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WHAT IS THE PRESSING DUTY OF THE HOUR?*

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

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

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

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

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

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

* A paper read last Monday at the Conference of Spiritualists in Manchester.

Among Spiritualistic investigators there are, speaking broadly, two classes of persons, viz., those who are credulous and easily satisfied as to facts, but who fluctuate in their opinions and feelings at every stage of the inquiry; and those who are constitutionally incredulous, and can only accept occult, and according to present knowledge, improbable facts, when they have been demonstrated to them beyond the possibility of rational rejection. It is undeniable that many Spiritualists are somewhat emotional and impressionable, but it is equally undeniable that a very large proportion of investigators belongs to a class who are proverbially unwilling to receive any extraordinary and improbable fact on mere testimony, and who have themselves investigated the phenomena of modern Spiritualism either for the purpose of ascertaining the truth or falsehood of the extraordinary statements that are made respecting them, or in many cases for the purpose of exposing the supposed deceptions.

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

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

Our present duty is to demonstrate the reality, genuineness and objectivity of the phenomena that are alleged to take place at *séances*, and especially those of a physical kind, which all competent scientists who have investigated the subject affirm have not been accounted for by reference to known physical laws. Our

duty at the present time is not to air theories, but to demonstrate facts. Let the facts be established to the satisfaction of competent inquirers and the theories will take care of themselves.

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

In the former case such works as Mr. Wm. Crookes' *Researches*, Mr. A. R. Wallace's *Essays*, Epes Sargent's *Defence* and Professor Zöllner's *Transcendental Physics*, are for the scientific mind the most suitable, as physical phenomena afford more reliable and conclusive evidence to the great mass of educated mankind than do phenomena that are psychological.

Physical phenomena are those upon which we may more safely rely for carrying conviction to the scientific mind.

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

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

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

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

It is further affirmed that visible and tangible bodies are constructed in the presence of investigators, out of invisible matter, and that

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

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

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

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

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

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

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

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

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

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

A SPIRITUALISTIC CONFERENCE.

THE MORNING SITTING.

Last Monday, a Conference of Spiritualists was held at the Temperance Hall, Grosvenor Street, Manchester. On the preceding Sunday, trance addresses were delivered by Messrs. Wright, Lambelle, and Morse, under the presidency of Mr. John Lamont.

Among those who attended at the Conference were: Messrs. John Lamont, John Chapman, Robert Chatham, Charles Mole, Joseph S. Lane, and J. Wright; Liverpool. Mr. D. Richmond; Darlington. Messrs. Charles Parsons and James Lackey; Rochdale. Mr. John Howard; Bury. Mr. T. Blyton, Mr. and Mrs. J. J. Morse, and Mr. Harrison; London. Mr. Joshua Cross; Little Leven. Mr. Henry Parry; Denbigh. Mr. B. Lees; Sowerby Bridge. Mr. W. H. Lambelle; Newcastle-on-Tyne. Mr. N. Wood; Bradford. Mr. J. Wood; Oldham. Mr. J. Shaw; Pendleton. Messrs. Richard Fitton, W. J. Braham, John Hall, R. A. Brown, W. Jackson, W. R. Chiswell, W. H. Heickinbotham, J. Campion, M.

Parkinson, Allan Hall, Miss E. Blundell, Mrs. Emery, and Mrs. Chiswell; Manchester.

On Monday morning, Mr R. Fitton, of Manchester, was voted into the chair. He expressed regret at the thin attendance.

Mr. J. J. Morse was about to read a paper, when

Mr. Chatham wished to know whether the meeting were a Conference, as announced, or a meeting for the reading of papers. The papers should be taken as read and the subject of organisation, which had brought them together, be proceeded with.

Mr. Morse replied that it had only been suggested that papers should be read, but nothing definite had been decided. It was proposed to adjourn the meeting to another time and place, after the subject of organisation had been considered.

Mr. J. C. Wright agreed with Mr. Chatham that the papers should be taken as read; if it had been made known that that was but a preliminary Conference he would not have been present, as he had intended to do practical work. He said this also on behalf of friends who had attended from Liverpool.

Mr. Morse remarked that the prospectus had announced that papers would be read.

Mr. D. Richmond thought that the papers should be taken as read.

Mr. John Chapman said that they had met to confer about organisation. The National Association of Spiritualists had eaten itself up he believed, and was living in some back court; it ought to be improved upon, for the purpose for which it had been formed had been thwarted. They should consider whether the old organisation should be taken up, or a new one made. At present it was spending money on a big house and a secretary; the money might be better laid out, for no man profited by it. The labourer was worthy of his hire, but the funds of Spiritualists should not be spent on a landlord in London. Any organisation formed should not be fixed in London, but have a power of motion; it should have no paid officer, not even a secretary.

The Chairman thought they could not well go on passing resolutions in the absence of their two leaders, Messrs. Lamont and Johnson, who would probably be present later on.

Mr. J. Shaw said that they were not leaders; or, at all events, if they were, they ought to be present to prove it.

Mr. Chapman: They should be on the spot.

Mr. Harrison wished to know from the secretary, the names of those who had decided that the Conference was but a preliminary one, to be adjourned elsewhere. Such had not been announced in the prospectus.

Mr. Morse believed that such a course had been suggested but not decided. He mentioned no names.

Mr. Richmond said that he had come from Darlington under the impression that the meeting was for actual business.

After some discussion on the order of procedure, it was resolved that papers bearing on the subject of national organisation should be read.

Mr. D. Richmond accordingly read the following paper:—

MR. D. RICHMOND ON ORGANISATION AMONG SPIRITUALISTS.

"I received in due course the papers of inquiry and invitation to 'A General Conference of British Spiritualists.' I have spoken to friends here in Darlington, and all seem pleased to learn of the intended Conference. There are many Spiritualists here; several circles or communions sit once or twice a week, but the hard

times in the iron trade made it necessary to give up our public room, so that we are doing nothing in this respect except occasionally; our organisation is entirely spiritual and voluntary, and although requested to represent the same, I cannot do so in your 'Returns Sheet.' A co-operative return to public effort is now spoken of and may soon be realised. I believe every one here is in favour of spiritual and voluntary district effort in aid of a volunteer district committee. We also favour a voluntary national effort, and a volunteer committee to put the rest in national spiritual order; each committee to support its own peculiar work, aided by the voluntary support given by the people. The Spiritual Institution was taken up voluntarily from Messrs. Spear and Company in London, by an earnest individual instead of by a spiritual committee; hence its mal-administration, itself being a monstrosity, but of course unintentionally on the part of the (ostensible) individual. It still remains that the national Spiritual Institution should be taken up by a national spiritual committee of members, who, working together from the ground fact of 'man's spiritual being,' would be able to receive from spirits, and to reciprocate the spirit of freedom, truth and goodness, without in any way being servant or inferior in order to spirits. The order of popery can have no part in our pure national order. All volunteer workers, of course, should be confirmed in their spiritual calling by the order in which they are going to work. The national committee must be confirmed by the national conference; the district committee by the district meeting, and the local or home committee by the spiritual people. All temporal affairs in each department should be entirely co-operative and voluntary, because the temporal affairs of people vary so much. Some good people are very poor. The spiritual institution, or spiritual organisation began with the national convention held at Darlington, July, 1865. The representative from Newcastle-on-Tyne proposed to establish a spiritualistic newspaper on the joint-stock principle, Mr. Gardner, the proposer, offering to take a number of shares; but the necessary amount was not forthcoming, hence it was resolved that all the convention should go forth to work in "the vineyard" individually. Truly great efforts have been put forth by the humblest individual of that convention, up to the lofty and super-human efforts of Mr. Burns, of the London Spiritual Institution, which have extended not only to the British nationality, but to all the nations of the earth. Now it remains, that the national spiritual organisation of "British Spiritualists" should follow, who shall be represented by confirmed volunteers. The organisation being not the individuals, but first—nationally the spirit of freedom; also truth in its second or district order; and goodness in its third or home order of the people. Now remembering the limits prescribed for a paper by your committee, I will close by saying that I have endeavoured to word my subject as precisely and briefly as I possibly could, and to avoid offering any offence to any one. The spirit of nationality will never rest till order of nationality is completed (as well as its order of individuality), and its true position or relation to the nations of the spiritual earth shall be effected."

Mr. Chapman wished to know how Mr. Richmond would elect representatives.

Mr. Richmond would accept volunteers; if volunteers would not come forward, they must have pressed men.

Mr. Wright thought that as little authority as possible should be in the hands of any central body. (Hear, hear).

Mr. Richmond wished to appoint a brand new central committee; not one of the old ones.

Mr. J. J. Morse said that he would read a paper on the same subject by Mr. Stainton Moses, who, he added, was better known to those present as "M.A. (Oxon)" and he read nearly all the following memoir accordingly:—

A PROPOSED NATIONAL FEDERATION AMONG SPIRITUALISTS.

"When I found myself unable, from pressure of duties that cannot be neglected, to attend the Manchester Conference, and when I found that I must put what I have to say on paper, and trust to the effect of logical argument without any adventitious aid from such persuasive powers as spring from earnest conviction and enthusiasm for one's subject, I felt at a great disadvantage.

"For written words sound cold, and lose much of their effect apart from the living voice of the writer.

"The very importance of the subject on which I write makes it the more difficult to put what I wish to say as I should wish to say it. Nor can I hear the criticisms to which I hope my paper will give rise, and meet them as I should like to do on the spot.

"Yet the attempt must be made, for surely there never was a time when it more behoved Spiritualists to stand shoulder to shoulder in defence of Truth, or when they were less inclined, apparently, to do their duty in this respect.

"The Philistines are upon us, and lo! the strong man Samson is shorn of his strength by reason of disunion. We present no united front to the enemy: we are apathetic, crotchety, self-centred, destitute of that manly self-denial and self-sacrificing zeal which causes a man to labour for the Truth that he has got, and to do what is often a very hard thing,—to sink his own private whims and fancies in presence of the great Truth that he and his co-believers have in common, and which, by virtue of its very possession, they are bound to defend.

"I look in vain for this spirit. I find much zeal, not always 'according to knowledge.' There is an immense amount of desultory effort put forth all over the country, which, if it were directed aright, would cow our enemies into so much toleration as is involved in letting us alone. Spiritualists are increasing in number day by day, but most of the later converts hide their light under a bushel, and shrink timidly away from public contact with what, in the eyes of many, is a discredited cause—discredited as much by the folly and fraud that has besmirched it as by the persistent and shameless misrepresentations of the Press.

"All this makes us powerless. Would the person who has been posturing before the world as 'a great exposé' of Spiritualism—the man who calls himself Stuart Cumberland, friend of the Home Secretary and of Dr. Forbes Winslow, and who is the son of a butcher's clerk, at Oxford—would he, think you, have got the ear of the Press as he did, if we had had a proper organisation with sufficient funds to shew him up for what he is? As soon as a few private individuals did that, he turned and ran fast enough, under the flimsiest and stupidest pretence that *he had got what he wanted! Had he?* He got what he richly deserved, but never any man *wanted* it less.

"This was done by private effort. It ought to be possible to do such work in the name of British Spiritualism, which should be organised for the purpose on the broadest basis, and on the most comprehensive principles. We want no such small vigilance committee as the *Spiritualist* newspaper suggests. In days of old, and not so very old either, Mr. Harrison was for ever telling us that it was necessary for any public body to have a huge council, lest the power should get into the

hands of a clique. Our safety was to be in numbers; now it is to be in a committee of 'not more than five or six, of whom two should be lawyers.' It is impossible not to smile, though somewhat sadly, at such a suggestion from such a source.

"What we do want is to establish that magnetic bond of sympathy between existing societies in all parts of Great Britain, which shall make of them one coherent whole, an organised and properly articulated body, whereof 'if one member suffer all the members suffer with it.'

"Each society—I believe there are more than forty existing societies, and I wish there were 400—should do its own work in its own way, labouring as opportunity serves for the spread of truth, and studying, as best it can, the mysteries that meet us at every turn in Spiritualism. Each society should send its delegates to a central meeting place, where the representatives of British Spiritualism should meet periodically for the transaction of business, and at any time when occasion may demand. This Board of Delegates, at which all societies should be represented, and to which all would contribute funds in proportion to their size and according to their power, would administer the national income and transact the national business.

"Naturally their permanent place of meeting would be in London, at the offices of the chief London Society, in Great Russell Street, where there is, ready to hand, all that is necessary for such meetings. But once a quarter, in the chief centres, such as Manchester, Newcastle, Birmingham, Liverpool, and the like, conferences would be held, and the delegates would transact their business there, so as to keep up a fresh and active interest in every district.

"No society in this National Federation should arrogate to itself any supremacy. There must be a head, and that head is naturally formed in London, where the chief business would be transacted, but the governing body would be the Board of Delegates from the societies throughout Great Britain, and they would elect their president and officers. Such a Board would be national in its representation, and would have a right to act in the name of British Spiritualism, which, in my judgment, no existing society has.

"There are details to be considered, and to be worked out. This I do not detain you with now. It is sufficient that I indicate broadly a plan which I believe would work well, and be of the utmost service to the cause.

"If it be considered that I am too revolutionary, that I am too high, that I propound a scheme of a magnitude beyond our present growth, then I say take advantage of existing arrangements. Make the B.N.A.S. truly national, by affiliating yourselves to it as a centre, and giving it power to act in the name of the Spiritualists of Great Britain. It has all the will; give it the means. If its constitution is susceptible of improvement, and I am far from saying that it is not, let us have your delegates at our Council Board, and let us hear what your wishes and opinions are. I speak with the certainty of intimate knowledge when I say that there is a single desire on the part of the Council of the B.N.A.S. to co-operate heartily with all who will accept their co-operation. But out of all the societies in Great Britain only an infinitesimal minority are affiliated to us, and it is hard to stand aloof, and at the same time blame us for not being truly national in our comprehensiveness. Let all affiliate themselves, and then we can act with a power and prestige now denied us.

"A final word. For the love of dear life, for the
(Continued on page 212.)

"Statistical Return Sheet" of Spiritualism in the United Kingdom.

General Conference of British Spiritualists. Manchester, October, 1880.

PARTICULARS OF SOCIETIES SO FAR AS CAN BE OBTAINED.										Schools.	Circles.			Mediums.			Est'd No. Splts.	Halls and Meeting Places.			SPECIAL NOTES.
No.	Place.	Name of Society.	President.	Secretary.	Meets.	Average Attendance.	No. on Roll.	Library.	Any.	No. of Scholars.	Public.	Private.	Total.	P.	P.	T.	Num- bers.	Rented.	Owned.	Leased.	REMARKS.
1	Ashington ...	Spiritual Society ...	G. Scott ...	E. Scott ...	Sunday ..	30	40	No	Yes	34	1	6	7	1	10	11	60	Yes	...	...
2	Alton ...																				
3	Auckland Park																				
4	Auckland, B'p.																				
5	Buxton ...																				
6	Bradford ...																				
7	" ...																				
8	" ...																				
9	Benfieldside ...																				
10	Black Hill																				
11	B'r'w-in-F'r'n's	Spiritualists Society	J. Walmsley ...	... ..	Sunday ...	30	30	...	...	...	...	...	6	1	7	8	36	Yes	...	...
12	Blackburn ...																				
13	Birmingham ...																				
14	Bingley	Spiritualist Society	None ..	Amos Hongatt	Sun., Wed.	30	20	No	...	...	...	10	10	...	...	30	30	Yo	...	...
15	Batley Carr ...																				
16	Belper ...																				
17	Burnley ..																				
18	Bolton ...																				
19	Blundel Sands																				
20	Bristol ...																				
21	Choppington ...																				
22	Chard ...																				
23	Coventry ...	Coventry Home Circle ...	J. Flint ...	... ..	Tuesday ...	7	...	...	...	...	...	2	2	...	...	...	30	...	...	...
24	Consett ...																				
25	Chorley ...																				
26	Cambridge ...																				
27	Cardiff ...																				
28	Dumfries ...																				
29	Devonport ...																				
30	Derby ...																				
31	Darlington ...	... ..	... ..	... ..	... ..	...	...	...	...	...	...	...	...	...	12	...	...	...	...	...	Public work entirely sus- pended.
32	Edinburgh ...																				
33	Falmouth ...	None	A. Carver, M'ng'r	... ..	Thursday...	9	...	Yes	...	...	...	1	1	...	...	...	...	...	...	...	Several enquirers.
34	Felling ...	Spiritualist Society	...	J. T. Greaves ...	Sn., Tu., Th.	12	14	...	...	...	2	11	13	1	5	6	20	Yes	...	...
35	Gateshead ...																				
36	Glasgow ...	Spiritual Association	J. Walker ...	J. McG. Munro	Sun., Mon.	60	100	Yes	Yes	15	3	24	27	...	20	20	250	Yes	...	...
37	Hyde ...																				
38	Hayfield ...	New Mills and Hayfield ...	... ..	G. Sinclair	Sunday ...	35	50	Yes	...	...	...	10	10	...	6	6	300	Yes	...	...	Number given includes dis- trict.
39	Halifax ...	Halifax ...	B. Bottomley ...	C. Appleyard ...	Sunday ...	25	32	...	...	...	10	...	...	1	16	17	200	Yes	...	...
40	Hunwick ...																				
41	Hull ...																				
42	Isle of Man																				
43	Jersey ...																				
44	Keighley ...	Spiritual Brotherh'd	J. Pickles	A. Morrell	Sunday ...	100	160	Yes	Yes	...	...	4	4	4	6	10	400	Yes	...	...	Hall held at small acknow- legment. No Society yet.
45	Kirkcaldy ...	... ..	... ..	... ..	... ..	...	...	...	...	...	...	4	...	...	...	...	50				

46	Liverpool	Spiritualist's Society	E. Larrard	R. Whitman	Sun., Thurs.	40	22	...	...	...	8	8	...	3	3	150	Yes	...	...
47	Low Fell	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
48	Leeds	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
49	Leicester	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
50	Loughborough	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
51	Leamington	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
52	Manchester	M'chester Ass't'n.	R. Fitton	W. T. Braham	Sun., Wed.	50	37	Yes	...	...	1	5	6	2	20	22	...	Yes	...
53	Macclesfield	...	G. Rogers	S. Hayes	Sunday	35	27	No	...	...	...	3	3	1	5	6	70	Yes	...
54	Milom	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
55	Merthyr	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
56	Morley	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
57	Newcastle	Morley Spiritual Evidence Society	W. Hardy	J. Hinchliffe	Sunday	80	18	...	...	...	1	1	2	...	4	5	50	Yes	Includes Churwell.
58	Nottingham	...	J. Mould	H. A. Kersey	Every day	120	169	Yes	...	...	semi 3	20	23	2	many	...	300	Yes	...
59	New Shildon	South Durham District Committee	W. Hills	J. Dunn	Sunday	40	...	...	...	...	8	4	12	5	16	21	*500	...	* In the district.
60	Ossett...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
61	Old Shildon	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
62	Oldham	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
63	Oulton	None	J. Lonsdale	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	No Society.
64	Preston	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
65	Plymouth	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
66	Reddish	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
67	Reddish	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
68	Rochdale	Spiritual Society	C. Parson	S. Brearly	Sunday	30	24	6	120	Yes	About half-a-dozen Sprits.
69	Recherster	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
70	Shield, N.	None	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	No public work here.
71	Do. S.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
72	Sunderland	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
73	Seghill	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
74	Southampton	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
75	Shotley Bridge	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
76	Stamford	None	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	Many enquirers.
77	Torquay	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
78	Taunton	None	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
79	Ulverston	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	12	...	...
80	Whitworth	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	40	...	...
81	Windy Nook	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
82	West Felton	Spiritualist's Society	T. Pinkney	G. Carr	Sunday	100	50	...	...	...	...	6	6	...	12	12	150	...	...
83	West Hartlepool	None	J. Tomlin	"	Sun., Mon.	10	37	Yes	...	...	1	1	2	...	3	3	20	No	...
84	Walsall	Spiritualist's Society	J. Blinkhorn	...	Sun., Mon.	90	37	...	...	...	1	9	10	1	20	21	100	Yes	...
85	Walditch	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
86	Yarmouth	Spiritualist's Society	J. Smith	R. R. Dale	Sun., Tu., Th.	20	...	...	...	...	1	20	21	...	1	1	50	Yes	...
A.	LONDON	B. N. A. S.	Alex. Calder	C. A. Burke	Every day	20	250	Yes	...	...	...	...	...	...	...	...	...	...	...
87	"	Spiritual Institution	James Burns	James Burns	Thursday	20	83	Yes	...	...	...	...	...	...	...	...	...	Yes	Library has 250 vols.
88	"	Dakston	J. J. Morse	T. Blyton	Thursday	...	...	...	...	...	...	...	...	...	...	...	...	Yes	Knows of 12 private circles.
89	"	Hackney Spiritual	R. Williams, Manager	None	Sun., Th., Sat.	...	...	No	...	...	...	...	...	...	...	...	...	Yes	...
90	"	Evidence Society	Mrs. Hallock	J. M. Dale	Every evng.	50	50	Yes	...	...	...	...	...	...	...	...	...	Yes	...
91	"	South London	J. K. Lewis	J. G. Robson	Sun., Wed.	12	17	...	...	...	...	...	...	...	...	...	...	...	...
92	Dalton	Dalton Sprit. Soc.	J. Towers	R. Towers	Sunday	15	12	...	...	...	...	...	...	...	...	...	...	...	...
93	Willington	None	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	Yes	...
94	Sunnybrow	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
95	Honden-le-Wear	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
96	High Grange	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
97	Byer's Green	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
98	Sowerby Bridge	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
99	Pacup	Lyceum	...	W. Walker	Sunday	50	30	Yes	...	...	...	...	...	...	...	...	...	Yes	...

Secretaries of Spiritualistic Societies who have not sent in Returns necessary to complete the above Table, are requested to do so at once.

A SPIRITUALISTIC CONFERENCE.

(Continued.)

sake of the future that may be ours if we will only learn to act as a disciplined body, and not as a mere concourse of individuals, do not let this conference evaporate in talk. We all have our opinions; by all means let us hold them; but surely they need not make us angular and crotchety, and unwilling to act with others. What we want is to get our *facts* before the world; *opinions* can afford to wait. To this end we must merge our differences, which are purely superficial, in one common determination to repel attack, wherever directed, by prompt, united action, and to stand shoulder to shoulder in defence of the great central truth which we all hold in common.

"If we do this, the future of Spiritualism is assured. If we do not, I believe its progress may be indefinitely delayed, and that it may be left to another generation, when the sons shall be wiser than their fathers were, to do the work which ought to have been done by us."

The Chairman: The author of this paper thinks that the centre of organisation should be London.

Mr. Chapman did not so much object to the centre of the organisation being in London, except that the action of the London people over the last organisation had sickened him. Let the local organisation have a centre somewhere meeting in a gentleman's parlour, and let it have an unpaid secretary who would work without expenses.

Mr. Harrison wished to know if Mr. Chapman would work as secretary for a whole year on those terms.

Mr. Chapman would do it willingly and be proud of the office. Let other hands be appointed in London, and a stoppage put to paying away money in rent and salaries. If anybody died and wished to leave a legacy to Spiritualism, how could they do it? There were no true representatives to receive it.

Mr. Wright stated that the strength of Spiritualism lay in its local societies. There was much drawing-room Spiritualism in London, not among the kind of people who would pull off their coats to break new ground and to brave the battle and the storm. Money was wanted from men with long pockets and little energy, who would like to see others work. Workers could not move without money to pay for halls, bill-posting and other necessities. They did not want to spend money on institutions with big names, but upon men who were workers.

Mr. Morse said that it was a mistake that Spiritualists could not leave money as stated. *The Medium* newspaper printed regularly, "Legacies on behalf of the cause should be left in the name of 'James Burns.'" (Much laughter).

Mr. Wood wished to know whether Mr. Richmond desired that his proposed organisation should join the National Association of Spiritualists.

Mr. Richmond said that he did not propose that it should be joined, but that the organisation should be a brand new one, which the other Association might join if it liked. He did not blame anybody or say that anybody was deficient. A step forwards was wanted.

Mr. Chatham stated that an organisation was formed in Liverpool in 1873, which was carried to London in 1874. Those who then went to London found that the Liverpool Conference had been completely ignored, and he thought that the work should be taken up by that meeting. He should, however, like to utilise the present National Association, which had failed in its object entirely.

The Chairman thought they might act with the present National Association if it altered its principle of

working altogether; country delegates might be sent to the Board in London.

Mr. T. Blyton was of opinion that the National Association had been sadly misunderstood. The Council was anxious to work hand in hand with country Spiritualists, but if provincial friends held back from them, how could they do anything? Both should join hands, and put means in the hands of the central body. The Council were reducing the expenses as much as they possibly could. They did not wish to interfere with the freedom of local societies or with action in any form or shape. They wished united action.

Mr. Morse remarked that the meeting was ignoring the Institution at 15, Southampton Row. Why could not its noble self-sacrifice be brought to the front?

Mr. Chatham: What Institution?

Mr. Morse: Mr. Burns's.

Mr. Chatham: Oh! (Laughter).

Mr. R. Brown said that nobody there but Mr. Blyton represented the National Association, showing that the Association took little interest in the Conference. The Association had done little work in Manchester, Newcastle or Liverpool; Spiritualists should disconnect themselves from it. Let an organisation be formed which did not require such a thick carpet to tread upon; new men and new materials should be brought upon the scene.

The Chairman said that the Association did take interest in the Conference. Would Mr. J. J. Morse read a letter he had received from the secretary?

Mr. Morse then read the following letter:—

38, Great Russell Street, W.C.

September 23rd, 1880.

Dear Sir,—I am instructed to send you the following resolution of Council passed on the 14th inst.:—

"The Council of the B.N.A.S. has heard with great interest the proposed Conference of Spiritualists to be held at Manchester on the 25th October. While it sincerely sympathises with the objects of the Conference so far as it understands them to be in the direction of the united energetic action of Spiritualists in all parts of the country, it is not prepared to send a formal deputation.

"The Council hopes however, that the Conference will be attended by some of its members in their individual capacity, and will be glad to co-operate in every feasible manner in any future action which may result from the Conference."—I am, dear Sir, faithfully yours,

C. A. BURKE.

J. J. MORSE, Esq.

Hon. Sec. Conference Committee.

Mr. Brown: If that letter had been read before, I should have altered my remarks.

The Conference was then adjourned from 1 p.m., to 2.30 p.m.

THE AFTERNOON SITTING.

The adjourned sitting of the Conference began at 2.30 p.m., when Mr. John Lamont, of Liverpool, was voted in the chair.

PERSONAL DISSENSIONS AMONG SPIRITUALISTS.

Mr. W. H. Harrison said: I wish to call attention to an irregularity in this morning's proceedings. Mr. Morse was instructed by the Conference to read a paper by Mr. Stainton-Moses, and I have just accidentally discovered that Mr. Morse with more good taste than sound judgment, omitted to read one of the paragraphs in it as printed for publication. Is it your pleasure that the paragraph shall now be read?

The Chairman responded that it ought to be read.

Mr. Harrison then read the paragraph* containing a personal attack upon himself and added:—If anybody infers from this paragraph that I once advocated a managing body for a national organisation large enough to avoid cliques, yet now advocate that a national organisation should be managed by five

* See page 209, column 1, of this number of *The Spiritualist*.

persons, that inference is false. A Vigilance Committee for the limited work of defending mediums and others from attacks is one thing, and a national federation for every conceivable purpose, is another. The personal attack on me in this paragraph is entirely unprovoked; there is not a word or thought about Mr. Stainton-Moses in the article of mine he criticises, and the onslaught is but one of a series which I have hitherto borne in silence, for within certain limits I will put up with abuse and misrepresentation, rather than dishonour Spiritualism by taking a share in personal dissension. For instance, a few months ago it was published that he asserted at a public meeting that I had accompanied a public memorial sent to a public body, with my threats and menaces. Although I had done nothing of the kind, for I never threaten without power to perform, I have allowed the aspersion to stand uncontradicted till this moment, for the sake of peace in the movement. Nor have these been his only personal attacks upon me, extending over a long period of time. I may further inform you, that an organisation in London is spending heavy amounts of the funds of Spiritualism in printing and publishing reports containing some of his personal attacks about which I am now speaking, but have never previously noticed. If I am silent under future malicious personal attacks by him, do me the justice not to think that they are well-founded, but that I care more for harmony in the spiritual movement than to retaliate upon everybody who persistently flings stones at me without an atom of provocation, as in the case before you to-day.

Mr. Morse stated that the true reason had been given for his leaving out Mr. Harrison's name in reading the paper, and the omission was perhaps dictated "more by good taste than by sound judgment." He had omitted it because he disliked the introduction of personal dissensions into Spiritualism, and he hoped that the meeting would think that he had acted in the morning in a spiritual spirit.

Mr. Thomas Blyton then read the following paper:—

DISTRICT ORGANISATION IN SPIRITUALISM.

"The object, constitution, and agencies of district organisations, is a subject well worthy of very careful consideration at the hands of Spiritualists, as, in the successful working of such bodies, much of our future success in spreading a knowledge of the facts and teachings of Spiritualism must in a great measure depend. Hitherto the efforts put forth to organise our forces have been wanting in the binding element, resulting in a more or less disunited body, which it should be our purpose to correct by re-organising wherever it may be found necessary. The primary object of a district organisation should be to afford facilities for bringing the subject of Spiritualism prominently under the notice of all classes, with inducements for experimental investigation and study. This object would attract thoughtful persons, and enable such, desiring the knowledge, to discriminate between what may prove false or true in relation to the subject of Spiritualism. Another object which each district organisation should encourage, would be the careful recording and classification of statistics as regards individual experiences and the conditions prevailing during their occurrence. By comparing notes with each other, some progress might be made towards securing information respecting the best conditions for facilitating reliable spirit communion, as well as the causes of many of the difficulties besetting the path of the student of Spiritualism.

"The constitution of district organisations is by no means an unimportant matter, although some of our

fellow workers do not appear to fully recognise its importance. The lack of this element in a few cases will, in all probability, explain somewhat of the failure to make satisfactory headway in some districts, while, for the want of such a basis, there are many holding aloof from the general body of Spiritualists who otherwise might be induced to join our forces. In the absence of a properly constituted representative governing body, there is grave danger attaching to the actions of irresponsible individuals, which have, ere now, but too frequently compromised the movement in the eyes of the general body. A free and independent constitution is needed, while, at the same time, care should be taken to render it as representative as possible, in order that the confidence of all may be secured. Let each district organisation elect periodically, but not too frequently, from its number, officers in whom the majority may repose confidence for the general management of its affairs, and adopt such rules and regulations as may be deemed desirable for the orderly conduct of its proceedings, so that, if conscientiously observed, one and all may feel that the interests of the general body are paramount, rather than those of any particular individual member. Local circumstances will, however, in most cases determine the constitutional requirements for an efficient organisation, but, in any case, law and order should prevail to ensure successful work.

"The agencies which it may be desirable that district organisations should adopt are various, and will depend in a great measure upon the district and its means for active work. In the hope of arousing the energies of our various organisations a few suggestions are here made, the discussion of which at this representative Conference will, it is to be hoped, prove effective, and tend to improve the methods of working adopted by the various organised bodies connected with the cause of Spiritualism. The principal agency would undoubtedly appear to be the careful and judicious cultivation and utilisation of mediumship on every suitable occasion, by means of public and private *séances*, lectures, and other demonstrable resources, as mediumship is at the very foundation of Spiritualism; in fact it is a *sine quâ non* for the evolution of our facts, and without mediumship no evidence of spirit communion would be practicable. Therefore the greatest possible care should be taken to encourage the study of mediumship and the conditions favorable to its healthy development and practice. Then the platform should be well sustained with the best inspirational, as well as normal, speakers for expounding the laws and principles of spirit communion. In this direction it would be well to endeavour to illustrate the lectures by experiments, pictures, and other means, so as to bring home with greater force and distinctness the facts to the understanding of the masses. The Sunday evening devotional meetings, as also those for discussion and narration and comparison of experiences, may be considered in this connexion as necessary agencies. Again, the potent power of the press should be brought into far greater requisition than it has yet been. This may be done in a variety of ways; by distributing broadcast the very best kind of literature attainable, and, if possible, adopting measures for the printing and publishing of good standard works in a cheap serial form with suitable illustrations, so as to place such educational works within the easy reach of all sections of society. In order to do this it may be suggested that a central agency might be established, or undertaken by some existing responsible body, as may be subsequently determined, for this special purpose. With the various district organisations acting as branches, and with the friendly co-operation of indivi-

dual supporters, means would be provided for the issue of pamphlets, books, &c., on Spiritualism and kindred subjects in not only a cheap but, also, attractive form. Spiritualists have but to look at brethren in the various progressive movements of the age to see how successfully they disseminate their particular views through the press, and we should act wisely if we did but emulate them in their practice in this respect. Such an agency would in all probability, if undertaken in a responsible manner, be generously supported and encouraged by many liberal minded members of our body, either associated, or not, with any existing organisation; and, by careful management, would become one of the most powerful agencies in our midst for spreading a knowledge of Spiritualism, as well as counteracting the results of ignorance, and the present too common tendency for misrepresentation and abuse. Further, in order to strengthen our hands either for attack or defence, each district organisation would do well to work in unison with some central representative body, such as already exists in the British National Association of Spiritualists. A friendly alliance with such a body can readily be effected, without in any way losing independence of local government, or action; and the example already set by ten district organisations, both at home and abroad, will I hope soon be followed by others at present withholding from such friendly alliance. The agency of such an alliance, aided by each individual doing what may lay in his, or her, power to contribute, even though it may be but a trifle, towards maintaining a united representative and influential body, must go far to strengthen and solidify our common cause. Occasion may possibly soon arise when the benefits derivable from a united and harmonious action may be felt, and each of us may acknowledge the power of friendly combination as compared with the danger and weakness of being, as a body, disunited. So, as 'union is strength,' I trust in the near future we may be more united. Last, but not the least useful agency is the education of our children, which is possibly scarcely within the province of my subject, although it appears to me something might be done on the plan of the 'Children's Lyceum' as conducted in a few places, I believe, in our own country with some degree of success.

"It is, however, unnecessary to do more than merely suggest these few outlines; other papers will doubtless deal more fully with some of the points herein enumerated, so that it would be superfluous for me to trespass further upon your time. I trust the very crude manner in which this paper has been drawn up may be excused, in extenuation of which, I must plead the press of various duties which leave little opportunity for such relaxation."

OPINIONS ABOUT NATIONAL ORGANISATION.

At the close of the reading of the above paper,

Mr. D. Richmond moved: That a National Committee of five be formed, which shall appoint its president and secretary from its own number; that the said committee shall work with the district and other Committees or Associations already in existence; and that the district Committees shall constitute unitedly the temporal basis and co-operative trust body for the raising of funds, and the legally holding and dispensing of the same, in union with the National Committee.

This was seconded.

Mr. W. Johnson thought that Spiritualists were not prepared for organisation according to the terms of the motion, and that the matter ought first to be well considered by the local societies. He would move as an

amendment that the matter be left over for twelve months, until the next conference.

This was seconded by Mr. R. Fitton.

Mr. Richmond said that they had met for work and not to postpone work.

Mr. Morse stated that the notice calling the meeting did not pledge them to found a national organisation.

Mr. Dawson was in favour of postponement.

Mr. Lees attended on behalf of the Yorkshire Committee of Spiritualists, a body which expected something to be done at the Conference. He thought that the meeting was not sufficiently representative to start a national federation, but that preliminary steps might be taken by it. He was disappointed at not hearing papers read on paid mediumship and other subjects.

Mr. Johnson stated that any national organisation must give everybody in Spiritualism a means by which his individuality could express itself. The Spiritual Institution in London had simply held Spiritualism up to ridicule, and the British National Association had followed in the same path; it had never consulted people who were doing the work, but had kept to its own members.

Mr. Morse agreed with those who thought that the subject of national organisation should be well ventilated for a year in local societies, before further action should be taken. In the endeavour to obtain statistics about Spiritualism he had sent out ninety-nine communications to various towns and had received, he thought, but forty-five replies or thereabouts. There did not seem to be much interest in the subject.

Mr. Richmond said that his Committee could do the work of ventilating the question for a year.

Mr. Wright thought it to be an abortion to come all the way from Liverpool to that Conference, if nothing were to be done.

The Chairman said that he would not have presided had he known that a resolution would have been proposed to establish another National Association; the movement had already had too much experience in that way.

A division was then taken. Fourteen voted to postpone starting a national organisation for a year, and seven voted for the original motion. The amendment was therefore carried.

Mr. Lambelle moved and Mr. Thomas Blyton seconded:—

That this Conference recognising the desirability of organising the movement for the more thorough and complete diffusion of the principles of Spiritualism, do urge upon the various societies in the country to form into district organisations, the executive work of such organisations to be directed by a district committee to be composed of representatives from the societies affiliated with the district organisations; and further that representatives from the several district committees meet together in General Council or Conference every six months for the discussion and adoption of such matters as may conduce to the advancement and practical welfare of the cause of modern Spiritualism.

This motion was then adopted.

Mr. W. Johnson moved that a Committee of five be appointed to carry out the foregoing resolution, and that no expenses but railway fares be paid them; that the Committee should have power to add to their number, and that the names of all the persons so added shall be published in the spiritual journals.

This was seconded by Mr. Lambelle.

Mr. Morse said, about £1,000 a year was being spent in Spiritualism in this country, without the movement getting enough return for it. The line of action recommended that day, would divert more of the public funds into the proper channel. It would not do trance speakers much good, for local societies obtained three times more work out of them than when they were engaged for pri-

vato individuals for the same money. The societies, however, kept them more continuously at work.

The resolution was then passed.

Mr. Johnson moved and Mr. Lackey seconded the appointment of the following as members of the Committee:—Mr. John Shaw (Manchester), Mr. Braham (Manchester), Mr. Dawson (Manchester), Mr. Campion (Manchester), and Mr. Thompson (Salford), also that Mr. R. A. Brown should be appointed secretary, and an *ex officio* member of the Committee.

Mr. Wright said that a visitor they did not often meet in that locality, Mr. Harrison, was present, and the meeting would no doubt be glad if he would address it.

Mr. Harrison returned thanks for the warmth with which the meeting had received the suggestion, but added that the hour was too late, many being already tired with the length of the proceedings.

A vote of thanks was given to Mr. Morse for the large amount of work he had done in getting up the Conference.

The Chairman proposed a vote of thanks to the editors of *The Spiritualist* and of *The Herald of Progress* who had come long distances to attend; he spoke in complimentary terms of the way *The Spiritualist* was conducted, and had no doubt that the new journal, *The Herald of Progress*, would be a creditable and useful newspaper in the movement.

Mr. Braham said that Mr. Thomas Blyton, the editor of *Spiritual Notes* was there, and he thought that his name should be added.

The Chairman apologised for having overlooked the circumstance, and added the name. Three brief responses were made, and the meeting broke up.

Various papers, not on organisation, were "taken as read" by the Conference. One of them is printed in this number of *The Spiritualist*; of the others we shall have something to say next week.

THE CONVERSAZIONE.

In the evening, after a certain amount of festivity, Mr. W. Johnson was voted into the chair.

Mr. Wright, of Liverpool, in the course of a few remarks about alleged jealousies among mediums, said that when in the fierce work of battling with disbelievers, all felt the value of sinking internal differences.

Mr. Thompson sang "The Gravedigger."

Mr. Rowe, of North Shields, said that a trance address by Mr. Colville, and subsequently another by Mr. Morse, had first drawn his attention to Spiritualism. He had found that Spiritualists had individuality remarkably developed; they should be more tolerant of the opinions of others. (Hear, hear.) There should be more forgiving and forgetting.

Miss Goodall sang "Millie's Faith," accompanied on the piano by Mr. Harris. This song was warmly received.

THE PIONEER OF SPIRITUALISM IN ENGLAND.

Mr. David Richmond, of Darlington, said to be the first promulgator of Spiritualism in Great Britain, stated that once he belonged to the Shaker community in America, and his attention was drawn to the reports of spiritual phenomena occurring in the presence of the Fox sisters. He went to Springfield, a distance of ten miles, to see them. The floors shook in their presence, strange noises were heard; they asked him what it meant, and he replied "They are messengers from the spirit world." The Shakers objected to the investigation of these outside manifestations, so after his fellows had gone to bed, he was in the habit of walking ten miles nightly, through the snow, to see them, and was always back at his work in the morning. He read spiritual communications to the Fox sisters which had been received from the other world by the Shakers years

previously; he read to them communications from Abraham and Noah. Let them now look over the world and see what the tiny raps, beginning with the Fox sisters, had done. Altogether there was great cause for rejoicing when reviewing what Spiritualism had done.

Miss White sang "Killarney," and was enthusiastically encored.

Mr. Fitton's song, "In the gloaming," was also well received.

Mr. Lambelle was pleased to meet Spiritualistic friends in Lancashire. Spiritualism as a movement, he said, required more organisation and more means of defence.

Miss Goodall's singing of "Kathleen Mavourneen" was warmly applauded.

Mr. Wood, healing medium, of Oldham, said he had been a Spiritualist for twenty years, and had had to rough it. He could not speak, so he would sit down.

Here Mr. Wood was entranced, and in strong Northern dialect made a speech under spirit influence. When he woke up and found himself before the audience, he ran off the platform.

Mr. White sang cleverly:—"I love a leetle Deutsch young girl! Dat's so!" This young woman was also described as "De girl wid de wooden shoe." The chorus was not easy to follow.

Mr. Harrison made a few remarks by invitation, and the proceedings closed with a vote of thanks to Mr. Morse, for his work in getting up the Conference.

A REMARKABLE PSYCHOGRAPHIC SEANCE.

On Thursday, last week, at a private *séance*, to which friends were invited by Captain John James, at 129, Gower Street, London, Mr. Rita was the medium. The Revd. C. Maurice Davies, D.D., author of the *Unorthodox London* letters in the *Daily Telegraph*, with another inquirer, washed a book slate belonging to Captain James, gummed its leaves together all round with slips of paper, tied it with twine in two directions at right angles to each other, and sealed the twine to the slate with wax and a signet ring, at the four places where the twine crossed the edges of the slate. The company then adjourned to the room where the dark *séance* took place, and Dr. Davies kept the slate beneath his hands throughout the whole sitting. Yet at the close of the sitting "God bless you" was written inside the slate on one leaf, and what were supposed to be the initials "C.B." on the other. The string and seals had not been tampered with.

NEW WORKERS IN LONDON:—Mr. F. O. Matthews has settled in London, at 11, Golden Square, a short distance from St. James's Hall. Next Sunday, at 2.30 p.m., he will be at a public meeting at the Goswell Hall, Goswell Street, for the purpose of exhibiting some of his powers. Mr. J. H. Herbst has settled as a professional mesmerist, at 19, Upper Baker Street, London.

Much news is kept over till next week, for want of space.

THE ENGLISH TRANSLATION OF PROFESSOR ZÖLLNER'S EXPERIMENTS.

LIST OF ENGRAVINGS.

FRONTISPIECE :—The room at Leipsic in which most of the Experiments were conducted.

PLATE I :—Experiments with an Endless String.

PLATE II :—Leather Bands Interlinked and Knotted under Professor Zöllner's Hands.

PLATE III :—Experiments with an Endless Bladder-band and Wooden Rings.

PLATE IV :—Result of the Experiment.

PLATE V :—Result of the Experiment on an Enlarged Scale.

PLATE VI :—Experiments with Coins in a Secured Box.

PLATE VII :—The Representation of Test Circumstances, under which Slate-writing was obtained.

PLATE VIII :—Slate-writing Extraordinary.

PLATE IX :—Slate-writing in Five Different Languages.

PLATE X :—Details of the Experiment with an Endless band and Wooden Rings.

PREFACES.

Mr. C. C. MASSEY'S PREFACE :—Professor Zöllner and his Works—The Value of Testimony considered—Sources of Fallacy—How can Medial Phenomena be Explained?—The Value of Scientific Authority—Mr. A. R. Wallace's answer to Hume's *Essay on Miracles*—Spiritualism an Aggregation of Proven Facts—The Attack upon Henry Slade—Spirit Messages—Slade's

Career after leaving England—Professor Zollner's Polemic—Items relating to the English Translation.

PROFESSOR ZÖLLNER'S PREFACE (Dedication of the Work to Mr. William Crookes) :—Workers in a New Field of Research—Thoroughness of the Labours of Mr. Crookes—The Moral Necessity of the Strife about Spiritualism—The Immortality of the Best Works of Human Genius.

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CHAPTER I :—Gauss's and Kant's Theory of Space—The practical application of the Theory in Experiments with Henry Slade—True Knots produced upon a Cord while its ends were in view and sealed together—The principles involved in the tying of knots in Space of One, Two, Three and Four Dimensions—Berkeley's Theory of Vision—The Conception of Space derived from Experience—Kant on Spiritual Existence.

CHAPTER II :—Henry Slade's first visit to Leipsic—Professor Fechner's observations of the movements of a Magnetic Needle in proximity to Madame Ruf, a Mesmeric Sensitive—Professor Erdmann's observations of the Phenomenon—The Experiment repeated with Henry Slade—The Observations of Professors Braune, Fechner, Weber and Scheibner—A Spirit Apology—Destruction of a large Screen by Spirits—Experiments with a Compass—Apparition of a Living Hand—Experiments with a Bell and lighted Candles—Slade and the Grand Duke Constantine—Testimony of the Hon. Alexandre Aksakof—A Test Experiment in Slate-writing—Impartation of Permanent Magnetism to an Iron Needle by Medial Power.

CHAPTER III :—Permanent Impressions obtained of Temporarily Materialised Hands and Feet—A proposed Chemical Experiment—Slade's Abnormal Vision—Physical Impressions in a Closed Space—Enclosed Space of Three Dimensions, open to Four-dimensional Beings—The Muscular Power of a Spirit Hand—A Test with Flour—Experiments with a Polariscope—Flight of Objects through the Air—A Clue to Research.

CHAPTER IV :—Conditions of Investigation—The Knowledge of our Ignorance—Unscientific Men of Science—Herr Virchow's Precept and Practice—"The Martyrology of Mediums," a book of the Future—Slade's reply to Professor Barrett—A Medium's enunciation of the First Rules of Experimentation in Natural Science.

CHAPTER V :—Production of Knots in an Endless String—Further Experiments—Experiments of the same Nature in London—A Dining Table Floating in the Air in Daylight—Manifestations in the House of a Physician—A Medium in Seclusion—The Imposition of *a priori* Conditions—The Apparition of a Pale Hand for Three Minutes—The Knotting together of Leather Bands beneath the Hands of the Author—Professor Weber's Experiences with a Spirit Hand—Disappearance and Reappearance of Ponderable Objects—A Book Vanishes and Reappears—A Table Vanishes; it Reappears in Mid-air.

CHAPTER VI :—Theoretical Considerations—The Axiom of "The Conservation of Energy" valid in Four-dimensional Space—Projected Experiments to prove the Fourth Dimension—The Unexpected in Nature and Life—Scientific Passivity—Schopenhauer's "Transcendent Fate"—Goethe on the Veil of Nature.

CHAPTER VII :—Various Instances of the so-called Passage of Matter through Matter—An Unexpected Phenomenon—The Heat sometimes produced by the Operation—The Burning Power of Psychic Force—That Evidence the best which can be appreciated without the Testimony of Experts—Failures at *séances*

an Argument against Trickery—A naïve Misconception—The Moral Responsibility of Mediums—The nature of the Phenomena inconsistent with Trickery—The Limits of Physical Human Strength—A Force of Tension of 198 cwts. exercised by Psychic Power—A Force equal to that of two Horses exercised in Slade's presence—Catalytic Forces—Galileo on the Perverseness of the Philosophers at Padua.

CHAPTER VIII :—The Phenomena suitable for Scientific Research—Their Reproduction at different Times and Places—Dr. Fries's and Professor Wagner's Experiments in Confirmation of the Author's—Experiments with Private Mediums—Manifestations observed by Professor Nicolaus Wagner at St. Petersburg—Blind Faith and Blind Scepticism—Professor Wagner on the Fanaticism of Blind Sceptics—Investigation of Spiritual Manifestations in a Private Family—Spiritualism a Foe to Atheism—Form Materialisations through a Private Medium—Appearance of the Spirit of Olga—Effect of strong Manifestations upon a Medium—Repetition of one of Professor Zöllner's Experiments by Professor Wagner—Psychography—Spirit Identity—Impression made by the Materialised Hand of a Deceased Person—The Value of the Facts.

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CHAPTER X :—An Experiment for Sceptics—A Wager—Slade's Scruples—A Rebuke by the Spirits—An Unexpected Result—Captious Objections—The Experiment of Professor Wach—Example of the Apparent Penetrability of Matter.

CHAPTER XI :—The Facility with which Material Bodies apparently pass through each other in Slade's presence—Writing through a Table—A Test in Slate-writing conclusively disproving Slade's agency—A Description of the Trance State.

CHAPTER XII :—A "Fault" in the Cable—Jets of Water—Remarkable Heating Effects through Slade's Mediumship—Smoke—Sulphurous Vapours—"Fire Everywhere"—A Bluish-white Light—Abnormal Shadows—A Philosophical Explanation—A Materialised Spirit Hand—A Luminous Form.

CHAPTER XIII :—Phenomena Witnessed by other Observers than the Author—Manifestations in Bohemia—The Narrative of Herr Heinrich Gossmann—Spirit Identity—Heavy Stones brought into the *Séance* Room—Extraordinary Manifestations—Spirit-Writing in Five Languages.

APPENDICES.

APPENDIX A :—The Value of Testimony in Matters Extraordinary—The Proportional Strength of Evidence—The Contradiction of Experience by Alleged Facts—Mr. Starkie's *Treatise on the Law of Evidence*—Hume's *Essay on Miracles*—The Influence of Preconception—Hume's Principle Mathematically Refuted by Mr. Babbage—The "Uniformity" of Nature—The Lord Lindsay's Experiences—Dr. Lockhart Robertson's Experiments—The Cumulative Force of Testimony—The Universal

Belief of Mankind—Obstruction of Truth by Scientific Men—The Testing of Evidence.

APPENDIX B :—Evidence of Samuel Bellachini, Court Conjuror at Berlin.

APPENDIX C :—Admissions by John Nevil Maskelyne and other Professional Conjurers—Houdin—Jacobs.

APPENDIX D :—Plate X.—Experiment with Sealed Cords and Endless Bands.

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