in the thoughts to which it gives rise, and if I can succeed in drawing others to have, what I consider, a more rational belief of life and its objects present and future, than what is generally accepted, then I am satisfied that it has not been in vain.

Notes of Progress.

SOUTH DURHAM DISTRICT ASSOCIATION OF SPIRITUALISTS.

On Sunday last, Oct. 31st, at 2-30 p.m., a Conference was held at the house of Mr Joseph Eales, Auckland Park, to take into consideration the best means of utilizing the mediumship existing in this district, so as to bring Spiritualism more before the public. Several meetings have been held within the last few weeks for the same object, which have resulted in the formation of a District Committee, and the main question for discussion was, how we should commence the work, which we had proposed to do. We are situated very badly for obtaining halls to carry on public work, so that this was a difficulty to overcome, in the first instance, which we proposed to surmount in the following manner. We took a list of the circles which were open for the public, and then the names of mediums who are partially developed, and able to give a short address, and decided to draw up a plan and appoint them to circles so that by interchanging mediums, we may become more rational and harmonious. This arrangement may not only develop existing mediums, but also aid in the development of others, and also by admitting strangers to the meetings, we add to the number of those who wish to know "the way, the truth, and the life." It is our intention to form a Sunday School and circulating library in connection with the society, but we must, of course, limit our work a great deal for want of funds, and should any sympathizing friend wish to assist us in the same, any assistance will be thankfully received, and duly acknowledged. In the evening at 6-30, a public meeting was held—Mr Hills, president, in the chair, when able addresses were delivered through Mr Hopwood, Byers Green, Messrs Mansfield and Dunn, Shildon, which gave every satisfaction, and we hope will prove instructive to those who were present.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

REPORT FOR THE PAST QUARTER.

Your committee beg to submit the following report for the quarter ending Sept. 30th, 1880.

The number of subscribing members is 175, life members 3, and honorary members 15.

The lectures have been held regularly as hitherto, and consisted of 39 trance and 1 normal addresses. They have all done good work, and sustain the interest in the cause. The visit of Mr Matthews attracted attention, and his meetings were, as usual, well attended. The tests given by him were, on the whole, good; but at the earlier meetings they were not so reliable; the reason assigned being, that he had not sufficiently recovered from the effects of his imprisonment. The visit of Mrs Richmond, it is hoped, will be productive of much spiritual good, but her lectures were financially a loss; the cause of which is attributable to the indifference of the general public, who did not support the meetings; of the local Spiritualists there is nothing to complain of in this respect; it is to be greatly regretted that the efforts of Mrs Richmond did not meet a better response.

The sésances with Miss C. E. Wood, have, as usual, been held regularly; she has held 33 sésances during the quarter, at which the attendance was 726, being a decrease on the previous quarter of 124. The phenomena have been very similar to those reported at last quarterly meeting—some excellent tests at times. The introduction of luminous paint, at the suggestion of Mr Kaye, in the dark sésances have made the phenomena thereat more interesting, but latterly, owing it is supposed to the alleged exposure at Mrs Espérance's circle, which has considerably unsettled many minds, the phenomena have been more variable; similar results have been noticed when other alleged exposures have occurred, but being at a distance off, their effects were not so great. When the minds of Spiritualists become more tranquil, the phenomena will occur with as great power as ever; if they learn the lesson aright, they will insist on such reasonable test conditions as will give some proof of supermundane power and intelligence, and whilst rendering these rude shocks more rare, give them something more substantial to rely upon in the

hour of need. Let us hope this storm may result in some general good.

An impression appears to prevail in certain quarters, that Mrs Espérance was the medium of this society; the committee therefore take this opportunity to state, that that lady was never connected with this society in such a capacity.

The committee acknowledges with gratitude, the very handsome gift to the society, by Charles Blackburn, Esq., of Disbury, of a weighing-machine, for the purpose of recording the weights of the "forms" which appear at materialization sésances. Already some very interesting variations have been ascertained, some of the most noticeable of which have been published in the Spiritual press.

The annual pic-nic of the society passed off very successfully, at Stella Park, (by the kind permission of Joseph Cowen, Esq., M.P.); the weather was magnificent, a large gathering of friends took place, and the whole was highly enjoyable.

Our acknowledgments are due to Mr E. E. Barker, who so kindly assisted the society's funds, and gave such great amusement by his entertainment of mirth, mystery, and magic.

The auditors have examined your treasurer's accounts, and certify them as follows:—

Dr.		Cr.	
	£ s. d.		£ s. d.
To collections at lectures	22 1 2½	By balance duo treasurer last quarter	27 16 6½
„ do. special for Society's funds	5 2 2	„ Lecturer's ex's.	24 12 0
„ Receipts per Mrs Richmond's lectures	19 6 10½	„ Miss Wood's sal.	13 0 0
„ Collections at Seances	15 15 11½	„ Mrs Richmond's lectures expenses	28 5 7½
„ Member's subscriptions	4 17 9	„ Rent	5 0 0
„ M. Barker's entertainment	1 17 0	„ Gas account	0 14 8
„ Pic-nic account	7 12 0	„ Fire Insurance	0 5 0
„ Balance due to Treasurer	32 2 0½	„ Copies of <i>Spt. Notes</i> and <i>Spt. Pioneer</i>	1 8 8
	£108 15 0	„ Pic-nic account	4 9 8
		„ Housekeeping ex-	2 13 6
		„ Stamps and Stationery	0 9 4
			£108 15 0

Outstanding accounts—Joiner for Repairs and Painter's account.

Your librarian reports that the library now contains 245 vols., of which 141 have been issued to members during the quarter, and 50 are in circulation at present; also, that 63 members have had the loan of works during the same period.

In conclusion, whilst regretting the terrible blow previously alluded to, which has considerable effect on the promotion of our cause on Tyneside, your committee looks hopefully forward to a brighter day, and taking courage from the past, trusts that our present trials will but have the effect of binding us together in a firmer bond of brotherhood, and stimulate us to greater efforts for that which we know is true.

QUARTERLY MEETING, OCT. 25th, 1880.

Mr John Mould, President, in the chair.

The minutes of the last quarterly meeting having been read and confirmed, the secretary read the foregoing report; after the same had been duly discussed by many present, Mr J. Gibson moved, seconded by Mr E. Maher, and was carried unanimously, as also a motion "That it be sent to the *Herald of Progress* for publication."

Other business of a routine character was transacted, and the meeting terminated with a vote of thanks to the chair.

B. N. A. S. DISCUSSION MEETINGS.

The usual winter series of fortnightly discussion meetings was commenced at the rooms of the British National Association of Spiritualists, 38, Great Russell Street, London, on Monday evening last, the 1st inst. A numerous company filled the spacious rooms, among whom were noticed some of the most earnest workers in the cause. In the unavoidable absence of the respected president Mr Alex. Calder, Mr Desmond Fitzgerald, M. S. Tel. E., occupied the chair. It had been arranged that the present course of meetings should be inaugurated by a trance address through the mediumship of Mrs. C. L. V. Richmond, and accordingly the lady was in attendance, and in

the course of the evening her Controls ably acquitted themselves of the work they had undertaken. The subject selected by the Spirit ministrants was:—"The present crisis in Spiritualism and how to meet it?" and as it was studded with gems of thought, eloquently expressed, yet conveying many lessons of practical utility to Spiritualists, no more abstract could do it justice. An extended report of the address, and the poem that followed it, have been taken, and will no doubt appear in course. A cordial vote of thanks was unanimously passed to the Controls, and Mrs Richmond, for their valuable services, which were rendered freely; after which the meeting slowly dispersed with many expressions of pleasure, at the mental repast partaken of. The next discussion meeting is Monday, 15th inst., when a paper on "National Organisation among Spiritualists," will be read by Mr E. T. Bennett. The meetings are free to members, and their friends, and are held on alternate Mondays, up to June 6th next, inclusive. Some of the best thought in connection with our cause is expressed at these meetings, and visitors, who are always welcome, can safely count upon an intellectual evening, and a courteous reception.

MANCHESTER.—On Sunday, the 31st, Mr Tetlow, of Heywood, occupied our platform. Mr Fitton, president, in the chair. The subject of the afternoon's discourse, which was chosen by the chairman, was "The decline of Dogma, what next?" Some of the more prominent dogmas of the churches—the vicarious atonement—and the inspiration of the Bible, were very severely handled by the controlling spirits of the medium, and shewn to be contrary to reason and common sense. They then went on to shew that inspiration had not been given to the Jewish nation alone, but had been showered down upon all nations, and was the heritage of all peoples. Several questions were promptly and satisfactorily answered at the close.

DALSTON ASSOCIATION, LONDON.—The usual special monthly seance was held in the rooms of the above-named association on Tuesday evening, Oct. 26th, when a visit was received from Mr Robson, J. G. R., who gave some excellent clairvoyant descriptions, mutual advice, and a short, but excellent, trance address. The members present were much pleased with Mr Robson's fraternal kindness in paying them a visit, and cordially invited him to come and sit with them at some future time. The president, Mr J. J. Morse, was in the chair, and a very pleasant evening was spent.

WREKENTON.—On Sunday evening last, Mr W. Westgarth delivered a trance address in the Mechanics' Institute. Mr H. Burton, of Newcastle, occupied the chair. A large gathering took place, owing to a rumour that had got abroad that a person, whose fulminations against Spiritualism have been most loud, would attend and oppose the lecturer. The address was clear and logical; the ground of argument being that mesmerism and clairvoyance were the result of spiritual laws. The meeting was most successful.

NEWCASTLE-ON-TYNE.—The platform of this society was occupied on Sunday evening last by Mr J. A. Rowe, who delivered a most instructive address, on "Apostolic Christianity and Modern Spiritualism identical." Mr J. Hare occupied the chair. The lecturer gave a most exhaustive review of the ancient religions, and contrasted the productions of the past with those of the present. This was characterized as the most successful effort of the speaker.

WEST PELTON.—Mr William Westgarth, of Sheriff Hill, will deliver two Inspirational Addresses, in the Co-Operative Hall, on Sunday first, Nov. 7th, subjects for the afternoon "The best method of investigation"; for the evening, Mark, 16 chapter, the middle clause of the 3rd verse, "Who shall roll us away the Stone." Services to commence at 2 and 6 p.m. A collection will be taken at each service to defray expenses.

Only 45 out of the 99 circles and societies that were supplied with statistical sheets for information have replied to the request. Those who have not yet filled in the sheets, are requested to do so at once, and forward them to the Conference Secretary, Mr Morse, 22, Palatine Road, Stoke Newington, London, N.

OCCULTISM AND ADEPTSHIP.

I would direct the attention of the readers of the *Herald of Progress*, to the very interesting and important articles that are now being published in the "Theosophist," especially to such as are interested in the occult sciences.

These papers embrace memoirs, and give living examples of some, who have advanced to that stage which is known as adeptship. To make it plain, an adept is one who has passed through the discipline and degrees from the neophyte to the hierophant.

As the subject bears upon the philosophy which I am endeavouring to elucidate, by giving the text (in a new version) with comments, of that ancient Indian work, "The Bhagavat Gita," I think it is important to communicate what is known concerning this ancient and mysterious Order of Yogins.

There can be no question, that the ancient Indian system did, and does, develop living examples of men who have power over matter and material surroundings, and who have acquired this power by a complete conquest over the sensual degrees, and abnegation of all selfish, worldly, and ambitious aims, and have an enjoyment of life upon a plane, of which ordinary mortals have no conception.

We have, in our midst, exemplifications of disembodied spirit intelligence and power, through sensitives, or mediums, who are required to be *passive* agents for the manifestation of such displays, but that very passivity renders them liable to be acted upon by such a variety of outside influences that, at times, causes them much inconvenience and suffering, arising from ignorance of spiritual laws on the part of the mediums, and sitters, and investigators. But the adept, is not liable to such influences, instead of being controlled, he controls; and, in embodied conditions, possesses the powers pertaining to an advanced stage of disembodied condition and existence. As I shall have to refer to this subject in the articles that are appearing from time to time in the *Herald of Progress*, I need not say more at present, but, as illustrative of this power of adeptship, I quote from a private letter I have just received from Col. Olcott, President of the Theosophical Society in Bombay.

The adept referred to is Madame H. P. Blavatsky, the authoress of that magnificent work, "Isis Unveiled." The Colonel writes me from Simla, a Sanitarium at the foot of the Himalayas; he says, "Madame Blavatsky has been shewing here, to some of the high officials whom we want to interest in our work, such marvellous experimental proofs of occult science as have made them stand aghast. Fancy! (the latest,) a picnic party finds itself short of a cup and saucer; she is challenged to create them; accepts; points to a spot on the ground, and tells a gentleman to take one of the table knives and dig. He does so with difficulty, the ground being full of roots of the young and old *Deobars* that abound. At last, after cutting and delving to a depth, say of from 6 to 9 inches, he sees something white, carefully exhumes it, and lo! it is a China tea cup, decorated in green and gold to an exact model with the 6 others. Madame Blavatsky tells the gentleman (who, by the way, is attached to the Foreign office and very influential,) to search again in an adjoining piece of ground, that she indicated, and after cutting away a *Usar-root*, (I am not quite sure I am correct in copying these botanical names) as thick as my little finger, he dug up a saucer of the same pattern.

Can the mediums do that, and by sun light, and on the spur of the moment?

Later on, we were out of water, and could find none near, though the servants were sent to search in all directions. But, Madame gave us to drink as fine water as Sol ever brewed, by holding an empty bottle in the loose sleeve of her robe for a few minutes, and then withdrawing it, full to the stopper."

I think, after such a plain straight-forward narration of facts, coming from such a source, and so well authenticated, I need not stay to anticipate the statements of incredulous Scepticism, which will assume to know 99 ways by which these things may be accounted for, on the theory of tricks and jugglery, (whatever this may mean) and miss the 100th, which is the true way. The credulity, or incredulity, of Modern Scepticism in regard to supra-mundane power, is vastly more than the simple theory of the Spiritualist who honestly, and without guile, attributes the manifestations of occult powers to supra-mundane Beings, and who, instead of trying to discover what they are not, uses his judgment and reason to endeavour to elucidate the mystery.

Where knowledge is—mystery vanishes.

Higher Broughton,
Manchester, October 29th, 1880,

WILLIAM OXLEY.

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

PUBLISHING OFFICES—

Newcastle-on-Tyne: 29, Blackett Street. London: E. W. ALLEN, 11, Ave Maria Lane, E.C. Manchester: J. HEYWOOD, John Dalton Street.

The Herald of Progress.

FRIDAY, NOVEMBER 5, 1880.

The Responsibilities of Mediumship.

IT has often occurred to us, that very many of those who are so anxious to become mediums, as well as those who are already exercising medial powers, are totally unconscious of the grave responsibilities that mediumship naturally imposes; and impressed with the importance of the subject, we feel it our bounden duty to offer such thoughts as may inspire a juster estimate of the consequences involved.

In the first place, it will be plain that an organism susceptible to the influences and impressions of one condition of existence, must be equally receptive to all other shades of thoughts, and subject to the ever varying circumstances connected with the lives of those surrounding us.

Much of the error that obtains under the subject of control, arises from the mistaken notion that Spiritualists, in general, entertain with respect to the inhabitants of the "other world," imagining that all who have passed from the material side of nature and entered upon the spiritual side, are, necessarily, of the perfected type. But it is obvious that such is far from being the correct view of the true nature of circumstances. Death worketh no change, save that of separating the man proper from the clothing that he has worn, in order to enable him to communicate with others similarly situated; hence, the people of the spirit world must be precisely and identically what they were prior to their departure for that world. As we live our lives here, so we form our characters there.

The true theory and explanation of mediumship has not yet been given to the world, and we are of opinion that until we have passed through certain unfoldments of the mind, we will not arrive at any satisfactory issue. The most that has been said upon mediumship is that it is dependent upon certain craniological developments, and that the process of control is somewhat analogous to the influence exerted upon a mesmeric subject by a mesmerist. But even this illustration conveys only a very meagre conception of the real facts

of the case; and only serves to confuse the question and to conceal the legitimate issue from the enquiring mind.

Practically speaking, then, the method of controlling a medium may be described as possible only when the will of the medium has been subjugated, or when he, or she, yields implicitly to the dictates or behests of the controlling power. And what does this imply? Have we fully grasped the consequences of such a state of abnegation? If not, let us pause and ponder well, ere we desire to be subject to a power so mysterious in its nature, and fraught with consequences of the most terrible description, unless used and exercised under the reign of the highest degree of morality and spirituality.

Mediumship then, imposes responsibilities of the gravest character, inasmuch as those who are consenting parties to the dethronement of their will, are responsible for whatever may occur while under the control or direction of a second party. And since it is evident that there are those about us who scruple not to lead us into the deepest depths of misery and vice, and to the perpetration of such acts, as cannot fail to bring upon us the deepest sense of shame, reproach, and dishonour, it is high time we bethought ourselves, and took the precaution to guard against their active agency.

To the thoughtless, "yielding up," must be attributed the many heartless "exposures" that are made from time to time; and the vast amount of suffering—mental and physical—that mediums are subjected to, may likewise be clearly traceable to the same source. If this is so, then mediums are alone responsible for their sufferings, and it is questionable if any better condition of affairs will prevail until mediums, conscious of their duty and of the necessity for being themselves on all occasions, until satisfied of the character of the control, steadily refuse to allow others to usurp their judgment and individuality.

Are we reasonable in our remarks? Will the occurrences of to-day warrant the admission of such a serious outlook? Are there evidences of sufficient weight and clearness to testify to the correctness of the opinions herein advanced? Surely no one of a reflecting turn of mind can negative any one of those interrogations, for there are dozens of cases in every locality, anyone of which is sufficient of itself to prove the danger of the position, and the necessity of keeping a clear command of our own will, and not allowing it to be at the mercy of any designing and crafty knave, who may seek to make us do his bidding, no matter how repugnant the act may appear to ourselves.

While men are encased with the fleshy tabernacle, we may exercise our judgment whether we shall associate with them or not. But when they are no longer cognizable by the outer senses, and we have only their pretensions and representations to go by, surely more discrimination is necessary, in order to avert serious consequences to all concerned.

Space will not permit more than a bare indication of the seriousness and responsibility attendant upon all medial gifts and qualifications in the present article, but enough has been said to call the mind to action, to make it aware of the consequences involved in indiscriminately resigning both will and intelligence to anyone who may aspire to make us the vehicle of their impure thoughts and actions; and to show the danger of yielding up one's personality and individuality to any spirit, no matter how high his pretensions may be, until we are in a position to judge for ourselves as to its real worth, and the value of such communications as he may make. Until this is done, our Holy Cause will be racked and rent by divisions and discords, and the true purpose of the spirit be entirely frustrated.

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 his 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 to-day 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 true 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 organization 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 organised 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 today, 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 tonight.

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 e'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 an 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

pourtayed,

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

—o—

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.

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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 fraudently 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, Easington 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. at 8 p.m.
Sunday, " 14... Mr W. H. Lambella... 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.... "Physica 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 Tellow & 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. McG. 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.C. 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.)

7... Mrs Butler, Bingley | Sec. Mr. Smith, Garnett Street, Bradford.
14... " Dobson, Batley Carr | 21... Mr Farrar, Pudsey
Mr Howell, Thursday, 18th | 28... Mrs Illingworth, Bradford
(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, 6, 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.

SOWERBY-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 5 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, Kelfley
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.

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10, Clive-st.—Seance every Tuesday evening at 7:30
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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.

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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.

Marplebone Progressive Institute and Spiritual Evidence Society
Quebec Hall, 25, Great Quebec Street, London, W. Sec., Mr J. M. Dale
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