

The Spiritualist.

A RECORD OF THE PROGRESS OF THE SCIENCE AND ETHICS OF SPIRITUALISM.

[REGISTERED FOR TRANSMISSION ABROAD.]

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THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

Last week, as will be seen by the report of the proceedings of the Conference at Liverpool, published in this number of the *Spiritualist*, a National Association of Spiritualists was formed. The representatives of all the chief Spiritual societies in the kingdom were present at the Conference, and Spiritualists from all parts of the country had been invited by letter, by circular, and by advertising, to attend, the result being that a truly representative body assembled at Liverpool. The representatives of all the societies, and all the persons who spoke on the subject, were *unanimously* in favour of national organisation, and the first Council thereof was appointed, consisting of some of the leading Spiritualists in London, Liverpool, and most of the chief cities and towns in the United Kingdom.

The first meeting of such of the members of the Council as were present in Liverpool, was held there directly after the proceedings of the Conference closed, and a resolution was passed inviting a considerable further number of energetic London Spiritualists to take part in the work. It was also arranged that Mr. Everitt should call together the said ladies and gentlemen at a preliminary meeting to be held in London, not later than the 1st of October next. Beyond this, the chief work done at the first Council meeting at Liverpool was the settling of all the local business connected with the Liverpool Conference, thus leaving a clear field before those who will take part in the work in London. A suggestion made at the Conference by the deputation from the Dalston Association

was adopted, a resolution being passed unanimously that no person commercially interested in Spiritualism should be eligible to take office on the Council. The work of drawing up the rules and framing the constitution of the new Association will have to be done in London.

The good results of the work done in Liverpool need no comment. The strength and the influence which national union will give to Spiritualism can hardly be appreciated, perhaps, at the present moment. All earnest workers in the cause of Spiritualism will welcome the new Association with joy, knowing themselves to be secure of the countenance of the Spiritualists of the United Kingdom, so far as their work is for the good of Spiritualism. Next winter, probably, our lecturers will be fully and usefully engaged, and our Conferences in London raised again to the level of four or five years ago, when the voices of our chief workers were heard upon our platforms, and the public meetings connected with the movement had the power of commanding the respect of educated listeners who chanced to attend. The good old times are returning once more, and will be right heartily welcomed by all experienced Spiritualists. In future the interests of Spiritualism will be watched over by an independent body, elected by the national voice. The circumstance of the Association having been called into existence by unanimous national demand will strengthen the hands of the Council, which will work with all the more efficiency in consequence of being supported by such a strong force of public opinion.

NATIONAL CONFERENCE OF SPIRITUALISTS IN LIVERPOOL.

FIRST SITTING OF THE CONFERENCE.

A NATIONAL Conference, the proceedings of which extended over three days, was held last week in Liverpool, under the presidency of Mr. T. Everitt, of London. The first meeting began at ten o'clock on Tuesday morning, August 5th, and the visitors present fairly represented the Spiritualists of the United Kingdom, for among those in attendance were:—Dr. G. B. Clark, President of the Psychological Society of Edinburgh; Mr. J. Bowman, of the Glasgow Psychological Society; Mr. H. Pitman, Manchester; Mr. E. Dennis, Carlisle; W. Burns, Carlisle; Mr. J. J. Morse, London; Mr. J. Banforth, Keighley; Mr. R. Nelson, Glasgow; Mrs. Butterfield, Darlington; Mr. J. Weightman, Preston; Mr. John Craig, Glasgow; Mr. E. Taylor, Keighley; Dr. Hale, Rochdale; Mr. J. Chapman; Mr. D. B. Ramsay; Mr. W. Meredith; Mr. R. Chatham; Mr. G. Wharby; Mr. J. Davidson; Miss C. Shepherd; Mr. E. J. Bowen; Mrs. J. Dimsdale; Mrs. E. Olshen; Mr. J. Lamont; Mr. J. Shepherd; Mr. A. Lamont; Mrs. E. J. Bowen; Mr. H. Morris; Mr. W. Richardson; Mr. A. Higginson; Mr. George Shaw; Mr. J. Dimsdale; Mr. J. Deem; Mr. M. A. Richardsón; Mr. P. Dutton; Mr. W. Davies; Mr. P. Lawson; Mr. H. Jones; Mr. E. Knox; Mr. W. Brown; Mrs. Groves; Mr. W. Leman; Mr. H. J. Charlton; Mrs. Charlton; Mr. A. Pegan-Egerton; Mr. P. Proctor; Mr. P. Davies; Mrs. Shaw; Mr. W. H. Harrison, and others. Some visitors did not arrive till the second day of the Conference, and among these were Mr. R. Fitton, secretary to the Manchester Society of Spiritualists; Dr. George Sexton; the Rev. W. F. Monck, of Bristol; Mr. J. Burns, deputation from the Marylebone and St. John's Associations; and the Rev. F. R. Young, of Swindon.

Mr. John Chapman, secretary to the Liverpool Psychological Society, read the minutes of the Psychological Society convening the Conference.

Mr. D. Richmond proposed that the resolutions of the Psychological Society, also the programme of the Conference which it had drawn up should be adopted.

Dr. G. B. Clark seconded the motion, which was then passed unanimously.

Mr. David B. Ramsay, secretary to the Conference, read many letters from Spiritualists expressing sympathy with the

objects of the Conference, and regret at the inability of the writers to attend. Among the writers were Mr. Thomas Hull, West Hartlepool; Mr. John Stenson, Batley; Mr. T. Blinkhorn, Walsall; Mr. E. Foster, Preston; Mr. Charles Wadsworth, secretary to the Spiritual Evidence Society, London; Mr. N. Kilburn, jun., Bishop Auckland; Mrs. M. E. Tebb, London; Mr. D. Fitzgerald, Brixton; Mr. Brown, secretary to the Glasgow Association of Spiritualists (expressing hopes that the scattered ranks of the cause would soon be united by organisation); Mr. Charles Williams, mesmerist, London; Mr. George Tommy, Bristol; Mr. W. H. Stripe, Southsea, Hants; Mr. T. Dowsins, Framlingham, Suffolk; Dr. Dobson, Barrow, Cumberland; Mr. G. R. Hinde, Darlington; and Mr. Thomas Housman, Stoke-on-Trent.

The President added that a great number of other letters to the same effect had been received; he held up a great bundle of them in his hand, and said that he would not trouble the Conference by having them read.

MR. EVERITT'S PRESIDENTIAL ADDRESS.

The President then delivered the following opening address:—

MY DEAR FRIENDS,—It is with feelings of very great pleasure that I rise to say a few words at this the sixth National Conference of British Spiritualists, upon that subject which is so dear to the heart of every one who has arrived at a conviction of the untold benefits to be derived from a knowledge of man's immortality.

We meet here as brethren upon one common platform, holding one common belief, a belief that rests upon the solid ground of a personal experience, and a personal knowledge, so that we can say, with that bold and fearless pioneer of the Christian era, "I know in whom I have believed." Paul derived his knowledge from the evidences of his senses; he had heard and seen his Master after His ignominious death, and this fired his zeal and gave him undaunted courage to go to untutored nations, to preach Jesus and the resurrection. We know from the same sources of evidence as the Apostle had, that man continues to exist after he has put off his outer garment, the mortal body, and that what we call death is only the completion of the first little round in life—the first short flight. Man's separation from his material body does not touch his life any more than the change of his clothes. Marvel not at this, my inexperienced Christian friends, if there are any here, for were not Moses and Elias seen, heard, and recognised upon the Mount of Transfiguration? And did not John see in his Apocalyptic vision a vast multitude from every nation, kindred, and tongue? If Moses and Elias lived after the death of the body, and retained their individuality, and identity, so unquestionably did that vast multitude which John saw, and so doubtless shall we.

This life is only the seed time, not the harvest; here we have budding hopes, lofty aspirations, and a consciousness of desires which no earthly good can satisfy; but these are the swelling germs of faculties which are to blossom and bear immortal fruit through the endless ages of eternity. Here we are clothed in the swaddling clothes of our spiritual infancy, but when the silver cord is loosed and the golden bowl broken, we shall awake, as from a dream, in a perfect human form, with all our memory and consciousness of individual being, to enter upon a glorious career, in which hope is changed into fruition, and aspiration into attainment. Death, then, is the grand step in life, the great unfoldment of our being; it solves all its enigmas, it is the fulfilment of aspirations of which this life is but the prophecy; and to the wise and pure in heart it opens the shining portals of an endless happy day. Spiritualism puts us right upon the doctrines of man's resurrection, immortality, and future state; it has settled these disputed questions now and for ever. It is the dawning of that time of which poets have sung, and which wise and good men of all nations have expected. Prophets in their prophetic visions saw that the time would come, "When the spirit of the Lord would be poured out upon all flesh, and your sons and your daughters would prophecy, your young men see visions, and your old men dream, dreams." These and many other biblical prophecies are now being fulfilled in our midst. When we obtain the right media, and a better knowledge of the conditions necessary for their development, we shall receive manifestations and communications far, far beyond our present experience and our most sanguine expectations.

As order is heaven's first law, our *séances* must be conducted in an orderly manner; there must be no jar, no discord, no suspicion, or jealousy; no unbelief or doubt; no selfish or

evil desires; for into these states the angels cannot enter. They—the angels—are continually pressing upon our attention the indispensable necessity of giving them the proper conditions for ultimating into this world the evidences of their continued existence. They tell us to lead innately pure and simple lives, that they may walk and talk with us, as was the practice in ancient times; we should then be as familiar (and more so than they of old were) with ministering spirits, whom we shall know as well as our own intimate friends. Heaven is as near now to heavenly persons, as it was in the patriarchal days, and as near to such as the soul is to the body. Heaven is not a question of distance of place, but of condition of state. If we wish then to have intercourse with the inhabitants of heaven, we must cultivate those qualities which characterise their harmonious, pure, and holy lives.

Our circles must be composed of homogeneous souls of both sexes, and there must be a harmonious activity of all the spiritual faculties, every thought and affection must not only be in perfect accord with every other thought and affection in the same mind, but in all minds; we must not only be earnest in prayer, but joyous in praise, and if possible breathing simultaneously; for into such states of joy, peace, and harmony, the angels can flow, and give us such unmistakable evidence of their nearness and presence, of their substantiality and individuality as will confirm the ancient records that they did eat with Abraham, wrestle with Jacob, and converse with the prophets.

I know from long experience the great difficulty there is, in getting together a few congenial persons who have sufficient faith and patience to persevere to obtain such grand results. Our perseverance has not been unrewarded, I hold in my hand one of many papers written directly by spirits. This is one given to us quite lately. It contains a Latin quotation from Cicero. The translation is by Mr. Keningale Cook:—

"I know not how there inheres in minds a certain presentiment, as it were, of ages to come, and that it both chiefly springs and most easily appears in the largest natures and most lofty minds.

"One of the best springs of generous and worthy actions is the having generous and worthy thoughts of yourselves. Whoever has a mean opinion of the dignity of his nature, will act in no higher a rank than he has allotted himself in his own estimation. If he considers his being as circumscribed by the uncertain term of a few years, his designs will be contracted into the same narrow span he imagines is to bound his existence. How can he exalt his thoughts to anything great and noble, who only believes, that after a short term on the earth sphere, he is to sink into oblivion, and to lose his consciousness for ever? For this reason so useful and elevated a contemplation as that of the soul's immortality cannot be resumed too often. There is not a more improving exercise to the human mind than to be frequently reviving its own great privileges and endowments, nor a more effectual means to awaken an ambition, raised above low objects and little pursuits, than to value yourselves as heirs of eternity. It is a very great satisfaction to consider, the best and wisest of mankind in all nations and ages, asserting, as with one voice, this their birth-right, and to find it ratified by an express revelation. At the same time, if you turn your thoughts inward upon yourselves, you meet with a kind of secret sense, concurring with the proofs of your own immortality. You have therefore a good presumptive argument, from the increasing appetite the mind has to knowledge, and to the extending its own faculties, which cannot be accomplished (as the more restrained perfection of lower creatures may) in the limits of a short life. Another conjecture may be raised from your appetite to duration itself, and from a reflection of your progress through the several stages of it; you complain of the shortness of life, and yet are perpetually hurrying over the parts to arrive at certain little settlements, or imaginary points of rest, which are dispersed up and down in it. What happens when you arrive at these imaginary points of rest? Do you stop your motion, and sit down satisfied in the settlement gained, or are you not removing the boundary, and marking out new points of rest, to which you press forward with the like eagerness, and which cease to be such as fast as you attain them? Like the traveller who should fancy that the top of the next hill must end his journey, because it terminates his prospect, but he no sooner arrives at it, than he sees new ground and other hills beyond it, and continues to travel on as before. Therefore, it may be observed, that as fast as the time wears away, the appetite for something future remains; and since the Divine Being has implanted no wandering passion, no desire which

has not its object, futurity must be the proper object of the passion so constantly exercised about it, and that this restlessness, this grasping at somewhat still to come, is the spiritual influx, which the mind of man has of its own immortality."

This message, through Mrs. Everitt's mediumship, contains 556 words, written in five seconds. We will now proceed with the business of the meeting. (Applause.)

Mr. John Lamont moved a vote of thanks to Mr. Everitt for his address, which was seconded by Mr. Chatham, and passed unanimously.

NATIONAL ORGANISATION OF SPIRITUALISTS.

The President announced that the subject of National Organisation was the first one to be considered.

Mr. John Chapman said that organisation was necessary for the welfare and future progress of Spiritualism. According to Moses, chaos first reigned in the universe, but order and harmony came out of it, and order was necessary for great achievements in connection with Spiritualism as well as in connection with anything else. We should bind ourselves together to give a wider spread to Spiritualism and its philosophy, but not to make them into a creed or formula. The time had come when our forces should be joined to form a tower of strength to ward off the attacks of enemies, for the Church had denounced Spiritualism, the world had scouted it, and a great part of the scientific world had treated it as an imposture and a sham; we ought, therefore, to organise for self-protection. There were clauses in old Acts of Parliament which might be used to persecute Spiritualists, especially one passed in the days of James I. inflicting pains and penalties upon people who had to do with any wicked spirit. (Laughter.) Nobody would like to see our mediums dragged for persecution's sake before a court of law with nobody to defend them, and nothing could protect them so well as a strong organisation. (Hear, hear.) As Spiritualism stood at present, it had been compared to a shapeless mass, floating about without aim or purpose. (Applause.)

MR. HARRISON'S ADDRESS ON NATIONAL ORGANISATION.

The President called upon the representative of the Dalston Association to address the meeting.

Mr. W. H. Harrison then delivered the following address on behalf of the Dalston Association of Enquirers into Spiritualism:—

MR. PRESIDENT, LADIES, AND GENTLEMEN,—

When the Liverpool Psychological Society recently desired to invite London Spiritualists to take part in the proceedings of the present Conference, your secretary found it necessary to put himself in communication with several societies in London, and to write to a large number of private individuals, because there is no general organisation of Spiritualists in the Metropolis, as there is in Liverpool. In London, Spiritualists are unfortunately broken up into sections. There are two or three local organisations, and the chief of these is the Dalston Association of Enquirers into Spiritualism.

The letter from your secretary to that association was considered at the sixth half-yearly general meeting of its members, held on the 14th July last, and the meeting honoured me by passing a resolution, asking me to act as the representative of the Dalston Society at your Conference.

When informed of this circumstance by Mr. T. Blyton, the secretary to the Dalston Association, I informed him that as I did not know the views of the association about national organisation, and about the other subjects to be discussed at the Conference, it might be as well for the Dalston Society to call a meeting to consider the various subjects, and to draw up a document embodying the views of the association, which written statement I could present at your Conference, and verbally explain the points in detail, if necessary. He replied that there were objections to the course of calling more special meetings, and that although at your Conference I should be giving my personal opinions, the Dalston Association had confidence in those opinions, as proved by the resolution it had passed. Moreover, my views on the subject of organisation have frequently been published.

Then came another difficulty; I had also to be in attendance at your Conference as the representative of *The Spiritualist* newspaper, and in this latter capacity desired to be present merely as an impartial observer of the proceedings, taking part in no debate or division, and proposing no resolutions. Consequently it seemed advisable to put what I had to say on behalf of the Dalston Association in the form of a single address, so that it might not be necessary afterwards

to take part in any discussion, beyond perhaps uttering a few explanatory sentences.

That national, or metropolitan organisation, on good principles would be of great advantage to Spiritualism there can be no question; all movements are benefitted by union and organisation, and a national organisation always does far more good for the cause it represents than a local one. There are several practical examples of this in the scientific world. A national organisation would naturally select London as its headquarters, and as a large proportion of its members would probably be residents in London, the two questions of metropolitan and national organisation are very closely allied. For the sake of convenience, in not undertaking too much at once, London Spiritualists might preferably be recommended by the Conference to organise just as has been done in Liverpool, and a little later there should be the formation of a national organisation, in which metropolitan and provincial societies might be fairly represented, just as the British Association represents scientific societies.

I think that an organisation should be formed for purely business purposes, just as in Liverpool, and should not deal with theological questions calculated to provoke discord; and, as the principles of association adopted in Liverpool have been beneficial to Spiritualism, of course they would work equally beneficially in London. No person having directly or indirectly any commercial connection with Spiritualism, should be eligible to take office on the Council, to vote, or to have anything to do with the formation of the association, which regulation would exclude myself. I think that the proposed association should be managed by a properly elected council of leading Spiritualists, and there are many in our ranks eminent in literature, in science, and in art, and who—above all—are staunch supporters of our noble cause.

The advantage of such an organisation would be felt at once. For instance, if your secretary wished to communicate with a representative body of London Spiritualists, he could then do it by writing one note, instead of the dozen or two he sent a few weeks ago. The funds at the disposal of the Central Association would be large, since there are many persons who desire to aid Spiritualism financially, but who do not do so now, because there is no general organisation in London to receive subscriptions, or to control expenditure. What the first work of an organisation would be, it is impossible to say, and would be disrespectful, perhaps, to suggest, but very probably it would begin by keeping our best lecturers constantly engaged in their public work, and in seeing that they were fairly remunerated for the same. At present our lecturers are more engaged, and better remunerated, in the provinces than in London. An organisation might protect individuals from persecution, for very hard cases of persecution for bearing witness to the truth of Spiritualism occasionally occur. An organisation might help workers in the movement, who like Mr. Cogman at the East-end of London, have been giving their lives to the cause for years, with scarcely a shadow of substantial recognition by fellow Spiritualists. It might encourage young associations, like the one at Pimlico, which some of "the powers that be" have already attempted quietly to check. But there is now no organisation to strengthen new local movements, either with its influence or financial support, even when these movements are begun by energetic, clear-headed men, who manage their work in a business-like way, and really deserve support. If an organisation in London had merely £100 a year to expend, instead of the large sums it would really possess, it could do an immense amount of good now left undone, and its moral support would be of incalculable benefit.

I would, therefore, respectfully suggest that the Conference might, perhaps, do well to pass resolutions somewhat to the following effect:—

1. That it would be greatly for the benefit of Spiritualism if London Spiritualists would organise, and afterwards confer with provincial societies on the question of national organisation.
2. That no person commercially interested in Spiritualism should be eligible to vote or to accept a seat on the Council of the proposed Association.
3. That the president of the Liverpool Conference, Mr. Everitt, be requested to bring these two resolutions under the notice of some of the leading Metropolitan Spiritualists, and to invite them to co-operate with him in taking the necessary steps to establish an organisation in London as soon as it can conveniently be done.

You may ask what kind of men might be considered as most suitable for a metropolitan or a national association? I should say the best men connected with our movement, such, for instance, as Mr. Alfred Russell Wallace, the great naturalist and traveller, who with a high scientific reputation to lose, has never hesitated, when need be, to publicly advocate the cause

of Spiritualism. There is also Mr. Cromwell Varley, the Atlantic Telegraph electrician, a Fellow of the Royal Society, noted for his ability as a philosopher and as an inventor; it was he who did not fear, nearly ten years ago, when prejudice was terribly strong, to enter a court of justice and make oath as to the truth of Spiritualism and its phenomena. There is Dr. Gully, who through telling the truth about Spiritualism lost most of a practice at Cheltenham worth thousands of pounds. There is Mr. Luxmoore, who for fifteen or twenty years fought the battle of mesmerism, and who afterwards for many years braved public opinion by presiding over spiritual meetings in London, and who has helped the cause in many other ways. There is Mr. Benjamin Coleman, who has fought many a hard battle for Spiritualism against Sir David Brewster and others; he went to America to observe the phenomena, he has inaugurated many a good series of public meetings, and he once entered a police-court and by technical objections rescued Mrs. Marshall, the medium, from the clutches of law, and from people who were persecuting her because of their ignorance of Spiritualism. They supposed she did the manifestations by the aid of a trained monkey concealed under her dress. Then there is that faithful worker, Mr. Enmore Jones, also Sir Charles Isham, and Mr. Blackburn, Mr. Wason, Mr. Andrew Leighton, Dr. Speer, Mr. William White, Mr. William Tebb, Mr. Dawe, Mr. Morell Theobald, Mr. S. C. Hall, Mr. J. T. Taylor; in short, a host of educated and intelligent gentlemen, whose voices were frequently heard upon our public platforms three or four years ago. Ladies also should have a voice in the management, and possibly Mrs. Macdougall Gregory, Mrs. Tebb, and the Countess of Caithness might volunteer their assistance.

There is much union and friendly feeling among London Spiritualists, as in Liverpool, and the local societies in London, work on friendly terms with each other; all that is wanted is the fusion of all these elements into a metropolitan or national organisation, managed by our best men, and then powerful and efficient work will be done for the good of Spiritualism. The loss of funds in consequence of the absence of metropolitan organisation is enormous, and the advantages of organisation are so self-evident, that there is probably no division of opinion on the subject anywhere, the only objections I have ever heard coming from less than half-a-dozen people who have trade interests in Spiritualism. The feeling in favour of organisation evidently prevails in Liverpool, since probably no Liverpool Spiritualist thinks it wise to advocate the disbanding of the Psychological Society, and to substitute the seeds of dissension and disunion.

There is no necessity for me to take up your time by dealing with the minor subjects stated in your programme, and I will briefly notice two of them only. One is, the advantages of special buildings for spiritual meetings. Spiritualism has not only its religious, but its scientific aspect; the two aspects should be inseparable, and, as I once heard Sir John Lubbock tell a Liverpool auditory—"science" means merely "exact knowledge," and any religious system which fears exact knowledge stands self-condemned. "Unscientific Spiritualism" means, therefore, "ignorant Spiritualism." Spiritualism in its lower phases is connected with *physical* science, hence I think we ought to have special buildings with theatres suitable for experimental lectures, and furnished with scientific appliances, the lecture theatre of the Royal Institution, with its physical laboratory forming a very good model. Science has brought some of the invisible imponderable forces within the range of experimental control, and it is to our advantage to familiarise the public, by practical demonstration, with the marvellous physical powers of things both imponderable and invisible. Nay, more, in time patient research is sure to discover some connecting links between ordinary physical phenomena and those physical phenomena of Spiritualism which to the uneducated are miraculous, but which are in reality governed by law.

The other subject I wish to notice before closing is the project of annual national conferences. Until the great body of London Spiritualists joins in the work, annual conferences can scarcely be said to stand upon a national basis. Perhaps it would be a good plan, therefore, to arrange to hold the next conference in London, but later in the year, under popular management, such, perhaps, as your President could suggest. The demonstration of the utility of annual conferences will, above all things, tend to insure their permanence, so that much may depend upon the practical results of the present conference in Liverpool. Questions of vital importance have to be considered, so exceptional care should be taken that all the resolutions passed in connection therewith shall be such

as are in complete harmony with the national and public interests of Spiritualism.

In conclusion, I respectfully invite your earnest attention to the various arguments I have put forward on behalf of the public organisation which I have the honour to represent on the present occasion, and I trust that the result of your deliberations will be a series of resolutions tending to promote the imperial interests of a noble movement. (Applause).

Mr. John Lamont said that the propositions brought forward were so important, that the address just delivered should not be allowed to pass without a full discussion of its contents. (Hear, hear.) He, therefore, proposed that the suggestions contained therein should be considered at the adjourned sitting at two o'clock.

This was agreed to unanimously, and the sitting came to a close.

SECOND SITTING OF THE CONFERENCE.

Mr. W. H. Harrison said:—To save the time of the Conference I wish to explain that in proposing that metropolitan organisation should precede national organisation, I did so in the anticipation that there might be opposition to national union, and no argument could be brought against organisation in London, which did not equally apply to Liverpool. I think that to save time and work, a national organisation should be formed at once, and if such is the opinion of the present meeting, as it appears to be, very possibly a resolution to the following effect would tend as much as any to produce practical results:—

That this Conference is of opinion that national organisation would decidedly promote the interests of Spiritualism, and invites the President of the Conference, Mr. Everitt, also Dr. Gully, Mr. Luxmoore, and Mr. Lovell, of London, Mr. Andrew Leighton, of Liverpool, Mr. C. Blackburn, of Manchester, Dr. G. B. Clark, of Edinburgh, and Mr. James Bowman, Glasgow to form themselves into a Committee, with power to add to their number, to carry out the above object.

If all the gentlemen named say "Aye" to this proposition it is certain that a very strong and popular organisation will be formed. The gentlemen named can, if they wish, give time to the arranging of many preliminary details, and afterwards invite leading Spiritualists, including those I have previously mentioned, to co-operate with them. A strong expression of public opinion from you would fortify them in taking action in this matter. I do not desire personally to bring forward any motion.

GENERAL DISCUSSION ON NATIONAL ORGANISATION.

Dr. G. B. Clark, President of the Psychological Society of Edinburgh, said that before proposing any resolution, it might be well to have a little talk over the matter, to learn what the general opinions of those present were. He thought they were all agreed as to the desirability of national organisation, and it might not be amiss to review what had been done in the past, in the endeavour to achieve the same result. The first attempt of the kind was made at Darlington in 1865, and Mr. John Hodge signed the paper convening the first meeting; a meeting was held in Newcastle, and two in London. At the last one a committee was appointed to call another Conference, but it was not done. The last Association failed because it was not generally supported, and ran into debt over the printing of a large number of reports. The great difficulty in the way of organisation was the theological difficulty. The word "Spiritualism" had a very different meaning to Mr. Everitt, Mr. Enmore Jones, and others, to the meaning which it had in the minds of Spiritualists educated in other grooves of thought. By "Spiritualism" he meant not his own peculiar views, but that men have the power of communicating with the spirit world. (Hear, hear.) He had read in the *Spiritualist* that a gentleman had protested at a meeting at the Cavendish Rooms against statements that all Spiritualists were more or less Unitarians, and the difficulty was to unite these two elements in an association which would probably employ Mr. Morse, Mr. Gerald Massey, Dr. Sexton, and other speakers. Of course no attempt must be made to fetter the freedom of utterance of lecturers (Hear, hear), but lecturers of all shades of opinion should be impartially engaged, and nobody be held responsible for their utterances but themselves. (Hear, hear.) Lecturers can do much. He remembered how, when he belonged to the Glasgow Society of Spiritualists, some of the members started meetings and delivered lectures at Greenock, Paisley, and other places, some practical good being generally the result, and much interest raised. He was no great admirer

of the Secularists, but believed that if their programme were to be followed by a national association of Spiritualists, it would be as good as any. They send lecturers into small towns and villages, among people who pay implicit obedience to the *ipse dixit* of the parson, and thus kick up a general row. (Laughter and applause.) He believed that a process of education was going on among Spiritualists, which was gradually softening down differences of opinion, and that the strongest differences were among people who came into the movement full of their early prejudices. To return to the main subject, how could the scheme of national organisation be practically carried out? He thought that Mr. Harrison's plan was the best that they could adopt. He believed that a great deal of money would be given by Spiritualists to a national organisation. He thought that the difficult question, "How shall we organise?" should not be dealt with by the Conference, but by a Committee appointed or invited by the Conference. He did not know of any better scheme than that which Mr. Harrison had propounded. (Applause.) He would abolish the word "Progressive" from the title of the new Association.

The President said that they were much indebted to Dr. Clark for his suggestions; he liked people who held different opinions to meet in a friendly way upon the same platform, and the united object of Spiritualists was to convince men of the reality of immortality. He should like to hear further opinions from those present.

Mr. D. Richmond, of Darlington, moved a resolution, which nobody seconded, and which fell to the ground without any discussion.

Mr. W. Meredith said that he and Mr. Chapman represented the Liverpool Psychological Society at the last annual Conference at Darlington, and had there expressed a wish that a national association should be formed, to act independently of any local society. He agreed with what Dr. Clark had just said, except in one particular, and that was the abolition of the word "progressive" in connection with the proposed association; otherwise he agreed with Dr. Clark and Mr. Harrison that there should be a central society to do work and to receive funds. His friend, Mr. Leighton, was the right man to be on the Conference, so far as Liverpool was concerned.

Mr. J. J. Morse said all were agreed that national organisation was desirable, but the question was, "How can we get it?" The existing societies might be consulted, and each appoint one member of the national association, or a body from which a working council could be elected. He would suggest that the names of Mr. T. Blyton, Mr. A. C. Swinton, and Mr. C. W. Pearce should be added to those mentioned by Mr. Harrison. The work they had to do was to show people that the facts of Spiritualism were true, and upon that platform all could agree. (Hear, hear.) Was it best to propose all the Council of the new association, or to leave the members of the Council to elect themselves? Should the Conference give advice as to the work to be done, or leave it to the Council? At all events the Council ought to stick to business, and not to preaching or teaching, otherwise harmony was impossible. (Hear, hear.) If it kept only to business, there would be little or no discord. (Hear, hear.) An organisation should not be sectarian in any way. Although he (Mr. Morse) was sectarian enough to be a "progressive" Spiritualist, he wished the word "progressive" to be omitted from the title of the organisation, because the adjective "progressive" implied that *some* Spiritualists were *not* progressive; then the public would want to know who the unprogressive Spiritualists were, so the title would give evidence at once that there was a split in the ranks. (Applause.) He should like the executive of the new Association to have offices in London. Certainly London was the commercial and intellectual centre of this country, consequently it was an advantage to the whole community of Spiritualists to have the headquarters of the National Association in London. This central body could hold its annual meetings in the provinces (Applause), or anywhere. (Applause.)

Mr. Bennett, of Carlisle, said that he was an old Spiritualist, who had attended the second meeting of the old association at Newcastle. He then proceeded to discourse on Spiritualism generally.

Mr. J. Lamont asked him to speak to the subject of organisation, as time was short.

Mr. Bennett apologised for having strayed from the subject. Other speakers had digressed, and that had encouraged him to do so, especially as he had to return that evening, so would not have another opportunity of speaking.

Mr. J. J. Morse moved:—

That this Conference, being a representative one, do constitute itself into a National Association, and elect from its own body, and from the representatives of other societies not present, an Executive Council, to administer the plans decided upon by the National Association for the coming year.

Dr. G. B. Clark seconded the motion, saying that it meant that the Conference constituted itself a national society, and would proceed to elect a Council to carry out its object.

Mr. D. Richmond said that as a society was in existence, it was impolitic and unnecessary to sanction such a motion.

Dr. Clark said that if it could be shown that there was a properly constituted Association in existence, he would withdraw his seconding of the motion.

Mr. J. J. Morse said that if Mr. Richmond were right, he would withdraw the motion itself.

Mr. Richmond said that there had been an organisation for some time, and it held a meeting last year at Darlington.

Mr. Morse replied that, according to the official report, it had to be organised at Darlington after the members assembled, so it could not have met as an organised body.

Dr. G. B. Clark said that he did not attend the Conference officially as president of the Psychological Society of Edinburgh, because when his society and the Glasgow Psychological Society received an invitation to send a deputation to the "National Conference of Spiritualists" at Liverpool, the question was at once raised—"What right have they in Liverpool to call it a *National* Conference?" The Edinburgh Society therefore came to the conclusion that it would not officially take part in the Conference, but that if anything good were suggested, then it would give its assistance. There was no national organisation of Spiritualists at the present time, and as he thought there ought to be one, he would second Mr. Morse's motion. The present was the first opportunity of forming one on a national basis, for England, Ireland, Scotland, and Wales were represented, and nobody could complain that they had not had an invitation to take part in the present meeting. Therefore, the Conference was not going too far in constituting itself into a national society. (Applause.)

Mr. J. Lamont said that the desire was to widen the operations of the National Association of Spiritualists formed years ago, but which had neither chairman, secretary, nor officers, so that it was necessary to appoint such.

Here the debate with Mr. Richmond, of Darlington, grew very warm, as to whether an alleged old Association was in existence or not.

Mr. J. Chapman thought the motion a very good one, and that a better could not be passed.

Mrs. Butterfield (who rose amid loud applause) said that she represented the Darlington Association of Spiritualists. Mr. Hinde and others had desired her to say that there was no "National Association of Progressive Spiritualists" (Applause), but that they wished one to be formed. It was the wish of the Darlington Society that a National Association should be formed, and they had asked her to come to Liverpool to say so (Applause);—they were willing to help it on. The Conference at Darlington quite fell through last year.

Mr. J. J. Morse said that the Conference last year dealt chiefly with the business of Mr. Burns, but he believed that Mr. Burns did not assert his to be a National Institution; if it were a national one, it must be a representative one, and could not be managed by one individual.

Mr. Joseph Shepherd, of Liverpool, said that the objections made seemed to arise out of previous failures. The representative of the Darlington Association of Spiritualists differed from Mr. Richmond, who also came from Darlington. They in Liverpool had no wish to take the credit of forming a National Association. They were much indebted to Mr. Harrison for suggesting national organisation; there was no difference of opinion about that. Unless an organisation were really national, it could not be very beneficial, and working from small localities, it would not have any influence in society. He would encourage all outside organisation so long as it contributed to the national organisation, which would have the whole country to work upon, and would possess a mighty power, even if each member contributed only a penny per quarter towards the national part of the management. He thought it would be well to keep to the question, "Shall we have a national organisation?" for it was quite clear there was none at present.

The Chairman then put Mr. Morse's motion to the meeting, and it was carried unanimously.

The Chairman said he hoped the gentleman drawing up the next resolution would be very careful as to whose names he put in it. The meeting could not appoint gentlemen to act on the Council of the new Association; it could only invite them

to act. He would suggest that Mr. Blyton be invited to take the office of secretary. (Applause.)

Mr. J. J. Morse said that he would move the following resolution, which Dr. Clark and himself had drawn up:—

That this Conference invite its President, Mr. T. Everitt, also Messrs. J. C. Luxmoore, A. E. Lovell, T. Blyton, A. C. Swinton, D. H. Wilson, R. Cogman, of London; also Dr. J. M. Gully, of Malvern; Messrs. Andrew Leighton, J. Chapman, J. Shepherd, J. Lamont, and T. Dimsdale, of Liverpool; Mr. Charles Blackburn, of Manchester; Dr. G. B. Clark, Edinburgh; and Mr. J. Brown, of Glasgow, to form themselves into an executive head with power to add to their number; to carry out the objects of the National Association.

Dr. Clark seconded the motion. He said that the result of passing it would be that the Council of the Association could do some work at once in Liverpool, and clear off the expenses of the Conference, leaving the London members of the Council free to go to work with clean hands.

The resolution was then carried unanimously.

LOCAL ORGANISATION AND THE PSYCHOLOGICAL SOCIETY OF EDINBURGH.

Dr. Clark moved a resolution to the effect that the National Association recommends Spiritualists in all towns throughout the United Kingdom to organise, and to hold Sunday meetings. Great progress had been made in Edinburgh in consequence of organisation. In November last he was acquainted with only one Spiritualist in that city; there were a few others who were investigating the matter, but who were not thorough Spiritualists. Four or five of them talked over the subject of forming a society, and thought that they ought to set the ball rolling. About this time, Mr. Wallace, the medium, visited Edinburgh, and they had three or four *seances* with him. They next advertised, inviting people interested in the investigation of Spiritualism to come to a meeting at an hotel to consider the desirability of forming a society, and, to their astonishment, twenty persons attended. The society was formed, and began its work with a membership of twenty; fortnightly meetings were held, and investigating sub-committees appointed. At the present time the Edinburgh Psychological Society had fifty members, and plenty of mediums were developing. Unfortunately most of the members had plenty of money, and were away yachting or travelling during this part of the year, but between January and June the society had done really good work in Edinburgh, and had placed Spiritualism there in a position it would never lose, for most of the members of the society were hard-headed men. They had to fight against all kinds of opposition, Edinburgh being a most conservative town, full of lawyers, doctors, and clergymen. The only commerce of Edinburgh is in beer and books. There had been much harmony in the working of the society, the theological element having never been introduced in a manner calculated to hurt the feelings of anybody. An advertisement in a local paper was a good way of ascertaining how many Spiritualists there were in any locality, and he advised residents in towns where no Spiritual society was established to try it. He thought that Spiritualists were very apt to give too little attention to the practical part of the subject; everybody, he thought, ought to be a member of, at least, one experimental circle; if there were more experimentalising than at present, the results would be valuable. (Applause.)

Mr. W. Meredith said that having travelled much in different parts of the kingdom, he was quite certain that Spiritualism was most flourishing in those towns where Sunday services had been established. He mentioned Keighley and other places as examples.

Mr. J. Chapman said that he thought that a great deal of local organisation was going on, because so many people wrote to him for copies of the rules of the Liverpool Psychological Society, as models.*

Mr. J. Lamont said that as they were unanimously of opinion that efforts should be made to promote local organisation and Sunday meetings, he would second the motion.

The resolution was passed unanimously.

The subject in the programme of public buildings in connection with Spiritualism, was passed over for want of time.

Mr. Morse then read a paper entitled, "Sunday Services, their Advisability and Practicability." He said that Sunday services were advisable, firstly, as affording individuals an opportunity of meeting together for mutual encouragement, for discussing the facts and philosophy of Spiritualism, and enjoying a rational form of spiritual worship. Secondly, the consolidation of local forces, and bringing Spiritualism promi-

nently before the population of any given district, thereby widening the sphere of its influence. Thirdly, they were advisable because of the national influence that would result from the union of the local efforts under a definite plan of concerted action, thereby breasting public opinion at all points, and proving Spiritualism to be an acknowledged fact. In reference to the practicability of these meetings the following suggestions were urged:—That funds be raised by private subscription and profits of the existing meetings, the said funds to be deposited in a local land and building society, the said funds, when sufficient, to be applied to the purchase of a plot of ground upon which a building society would erect suitable premises for a Spiritualist's hall, in consideration of it being mortgaged to the society. It was further suggested that the committees of the various Sunday services should correspond with one another, and endeavour to bring into effect some plan similar to the circuit of the Wesleyans, so that the speakers available could be uniformly distributed, thus ensuring a continuous supply to all the societies. The paper closed with a few practical and pertinent suggestions as to the payment of medium speakers, the writer strongly advocating the payment of all speakers as a simple matter of justice.

A warm vote of thanks to the Chairman closed the proceedings of the first day.

THIRD SITTING.

The Conference met again on Wednesday morning.

Mr. T. Everitt, president, said that he hoped that all the proceedings would be characterised by the same good feeling as exhibited on the previous day.

Mr. D. B. Ramsay, secretary, read several letters from persons unable to attend.

SPIRITUALISM AND THE BIBLE.

Mr. J. Chapman, secretary, read an abstract of a paper by Mr. Spencer, of Leyburn, setting forth the identity of the psychological phenomena recorded in the Bible, and those of modern Spiritualism.

Mr. J. Thornton Hoskins said that in the case of the cure of the woman who had an issue of blood, Christ remarked that "power" or "energy" had gone out of Him; but this same word which had in this case been properly translated as "virtue" or "power," had in other cases in the Bible been wrongly translated as "miracle." Every modern medium knew what it was for "power" to go from him, so he hoped those engaged in the responsible work of revising the New Testament would give their attention to the proper translation of the word. Christ said in effect, "The same works that ye see me do, shall be done hereafter, and even greater works than these," which was positive historical evidence that spiritual manifestations were to be transmitted through the centuries, from age to age through all time, and that was sufficient Scriptural warrant for psychological investigation. It might be asked, "Why did not these events take place in the Middle Ages, to the same extent which they do now?" But after the departure of Jesus it was evident that other movements had to take place, which perhaps gave rise to His remark, "Ye cannot bear them now." The emancipation of the human mind from priestcraft had to take place, also the emancipation of slaves, and more freedom for women; good spirit circles could not be held without the presence of women. An ancient scholasticism was embodied in the dogma of "infallibility" either of Pope or Bible; when the minds of men are divested of this scholasticism, for which there is no warrant, the value of Spiritualism would be apparent, for without doubt Spiritualism was destined to be the creed of the future. He maintained that Spiritualism was an essential part of the Christian system.

Mr. J. Chapman said that once he considered the spiritual manifestations in the Bible to be ignorantly devised fables, but Spiritualism had since made him accept them as truth, and caused him to swallow not only Jonah, but the whale as well (Laughter).

The Rev. F. R. Young, of Swindon, said that he was sure that there was a connection between the teachings of the Bible and the teachings of Spiritualism. Both told of extraordinary phenomena which could be traced to supernatural sources, and were due to the action of spirits, but beyond that a debatable land was reached, and the Bible did not endorse what was said through many media.

Mr. J. J. Morse said that the subject was "The Harmony between the Teachings of the Bible and those of modern

* The Dalston Association has a set of well-considered rules which work excellently.—ED.

Spiritualism." He thought this would have drawn attention to such matters as the origin of the world, the age of the world, the rotation of the earth, and similar matters. If the teachings of Spiritualism were in harmony with those in the Bible, well and good; if not, let them try to harmonise what teachings in the Bible were useful and just, and put aside the rest.

Mr. George Sexton, M.D., remarked that the teachings of spirits were just as conflicting as the teachings of persons in the flesh, but he proclaimed that the true teachings of Spiritualism and those of the Bible were the same.

Mr. Meredith said that if all the Spiritualism were to be taken out of the Bible, nothing would be left but the cover.

Dr. G. B. Clark said that the facts were the same in both instances nobody could dispute, but the question whether the teachings of the Bible and those of Spiritualism were the same, well deserved the consideration of the Conference; probably everybody present attached different meanings to the words "Bible" and "Spiritualism," thereby causing confusion. Beyond the main fact that men live again in another stage of existence, he thought that the teachings of the Bible and those through modern media did not agree, but that the latter teachings were more in accordance with the truths of science. He thought that as a system of ethics the teachings of Christ were about as high and as pure as the human mind could conceive, and that nothing superior had been given through modern mediums. On the subjects of the origin and the destiny of man, the teachings of modern spirits were far more reasonable than the teachings of those who communicated in ancient times; they were more in accordance with modern science and with purity of thought.

The secretary then read part of a paper received from a contributor in Newcastle. It contained rough intemperate expressions, and on the motion of Dr. Sexton, it was unanimously agreed that the rest of it should be read that day six months. The secretary said he did not know its contents beforehand, or he would not have brought it under the notice of the meeting, which was then adjourned.

FOURTH SITTING.

The Conference met again on Wednesday afternoon.

Mr. T. Everitt, president, said that in the previous discussions the speakers had omitted to state that both Spiritualism and the Bible teach that the better the lives men lead on earth, the happier will they be hereafter. (Applause.) He hoped they would at once proceed to discuss the next subject, which was—

SPIRITUALISM IN ACCORDANCE WITH NATURAL LAW.

Mr. D. Richmond expressed the opinion that spiritual phenomena were not in accordance with natural law.

Mr. J. Thornton Hoskins said that it would be well not to dispute about terms. He thought that the phenomenal facts of Spiritualism were the result of the higher laws of nature. He should define a law as a series of effects traceable to one or a plurality of causes, effects chained to other effects by links of causation. Spiritual phenomena were in strict accordance with the higher laws of nature. God's messages to man are given, not by any special revelation, but through the agency of fallible human beings, for the Great Mind of the universe always acts through human instrumentality. All knowledge points in one direction, and in one direction only, namely, that spiritual beings communicate under natural law. The results of these laws need not manifest themselves to the same extent in every period of history, and they were certainly stronger in the first century than they are now, although the laws must have continued ever since, since eternal laws must be continuous. He was rather a conservative Spiritualist, and believed to some extent in the exceptional divinity of Christ, still, he thought that Spiritualists should offer the most implacable opposition to Papal or Biblical infallibility. In the days of old a body of fallible men selected those books which were to be infallible; their decision was confirmed by Pope Innocent I., and since then Protestants have adopted the horrible doctrine of the infallibility of the selected books. Spiritualists had many points in common with broad churchmen, for all the latter are opposed to the doctrine of the infallibility of the Bible, although they pay great respect to the Bible itself; he wished the Bible to be placed upon a sound, rational, scientific basis. He believed that rationalism would present few attractions to the masses of the people, consequently that the latter would go back to Catholicism, unless rescued therefrom by the facts of Spiritualism. God's government of the world was progressive, religion was a progressive

science, and that Spiritualism was destined to be the creed of the future, the natural outgrowth of Protestantism, was as clear as anything could be. (Applause.)

The Rev. F. R. Young said that the logical necessity of an infallible book was an infallible church.

Dr. G. B. Clark said that the phenomena of Spiritualism were certainly in accordance with natural law. It was merely an assumption that the laws of nature were unchangeable; "law" meant "order of sequence," and it was quite certain that the same conditions did not prevail now upon the earth, as in early geological periods.

Dr. Sexton said that the speeches were putting him in a thick fog. He thought some confusion was caused by the substitution of the words "natural law" for "material law." Intelligence was the highest force in nature, for it governed all other forces, but was not itself governed by material law. If the laws of nature were a part of nature, they must be eternal; if they were made by God, they must be as unchangeable as God Himself. Dr. Clark's geological illustration was an infelicitous one; he had simply shown that the conditions had changed, but the law was there still, and would act the same if the same conditions were to be presented again.

Dr. Clark said that Dr. Sexton had confounded law and force through speaking from a metaphysical standpoint. In science "law" meant "mode of operation of a force under certain conditions," and if the conditions varied, the mode of manifestation must vary also.

THE USE OF PHYSICAL MANIFESTATIONS.

The Rev. Francis W. Monck, of Bristol, said that physical mediumship was both a blessing and a curse; some of the manifestations did good, others were foolish and purposeless. He was a physical medium, and at first had very foolish manifestations, and they had a demoralising tendency, for he found it utterly impossible to kneel down to pray as usual, after the silly things had been taking place. They simply proved to him that some power existed outside himself, which could do most erratic things. They caused him much trouble, and at last he wrote to Mr. F. R. Young, asking how he was to free himself from these snares of the devil (Laughter)? Sometimes the spirits entranced him, and made him preach in his own pulpit sermons in favour of Spiritualism; he could hear what his mouth was saying, and believed it to be rank blasphemy (Laughter). Mr. Young replied that he was only passing through the initial experiences—the spirits were getting in the thin end of the wedge. This reply did not console him, he thought rather that the spirits were getting in the thin end of the knife, and that he was the oyster. Mr. Young came to Bristol to see him, and slept in another bed in his bedroom. Mr. Young's bed was very much rolled about during the night. Mr. Young told him that "he was called to do a great work," but he could not see that it was a great work to make bedsteads move about. Physical manifestations were good because they converted people who could not be convinced by the higher phenomena, such as trance, and he felt thankful even for the puerile manifestations he had at first, as they were such good evidence of some power outside himself. He believed Spiritualism to be of God, and in making that statement publicly he knew that it meant that every church and chapel door would thenceforth be closed against him (Applause); that his voice would be as disagreeable to the worshippers as the screech of the midnight owl, or the hiss of the cobra; yet with gratitude to God, and to Mr. Young, and to Dr. Sexton, he believed that Spiritualism was an angel fair and bright, radiant with the glory of heaven. A few nights previously, in Mr. Young's church at Swindon, he had made his first confession of faith in Spiritualism publicly, and had spoken against the horrible doctrine of eternal punishment. (Applause.)

WEST OF ENGLAND DIVINES AT A MIDNIGHT SEANCE.

The Rev. F. R. Young, of Swindon, said that Mr. Monck must suffer for the step he had taken, and he trusted that in the evil day he would stand; he had, at the dictates of his own conscience, placed his future in the hands of God, and he trusted that He who fed the ravens, would feed him. He thought him to be the most wonderful medium in this country—Mr. Home, whom he knew, not excepted. The first phenomena occurring through Mr. Monck's mediumship were trivial and irritating, and he used to write him doleful letters about them, each letter about the size of a number of *All the Year Round*. The contents of the letters read like fairy tales, and it was evident either that the writer was a most remarkable medium, or that he was stark, staring mad. He therefore went to Bristol to see him, and that night slept in one

bed with Mr. Rowlands, while Mr. Monck slept in another bed in the same room. Two gaslights were burning in the room at full height, and were not put out till bright daylight. They had no sooner got to bed, than the clothes on Mr. Monck's bed rose, and whirled above him, then were thrown to the other side of the room. Mr. Monck jumped out after them, arranged them once more, when his bolster was pulled out from under his pillow, and thrown to the other side of the room (Laughter). He ran after it, and carried it back in triumph, while Mr. Rowlands and himself sat bolt upright in bed watching the proceedings. He (Mr. Young) said "Sam"—Sam was the name given by the controlling spirit—"Sam, will you move this bedstead from the wall?" At once their bedstead ran two or three feet away from the wall, while they were sitting on it. He then said, "Thank you, put it square." It was then moved till the back was exactly parallel to the wall. Next Mr. Monck's trousers went up in the air, legs uppermost (Laughter), and the money came tumbling out of the pockets and rolling about the floor. He stood there, on his honour, to declare that this actually took place; he was either telling the truth, or mad, or drunk, or an impostor—which they pleased (Laughter). The bed was put back again, and similar things went on through the night till morning dawned, and then for a little time they had sleep. On another occasion—

Mr. Monck.—I object to your telling that.

Mr. George Sexton, M.D., said that he had heard both the narratives and believed they were both true, and he hoped Mr. Young would tell the other, without regarding the protests of Mr. Monck, who was afraid that the outside world would say he was mad. If it did, Mr. Monck would not be the first great man who had been charged with the same complaint. (Laughter.) He had been told so himself every day, and rather liked it, so he hoped Mr. Young would go on with his tale. (Applause.)

AERIAL FLIGHT OF A BRISTOL MINISTER.

The Rev. F. R. Young said that in course of the midsummer two years ago, he had to open a Forester's Court at a place some miles from Swindon, and walked all the way home in company with a brother forester, because the man who ought to have driven them home, had had too much to drink. As they neared Rose Cottage, Swindon, morning dawned; he pulled out his watch and remarked that it was nearly two o'clock, and that his wife would not like having had to sit up so long. After supper he went upstairs and had a short chat with Mrs. Young, who was doing her back hair by a looking-glass, while the window was open. Next morning his friend, Monck, found himself at Swindon; he told him that he had found himself in front of his (Mr. Young's) house, at early morning, and heard fragments of a conversation between Mr. Young and his wife, which fragments he accurately repeated. He then wandered about in a half awake state, and found himself at an hotel in Swindon; he had no hat and no waistcoat on. He said that the night before he had gone to bed in Bristol at half-past one, when he became unconscious, and on awaking found himself in front of Mr. Young's house at Swindon. The house was a mile and a-half from the station; there was a train from Bristol due at two o'clock; if Mr. Monck had arrived by it, and run every step of the way, he could not have reached the house till about twenty or twenty-five minutes past two. If Mr. Monck went to bed in Bristol, as he said, at half-past one, he must have travelled thence to Swindon in half-an-hour, the distance between the two places being forty-two miles. Although he did not doubt Mr. Monck's statement, he could not accept it; he took the trouble to inquire, and found that no ticket from Bristol to Swindon had been issued by the mail train, or the next one. Mr. Rowlands said that on the night in question he went to bed with Mr. Monck in Bristol considerably after midnight, and suddenly missed him from the room. Of course it was conceivable that the Messrs. Rowlands and Monck were practising deception; if so, it would be contrary to what he knew generally about the veracity of Mr. Monck, and he thought it not at all likely that two men would invent such a story, for no conceivable reason.

The Rev. F. W. Monck said that the train left Bristol at twelve o'clock, and he and his friend went to bed in the same room long after that. Lights, several feet in diameter, were seen in the room, and the knocks were so loud that Mr. Rowlands struck a light; it was then half-past one by his watch. From that time he (Mr. Monck) became insensible, and shortly afterwards Mr. Rowlands found that he was not in the room; he had gone with some of his clothes. The doors and windows were locked.

A long discussion followed, in the course of which much was said about the persecution Mr. Monck would be subjected to among his former brethren for telling the truth about Spiritualism.

[The remainder of the proceedings of the Conference will be published in our next.]

REMARKABLE SPIRITUAL MANIFESTATIONS.

IN the retirement of private life, a vast number of *seances* are held, at which very interesting manifestations and revelations are frequently made, which never come under the notice of the public. A large number of Spiritualists and mediums see no reason why they should incur obloquy and abuse by telling Spiritual truths to unwilling listeners, especially as it is more the business of those listeners to learn where they are going to after "death" than it is the business of anybody else to force them to accept such useful knowledge.

Recently we have been present at some *seances* at the residence of Dr. Stanhope T. Speer, Douglas House, Alexandra-road, St. John's Wood, at which some most interesting manifestations took place, through the mediumship of a gentleman who does not wish his name to be published. He obtains both physical and mental manifestations of a high order. Raps, tiltings of the table, the carriage of small solid objects from one room or house to another, are common phenomena in connection with his mediumship. He says that when the spirits bring any small object into the room, he usually first knows of its presence by its touching him at the back of his head; it then swiftly glides over the top of his head, and is deposited on the table before him. Large spirit lights are seen through his mediumship, and the direct spirit voice is in the incipient stages of development. He also obtains direct spirit music—that is to say, one of the spirits usually plays, in the air, upon what sounds like a stringed musical instrument, when there is no musical instrument of mortal make in the room. Statements are occasionally made in books about sweet musical sounds having sometimes been heard over the beds of the dying, and possibly the two manifestations are governed by certain principles common to both. Like most other mediums, this gentleman finds that uncongenial company reduces the manifestations to a minimum; they are moderately strong in ordinary circles, and of great power when none but intimate friends and no new influences are present, the Spiritual harmony reacting in the usual manner upon the manifestations. So strongly is this fact recognised that he has been advised by the communicating intelligences to refrain from all attempts to elicit phenomena, except in the circle with which he habitually sits. The wisdom of this advice is shown by the fact, repeatedly made clear, that any attempt to introduce new elements is attended by failure of the phenomena, as well as by the most serious physical consequences to himself. An unsuccessful *seance* will leave its mark upon him for some days. It is to be greatly regretted that under these conditions it is impossible that the results of his mediumship should be experimentally known to a great number who earnestly desire to witness them.

But the most valuable features of his mediumship are not seen in the physical manifestations, but in the higher developments of trance-speaking and automatic writing. Whenever he has been entranced in our presence, the whole room has been in a state of incessant vibration, which could not only be felt, but heard; the

vibrations go on steadily during the whole of the entrancement. Having never seen this phenomenon in connection with the trances of other mediums, we asked the spirits the reason of it. They replied that there was much surplus power during his entrancement, and their method of expending the surplus caused the physical vibrations.

The communications obtained through his writing mediumship are of the greatest value. His handwriting changes with every different spirit who controls him, and these spirits, who are chiefly literary and theological men of past ages, give their names, the particulars of their earth life, extracts from their writings, and on inquiry and search at the British Museum Library and elsewhere, their statements are found to be true. The medium criticises and questions all the results of his own mediumship as closely as any scientific man would do. He says that he is assured that the messages come from individuals outside himself, the facts, arguments, and lines of thought being foreign to his own, and often strongly and seriously at variance with his own opinions, especially on theological matters. The true particulars the spirits have given about their earth-lives would make a small biographical dictionary, and although the facts stated he felt sure to be quite new to him, yet, he argued, "how can I be perfectly certain that they were not once in my mind, and afterwards forgotten?" On the 22nd May, 1873, the medium held the following conversation with the spirits, he writing the questions, and the answers coming afterwards by what Dr. Carpenter would call "unconscious cerebration governing the motions of the hand."—

THE READING OF BOOKS BY SPIRITS.

Can you read?

No, friend, I cannot, but Zachary Gray can, and R—. I am not able to materialise myself, or to command the elements.

Are either of those spirits here?

I will bring one by-and-by. I will send . . . R— is here.

I am told you can read. Is that so? Can you read a book?

[Spirit handwriting changed.] Yes, friend, with difficulty.

Will you write for me the last line of the first book of the Æneid?

Wait.——"Omnibus errantem terris et fluctibus ætas."

[This was right.]

Quite so. But I might have known it. Can you go to the book-case, take the last book but one on the second shelf and read me the last paragraph of the ninety-fourth page? I have not seen it, and do not even know its name.

"I will curtly prove by a short historical narrative, that popery is a novelty, and has gradually arisen or grown up since the primitive and pure time of Christianity, not only since the apostolic age, but even since the lamentable union of kirk and the state by Constantine."

[The book on examination then proved to be a queer one called "Roger's Antipopopriestian, an attempt to liberate and purify Christianity from Popery, Politickirkality, and Priestrule." The extract given above was accurate, but the word "narrative" was substituted for "account."]

How came I to pitch upon so appropriate a sentence?

I know not, my friend. It was by coincidence. The word was changed by error. I knew it when it was done, but would not change.

How do you read? You wrote more slowly, and by fits and starts.

I wrote what I remembered, and then I went for more. It is a special effort to read, and useful only as a test. Your friend was right last night, we can read, but only when conditions are very good. We will read once again, and write, and then impress you of the book:—"Pope is the last great writer of that school of poetry, the poetry of the intellect, or rather of the intellect mingled with the fancy." That is truly

written. Go and take the eleventh book on the same shelf. [I took a book called *Poetry, Romance, and Rhetoric*.] It will open at the page for you. Take it and read, and recognise our power, and the permission which the great and good God gives us, to show you of our power over matter. To Him be glory. Amen.

[The book opened at page 145, and there was the quotation perfectly true. I had not seen the book before; certainly had no idea of its contents.]

Here then are very strong proofs of spirit identity, and of spirit messages very free from bias due to the thoughts of the medium. As some spirits can read books when conditions are favourable, the fact brings their personal identity again into question, for may not a deceiving spirit extract personal particulars from a book, and give them as appertaining to himself?

Seeing then certain spirits are on the whole giving very fair proofs of their identity and truthfulness through this medium, the following communication about Dr. Dee is of considerable interest, especially as we gave a brief review of the life of Dr. Dee in a recent number of the *Spiritualist*:—

DR. DEE'S SPIRIT.

April 19th, 1873.

Can you tell me about the spirit who came last evening?

He was the same spirit who has visited you before, and has made the loud and sharp knock. He said of himself truly that his name was John Dee. He was a man of vast research and great refinement, versed in the mysteries of ancient magic and astrology, and all the occult sciences. He was also skilled in the exact sciences, being once lecturer on Euclid in the University of Paris. He was in earth-life a progressive spirit, and versed in the subject of intercourse between us and your world.

He lived in Queen Elizabeth's days, he says.

Yes. He was consulted as to the voice of the spirits on the occasion of the Coronation, and fixed the day at the instigation of his spirit guides. I do not know the year of his birth or death, but he was a friend both of your King Edward VI. and of Elizabeth. She took great interest in his marvellous collection of works on occult science, and visited him frequently at Mortlake, where he lived and died.

But he was abroad, you said.

Oh, yes, much. He studied at Louvain and at Cambridge. He had great power of application, being able to study eighteen hours a day.

April 20th, 1873.

You were telling me about John Dee.

He is here. He will give you particulars through me. He was born in London in 1527. He went at fifteen to St. John's College, Cambridge. There he studied eighteen hours a day, devoting four only to sleep. You inquire about his foreign travel. He went to the Netherlands after taking his degree, and before leaving Trinity. He studied at Louvain, and lectured at Paris. Edward VI. gave him Upton-on-Severn. He lived and died at Mortlake, with a magnificent library of books on both the exact and occult sciences. He was born in ———, he cannot remember now. In 1551 he associated with himself Edward Kelly in the pursuit of astrology, magic, and what you call Spiritualism. The Palatine of Siradia, who was in England on a visit, patronised him and took him back to Poland. Growing tired in time, he gave them over, and they were patronised by the Emperor Rodolph. Banished thence by the Pope's decree, he was hidden by the Count Rosenberg in his castle, where they carried on their occult arts, as they were called.

What do you mean by "gave him Upton-on-Severn"?

Appointed him priest of that place: though in fact it was not for aught but the gain that the appointment brought.

Was he then in orders?

No, friend, never.

What do you mean by his "lecturing on Euclid"?

He gave mathematical lectures, especially on Euclid's view of geometry, of which he somewhat disapproved.

Who was the Palatine of Siradia?

Albert Laski was his name, Count his title.

How has he come to me?

In earth life he was an earnest and advanced communer with the spheres, and ever since it has been his special mission to aid those who are willing to seek into the mysteries of

the spirit land. He was a great medium, and was aided by spirits greatly. Now he repays his debt. You will hear more of him. Now he bids you farewell.

One of the most conclusive instances of an intelligence existing outside of the medium was furnished by a spirit who gave the name of Zachary Gray, who stated himself to have been in earth life a cleric who was much concerned in religious disputation between the Church and the Puritans. He lived at Cambridge in 1725, and was vicar of St. Peter's and St. Giles' there, and also of Houghton Conquest. He was best known in the literary world for his edition of "Ye immortal Hudibras," as he himself said. This spirit wrote in a most peculiar handwriting, and in the old English spelling, the extracts which are appended. After much trouble they have been verified, with the exception of the last, no trace of which has yet been found. They come from a rare work of John Lydgate's called "The Lyfe of our Ladye," a copy of which may be seen, under carefully prescribed restrictions, in an inner room at the British Museum. Copies of this work are extremely scarce—we know of no other—and none, we are thoroughly assured, had ever come under the notice of the medium through whom the extracts were written.

On the 24th April, 1873, Zachary Gray wrote as follows:—

Black was his wede, and his habyte also,
His heed unkempt, his lockis hoare and gray,
His loke dōwne caste in token of sorrowe and wo:
On his chekes the salte teares lay,
Which bare recorde of his deadly affray.

His robe stayned was with Romayne blood: e
His sworde aye redy whet to do vengeance,
Lyke a tyraunt most furyouse and wode
In slaughter and murdre set at his pleasaunce.

On the 20th July, 1873, he wrote:—

Friend, we continue ye excerpe from "Ye Lyfe of our Ladye."

And dryeth up ye bytter terys wete
Of Aurora, after ye morowe graye,
That she in wepyng doth on flowres flete,
In lusty Aprill, and in freshe Maye:
And. . .

(a long pause.)

Friend, we can no more.—Zach: Gray.

On the 12th June, 1873, he wrote:—

Friend, I once wrote for you an excerpt from the works of John Lydgate. I have been waiting an opportunity to give you another. Here is a curious and picturesque description of Fortune in her perpetual changefulness:—

"Her habyte was of many folde colours,
Watchet blewe of fayned stedfastnesse,
Her gold allayed like sun in watry showres,
Meyxt with grene for change and doublenesse."

On the 20th July, 1873, the following was written, but its origin has not yet been ascertained:—

"In the countrey of Canterbury most plenty of fish is:
And most chase of wilde beastes about Salisbury tries:
At London ships most; and wine at Winchester:
At Hartford shepe and ox: and fruit at Worcester:
Soape about Coventry: and yron at Gloucester:
Metall, lead, and tynne in ye countrey of Exeter:
Evordwicke of fairest woode: Lincolne of fairest men:
Cambridge and Huntingdon most plenty of deepe venne:
Elie of fairest place: of fairest sight Rochester."

Friend, I have remembered it right well.

Farewell.—Zach. Gray.

In one of the above extracts two stanzas have been incorporated into one, and the intermediate portion of the original left out, which could scarcely have been

the case had the medium ever seen the lines anywhere, so that they might be supposed to have come out afterwards unconsciously from his brain.

HYMNS OF MODERN MAN.

SOME spirited poems entitled *Hymns of Modern Man*, written by Mr. T. Herbert Noyes, jun., B.A., of Christ's Church, Oxford, have recently been published by Messrs. Longmans. The book is a small one, but it makes up in quality what it wants in quantity. The author has an intense dislike to incomprehensible creeds of all kinds, and wars against them with implacable hostility. Considerable literary ability is displayed in the little work, which is of all the more interest in consequence of the author having had his attention drawn to Spiritualism since his book was published, so that he now occasionally uses his pen in aid of our cause. This is his prelude to the poems:—

Hear, O ye Christians of every Creed,
Who claim to belong to the Church indeed!
Ye Faithful, who hold to your holy Faith,
And follow the footsteps of Truth's weird Wraith!
Ye Orthodox all, who all error reject,
Ye Heterodox, of whatever sect,
Who preach and profess the Gospel of Peace,
And pray the fond prayer that all jars may cease,
That the Sons of One Father-in-Heaven above,
Fast bound by the bonds of one brotherly love,
May meet in the holy Temple of Truth
For a worship as pure as the Lilies of youth;
Come, listen, we pray, to our Rhymes that plead
For the ruined cause of that righteous Creed;
If Piety lend us a patient ear
She shall not repent she was pleased to hear.

The following is an extract from a poem on *The Philosopher's Stone*:—

Would to God that some new Epicurus
Had dawned on the days of our youth,
And proclaimed, in our ears, to allure us,
The war-cry of Reason and Truth;
All the sermons which shirk it are shoddy,
Their shafts all shoot wide of the goal,
For we hold that what's right for the Body
Can never be wrong for the Soul.

We maintain that the laws of Creation,
Which govern this marvellous Sphere,
If they were but the laws of the Nation
Are simple, sufficient, and clear;
We proclaim the Religion of Reason,
Which brooks neither rancour nor strife,
In its love for sound logic, nor treason
To all the pure instincts of Life.

We proclaim war against Superstition,
No quarter to Fiction we grant,
Though it feign to be Faith or Tradition,
We vote it a pestilent plant;
We would own Truth alone as dictator,
Its grain we would winnow and sift
In the sieve which the gracious Creator
Has gauged and bestowed as his gift.

True Religion is quite independent
Of Ecclesiastics and Creeds;
All its claim to maintain the ascendant
Should rest not on words but on deeds;
It was never its mission to blight us
Or blast us with faggot and flame;
The Religion that fails to unite us
Has lost its best right to its name!

True Religion is not speculation
On mysteries hidden from view,
It consists in no fond affirmation
Of doctrine and dogma as true.
It consists in the practice and science
Of duty to God and to man:
If Mankind be the Deity's clients,
We serve Him in serving His clan.

Of the Spirit-world none but impostors
 Have fathomed the legends and laws;
 It is pride and presumption which fosters
 Their ignorance, vain of applause,
 Who pretend to an initiation
 In mysteries never revealed,
 Which the sovereign Lord of Creation
 Has visibly veiled and concealed.

It were folly to trust Revelation
 Which flinched from the touch-stone of Truth;
 We would feel not the least hesitation
 In drawing Imposture's last tooth:
 We would tear off the veil from her features,
 And peel off the paint from her face;
 Though she seemed the most gracious of creatures,
 We would not be fooled by her grace.

What of knowledge we have in possession,
 What knowledge we yet may possess,
 We would fain make the humble confession,
 Is God's gift if more than a guess;
 For we doubt not the true inspiration
 Of intellect born on His earth;
 We would scoff at no new Revelation
 That proved its legitimate birth:

But, and pending the proof, we're contented
 To glean in Truth's glimmer our wheat,
 Without peopling the pit-falls invented
 To bag the baa-lambs when they bleat;
 If, as students, we strive for the knowledge
 Of all God has willed to be known,
 We shall gain the first prize in His College,
 And hear no rebuke from His throne!

DR. HITCHMAN ON SPIRITUALISM.

Dr. Sexton delivered a lecture in Hope Hall, Liverpool, last Wednesday week, in connection with the Spiritual Conference; it was the same lecture that he gave at the Crystal Palace, and it made a very good impression upon the large number of listeners present. Mr. William Hitchman, M.D., LL.D., presided, and for the first time in Liverpool announced from a public platform his belief in Spiritualism.

Dr. Hitchman said that they were there to listen to a discourse on Spiritualism by a lecturer who was a poet, a physician, a philosopher, a classical scholar, and a Christian gentleman. Spiritualism was one of the leading topics of the day, not only in Great Britain, but on the Continent, and in America; it was a subject of debate in the leading academies of France, Italy, Spain, Germany, and Holland, and some of the greatest minds in Europe were at that moment Christian Spiritualists, in consequence of having investigated the psychic phenomena. In the Academy of Sciences at Paris, also those of Vienna, St. Peterburgh, Munich, and Rome, they had investigated Spiritualism as they would any other branch of science; the members had tested the subject in their own homes, and concluded that nothing but the spiritual theory would explain the facts. Not only in historic ages, but in prehistoric times, spiritual communion had been practised. In India, two thousand years before the Christian era, and in succeeding ages from generation to generation, it had been proved that as the tree falls so does it lie, and that man passes into eternity with all his friendships, enmities, vices, and virtues, implanted in his nature; he goes there clothed with his own heaven, or his own hell. He would ask their attention that evening to a gentleman who would meet the difficulties put forward by men of science who had not investigated, and would prove that Spiritualism was one of the greatest truths which God had given to mankind to remove the veil of materialism which now covers the beautiful face of Britannia—a truth which would aid to raise up a moral, intelligent people, advancing step by step like the stars of the firmament, a happy people, inheritors of the kingdom of heaven. (Loud applause.)

Dr. Sexton then proceeded with his lecture, at the close of which

Dr. Hitchman, in reply to a vote of thanks to the chairman, said that his presence there that night was due to the phenomena he had seen during the last twenty years. He was the oldest Spiritualist in England, had never been to a public *seance*, or to a *seance* with any paid medium, in his life, but had done much in spreading a knowledge of Spiritualism on the Continent. No other explanation of the phenomena could

be given than the one which Dr. Sexton had given that evening. He believed that Spiritualism would promote the eternal and temporal happiness of humanity; he had given such evidence on the subject to the Academies of Sciences at Rome and Naples, as to satisfy them, and his papers were preserved in their archives, which was some evidence that there was truth in Spiritualism. If any man would carefully investigate he would come to the same conclusion.

The meeting then broke up.

LECTURE AT THE CAVENDISH ROOMS.

LAST Sunday week, at the Cavendish Rooms, Mr. James Burns presided.

Miss Hay, who had just returned from America, delivered an address, in the course of which she told how she had attended the wonderful *seances* for spirit forms, obtained through the mediumship of Mrs. Andrews Moravia, N.Y. Miss Hay said that she went to Moravia for the first time on her way back from the Falls of Niagara to Boston; she remained at Moravia for six days. After several failures her mother succeeded in materialising herself so as to be beautifully seen, but her (Miss Hay's) spirit guide, the late Frederick Robertson of Brighton, failed in his attempts to show himself; she wondered at this, since her mother had only recently entered spirit life, whereas Frederick Robertson had passed from earth in 1853, so might be supposed to have had much more experience. However, she did not understand the science of the matter. Strangers in the room noticed the resemblance of her mother to herself, and her mother said to her, "Mary, will you forgive and forget?"—a question the meaning of which she well understood. She wished every living soul to understand that the first thing spirits think about on entering the next life is how to repair wrongs done on earth; they have to come back here to make a starting point, from which to rise to higher and brighter spheres. Before the first letters reached her (Miss Hay) in America, announcing her mother's death, her mother told her of the circumstance through a medium, and asked her forgiveness. Next a hand came out of Mrs. Andrews's cabinet, waving a white handkerchief with blood-stains on it; then a female face appeared, holding the handkerchief to her nose; it was her aunt, but she did not see her features very clearly. Next came her departed cousin Janet; there was no mistaking her; there she stood in her beautiful ringlets. Recently she had obtained a photographic likeness of the same spirit at Mr. Hudson's. These three spirit relatives were all Mrs. Hay's. The manifestations take place in a rough pleasant farmhouse. Keeler, the farmer, is a blunt honest man. Altogether it is a peculiar affair, and great numbers of people go there, the excitement about the appearance of the spirits is so intense. Even at that time the power of Mrs. Andrews as a medium was on the wane, and it has been waning ever since. She (Miss Hay) knew why. She had said to Mrs. Andrews, "I wish you to be a good woman as well as a good medium." Mrs. Andrews had got into the way of thinking of nothing but the amount of money she could make by her mediumship; she makes no secret of this, but tells both the mortals and the spirits that she would sit for neither of them were it not for the money. On her second visit to Moravia, Mrs. Andrews let two of her rooms to her, a thing she had never done before to anybody, and told her she might stop for ten years if she liked. She remained there for four or five months, so saw much of Mrs. Andrews and her mediumship. Mrs. Andrews was very peculiar and difficult to manage, so that very often people did not know how to get on with her; still, she had her good points, and could do generous things. She (Miss Hay) would not object to go to Mrs. Andrews's house again, although they parted under somewhat unhappy circumstances. During her visit to the United States she (Miss Hay) had met Mrs. Woodhull. It might pain those listening to her to hear it, but she must mention it—they little understood Mrs. Woodhull, who was indeed a noble, pure woman, although it was not thought so generally. She had been and would be useful to the world, and she had been persecuted beyond anything that anybody could imagine. The first copy of her paper, *Woodhull and Claflin's Weekly*, was presented to her (Miss Hay) by Frederick Robertson, through a medium. There was an article in it about the land-grabbing system, and about other kinds of injustice, such as are going on all the world over. She did not agree with all that Mrs. Woodhull published in her papers, still they contained a great deal of very beautiful matter. The first time that Victoria Woodhull

spoke in Boston, she (Miss Hay) was controlled by a spirit to take her a very beautiful rose, which Mrs. Woodhull has preserved to this day as a memento of the meeting. On the third of June last, she spent half-an-hour with Mrs. Woodhull, which was nearly the whole extent of her personal knowledge of her. Colonel Blood was there, and she thought it a very great privilege to be present with them. She thought, as had been said, that Victoria Woodhull was the most important woman on the globe at the present moment, and that in years to come the fact would be acknowledged. She had copied the following remarks about Mrs. Woodhull out of a newspaper:—"Perhaps no other woman in the world was ever so thoroughly and persistently misunderstood and misrepresented upon any question as she has been, and still is, upon this one of social freedom, and certainly no other woman was ever so bitterly abused and denounced so wholly without reason. The most beautiful points of her theories are barbed by her enemies by dipping them in the slime of their own imaginings, and then thrust into her as her own, making her soul shrink from the vile contact; and yet the cry is raised: 'It is hers; let her bear the sting.' The divinist flights of Spirituality, emanating from her heart, purified from dross and corruption by years of fiery trials are hurled into the lowest depths of sensualism, and then dragged forth to be labelled 'Woodhull.' She is generally supposed to be bold, self-reliant, even brazen; while her whole nature is delicate, shrinking, and sensitive in the extreme. That which gives her the strength to stand before the world, daring its severest frowns and most biting criticism, is pure moral courage and devotion to truth. And the fact that this is her source of inspiration, makes the effect of the frowns and calumny upon her ten thousand times more terrible than if she were physically hardened against them. The world may never learn and appreciate this fact in Victoria; but if it ever does, it will know her proportionately as it has dishonoured her, and will make haste to repay the sorrows it has caused her by permitting her to render it the services in which she would find delight."

Mr. Burns said that he had not inquired into the last subject introduced by Miss Hay, so could express no opinion about it; but the whole secret of the first appearance on a public platform of Miss Hay that night was that she loved truth purely and heartily, and those who loved what they believed to be truth ought to be allowed to express their opinions openly, whether those opinions were popular or not. He then proceeded to speak on other matters, after which the proceedings closed.

MR. PEEBLES ANATHEMATIZETH.—The *Banner of Light*, of July 26th last, contains a long letter from Mr. Peebles, dated "South Pacific Ocean, 6° 23' S. Lat., 170° 41' E. Long.," in fact it was written on board a sailing vessel after he and Dr. Dunn had left Australia and New Zealand, and were on their way to China. At that safe distance from land, Mr. Peebles gave the following right hearty opinion of some of the people he had left:—"It might not be fruitless for Darwinians to search in Melbourne and Dunedin for those 'missing links,' said to connect the anthropoid apes with English and American gentlemen." He also remarks:—"Long shall I remember the personal kindnesses of Messrs. Beverly, Logan, Redmayne, Carrie, Allan and others. Upon our departure the friends presented us with beautifully illuminated scrolls. For these testimonials (precisely *alike*, the doctor informs me) the Dunedin Spiritualists have our heartfelt thanks." Then, in the strain of Mr. Micawber, Mr. Peebles exclaims:—"Peace, peace, be unto you and yours, oh, New Zealand, Britain of the Southern Pacific." What does he mean by "precisely alike?" Did the New Zealand Spiritualists economically purchase some printed testimonials, with blanks to be filled in with names? Mr. Peebles further says:—"Most of the aristocratic ladies in Australia and New Zealand have more of the grossness of Kenben's beauties than the delicacy and refinement of those noble women mentioned by the Roman Senator. Neither paint nor powder can make up for coarseness of outline. Dr. Dunn insists that he has 'not seen a truly good-looking lady since leaving America.' Beauty is a word of indefinite meaning. It cannot be expected that 'Bush-women,' traversing the gum-fields of Kangaroo-land, or the fern-gullies of Moa-land, can equal in refinement women frequenting the drawing-rooms of more cultivated countries." It is clear that Mr. Peebles does not contemplate returning to the Antipodes, or he would not thus have laid the foundation for a particularly warm reception. The men might be pacified, but who can modify the erratic actions of irritated women?

Correspondence.

[Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers.]

DR. DEE'S CRYSTALS.

SIR,—Wandering about in the Dublin Exhibition, I came upon the original speculum used by Kelley, Dr. Dee's medium, as well as the crystal similarly used. They are in the Londesborough collection of armour and curiosities, and are accompanied by an interesting description. The speculum seems to have been long in the possession of the Mordaunts, Earls of Peterborough, in whose catalogue it was described as "the black stone into which Dr. Dee used to call his spirits." It passed from that collection to Lady Elizabeth Germaine, from whom it went to John Campbell, Duke of Argyll, whose son, Lord Frederick Campbell, presented it to Horace Walpole. It was purchased at the Strawberry-hill sale for Mr. Smythe Pigott, and at the sale of Mr. Pigott's library in 1823 was bought for Lord Londesborough.

In appearance the stone resembles black marble, is flat, and has a highly-polished surface. It is about half an inch in thickness, and seven and a quarter inches in diameter. It is perfectly circular, except at the top, where a sort of loop is formed in which is a hole for the purpose of suspension. This is the stone alluded to in *Hudibras*, Part II., Canto iii., verse 631:—

"Kelly did all his feats upon
The Devil's looking-glass, a stone."

And that stone, it would appear, he used to carry about with him, exactly as some mediums now are told to carry about their persons the books or papers on which writing is to be obtained.

Dublin, August 1st, 1873.

OBSERVER.

SAPIA PADALINO.

SIR,—In compliance with the request in your periodical of 1st instant, to give my opinion whether the description of Sapia Padalino and her surroundings, as given by a medium in London, is correct, I have to state that that description is most accurate and graphic, especially with regard to the narrow, dirty streets, the heavy houses, and the beautiful blue sky, peeping from above. Also of the famous promenade around the bay, and the latter all surrounded by land, looking more like a lake than the sea. The person of Sapia Padalino is also most accurately described, except that I am not aware she has dismissed the use of shoes, the which, for aught I know, may be the case since I last saw her two or three weeks ago. Even the statement of a man* following her may be true, for the poor girl has often been seen in company with individuals of a low standard. I am, in consequence, inclined to believe that the London clairvoyante did actually see a man follow the poor Sapia, whom, alas! with their best intentions, the Spiritualists of Naples find themselves unable to help.

With respect to the house with marble-floors, and the birds covered over in the corner of a room, this has reference to my own habitation, and to my birds, which, until the other day, were unwittingly covered over with a cloth during the night, thus proving the good seeing powers of your medium, who, if young, may develop into a first-rate clairvoyante.

Naples, 7th August, 1873.

G. DAMIANI.

[The medium was Miss Florence Cook. The clairvoyant description which she gave, and we published, was written out by Mr. G. R. Tapp, of 18, Queen Margaret's Grove, London, N. Can Signor Damiani send us a brief account of the position of Spiritualism in Italy, with particulars about the psychological societies in Rome, Florence, Naples, and elsewhere in the South of Europe? It would be a narrative of public interest.—Ed.]

FOOD.

SIR,—The letter of your correspondent, in your issue of the 1st inst., upon "Food," opens out a most important phase of Spiritualism, and gives one answer of the many which could be given to the question often put—namely, "Of what good is Spiritualism?" Like your correspondent, I can bear testimony to its value as a means of educating those who are willing to become recipients of its truths, such as showing the importance of "a sound mind in a sound body."

It has been my good fortune to listen to many a valuable discourse through different media on the great importance of a vegetarian diet for imparting health to the body and vigour to the mind. That animal food does impart strength

* He was described as a bad spirit.—Ed.

is admitted, but it is of a much grosser nature, tending to animalize the eater by pandering to the desires of the back brain, feeding the passions, to the detriment of his higher nature, the intellectual and spiritual. I may also state that other evils have frequently been noticed by our spirit guides, such as the use of intoxicating drinks and tobacco. If all lovers of humanity would study the science of Spiritualism, they would find it of immense value to them, by opening out the region of causes for all the incongruities of human nature.

As a result of the above teaching I have during the past two years almost totally abstained from animal food, and am glad to bear my testimony to the value of that course of diet. I have had very much better health, am more able to withstand fatigue both physical and mental. The psychological benefit derivable from the above course of diet can only be appreciated in its fullest extent by the intelligent Spiritualist, for the reasons above stated.

I can inform your correspondent that there is a vegetarian society already established, with the rules of which he may become acquainted by writing to Mr. J. Burns, 15, Southampton-row, London, or to Mr. R. Bealey Walker, Prestwich, Manchester, who will be glad to give him further information upon this subject.

I cannot endorse the views of your correspondent with regard to the eating of much pastry; the more simple the food the better; good, wholesome, brown bread, vegetables, and fruits, which God has abundantly provided for our sustenance. These, with pure water, are all that we require for the use of the body in all seasons and climates.

This being a subject well worthy the attention of all, I shall be glad to see it ventilated in your valuable paper by some one more able than myself to do it the justice it so well deserves.

It does seem to me a pity for men to advocate a truth, and yet be afraid of attaching their names to their communications, like your correspondent "X."

RICHARD FITTON,

Secretary to the Manchester Society of Spiritualists.
34, Walnut-street, Cheetham-hill, Manchester.
August 2nd, 1873.

THE SPECIAL NUMBER OF "THE SPIRITUALIST."

SIR,—Will any of your subscribers be good enough to supply me with a quantity of the forthcoming special number of the *Spiritualist*? I am not, in a pecuniary point of view, in a position to be able to purchase a quantity, but I can help in the way of distribution. I will undertake to see that every medical man and clergyman in Kilburn has one posted to him, and I am connected with a Good Templar's lodge, also a cooperative society. I have just posted a quantity of *Mediums* all round, in the same manner, with "leaflets" enclosed; but I cannot afford to do all I wish. If any subscriber is willing to supply me with a quantity, of course I will send for them, or pay the carriage. Spiritualism is making progress in this locality.

JAMES THOMAS RHODES.

50, Canterbury-road, Kilburn, London.

THE SEANCE AT DALSTON.

SIR,—In your issue of this day's date you state, in error, that the seance with Mr. A. Fegan-Egerton was held on "Saturday;" instead of which, it was held on "Thursday" evening, the 24th ultimo. With this slight exception your notice agrees with our usual record of this seance, which was a very satisfactory one.

THOMAS BLYTON, Secretary.

74, Navarino-road, Dalston, London, E.,
1st August, 1873.

SPIRITUALISM IN GERMANY.

SIR,—With some hesitation, I venture a few remarks under this heading, considering my very narrow experiences during the short space of time having been on my tour. In fact, I should be glad to correct errors, and to receive more evidence from different quarters, but for the present, having been furnished with opinions from distant parts, I may be justified in placing them before your readers.

Writing to a near relative of mine, in a small but well-known university town, about my remarkable experiences in a private circle, I got the following reply:—"Your letter interested me intensely, but, touching upon the subject with many of the learned professors here, they positively asserted it would never gain ground in Germany, as it was treated with utter contempt by all who claimed a position of mark in th

scientific world. Such nonsense could only creep up in the land of mist and fog!" Well, I think that these gentlemen forget that the never-fading glorious sun—Shakespeare—pierced through these clouds, with a host of other brilliant minds, whilst the teachings of John Stuart Mill have contributed a nice share to sharpen the weapons of scepticism in modern philosophy.

The men of science here speak in similar terms, and it seems that the immense progress of physical science of late has produced a perceptible overgrowth of self-assertion. Facts, which are not classified at once among known laws, are kicked off as not existing, so I find in my country the old song over again.

Enough has been written about the opposition between science and experience, but a few anecdotes, highly characteristic in marking the ridiculously severe distinction between the two, may here be noted. A military doctor, leaving his post for a time, pointed out to his assistant, filling his place, one patient as past recovery. "He will be dead by the time of my return." He returned, and his assistant registered that man among the living. "What is that?" "This man is still alive, and fast recovering," was the reply. "Well, sir, then you have treated him totally wrong!" was the verdict of the indignant doctor.

In another case, a patient having been given up by his doctor—a celebrated professor—resolved upon calling in other medical aid, and entirely recovered. After some time he met his first doctor; the savant staggered in surprise, and asked, "Are you the twin brother of —?" "No, sir, it is myself this time, living once more; Doctor W. cured me." "Pah," the professor replied, throwing himself up in all his dignity, "You may enjoy yourself, but, scientifically, you are a dead man!"

C. REIMERS.

Hamburg, August 9th, 1873.

LUNACY LAW REFORM ASSOCIATION.

SIR,—Will you allow me to state in your columns that the paragraph which appeared under the above heading in the *Medium and Daybreak* of August 1st, was unauthorised by me, and that all connection between the Lunacy Law Reform Association and Mr. Burns's Spiritual Institution is at an end. The object of the association is to arouse public attention to the dangers of our lunacy system, and it will do so, in the first instance, by lending funds for prosecution in a few recent cases of illegal detention of non-capitalists, where a favourable verdict is certain. For this about £150 are required. Any one desirous of supporting Lunacy Law Reform may obtain information from me, to whom also subscriptions should be sent direct. P. O. Orders to be made payable at Brixton-road Post-office.

LOUISA LOWE, Hon. Secretary.

97, Burton-road, Brixton.

THE PSYCHOLOGICAL SOCIETY OF EDINBURGH.—According to a prospectus just issued, the following are the officers of this society:—President: Mr. G. B. Clark, Resident Surgeon, Royal Maternity Hospital. Vice-Presidents: Mr. Alex. Keith, R.S.A., 12, Brighton-crescent, Portobello; Mr. R. A. Stevenson, B.A., 1, Victoria-terrace, Portobello. Treasurer: Mr. William McCraw, 31, Princes-street. Librarian: Mr. E. M. Noble, C.A., 28, Frederick-street. Secretary: Mr. W. J. Fraser, West Mayfield. Corresponding Secretary: Mr. J. M. Morrison, M.A., 27, Grange-road. Committee: Mr. D. A. Cormack, 16, Maryfield; Mr. H. A. Fullarton, Woodville, Portobello; Mr. James Jardine, 19, Queen-street; Mr. W. Crombie, 10, Gladstone-place; Mr. R. McKendrick, 31, Princes-street; Mr. M. Black, 133, Leith-walk; and Mr. James Reid, 8, Gladstone-place.

THE DALSTON ASSOCIATION.—This association is so well managed that any chance error in its government should be speedily rectified, and the recent reduction of the payment for life-membership is clearly a mistake, the sum being too low to be an adequate return for the privileges gained. If every fellow of the society became a life-member, and the expenses increase in future in the same ratio they have hitherto done, it is simply a matter of mathematical calculation that the association would die a very few years hence for want of funds. It may be replied that all the fellows will not become life-members. Precisely so, but the richer members will, because they can afford to pay a larger sum at once, and thus the very persons who ought to contribute most to the funds of the society, will evade some of their responsibilities and pay least.

THE SPECIAL NUMBER OF THE "SPIRITUALIST."

The next number of *The Spiritualist* will be a special one, as stated in our advertising columns, and will be full of evidence that Spiritualism is true; in fact, it will be a number of special value for presentation to persons unacquainted with the subject.

By sending orders to our publisher, Mr. Allen, 11, Ave Maria-lane, London, to reach him not later than ten days from this time, copies of the special number may be had at ten shillings per hundred, or six shillings for fifty, on the understanding that they are purchased at this reduced rate for distribution, and not for sale. Many orders have already been received.

Will our readers take care that the newspapers in all parts of the country receive a copy each?

MR. ENMORE JONES is fast recovering strength.

The expenses incidental to the holding of the recent Conference of Spiritualists in Liverpool amounted to £30.

The weekly publication of the *Spiritualist* will probably begin in October or November next, and most of the chief workers in the cause of Spiritualism have written to us, at 11, Ave Maria-lane, E.C., expressing their pleasure thereat, guaranteeing, moreover, both subscriptions and general support. In November we shall open another subscription list for a brief period, and many supporters have already entered their names; some, moreover, have made remittances to the editor in advance, though November would be time enough.

The *Christian Spiritualist* recently fell foul of Mr. Burns for not forsaking Mr. Herne. Whatever the faults of Mr. Herne may be, he has had to suffer the penalty of public exposure, and we have no sympathy with the "eternal damnation" theory so acceptable to theologians, whether it be attempted to be carried out in this world or the next. Mr. Herne's mediumship has made a vast number of converts to Spiritualism, and Mr. Burns should be commended for his efforts at reclamation. Powerful physical mediums are surrounded by greater moral dangers than other people, and the best methods of protecting them are not yet understood.

ENTERTAINMENTS AT WILLESDEN.—Next Wednesday a lively series of entertainments, got up under the auspices of the Marylebone Association of Spiritualists, will be given at the People's Gardens, Old Oak Common, Willesden, which place may be readily reached by the North London and some other railways. There will be a variety of amusements during the afternoon, as stated in the advertisement on another page, and in the evening Dr. Sexton will expose the conjuring tricks of Maskelyne and Cook, Dr. Lynn, and Herr Dobler. The power of water highly charged with carbonic acid, to extinguish large fires, will also be proved by experiments with a new fire engine. It is to be hoped the weather will be fine, for such manifold attractions will then draw a large number of spectators together.

ANSWERS TO CORRESPONDENTS.

Many letters are kept over, more especially those which are too long, and would occupy three or four times the average amount of space.

INQUIRER.—Good workers will be of more value on the Council of the Association than persons with great names, though the latter have an influence over the public; both these influences should be brought to bear.

W. A.—As an instance of how persons are misled by the statements, the editor of *Aurora*, Florence, has recently published a pamphlet in which he incidentally asserts that the Spiritual movement in England all rests on the shoulders of one individual, who is insufficiently supported by his brother Spiritualists, the innocent writer being unaware that the worker in question, and the great majority of London Spiritualists, are so at variance, that everywhere complaints are heard about the assertions he publishes. If persons now living are thus misled, what would be the case in years to come, if we had not undertaken the unpleasant duty of putting the truth on record, in justice to misrepresented Spiritualists?

W. RUSSELL, BOOKSELLER, STATIONER, &c., 233, STAFFORD-STREET, WALSALL. *The Spiritualist* and other Spiritual Publications kept on sale. Bookbinding in all its branches at London Prices. Machine Ruling with accuracy and despatch. Stationery—Superfine Note, 6d. per quarter ream; ditto Envelopes, 1 1/2d. per packet, 4s. 6d. per 1,000. Albums, seraps, ladies' satchels, &c., in great variety. Printing.—W. R. having entered into partnership with Mr. Cooper in the printing department, is prepared to execute orders at a few hours' notice. Taste and Style guaranteed. Fifty Visiting cards (without expense of plate) 2s.; per post 2s. 2d. Country Orders promptly attended to.

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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, Lamb's 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.

MR. J. J. MORSE, TRANCE-MEDIUM, IS OPEN TO receive engagements in London or the provinces, to attend Seances, or address public meetings. Mr. Morse holds a Seance every Friday evening at 8 o'clock, at 15, Southampton-row, W.C., when he is in London, where letters, &c., may be addressed, or to his private residence, Warwick Cottage, Old Ford-road, Bow, E.

MISS HUDSON, Normal Clairvoyant and Prophetic Medium, is at Home daily (Sundays excepted) between Twelve and Six o'clock, to hold Private Seances. Terms—Five Shillings each visitor. 46, Great Russell-street, Bloomsbury (directly opposite the British Museum).

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PROFESSOR ADOLPHE DIDIER (28 Years established) ATTENDS PATIENTS and gives his Consultations at his residence daily, from Three till Five o'clock.—19, Fitzroy-street, Fitzroy-square.

Now Ready, Price sixpence.

GOD AND IMMORTALITY, viewed in relation to Modern Spiritualism. A discourse delivered in the City Hall Saloon, Glasgow, on Sunday evening, February 23rd, 1873, by George Sexton, M.A., M.D., LL.D., D.Sc., Honorary Member of L'Accademia Dei Quiriti, at Rome, &c., &c., &c.

London: J. Burns, 15, Southampton-row, W.C.

SPIRITUAL LEAFLETS.—Handsomely-printed Blue Leaflets, containing instructions how to form Spirit Circles, the results of the investigation of the Dialectical Society, and other information, may be obtained in packets, each containing 400, price 2s. 6d. per packet. They are especially useful for distribution at public meetings, also in railway-carriages, letter-boxes, reading-rooms, clubs, and places of public resort.

E. W. Allen, 11, Ave Maria-lane, St. Paul's-churchyard, London, E.C.

TO SPIRITUALISTS, BOOKSELLERS, AND NEWSAGENTS.

J. C. ASTON, WHOLESALE AND RETAIL BOOKSELLER, STATIONER, AND PUBLISHER, Agent for the Sale of *The Spiritualist*, 39, Smallbrook-street, Birmingham, Supplies the Town and Country Trade, on London Terms, with Periodicals, Stationery, and all Goods connected with the Trade. The largest Stock of Periodicals, &c., out of London. Agencies accepted for any Publications. Established 1842.

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DR. HUGH McLEOD (duly qualified in Medicine and Surgery), HEALS BY SPIRIT POWER, and with very great success. He visits patients in London or suburbs, and at his temporary residence,

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Fees: London or Suburbs, 21s.; Tottenham, 10s. 6d. The poor, who can come to the latter place, free. Cases which present extraordinary features submitted to a thoroughly trained clairvoyante, and without additional charge.

Dr. McLeod is prepared to make arrangements for the delivery of addresses on the Logic and Science of Spiritualism. His lectures are original, and delivered extempore. Terms (easy) on application.

SPECIAL NUMBER OF THE SPIRITUALIST.

ON THE FIRST OF SEPTEMBER next a handsomely printed number of *The Spiritualist* will be issued, suitable for presentation to enquirers, full of evidence from beginning to end, that Spiritualism is true.

Subscribers who desire to disseminate copies of this special number, will be supplied with them at ten shillings per hundred, or six shillings for fifty, on the understanding that the number is supplied at this rate for distribution and not for sale, and that the orders for copies shall reach Mr. Allen our publisher, at least a week before the paper is printed. Smaller quantities than fifty cannot be supplied at the reduced rate. Many orders have already been received.

Thus a mass of evidence in favour of Spiritualism may be obtained, well printed on good paper, at a little over a penny per copy. Great care will be taken in the selection of the contents of the number, to interest the outside public in the subject, without raising prejudices. Friends would oblige by sending in their orders without delay to Mr. E. W. Allen, 11, Ave Maria-lane, St. Paul's Churchyard, London, E.C.

WANTED.—The First Number of the First Volume of the *Spiritual Magazine*, to complete six volumes for binding. Address—Secretary of the Dalston Association of Inquirers into Spiritualism, 74, Navarino-road, Dalston, E.

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

SPIRITUALISM deserves investigation because within the last twenty years it has found its way into all the civilised countries on the globe; it has also a literature of thousands of volumes and not a few periodicals.

The London Dialectical Society, Adam-street, Adelphi, under the presidency of Sir John Lubbock, Bart., M.P., appointed a Committee to investigate spiritual phenomena. The Committee was appointed on the 26th January, 1869, as follows:—

"H. G. Atkinson, Esq., F.G.S., G. Wheatley Bennett, Esq.; J. S. Berghelm, Esq., C.E.; H. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Fenton Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles R. Drysdale, Esq., M.D. D. H. Dyte, Esq., M.R.C.S.; Mrs. D. H. Dyte; James Edmunds, Esq., M.D.; Mrs. Edmunds, James Gannon, Esq.; Grattan Geary, Esq.; Robert Hannah, Esq., F.G.S.; Jenner Gale Hillier, Esq.; Mrs. J. G. Hillier; Henry Jeffery, Esq.; Albert Kisch, Esq., M.R.C.S.; Joseph Maurice, Esq.; Isaac L. Meyers, Esq.; B. M. Moss, Esq.; Robert Quicich, Esq., C.E.; Thomas Reed, Esq.; C. Russell Roberts, Esq., Ph.D.; William Volkman, Esq.; Horace S. Yeomans, Esq.

"Professor Huxley and Mr. George Henry Lewes, to be invited to co-operate. Drs. Chapman and Drysdale; and Mr. Fox Bourne declined to sit, and the following names were subsequently added to the Committee:—

"George Cary, Esq., B.A.; Edward W. Cox, Esq., Serjeant-at-law; William B. Gowor, Esq.; H. D. Jencken, Esq., Barrister-at-law; J. H. Levy, Esq.; W. H. Swepston, Esq., Solicitor; Alfred R. Wallace, Esq., F.R.G.S.; Josiah Webber, Esq."

After inquiring into the subject for two years, the Committee issued its report, which, with the evidence, forms a bulky volume, published by Messrs. Longmans. Among other things this Committee reported:—

"1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance.

"2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person.

"3. That those sounds and movements often occur at the time and in the manner asked for by persons present, and by means of a simple code of signals, answer questions and spell out coherent communications.

One of the sub-committees of the Dialectical Society reported:—
"Your committee studiously avoided the employment of professional or paid mediums. All were members of the committee, persons of social position, of unimpeachable integrity, with no pecuniary object, having nothing to gain by deception, and everything to lose by detection of imposture."

HOW TO FORM SPIRIT CIRCLES.

INQUIRERS into Spiritualism should begin by forming spirit circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, very considerably delays the manifestations.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.

5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to get near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

9. A powerful physical medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles, with no strangers present, are usually the best.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

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