



A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF
SPIRITUALISM.

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 176.—VOL. IV.]

LONDON, AUGUST 15, 1873.

[PRICE ONE PENNY.]

OUR VISIT TO THE LIVERPOOL CONFERENCE.

The labour of getting together a "John King" number of the *MEDIUM* in half the usual time, and with a Bank holiday in the middle of it, rendered our presence in London so imperative that it was an absolute impossibility for us to be present on the first day of the Conference. We bade adieu to the "printer's devil" (the only form in which his dusky majesty dare reveal himself to us) on Tuesday evening after eight o'clock, and had only one hour left to make all preparations and get to Euston Square in time for the night train north. In looking for a compartment in which smokers do not congregate we were delighted to meet Mr. Farnham on his way to America, son of Eliza W. Farnham, author of that beautiful story the "Ideal Attained." The journey was pleasant, the night beautiful, and, on arrival, we spent the morning, till the houses were open, in visiting the river and other places of interest. On obtaining admittance to Mr. Wall's hotel we were pleased to meet a strong deputation from Yorkshire, headed by the venerable Mr. Weatherhead, of Keighley, and Mrs. Weatherhead, who were accompanied by Mr. D. Richmond, of Darlington, who introduced Spiritualism into Yorkshire twenty years ago. Mr. Wall is himself an indefatigable investigator of Spiritualism, and though he had no idea as to the train by which we would travel from London, his spirit-friends had informed him about midnight that we should arrive about half-past three o'clock, which was strictly true.

As might have been expected, the attendance was not so full at the first session as subsequently. We heard that somewhere about twenty persons were present on the morning of Tuesday, but the number increased to, perhaps, forty in the afternoon; the attendance at no time exceeded fifty persons, and during the half of most of the sessions the number ranged about thirty. Altogether the affair was not flattering as a national representative gathering. We have met a more numerous assembly on our deputational visits to country towns than congregated at Liverpool. Evidently there was no great call to bring them forth, or no doubt the attendance would have been larger. As one present remarked, the topics discussed might have been at any time ventilated in the columns of the spiritual periodicals. The only innovation introduced was the subject of national organisation, which took a form of which no clear indication was given in the programme. To understand the nature of this step it will be necessary for us to take some notice of what has preceded the Liverpool Conference in the work of Spiritualism in this country.

HISTORICAL RETROSPECT.

Twelve years ago Spiritualism in this country was represented by the *Spiritual Magazine*, which dealt only with the facts, but did not take any interest in the subject as a public movement, nor in organic action, which indeed did not exist at that time. The publisher of the magazine was not even a Spiritualist, and when a lady came all the way from San Francisco to London to visit Spiritualists, she found it rather difficult to meet with an introduction. About that time Mr. Burns commenced his work for Spiritualism, turning his cottage into a nucleus into which literature began to crowd from all parts of the world, and from which aid and instruction commenced to circulate in all directions. Like a solitary "nucleated cell," this tiny effort was the basis of normal organic growth, which has continued to develop up to the present time. From that small beginning, Spiritualism, from being a simple matter of fact, became a public movement, having a local place and habitation. Its basic extension had been hitherto circumscribed by personal opinions and inherited dogmas, so that the

new truth, with its universal relationships, was in danger of crystalising within its newly accreted principles, the *détails* of ancient and fast-decaying sects. The more active and pronounced Spiritualists felt that they wanted a basis of demonstrable truth, without qualification or limitation, rendering entire freedom of action in the religious as well as in the scientific sphere of thought. Not only did these Spiritualists demand the liberty to prove the fact of the existence of man after death, and communion between the physical and spiritual states, but they also desired to enrich human thought and enlighten the public mind by a free and full discussion of all those allied questions which have their bases in the state of the departed, as revealed through spirit-communion.

As a means to that end a Convention was held at Darlington eight years ago, which was the first attempt at organic action on a general scale, or indeed, beyond the limits of the spirit-circle. It was emphatically a declaration of principles, and its report was the pioneer of a wholly free and unfettered literature. The numbers which attended that first Convention, when the state of the cause now is compared with what it was then, far exceeded in proportion the numbers present at Liverpool last week. There was also an earnestness and resolute conflict on behalf of truth, apart from all other considerations; which indicated the fact that Spiritualism had from that time disassociated itself from prevailing superstitions and limitations, and desired to enter upon a career of its own, led alone by the light of reason and revelation.

The second Convention, held at Newcastle, was more or less successful in stifling this spirit of free discussion; while the two following Conventions in London were the *shaking of dry bones*, not animated by the spirit which had first called these annual meetings into being. But though the body, or visible form of organic Spiritualism, thus apparently grew old and decayed, yet the spirit lived on, and gradually waxed powerful in bringing together minds that lived in unison with its purposes.

Human Nature was established, and became the organ of the Progressive Library, which, on being transferred to the City, 15, Southampton Row, was further developed as the Spiritual Institution. During these years of progress no attempt was made to control the thought or action, or encroach upon the rights or privileges of anyone, but the desire was manifested to help all who wished to work for the common cause. Soon it was found necessary that a *weekly* organ should be established, to bring Spiritualists throughout the country into more intimate and frequent communion. We shrank from the task for many months, but our advisers in spirit-life warmly urged the matter upon us, and, with much trepidation and many misgivings, the first number of the *MEDIUM* appeared.

Last year at Darlington a Jubilee Convention took place, being seven years from the first meeting of the kind held in that town. The programme, published in the form of resolutions to be discussed, was of vital import. The existence of the Spiritual Institution, and its active ramifications all over the country, were warmly recognised; and it was recommended that the means for sustaining this truly national work should be rendered by all those who approved of the propagation of Spiritualism. Various forms of societary action were also discussed and enforced, so that a very comprehensive and expedient course of procedure was clearly defined for the guidance of those who were in a position to carry them into practice. The labours of the past year have very pointedly illustrated the wisdom of the resolutions submitted to the public at last year's Convention.

At Liverpool, last week, the whole of this form of proceeding

was reversed. The present agencies at work for the dissemination of Spiritualism were completely ignored, and, in some cases, misrepresented, as we shall point out when we come to consider the matters discussed.

IDEAS OF ORGANISATION.

On reading the history of ecclesiastical dogmas, the student is astonished at the fact that a council or synod would one year reduce to heresy that which had been established as orthodox the year previous. Thus the doctrine of the Trinity has been dozens of times voted truth and falsehood by respective representative Church gatherings, according to whether these meetings were the fruits of Unitarian or Trinitarian intrigue, worldly interest and prudential policy rather than truth being the ruling power in bringing to the front the respective dogmas. Human nature is the same at the present day. Circumstances are somewhat altered, but man is not; and this fact must explain the apparently irreconcilable events which occur in the history of our movement.

About five years ago we were visited by a young gentleman who we understood to be a reporter to the London Press, and who became a reader in the Progressive Library. We were very warm friends, and occupied many hours together in discussing the subject of Spiritualism, in which he got very much interested. In due course he became desirous of establishing a periodical devoted to Spiritualism. He said his "fingers itched" to give the scientific opponents of Spiritualism their deserts, through the existence of a paper devoted to their enlightenment. In due course the *Spiritualist* came into existence, at one time fortnightly, and at other times monthly. It appears to have been a heavy burden; and, though now sold at fourpence per number, containing no more matter than our twelve-page MEDIUM, while four times the price is charged, yet money has been collected to enable it to exist. Whether this want of success has embittered the mind of the editor, we know not, but almost from the beginning the frequent allusions to the Spiritual Institution, and all connected, have been of a less and less friendly character, till recently these criticisms have assumed the form of unmistakable opposition. In the last issue of that paper a short article appeared, containing matter similar to that read by the editor at the Conference, but what most people were disposed to call an *impertinent criticism of the affairs of the Spiritual Institution*. Now, we have not offered the slightest opposition to this paper, but, on the contrary, have given it all the facilities at our command for obtaining it a free circulation, even to advertising it gratuitously in our lists. We found that it did us no harm whatever. The MEDIUM naturally became the arterial system of that organic structure which time evolved from the single cell which once constituted all of the Progressive Library at Camberwell. The MEDIUM represented the movement of Spiritualism, of which it was at once both the cause and the effect. The *Spiritualist*, on the other hand, represented Mr. Harrison; and while the MEDIUM found a large circulation and universal support—even to distributing more copies gratuitously than the amount of all the whole issues of the other paper—it would appear that our contemporary has found the road a hard one, as he has lately had to raise his price 33½ per cent., and somewhat reduce his amount of reading matter. Our paper has all along been everybody's paper, the active servant of the movement, and the exponent of everyone's views. It has also been rich in practical ideas and useful suggestions, all of which, without one single instance to the contrary, have been eminently successful. While the attempt has been made to ignore or depreciate our work and ourself personally, the most slavish flattery has been bestowed upon us in the imitation of our various plans; and, seeing that our organic relationship to the movement gave us scope for action and popularity, the idea has occurred of instituting a rival organisation. The advent of this new body was anticipated at a ball which was to have come off in May, but which never arrived at fruition. More recently the effort was transferred to the Liverpool Conference, and the first day's proceedings were the result.

ELEMENTS OF DISCORD.

Some of our friends endeavour to make it appear that Spiritualism is a heaven of fraternal felicity, in which universal truths enfold all in the bosom of harmony itself. There could not be a greater mistake. Spiritualism in small villages, as in London, is distracted by unseemly jealousies and selfish ambitions such as have in all ages been the concomitant and disgrace of undeveloped humanity. If truth were the single motive of every man's action, and if self were entirely left out of the question, these difficulties would be avoided; but the unselfish truthseeker is often the first to become the target for the shafts of bitter criticism. His radical and demonstrable views of truth clash with conciliatory expediencies; or perhaps the man has nothing to recommend him but his clear brains, and because he can't speak with authority his reasoning, however sound, is looked on as so much impertinent madness. If the unselfish truthseeker does succeed he becomes the object of envy, and he is grudging the credit which is due to him for his diligence and fidelity. This is what is found scattered all over the country in connection with Spiritualism, and it is aggravated by the fact that orthodoxy, respectability, position, wealth, great names, and authority are unsparingly incorporated with views and policy, instead of leaning on the simple facts and their rational interpretation, according perfect freedom to all to think and act for themselves.

PLANS OF ORGANISATION.

It would appear from Mr. Chapman's paper that the organic necessities he suggests are not already in existence, but they are. While he was reading his paper we were engaged in dictating words of instruction to some hundreds of thousands of new readers, and had gathered facts from the mediumship of some twenty of the most celebrated mediums in the movement. To command this matter and give it effect through such an extended distribution requires organisation of the most perfect kind, both for the work of collection and diffusion. Of course we have not the slightest objection to the formation of any number of Societies; but as we are making the history of Spiritualism we cannot allow statements which would lead to misrepresentation to pass unchallenged. By organisation Mr. Chapman means, no doubt, several persons called to official positions by a show of hands. By organisation we mean the co-operation of individuals who are impressed to work spontaneously for the spread of Spiritualism. The latter is the *living spirit* of organic action, while the former is the stiff, unyielding, and death-dealing *letter*. The reason why the last association failed was not, as Mr. Clark said, because of printing expensive reports, but because it became a dead letter while the living spirit carried on its operations through the instrumentality of the Spiritual Institution. The expense of printing the first two reports fell upon Mr. Burns. The third, which never sold, was paid for by money collected after the debt to Mr. Burns had been repudiated. When an association stoops to dishonesty it is not fit to live.

The allusion which Mr. Clark made to our position merits a word of notice. There is no one who will stand up for truth and right against all attempts at equivocation, expediency, officialism, and time-service, but is sure to make enemies. Mr. Burns has not tried to "conciliate" individuals, but to adhere to principle; and hence, though Mr. Clark and a few others may be his enemies, his friends are countless thousands of Spiritualists throughout the world.

Nothing could be more conclusive of the genuineness of Mr. Morse's mediumship than his remarks on the first day. It is so amusing to read that he deprecated the course taken by his own spirit-guides in teaching theological and philosophical truth through his organism. The gospel of Spiritualism, according to Morse, is a restricted recognition of the facts and phenomena of Spiritualism. As Spiritualists we are debarred from the exercise of religious aspiration and philosophical speculation. The Roman Catholic Church must be a very prairie of freedom compared with such a form of fellowship. But Mr. Morse was far from being logical, for in a subsequent speech, while showing that the adherents of Spiritualism isolated themselves from their former religious associations, he recommended the establishment of religious services for Spiritualists. What kind of services these were intended to be we are at a loss to determine, seeing that theology and philosophy were to be relegated to the *Index expurgatorius*. Under such circumstances how "opportunities for freethought" could be granted, and those "languishing in the dungeons of dogmatism" could be enlightened, is more than our feeble genius dare attempt to imagine. Coming from principles to practical suggestions, it would appear that Spiritualism is devoid of "funds, halls, and speakers," and that society is a fallow field awaiting the operations of the National Committee's plough, when they have got a plough and motive-power to pull it. Has it never occurred to them that all the work which their very original plans embrace are already in operation in nearly every section of the country, and that mediums are overworked, are making heaps of money, and that the demand for speakers is so great already that a relay cannot be obtained? The Conference, however laudable their motives, seem to have dropped from the moon, or woke up from a trance a decade in duration, for they had no consciousness of the existing state of affairs, which, if they desire to mend, they cannot do better than commence private circles for the development of more mediums.

But here comes the difficulty and cause of this new form of action—the disaffection with the Spiritual Institution, which does not call itself by fancy names, but does a substantial work through its hundreds of representatives scattered all over the country, so as to have merited the term "National" from others. Even while Mr. Morse spoke he had in his pocket his card bearing the statement that he acted as a "Travelling Representative of the Spiritual Institution," printed at his request and with the funds of the Institution. That it is Mr. Burns's Institution is not true. It belongs to everybody equally with himself, except that he has the greater share of the work and worry. He is simply the Managing Representative—a position which someone would have to occupy however numerous the nominal committee appointed to control. Instead, then, of him exercising a dictatorial influence over Spiritualists, every man who can write a letter is equally free to occupy space with himself, and it is a fact that the columns of the MEDIUM are nearly wholly occupied with original correspondence. Mr. Morse "would like to have a finger in the pie." We think he has had a pretty good one. He came to the Institution unknown, undeveloped, and penniless; and now he has a wide reputation, occupies a creditable field of usefulness, makes a better income and leads an easier life than Mr. Burns does, uses the agencies of the Institution for his own purposes when it pleases him so to do, and does not incur the least responsibility. This looks like a whole hand in the pie.

In penning these reflections we have no word to say against persons pleasing themselves in all such undertakings, however, their excuses for so doing, as also their policy, are open to

criticism. The simple truth is that a few ambitious and disaffected persons, whose "fingers itch" to handle cash, occupy positions, and control the operations of others, do not like the levelling policy of the Spiritual Institution, which simply helps every man to make himself famous by his own efforts. If these resolutionists wanted to work for Spiritualism the field is open for them, but they do not want so much to work as control the operations of others. Officialism is a darling ambition with many humans, that the small modicum of Spiritualism some have received has not been able to eradicate. Mr. Kilburn's letter was sufficient testimony to the wide-spread existence of the Spiritual Institution, the friends of which were too busy with their work to find their way to Liverpool in large numbers.

THE BIBLE QUESTION.

The discussion on the Bible and Spiritualism was, on the whole, an impotent effort, if we except Mr. Spencer's paper, which was the best part of it. He not only pointed out the existence of Spiritualism in the Bible, but acknowledged a similar movement amongst tribes who were persecuted by the Jews from a spirit of narrow bigotry. Never is the puerility of the clerical mind more manifest than when a Bible question comes up for solution. It was almost to be expected that reverend gentlemen and "Christian Spiritualists" would have thrown some light on such a problem. They showed, as usual with that class, the grossest ignorance of the merits of their holy book. Indeed, their sectarian position is based upon an unwarrantable assumption respecting biblical teachings. To have discussed the subject intelligently another course should have been taken, which Mr. Spencer's paper clearly indicated. The question was really archaic Spiritualism, or, the early dawnings of the Spiritual idea in the literature of all the ancient nations explained and interpreted by comparative Spiritualism, which would disclose the lines of analogy and contrast between one so-called religious system and another. The first step is to distinguish between the mythical, the historical, the dogmatic, and the inspirational in the ancient writings, but on Wednesday the disputants talked of matters which everyone knows to be mythical or allegorical as if they had been matters of fact. The same careful discrimination is necessary in treating of Spiritualism, which was taken up in the most conflicting lights by the speakers. Spiritualism may signify (a) spiritual existence in the abstract, (b) a series of phenomena, (c) the science of spiritual manifestation, (d) communion with the departed, (e) a source of teaching. In all of these phases is Spiritualism to be found in the Bible, but some of them may be, under certain circumstances, condemned or approved of. Like the various waves of spiritual outpouring recorded in the Bible, Modern Spiritualism is an innovation on public opinion. Like the older forms, it rests for acceptance upon the facts, asking men to believe "for the works' sake," rather than to impose itself upon the human mind on the plea of ancient prophecies. This is a phase which we would impress upon Christian Spiritualists who allow their ideas to be moulded by the inspirations of the past, whereas the Bible Spiritualists were guided by the ever-present "Word of God," which spoke to themselves individually. No doubt each era might furnish predictions of the one to succeed, as "greater things than these shall ye do" was promised by one who did mighty works in the past. But on no account does the Spiritualism of the Bible bind men down to its measure of inspiration, though the historical and purely human portions may, as the human instruments in Spiritualism at the present day, endeavour to bind men down to their narrow personal opinions. The Bible throughout declares that the "Word of God" is an ever-present and ever-living power to enlighten and instruct men, and which is promised never to perish from the earth. Priests make a gross mistake when they call the Bible the "Word of God," which "word" is not a book, but the source of inspiration, spiritual light, and guidance. From these considerations it would appear that the views of Christian Spiritualists are not founded on the Bible at all, but on public opinion, more particularly the creedal ideas of the person who speaks, and the sect which surrounds him. In connection with this matter we must not overlook Mr. Gardner's paper, which was a severe and eccentric onslaught on Christian views, which went down with ill favour. We are at a loss to know why such a paper should have been read at all, unless it was for the following reason. A gentleman high up in the counsels of the Conference Committee asked us during the reading of his paper if Mr. Gardner were a doctor. "No," we replied, "he is a brickmaker." There was a noticeable weakness during the whole proceedings to cling to the opinions of men with a handle to their name, and one "conciliatory" young man suavely pocketed a title during the conference to which he had not the slightest claim. The reading of the paper was deferred for dinner, and after the adjournment the discussion was resumed. Without the slightest argument the paper was rejected with Pharisaical disgust, a double-declared Christian Spiritualist violently asserting that the best treatment for poor old Mr. Gardner was to knock him down! Those who are looked upon as out and out dreadnought Spiritualists carefully abstained from any form of polemical opposition to such an exhibition of high intellectual exegesis and fraternal charity. On the contrary the full right was accorded to all on the public platform to have liberty to declare the truth as they felt it, of whatever tone or complexion it might be. This was generously met by the Christian, or Sectarian party, by vehement and repeated declarations that if they spoke at all their audience would have to accept "Christian Spiritualism." The liberal party were speech-

less with disgust, and in a dignified manner allowed the petulant outburst to pass without comment. It was a source of some amusement to remember that on the first day theology was cast out, and yet it formed the topic of continuous discussion during Wednesday. That there was not a storm in the camp was due to the cool and calm behaviour of the anti-Theologians.

One of the most gratifying events of the conference was the narration of Mr. Monck's experiences as a medium. We had made a promise to this gentleman to withhold his name in connection with the manifestations witnessed at Bristol, but what occurred at the conference absolves us from our engagement, as Mr. Monck there and then came out in true and manly colours. We were delighted to find that he was the medium to whom allusion was made in the *MEDIUM* about eighteen months ago, when it was stated that a reverend gentleman had been carried a long distance in the middle of the night to Mr. Young's house at Swindon. The whole particulars are promised in the *Christian Spiritualist*. Mr. Monck is possessed of great oratorical and magnetic power. He says I cannot again occupy an orthodox pulpit, and it was written through his hand that he had burned his ship behind him, and had no means of retreat. He is a great accession to the movement, and we hope he will receive numerous and cordial invitations to speak on Spiritualism. Do not let his statement about Christian Spiritualism frighten any one from extending to him the hand of fraternal welcome. He is a servant of the spirits, and withal a young man, so that no doubt valuable truth will be given to the world through him by a power before which our opinions and personality even are as chaff before the wind.

The proceedings on the second day were so very commonplace that we have given them but little space in our regular report.

On the third day the discussions were of a more practical interest, and our notes are proportionately extended. The discussion on the laws of nature was particularly barren of results, Dr. Sexton being the only speaker who seemed to know what he was talking about. It is evident that those who assume a knowledge of scientific Spiritualism have very little to say for themselves. Mr. Clark's notion that there is no fixity in the plan of nature will strike the reader as a peculiarly dangerous doctrine, doing away with the existence of principles, or any rule of right and wrong, except that of expediency. We regret that the discussion on mediumship should have taken anything of a personal direction. It is the experience of many that the practice of spirit-communion leads, not only to greater temperance and purity of habits, but to an elevation of the mind and purification of the body generally. The abstaining Spiritualist would not surely, on any grounds, be led to recognise his brother who partakes of stimulants as an opponent or enemy, but would rather induce him in the kindest manner possible to adopt habits which have been found so safe and excellent.

DR. SEXTON'S LECTURE.

On Wednesday evening Dr. Sexton delivered a lecture in Hope Hall, presided over by Dr. Hitchman, who introduced the lecturer by remarking that Spiritualism was one of the leading topics of the times, and throughout the academies of the Continent had attracted a great amount of discussion.

Of Dr. Sexton's able discourse we need not speak at length, seeing that we have on former occasions reported his utterances rather fully. The hall was not by any means full, but there was a highly encouraging audience, who listened with great attention, and repeatedly applauded the lecturer. This lecture was the most successful part of the whole proceedings, and must have done a very great amount of good. Several medical men and other influential persons were observed amongst the audience. What is encouraging to other places was the fact that the lecture more than paid its expenses. Over £13 were taken, which was no doubt due to the wide publicity given to the subject by the Committee, who posted up 500 bills about six feet long and proportionally wide, at a cost of over £7. We mention these practical facts for the guidance of those who may be making arrangements for similar meetings.

CONCLUDING REFLECTIONS.

The Conference, though rich in neither thought nor purpose, has, no doubt, done good; and we would recommend that a similar one be held for one afternoon in each town at least monthly. As to the plan of organisation, very few indeed see much use in it. As we occupy an entirely independent position as workers for humanity, we can have no petty jealousies at the efforts of others on behalf of Spiritualism. Our missionary work is no benefit to us, but is a heavy labour and a grievous expense; but we cannot see how the organisation can help us unless its promoters will favour us with handsome subscriptions to defray our expenses for Spiritualism. Its existence will not do our work any more than making a new head—and that a wooden one, perhaps—would relieve a brain that is overworked. What we object to is, that a self-constituted coalition should collect all the available cash, and rob us of our justly entitled support. The new organisation has nothing wherewith to enrich the movement. The members bring nothing with them—neither goods, money, nor genius. They are an organisation without means, basis, purpose, or workers. There is really nothing for them to do, and nothing to do it with. What is wanted is local organisation—not national. There are no national purposes to serve, except what are already more fully supplied than supported. Spiritualism is so necessarily a personal matter, that it is but little a man can do for those that are beyond the reach of his personal influence. The general idea is that the projected

organisation will comfortably trade on the amount of public opinion in favour of Spiritualism already created. One of the papers read on Tuesday week said it would put an end to rivalry, persecution, and many evils; but, on the contrary, it is the fruit of the very evils it is proposed to remove. The only way in which it can succeed would be in entirely abolishing the Spiritual Institution and all existing agencies. These are not the rivals of any, but have worked on with singleness of purpose, opposing, it might be, erroneous ideas, but affording to all full freedom to think and act. This spirit of opposition to the Spiritual Institution was so apparent, that those who knew nothing of the secret plans of the promoters of the new scheme could see through it at once; and, when we arrived at Liverpool, asked us with astonishment what it all meant. The article in the *Spiritualist*, to which we have already referred, has called forth similar remarks; but our correspondents are generally able to answer their own queries, as the following letter which comes to hand as we write, shows:—

To the Editor.—Dear Sir,—The *Spiritualist*, of the 1st of August, makes an unmerited, ill-natured, and unjust attack on the proprietor and founder of the Spiritual Institution in Southampton Row, who has, in truth, done more in every way than any man living in the promulgation of pure Spiritualism, divested of Sectarianism, and in popularising the doctrine, broadcast in England, and far beyond in the wide world, as attested by the Rev. J. M. Peebles, in his travels, now communicated to the *Banner of Light*, of the 25th of July, as follows:—"Rangiora, New Zealand. The harmonious home of Mr. and Mrs. Schmidt, Spiritualists, is a little paradise. Here I found copies of the *MEDIUM AND DAYBREAK*, and *Human Nature*, published by James Burns, the founder of the Spiritual Institution, 15, Southampton Row, London. Thus does this enthusiastic worker and editor preach the gospel to the ends of earth." Free-minded investigators of spirit-science must surely feel that in James Burns they possess the right man in the right place, and that now is the appointed time, more especially, for supporting him and the Spiritual Institution by all means in their power, which I for one have been doing and shall continue to do as far as my restricted means will allow; and, moreover, I can engage to do the same for the *Spiritualist*, so soon as its detractive writer alluded to may have reached the prominent position of that "enthusiastic worker and preacher of the gospel to the ends of earth—James Burns."—Yours truly,

A. KYD.

12, Sophien Strasse, Baden, August 11, 1873.

Our plan is to allow every one to please himself, and all will in time be known by their fruits. It will be seen whether a committee of nominees collecting money and endowing speakers and mediums will not soon end in all the abuses of the present ecclesiastical system against which Spiritualism exists to wage war. Those people have so little of the spirit of Spiritualism in them that the best thing they can attempt is a hybrid imitation of the ideas of the Spiritual Institution cast in the form of the worn-out organisations of the past.

As a general observation, we were painfully impressed with the weakness and pusillanimity of the Conference clique. It contains friends whom we love and respect, and therefore we feel it to be our duty the more openly to declare the truth to them. There was such a lack of manliness and independence of thought that otherwise earnest men did not dare to give a candid opinion on matters which seemingly went in opposition to the supposed human inspirers of the proceedings. That such milk-and-water conduct can actuate the leaders of a great reform in the face of contending abuses, almost overwhelming, is simply ridiculous. When men desert principles and lean on the weak arm of flesh, it may be that of an adventurer or somebody who has nothing to recommend him but that he can pay a small subscription, surely Spiritualism is just as rotten as any of the priesthoods. Indeed, Spiritualism at Liverpool did all it could to ape the churches, even to the curtailment of free thought and the adulation of individuals whose claims to respect were of a worldly rather than a spiritual character.

We do not write in an acrimonious spirit, nor have we any paltry ambition to serve; if we had there would at once be an end to our functions as interpreters of spiritual principles. And now one word as to the tea-meeting. On the completion of a great national undertaking it would have been expected that some appropriate demonstration of brotherly love and confidence would have been attempted. Such was not the case. Fraternal love was conspicuous for its absence; we felt none of it. There the audience sat like the motley mass in a third-rate music-hall, listening to songs and recitations—comic, sentimental, and bordering on the outrageous. As we lingered on the outskirts of this self-satisfied and giddy group, and felt no re-echo to the deep pleadings for truth and progress in our heart of hearts which have well nigh worn out a life, we realised the deep significance of the old saying, "He came unto his own, and his own received him not." When almost everyone in the room was passing votes of thanks to each other, Mr. Burns humorously reproved the narrow thoughtlessness of the proceedings by moving in rather ironical phrase a vote of thanks to those editors who had for weeks devoted their columns to the publication of the Conference, and thus had led to its success. The pioneer of all that success, if such it could be called, would, no doubt, have been glad to have received the recognition of fellowship, and expressed his deep pleasure at meeting with his friends, old and new; but, from first to last, it was evident that the object was to ignore, supersede, and tacitly suppress one who has, without doubt, laboured and even suffered for Spiritualism.

God help us to tell the truth, to smother that hideous, creeping serpent—self; and we pray that Spiritualism may never be without an independent exponent to stand by principles firm, for numbers will rise up whose sole aim will be to appropriate the armoury of the spirits to ulterior purposes.

NATIONAL CONFERENCE OF SPIRITUALISTS.

The annual Conference of Spiritualists was opened at Liverpool, on Tuesday, August 5th, in the rooms of the Psychological Society, Island, under the presidency of Mr. T. Everitt, of London. Friends were present from Edinburgh, Glasgow, Manchester, Preston, Carlisle, Keighley, Darlington, &c. Mr. Bowen favoured the Conference with "Home, Sweet Home," and other airs, on the harmonium. The friends then sang Harriett Martineau's hymn, commencing, "All men are equal in their birth." The hymn is No. 58 in the "Spiritual Lyrics." The President read a portion of St. Paul's writings concerning spiritual gifts. Mr. Chapman, the Secretary, read the minutes of the Psychological Society, at which it was agreed to convene this Conference. Mr. John Lamont was elected Vice-President of the Conference.

The President, in his opening address, expressed the pleasure it afforded him to meet his brother and sister Spiritualists, for the purpose of conferring on the best means of advancing the knowledge which had conferred untold happiness upon them. Their belief in Spiritualism was based upon the solid ground of practical experience and personal knowledge, so that they could say, with the fearless Christian pioneer, "I know in whom I have believed." Paul derived his knowledge from his senses. He had seen his master. Spiritualists knew from the same source of evidence that man continued to exist after he had put off his outer garment, the material body. What was called "death" was only the completion of the first little round in life, the first short flight. This life was only the seed time, not the harvest; it unfolded our being and solved life's enigmas. Spiritualism put men right upon the doctrines of man's resurrection, immortality, and future state; it had settled those disputed points now and for ever. It was the dawn of the time of which poets had sung, and which the prophets had seen in vision. Biblical prophecies were now being fulfilled in our midst; and with better mediums, higher manifestations would take place. To this end, seances must be conducted in an orderly and harmonious way, and those who sat at them should endeavour to live pure and holy lives. Circles should be composed of homogeneous souls of both sexes. The President read a direct spirit-writing, consisting of upwards of 550 words, which had been written in five seconds, as already recorded in the *MEDIUM*.

The Conference thanked the President for his address, and proceeded to consider the question of

NATIONAL ORGANISATION.

Mr. Chapman read a paper upon this subject regarding organisation, as necessary to the future progress of Spiritualism. Order, he said, begat harmony, and upon these two depended the well-being of all things. By organisation he meant a combined effort for the wider spread of spiritual truth. He did not wish to narrow down the teachings of the spirits to a sectarian creed. Spiritualism had come upon the world unexpectedly, and it had already shaken the strongholds of religious bigotry and superstition, as well as upset some of the bulwarks of modern science. The time had come for gathering our forces together as a defence against the attacks of the enemy. Never was a cause more maligned. The Church denounced it; the world scouted it; and the scientific world for the most part treated it as an imposition. We must, therefore, organise for self-protection, for there were many forces at work against us. He did not know that we were free from all the superstitious laws of our country. A law passed in the reign of James I. might take cognisance of some phase of mediumship, for it enacted penalties against anyone who used, practised, or exercised any conjuration of any evil or wicked spirit for any purpose. We must defend our rights as citizens, and organise for the purposes of propaganda and protection.

Mr. Harrison, editor of the *Spiritualist*, read a paper on the same subject, as the representative of the Dalston Society. A national organisation would be of great advantage to the movement, and London should be the centre of action. The organisation should be formed for purely business purposes, and should avoid theological questions. No person having any commercial connection with Spiritualism should have anything to do with the proposed association. The advantages would be many. It would concentrate effort, economise expense and labour, protect individuals from persecution, promote intercourse amongst Spiritualists, and help struggling societies and such workers as Mr. Cozzani. Ladies should have a voice in its management. There was much friendly feeling amongst London Spiritualists, but there was a great want of union, and funds were not forthcoming, from the absence of a national association. He suggested that the Conference should take action, and he mentioned the names of the leading Spiritualists as members of the provisional committee.

After an interval for dinner, the discussion of the question was resumed. Mr. Ramsay, the Secretary, first read some letters from friends in London, Glasgow, Manchester, Hartlepool, Walsall, Bishop Auckland, Buxton, Barrow, Southsea, Framlingham, Darlington, Stoke-on-Trent, Morley, Bristol, Preston, and other places, describing the progress of the movement as most encouraging in regard to the development of mediums, circulation of literature, &c.

Mr. Harrison opened the debate, and repeated his reasons for urging the instant formation of a national spiritual organisation.

Mr. Clark said all must concur in the necessity of organisation; the only difference of opinion was how best to go about it. He reviewed the history of the English conferences, and hoped a lesson would be learnt from past experience. One reason why the last association failed was because of the expense it incurred in printing, &c. Another danger was the theological one. There could be no harmony unless they agreed to work together on a common basis of belief in Spiritualism, and with perfect toleration for each other's theological differences. One of the principal objects of association would be to send able lecturers and mediums round the country, such as Dr. Sexton, Mr. Morse, Mrs. Butterfield, and Mr. Gerald Massey. The people wanted the facts brought before them, and this would lead to the development of mediums. Some had objected to the former name of "Progressive Spiritualists," because it implied that some Spiritualists were not progressive. Mr. Burns had undoubtedly wrought well and hard for Spiritualism, though he had made a great many enemies by his want of expediency and trying to conciliate people. Mr. Clark added, that he himself did not believe in expediency; but he thought that a great deal more money might be raised by a national organisation.

Mr. Richmond contended that there was a national association already in existence, and all that was wanted was union of effort and the nomination of a committee to work it, collect funds, and report to the next Conference.

Mr. Meredith defended the use of the word "Progressive," because Spiritualism was the first step in progress. He was for inviting people to investigate the facts of Spiritualism without the enforcement of any dogmatic belief. Let all express their opinions freely, and be heard with courtesy. In many places the people were athirst for spiritual truths, and it was through some association that this want would have to be supplied. Even a penny a member would realise a large income. Mr. Meredith also spoke of the connection of mesmerism with Spiritualism. He gloried in being a Spiritualist, and prayed that its beautiful truths might be universally perceived.

Mr. Morse expressed himself strongly in favour of national organization, by means of a union of all the existing associations; and he believed the thing to be feasible. Their work was to show that the cardinal fact of Spiritualism—communication between the two worlds—was absolutely true. There was a sufficient staff of mediums and speakers to do this work if they were organised, well used, and sufficiently paid. He was for avoiding theological and philosophical disputations, and would simply invite the people to come and judge for themselves. The function of the executive would be one of business rather than preaching or teaching. This would ensure a certain amount of harmony. There were reasons both for and against the use of the word "Progressive;" these reasons Mr. Morse placed fairly and forcibly before the Conference. He approved of locating the executive power in London, but the conferences should be movable. He moved:—

"That this Conference, being a representative one, do constitute itself into a permanent national association, and elect, either from itself or from representatives of other societies not present, or by both methods if desirable, an executive head, for the purpose of carrying out the objects decided upon by that body."

Mr. Clark seconded the motion.

Mr. Richmond urged his objection that there was already a national association in existence. This point was a good deal disputed by Mr. Clark, Mr. Morse, and Mrs. Butterfield. The Vice-President supported the motion. One of the objects of the Conference was to establish a permanent national association. The hour for adjournment had arrived before this matter was settled, but on the motion of Mr. Morse it was resolved to sit another hour.

Mr. Morse remarked that in the report of the last Conference Mr. Richmond said: "It might be well to look at the origin of the National Spiritual Institution." He was there speaking of the establishment of their good friend Mr. Burns. He (Mr. Morse) was not aware that Mr. Burns claimed that his establishment was a national institution, or thrust it forward as such. It could not be national when guided by one individual; but if it were national it must be representative, and each of them would be entitled to have a finger in the pie.

Mr. Shepherd also supported the motion; and it was then put to the Conference, and the President declared it to be carried unanimously.

Mr. Morse next moved:—

"That this Conference invites the following gentlemen to form a committee to carry out the foregoing resolution:—Messrs. Everitt, Gully, Luxmore, Leighton, Blackburn, Clark, Brown, Chapman, Lamont, Dinsdale, and Shepherd."

Mr. Clark seconded the motion, and it was adopted without discussion.

SUNDAY AND WEEK-DAY MEETINGS.

Mr. Clark introduced the next subject, "The advisability of Sunday services and week-day meetings." In doing so he related his experience in Glasgow and Edinburgh, to show that Spiritualism attained a position just in proportion to the extent and character of the meetings held for its furtherance. Edinburgh was about the most conservative town in the kingdom; yet by keeping out the theological element they had made the society a decided success. He sometimes saw in the *MEDIUM* questions about the best course to pursue. In Edinburgh they had found an advertisement answer the purpose of bringing people together. He advised the holding of regular circles, with persistent experimenting. He moved:—

"That this Conference would strongly urge upon the Spiritualists of those towns in which there is no local organisation the advisability of at once forming one, for the purpose of investigating the phenomena, developing mediums, and propagating the facts of spirit communion."

Mr. Meredith gave his wide experience of circle visitations in proof that the most prosperous societies were those which held Sunday services, and he instanced Keighley, Nottingham, and Sowerby Bridge to show that this was the best means of propagating Spiritualism.

Mr. Richmond concurred in this opinion.

Mr. Chapman said that a notice in the *MEDIUM* had caused many applications to be made to him for the rules of the Liverpool society.

The Vice-President instanced Liverpool as a striking proof of the advantage of Sunday meetings. He seconded the motion, and it was adopted.

Mr. Morse read a paper upon the advantages of Sunday meetings and the erection of special buildings for spiritual purposes. He said that in view of the immense strides of Spiritualism Sunday services became of the highest importance in every place where the standard of the angels had been reared. He considered the matter in three aspects—personal, local, and national. Persons who embraced Spiritualism isolated themselves to a great extent from their former religious associations, and they therefore felt the want of another rallying point. The local benefit of such meetings would be great, especially where, as in most small places, the opportunities for free thought were restricted. At the same time he was opposed to proselytising. Another benefit would be the consolidation of our forces, which was as desirable as the enlightenment of those who were languishing in the dungeons of dogmatism. Sunday services, if universal, would constitute a vast network of centres, and produce a national influence upon the press and the pulpit, as well as the people. As to the practicability of the thing, it was a question of finding funds, halls, and speakers. He could not admit that funds would be lacking for such a useful purpose; and by means of building societies he suggested a ready means of erecting

buildings. He advised the engagement of both normal and abnormal speakers, regulating their visits, and paying them fairly.

There was much more that was very suggestive in Mr. Morse's paper, which it was recommended should be printed. This closed the first day's Conference.

In the evening a seance was held in Camden Hall, Camden Street. Mr. John Lamont presided. Excellent trance addresses were given through Mr. Morse, Mr. Wright, Mrs. Lucas, and Mrs. Butterfield, and Mr. Shepherd spoke in the normal state. The meeting, which was opened and closed with singing, was very interesting and satisfactory.

SECOND DAY.

On Wednesday the delegates assembled at ten o'clock. Mr. Everitt again presided, and expressed the hope that good feeling would continue to characterise their proceedings. Doddridge's hymn, "O God of ages," having been sung, the Secretary, Mr. Ramsay, read a letter from Mr. N. Kilburn, jun., of Bishop Auckland, in which he wrote: "I am often asked when Mr. Burns is coming to lecture again. In former years—nay, at the very seed-sowing of Spiritualism here—had many excellent addresses from him. His generous and unselfish advocacy, and also the widespread usefulness of his Institution, are warmly recognised here. At the last Conference measures were proposed for the sustenance of this Institution, which is really the only effective one in existence. If this matter forms part of your programme, I hope it will meet with that decisive handling which the Institution deserves; for whatever may now be thought, history will show that it, like the advocacy of many of our best speakers, notably the eloquent Doctor who is to address you on Wednesday evening, was an angel-appointed means for the spread of the knowledge of spirit-communion, rather than a safe and lucrative outlet for capital—a kind of spiritual fat living."

THE BIBLE AND SPIRITUALISM.

Mr. Chapman read a paper by Mr. Spencer, of Leyburn, Yorkshire, entitled, "The harmony existing between the Bible and the teachings of Spiritualism." The writer of the paper contended that the philosophy of Spiritualism was as old as the history of mankind. Men in all ages had been acquainted with it more or less. The Bible contained illustrations of all the phases of mediumship. Angels—which meant "messengers"—appeared to men, and ate and talked like human beings. St. Paul said, "Are they not all ministering spirits?" They had different gifts. Some were said to "excel in strength." Illustrations of mediumistic power were quoted from the time of Moses and the prophets and apostles. But there were times of old when the mediumistic power was persecuted, and then there was a declension of the power. There was a close analogy between the Spiritualism of the Bible and the facts of the present day, including physical manifestations, voices, visions, levitations, trances-speaking, and healing. The prophet Joel predicted a time when Spiritualism would be spread all over the world, when God would pour out his spirit upon all flesh. There had already been a partial realisation of this prophecy. The man of Nazareth was one of the highest mediums, and the New Testament abounded in spiritualistic records, which proved the harmony between the Bible and the teachings of modern Spiritualism.

The SECRETARY began reading a paper on the same subject, by Mr. Gardner, of Newcastle, but it was considered so dogmatic and offensive in its remarks on the Bible that the Conference refused to allow the reading to proceed, and regret was expressed that the Committee had not read the paper first, and then they would certainly, as the Secretary said, have rejected it.

Mr. Hoskins opened the debate by confirming the view that the Bible furnished abundant and important testimony of facts in accordance with modern Spiritualism. Moreover, Christ promised that greater works should be done by his followers when the right time and conditions arrived. There was ample scriptural warrant for spiritual investigations. There was a lull in Spiritualism during the middle and subsequent ages, because other movements had to take precedence, such as the emancipation from priestcraft, the abolition of slavery, and removing woman from her state of subjugation. Those circles were most harmonious where women took part. He believed that Christianity, when divested of noxious creeds, was destined to be the religion of the future.

Mr. Chapman confessed that at one time he regarded the spiritual statements of the Bible as cunningly-devised fables, but Spiritualism had demonstrated their truth, and he now swallowed even the story of Jonah and the whale.

Mr. Young said that the very existence of the Bible was one proof that Spiritualism was true; but for Spiritualism there would have been no Bible. He preferred to designate the phenomena as "extraordinary" rather than supernatural. He did not regard the Bible as an infallible book, but he thought it inspired. Its Christianity was to be found in the New Testament; but Spiritualism, or the recognition of communion between the dead and the living, abounded from Genesis to Revelation. He did not say that the Bible endorsed all the evidence of modern Spiritualism, or all that was uttered through mediums.

Mr. Morse thought that Spiritualism corroborated and supplemented the teachings of the Bible in regard to the origin of man and the universe, the location and nature of the spiritual world, and the common destiny and brotherhood of humanity. When the teachings of modern Spiritualism did not support the Bible we must bring our reason to bear upon the question.

Mr. Meredith said they were not responsible for the opinions advanced by spirits, because they were as diversified in opinion as ourselves; but taking these opinions as a whole, he considered that they harmonised completely with the Bible.

Mr. Clark thought they were all agreed upon the points that both the Bible and modern Spiritualism taught that man lived again, and that communication between the two worlds was possible; but still there was a great difference between the teachings of ancient and modern Spiritualism. Christ's teaching contained the highest morality; in fact, his ethics were perfect. On many points, however, he regarded the teachings of modern Spiritualism as superior to that of the past.

(Continued on page 368.)

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

This Publisher is instituting the greatest facilities for circulating this paper, and submits the following Scale of Subscriptions:—

One copy, post free, weekly, 1d.; per annum,	6s. 6d.
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All such orders, and communications for the Editor, should be addressed to JAMES BURNS, *Office of THE MEDIUM, 15, Southampton Row, Bloomsbury Square, Holborn, London, W.C.*

Wholesale Agents—F. Pitman, 20, Paternoster Row, London, E.C.; Curttice and Co., 13, Catherine Street, Strand, London, W.C. John Heywood, Manchester; James McGeachy, 89, Union Street, Glasgow.

The Publisher is desirous of establishing agencies and depots for the sale of other Progressive periodicals, tracts, and standard works, and will be glad to receive communications from such as feel disposed to enter this field of usefulness.

CONTENTS OF LAST No. OF THE "MEDIUM."

Facts for the Investigators of Spiritualism—Portrait of the Spirit "John King"—Mr. Williams, Medium—A Private Seance with "John King"—"John King" Felt, Seen, and Heard—Singular Interview with a Shade—Healing Mediumship—Mr. Morse, Trance-Medium—The Glasgow Painting Medium—Societies of Spiritualists—The Editor to his New Readers—An Extract from a Letter—The Coming Demonstration of London Spiritualists—Extraordinary Mediumship of a Minister of the Gospel—The Pioneer of Modern Spiritualism—Domestic Spiritualism—The Objections to Spiritualism, &c., &c.

SPECIAL NOTICE.

Inquirers and Investigators desiring further information may state their wants freely to Mr. J. Burns, Spiritual Institution, 15, Southampton Row, London, W.C., who is generally able to afford introductions to experienced investigators.

THE MEDIUM AND DAYBREAK.

FRIDAY, AUGUST 15, 1873.

PUBLICATION OF THE "JOHN KING" NUMBER.

The amount of time necessary to work off our very large issue of last week necessitated uninterrupted labour day and night till perfect copies were obtained, which was late on Friday afternoon. A few had been got ready for the Conference at Liverpool, after which the work had to go straight on, or it would not have been got through in time for this week's issue. It was Saturday evening before we could supply our weekly subscribers, after which the whole time till now has been occupied in preparing and sending off the extra orders received during the last three months. By this time all are served; and, while we regret that the whole edition could not be despatched on one afternoon, we thank our numerous friends for their good-natured patience. The work has been something immense. In one week we have distributed more matter than some of our contemporaries issue in the course of years. As a work for the promotion of Spiritualism it is almost incalculable. Copies that have been placed by friends in reading-rooms and coffee-houses have already been read by dozens; and, at a low estimate, it may be calculated that several hundred thousand minds may, through last week's *MEDIUM*, for the first time become conversant with the present position of Spiritualism. Of the matter which the "John King" number contains, we have heard nothing but hearty appreciation. It seems to please everyone immensely, and it is a wonder to many how so much excellent matter could be so readily obtained for the occasion. Little do our friends know the care, anxiety, and labour which such ripe fruits require to bring them to perfection, and how much is done apparently without necessary assistance or adequate means to carry things on. But we have many kind friends and hearty co-workers, as our sale last week shows; and, with the aid of the spiritual world co-operating with so many earnest workers in the flesh, there can be no such thing as failure.

Just one word to those whose minds may possibly be unpivoted by the busy intrigues of those who would weaken our hands and interrupt our useful labours. That word is: think of the Spiritual Institution, give it your support, send in such little subscriptions as you can afford, and recommend your friends to do the same. Look at the great work which is being done, without noise, display, or scarcely the possession of means to do it. See how important it is that the minds who have to revise and dictate so much important matter should be free from carking cares and petty annoyances. We try to do our part honestly, intelligently, and lovingly. Do yours in the same way. Encourage us and help us, even as the angels do, and our happiness now and rejoicing in the future will be mutual.

We have a few copies of the "John King" number left, which will be sold at the usual price of one penny each. No more can be supplied at the rate of twenty for a shilling. Our friends must remember that the "John King" number contains about sixpennyworth of reading as usually supplied in books, pamphlets, and periodicals on Spiritualism.

DR. SEXTON ON DEATH.

Cavendish Rooms on Sunday evening were crowded in every part by a highly respectable and attentive audience, which, considering the season of the year, and the fact that Dr. Sexton does not lecture regularly so as to keep his hearers together, speaks very well for his popularity on the question of Spiritualism.

The speaker commenced by alluding to two forms of death: systemic death, which was the cessation of the bodily functions, and after which the apparently dead might be resuscitated; and atomic death, which was decay of the bodily structure. He then described what was meant by life, tracing its development in plant, animal, and man; showing that in man there was a higher form of existence than animal functions, seeing that numerous persons had been observed at great distances from their bodies, which were at the same time going on with the processes of life in a healthy manner. Death had been personified, whereas life never had; and the distortions of theology, and not the pain accompanying the process, had implanted in the human mind a fear of death. He then traced the views of death amongst Jews, Aryans, Norwegians, Greeks, Romans, poets, &c., and characterised the skeleton or skull and cross bones as a most repulsive and objectionable symbol of death. He then asked, "Why do we die?" Some physiologists had expressed an opinion that death was not a necessity, but that man might live for ever. Having exploded these and similar notions, as well as the theological views entertained on the subject, he showed that man began to die as soon as he had a being. Change was an unceasing characteristic of his existence, and death was simply the culmination thereof. "How do we die?" This was shown to be because the body became so rigid and solid, and the vital force of the system became so low, that the functions of life could not be longer maintained. The spiritual part of man's nature also outgrew the capacities of the material body, so that a separation of them was necessary. The atheist was of opinion that there was nothing left of man after death but the decaying body; the Christadelphians, with Dr. Priestley, believed that the spirit had to be called into existence and joined to the body at the resurrection. But it was illogical to suppose that the physical body would be again raised up. As it carried within itself the elements of change it might have to die again, whereas the immortal organism must be so constituted as to avoid the occurrence of such a process. After death man was not a flash of light or an intangible breath, but the real man he was on earth, but organised in a superior manner. Modern ideas exploded annihilation on the one hand, and the brimstone hell on the other; so that death was no longer a cause of fear. The speaker had seen many death-beds, and found that the fear of death always vanished from the mind before the event occurred, which showed that the mind of man was constituted to approach the change as a natural consequence. Death was not at all painful; the contortions of the body were often relieved by a pleasant smile on the countenance. The dying often see their spirit-friends by the bedside, ready to welcome and accompany them to their spirit-home. This was the case with atheists, as the speaker's experience could testify; and those who did not acknowledge the presence of spirit-friends by words, often did so by a smile or the expression of the face.

In conclusion, the Doctor deprecated the semblance of grief, and discountenanced the gloomy attempts at mourning so fashionable. No doubt the affections suffered a loss in parting from a friend, but Spiritualism should sustain the mind in a way that would tend to alleviate all grief, with time for reflection. Earth-life was simply embryonic; and to think that it was a place in which to prepare for an everlasting future, by doing to others as we would wish to be done by, was calculated to exercise a very powerful moral influence upon society. A full report of the lecture will shortly be published in the series of orations advertised in another page.

THE PICNIC ON WEDNESDAY NEXT.

There is great demand for tickets, but it would have been better if a little more time had been allowed for their circulation. The arrangements of the committee have been so laborious and intricate in some respects that the tickets could not be issued sooner. The price of admission to the grounds, including tea and all the entertainments, is 1s. 9d. for adults, and 1s. for children. The entertainments prepared may be seen announced in the advertisement, and also some arrangements as to travelling by railway on the North London line. The tickets are selling well amongst Spiritualists who move in the higher classes of society, so that the picnic is likely to be, on the whole, a brilliant and fashionable affair. We recommend our friends to make it a general holiday, and get to the grounds as early as possible, that there may be more time for social intercourse and rural recreation. It will be a grand opportunity for introductions and the formation of new and useful acquaintanceships. For other particulars we must refer to the advertisement in another page. Visitors from the country are expected, as we are having frequent applications from a distance for tickets.

DR. SEXTON ON HADES.

On Sunday evening next, at Cavendish Rooms, Mortimer Street, Oxford Street, Dr. Sexton will deliver an oration in continuation of the subject introduced by him on Sunday last, namely, "Hades." Apart from the question of Spiritualism, Dr. Sexton's great fund of information on all matters to which the subject is related renders his orations of deep interest to all thinking minds. We need not urge our readers to attend, as the hall is usually crowded, but we would take the liberty of requesting that they would be so kind as to take their seats by seven o'clock, so that the service may not be interrupted by persons endeavouring to find a seat in a closely-packed room.

Mr. COGMAN occupies a nice house, No. 15, St. Peter's Road, Mile End, and as he cannot let three spare rooms he must either give up the holding of his meetings or suffer loss. Will any friend who requires accommodation take those rooms or join Mr. Cogman in a house elsewhere? Mr. Cogman is doing such a useful work in the East that it would be a pity to have it broken up.

MRS. OLIVE'S SEANCE.—As Mrs. Olive intends to be present at the picnic on Wednesday, her weekly seance at the Spiritual Institution will be postponed till Thursday, August 21st.

DR. SEXTON'S FUTURE LABOURS.

We are inundated with letters expressing a determination to engage Dr. Sexton for a course of lectures during the approaching season. A few weeks ago we gave publicity to a suggestion that Oldham, Bury, Bolton, and adjacent towns unite to have the Doctor for several weeks actively employed in the locality. From South Wales comes another demand; and, indeed, in all parts of the country in which Spiritualism has taken root there is a looking forward to a visit from Dr. Sexton. Now, to act wisely in this matter is at once to call a meeting of friends and determine to have certain lectures at a definite time, and adhere to it, commencing to make arrangements immediately, and continue the agitation till the lectures culminate in success. We hear that it is likely that Dr. Sexton will commence his tour in Manchester or district the first week in October. As at least six weeks should be allowed for active preparation, committees should arrange at once to secure a visit while Dr. Sexton is in their neighbourhood. By doing so they will get the advantage of the combined publicity which the various announcements will create. Thus lectures in Manchester advertised and reported in the Manchester papers are sure to enliven the whole population for thirty miles round; after which it would be an easy matter to command success in surrounding places. Would it not be well to place the initial arrangements in the hands of Mr. Fitton, 34, Walnut Street, Cheetham, Manchester? or a conference might be held, at which delegates could state the most suitable time for lectures to be delivered in their respective towns. By adopting such arrangements the expense of advertising would be wonderfully reduced. The effects of the effort would be much enhanced, while the anxiety and risk would be reduced to the minimum. This plan would also save travelling expenses and the carriage of the magnificent apparatus with which Dr. Sexton illustrates his sensation lecture on the conjurers. By careful working societies might put funds in the treasury.

THE "JOHN KING" NUMBER TO THE NEWSPAPERS.

We are busily engaged in sending a copy of the "John King" number, and Dr. Sexton's oration on the conjurers, to every newspaper in Great Britain. The number of copies have already been subscribed for by gentlemen who have left a part of their copies at our disposal. The postage, however, will be a heavy item, to pay which we solicit special contributions from our friends. We have already received a few pounds towards sending out Dr. Sexton's oration, but to pay the postage and the necessary number of copies will yet take upwards of a dozen pounds, which we would be glad to receive during the next few days.

LIST OF LECTURERS ON SPIRITUALISM.

BARLOW, Miss (Trance), care of Mr. Robert Barlow, Rhodes, near Manchester.
 BURNS, J., 15, Southampton Row, London, W.C.
 BUTTERFIELD, Mrs. (Inspirational), 1, Ridsdale Street, Darlington.
 COGMAN, W., 15, St. Peter's Road, Mile End, London, E.
 EGBERTON, A. F. (Trance), 22, Martensen Street, Wavertree Road, Liverpool.
 EVERITT, THOMAS, Holder's Hill, Hendon, Middlesex.
 HARPER, R., 5, South Street, Finsbury, London, E.C.
 HAY, Miss, 15, Albert Street, Regent's Park, N.W.
 MORSE, J. J. (Trance), 15, Southampton Row, London, W.C.
 MUFORD, PRENTICE, 15, Southampton Row, London, W.C.
 SEXTON, Dr., 17, Trafalgar Road, London, S.E.
 WALLACE, W. (Missionary), 105, Islip Street, Kentish Town, London, N.W.
 WATSON, AARON, 64, Regent Road, Salford, Manchester.
 WILSON, A. D., 3, Horn Street, Pellon Lane, Halifax.

Other speakers and mediums may have their names in this list.

It was Mrs. Rudd who forwarded the donation of £1 1s. to the Spiritual Institution, which we in mistake recently credited to Miss Ponder.

MISS HAY will deliver lectures on her experiences in America if committees will make arrangements for her. Address, 15, Albert Street, Mornington Crescent, N.W.

DEBATE ON SPIRITUALISM.—Mr. Joseph Stephens had a contest with Mr. Hales at Goldsmith's Row, on Sunday evening. The debate has been adjourned, and another will be held on Sunday evening.

PHOTOGRAPHS of spirits are obtained by Mr. Hudson, photographic artist, 177, Palmer Terrace, Holloway Road, N. We will send an authenticated specimen on receipt of 1s.

HUMAN NATURE for August contains a beautifully executed portrait of Dr. J. W. Van Namee, who recently visited London; also his phrenological delineation, his biography, and some account of his mediumship.

We have had letters from Mr. Morse, intimating that he would arrive in town this afternoon, and resume his weekly seances and seek engagements in London, previous to his departure for Paris. We have also had a telegram urgently soliciting his presence in Glasgow. Whatever arrangement is made, we have no doubt but Mr. Morse will meet with friends who will aid him in putting his valuable talents to a useful purpose.

A CASE OF PREVISION.—On Sunday evening, July 27, Mr. Webster was controlled at Mr. Cogman's, and said he saw that a calamity was about to take place which might be prevented. It was close to the main road; many people were standing about, and much white dust was flying, while water flowed close to the building. On Wednesday, August 6, a rice mill near to Stepney Station took fire from friction of the machinery, which, as the spirit said, might have been prevented. It is near to the main road. A large concourse of persons was assembled, and the ground rice flying about was the "white dust," which was so thick that the spirit could not say whether the calamity would be an explosion or not. The mill stands close to the canal, which gives the water seen in the vision. Here is a fact not only gratifying as far as Mr. Webster's mediumship is concerned, but of some importance both in a psychological and practical sense.

A SUCCESSFUL SEANCE BY NEW MEDIUMS.

On Tuesday evening a test seance was held at the Spiritual Institution, 15, Southampton Row, the mediums being Messrs. Kingsley and Hopkins, respecting whose mediumship Mr. Ganney has on several occasions written to this paper. These gentlemen are as yet only partially developed, and, being almost strangers to Spiritualism, they were anxious to sit in the presence of experienced investigators, under test arrangements, that the true value of their mediumship might be estimated. Upwards of twenty ladies and gentlemen attended, and first formed themselves in one large circle round a double table in the front drawing-room, Mrs. Berry sitting at the head, with one of the mediums on each hand. After some excellent singing, led by Mr. Hocker on the English concertina, slight oscillations of the table were perceived and raps were heard. On the alphabet being called it was directed that the circle should sit in the other room, and should consist of a selection from the company, which was indicated by raps as the names were called over. The remainder of those present were to sit under test conditions at some distance from the operating circle. One of the tables was accordingly moved to the back drawing-room, at the head of which Mrs. Berry sat, between the mediums. But after the spirit-voice manifested itself the spirit stated that the power was too great, and that Mrs. Berry and Mr. Hopkins had better remove to the other end of the table. Thus arranged, the circle was composed as follows:—Mr. Henly, Mr. C. Lane, Mr. Kingsley, Mrs. Parker, Mr. Burns, Khan Bahadoor Yusuf Ali, Mrs. Berry, Mr. Hopkins, Mr. J. Lane, Mr. Ganney, and Mrs. Fitzgerald.

Mrs. Berry was seated at the end of the table next to the front room; Mr. Henly at the opposite end towards the back window. To describe all that took place would tax our memory further than its capabilities, and likewise occupy too much space; so that we must content ourselves with the narration of a few generalities. The voice of the spirit "James Lombard" was rather gruff, yet sufficiently distinct to be readily comprehended. He talked freely to the sitters, and was bristling all over with jokes and puns. He particularly delighted in identifying the gentleman from India, who wore a uniform with gold trimming, as "the Shah." A spirit at the other end of the table made quotations from "Othello," in honour of the same visitor, who is a gentleman from Bombay, very much interested in Spiritualism. A vase of dried flowers was taken from the mantel-shelf, also a statuette with a glass shade over it. These were transferred to the table so carefully that no harm was done to them. Mrs. Berry said, "Now, James, you must not harm Mrs. Burns's ornaments." "No," he said; "it would be a burning shame if I did." The spirit at the other end of the table chimed in, "I am more than a match for you;" when the repartee was continued a number of times, with the introduction of words having a reference to combustion, light, heat, and other derivatives of "Burns." The guitar was played upon very nicely, and the heads of people were touched with it. Hands were also felt, and the tube was used quite freely on several of the sitters. A laborious effort was made to lift a sofa upon the table from behind the circle, but the spirits contented themselves by hoisting the heavy swab over the heads of the sitters, and placing it quietly on the table. Brilliant spirit-lights were seen repeatedly dancing over the circle, and sometimes in groups, and pleasant perfumes were repeatedly given. The voice endeavoured to go towards the sitters in the front room, as also did the lights and the tube, but failed in reaching them, though the spirits were enabled to manifest beyond the circle. All this while those in both rooms sat grasping hands under the strictest test conditions, and Mr. Kingsley was in a trance most of the time. One of the spirits made an effort to take a flower from Mrs. Berry's bonnet, but as it was firmly fastened the attempt was unsuccessful. Mr. Burns then offered his editorial scissors to the spirit, who did not take them from his hand, but as soon as they were placed on the table, they were picked up, and snapped repeatedly in the air. In a few moments the spirit clipped the flower away from the bonnet, and presented it to the gentleman from India, who sat on Mrs. Berry's right. Mr. Hocker added very much to the success of the evening by his beautiful performances on the English concertina, which led and sustained the singing in a very agreeable manner. Towards the end of the seance he placed the concertina on the table, when it was immediately taken up by the spirits and played upon. It was found after the seance at a different place from where it had been put by Mr. Hocker. Before the seance broke up, the spirit "James" talked quietly to the sitters, which was one of the most agreeable parts of the evening. He said, "Well, Mr. Burns, what do you think of these manifestations? You will report them in the MEDIUM, won't you?" "Yes," was the reply; "certainly they deserve to be reported." "I think I can give just as good physical manifestations as any spirits amongst them; don't I? Physical, mind you; I don't pretend anything else." It was universally acknowledged that, as illustrations of physical phenomena, what had been experienced was everything that could be desired. When the light was struck all hands were found held, with the exception of those of Mr. Burns, who released his to light the candle; and everyone was perfectly satisfied that the manifestations, as above narrated, were genuine in the highest degree. The ladies and gentlemen who formed the circle desired us to record their names, that they might give their testimony as to what took place on the evening in question.

We understand that these gentlemen are willing to commence a series of seances one evening in the week at the Spiritual Institution, to which the public will be admitted on the payment of a small fee. It is probable that the first seance will take place some evening next week, respecting which further particulars may be obtained on application at the Spiritual Institution. We may, in conclusion, remark that those who sat in the front room were almost equally satisfied with those who sat round the table. They saw the lights, heard the voices, and when the light was struck were able to certify as to the movement of objects.

BRIDGNORTH.—If there be any Spiritualists in this town or neighbourhood, they will meet with an active worker by corresponding with us. The gentleman to whom we allude has just settled in the town and desires to meet with those who would co-operate with him in the investigation of Spiritualism.

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Mr. Richmond was of opinion that the Spiritualism of to-day and the Spiritualism of the Scriptures were identical.

The President observed on the importance of noticing that Spiritualism taught the indispensable necessity of living a good life in order to ensure happiness hereafter.

SPIRITUALISM ACCORDANT WITH NATURAL LAWS.

There was a long and rather exciting discussion on this question, but no paper was submitted.

Mr. Richmond remarked that he did not consider Spiritualism to be in accordance with natural laws, but it arose from special effort by intelligent beings; natural law was in a sense suspended or superseded.

Mr. Hoskins warned them against disputing about terms. He defined the phenomena as resulting from the higher laws of nature; but still they were natural laws. All revelation was given through the medium of humanity, but human beings were fallible, and he protested warmly against any assumption of infallibility by a man, or a church, or a book. There was not a particle of evidence for biblical infallibility, and he believed that St. Paul would have been the last to make such a claim for the Bible. Our object should be to place the Bible upon a sound, rational, and scientific basis. As surely as the world was progressive, so surely would Spiritualism be the belief of the future.

Mr. Young added, that the logical sequence of an infallible book was an infallible church. We knew little about natural law. He was content to know that the facts occurred.

Mr. Clark disbelieved that the laws of nature were eternal and unchangeable. There was nothing more changeable than the laws of nature, because the conditions under which those forces worked were changeable.

Dr. Sexton was surprised to hear a statement that the laws of nature were changeable, and in a philosophical way he argued the question, showing that the statement was paradoxical and contradictory, that Spiritualism was in accordance with the laws of nature, and that those laws were guided by the Almighty Intelligence, and were equally unchangeable. True, Spiritualism might seem to be opposed to men's narrow conception of the laws of nature, but as our experience and knowledge became enlarged the two were seen to be in perfect harmony.

The President instanced, as apparent departures from or suspensions of natural law, such phenomena as fire being held in the hand without burning.

Mr. Morse suggested the embodiment of the sentiments of the Conference in some such resolution as the following:—"That as certain phenomena traceable to the existence and operation of the so-called dead do occur, the said phenomena must be in accordance with the possibilities of the material world, and are therefore in accordance with material laws."

This proposition did not meet with a seconder.

The third and last subject for consideration was

THE BENEFIT OF PHYSICAL MANIFESTATIONS TO THE COMMUNITY.

Very little was said as to the "benefit" of the manifestations. The afternoon was almost taken up with the recital of the extraordinary phenomena experienced by Mr. Monck, of Bristol, as related by that gentleman, and corroborated by Mr. Young and Mr. Burns. From his childhood Mr. Monck had been a medium, and he seems to have inherited the power from his parents, who possessed the "second sight." There seemed to be no room for doubting that one night Mr. Monck was carried more than forty miles by spirit-power in a very short space of time. He was greatly annoyed by the physical manifestations, and it was only from a sense of duty that he had resolved to teach and preach Spiritualism, though he was fully aware of the penalty of departing from orthodoxy.

Mr. Burns expressed a hope that Mr. Monck would receive plenty of invitations to speak on Spiritualism, for both physically and mentally he was remarkably endowed.

The various speakers thought that the physical manifestations were beneficial in leading a certain class of persons to investigate the subject.

Thanks were conveyed to Mr. Monck for his statement, and with further thanks to the President the second day's Conference closed.

THIRD DAY.

The President, in opening the Conference this morning, reminded the friends that they had a great deal of business before them, and he hoped the speakers would study brevity, and confine their remarks to the subjects before them.

FOUL AIR AND FOUL HABITS.

A paper was read from Mr. Morrison, Secretary of the Edinburgh Psychological Society, bearing on the subject previously considered, namely, the advantage of special buildings for spiritual meetings. The subject of the paper was more especially the warming and ventilating such rooms by mechanical contrivances, so as to secure the threefold object of scientifically improving the conditions of communion, the comfort of the company, and the health of the medium. To accomplish this end he proposed to so arrange the room that the ordinary fire should act after the manner of the sun. He therefore called it the "sun system of warming and ventilating." The main feature of the system consisted in circulating fresh air through the room, and sending the foul air into the chimney. The combustion of the fire would create a kind of artificial trade-wind. Local currents or draughts would be avoided, and the air would be both purified and warmed. A double floor, with a space beneath, would be necessary to carry out the system. The Vice-President said the question of pure air was an important one, and while thanking the writer for his paper, it would be desirable to refer the subject to the Committee.

Mr. Meredith thought the suggestions in the paper were very good, but it might be difficult to apply them to existing rooms. There could be no doubt that bad atmospheric conditions were detrimental to the success of seances. He recommended that a room should be devoted especially to seances. Those who drank and smoked had no business in a circle, because such habits interfered with the magnetism of the sitters. Obnoxious things could not be blended. The purer the persons, the purer the communications. He knew a case in which no

harmonious results could be obtained until a haunted piece of furniture was removed and destroyed. Seance rooms should be thoroughly cleaned, the carpet removed, the floor scrubbed, and nothing obnoxious should enter; then there would be pure results. The spirits like to come to clean places; they could not get into dirty bodies. It is repeated that they must remove the obnoxious drink and tobacco. Dr. Sexton wished the Conference to keep to the subject, and not discuss the tobacco and drink question.

Mr. Burns considered that Mr. Meredith had spoken to the question in objecting to anything which deteriorated the physiological conditions of mediums. Mediumship was largely influenced by physiological conditions. Eating a heavy dinner, or even taking cold, might upset the phenomena of the most powerful mediums.

The President ruled that while Mr. Meredith's observations were correct, they were hardly in order as regards time.

Mr. Burns said it was little encouragement to a speaker to have a vote of censure passed upon him in this way. If necessary, he would make a motion that the speaker was in order. He did not think that a speaker should be put down because he spoke against alcohol and tobacco.

Dr. Sexton said he had no intention of interfering with the course taken, but these were questions upon which a great difference of opinion existed even amongst Spiritualists and mediums, and the discussion of them hardly fell within the province of the Conference.

Mr. Clark thought Mr. Meredith was perfectly in order. At seances held immediately after supper he had not been able to get such good results as two or three hours after a meal. The eating of food seemed to have a disturbing or depressing influence upon the phenomena. Mr. Meredith had stated facts, and not merely opinions. As an anti-tobaccoist and anti-liquor man, he was willing to listen to any facts.

The President said he had been an anti-tobacco and anti-liquor man all his life, for none of these things had contaminated his body, and never would; but let them keep to the subject.

Mr. Meredith added that one of the best mediums in Liverpool had, after an unsuccessful sitting, that the cause of failure was because he had taken drink. They would never obtain satisfactory results if drink and tobacco were indulged in.

Mr. Monck said his experience was to the contrary. Extraordinary manifestations had occurred when five or six people were puffing away. He had on one occasion experienced wonderful levitations when the inveterate smokers were present, of whom he was one.

Mr. Chapman presumed that Mr. Monck referred to physical mediumship, but Mr. Meredith had been speaking of trance mediumship, as demanding purity. Mr. Chapman mentioned a case in which the attendant spirit made the medium take his pipe out of his pocket and put it into the fire, at the same time begging those who were at the circle to persuade the medium not to smoke or drink.

Mr. Monck explained that his remarks applied to the higher phase of mediumship as well as to physical manifestations.

Dr. Sexton suggested that in discussing these questions they should do so in a gentlemanly manner. When a gentleman described tobacco and alcohol as being dirty and filthy and beastly, that was personally offensive to those who did not entertain the same views.

Mr. Burns thought Mr. Meredith had put the matter in a very gentlemanly way. One definition of "dirt" was "matter in the wrong place." If Dr. Sexton could show the use of alcohol or tobacco in the physical economy, of course it would not be "dirt." Mediumship was a peculiar organic and temperamental condition, and was exceedingly sensitive to disorderly and impure influences, such as arose from drunkenness, debauchery, or even over-work; these adverse influences induced a negative condition, which made the system of the medium receptive of bad influences from the spiritual sphere. If Dr. Sexton would discuss this question from a scientific stand-point, and not in relation to individual appetite, this cross-firing between the speakers would be avoided.

He spoke as a teetotaler, a vegetarian, and an anti-tobaccoist, yet he admitted that the grossest abuses of the human physiology might induce conditions of mediumship. Many of the lowest vices and foulest crimes committed by human beings were the direct result of evil spirit influence caused by bad habits. If men and women had better habits, there would be more normal and less abnormal mediumship. Persons might be wonderfully gifted mediums without ever having been in a trance. The manifestation of a power for work in connection with Spiritualism through his agency was without a parallel; yet he had been enabled to do this work in a normal state, and without the use of stimulants and narcotics. He mentioned his own case as an instance that mediumship might exist under the healthiest conditions, and without abnormal phenomena or habits. This has also been the experience of Mr. Gerald Massey, and many other persons. Abnormal mediumship had many dangers as well as advantages. He knew an excellent medium and a good man, who, on passing through the slums of London one night, was infested by spirits of the lowest description, who tried to obsess him, and would have succeeded but for the protection of his spirit-guides. It should be the care of Spiritualists to surround their mediums with those conditions which would most effectually promote the higher form of normal mediumship, and protect them from those contingencies which disturbed their physical and spiritual well-being. This question of right habits did not affect mediums merely, but humanity at large, for mediumship pertained to humanity, and was not confined to that small portion of the population who called themselves "Spiritualists." Therefore, in discussing this question, they were considering a matter which affected the welfare of the public. The judges of the land stated that nearly the whole of the crime and misery of the country resulted from indulgence in the animal appetites. Mr. Burns mentioned a case in proof of his statement that mediums sometimes came under the best control when in a low state of vitality, and some spirits woefully imposed upon the rights of mediums under such circumstances. The friends of mediums should take care that they were not over-worked, or that ambitious spirits did not misuse them. Mr. Burns proceeded to exemplify the intimate relationship that existed between pursuing a straight moral course in life, and keeping the body healthy and in due subjection to the higher powers of the moral and intellectual nature. This applied to mankind generally, as well as to mediums in particular. He looked forward to the time when right education and surrounding influences would render it impossible for any individual to break the laws of their being, which was the worst form of irreligion. He was very sorry to hear a

gentleman, who professed to be a religious and moral teacher, say that his intercourse with spirits was carried on in an impure narcotic atmosphere, and in the indulgence of a sensual gratification.

Mr. Richmond asked what temperaments were best for mediums, so as to obtain the highest results. He was well aware that tobacco and drink interfered with mediumship. By abstinence from flesh, drink, tobacco, and such things, his mediumship became so increased that the spiritual world and this world became as one to him, and for about twenty years he had enjoyed both worlds at the same time by day and night. His mediumistic power having become excessive and annoying, he returned to the eating of beef purposely to make his system more gross, and prolong his earth-life. To those who wished to cultivate mediumship, he recommended abstinence, self denial, and a light and simple diet, especially in the case of fat persons.

Mr. Morse informed the Conference that he was the medium referred to by Mr. Burns, and he attributed his preservation to the hand of intelligences who acted as his spirit-guides. For two days after the attack referred to he suffered the most dreadful mental and bodily tortures. Mediums did not pass through the world quite so easily as some persons imagined. He confirmed the statement of Mr. Burns that under certain conditions mediums were liable to abnormal influence from malicious spirits. As to temperament, he thought one evenly balanced, like his own, the most susceptible. Mediumship depended not only on spiritual influences, but were affected also by psychological and bodily conditions; and the harmonious operation of these three states or conditions was necessary for satisfactory mediumship. He had abandoned the use of tobacco and alcohol because his spirit-guides prohibited these things. Formerly, when he was about to drink a glass of spirits-and-water, his hand was so controlled that instead of pouring it down his throat he was made to pour it down the sink. In the early days of his mediumship he also used tobacco. The spirits desired him to give it up. This was the only actual coercion they had exercised. One day, when he was smoking, the spirits removed the tobacco from his pipe and left him to smoke the empty tube. At seances he had known spirit-remonstrance against the use of tobacco by mediums or those who sat with them. He had experienced bodily and mental benefit by abstinence from these injurious things; his trance addresses were clearer and more vigorous, and his exhaustion was lessened. As to the arrangement of circles, he preferred the semi-circular form, with a suitable admixture of males and females. This was intuitive, and it produced a comfortable feeling and satisfactory results.

The Vice President asked Mr. Morse, as one of their best mediums, if he thought that he would have attracted a lower class of spirits had he resisted this course of purification, and remained a drinker and smoker.

Mr. Morse believed he would, being very impressible, have first deteriorated, and then lost his mediumship, and perhaps his health and sanity. He still had a banking for the flesh-pots, and had to keep watch and ward over his lower propensities. He cultivated bodily cleanliness as essential to high mediumship, and kept his thoughts as pure and free as possible. Without aiming to be a saint, he strove for the highest aspirations toward the spirit-world and God our Creator.

Mr. Burns added some interesting particulars respecting the mediumship of Mr. Morse. As an instance of the power and supervision exercised by Mr. Morse's spirit-guides, it was related that on one occasion, while at tea with Mr. Burns, just before going to give a public address, Mr. Morse was wishing to finish up with a bit of bread and some jam on it, when he found himself unable to convey it to his mouth. Mr. Morse's vital apparatus being weak, he needed to be abstemious, especially before mental exertion, whereas a different rule might apply to a man with a powerful digestion. On another occasion, having partaken heartily of a steak, the spirits stopped his watch during the whole time of an address, which frightened him with the idea that the control had been a failure. This was with the view, as the "Strolling Player" explained, to induce profuse perspiration and so work off the abnormal effects resulting from the stagnation of the stomach. It was a cheap way of giving him a Turkish bath. He knew that Mr. Morse had been very much improved in general health and mediumistic power by attention to the hygienic directions of his spirit-guides; but had he resisted their good influences he would probably have fallen a prey to the rascal spirits, and, like the man mentioned in the scripture parable, his last state would have been worse than his first. This question of spirit control and obedience to the highest behests of our nature concerned the welfare of the whole human race; and the great work that Spiritualists had to do was to live pattern lives themselves, and thereby help to sweep impurity out of the world and inaugurate the age of religion, brotherliness, and happiness.

The President mentioned that the sitters at circles might either be arranged directly by the invisibles, which gave the most harmonious results, or the medium might be influenced by the spirits to fix the positions. His own circles were always arranged according to the first-named plan.

Mr. Thos. Brown, of Howden, Durham, narrated the story, rather a painful one, of his development, and asked for advice. It appeared, from the explanation of Mr. Burns, that Mr. Brown was a brickmaker, and worked very hard and continuously, so that his physical nature was not equal to the demands made by his mediumship; and being in a state of development he suffered so much that he felt he must abandon Spiritualism unless he could obtain relief. The case elicited sympathy, and it was stated not to be a singular one. The advice given was to endeavour to restore the bodily health, not to work so hard, and to bear the pains of development for the sake of the great and glorious privileges to which they were the prelude.

Mr. Chapman thought the spirits knew best at present how to arrange circles and develop mediums. Harmony depended upon the negative and positive principles in men and women being properly placed or balanced. In general the masculine nature was positive and the feminine negative. There was also a male and female principle in every human being. The right side of a man was masculine and the left side feminine, excepting in the case of a person being left-handed. Mr. Morse had a negative nature, and had derived benefit to his health from sleeping with him, his nature being positive and vitality large. He felt that Mr. Morse had drawn power from him. When spirits requested

anyone to change places or leave a circle it was foolish to take offence; this was only done to insure harmony, a positive nature being required beside a negative.

Mr. Morse confirmed what Mr. Chapman had said as to the benefit he had derived from him. When he came to Liverpool he was in bad condition, and had a disagreeable cold. His recovery he attributed to the transmission of healthy psychological influences.

Mrs. Butterfield, who had become entranced, now spoke with great force and clearness on the subject of mediumistic conditions. The purport of the address was to this effect—that, as Mrs. Butterfield was no speaker in her ordinary state, the spirit-guide had controlled her in order to say a few words on this interesting subject. The Convention had taken a very sensible turn in discussing this question, which was the one the spirits intended should be discussed—namely, looking better after the welfare of their mediums. Sitters sometimes came to circles after drinking and with pipes in their mouths, yet they would be ashamed to smoke when going to chapel on Sunday with a blackguardish-looking pipe in their mouth. But at circles—oh, it mattered not! Little dreaming the spirits whom they came to meet were anti-tobaccoists and staunch teetotallers, who disliked the fumes of tobacco and drink, and would not come near those who used these things if they could avoid it. The Convention did well to protect mediums from these and all hurtful influences, and also how best to arrange their circles. The usual way was for the spirits to arrange the circle through the medium, either by tips, or voices, or impressions. To take offence at any re-arrangement of a circle, or to think it a mere fit of fastidiousness, would often stop or mar the manifestations. The spirits must have liberty to work, must have the right conditions, or the desired result could not be produced. Spiritualism was no mere hypothesis, but a real and glorious philosophy—one that was calculated to elevate mankind, and draw men nearer to God. Give mediums their right place therefore, and look to their spiritual and worldly welfare. Though this discussion might not be according to the printed form, it was a most important part of the work of the Convention. The subject ought to be ventilated; for only by observing the right conditions could good manifestations and addresses be obtained.

The Secretary did not see how the spirits could have selected the subjects on the programme, seeing that it was partly drawn up some weeks ago by a non-Spiritualist. The reply through Mrs. Butterfield was to the effect that the spirits had brought about this Convention, and that the fact of a man not being an avowed Spiritualist was no proof that spirits could not influence him. The Secretary also wished to know how a person was to distinguish between the thoughts and acts of himself, for which he would be responsible, and those suggested by spirits.

The remarks were becoming personal, when the meeting interfered, and claimed a quiet hearing for the medium, who continued to remark that some persons might wonder why women and girls were so often chosen as mediums. The reason was simply because the spirits found amongst the ladies purer systems; they did not take alcohol, or, if they did, not to excess as the males generally did, nor tobacco; and the spirits found that these things were injurious to the mediums, and hindered control of them. In a very emphatic tone the medium said: "This is why I left the male to control the female, and I do not shame to acknowledge it. And, again, I must say I do not like the fumes of tobacco. There are spirits who do like it; there are spirits who will have it if it is possible for them to get it, and they enjoy it as much as you do; thus you draw around you kindred spirits." The medium concluded with a denunciation of the bad influence surrounding the ale-house filled with drinkers and smokers, and an exhortation to forsake low tastes with their evil spiritual surroundings.

The wife of the President had also come under control so far as to write the following message from "John Watt," the controlling spirit at Mr. Everitt's circles: "My dear Friend.—This spiritual Convention has already been held in our world. Your subjects have all been chosen as the best we thought that could be selected. You do not know what power we hold on the minds of people susceptible to our influence.—J. WATT."

At the afternoon sitting the subject of the best conditions for mediumship was resumed. Mr. Meredith, in the course of some remarks on the subject, referred to the benefits of mesmeric influence, and advised those who mesmerised to use both hands, unless they wished to exert either a negative or positive influence separately.

The President said the question of normal and abnormal states was a difficult one. The discussion had elicited some valuable hints respecting the best arrangement of circles. While retaining their individual action and right of thought, they ought to deal with spirits very much as if they were visible. Spirits had greater knowledge than mortals, but they often experienced a difficulty in making communications.

Mr. Paucitt, of Bishop Auckland, stated that he had seen instances in which alcohol and tobacco had operated adversely upon mediums. In one case a spirit said to a medium, "You will never receive any communication until you have put aside drink and tobacco." The medium abstained, and the result was satisfactory. Circles could not expect good results unless they obeyed the orders of their superiors.

DUALITY OF MEDIUMS AND TESTS.

Mr. Burns remarked that they might consider the subjects of duality and tests for distinguishing genuine mediumship in connection with the concluding topics on the programme, namely, the best method of developing mediums, and the utility of private circles. A friend of his in London had sent him some of his experiences, which would probably be interesting to the Conference. Philosophers could not tell us how thought was produced, and until we knew that it would be impossible to answer the Secretary's question, or decide the exact relationship of man's thoughts to the unseen world. Perhaps the greatest Spiritualist of modern times was Swedenborg, and his experience was that every thought and sentiment of the human mind had a relationship to the spirit-world. In his own experience thoughts had many times been seen by those who were clairvoyants to be put into his mind, when he knew not but that they originated with himself. This influence and control of thought by spirit-powers was a universal law of mind. It was therefore a mistake to suppose that Spiritualism was something

opposed to or apart from the ordinary workings of nature; the fact being that it was just one joint in the spiritual thought-machine. Mr. Burns mentioned with approval a little work, "On Mediums and Mediumship," by Hazard, of America, the perusal of which might save a good deal of discussion; he also mentioned that tests and rules for spirit-circles had recently been printed in the *MEDIUM*. As to the best method of developing mediums and the utility of private circles, he instanced the example of the Marylebone Association of Inquirers into Spiritualism. This Association began a year ago with six members, and now it numbered seventy. During that time the Association had been instrumental in establishing fourteen weekly circles, eight of which were in close association with the society. Thus, without the expense of renting rooms, &c., they had carried on the work of fourteen associated societies, which developed mediums and recorded the facts of spirit-intercourse. The public were admitted to some of the circles. He was of opinion that all well-conducted circles and all work for the promotion of Spiritualism should be subject to direction from the spirit-world. In all successful circles, such as those of their President and Mr. Faucett, the spirits not only placed the sitters, but indicated who were to be invited. He thought it a great blunder to make Spiritualism too cheap—to "throw pearls before swine"—by bringing unfit people to circles. Mr. Burns mentioned other facts to show the extent of spiritual investigation, trance speaking, clairvoyance, healing, &c., in London. At the request of the Marylebone Association Mr. Burns placed copies of their rules on the table for circulation. The St. John's Association, Clerkenwell, of which he was a member, had for a number of years held free meetings for the instruction of the public by lectures, seances, &c.

The President related an incident to show how much easier spirit-communication was to some persons during sleep than in the waking state. In confirmation of what had been stated respecting the control and supervision of spirits, he mentioned that Mrs. Everitt, on one occasion, revealed the names of those who afterwards attended a meeting, and also indicated the business transacted. The spirits informed her that the meeting had already been held in their world. The President also illustrated the question of the duality of mediums by a remarkable narrative. The incident happened during the visit of Mrs. Hardinge to his house. This lady perceived a dark spirit and gave tests of his identity. It was afterwards proved that this was the "double" of a friend of the President's, who was then a thousand miles at sea on his way to Australia. Another case of duality was mentioned which happened at the house of Mr. Burns, and the particulars of which have been published in *Human Nature*.

The Secretary thought they had better keep to principles.

Mr. Burns: Who knows anything about principles?

The President, Vice-President, Mr. Meredith, and others, thought that the incidents related bore strictly upon the questions before them. The latter gentleman told of the appearance, in two places at the same time, of Mr. Egerton, whose spirit had unquestionably left his body and appeared to persons at a distance.

The Secretary understood that duality was the power of being in two places at one time.

Mr. Burns explained the difference between a man's natural body being in two places at one time, which was an impossibility, and the spirit leaving the body for a time. There were various theories to account for the appearance of duality. A. J. Davis suggested that the spirit did not leave the body of anyone till death. Another supposition was that the consciousness of the medium became exalted, on which spirits made images or impressions. Others believed that in certain spiritual conditions distance was nothing, and that in such states objects could be seen the other side of the world as easily as if they were upon that table. Mr. Ramsay was one of the greatest mediums in the room, and he wanted a solution of the profound problems with which his spirit-friends was impressing him to grapple. (Laughter.)

The President said the general opinion was that man had a natural body and a spiritual body, and that the spiritual body was the real man. While the natural body was in the natural world the spiritual body would be in the spiritual world. Persons in the spiritual state could therefore recognise these spiritual bodies, and this was done constantly: it was a fact that no Spiritualist ought to dispute for a moment.

Mr. Brown corroborated the fact.

The Secretary asked how a man's spirit could have left his body when he was still seen to be at work—known in Scotland as a "wraith."

Mr. Morse thought the Conference would act wisely in not further discussing an accredited fact, but proceed to the other business on the card.

MEDIUMSHIP.

Mr. Chapman read a paper on the subject of mediumship, which he regarded as a gift of God and not an acquisition. Time was usually required for development, though instances were known of mediums being developed in an hour after entering the spirit-circle, without any labour on their part, and sometimes against their will. Even in these cases the latent power existed in the medium. The source of this power was unseen, and he believed it came entirely from the spirit-world. As a divine gift it ought to be thankfully received and cultivated. Mr. Chapman highly eulogised the trance addresses delivered by Mr. Morse, Mrs. Butterfield, Mr. Johnson, and Mr. Jackson. The best things published concerning Spiritualism had been given in the trance state.

Mr. Morse acknowledged the kindness of the Liverpool Psychological Society, and avowed his indifference to the adverse comments of one of the newspapers in that town. He had at home a book full of very friendly newspaper criticisms.

The Secretary asked if any tests could be applied to distinguish genuine mediumship. No tests had been attempted by their society.

Mr. Chapman thought a sufficient test was witnessed every Sunday in the sterling nature of the addresses of the mediums.

The Vice-President protested against the Secretary occupying the time of the Conference with trivial questions and personalities.

The President expressed a hope that the time was coming when mediumship would be as natural as the partaking of food.

Mr. Monck said there were people who were capable of imitating the phenomena of mediumship, and thereby brought discredit upon it. When he was in a trance the question was asked how genuine medium-

ship could be distinguished from counterfeit, and two tests were given. First, the eyes of the genuine medium, when the eyelids were raised, appeared to be drawn back into the head; another test, which was not a pleasant one, was to stick a needle into the medium, and if in trance he would not feel it. A friend stuck a needle into him an inch deep. ("Shame.") Oh, no; he was willing to suffer if thereby he could help to redeem Spiritualism from the odium under which it had been lying. For the sake of the divine truth, which was calculated to regenerate the heart of society, mediums ought to be willing to make any sacrifice. Mr. Monck gave an instance of duality in his own experience, which could be well vouched for. He then read a paper which, on the testimony of Mr. Young, was written in trance by Mr. Monck in ten minutes the previous evening. The writing was in pencil, the lines close, the writing small and not very legible, and it filled a sheet of letter paper, and another and smaller piece. Mr. Young declared that his friend was mentally incapable in his normal state of producing such a fine composition. In forty minutes after the blank paper was handed to Mr. Monck he was in Hope Hall, a mile distant. Mr. Monck said he had no recollection of walking to the Hall, and it was certain that he did not ride; the inference was that he had been instantaneously conveyed by the spirits when entranced. Mr. Monck said he had often been impressed to preach from a particular text, which came into his mind when the last verse was being sung before the sermon, though he had prepared a discourse. At such times he seemed to listen to himself and enjoyed his own discourse, as though he were one of the congregation. When he sat down to write this paper an enthusiastic feeling or afflatus influenced him, and his hand was rapidly and powerfully controlled. The bit of pencil was very short when Mr. Young had lent him with the paper. He did not know what he was going to write, but as the words were completed he got an indistinct idea of their import, and thought the paper very good. Whether it was or not, they must not hold him responsible.

Mr. Burns thought, from what he knew of Mr. Monck, that the paper was highly characteristic of him. He did not think it possible to get through mediums, compositions that were not characteristic of them. This was true even in the case of communications in foreign languages of which the medium was ignorant, for the sentiment conveyed was in the style of the medium.

Mr. Monck likened the process to that of moulding metal. The medium was a mould, but the metal poured into him might be silver or gold. The matter conveyed might be foreign to their ideas and acquisitions, and was sometimes much superior to them.

Mr. Henry Pitman, on being questioned, said he thought that the quickest penman would take at least an hour in writing the paper.

We print the essay, in order that our readers may estimate its length and style of composition. [A copy of it was promised by Mr. Monck, but it has not come to hand.]

PROPOSED NEW HYMN BOOK.

Mr. Chapman suggested the desirability of publishing a larger hymn book for use at their services. They had a beautiful hymn book, but it was not large enough. Would it be wise to request the Committee to consider the matter?

Mr. Clark thought it would be injudicious for the Conference to take any action. It was a question of demand and supply. There were several larger hymn books, English and American, but the one compiled and published by Mr. Burns was as good as could be had for the money.

Dr. Sexton said he had written several dozens of spiritual hymns, which were at the service of the Committee.

The question of publishing a special report of the Conference was next referred to by Mr. Chapman. It was admitted that previous reports had been of service, but some of them had proved a heavy tax upon Mr. Burns, who had not been paid for printing them. The Conference agreed to leave the matter in the hands of the Committee, whose course of action would be influenced by the contributions they received. The general feeling seemed to be that the report in the *Messenger* would be sufficient for the present; and that, if a separate publication should be resolved upon, the *MEDIUM* type might be used, and extended, if necessary.

NEXT PLACE OF MEETING.

Mr. Clark proposed that the Conference should be held in London next year, and the Committee were requested to make the necessary arrangements. Mr. Morse seconded the motion, and it was adopted unanimously. It was understood that the President would act as convener of the Committee.

Hearty thanks were passed to the President, the Committee, and the strangers for their presence, after which the Conference was closed.

DR. SEXTON AT PIMLICO.

On Monday evening the rooms of the Pimlico Association, 47, Chancery Lane, were crowded to hear Dr. Sexton's lecture on the "Philosophy of Spiritualism." Mr. J. Burns occupied the chair, and expressed his pleasure at the occasion which had called them together. For years he had endeavoured to bring the friends of Spiritualism in Pimlico together, and it showed their earnestness when they determined on forming a society in a private house, a public hall not being available.

Dr. Sexton's lecture was a very forcible and cogent argument on behalf of the theory that spirits are concerned with the phenomena of Spiritualism, during which he rebutted the various arguments and theories advanced by opponents. The audience was one indicating influence and intelligence, and the remarks of the speaker were listened to with patient attention, broken only by frequent applause.

At the close a cordial vote of thanks was proposed to Dr. Sexton, for his gratuitous services on behalf of the association. It also transpired that the proprietor of the house in which the meetings are held could not let his rooms because the house was used for the purpose of Spiritualism; and an appeal was made that Spiritualists should make an effort to find tenants who were in sympathy with the cause. These lectures are to be continued on alternate Monday evenings.

Send a penny for a specimen packet of "Seed Corn," a series of tracts on Spiritualism.

THE DAILY TELEGRAPH ON "SPIRIT-FORMS."

A "Special Reporter" of the above paper, who is well known amongst London Spiritualists of the Upper Ten Thousand, has a long letter on "Spirit-Forms" in the issue of Tuesday the 12th instant. He alludes to his former article in the same paper on "Spirit-Faces" through the mediumship of Miss Cook, and complains that the inquirers into Spiritualism, "whose name he found to be Legion," worried him to death for introductions to the seance. The Spiritualists, he says, claimed him as their own.

"Though I fancied my paper was only a calm judicial statement of things seen, and I carefully avoided saying whether I was convinced or not, I found myself *volens volens* enrolled among the initiated, and expected to devote about five evenings out of the seven to seances. I did go, and do go still, to a great many; so that I feel pretty well posted up in the 'Latest Intelligence' of the spiritual world. But the worst of all is that my own familiar friends in whom I trusted have also lifted up their heels against me—I mean metaphorically of course. 'What's the last new thing in spirits?' they ask me out loud in omnibuses or railway carriages, causing my fellow-travellers to look at me in doubt as to whether I am a licensed victualler or a necromancer. As bigots feign belief till they believe, I really begin to have some doubts myself as to the state of my convictions."

He describes some particulars of other seances with Miss Cook, and observes:—

"The great fact I notice about Spiritualism is, that it is obeying the occult impetus of all great movements, and steadily going from east to west. From Hackney and Highbury it gravitates towards Belgravia and Tyburnia. I left the wilds of Hackney behind, and neared Hyde Park for my next Form. I must again conceal names and localities; I have no desire to advertise mediums, or right to betray persons who have shown me hospitality—and Spirit-Forms."

His visit westward was evidently to Mrs. Fitzgerald's, as we can identify his accounts from what appeared in our own columns. The seances at Mrs. Campbell's are then visited and thus described:—

"I was invited a few weeks ago to a very select seance indeed, where the same medium was to officiate. This family, who spared no expense in their investigations, had actually got a large handsome cabinet standing in their dining-room as a recognised piece of furniture. It was only used, however, on this occasion for the imprisonment of the medium. The evolutions of 'John King,' who soon appeared, all took place outside the cabinet door. He was only 'materialised' to the middle; and, to our utter amazement, came up to the table, and apparently through the table, into the very middle of the circle, where he disported himself in various ways, keeping up an animated conversation the whole time, and frequently throwing himself into the attitude of a person swimming on his back. He also went upwards as high as the gaselier, and altogether did a good many marvellous things, considering that all this time he presented the appearance of only half a man illuminated by his own light."

"On one occasion only have I been seated next to the medium during the manifestation of any of these forms. At this seance I held him firmly by one hand, and a slightly sceptical lady had the other. We never let go for a moment, but during the whole of the sitting, while 'John King,' 'Katey,' and 'Peter' were talking, tiny children's hands were playing with my arm, hands, and hair. There were, of course, no children in the room. 'Peter,' the lugubrious, is great at light portage. I have known him bring a large collection of valuable Sevres china, and a timepiece with its glass case, from the chimney-piece to the table—no easy task in the light, much less in blank darkness. He also frequently takes down the pictures from the walls and puts them on the table. 'Katey' winds up a large musical box, and wafts it, while playing, all over the room. Of course, we rub our eyes and ask what on earth, if it be on earth, does this mean? I have not—to keep up the diction of my subject—the ghost of an idea. If it's conjuring, why don't the mediums say so, and enter the field openly against Messrs. Maskelyne and Cooke and Dr. Lynn? Even if I had a decided opinion about it I should refrain from propounding it here, because, in the first place, it would be an impertinence, and, in the second, no conclusion can be arrived at upon testimony alone. People must see for themselves and draw their own inferences. In the meantime the thing, whatever it is, grows and grows upwards. A year ago I had to journey down east to find it. Now I must array myself gorgeously like a Staffordshire miner, and seek the salons of the West. The great desideratum, it still appears to me, is that some man with a name in science should examine the matter, honestly resolving to endorse the facts if true, but to expose them mercilessly if there be a loophole for suspicion. *Omne ignotum pro magnifico habetur.* I used to think ghosts big things, but that was before I knew them. I should think no more of meeting a ghost now than a donkey on a dark night, and would infinitely sooner tackle a spirit than a burglar. People's curiosity is roused, and the sooner somebody gets at the truth the better. It is a somewhat irksome task, it is true; but no general principle can be arrived at except by an induction of particulars. Let us be Baconian, even to our ghosts. If they are ghosts, they are a good deal more substantial than I had thought. If they are not, let somebody, in the name of nineteenth-century science, send them off as with the crow of chanticleer, and let us hear no more of Spirit-Faces or Spirit-Forms."

Thank you, *Daily Telegraph*, and your "Special Reporter." This is something like telling the truth without compromising anyone. We hope this example of faithful journalism will not be lost upon the great family of newspapers.

MRS. CAMPBELL'S SEANCES CONCLUDED.

The series of seances to which we have so frequently alluded was brought to a close on Friday evening last. Mrs. Campbell intends to resume them after she returns to town. In every respect the series has given great satisfaction, not only to those who were present at them all, but to casual visitors. This result must be attributed to the fact that the attendance was strictly select and few changes made. The smaller the number of sitters the better were the conditions.

On the last occasion the conditions were anything but favourable. The weather was close and the atmosphere heavy. Several of the sitters and the medium suffered from exhaustion caused by the heat. The har-

mony, however, was good and very perfect, and it was noticeable that the atmosphere was cooler and much more endurable while sitting in the circle than when moving about afterwards and between the sittings. The phenomena at the table seance were of the usual sort; but, to save the power, "John King" intimated that the circle had better break up for the cabinet seance. Before doing so, F. R. S., who was again present, asked if "John King" would place his light in his hand. The spirit promised to do so at some convenient time, but seemed to look upon the feat as a very difficult one, and one which it might be some time before he was able to accomplish.

On forming the cabinet seance, F. R. S. sat near to the door of the cabinet from which the spirit proceeds. After a little while the light appeared, and "John King" came to the door and placed his lamp in the hand of F. R. S., who said that it seemed to be about five inches long, four broad, and one inch thick. It was a solid substance, wrapped up in some textile fabric like a pocket handkerchief. "John King" then struck the table with it, when it produced a thud rather than a rap. The table-cloth was then removed, but the sound was not much sharper, which indicated that the luminous substance instead of being hard like crystal was more of the consistency of stiff putty or india-rubber. "John King" also struck the door of the cabinet with it, and, as far as the power would admit, gave every facility for the sitters becoming acquainted with the nature of his wonderful light. On a future occasion he hopes to give more attention to these experiments.

Mr. Williams's behaviour has been admirable throughout, placing himself unreservedly at the disposal of the sitters. The spirits have also laboured most assiduously, and are regarded by those who have made their acquaintance as very dear friends, whose skill, goodness, and unselfishness are undeniably superhuman.

A DISTINGUISHED AMERICAN VISITOR.

Mr. J. Burns.—Dear Sir.—Yesterday I gave to the Rev. Samuel Watson, of Tennessee, letters of introduction to you and others of our friends in London. He sails for England to-morrow, and I feel that I ought not to be content with the formal words of an introduction, but that I ought to inform you, and through you our friends in general, the particular claims he has to our regard and confidence.

When, some twenty years ago, Spiritualism was spreading with great rapidity in our Northern states, its progress at the South was very slow, owing, as I supposed, to the state of society which slavery had engendered, and which caused the people to fear the loss of caste if they should show any inclination towards a cause which then attracted so much ridicule and denunciation. I communed with the spirits on the subject to see if no remedy could be found for this state of things in the slave states, and I received an assurance that when the impending contest was over, and slavery was abolished, the progress of our cause would be more rapid in that section of our country. Since the termination of the contest in 1866 I have watched with intense interest for the fulfilment of this prophecy. I have, to be sure, seen that during the last five or six years the progress has been more rapid at the South than it was before and during the war; but I saw little or no sign of that rapidity which had characterised the movement with us at the earlier period. At length, however, the time has come, and mainly through the instrumentality of this Dr. Watson. He is a man of education and position in society, and independent in his circumstances. He is a minister in the Methodist Church, which is by far the most numerous sect of Christians in that part of the country, and for over thirty years he had given his services gratuitously to his church. He has served as a preacher and as editor of their religious paper, and acquired a decidedly high standing, not only in his religious denomination, but in society at large.

For some fifteen or eighteen years past his attention has been drawn to the subject of spiritual intercourse, and in company with some of the first men in his vicinity he has investigated the subject, and has been outspoken in his convictions of its reality. At length he made up his mind that more was due from him than merely the expression of an opinion. Accordingly, about a year ago he came on from Memphis in Tennessee to this city to publish a book upon the subject. He consulted me about it, and delighted me with his honest, frank, and manly deportment in the matter. About the 1st of July of last year his book came out. You have seen it noticed under the name of "The Clock Struck One." It immediately made a stir in his church, and after a series of transactions, which he can relate to you better than I can, the controversy resulted in severing the connection between him and his old associations. In the meantime the controversy awakened very general attention to the subject. Three editions of his book have already been disposed of, and more are constantly called for. He has published another work—a small pamphlet called "The Clock Struck Two," and his correspondence has come in great quantity from all parts of the Union; and at the South has at length, and through his instrumentality, come that lively interest in our cause which was promised to us some fifteen years ago.

I have watched his whole progress since we first became acquainted last summer, and have not only seen how fearlessly and manfully he has stood up for what he believed to be the truth, but I have observed with unfeigned delight the good sense which has kept him away from all fanaticism, and the sagacity which has enabled him to come out of the contest triumphantly. And now, after a year's troublesome controversy, he seeks rest for a while at a distance. He leaves matters in an admirable condition, and I trust he will find among Spiritualists in England that kind regard and attention which he so richly deserves at our hands.

I do not write this for publication, though you may do as you see fit in that respect, but I do write it in the hope that you will make known the facts I mention to our friends generally; and I remain, as ever, truly yours,

New York, June 20, 1873.

J. W. EDMONDS.

[Dr. Watson called on us on his arrival in England. He is now on a continental tour, and is expected in London on August 19, which is Tuesday evening next, when a social gathering will be held at the Spiritual Institution to meet Dr. Watson and accord him hearty fellowship, as suggested by Judge Edmonds. We hope he may also attend the picnic on the following day.—Ed. M.]

AUGUST 15, 1873.

INFORMATION FOR INVESTIGATORS.

RULES TO BE OBSERVED AT THE SPIRIT-CIRCLE, by Emma Hardinge. 1d.
ON THE SPIRIT-CIRCLE AND THE LAWS OF MEDIUMSHIP. A Lecture by Emma Hardinge. 1d.
THE CREED OF THE SPIRITS AND THE INFLUENCE OF THE RELIGION OF SPIRITUALISM. A Lecture by Emma Hardinge. 1d.
WHAT OF THE DEAD? An Address delivered in the Theatre, by J. J. Morse. 1d.
THE PHENOMENA OF DEATH. By J. J. Morse. 1d.
SPIRITUALISM AN AID AND METHOD OF HUMAN PROGRESS. By J. J. Morse. 1d.
THE GOSPEL AND SPIRITUALISM: Showing how both rest on the same foundation. By a Clergyman of the Church of England. 1d.; 2s. per 100.
THEODORE PARKER IN SPIRIT-LIFE. A Narrative of Personal Experience given inspirationally to Dr. Willis. 1d. This little work gives a good view of life in the spirit-world.
WHAT IS DEATH? By Judge Edmonds. 1d.
THE PHILOSOPHY OF DEATH. Gives a clairvoyant description of death-bed scenes and the condition of the departed spirit, by A. J. Davis. 2d.
MEDIUMS AND MEDIUMSHIP, by Thomas Hazard, is an excellent guide to the development and use of mediums. Price 2d.
IS SPIRITUALISM THE WORK OF DEMONS? A reply to a Sermon by the Rev. J. Jones, Liverpool, by T. Brevior. 2d.
CONCERNING MIRACLES, by T. Brevior. 3d.
A SCIENTIFIC VIEW OF MODERN SPIRITUALISM, by T. Grant. 6d.
WHAT SPIRITUALISM HAS TAUGHT, by William Howitt. 1d.
MY EXPERIENCES OF SPIRITUALISM. By Mrs. Berry. 2d.
HEAVEN OPENED; OR, MESSAGES TO THE BEREAVED FROM THEIR LITTLE ONES IN GLOOM. Through the Mediumship of F. J. T. Parts I. and II., 6d. each; in cloth, 9d. each.
HUMAN IMMORTALITY PROVED BY FACTS. A two nights' Debate on "Modern Spiritualism," between C. Bradlaugh, Secularist, and J. Burns, Spiritualist. Price 6d.
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RISE AND PROGRESS OF SPIRITUALISM IN ENGLAND. By Benjamin Coleman. 1s.
SPIRITUAL TRACTS. By Judge Edmonds. 6d.
HUMAN IMMORTALITY: Viewed in connection with Modern Spiritualism, and Kindred Topics. By William Smittou. 6d.

SPIRITUALISTS' FETE AND PICNIC,
PEOPLE'S GARDENS,

OLD OAK COMMON, CLOSE TO WILLESDEN JUNCTION,

On Wednesday, August 20th, 1873.

THE Gardens will be open at Ten o'clock in the morning, when facilities will be provided for all sorts of

RURAL SPORTS AND GAMES,

Including Croquet, Cricket, Bowls, Archery, Swings, Merry-go-rounds, Gymnastic Feats, Races, Donkey-rides, or any pastime that visitors may choose. Ample opportunity to form social groups and walk and talk in the grounds.

Early in the day the **BAND** will be in attendance, when the Monstre Platform—the largest in the world—will be available for Dancing or Promenade.

Lunch and Refreshments will be served to Members, and through them to their friends, in the Banqueting Hall.

At Three o'clock,

THE ROYAL OSBORNE HANDBELL RINGERS

will give one of their inimitable Entertainments, on about fifty sweetly-toned Bells.—Music will form a continuous feature of the day.

As early in the afternoon as may be necessary a first-rate **TEA** will be served, to which the admission ticket will entitle all visitors. Those who desire to tea at a certain hour should apply for tickets early in the afternoon, that all may be comfortably served, and to prevent confusion.

At Six o'clock, another Campanological Entertainment will be given by the Royal Osborne Handbell Ringers.

At Seven o'clock, in the Large Marquee,

D R. SEXTON,

Aided by competent assistants, will deliver his celebrated Oration exposing the pretensions of the Conjurors. The Mysterious Cabinet, Magic Stocks, and Box, with other paraphernalia, will be shown in full operation and explained.

The Evening will conclude with a **MUSICAL AND COMICAL ENTERTAINMENT**.

If it is considered desirable there will be ample facilities for holding a formal **MEETING** in the Afternoon, to meet distinguished foreign visitors who are expected to be present.

Tickets, admitting to the Grounds and all the Entertainments, including Tea, 1s. 9d. each; Children, 1s.—if purchased on or before Monday, August 18th: afterwards the price will be 2s. Reserved Seats at Dr. Sexton's Oration, 1s. and 6d.—Tickets may be obtained at the following places, till **MONDAY**, after which only of the Secretary and at the Spiritual Institution:—

Mr. BLYTON, 74, Navarino Road, Dalston.
 Mr. COGMAN, 15, St. Peter's Road, Mile End.
 Mr. WEBSTER, 1, Abbott Street, High Street, Kingsland.
 Mr. FARMER, 47, Charlwood Street, Belgrave Road, Pimlico.
 Mr. MAYNARD, 103, Lisson Grove.
 Mr. WHITLEY, 2, Wellington Terrace, Bayswater Road.
 Mr. ELLIOTT, People's Gardens.
 Mr. J. HOCKER, 33, Henry Street, St. John's Wood.
 Mr. STEELE, 34, Great Sutton Street, Clerkenwell.
 Mr. CHARLES WHITE, Secretary, 4, Gray Street, Manchester Sq.; and the SPIRITUAL INSTITUTION, 15, Southampton Row, Holborn, W.C.

Passengers should book for Willesden Junction, which is near the Gardens and easy of access from all parts of London and the suburbs. Arrangements have been made with the North London Railway Company to convey passengers to and from Willesden Junction at ONE FARE, from the following Stations:—

Broad Street and Dalston Junction..... 6d.; children, 3d.
 Hackney 7d.; " 3½d.
 Poplar, Bow, and Victoria Park 8d.; " 4d.

Tickets must be obtained before the day of the Picnic, at the places where the admission tickets are sold.

The Committee earnestly hope that London Spiritualists will make Wednesday a general holiday, and appear on the Grounds early.

CHARLES WHITE, Secretary.

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DEAD ARE STILL ALIVE,

and can communicate with us; and that Spiritualism is sanctioned by Scripture, and consistent with science and common-sense; with specimens of intensely interesting communications received touching death, the future life, and the experiences of the departed. Also extracts from the literature of Spiritualism, advice to investigators, list of bona fide addresses of mediums, and all useful information. By FRITZ.

Price 3s.; or, post-free 39 stamps, from A. IRELAND & Co., publishers, Manchester, who will forward copies of the table of contents on application.

London: Sold by J. BURNS, 15, Southampton Row

MR. CHARLES E. WILLIAMS, Medium, is at home daily, to give Private Seances, from 12 to 5 p.m. Private Seances attended at the houses of investigators. Public Seances at 61, Lancet Conduit Street, on Monday evenings, admission 2s. 6d.; Thursday evenings, 5s.; and Saturday evenings, for Spiritualists only, 5s.; at 8 o'clock each evening. Address as above.

MISS HUDSON, NORMAL, CLAIRVOYANT, AND PROPHECY MEDIUM, is at home daily (Sundays excepted), between 12 and 4 o'clock, to hold Private Seances. Terms, 5s. each visitor.—48, Great Russell Street, Bloomsbury (directly opposite the British Museum).

MRS. OLIVE, TRANCE MEDIUM for Test Communications from Spirit Relatives and Friends; also for the Cure of various Diseases by Spirit-Magnetism and Prescriptions.—49, Belmont Street, Chalk Farm Road, London, N.W.

MRS. MARSHALL, PROPHETICAL AND CLAIRVOYANT MEDIUM, RECEIVES at her residence, 29, Shirland Road, Maida Hill, W.—Private Seances, 10s. and 5s. each.

PSYCHOPATHIC INSTITUTION, for the Cure of Diseases, 254, MARYLEBONE ROAD. JOSEPH ASHMAN, Principal.

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MR. W. G. SCOREY Visits Patients, or gives Lessons for the Cure of Diseases. Terms 2s. 6d. Mr. S. may be seen by appointment.—194, Cornwall Road, Notting Hill (near Old Station).

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