

The Spiritualist

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

[REGISTERED FOR TRANSMISSION ABROAD.]

No. 102.—(Vol. V.—No. 6.)

LONDON: AUGUST 7, 1874.

Published Weekly; Price Twopence.

Contents.

The 1874 Conference	61
The <i>Seance</i> at the Beethoven Rooms—The Report of the Secretaries— Mr. Coleman's Presidential Address—Financial Statement—New Physical Mediums	61
The Conference at Gower-street—Dr. Gully's Presidential Address— Mr. Harrison on the Promotion of National Organisation—Mr. Martheze on the Education of the Children of Spiritualists—The Prospectus of the National Association—Mr. John Chapman on National Organisation—Mr. R. Cooper on Physical Manifestations	64
Materialised Spirit Forms in America	69
The Mohammedan Paradise	69
Correspondence—The Influence of the Minds of Mediums upon Com- munications, 70; Materialised Spirit Forms, 70; A Folkestone Clergyman on Spiritualism, 70; A Divining Rod <i>Seance</i> , 70; Messrs. Eastan and Taylor's Mediumship, 71; Bible Buddhism, 71; Early Theories claimed as Novelities, 71; The Mediumship of Mohammed, 72; the Spirit calling himself an Egyptian	72
Answers to Correspondents	72
Paragraphs—Liverpool Psychological Society	72

The Best Book for Enquirers. 2nd Edition.

WHERE ARE THE DEAD? or, SPIRITUALISM EXPLAINED.

Containing well authenticated and selected reports of all the different phases of modern spirit phenomena, from table-turning to the visible materialisation of the faces and forms of the departed, and the photographing of spirits; proving by undeniable facts that those we mourn as

DEAD ARE STILL ALIVE,

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

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

LONDON: SIMPKIN, MARSHALL & CO.

BIRKBECK BANK. Established 1851.—29 and 30, Southampton-buildings, Chancery-lane.

Four per Cent. Interest allowed on Deposits.

Current Accounts opened similar to the Joint-Stock Banks, but without any stipulation as to amount of balance to be kept by the customer. Cheque Books supplied.

Purchases and Sales of British, Foreign, and Colonial Bonds, Stocks Shares, &c., effected. Advances made thereon.

Office hours from 10 till 4, on Mondays from 10 till 9, and on Saturdays from 10 till 2 o'clock.

A Pamphlet containing full particulars may be obtained gratis, or sent post free on application to

FRANCIS RAVENSCROFT, Manager.

INSPIRATIONAL LECTURES BY MR. J. J. MORSE (Trance Medium).

SPECIAL NOTICE.

Mr. Morse will sail for the United States on Thursday, October 15th, 1874. He has a few vacant dates for September next; early application is necessary.

Opinions of the Press.

"Every word was listened to with breathless attention, and every eye riveted on the speaker, who, for an hour and a half, poured out a flood of eloquence without stopping or hesitating for a single moment."—*Birmingham Daily Mail*.

"He (Mr. Morse) dealt with the various theories set up against Spiritualism, and sometimes he stated his argument so well and became so eloquent, as to provoke rounds of applause from the audience.... As the lecture proceeded these demonstrations on the part of the audience became more frequent and prolonged."—*Glasgow Herald*.

"The address given through the lips of Mr. Morse was of a very philosophical and high-class character."—*Spiritualist*.

"The address quite riveted the attention of the audience."—*Eastbourne Chronicle*.

"He spoke for nearly an hour-and-a-half. Not a hitch occurred. The address was more or less argumentative throughout, in parts it was really eloquent."—*Brighton Guardian*.

MR. J. J. MORSE, Trance Medium, is open to receive engagements in London or the provinces, to attend *seances*, or address public meetings. All letters should be addressed to his private residence, Warwick Cottage, Old Ford, Bow, E.

TO THE READERS OF "THE MEDIUM." Answer to William Howitt's Letter on the BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS. BY ALGERNON JOY ("Iota.") Published by E. W. Allen, Ave Maria-lane. Price One Penny.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS is formed to unite Spiritualists of every variety of opinion for their mutual aid and benefit; to promote the study of Pneumatology and Psychology; to aid students and inquirers in their researches, by placing at their disposal the means of systematic investigation into the now recognised facts and phenomena, called Spiritual or Psychic; to make known the positive results arrived at by careful scientific research; and to direct attention to the beneficial influence which those results are calculated to exercise upon social relationships and individual conduct. It is intended to include Spiritualists of every class, whether members of Local and Provincial Societies or not, and all inquirers into psychological and kindred phenomena.

PERSONS wishing to join the Association, and local Societies wishing to become affiliated, are requested to communicate with the Assistant Secretary, Mr. Louis Freeman, York-hill Farm, Loughton, Essex, of whom copies of the Constitution and Rules may be had upon application.

EAST LONDON SPIRITUAL MEETINGS.—LECTURES giving information about Spiritualism are delivered every Wednesday evening at 8.30 p.m., at Mr. Cogman's Lecture Rooms, 15, St. Peter's-road, Mile-end. Inspirational addresses every Sunday evening, at Seven o'clock. Admission Free. Supported by voluntary contributions.

THE LIVERPOOL PSYCHOLOGICAL SOCIETY.

OFFICE-BEARERS FOR 1874.

President.—James Wason, Esq. Vice-President.—Mr. John Lamont.

Secretary.

Mr. Edward Hope, 74, Russell-street, Liverpool.

Treasurer.—Mr. Chatham. Librarian.—Mr. H. J. Charlton.

Committee of Management.

Mr. Archibald Lamont.	Mr. Rice.
Mr. William Meredith.	Mr. Davis.
Mr. G. Wharmby.	Mr. Knox.
Mr. Dinsdale.	Mr. Garland.
Mr. R. Casson.	Mr. Dean.
Mr. D. Gay.	Mr. Dinsdale.
Mr. T. B. Griffin.	Mr. Casson.

Mrs. Gay.

Trustees.

Mr. Joseph Shepherd. Mr. John Lamont.

Mr. J. Chapman.

Auditors.

Mr. Bretherton. Mr. H. J. Charlton.

THE object of this Association is the discovery of truth in connection with Psychology.

The Society seeks to attain its object by the following measures, or such of them as from time to time are found to be practicable.

1.—By frequent meetings of its members for conference, inquiry, instruction, mental improvement, spiritual culture, social intercourse, and healthful recreation.

2.—By engaging in the education of children and others, for the purpose of developing their physical, mental, and spiritual powers.

3.—By the dissemination of knowledge by means of public instruction lectures, reading-rooms, the press, and spirit communion.

January 9th, 1874.

SPECIAL NOTICE.

THE LIVERPOOL PSYCHOLOGICAL SOCIETY

Having engaged Mrs. C. L. V. TAPPAN for Sunday, August 30th, MR. MORSE, whose regular engagement with the above Society falls on the same date, has kindly consented to withdraw in favour of Mrs. Tappan. The above society would esteem it a favour if one of the numerous Spiritualist Committees in the provinces could engage Mr. Morse's services for the above date. For address see Mr. Morse's list of meetings.

ORATIONS ON SPIRITUALISM.—Marylebone

Music Hall, High-street, Marylebone. Dr. Sexton, M.A., LL.D. (Editor of *The Christian Spiritualist*), will deliver (D.V.) at the above Hall, a series of Orations on the above subject, on Sunday evenings, August 2nd, 9th, 16th, and 23rd. Reserved Seats One Shilling, and other seats free by ticket only, to be obtained of the following gentlemen:—Mr. J. Burns, 15, Southampton-row, W.C.; Mr. F. Cowper, 338, Edgware-road; Mr. J. Maynard, 103, Lisson-grove; Mr. Whitley, 2, Wellington-terrace, Bayswater; Mr. J. Hocker, 33, Henry-street, St. John's-wood; Mr. T. Whittingham, 27, Warren-street, Fitzroy-square; and of the Secretary, C. White, 46, Dorset-street, W. Admission Tickets for these Orations must be obtained on or before the Saturday previous to their delivery.

THE MANCHESTER ASSOCIATION OF SPIRITUALISTS.

A MEETING of the active members and friends of this Association was held on Sunday, the 26th day of October, 1873, to take into consideration the best means to adopt for the consolidation of the society. A provisional committee was appointed, from which a sub-committee was chosen, to draw up a prospectus.

The Objects of this Association are:—

1. Mutual aid on the part of its members in the discovery of all truth relating to man's spiritual nature, capacities, duties, welfare, destiny, its application to a regenerate life, also to assist enquirers in the investigation of the facts of Spiritualism.

2. To spread a knowledge of the truths connected with the facts, chiefly the truth of the reality of a future state of progressive existence for all.

As soon as a sufficient number of members is enrolled, a meeting will be called, at which a permanent committee will be elected for the management of the society.

The provisional committee earnestly solicit the co-operation of all who desire the spread of the true and ennobling principles of Spiritualism.

The public meetings of this association are held, *pro tem.*, at the Temperance Hall, Grosvenor-street, every Sunday afternoon, at 2.30, except when other arrangements are made, of which due notice will be given.

RICHARD FITTON, *Secretary pro tem.*

THE ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

President.—Mr. R. Barber.

Committee

Mrs. Barber,

Mr. W. Cotter,

Mr. Warner Thompson.

Mr. R. Howorth,

Miss Ranger,

Librarian.—Mr. J. Cain.

Treasurer.—Mr. J. S. Steele.

Honorary Secretary.—Mr. Richard Pearce.

VERY soon after the introduction of Modern Spiritualism into England the subject attracted attention in Clerkenwell and neighbourhood, where several circles were formed, some of which were continued for a long number of years, and the great and increasing pressure from strangers for admission thereto led, in May, 1869, to the formation of this Association.

It seeks as its main object to assist, by various means, any person desirous to obtain information respecting Spiritualism, or to commence the investigation of its facts; but, whilst Members unite for this purpose, they have opportunities of improving their own knowledge of its teachings and varied phenomena, of becoming acquainted with the experience and opinions of others, and with the general literature of the movement.

Free public Services are held on Sunday evenings at Goswell Hall, 86, Goswell-road, and other meetings (of which announcement is duly made) are held on Thursday evenings; the latter meetings consist of *seances*, conferences, narrations of experience, the reading of papers, &c. Strangers are admitted on Thursday evenings on the introduction of a Member. Social gatherings are occasionally held for bringing Members and friends into closer acquaintance with one another. The Library is for the use of Members only.

Further information may be obtained from the Officers of the Association at the meetings, or by letter addressed to the Secretary at the Committee Rooms, 30, Parkfield-street, Islington.

NEWCASTLE SOCIETY

FOR

PROMOTING ENQUIRY INTO MODERN SPIRITUALISM.

OLD FREEMASON'S HALL

(WELLS COURT),

NEWGATE STREET, NEWCASTLE-ON-TYNE.

President.—Mr. Armstrong.

Treasurer.—Mr. John Miller. *Secretary.*—Mr. F. Pickup.

Seances are held for Members and Friends on Sunday Evenings, doors open at 6.30, to commence at 7; and on Tuesday and Thursday evenings, doors open at 7.30, to commence at 8.

On no account will anyone be admitted after the time announced for commencing the meetings, except on special occasions, when permission must be obtained from the sitters who form the circle at the time of application.

Tickets of Admission may be had of the Committee.

DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM. (Established 1870.) Rooms, 74, Navarino-road, Dalston, E. *Seances* on Thursday evenings. Library for use of members. Subscriptions:—*Ordinary*, 3s. quarterly; 5s. half-yearly; 10s. annual. *Honorary*, 5s. quarterly; *Life Membership*, by donation of £2 2s. Prospectus and Rules on application to the Secretary.

ALFRED E. LOVELL, *President*.

A. M. GREENE, *Hon. Secretary*.

Recently published, in Crown 8vo., price 2s.

HYMNS OF MODERN MAN. By Thomas Herbert Noyes, jun. B.A., of Christ's Church, Oxford. Author of "An Idyll of the world," and "Lyrics and Bucolics," &c. London: Longmans, Green, and Co., Paternoster-row.

Just Published, Folio, price 3s. 61., First Series.

FAC-SIMILES OF DRAWING OF THE SPIRIT-LIFE and PROGRESS, by a Girl 12 years of age, under Spirit Influence. Edited, with an introduction, by J. M. GULLY, M.D., London. E. W. Allen, 11, Ave Maria-lane.

BEVERIDGE AND CO., Printers of *The Spiritualist*, FULLWOOD'S-RENTS, HOLBORN, W.C.,

Respectfully announce that they execute ALL descriptions of Printing.

Estimates forwarded on application.

TRÜBNER AND CO.'S PUBLICATIONS.

THE HONEYMOON. Remembrance of a Bridal Tour through Scotland. By the Count de Medina Pomar. Now ready. In two vols., Crown 8vo. Price 21s.

MR. ROBERT DALE OWEN'S WORKS.

FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD. With Narrative Illustrations. An enlarged English Copyright Edition. Post 8vo., pp. 412, cloth, 7s. 6d.

THE DEBATABLE LAND BETWEEN THIS WORLD AND THE NEXT. With Illustrative Narrations. Crown 8vo., pp. 456, cloth, 9s.

THREADING MY WAY: Twenty-Seven Years of Autobiography. Crown 8vo., pp. 344, cloth, 7s. 6d.

"A very pleasant little book."—*Saturday Review*.

THE CREED OF CHRISTENDOM. Its Foundations contrasted with its Superstructure. By W. R. Greg. Third Edition. With a new Introduction. Two Vols., crown 8vo., pp. 272 and 290, cloth, 15s.

ENIGMAS OF LIFE. By W. R. Greg. Sixth Edition, crown 8vo., pp. xxi.—308, cloth, 10s. 6d.

Contents:—Realizable Ideals—Malthus Notwithstanding—Non-Survival of the Fittest—Limits and Directions of Human Development—The Significance of Life—De Profundis—Elsewhere—Appendix.

THE DESTINY OF MAN, The Storm King, and other Poems. By Frederick Griffin. Fcap. 8vo., pp. vi. and 90, cloth, 2s. 6d.

London: TRÜBNER & Co., 57 and 59, Ludgate-hill.

LUNACY LAW REFORM ASSOCIATION.

Treasurer.—HERBERT N. MOZLEY, ESQ., 92, Chancery-lane

Offices.—64, BERNERS STREET.

Hon. Sec.—MRS. LOWE (LOUISA).

HENRY B. BUSH,

(From Hunt and Marsland's)

PRACTICAL BOOKBINDER, STATIONER, BOOKSELLER, LETTER-PRESS, COPPER-PLATE, AND LITHOGRAPHIC PRINTER, ENGRAVER, &c.

14, HIGH-STREET, BOW (FACING THE CHURCH).

Newspapers and Periodicals supplied. Agent for *The Spiritualist* Newspaper.

THE "PIONEER OF PROGRESS" PRINTING AND PUBLISHING COMPANY,

4, KINGSGATE STREET, HOLBORN, LONDON, W.C.

In the Printing Department every arrangement has been made for the prompt execution of all orders. Printing of all kinds done cheaply and well. Estimates given.

In the PUBLISHING DEPARTMENT is kept a complete assortment of Spiritual, Progressive, Reform and Miscellaneous books at wholesale and retail prices. London and country agents supplied with all kinds of Spiritual Literature in one parcel immediately on publication. Terms: Cash Payments. Catalogues of books, giving prices, &c., may be had upon application.

TO SPIRITUALISTS AND OTHERS.—All who desire to read the literature of Spiritualism and other progressive movements, should subscribe to

THE "PIONEER OF PROGRESS" LIBRARY,

Which contains a large collection of Spiritual and other Progressive Works. Additions of new and choice books are being made daily.

Terms: £1 1s. per annum. 10s. 6d. Half-yearly. 2s. Monthly. Catalogues 3d. each.

EVERY THURSDAY MORNING.

"THE PIONEER OF PROGRESS,"

A Weekly Record of Spiritualism, Scientific and Ethical.

And contains articles by Mrs. Cora L. V. Tappan, Dr. Sexton, "Fritz," Rev. Maurice Davies, T. H. Noyes, Esq., and others, together with full reports of Lectures delivered in London, notes of *Seances*, and other general information.

ONE PENNY.

Published at 4, Kingsgate-street, Holborn; Wholesale Agent, F. Pitman, 20, Paternoster-row, London, E.C., and can be ordered of any bookseller.

INVESTIGATORS AND ENQUIRERS into Spiritualism may obtain, gratis, all information concerning the various societies, national and local, *seances*, mediums, lecturers, &c.

All communications to be addressed, GEORGE FARMER, 4, Kingsgate-street, Holborn, W.C.

ARTHUR MALTBY,

TAILOR AND HABIT MAKER,

8, HANOVER PLACE, PARK ROAD, REGENT'S PARK.

Established 1833.

Orders executed on the shortest notice. Workmanship and Fit guaranteed.

LIBERAL DISCOUNT FOR CASH.

LE MESSEAGER, a fortnightly Journal, published on the 1st and 15th of every month, at 36, Rue de la Cathédrale, Liège, Belgium. Price 2d., or 5 francs yearly.

REVUE SPIRITE, Journal d'études psychologiques, fondé par Allan Kardec, appears on the 1st of every month. Price, 1 franc. Published by the *Société Anonyme*, 7, Rue de Lille, Paris. Post Office orders payable to M. Leymarie.

The Spiritualist Newspaper.

A Record of the Progress of the Science and Ethics of Spiritualism.

VOLUME FIVE. NUMBER SIX.

LONDON, FRIDAY, AUGUST 7th, 1874.

The Spiritualist Newspaper.

ESTABLISHED IN 1863.

CHARGE FOR ADVERTISEMENTS:—Three shillings and sixpence for the first fifty words or portion of fifty words, and sixpence for every ten words in addition. Ten initial letters or figures count as one word. Displayed Advertisements Five Shillings per inch. Reduced terms for extended periods.

The Spiritualist is a very good medium for advertisements, because it circulates largely among those whom advertisers desire to reach, and an advertisement is not lost to view amid a mass of others. Moreover, the paper is not usually torn up when read, but preserved for binding.

CORRESPONDENCE.—Correspondents who write letters consisting of personal opinions, for publication, are requested not to make them more than a third of a column long. Letters containing important news or important facts may be longer sometimes.

All communications for the Advertising Department of this newspaper, to be addressed to Mr. T. Blyton, 11, Ave Maria Lane, London, E.C.; and orders intended for the Friday's issue should reach the office not later than by the first post on the previous Wednesday morning. All orders for papers, and letters for the Publishing Department should be directed to Mr. E. W. Allen, at the same address; and all communications for the Literary Department should be addressed to the Editor.

Subscriptions:—No notice is taken of orders received for papers unaccompanied by a remittance. *The Spiritualist* will be posted for one year to any address within the United Kingdom on receipt of the annual subscription of 10s. 10d.

London: E. W. Allen, 11, Ave Maria-lane, E.C.

Any delay or irregularity in the supply of "The Spiritualist" in London or in the provinces is the fault of the local news-vendor or his City agent. Our publisher, Mr. E. W. Allen, 11, Ave Maria-lane, E.C., should always be informed of such impediments and irregularities, and copies can then be ordered of him by post, direct.

SUBSCRIBERS IN FOREIGN COUNTRIES.

The Spiritualist may be ordered through the following dealers in Spiritual periodicals:—

UNITED STATES.

Rochester, N. Y.—D. M. Dewey, Arcade Hall.
Denver, Colorado.—S. A. Grant and Co., 353, Lorimer-street.
New Orleans.—George Ellis, 7, Old Levee-street.
San Francisco.—Herman Snow, 319, Kearney-street.
St. Louis.—Warren, Chase and Co., 614, North Fifth-street.
Philadelphia.—D. S. Cadwallader, 241, North Eleventh Street.
Washington.—Richard Roberts, 1026, Seventh Street.

AUSTRALIA.

Melbourne.—W. H. Terry, 96, Russell-street.
" Mr. B. Needham, bookseller, &c., 154, Bourke-street.
" Mr. H. G. Wynne, bookseller, &c., 149, Swanston-street.
" Mr. F. W. Needham, bookseller, 175, Elizabeth-street.
Carlton.—Mr. R. C. Thornton, 19, Queensberry-street.
Emerald Hill.—Mr. C. A. Durham, news agent, &c., 118, Clarendon-street.
Fitzroy.—Mrs. Campbell, news agent, 78, Gertrude-street.
" Mrs. Woodruff, news agent, 74, Brunswick-street.
Richmond.—Mr. J. Cary, news agent, Bridge-road.
Sandridge.—J. T. Scholes, news agent, Bay-street.
Castlemaine.—H. Bamford, Bull-street.
Sandhurst.—J. Williams, 228, High-street.
Stawell.—M. Thornfeldt, Main-street.
Taradale.—J. T. Riley, High-street.

Or *The Spiritualist* may be had by post direct from the London publisher, Mr. E. W. Allen, 11, Ave Maria-lane, St. Paul's-churchyard, by remitting to him the amount for the next fifty-two numbers, with postage. To America, Australia, and New Zealand the postage for each number is one penny, thus the total cost of fifty-two numbers is 13s., which may be remitted by Post Office Order. The cost of a Post Office Order for sums less than £2 between most of the English-speaking countries on the globe, and London, is one shilling.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

Presidents.

Mr. F. Cowper. Mr. C. Hunt.

Treasurer.

—Mr. Whitely.

Librarian.

—Mr. Maynard, 103, Lisson-grove.

Secretary.

Mr. C. White, 4, Gray-street, Manchester-square, W.

The Membership Subscription is 1s. per Quarter, which admits to full fellowship, including use of books from the Progressive Library. Seances are held weekly, to afford members an opportunity of becoming acquainted with the Phenomena. Members are assisted in the formation of new circles. A public meeting is held every Wednesday evening at the Hall of Progress, 90, Church-street, Paddington, at 8 o'clock.

THE 1874 CONFERENCE.

THE second Annual Conference of Spiritualists opened last Tuesday with an excellent *soirée* at the Beethoven Rooms, Harley-street, Cavendish-square, London. There was a full attendance, although most of the leading metropolitan Spiritualists are now out of town. Yesterday and on Tuesday meetings were held at Lawson's Rooms, Gower-street, at which papers were read and discussed, and to-day there will be two meetings at the Crystal Palace, the impediments to transacting business there, as mentioned in our last, having been removed. To-day's meetings will be held in the Marble Hall, the entrance to which is near the large crystal fountain in the Crystal Palace.

Of the business already transacted, one of the most important items is the official announcement by the secretaries that the Association will undertake no work which cannot be liquidated by whatever funds it may have in hand. This pledge not to run into debt secures the permanence of the Association, and guarantees that its influence will not be weakened. Even had it no income at all, its existence is of the utmost value to Spiritualism as the only central representative body we have in this country, composed of leading Spiritualists, free from commercial interests in the progress of the movement. All good workers feel the existence of such a disinterested and representative body to be a powerful safeguard, absolutely necessary in the present state of Spiritualism.

Another important item in the business of the Conference is the munificent offer of Mr. Tiedeman Martheze to subscribe £200 a year for a limited period to establish schools for the children of Spiritualists, if a few others will join him, and subscribe a like amount each. There was no leisure to discuss this useful proposition, the time appointed for so doing being taken up by unexpected business which might have been deferred.

THE SOIRÉE AT THE BEETHOVEN ROOMS.

Last Tuesday night, at the *soirée* of the British National Association of Spiritualists at the Beethoven Rooms, Cavendish-square, London, there was a full meeting, and a fair proportion of visitors from the provinces attended, Liverpool especially being well represented.

Among the ladies and gentlemen present were Mr. J. M. Gully, M.D., Miss Cooper, Mrs. G. N. Strawbridge, Miss Kisingbury, Miss de Segehaden, Mrs. Hall, Miss Lottio Fowler, Miss Vassar, Miss Claxton, Mrs. Everitt, Mrs. Maltby, Miss Maltby, Miss Shorter, Mrs. Rogers, Mrs. K. Cook, Mrs. Withall, Miss Sexton, Miss Withall, Miss Houghton, Miss Maynard, Messrs. J. Lamont, Archibald Lamont, A. Joy, J. T. Martheze, T. Everitt, E. T. Bennett, George Sexton, John Chapman, T. Shorter, A. Glendinning, Malcolm Taylor, Harry Bastian, D. Richmond, C. Bassett, E. D. Rogers, W. P. Adshead, Earl Bird, Frank Everitt, G. Maltby, William White, Keningale Cook, George Farmer, G. Maynard, Desmond FitzGerald, H. T. Humphreys, S. R. Bennett, R. Colquhoun, J. Rudall, J. A. Partarelli, G. B. Clark, F. Edwards, J. D. Hilton, J. B. Griffin, D. Farrell, J. Pope, R. Van Gelder,

W. Munsen (ex M.P.), J. Regan, G. H. Adshead, A. Adshead, H. J. Gill, A. L. Henderson, and Dr. Pearce.

Refreshments were provided in the early part of the evening. The proceedings were enlivened by some music and singing by amateurs of considerable ability, who had kindly volunteered their assistance. The first piece was by Mr. Clemens, who gave a pianoforte solo, "Schumann," followed by a song by Miss Ellen Cooper.

Mr. Benjamin Coleman then took the chair, and among the other gentlemen on the platform were Dr. Gully, Mr. E. T. Bennett, Mr. E. D. Rogers, Mr. T. Everitt, Mr. John Lamont, Mr. Morse, Mr. Bastian, and Mr. Taylor.

THE REPORT OF THE SECRETARIES.

Mr. Algernon Joy, C.E., then read the following report:—

Mr. Chairman, Ladies, and Gentlemen,—You are probably most of you aware that the British National Association of Spiritualists, which convened this Conference, derives its existence from certain resolutions passed at the National Conference held at Liverpool on the 5th August and two following days last year. The question was there raised whether or not a national organisation already existed, an attempt having been made at the conference held at Darlington in 1872 to establish one; but, it was decided, almost unanimously, that this attempt had failed. The failure was due partly to want of sufficient previous preparation, partly to other causes which need not be here entered into.

At the Conference last year, ninety Spiritualists from different parts of the country entered their names on the attendance register. There were representatives, official and otherwise, from London, Edinburgh, Darlington, Newcastle, Rochdale, Glasgow, Manchester, Keighley, Carlisle, Preston, Bristol, Swindon, and many other places, besides Liverpool. Of course there were many present in addition to the above-named ninety, who did not choose to record their names, and whom, therefore, it is not fair to quote as approving the proceedings, though doubtless many of them did so, and also took part in the voting. The proceedings were very fully reported in the *Spiritualist* of August 15th and that of Sept. 15th, 1873, by which it appears that the following motion was carried unanimously: "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." Also the following: "That this Conference invite its president, Mr. T. Everitt, also Messrs. J. C. Lummoore, A. E. Lovell, T. Blyton, A. C. Swinton, D. H. Wilson, R. Cogman, of London; also Dr. J. M. Gully, of Malvern (now of London); 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."

All the above-named, with the exception of four, consented to act, and of the four who declined, three expressed sympathy with and approval of the objects of the Association, and declined to act on purely personal grounds.

The embryo council had various meetings in London, and invited all the leading Spiritualists who had not expressed decided hostility to join their ranks. Some few have declined on various grounds, chiefly personal, but most of them have joined us, and nearly all have expressed sympathy and approval.

On the 24th Nov., 1873, the Council met to revise the constitution and rules, which had been drawn up by a select committee. These, having been adopted, in the form in which you now see them, were circulated, together with our "Declaration of Principles and Purposes," among all well-known Spiritualists and all existing Spiritualist societies at home and abroad; and though they have not met with the approval of all parties, a considerable number of members has since then been added to the ranks.

Our next work was to present ourselves to the London Spiritualistic public, and to inaugurate our corporate existence by holding a *soirée* on the 15th of April last, at the Cleveland Hall, Portland-road-station, at which Mr. S. C. Hall, F.S.A., presided. This was attended by about 240 persons, and left the Association with a balance in hand of £1 12s. 10d. On the 21st May, a public meeting was held at the Quebec Institute, Seymour-street, Dr. Sexton being in the chair. Some four or five hundred persons attended, the majority of whom appeared to be non-spiritualists, and showed great interest

in the proceedings. Mrs. Tappan, Messrs. Morse, Enmore Jones, and Shorter addressed the meeting, besides Dr. Sexton. This matter cost the Association about £12. Various committees have been appointed. Among others, one to draw up bye-laws for the regulation of meetings, &c., which has not quite completed its labours. A finance committee, which has prepared, but not yet presented its report to the council, has systematised the accounts, and placed the monetary affairs of the Association in due order of arrangement. A report of receipts and expenditure is read by the secretary in attendance at every meeting of council; the last showed a clear balance creditor to date of £59 6s. 2d. It has been decided that the *Spiritualist* press be now admitted to the sittings of Council; you will therefore in future receive reports of all that is going on, and be able to express your opinion, by means of that press, on all motions before the council. An attempt was made in the spring to engage the services of Gerald Massey on his return from America, and to invite him to give a course of lectures on his recent experiences in that country. Mr. Massey, however, declined to deliver any lectures for the present.

The last act of the Council was to give a grant of £5 to the Spiritualists of Sowerby Bridge in aid of the expenses incurred by them in building a large Lyceum and lecture hall, the first work of the kind undertaken by Spiritualists in this country.

The work now in hand, and for which committees have been appointed is: the selection of suitable offices for the Association; the circulation of the constitution and rules, with an advertisement of the same to all the leading London and provincial journals and learned societies; and the establishment under the conduct of persons especially appointed by the Council of public circles, with a view to facilitating the investigations of inquirers.

This is what the Council have done and purpose doing.

And now a few words with regard to our policy. We have had, as you know, to encounter some opposition, and we have been the subject of remarks which cannot be called either just or encouraging, but we have no desire to render "railing for railing," and will make no further reference to them on this occasion. Our intention is to be peaceful, but dauntless. No opposition will cause us to forsake the work we have undertaken; but the difficulties we have had to contend with must be allowed to weigh with our friends in extenuation of that slowness of movement with which some have reproached us. If we have been long in constructing our machinery, let us hope that it will work all the more surely and expeditiously when once well set going. Suffice it that, having up to the present succeeded, on the whole, in establishing amicable relations both at home and abroad, we have met with support beyond our expectations, and that we number among our ranks not only some of the oldest and most influential Spiritualists, but also many who, by their thoughtfulness and energy, give promise of good work in time to come.

But, in order that our Association may prosper and be a great power for usefulness, we shall require to count our members, not by hundreds, but by thousands, and the extent of that usefulness will depend greatly on the exertions of the existing members in bringing reinforcements into the ranks. Without numbers, which represent funds, your Council cannot undertake extensive operations; and, if you all stand aloof till you see what we are *going* to do, you will be doomed to disappointment, because we are firmly resolved that we will do nothing for which we cannot well afford to pay.

The nature of our work depends, therefore, upon you; we are only responsible for the way in which it is carried out. Even for the efficiency of your officers you will be answerable to yourselves, as soon as the rule for electing by ballot comes into action.

The Association now numbers about one hundred and ninety ordinary members, eight of whom are life members, fourteen vice-presidents, and forty-nine members of Council. Among our honorary, or corresponding members we have many distinguished names. Robert Dale Owen, whose writings on Spiritualism are among the best that have yet been given to the world; Alexandre Aksakof, the munificent patron and promoter of Scientific Spiritualism in Germany; the Baron and Baroness Von Vay, who represent the Spiritist movement in Austria; Miss Anna Blackwell, Mr. J. M. Peebles, and Mrs. Emma Hardinge-Britten—names too well known and honoured amongst us to need further comment here.

The Liverpool Psychological Society has lately set the example of affiliation, which we hope will be speedily followed by other societies. A copy of the registration list of members lies for inspection on the table this evening, and if any present

desire to add their names they can do so on application to myself or my co-secretary; and those who, having already declared their wish to join, have not paid their subscriptions, are requested to do so at their earliest convenience.

MR. COLEMAN'S PRESIDENTIAL ADDRESS.

Mr. Benjamin Coleman then took the chair, and said:—

Ladies and Gentlemen,—Permit me in the first place to say that I did not seek for the honour of presiding on the present occasion; not, however, from any unwillingness to aid the cause we are here assembled to promote, but because I have been unwell, and I feel I cannot now discharge the duties in an efficient manner, nor with satisfaction to myself. But I have been assured that you will make every allowance for my shortcomings, and I promise you that I will be as brief in my remarks as is consistent with the importance of the subject I am called upon to advocate.

The British National Association of Spiritualists, of which most of you, I believe, are members, like all other attempts to organise from a body of men holding in common a central truth, but who differ as to the best mode of promulgating it, meets with opposition from more than one source, and strange as it now sounds in my own ears, I was myself silently opposed, as a Spiritualist, to organisation. Why I should have been so, seeing that I have prided myself on having joined all the successful co-operative movements of the last half century, I can give no reasonable explanation. I can only say, if you will accept it as a reason, that, having done my share of the work in breaking down the early prejudices which assailed Spiritualism, I was making up my mind to retire from the field, and was indifferent to the subject; and when I read the letter addressed by Mr. Howitt to Mr. Everitt last year, I felt glad that I had not accepted the honour of presiding at Liverpool as the originators of the movement desired; for that letter, I thought, had struck a blow which would, in all probability, annihilate the Association.

I had been by the side of Mr. Howitt in the propagation and defence of Spiritualism for more than twenty years. I respect the high character he justly holds in the social scale. I admire his powerful and fearless advocacy of an unpopular truth, and though I have not been able to go with him in all he has written upon the subject, I am bound to say that his advocacy of Spiritualism has wrought the most beneficial results on the public mind of England. But I was aroused from my state of apathy by reading another letter published, as Mr. Howitt's had been, in the *Spiritual Magazine*, in answer to Mr. Howitt's letter on the British Association of Spiritualists, written by Mr. Algernon Joy, who, you all know, fills the arduous post of honorary secretary to this society, in conjunction with Miss Kislbury, a very able and energetic lady.

This answer is, to my mind, a complete refutation of the arguments set forth in Mr. Howitt's letter, and, if Mr. Joy had never done anything else for the cause, it would entitle his name to stand honoured in the annals of the association.

This reply was dictated, as it should have been, in a very gentlemanly tone, addressed as it was to an old and tried worker in the cause of Spiritualism, and the arguments appeared to me so conclusive as to at once dissolve my apathetic condition of mind, and induce me to enrol myself a member of the National Association.

Let us see now what my excellent friend Mr. Howitt objects to. He objects to association chiefly on the ground that "all history proves" that it has been fatal to all religious movement, owing to the dogmatism of individuals, and the doctrines of sects and of exclusive infallibility set up by them.

But we say, to use Mr. Joy's argument, We have no dogmas; we lay no claim to infallibility; we are not a sect. We offer a common platform to all Spiritualists, whatever their views on religious or other questions may be.

Our objects are—To obtain strength by unity and mutual recognition; to spread our philosophy; to investigate all new phenomena, and record the facts with the many which have already been recorded on well-established evidence; to help weaker brethren, who are isolated among opponents; to give information and assistance to investigators; to obtain for Spiritualism and Spiritualists a recognised status, which no accumulation of isolated efforts can ever obtain for them, and thereby to spread the knowledge and influence of Spiritualism to a far greater extent than has yet been possible.

To do all this it is necessary to raise funds for the establishment of schools and other institutions, for the payment of efficient officers to conduct the machinery of the Association, and for securing well-qualified lecturers to disseminate the doctrines of Spiritualism.

Mr. Howitt admits that such objects are legitimate for "local associations;" and, if so, I cannot understand why they should not be, in a still higher degree, suited to a National Association.

Mr. Howitt says we are aiming at supplanting the Almighty! But this is a grave error. The Almighty works out his ends by human agency, and we are His humble instruments. One great danger there is—that of splitting up into sects led by men whose only object seems to be to serve their own ambition, and force their crochets and material interests on all who may be induced to believe in their wisdom. Such persons oppose union because it would interfere with their power to tyrannise over their followers by means of the machinery at their disposal, and it is my duty to warn you against being deceived by false pretences, come from whence they may.

I address myself especially on this point to those present who reside in country towns and far distant places. We who reside in the metropolis see more clearly what is doing, and we can protect ourselves from all charlatanism.

Presuming that none who are here present are opposed to national organisation, and assuming that I have said enough on that subject for the present, let me remind you how the cause which we advocate stands in this country at the present time.

It is to be observed on all hands that the press is much more tolerant and truthful when dealing with Spiritualism than has been its wont, and this may arise from the fact that on the staff of almost every paper published in the metropolis, there is at least one who is a Spiritualist, and if the same cannot be said of the local press, we see, at least, country papers are not afraid now to insert in their columns all records of the most remarkable spiritual phenomena without turning them into ridicule. At the same time several of our best magazines give fair play to Spiritualism, and allow an opponent to be answered; and I know of no one who is better entitled to the thanks of all truth-seekers than my friend Mr. Alfred Wallace, who has replied most ably to an attack made in the *Fortnightly Review* by Lord Amberley against Spiritualism.

I do not know what has been the effect of such an exposure as Mr. Wallace has made of Lord Amberley's errors; but the son of Lord John Russell, if he inherits his father's wisdom, may be expected ere long to prostrate himself at the feet of our champion, and frankly acknowledge his conversion.

The recent experiments of Mr. William Crookes, a fellow of the Royal Society, with Miss Cook, the now celebrated medium, which he has had the candour to put upon public record, is another important step, and shews us that science is not asleep, as we thought she must be, from her previous apathy in her relation to Spiritual facts. The remarkable inspirational orations delivered through the mediumship of Mrs. Tappan, have no doubt done great service to the cause in England. So I believe have those delivered by Mr. Morse, who is a special favourite with our North country friends, who, I am told, has rendered good service to this Association, for which I thank him; and without going over all the names of many others who have served to spread the cause and to establish the truth of Spiritualism in this way, I will content myself by naming one other, who speaks in his own proper person without the aid of spirit guides—a born orator—one who I believe is destined to do more for the spread of Spiritualism than most of us, by reason of his practical intelligence and great facility of conveying his arguments in language so clear that every listener must carry away some portion of the truth he utters; you will no doubt anticipate me ere I mention his name—I allude to Dr. George Sexton.

He has just assumed the editorship of the *Christian Spiritualist*, and whether you rank under his banner or not, you will do well to read his journal once a month, or you will lose something which, as Spiritualists, you ought to know; and this remark applies to other journals published in London, especially to the *Spiritual Magazine* which is most ably conducted by my friend Mr. Thos. Shorter, and which is now in the fifteenth year of its existence; also to the *Spiritualist*, a weekly paper having a scientific tendency and most creditably edited by Mr. Wm. Harrison. This journal has had the exclusive privilege of giving to its readers accounts of the most remarkable phenomena which have been witnessed in this country. Many, I am told, have held aloof from joining the Association until they see what it is going to do. What it wishes to do I have already placed before you. How much our Council may be enabled to accomplish ere our second year has expired

will, in a great measure, depend upon the funds at its disposal. You are aware that the minimum subscription has been placed at the low rate of five shillings per annum, so as to include all classes; but when men who approve of the objects to be attained can afford to make their subscriptions pounds instead of shillings, I need not say that that would be the most substantial way of furthering our ends.

And now, ladies and gentlemen, I close my remarks by begging your leave to offer to Mr. Everitt, who, I understand, has been a most diligent chairman, and to those members of the Council who have piloted our Association to its present position, our very best thanks, and also to our honorary secretaries, and especially to that most intelligent lady, Miss Emily Kislbury, who both, I know, have had a most laborious task in placing the Association on its present honourable footing, and, as I trust, placing it on the high road to usefulness and complete success in the future.

Mr. John Lamont, of Liverpool, who spoke on behalf of the provincial Spiritualists present, said that they were very pleased to meet their London fellow-workers on such an auspicious occasion. In the course of his remarks he said that during the past year more provincial Spiritualists of literary and scientific ability had come publicly forward to aid the movement; the training of the schools, however, was not necessarily the best to enable a man to enter into Spiritualism; those whose minds were free, and who had plenty of sound common-sense, took to it naturally.

Mr. T. Shorter proposed a vote of thanks to Mr. Coleman for presiding; he said that few had done so much as Mr. Coleman to publish the truth of Spiritualism, in years gone by, without fear of public obloquy.

Dr. Sexton seconded the vote of thanks, saying he hoped that Mr. Coleman would long live to honour every cause with which he was connected.

Mr. Coleman, after returning thanks, said that he hoped a successful career lay before the National Association.

Mr. Joy said he had received letters expressing sympathy with the object of the meeting, and regret at inability to attend, from Mrs. Tappan, Mr. J. Wason, Mr. Newton Crossland, Mr. J. Bowman, Mr. R. Fitton, Mr. Hinde, Mr. Charles Blackburn, Mr. Ivimey, Mr. Martin R. Smith, Mrs. Tebb, Mr. Dunphy, and Mrs. Ross-Church. The Countess of Caithness and Dr. Speer had expressed regret verbally.

FINANCIAL STATEMENT.

Mr. Algernon Joy next read the following financial statement, dated August 4th, 1874:—119 members have contributed in annual subscriptions for 1874, and in donations, £160 9s. 4d.; of which we have spent £101 3s. 2d.; leaving a balance of income in hand of £59 6s. 2d.; seven life members have paid £28 17s. (which must be considered as *capital*), making a total of actual cash in hand of £88 3s. 2d.; about 70 members have not yet paid the subscriptions for 1874, which may be estimated at about £20; estimated annual income, as at present warranted, £181 18s. 4d.*

The present annual income of the Association might therefore, said Mr. Joy, be thus summarised:—

	£	s.	d.
Annual subscriptions and donations received ...	160	9	4
Life subscriptions, £28 17s., at 5 per cent. ...	1	9	0
Annual subscriptions and donations estimated ...	20	0	0
	£181	18	4

Mr. Joy added, that if the annual income were to remain at only £180 it would not enable the Association to do much.

NEW PHYSICAL MEDIUMS.

The President then introduced to the meeting Messrs. Bastian and Taylor, two physical mediums who have just arrived in London from America. He said that they had taken apartments for *séances* at 36, Keppel-street, Russell-square.

Mr. Algernon Joy read a letter from Mr. S. S. Jones, editor of the *Religio-Philosophical Journal*, Chicago, saying that Messrs. Bastian and Taylor's mediumship had given entire satisfaction to the public in Chicago, that they were gentlemen of strict integrity and high moral character, and that they had been ordained as ministers of the Gospel.

* These expenses were, we believe, chiefly those incidental to organising, a very great number of council meetings having been held during the past year in rooms engaged for the purpose; clerk's work, and printing were probably heavy items in the expenses. It is to be hoped that a sufficient number of new members will join soon, to enable the Association to do more public business now that its machinery is in good working order.—Ed.

Miss Malvina Claxton then favoured the company with an excellent song.

Mr. J. J. Morse delivered a good address while in the trance state.

Signor Conti then gave a song, and was accompanied on the piano by Mr. Rudall; the performance of both gentlemen was of high quality.

Miss Ellen Cooper sang "The Nightingale's Trill," and drew forth loud and continuous applause at its conclusion.

Signor Conti and Mr. Rudall again favoured the company with music and singing, shortly after which the proceedings closed.

THE CONFERENCE AT GOWER-STREET.

On Wednesday morning, at ten o'clock, the first Conference meeting was held at Lawson's Rooms, Gower-street, London.

DR. GULLY'S PRESIDENTIAL ADDRESS.

Dr. Gully premised that as this was the first public meeting of the National Association of Spiritualists, he had no precedent for the duties of the office beyond the ordinary use of maintaining order; but as he was not to speak afterwards, he ventured to make a precedent by addressing a few words to them. He observed that this attempt of theirs to unite for the promulgation and elucidation of the subject of Spiritualism had been objected to on the ground that it would lead to sectarianism. Now, it would be found that the very essence of a sect was the assertion of some dogma, some statement not based on fact, but on the mere authority of some man or sect of men. Every sect either starts with and stands by a new dogma, or it takes some new view of an old dogma, or it splits a dogma into two and swears by half of it, leaving the other half to some other sect. But never is there any sect which is founded on an irrefragable and mathematical truth; one never heard of a sect whose tenet was that 2 and 2 made 4, though one has heard of a dogma on something like 2 and 2 making 5. Down to the time of Bacon, philosophy—even natural science—was taught dogmatically, the authorities being for the most part Greek speculators. But now-a-days there are no sects in natural science, because there are no dogmas. And sects in religion are innumerable, because in that subject authority is held to be all in all, and reasoning is not permitted save on a dogmatic basis. An instance of the oddities on which sects are sometimes founded, is this: the Christian worshippers named Plymouth Brethren had for many years held together on the basis of the ordinary orthodox creeds, laying especial stress on the Atonement, which they held to be very sacrificial. About 25 years ago one of their leaders, Mr. Durby, of Dublin, announced as a dogma that during the space between Christ's presentation in the temple and His public teaching, *i.e.*, between His twelfth and twenty-ninth year of age, He could not have been God, because He worked as a carpenter, and that He only took on His God-head when He began to teach publicly. This was speedily and bitterly combated by Mr. Newton, another leader of the Brethren in the West of England; and, behold! two sects were formed out of one in a few months, and the Newtonites and the Durbyites detest each other, as all people holding moonshine opinions do. And this is the history of all sects: some excitable and vanity-stricken person imagines he sees what no one else can see, and announces it, with loud voice, as a saving truth; and hence the Muggletonians, the Bradeagonians, the Sandemanians, and other melodious names. One of our keenest modern humorists, who was a close friend of his for twenty years—Douglas Jerrold—said wittily that "Dogmatism was Puppyism grown old." And so it was. Your dogmatic man has all the vanity-stricken self-assertion of a dandy at sixteen, and knows about as little of the higher attributes of his race.

If the Association keeps clear of dogmatic intrusion, then will there be no fear of its becoming sectarian. Already, however, there is a signal of dogmatism among Spiritualists—and already the dogmatists call themselves by another name. But the Association has nothing to do with this. It knows its function to be the investigation of facts, and of facts only; and, as was said, no sect was ever yet framed on undoubted facts. Now, what are the facts of Spiritualism up to this date? They are reducible to two:—1st, the continued life and individuality of the spirit body of man after it has quitted his body of flesh; and, 2nd, its communion with spirits still in the flesh, under certain conditions, by physical exhibition and mental impression. Spirit identity cannot be regarded yet as an established fact—at all events, not so as to warrant

us in building upon it. But for the other well-ascertained facts, what a house of hope and encouragement may we not build upon them and live delightfully within! The knowledge, the certainty, that our efforts for good are aided by the freed and progressed beings of the spirit world in their sympathetic communion with us, is as encouraging towards good as it is deterrent from evil; since we are equally sure that the evil denizens of that world sympathetically exasperate that evil within us. But the power to desire spirit connection, and the power of appreciating all its influence varies strongly in individual spirits among us, and this is one of the points which require much investigation. It is quite certain that there are spirits in the body which have little or no curiosity regarding their fate when they leave it, who, in fact, cannot take in the idea of a life out of the body, yet who are almost wholly blameless in conduct, and are not given to material aims or pleasures. I have known several such spirits: notably, that of a most distinguished politician and literary man, who, although I brought him in contact with Mr. Home, and enabled him to see and hear wondrous proofs of the reality of the after-life, never could bring himself to the belief in it. He was all that was gentle, kindly, sympathetic, cared nothing for the sensual, sordid or frivolous pursuits of the world, and had a vast and most judicial intellect; he was, in fact, one of the greatest literary critics of his day. After he had seen much of Mr. Home, I asked him his thought about the manifestations: "Well," he said, "I suppose there may be a life after this for those who desire it, but I am quite content with [this one, and should like to remain a thousand years in it." He was a man without passions of any kind, and used to say, "Envy—anger—malice! Pooh, pooh! we don't know such things in good society—they are vulgar and offensive." What are we to make of so much absence of materialism and such deficiency of spiritual appreciation in the same individual? And there is good reason to suppose that, throughout the human family, the degrees of capacity for spiritual appreciation are many; a probability which must render us tender in our dealings with those who are slow to recognise all the grand and felicitous applications of our two facts. It may be that the organisation of the spiritual body varies as much as the solid organisms of the flesh do, though it has been a very ordinary belief that the variations of mental phenomena are due to the organs of flesh in which the spirit body resides—and this by persons altogether convinced of the existence of this latter here and hereafter. This is only an instance of one of the many ramifications of inquiry into which this new science of Spiritualism is sure to spread, and for which the methods of communion with the disembodied require to be so augmented in variety and accuracy. And it seems to me that an association such as ours, with varied minds at work for the same object, and joined to announce the results, is more likely to discover further and more precise modes of obtaining knowledge of and from the spiritual world within us and without us, than by the solitary awaiting of supposed inspiration which we are recommended to look for by some Spiritualists. And if, as I said, we carefully abstain from all dogmatism—nay, put it down when it tries to raise its head—and build all we hope to learn on facts and facts alone, be sure there is no fear of our becoming Foxites, nor Homites, nor Cookites, nor Guppyites, nor anything else that is *ite*.

For the same reason that I would cultivate facts and not dogmas, I would sternly keep down anything like *leadership* of our movement. Such leadership may be assumed outside as well as inside of our Association, be it remarked, and is not more incidental to our position than to the other. But among men who hold that one human spirit is intended for immortal progress as much as another, any assumption of dominion or superiority is altogether out of place. Remember that a man may be a *priest* without *ritual*. Even if a *religion* is carved out of Spiritualism, the loftiest ends of religion as regards the human spirit should be ever kept in view. When God sends religion to the world, when He touches the tongue of the pleader for piety and morals with a live coal from the altar, as it were, and enables him to unfold the truths which connect this world with the next, the visible with the invisible, it is not that this man should be adulated now as a preacher, or that man be canonised hereafter as a saint, but it is that, viewing all the grandeur of the subject, and impressed with the benignancy of its aims, there should be, by his devotion and that of his fellow-worshippers, an influence drawn from the spiritual world to act upon the feelings and affections of this world, that all thereby should be brought nearer to all purity, charity, truthfulness, justice, and love,

that all should be made to strive to live in the blessed atmosphere of those attributes of Deity, and be eternally progressing in them beneath the smile of our Almighty Parent.

Dr. Gully then called upon Mr. Harrison to read his paper.

Mr. G. B. Clark proposed that certain questions he had to propose relating to the management of the Association be then considered.

Dr. Gully said that the advertised business and the business on the programme should be gone through first.

Most of the members present expressed a desire that Mr. Clark's suggestions should take precedence.

Some questions were then raised as to the relative powers of the Conference and the Council, some of the points depending upon resolutions said to have been passed at Liverpool, which had not been seen by the Council or received by Mr. Everitt. Finally, the following resolutions were passed successively:—

1. Resolved unanimously—"That the proceedings of the conference of 1873 be confirmed."

2. Resolved—"That the constitution and rules be adopted, except the rules relating to general meetings, viz., Rules 9, 10, 11."

3. "That Rules 9, 10, 11, be referred to the Council elected by this Conference for reconsideration. That the decision of the Council be in force until the annual general meeting in 1875."

In the course of the discussion it became clear that most, if not all of those present, objected to what is known as the "theological clause" in the prospectus.

Mr. E. D. Rogers said that it was put in at the suggestion of Christian Spiritualists, to please Christian Spiritualists, of whom he was one, but it had offended many of them; he himself wished to see it struck out, but thought they had no right to do so without consulting the whole body of members of the Association.

Mr. Clark thought that all the "principles" in the prospectus should be struck out, and all the "purposes" left in. A principle might be a mere theory, about which people might differ in opinion, but the purposes had a practical bearing on the work of the Association.

Mr. Martheze, who had come from Brighton to consider the question of founding schools, left the meeting when he found other business substituted.

MR. HARRISON ON THE PROMOTION OF NATIONAL ORGANISATION.

Mr. William H. Harrison then read the following paper:—

The British National Association of Spiritualists has progressed very satisfactorily since its formation, only a year ago, at Liverpool. Much of the time since then has been spent in forming a constitution and rules, and in attending to the numerous details incidental to organising. More recently it has begun to do useful work under good and economical management, and the great majority of the more energetic and influential Spiritualists in this country have enrolled themselves among its members; some small difficulties have beset its progress, but altogether its career up to this time has been of such a nature as to inspire confidence. Great results usually spring from small beginnings; for instance, the first session of the British Association for the Advancement of Science, which was held at York, was a small one, and the late Professor Phillips, Sir Roderick Murchison, and other of its promoters, were in anxious doubt, a few hours before the meeting, whether a sufficient number of people would attend to encourage its founders to go through the business on the programme; but, year by year, as the use of the new Association became manifest, it grew into the powerful body which has done so much good to the world at large, and which will meet a fortnight hence at Belfast.

Swedenborg, one of the greatest spiritual mediums of recent times, says that the angels in heaven are happy in proportion to their usefulness; the same law holds good with men upon earth, and no doubt the rule applies as strongly to organised bodies as it does to individuals. Hence, perhaps the best way to promote national organisation, is to make the present Association so useful in its action that Spiritualists cannot do without it, and would as soon think of proposing its abolition as the public would think of proposing the abolition of the General Post Office, which owes its popularity and undoubted permanence to the useful purposes it serves. An organisation is an outward symbol of friendship and of union in any movement, as distinguished from dissension and ill-will; it means that a large number of friends meet together to advance the great principles on which they all agree, leaving out of consideration for the moment minor points of difference.

To descend to practical details, I think that the National Association of Spiritualists should as soon as possible take premises, with a small hall for public meetings attached; a large hall would be preferable, but that at present would be altogether beyond our means. If offices only be taken, the rent will be a steady dead weight upon the resources of the Association, which might not be the case if a dwelling house with hall attached were engaged, and for this reason—the hall could be let for spiritualistic and other lectures; a club or reading-room, with library, could be established, which might be wholly or partly self-supporting; and a portion of the house might be set apart for the use of the assistant secretary, and would be equivalent to so much salary which the Association must otherwise pay in money. When we have a library and reading-room established, I think that the members of all those provincial societies which have allied themselves with this organisation should have the right of use of them, free of all charge, during temporary visits to London, but that residents in London and its suburbs within a radius of twenty miles of Charing-cross should all pay for the privilege, in order to make the step self-supporting. If any balance of loss remains after all this, it is not likely to be so large as the amount which would be required merely to pay the rent of offices, but the advantages gained would be infinitely greater.

The Association once established in "a local habitation and a home," which by the methods just stated have been made self-supporting, should next try to carry on some steady good work, calculated to raise the spiritual movement in the estimation of the public and of its own supporters, for the critical remark is often made that Spiritualists as a body should begin to do some good in the world. Educational lectures might be established, in which all the laws of life shall be taught to both old and young; at present numberless lives are rendered miserable by disease and ill-health, because of the ignorance of individuals as to the sanitary and hereditary laws which govern their existence. These subjects are not now taught in schools, where many unfortunate children spend half their time benumbing their brains in trying to learn the languages of dead and buried Pagans; these useful matters also are not taught by other religious sects, because they have too much to do in considering the lengths of the tails of surplices, the method of carrying candles, and other things of equal importance in time and eternity. Hence it is for Spiritualists to take up the cry of "a pure mind in a pure body." As Mr. Noyes says in one of his poems:—

"We hold that what's right for the body,
Can never be wrong for the soul."

Popular lectures in connection with all new discoveries in science might also be encouraged, so that those who join the ranks of Spiritualism shall discover that religion, science, and art are encouraged by Spiritualists to an extent unknown among other religious bodies, that new discoveries in the realms of nature are received by us with thankfulness and not with fear.

A more expensive and more serious step than the establishment of philosophical lectures, will be the founding of schools and colleges. I have received the following interesting letter from Mr. Martheze on the subject, with permission to read it at this Conference:—

MR. MARTHEZE ON THE EDUCATION OF THE CHILDREN OF SPIRITUALISTS.
20, Palmeira-square, Brighton, July 31st, 1874.

W. H. Harrison, Esq.

MY DEAR SIR,—I take the liberty of writing you a short note about founding a college or school for the children of Spiritualists. Having met up to this day with very few sympathisers with my idea, perhaps a few words about this question at the Conference might do some good, and draw the attention of old and benevolent Spiritualists.

The number of Spiritualists is daily increasing, and the idea of a college for their children has come into my mind for the following reasons:—

Colleges and schools are now generally under the supervision of clergymen, if not under their entire control. I think that not a single Spiritualist will contradict the fact that these gentlemen, with very few exceptions, oppose Spiritualism as much now as in former times. Under these circumstances any boy who might speak about spirits or manifestations to his comrades would be sure to be severely reprimanded, and enjoined never to say another word about them; nay, his sayings would be taxed as blasphemous, and he would become the object of the most stupid persecution.

Another point is this:—The dogmas about the Devil, Hell, and the Resurrection of the Earthly Body, still being taught in ordinary schools, is it not hard that Spiritualists should have their children brought up in the midst of such false ideas? I purposely name only these three leading changes effected by Spiritualism in religious ideas, for these changes have even been accepted by orthodox Christian Spiritualists, but many more changes have been accepted by Spiritualists still more advanced.

Finally, I expect a great advantage from this fact:—In a school where the children of Spiritualists are harmoniously educated on modern principles, and with our notions of the future life, it is nearly certain that several would be developed as mediums, to the great benefit not only of their parents but of society in general. As youth and purity are recog-

nised as the best conditions for spiritual development, I need not insist longer on this point.

If only twelve or fifteen subscribers will unite to subscribe £200 each, yearly, for five or six years, a beginning on a small scale could be made at once, and I shall be happy to put my name at the top of the subscription list. A more elaborate prospectus of the various details connected with the undertaking I leave to others more experienced than myself.—Yours faithfully,

J. N. TIEDEMAN MARTHEZE.

The formation of a separate organisation for the purpose of managing a college, would involve much time and work, also expenses in the shape of clerks' work, and perhaps hire of offices, which might be saved by economising the machinery already created by the National Association. Further, all the meetings of the Council of the Association will hereafter be open to the spiritualistic press, and the officers of the Association will be elected by vote by ballot. All this publicity will give ample security for good management, and be a guarantee against the misapplication of funds after the lapse of time, which is one of the crying evils of small richly-endowed bodies. As further security for good management, the National Association ought to have no power to transact any business whatever, of which due notice has not been given beforehand to the whole body of Spiritualists by public advertisement. For all the reasons just stated it is better that existing machinery should be utilised in founding schools and colleges, rather than that a smaller organisation should be created not under public supervision.

There has been just sufficient opposition of a puny kind to national organisation, to make more pleasant the efforts of friendly people to bind themselves together; without that opposition the atmosphere would have been too stagnant. Once upon a time the contractors fixed some bradawls, points outermost, upon the telegraph posts on the Pacific Railway, to prevent the buffaloes from rubbing against them and thereby breaking them down; but the bradawls gave a delightful tickling sensation to the skins of the buffaloes, so the intelligent animals afterwards rubbed against the posts more perseveringly than ever, and revelled in the Elysian sensations they experienced. In like manner has there been just sufficient opposition from Spiritualists who cannot work in a friendly way with their neighbours, to make the work of organising more delightful than it was before.

This great movement of modern Spiritualism has now been sweeping over the earth for twenty-six years; its influence is felt in every part of the civilised globe, and it has nearly a hundred periodicals devoted to its service. Its mission is to give to this materialistic age palpable proof of the reality of a life beyond the grave, bringing also hope to the mourner and joy to the afflicted. It has its dark as well as its bright side, and scientific research alone can teach us how to shun its dangers and to utilise that portion of it which is good. Since its advent it has found its way alike to palace and cottage, its teachings are welcomed by many in our great cities, its influence is felt among the dwellers upon the mountain sides, as well as in the dark caverns in which the toiling miner pursues his daily labours. In furthering the interests of a great movement like this, by uniting to work for the common good, by deprecating dissension and disunion, by establishing a free platform on which none is greater or less than another, and by forming a constitution under which all important business is submitted to vote by ballot, this Association introduces a purer atmosphere of freedom into our midst, and meets a want which has long been felt in connection with Spiritualism in England. This want has been more especially felt in London, where hitherto we have had no representative body, but only three or four small and widely-scattered local societies, which had made no attempt whatever to enter into alliance with each other for the general good. The moral example set by the present attempt at national union is in itself admirable; it is an example set even by the fowls of the air, for does not the good old hymn say?—

"Birds in their little nests agree,"

which is true as a general principle, unless a young cuckoo is surreptitiously developed in the nest, and begins to swallow all the worms, grubs, beetles, and other choice luxuries, and to gorge itself at the expense of all its feathered brethren. So in a movement like ours, unless we have a representative body to look after the public interests, abuses will surely spring up which Spiritualists disunited will have no power to check. The present organisation can neutralise that which is evil, and encourage that which is good; further, if it makes itself very useful and avoids running into debt, it stands upon a permanent foundation.

THE PROSPECTUS OF THE NATIONAL ASSOCIATION.

Mr. Edward T. Bennett then read the following paper, which was entitled "A few words on the Declaration of Principles and Purposes," issued by the British National Association of Spiritualists.

The "Declaration of Principles and Purposes" which was issued by the British National Association of Spiritualists a few months ago has been the subject of much criticism. A few words in reference to it from one who took part in its preparation, and in regard to the general constitution and objects of the Association, may possibly not be out of place at the present Conference.

No one who was not present at the preliminary meetings when the "Rules and Constitution," and the "Declaration of Principles and Purposes" were under discussion, can have any idea of the amount of labour bestowed upon them, of the patience that was exercised that the views of all might be fairly considered, and that the conclusions arrived at should embody those which prevailed.

It was the desire of those who initiated the idea of a National Association, that the united aid and support of all leading Spiritualists should be obtained, and a large number of invitations were issued to ladies and gentlemen well known in connection with the movement. Some accepted. Some declined. Spiritualists of the most diverse views were invited and urged to co-operate. It is clearly therefore hardly in good taste in any of those who declined to find fault with the Association as being composed of narrow minded, uninfluential, or juvenile members.

Then as to the fundamental principles of the constitution:—A minimum five shilling annual contribution entitles to membership. Every member, man or woman, has equal rights, and powers of voting, and is eligible for every office. The basis is therefore the broadest possible. The council and all officers of the Association will be elected in future years by a majority vote of the members, so that it will be the fault of the members themselves, if the governing body does not fairly represent the Association at large.

It is the primary and fundamental object of the Association to form a bond of union between all Spiritualists of every shade of opinion. To do this it is necessary to start on a basis which shall underlie the differences which exist between different minds. A sentiment of J. Enmore Jones's in a letter to the *Medium* of July 17th exactly expresses the spirit which animated those who formed the Association:—"Let us be Spiritualists,—our creed human immortality—leaving our special, sectional, church and non-church beliefs and antagonisms." Mr. Jones says again:—"Let us have a band of veteran Spiritualists, publicly known in England, of all creeds;" and he then mentions fourteen or fifteen names of such. That is exactly what the Association wanted to do, and has tried to accomplish. Nearly every one of those whose names are mentioned by Mr. Jones was solicited to join in drawing up a Declaration of Principles and Purposes, on that broad basis, which is the basis of the British National Association of Spiritualists.

But sometimes words will unfortunately convey a meaning different from that which their author intended. So it has been with this manifesto. One or two sentences seem to have had an effect precisely opposite to that for which they were introduced. This can easily be rectified, for it is of course open to the Association to amend that which it has issued, if it should think proper to do so, and it will welcome the assistance of all earnest Spiritualists. Let every one, however, clearly understand that there is no foundation for the accusations of "domination over institutions and intuitions," still less for insinuations of private or pecuniary ambition on the part of any of those who have worked, and worked hard, in the formation of this Association. The Association will devote itself to the work which it has undertaken, and quietly live down all this kind of opposition.

Our great opponent has been William Howitt, and even he has entirely conceded the principle of the whole matter in his letter in the July number of the *Christian Spiritualist* when he admits the value of local union for mutual sympathy and aid. Ours is nothing more than a local union of British Spiritualists for mutual sympathy and aid. It is illogical to argue that a union of Liverpool or Birmingham or Marylebone Spiritualists is free from objection, while a union of British Spiritualists is necessarily comparable to the Church of Rome, and will necessarily lead to the same spiritual tyranny. Are we not every one of us in our different spheres, William Howitt included, the recipients of benefits derived from national association and organization for mutual sympathy and aid?

We then address ourselves to our brother and sister Spiritualists, and invite your co-operation and assistance in the grand work we have undertaken, the nature of which is expressed in these few words of the second article of our constitution,—“To further the interests of Spiritualism.” With this object in view, we welcome to our ranks Spiritualists of all theological and scientific beliefs, and of all shades of opinion in literary, political, or social matters. Differences on these points will not be allowed to interfere with the unity of purpose among our members. We believe that the great need of the age is a recognition of the truth of Spiritualism, and a practical acceptance of its teachings. We therefore claim for our work a high religious character, and an intimate relationship to the best interests of mankind.

We feel that we can with confidence appeal to Spiritualists generally to unite their influence with ours, and to join the Association, believing that by so doing they will advance the objects we all have in view.

MR. JOHN CHAPMAN ON NATIONAL ORGANISATION.

Mr. John Chapman, of Liverpool, rose and said—When Mr. Harrison and I read our papers on organisation at the Liverpool Conference a year ago, we advocated its formation for purely business purposes only, and guarded against all theological or political tendencies. We advocated a plan of action entirely free from creeds and dogmas of any kind whatever; we wished a platform to be constructed broad in its foundation and universal in its structure. This, I am glad to see, has been carried out to its fullest extent. Ladies and gentlemen of all opinions have come forward to participate in the privileges the Association holds out. Taking our stand upon so broad an edifice, it naturally occurs to us now, how shall we proceed with such a diversity of thought and opinions amongst us? See we not difficulties in the way from the very fact that we are not all of one mind? Look at the Churches in former days, and how they have been torn to pieces by eruption after eruption splitting up their fair fabrics. A desert has been created on every hand. At the same time they have been preaching one faith, and one baptism, and one spirit. Now, I allege that the very fact of this preaching has been the sole cause of every desertion in the churches, because such preaching is against God's laws in the constitution of man's nature. We have no more right to expect every man to believe alike, or to act alike, than we have to believe that all men should be made of one stature or of one colour. This is a fact in nature, and to set up theories contrary to facts, is building upon the sand. The mind of man has been so long trained in the theories above mentioned, that it is difficult to rise out of them; nevertheless, if we act according to the facts set before us we cannot go wrong. Spiritualists, above all others, draw their conclusions from facts; let these be our guide, and whatever theories or opinions we may each possess, let us say to each other, "Cherish them till you get something better, but let us stick to facts." Now, it is a fact that this organisation has been established, and that, too, upon the widest basis; we must now, therefore, look out for other facts to guide us in the future. What are the facts that stand before us? One is that Spiritualism is spreading rapidly in most parts of the country, and thousands are going to it for information; hundreds are satisfied with its teachings and are eagerly desiring more of that light that cometh down from the angels above. This organisation can aid in spreading its truths, by the employment of mediums and lecturers all over the land, by aiding in establishing lyceums and lecturing halls wherever it is expedient to do so, by helping to raise funds, and by giving the best counsel in all matters concerning the work. It can unite with local societies in giving the best advice, and, if required, aid—as far as it is in its power—to weak and struggling societies in their efforts to rise. Let the body be so organised that it can have property invested in it, and be a safeguard to all invested interests. It can regulate individual effort and aid persons, as well as societies, by helping the labourer into his place and giving him work to do. Friends, whatever may be said against our union, if we all do our duty in love and charity, waiting for a greater outpouring of God's good spirit, we shall reap the reward of our labours both in this and the future life. (Applause.)

After a few words from other speakers, the meeting adjourned for two hours.

On reassembling at two o'clock, the proceedings began under the presidency of Dr. Sexton. It was a harmonious meeting, and the interesting discussion which followed the reading of Mr. Cooper's paper, we hope to publish next week.

MR. R. COOPER ON PHYSICAL MANIFESTATIONS.

MR. R. COOPER then read the following paper on the Physical Phenomena of Spiritualism :—

In my experience of Spiritualism, extending over eleven years, I have witnessed, I believe, every phase of the phenomena. In my observation of them, one thing that has always struck me has been the progressive character of the manifestations. Commencing with the simple rap or tilt, they have been elaborated into the vast variety of forms now witnessed, appealing to every sense, and adapted to every class of mind. It would seem that they follow the order of nature which, in the words of the Christian Scriptures, is "first the blade, then the ear, then the full corn in the ear." This progressive character of the manifestations is very obvious. To what extent they will be carried it is impossible to say, but that there will be greater displays of spirit power, more wonderful than anything that has yet been witnessed, is a strong probability. My own opinion is that the manifestations will be continued, increasing in variety and power, until the fact of spirit existence is accepted as a fact by the world's inhabitants; then (there being no further need of them), they will cease, and thus another wave of spirit-influx will have passed over, the results of which will be seen in the expanding evolutions of the future. In the course of twenty-six years we have arrived at the wonderful phase of spirit power known as materialisation, and one would think that this, the reincarnation of the human spirit would be the culmination of these manifestations; and so it probably will; but then the question arises—To what extent may the phase of materialisation be carried? Years ago the spirits stated their intention, at some future time, to speak in public in a materialised form. At the time this prediction was made it was regarded with incredulity, but it seems to be not at all improbable that it will soon become a realised fact. Indeed, it would appear that we are on the eve of such kind of manifestation. Already we have spirits occupying the platform through our trance mediums, and edifying thousands with their words of wisdom, and entrancing them with their cogent eloquence. Already we have spirits speaking by direct voice, and in some cases giving lengthy addresses. This has even been done in public. Putting these two facts together, where is the improbability of spirits assuming a materialised form, and giving public addresses in *propria persona*? Some have even thought that the appearance of spirits in an embodied form will some day be so common as to excite no wonder; that the inter-communication of the two worlds will be of such a reciprocal character that it will be an ordinary occurrence for people living in this world to enter the spirit world, whilst it will be equally common for the denizens of the spirit world to rehabilitate themselves in a materialised human form, and walk the earth like its own inhabitants. But time alone can prove the truth of these speculations.

There is one thing in connection with these manifestations that has frequently occurred to me, and is still a matter of perplexity, and it is to this that my article more particularly refers. It is this,—whether the necessity of conditions is real or assumed. In making these remarks I do not wish it to be supposed that I consider these manifestations to be performed independently of conditions: to do so would be returning to the old-fashioned and well-nigh obsolete idea which regarded them as supernatural. I do not believe them to take place on the "let there be light" principle—to be done as it were by the direct fiat of the Almighty, or of any subordinate spiritual being. But the question in my mind is whether the difficulty regarding conditions is not more apparent than real; whether in fact the power producing the results cannot control the conditions. What causes me to think this may possibly be the case is that the phenomena sometimes take place independently of the conditions usually supposed to be necessary for their elicitation. For instance, darkness is a condition that is supposed to favour the exhibition of the physical phenomena. Yet it is a known fact that the results that usually take place in darkness occasionally take place in the light. Thus I have witnessed in the presence of the Davenports many manifestations of force in the light—in daylight, in fact. In their presence I have also heard voices speak in the light. On a few occasions, whilst walking with the Davenports and Mr. Fay in the street, I have heard the well-known voice of Kate joining in the conversation. It was bright moonlight at the time, and once it was daylight. Again, in the presence of Mr. Herne, I have seen phenomena that usually take place in the dark occur in

the light. Thus I have seen a chair placed on the arm of a person whose hand was held by the medium. This occurred in tolerably strong gaslight. I have also seen in Mr. Herne's presence a piano pulled forward from its position against the wall, in daylight. The first of these two cases, which involves the passage of matter through matter, is the only instance I have witnessed of this phenomenon occurring in the light—indeed, it is the only case I ever heard of. Now these facts go to prove that darkness is not an indispensable condition for the evolution of physical phenomena. How far darkness may facilitate their production is another question. Then, again, these manifestations taking place, as they do, through the organism of certain persons, it is supposed they can only take place in the immediate vicinity of them—at any rate not beyond a prescribed distance; and the insulation of the medium was at one time considered an essential condition. I have, however, seen facts which go to prove that neither of these conditions are necessary. To illustrate what I mean, I will describe a *seance* that took place some years ago, at the time the Davenports were in this country. One evening I accompanied the Davenports to Mr. Guppy's residence in Great Marlborough-street. After supper Ira, the eldest of the brothers, Mr. Guppy, and myself, adjourned to a dark room which Mr. Guppy had had prepared for experimental purposes. To get to this room we had to pass through a room that served the combined purposes of a sculptor's studio and a billiard room. Emerging from this room we came into a yard, in one corner of which the dark cabinet in question was constructed. Taking our seats, we extinguished the light. Mr. Guppy was at the time smoking a cigar. This was at once taken from his hand, and carried in the air, where it could be seen by the light given out by its combustion. Some whiskey-and-water was standing on the table. This was handed to us to drink. When it came to my turn I found there was but little left in the glass. This I pointed out. The glass was forthwith taken from my mouth, and replenished and brought back again. "John," the spirit, then commenced speaking. Hearing noises in the billiard room, we asked what was going on there. The reply of the spirit was, "You will see presently." After sitting some little time longer, enjoying the conversation of the spirits, which was generally of a witty and amusing character, we lit the candle and proceeded to the billiard room. As soon as we arrived there we saw at once what had been going on. Whilst we were talking, a bottle which had been left in the dark room was brought and thrown at our feet. We found our hats placed on the end of the billiard cues, which were stuck in the pockets of the table. Other objects were also removed from their position, the most striking of which was a heavy folding step-ladder, which we found lying against the door—a double one—leading from the house, and which opened on the inside, thus proving that the ladder must have been placed in that position by some person or power inside the room, and as we were the only persons on that side of the door, the proof was obvious that it was the work of spirits. In this case the medium was not insulated, but sat close to Mr. Guppy and myself. Neither did the manifestation take place in proximity to him, but in a room that was separated from the chamber in which we sat by a small yard.

The conclusion, therefore, at which I arrive, based upon long observation of the matter, is that the manifestations are not given to the extent of the capability of the spirit world, but in such a manner and under such circumstances as to lead to a *gradual* recognition and acceptance of them by mankind. This fact must be evident even to ordinary observers. The conditions under which manifestations now take place are much more satisfactory and conclusive than they were in former days. The manifestations through Mrs. Fay, for example, are much more likely to induce conviction than were those of the Davenports. The rope-tying always afforded a loophole for doubt which the calico bandages do not admit of. It appears clear, therefore, that there is a purpose in the manifestations being given in such a manner as to leave room for doubt and suspicion. That it is possible for spirits to manifest their presence and power in such a manner as to silence the veriest sceptic I quite believe. In fact it would seem, in the progressive nature of things, that the day is not far distant when the spiritual phenomena will take place under such unequivocal circumstances that he who runs may read, and conviction will be brought home to the mind of the most obdurate unbeliever. (Applause.)

Mr. Joy said that an understanding prevailed among some of those present in the morning that instructions had been issued to the Council in reference to the "Principles and

Purposes," whereas no resolution had been passed on the subject.

A resolution on the subject was then put to the meeting, the following amendment to which was eventually carried by a large majority:—"That the principles and purposes be referred back to the Council for reconsideration."

A continuation of this report will be published next week.

MATERIALIZED SPIRIT FORMS IN AMERICA.

THE following account of a materialisation *seance*, written by Col. W. H. Farrar, was published in the *Banner of Light* (Boston, U. S.), on the 30th May last. It will be noticed that, like Miss Showers, the medium is made to sing in four voices while under influence, and curiously enough, "Peter" has often declared that he had another medium in America. Assuming the sentences in the following narrative about recognisable forms, and the room being filled with them, to be exaggerations, the rest of the account reads much like a *seance* with Miss Showers:—

By invitation of Dr. King, of 465 Sixth Avenue, I was present on the evening of Friday, the 15th of May, at his residence, to witness a private *seance* or sitting given by Mrs. Wilson. The phenomena I there witnessed will remain for ever indelibly impressed on my memory. Among the fifty or so present, I had the pleasure of meeting Mr. James Root, of Paterson, New Jersey, Mr. George Watson and wife, James C. Wilkins, Dr. Edward L. Benson and daughter, Thomas C. Gibson and wife, of Williamsburg, Dr. D. R. Palmer and wife, of Kalamazoo, Michigan, and Col. Samuel Sloan and wife, of New York. To thoroughly test the powers of this medium, and to remove, if possible, the scepticism which possessed me, I determined, in connection with other sceptics, of whom there were a number present, to give this exhibition a most searching investigation.

After passing an hour in the most gratifying social intercourse, I was requested to act in conjunction with Dr. Palmer and Col. Sloan as a committee to take charge of Mrs. Wilson, the medium. The rooms in which we were situated consisted of a large parlour, with folding doors, opening into a small alcove; the folding doors were partially closed. After searching the alcove and finding nothing in the way of closets, windows or obstructions of any kind (in fact, the room was totally bare, with the exception of a carpet and two oil paintings on the wall), the committee conducted the medium into the alcove, where, after placing seven thicknesses of adhesive plaster over her mouth, seating her in a chair in the middle of the alcove, and tying her hands behind her as tight as human ingenuity could devise, and from which it would seem simply impossible for her to extricate herself, unless aided by a superior power, we left her, and with the rest of the audience formed a circle with hands joined outside the folding doors, which were open sufficiently for all to see everything which took place, and the lights in the room enabling us to see every movement of the medium.

At the request of "Uncle Ben," the controlling spirit, given in clear and loud voice from the alcove, the audience commenced singing some fine vocal music, which was kept up by the ladies, many of whom were good vocalists. All at once and without a moment's notice, four different voices were plainly heard from the alcove singing, "The Last Rose of Summer," "Old Dog Tray," "Home, Sweet Home," and "Auld Lang Syne." Being informed that I was at liberty to ask the spirit any questions I liked, I did so, and the answers were so marvellously true that I was astonished. A lady present asked if the face and form of a dear departed friend could be shown, when at once there appeared a form passing around in our midst, with a full figure and large beard! Other relatives and friends being asked for by different members of the audience, the parlour soon became filled with faces and forms gliding around us, one of which actually kissed Mr. Wilkins; and in turn we were each of us tapped on the head, some in a delicately light manner, and others in a strong and decisive way.

The committee of sceptics then went into the alcove, and, having assured themselves that Mrs. Wilson was tied the same as at the first, retired, when "Uncle Ben" was asked if he would untie the medium, and he at once answered "Yes," in a clear, distinct voice. Then, quick as thought, off flew the ropes from the medium into our midst, all of which was

plainly seen by the audience. The committee then went into the alcove, and there sat the medium in a trance condition, with her arms by her side, untied. At the request of "Uncle Ben," the rope was thrown back into the alcove. In less than two minutes the spirit of "Tecumseh," the Indian chief, appeared distinctly visible to all, and in a commanding voice, said, "The medium is tied," then vanished. We walked into alcove, and there sat Mrs. Wilson, tied in the same manner and with the same rope as we had at first tied her. Several of the audience then conversed with the spirit, "Uncle Ben," regarding their missions on earth, and the answers were so palpably true that the veriest sceptic could not doubt that the medium was completely under the control of a superhuman power. I asked, "Will the spirits untie the medium and remove her to our circle?" The request was complied with at once, and when we beheld the medium seated in her chair, untied, with the plasters still over her mouth, moving into our circle, the evidence was conclusive, and I confessed to a thorough belief in Spiritualism.

In about two minutes the medium, who was in a trance condition, came to consciousness.

THE MOHAMMEDAN PARADISE.

WHEN a Moor dies he is examined in theology by two angels, called Munkir and Nakir, in the grave, and if it appears that he is an orthodox Moslem, all is well; if not, he is beaten with iron clubs on his temples, and bitten by venomous beasts. The souls of martyrs repose in the necks of green birds in Paradise till the Judgment Day; while the other souls of believers, being tenderly extricated from their bodies by Gabriel, hover around their graves. The souls of the damned have no place either in heaven or in earth. The Judgment Day will be heralded by signs. Jesus Christ will again appear upon the earth, trumpets will sound, the sun will be obscured, the stars will fall upon the earth and chaos will prevail. At the second blast of the trumpet everything having life will perish from the earth. It will then rain for forty years, after which the last trumpet will sound and the dead will arise. Their deeds will then be weighed by the angels Gabriel and Munkir, in scales so large that heaven and earth will scarcely be able to contain them. A Moslem who has done evil to another must pay him in good deeds, and if he has no good deeds, must take some of the sins which the other has committed. Although from several passages in the Koran it would appear that damnation is eternal; yet others believe that for the orthodox sinners a temporary punishment is appointed, and that their skins will be roasted as black as a coal for 1,000 years. At the resurrection the righteous will be clad in white linen; the wicked without any clothes. Those who have amassed wealth dishonestly will appear as swine, and those who have taken interest, with their heads where their feet ought to be, and *vice versa*. The Day of Judgment will last 1,000 years save thirty, or, according to another text (save seventy), 50,000 years. God Himself will sit in the judgment seat. Adam, Noah, Abraham, and Jesus will act as intercessors for the souls of men. Angels, genii, and animals will also be called to account. The ordeal of judgment is the bridge of Sirat, fine as a hair and sharp as a sword. The righteous pass over swift as lightning; the wicked fall into the pit below. A wall divides paradise from hell, and it is a kind of neutral ground, serving as a residence for those who have done much good and much evil, or else who have done little good and little evil. Paradise itself abounds with purling streams of milk and honey, with black-eyed houris formed of musk, with wine which does not inebriate, and with slaves of which true believers will have 80,000 apiece. The Moors have a special doctrine of their own that they will be also regaled with a kind of hashish which will never do them any harm, and that instead of black-eyed houris they will be blessed with the companionship of *blue-eyed golden-haired English girls*, whom the Moors esteem the most beautiful of women. Hell has seven stories; on the uppermost are those orthodox but sinful Mohammedans who, at the intercession of the Prophet, will be released after a thousand years; the next underneath is for the Christians; those which follow, for the Sabians, the Magi, and for Pagans in general. Last of all is the dwelling of the hypocrites; that is, those who have professed Islam without really believing in its doctrines. The angels have forms that are beautiful and pure; they neither eat nor drink, are sexless, and act as the servants of God. Thus begins the 35th sura of the Koran:—"Praise be to God, the Creator of heaven and earth, who has made the angels for his messengers, and has

given them two, three, and four pair of wings." Chief among them is Gabriel, sometimes called the "Spirit of God;" then Michael, the angel of the sacrifice; Azariel, the angel of death; Israful, the angel of the resurrection. The Moslems also believe in demons or spirits, Djenum (plural of Djin), who are made of a gross substance, and will be judged on the last day.—"*Adventures in Morocco*, Dr. ROHLFS.

Correspondence.

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

THE INFLUENCE OF THE MINDS OF MEDIUMS UPON COMMUNICATIONS.

SIR,—I am a believer in the phenomena called Spiritual, having had in my own person abundant proof of the possibility of holding converse with those who have gone before, and I have taken great interest in the "Spirit Teachings" published now and then in the *Spiritualist*, also in the teaching by "Anonymous Critics" in the same paper. I thought that I had at last found the truth, for my mind before this had not been able to fully grasp the dogmatic teaching of Christianity in our established Church, but I accepted what I could not understand in faith,—but here was fact superseding faith.

I have just now, however, read a little book called *Glimpses of a Brighter Land*, which also professes to be spirit teaching, and I find in it all the old theology endorsed; the Cross and the Divinity of Christ permeates the whole work, and it teaches not only the atonement and mediatorship of Christ, but in pages 141, 142, speaks of a "purgatory," and "that if they sin again, they are lost for ever." What is this but the "everlasting damnation" spoken of in the Gospels? The "teachings" in the *Spiritualist* are the reverse of all this. Perhaps you would kindly publish this letter, so that I might get a reply from some Spiritualist of more experience than I, and who would tell me which is right, or offer some explanation.

AN ENQUIRER AFTER TRUTH.

[The next world is a large and busy one, and the spirits hold all kinds of different opinions, and are wise and foolish, educated or uneducated, as are men on earth. Their messages are coloured more or less in passing through the mental and physical organism of the medium. Here, then, are great sources of difficulty in the way of getting reliable information about the next life, and it will take years of research to unravel and remove the various sources of error. Many of these points have been considered in detail, in articles and letters, in back numbers of *The Spiritualist*.—ED.]

MATERIALIZED SPIRIT FORMS.

SIR,—The late controversy about the perplexing similarity of certain materialised spirits to the mediums, offers much food for reflection, and in some points cannot fail to draw a smile from those who followed the *modus operandi* employed to ascertain the real state of the facts. When the ghost appears, one critical investigator steps forward with a pair of compasses to take the measure of nose, mouth, or big toe; the other is ready with tapes, tailor fashion, to secure the length of arm or leg; and, if we stretch our imagination a little further, we might hear of a plaster of Paris cast being quickly executed of the unfortunate ghost; further, if it would be kind enough to "melt away" after the setting of the cast, there would be nothing left to desire. For the present, however, it might be a relief to students of materialisation, to turn attention to the numerous well-authenticated instances where forms and faces were totally different from the medium, and, moreover, where two faces appeared at the same time, and last, but not least, recognised faces. In my own experience in these manifestations (which amounts to scores of *seances*) I never met with a single instance of the remotest resemblance of face to that of the medium, except in one case, where another medium tried, for the first time I believe, to sit for forms. With regard to recognised faces, I had no direct evidence myself, but one proof, which may be worth recording. A gentleman, who sat beside me when the face of an elderly lady appeared, seemed deeply impressed, and requested me to take note of the features. The same evening I went home with him, where he pointed out to me a portrait on the wall; it represented a near relation which indeed was like the apparition. The medium (Madame Louise) had never been in the house before. I would have dismissed even this test as a remarkable coincidence, but for the letter of Mr. Chinnery, testifying to similar results with this gifted medium. So we have on the one hand manifestations creating suspicion, and on the other those which more than counter-

balance the former. Much information as to the theory of materialisation may be received, I venture to guess, when the differences between forms resembling the medium, and those which do not, are closely studied. When I compare the descriptions of these forms in general (including my own personal observations) with those of Miss Cook's *seances*, for instance, I feel inclined to believe that all forms and faces which are quite different from the medium, are more or less indistinct and cloudy, unsteady and of short duration; and although positive enough not to be mistaken, not sufficiently real to stand severe examination. Whereas, the spirit Katie seemed to pass so completely into the plane of reality, as to stand the astounding experiment of direct photographing in strong light. The closer approach to reality seems therefore connected with partaking of the outer form of the medium, as the central source of force, just as the focus is the collecting of all rays in one point. The asserted fact, that sometimes the development of mediums for forms begins with showing the face of the medium, would not overturn this theory, since it would only demonstrate a reversed order of sequence. The perplexing problem which has lately troubled so many earnest inquirers, seems to receive a wider field every day, if the wonderful accounts from other quarters prove true, and so we may hope to arrive soon a little nearer to the truth.

Altona, July 30, 1874.

CHRISTIAN REIMERS.

[So far as we have seen, it is in absence of life and not in indistinctness, that undeveloped recognisable faces differ from the Katie, Florence, and John King manifestations.—ED.]

A FOLKESTONE CLERGYMAN ON SPIRITUALISM.

SIR,—As intimated in my letter published in *The Spiritualist* of 24th ult., my own opinions respecting Spiritualism a good deal resemble those of Serjeant Cox.

Of the alleged phenomena, however, I have seen but little, as attempts made to show them to me, on various occasions several years ago, were for the most part very unsuccessful.

With your permission, I should like to take this opportunity of supplementing my former letter by mentioning that if any Spiritualist who can produce fair test "manifestations" should be visiting this season the sea-side town in which I reside, and should be disposed to show them to me, I should gladly and (I trust) in a candid spirit avail myself of his courtesy.

CHARLES J. TAYLOR.

Trinity Vicarage, Folkestone,
1st August, 1874.

A DIVINING ROD SEANCE.

SIR,—With your kind permission, I purpose sending you a few further accounts of rod *seances*, hoping some of our London friends will be able to offer some opinions thereon through your columns. A friend has handed me an account of one on Sunday evening, May 10th, 1874. Only three persons, I believe, were present. The first word spelt out was (as usual) "Sing." "Hand in hand with Angels" having been sung, Psalm 19th was read. This done, then the following beautiful prayer was spelt out:—

"Thou Supreme and Everlasting Being, the source of light and love, we come unto Thee knowing that Thou art love, and doth show Thy love to us every day and every hour, and even every second of our existence. Even the very air we breathe is composed of Thy love, for without it we could not live. It is Thy love which brings forth the grass and grain for our sustenance, and the flowers to delight us with their fragrance and beauty. It is Thy love which has covered our plains and valleys with the thousand herds of sheep and cattle for our food. We praise Thee! we worship Thee! we glorify Thee, and only desire Thee! Give us Thy love to enable us to come nearer and nearer to Thee, that Thy love may always be near to us to guide us in the road that will please Thee; for Thy love is infinite, therefore without bound, and therefore do Thou give it to us to help us in all temptations, and keep us steadfast in our determination only to please Thee. Be with us always, and so encircle us with Thy arms of love. Teach us to love each other, and to work for and assist each other, for by so doing we are aspiring to Thy good spirit, and by so doing we are pleasing and serving Thee. Do thou therefore help us in our endeavours. Amen."

Question. Can you give us a few words of instruction on the subject of the prayer?

Ans. Yes. Study and think more about the love God has shown you. Think of His infinite mercy in allowing you to live on earth so long a time to prepare for *this* life. Oh! are you availing yourselves of the many privileges you have?

Think that at any moment the Almighty could destroy you all—in one moment; yet He is giving you time and using His influence in preparing you for *this* world. Oh! do not resist, but be led and guided by Him.

Quest. How?

Ans. By faith and love.

Quest. Which creed is right?

Ans. Follow any you *believe* right; the Almighty will accept your motive. I have told you before, we meet with spirits here from every church on earth, and those who have acted up to their faith are happy.

Quest. Unitarians, Swedenborgians, and others?

Ans. If they act up to the light they have.

Quest. Mohammedans? Buddhists?

Ans. Yes; the same. All.

Quest. And Africans, heathen and cannibals as we call them?

Ans. The same. Good men and women amongst them all.

Quest. How can we learn to think thus?

Ans. Trust, read and study the Bible.

Quest. You do not mention Christ's name in your prayers?

Ans. You can do so.

Quest. Is it a necessary act of faith?

Ans. Yes, to some.

Benediction. God (bless you, and lead you into the right path. May He always watch over you. Good night.

In some of my future letters I must give you some of the bad side; as untruthful and otherwise inferior controls will take possession of the rod, the same as they do of tables. Our friends, therefore, who try the rod, must test the communication, as far as they can, when open to doubt.

Barrow-in-Furness, July 26, 1874. W. R. THORNTON.

MESSRS. BASTIAN AND TAYLOR'S MEDIUMSHIP.

SIR,—The above gentlemen, on passing through Edinburgh on their way from America to London, having kindly expressed their willingness to give the friends here an opportunity of testing their mediumship, I have the pleasure of sending you a brief account of a *seance* held here last Sunday.

With a public-spiritedness quite refreshing for Edinburgh, and with a kind-heartedness no less to be admired, Mr. Porteous invited Messrs. Bastian and Taylor to meet, at his house, some sixteen anxious and honest enquirers, who, with himself and family, desired to give to these "illustrious strangers" a stranger's welcome.

Seated on one of Mr. Porteous' dining-room chairs, Mr. Taylor clasped with his left hand the right wrist of a lady sitting on another chair, and directing us all to so follow his example that each sitter's right hand should, palm upwards, form an inner circle of exposed right hands, which the spirits might freely use, we completed a most harmonious circle. Within this circle Mr. Bastian placed on the floor a large musical box, weighing about sixteen pounds, a stringed instrument, a tin speaking-tube, a fan, and some flowers, after which he sat down on a chair in the middle of the circle. Mr. Taylor explained that whilst from this circle we were about to supply the conditions most acceptable to the spirits, it belonged to the peculiar organisation of Mr. Bastian to so correlate—under spiritual laws—the sympathies of the sitters as to attract to us those loved ones it would be his pleasure to clairvoyantly describe. Mr. Bastian remarked that as the manifestations which took place with him took place in his normal state, he would not only keep constantly clapping his hands, but that any one who chose could, at any time, without breaking either the circle or the conditions, place their feet on his (Mr. Bastian's) knees, so as to entirely satisfy the circle, that beyond his mediumship he did nothing.

The gas being now entirely turned off, we joined in a little sacred singing, when almost immediately was heard the rolling over the floor of the tin speaking trumpet, and in about a minute after the playing of the musical box. After this the fingering of the stringed instrument, the fingering of faces, the shaking of hands, and fanning of the sitters generally. By-and-bye we heard the musical box wound up and the lid sharply closed and played while floating round almost every head in the circle. In answer to a request the box was rested first on one head and then on another, and in one instance was balanced on one head for over twelve seconds, then safely deposited on the knees of the sitter. Then followed the floating over head of the stringed instrument, playing chords all the while. Whilst this was being done, a voice was heard speaking through the tube requesting us to break up the circle, to rest the medium, and air the room.

In about a quarter of an hour we again took our seats, and

with the permission of the mediums to test as we pleased, it was arranged that the musical box should be placed between the feet of one gentleman at the *back* of Bastian, whilst another gentleman in front should place his feet on Bastian's knees. This being concluded the gas was again entirely turned off, and to our astonishment the musical box, in answer to a mental question, arose again, started on its over-head journey, here and there again resting on the heads of the sitters as before. It is worthy of notice, that whilst this was being done, there was not only speaking through the tube going on, but that some six of the sitters were simultaneously touched, and that one sitter had his hand firmly grasped for over two seconds. At intervals Mr. Taylor described the appearances of spirits present, and described our late Vice-President so accurately, that all the members present exclaimed "That's Keith!" Test questions proved this to be correct. Mental test questions were freely answered. Following this we had the most precise transfer of property from one hand to another in such total darkness that however we reason over these marvels, our intense wonderment remains the same.

J. D. MORRISON.

Cor. Sec. of the Psychological Society of Edinburgh.
Edinburgh, 17th July, 1874.

BIBLE BUDDHISM.

SIR,—Would you admit a question on Prince Wittgenstein's letter (p. 42) from an outsider?—that is, one greatly sympathising with your movement, or, at least, Allan Kardec's, but who hitherto, like Serjeant Cox, has sought in vain for real evidence, or a balance of testimony for the spirit intercourse I think so desirable if real, or against the Maskelyne and Cook theory of your phenomena? Apart from all such phenomena, I have been long led to adopt provisionally the Pythagorean, Buddhist, or Kardec doctrine of our repeated earthly lives, as the only one I see at present to harmonise either with several mental phenomena, partly my own, others thoroughly attested unawares (by authors ignorant of their bearing), or with my notions of divine justice; or, lastly, with numerous parts of the Old and New Testaments, dark insoluble riddles on any other theory I know of, but clear as the sun on this one. Now I should think it some addition to these—though but a trifle perhaps, if Scripture contained, as the Prince suggests, the phrase, "resurrection of the flesh;" but I remember no such expression, nor can I find it in a concordance, under *ἀνάστασις* or *σάρξ*. It occurs, instead of the Nicæan "resurrection of the body," in one of the versions of the English creed—five varieties, I think, in all—used in divine service; but as not one worshipper in a hundred seems over to suspect he has more creeds than three, and any clergyman I know would ridicule the idea of one minute's inquiry as to whether heaven was served by him with five creeds or fifty; the question whether, in shaking up the bag of mediæval culs, to turn out our Prayer-book, this particular phrase turned up often or seldom, and where, is really of infinitesimal import. We Protestants by no means reckon creeds in church to be among the words—"idle" or other—whereof it was said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." But whether the phrase is Biblical, as Prince Wittgenstein thinks, would be a question really interesting.

E. L. GARBETT.

7, Mornington-road, N.W.

EARLY THEORIES CLAIMED AS NOVELTIES.

SIR,—I am very glad that Mr. Epes Sargent has reminded us of the work of the late Dr. Rogers, entitled *Philosophy of Mysterious Agents, Human and Mundane*, but the work was not published in 1849, but in 1852, and the next year there was an admirable reply by the Rev. Charles Beecher, published in London as well as in America, Mr. Beecher having investigated Spiritualism at the request of "the Congregational Association of New York and Brooklyn," and I need not say concluded in favour of the spiritual theory. Now Mr. Cox and Dr. Carpenter must abandon all claim to originality, since in these early works we have the whole question discussed as to the emanation from the medium of a force accompanied by unconscious intelligence—so to speak—to account for the manifestation. Whether the force be called mesmeric, animal magnetic, psychic, or odyle or simple vital force, is of little consequence—"The rose by any other name," &c.

The question is of things not words. The prevalence of mesmerism at the time naturally suggested an emanation similar, or the same, more powerfully conditioned. Mr. Beecher considers two hypotheses:—1. Pneumatic; natural

law with spirits. 2. Apneumatic; natural law without spirits. The second chapter is headed "Automaton brain;" chapter 3, "Automatic or involuntary mental activity." I am sorry for Mr. Cox's pretensions, and with regard to unconscious cerebration, the fact was clearly and fully stated by me in my letters to Miss Martineau, published in 1851, before either Dr. Carpenter or Dr. Rogers, or Sir W. Hamilton had referred to the question. I even supposed that there must be a separate organ for consciousness, as "the eye of the mind," looking on, but not at all essential to the rest of the cerebral action, and as physical cerebral action is the basis of all the conscious states, all conscious minds fundamentally must be unconscious with a physical cause, and antecedent, just as the tree must exist before we can perceive it. Hence all states of mind are but the mental concomitants of cerebral action, and this at once solves many a perplexing question, since a state of consciousness is neither an entity nor a force. Mr. Sargent very properly refers to the science of Spiritualism; perhaps he may not remember that Lord Bacon declared that the nature and source of spirits should be investigated after the same inductive method as any other question in science. All phenomena in time will be reduced to law by science; Max Müller has even lectured on the science of religion.

HENRY G. ATKINSON, F.G.S., &c.

Boulogne, July 30th, 1874.

THE SPIRIT CALLING HIMSELF AN EGYPTIAN.

SIR,—A few lines in corroboration of the interesting statements contributed by Mrs. C. Woodforde on two recent occasions to your columns may not be unacceptable. In a private capacity Mrs. Woodforde would need no voucher: a lady, in every sense of the term, any statement she might make would be accepted without reserve; but for those who have not the pleasure of her acquaintance, *i.e.*, for the general public, a few words of corroboration (as far as she herself is concerned) may be useful.

I will therefore say, briefly, that I was at the circle on one of the occasions referred to in the first of the two communications, and that I was, in fact, the principal interlocutor with the spirit on the occasion. To my questions (some of them received with impatience—impatience springing apparently from intense suffering) he replied, as near as my memory serves me, in these words—"Who was my king? I care not to remember. I hated him, for he had more power than I." "I cared for nothing but power—power—unlimited power." "I had many Israelites under me: I tortured them, rejoicing in their tortures." "I had hundreds of wives and numberless slaves, upon whom, unchecked, I inflicted every kind of cruelty." "As long as I lived I acknowledged nothing superior to my own will." "I died, and became an evil spirit. Power, power still my great passion, I pursued in the spirit world the same career as on earth. For three thousand years I have acted the part of the tempter—the Devil—to successive generations of the human race, bending men and women to my will, and forcing them to murder, rapine, and every evil deed."

After more to the same purport, he said that he had at last been touched by the Divine mercy. Love had at last penetrated through the iron surroundings of his heart; he was sensible of a strange, softened feeling; his sufferings had now commenced; he saw the whole wickedness and vileness of his past existence; the whole of that period of three thousand years he must live over again, retracing his steps, before he could earn forgiveness and his rise could begin. "Would we—oh that we would!—give him the aid of our pity and our prayers?"

In reply to a question of mine, he said—"I have seen Him whom you call Christ. He is a great and glorious angel, of almost unlimited power. I was one of the evil spirits who urged on the Jewish populace to put Him to death. I stood beside his cross, exulting in his tortures; and this is the return He now makes to me;" alluding to the recent beneficent action of Jesus in seeking him and throwing over him the radiance of His love.

When the circle broke up, and the light was fully turned on, we, who had been conversing with "bated breath," began naturally to revert to the topic which was uppermost in our minds; and, in my own case, I fear my remarks were not sufficiently subdued in matter or expression, for suddenly the medium was again controlled, this time in full light, by the spirit, who, turning principally upon me, fiercely exclaimed, "Why do you again summon me? You knew I was wretched; you knew I was suffering; how dared you talk of me, and thus to call me back? See to it, if you would pre-

serve yourselves and your medium from harm, that you pray for me, and at once."

The fiendish glare of the eyes, and the general fierceness of expression and gesture accompanying these words, were indescribable. We hastened to assure the spirit that he had misunderstood our words and our disposition towards him, and that he had our sincere pity and our earnest prayers for his advancement. Complying with his request (or rather demand), we finally pacified the unquiet one, and he left us; I was, however, myself conscious afterwards of an oppressive evil influence which resisted all my attempts to throw it off, but from which Mrs. Woodforde's guides succeeded in freeing me. Altogether the incident was impressive, and will not, I venture to say, be readily forgotten by any of those who happened to be present.

Undeniably this Egyptian is a spirit of great power of will, and it is clear that the evil done by him during so many ages, and still being done by similar spirits on this earth, must be of an incalculable amount. It is well that the world should know of this, and know its obligation to the guiding spirits of Mrs. Woodforde, through whom such a communication has been made possible.

Beyond the gratification of curiosity proper to the incident itself, two inferences were forced by it on my mind: one, that all spirits (and in that term I include the present generation of the human family) can be intercessors more or less effective with the Most High for spirits (whether in the body or out of the body) of lower development than themselves; the other, a corollary of the first—the precise nature, hidden from me before, of the mediation of Jesus Christ, the most perfect of the human race, between God and man.

ALBERT SNOW.

18, Atlingworth-street, Brighton, July 27th, 1874.

P.S.—I should like to add a word of testimony to the beneficial effect on my health of a course of mesmerising, which, through Mrs. Woodforde, I have undergone from her guides. I feel sure that all persons whose constitutions require a refined and delicate influence could not do better than apply to the same source.—A. S.

REPORTS of recent meetings of the Liverpool and Dalston Societies are kept over for want of space.

A GRANT of £5 has been made by the British National Association of Spiritualists to the Spiritualists at Sowerby-bridge, towards the liquidation of the expenses of their new hall.

DR. GULLY informs us that he should like to assist in establishing schools for the children of Spiritualists. All who wish to forward such an undertaking should write to Mr. J. N. T. Martheze, 20, Palmeira-square, Brighton.

THE Liverpool Psychological Society, the largest local Spiritual Association in this country, has officially entered into friendly alliance with the National Association, and will be represented on its Council.

THE warm thanks of all Spiritualists are due to Miss Kislbury and Mr. Algernon Joy, the two honorary secretaries of the National Association, for the enormous amount of labour and time they have given to their duties. Probably no two Spiritualists in London have done so much honorary work during the past year.

LIVERPOOL PSYCHOLOGICAL SOCIETY.—Dr. William Hitchman (by special request of this society) gave a philosophical address on Sunday evening last, under the title of "Spirituality of Soul Mathematically Demonstrated." The room was filled to its utmost capacity, and the closest attention was paid to the doctor's learned discourse.

ANSWERS TO CORRESPONDENTS.

J.—If Mr. Kilburn is one of his greatest creditors, he ought to say so when he urges the public to keep the other person well supplied with money.

INSCRUTABLE are the laws that govern the incidence of some of the greatest calamities.—A RAILWAY ACCIDENT is, to any particular person, a (theoretically) remote contingency, but it may happen, as a matter of fact, the very next journey undertaken. The risk, in a pecuniary sense, may now be covered FOR LIFE by a single small payment.—Apply for prospectus of the RAILWAY ACCIDENT MUTUAL ASSURANCE COMPANY, LIMITED.

THE MANAGER, 42, POULTRY, LONDON, E.C.

OR TO MR. THOMAS BLYTON, AGENT, 12, HIGH-STREET, BOW, LONDON, E.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

(ESTABLISHED 1873.)

Vice-Presidents.

The Countess of Caithness, Stagenhoe-park, Hertfordshire.
Calder, Alexander, The Elms, Putney-hill, S.W.
Coleman, Benjamin, 1, Bernard-villas, Upper Norwood.
Everitt, Thomas, Lillian-villa, Holder's-hill, Hendon, N.W.
Fitz-Gerald, Mrs., 19, Cambridge-street, Hyde-park, W.
Makdougall Gregory, Mrs., 21, Green-street, Grosvenor-square, W.
Gully, J. M., M.D., Orwell-lodge, Bedford-hill, Balham, S.W.
Honywood, Mrs., 52, Warwick-square, S.W.
Jencken, H. D., M.R.L., Barrister-at-Law, Goldsmith-buildings, Temple, E.C.
Ramsay, Mrs., 46, Bryanston-square, W.
Ross-Church, Mrs. (Florence Marryat), 21, Colville-road, Kensington-park, W.
Smith, Martin R., Heathlands, Wimbledon-common, S.W.
Speer, S. T., M.D., Douglas House, Alexandra-road, Finchley-road, N.W.
Wason, J., Wason's-buildings, Liverpool.

Council.

Armfield, W. N., Eden-villa, Cairns-road, New Wandsworth, S.W.
Bassett, W. E., 15, Thornham-grove, Stratford, E.
Beattie, John, 2, Richmond-hill, Clifton, Bristol.
Bennett, Edward, T., The Holmes, Betchworth, near Reigate.
Brown, James, 163, Hospital-street, Hutcheson-town, Glasgow.
Chapman, John, 10, Dunkeld-street, Liverpool.
Cook, Kenningale, B.A., Red-hill, Surrey.
Crosland, Newton, Lynton-lodge, Vanbrugh Park-road, Blackheath, S.E.
Davies, Rev. C. Maurice, D.D., 44, Netherwood-road, West Kensington-park, W.
Dawe, N. F., Portman-chambers, Portman-square, W.
Dawson, George H., 1, Earlbam-road-terrace, Norwich.
Everitt, Mrs. M. A., Lillian-villa, Holder's-hill, Hendon, Middlesex, N.W.
Fitton, Richard, 34, Walnut-street, Cheadam, Manchester.
Fitz-Gerald, Desmond, G., M.S. Tel. E., 6, Loughborough-road North, Brixton, S.W.
Fitz-Gerald, Mrs. D. G., 6, Loughborough-road North, Brixton, S.W.
Freeman, Joseph, York Hill Farm, Loughton, Essex.
Glynes, Webster, F.L.A.S., 4, Gray's-inn-square, W.C.
Harper, Robert, 5, South-street, Finsbury, M.C.
Houghton, Miss, 20, Delamere-crescent, Westbourne-square, W.
Humphries, H. T., 4, Trafalgar-square, Brompton, S.W.
Isham, Sir Charles, Bart., Lampart Hall, Northampton.
Ivimey, Joseph, 61, Seymour-street, Hyde-park, W.
Joy, Algernon, M.I.C.E., Junior United Service Club, S.W.
Kislingbury, Miss, 93, Clarendon-road, Notting-hill, W.
King, George, F.S.S., 40, Bark-place, Bayswater, W.
Lamont, John, London-road, Liverpool.
Lovell, Alfred E., 3, Park-road, Plaistow, Essex.
Mawson, W. B., 1, King's-square, Goswell-road, E.C.
Meers, W. D., care of T. Everitt, Holders-hill, Hendon.
Noyes, T. Herbert, jun., J.P., United University Club, S.W.
Pearce, C. W., F.S.S., 14, Burnley-road, Stockwell, S.W.
Rogers, E. Dawson, 29, Dalryell-road, Stockwell, S.W.
Sexton, George, M.A., M.D., LL.D., &c., 17, Trafalgar-road, Old Kent-rd., S.E.
Shepherd, J., 29, Everton-crescent, Liverpool.
Showers, Mrs. Frederika, Hazel Down, Teignmouth.
Snelling, G. F., Camden-villa, Victoria-road, Upton-lane, Essex.
Strawbridge, Geo. Nelson, Annandale, Central-hill, Upper Norwood.
Strawbridge, Mrs. G. N., Annandale, Central-hill, Upper Norwood.
Swinton, A. C., Hill House, Versailles-road, Norwood, S.E.
Theobald, Morell, Holder's-hill, Hendon, N.W.
Theobald, Mrs. M., Holder's-hill, Hendon, N.W.
Theobald, R. M., M.D., &c., 25, Lee-terrace, Lee, S.E.
Tietkens, E. A., 18, Oakley-square, N.W.
Wilson, D. H., M.A., LL.M., Oxford and Cambridge Club, Pall Mall, S.W., and 3, Albenburg-terrace, Clapham Junction, S.W.
Wiseman, Mrs., 1, Orme-square, Bayswater, W.

N. F. Dawe, Esq., Portman-chambers, Portman-square, W.

Honorary Secretaries.

Algernon Joy, Esq., 25, James-street, Buckingham-gate, S.W. (*Home Correspondence*.)

Miss Kislingbury, 93, Clarendon-road, Notting-hill, W. (*Foreign Correspondence*.)

Assistant Secretary.

Mr. Louis Freeman, York-hill Farm, Loughton, Essex.

Hon. or Corresponding Members.

Prince Emile de Sayn Wittgenstein, Lieutenant-General, Aide-de-Camp General de S.M. l'Empereur de Russie, Nieder Walluf on the Rhine, near Wiesbaden.

The Baron Von Vay, President of the Spiritual Society at Pesth.
The Baroness Adelma Von Vay, Gonobitz bei Potschach, Styria, via Gratz, Austria.

The Hon. Alexandre Aksakof, Russian Imperial Councillor, and Chevalier of the Order of St. Stanislas, Nevsky Prospect, 6, St. Petersburg.
The Hon. Robert Dale Owen, Hotel Branting, New York, U.S., America.

A. J. Riko, Esq., 71, Molenstraat, the Hague, Holland.
Mrs. Emma Hardinge Britten, Boston, U.S.

J. M. Peebles, Esq., Hummington, New Jersey, U.S.
The Rev. J. Tyerman, Editor of the *Progressive Spiritualist*, Melbourne, Australia.

Mrs. Cora L. V. Tappan, New York, U.S., America.
Miss Anna Blackwell, 13, Rue Lauriston, Paris.

Baboo Pearychand Mittra, 7, Swallow-lane, Calcutta.
James Mylne, Esq., Bohecu, East Indian Railway, Bengal.

C. Constant, Esq., Smyrna, Turkey in Asia.
W. H. Terry, Esq., 96, Russell-street, Melbourne, Victoria, Australia.

General Don Joaquin Bassols y Maranosa, Madrid.
Samuel Chinnery, Esq., 52, Rue de Rome, Paris.

W. Lindesay Richardson, Australia.
M. Leymarie, 7, Rue de Lille, Paris.

M. Gustave de Veh, 26, Avenue des Champs-Elysees, Paris.
*Mme G. de Veh, 26, Avenue des Champs-Elysees, Paris.

Gr. C. Wittig, Esq., Nurnberger Strasse 35, Leipsic.

MISS LOTTIE FOWLER, the GREAT AMERICAN SOMNAMBULIST AND CLAIRVOYANTE, whose reputation is well known throughout Europe and America, can be consulted on either Medical or Business Affairs connected with the Living and Dead. Hours 12 to 8 (Sundays excepted.) Terms, One Guinea. Address, 21, Princes-street, Hanover-square, two doors from Regent-street.

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.

MRS. WOODFORDE, TRANCE MEDIUM & MEDICAL MESMERIST, will also give Sittings for Development in Writing or Drawing under Spirit Control. Terms reasonable.—Present address, 41, Bernard-street, Russell-square. Private Seances attended.

MESMERISM AND CLAIRVOYANCE.

PROFESSOR ADOLPHE DIDIER (28 Years established) ATTENDS PATIENTS and gives his Consultations at his residence daily, from Three till Five o'clock.—10, Berkeley-gardens, Campden-hill, Kensington.

MR. W. G. SCOREY, MEDICAL MESMERIST AND RUBBER, having successfully treated several cases, is again open to engagements.—Mesmeric Institution, 85, Goldhawk-road, Shepherds'-bush. Please write.

MESSRS. HARRY BASTIAN and MALCOLM TAYLOR, Physical and Mental Test Mediums from America. Seances every evening, except Sunday, at Eight o'clock. Tickets 5s. each. Address, 36, Keppel-street, Russell-square.

MISS GODFREY, CURATIVE MESMERIST AND RUBBER, AND MEDICAL CLAIRVOYANT, 161, Hampstead-road, London, N.W. To be seen by appointment only. Terms, on application by letter.

J. V. MANSFIELD, TEST MEDIUM, answers Sealed Letters, at 361, Sixth Av., New York. Terms, Five Dollars and Four Three-cent Stamps. REGISTER YOUR LETTERS.

SEALED LETTERS ANSWERED by R. W. FLINT, 39, West 24th-street, New York. Terms, Two Dollars and Three Stamps. Money refunded if not answered. Register your letters.

PHOTOGRAPHIC COPIES OF THE ILLUMINATED ADDRESS recently presented by the Spiritualists of Great Britain to Judge Edmonds, of New York, may be obtained of Messrs. Negretti and Zambra, Crystal Palace, Sydenham. Price—Large size, 3s.; small size, 1s.

VISITORS to LONDON will find Comfortable Bedrooms and Good Attendance at Mrs. JACKSON'S *Table d'Hôte*. Moderate Charges. 3, Torrington-street, Torrington-square, London, W.C.

WANTED, for a Lady Spiritualist, the services of a YOUTH, under 16, or a very YOUNG GIRL, as Private Secretary. A good Grammarian indispensable, and one who can also write French preferred. Address, HOPE, care of Mrs. Garraway, 23, Thurlow-square, S.W.

WANTED by a Married Couple (Spiritualists), with a little girl, for a permanency, a small HOUSE, or part of a house (unfurnished), to consist of bedroom, two parlours, and a kitchen. Must be in good repair, and healthily situated. Vicinity of Highbury, Dalston, or Hackney Stations (North London Railway), preferred. Rent, inclusive of all taxes, must be moderate. Letters to be addressed to "Advertiser," care of Thos. Blyton, 12, High-street, Bow, London, E.

A GENTLEMAN who is a Spiritualist, and possesses a great healing power, residing in a healthy locality amongst the Derbyshire hills, having undertaken the charge of a gentleman suffering from sun stroke, desires to meet with another patient somewhat similarly affected. Terms moderate. For further particulars apply to "H" care of Mr. F. A. Binney, Solicitor, 22, St. Ann's-square, Manchester.

MOHAMMED and MOHAMMEDANISM: Lectures delivered at the Royal Institution of Great Britain in February and March, 1874. By R. BOSWORTH SMITH, M.A. Crown 8vo., 6s.

"A view of Mohammed's life and doctrines, perhaps more faithful and more just than any that has before been published."—*Academy*.
"A learned, able, and eloquent volume . . . acute thinking, judicial reasoning, and eloquent exposition."—*Scotsman*.

SPIRITUALISM

FROM A NEUTRAL STAND-POINT.

A RESUME OF EVIDENCE—*pro* and *con*.

BY H. VENMAN.

Post-free for 13 Stamps.

INGLE & Co., 20, Pimlico-road, London, S.W.

THE PROGRESSIVE SPIRITUALIST AND FREE THOUGHT ADVOCATE, a Monthly Journal. Edited by J. TYERMAN. Price Threepence. To be had of W. H. Terry, 96, Russell-street, Melbourne, and all Australian Booksellers.

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, 1868, as follows:—

"H. G. Atkinson, Esq., F.G.S.; G. Wheatley Bennett, Esq.; J. S. Berghheim, 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.; Gratton 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 Quelch, 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., Sergeant-at-law; William B. Gower, 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 these 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.

AN APPEAL TO SPIRITUALISTS AND FRIENDS.

THE Spiritualists of Sowerby Bridge have, up to the present time, held their meetings in a cottage at Causeway Head. This has now been found inadequate, and in order to carry out more progressive principles, a new Lyceum has been built to seat about 300 persons in Hollin's-lane Sowerby-bridge, along with eight dwellings which are intended to endow the Lyceum at some future time, when they can be freed from mortgage. The Building when complete, will cost above £1,500 of which £1,000 has been obtained on mortgage at the rate of 5 per cent. per annum, which leaves a debt of over £400. An Appeal to the friends of Spiritualism is proposed. It is desired that 300 friends will kindly give £1 each; the remainder will probably be raised at home. Mrs. Cora L. V. Tappan has kindly consented to open the New Hall, and she heads the list with a donation of £5. Several friends in the out-district have already promised £1 each. The Bradford friends are arranging for a benefit of two Orations to be given by Mr. J. J. Morse, of London, some time in the month of August.

This is earnestly put before the friends of the movement, as it is impossible to borrow money on a School, or Lyceum, owing to the actions of the School Board. And as this is the first building in the kingdom of Great Britain, belonging solely to Spiritualism, and as the money will shortly be due to the various contractors, it is hoped that those who can do something for the cause will do so. The projectors are all working men, and this is one of the boldest attempts to carry out the true religion or science of Spiritualism. It is intended to open the new Lyceum on Sunday, August 2nd, 1874.

To those who are not in a position to give the amount, smaller sums may be sent, and to those who cannot give money, tracts, books, spiritual periodicals, and back numbers of the London Spiritual papers will be thankfully received. As a library is connected with the Institution, those who can help with books will do good in many ways. The friends are thankful for the support and encouragement that have already been given, and kindly solicit further favour and support.

Donations for this great object can be forwarded to the Secretary,
HENRY LORD, Union street, Beech,
Sowerby-bridge, Yorkshire.

July 14th.

List already promised.

	£	s.	d.
Mrs. Cora L. V. Tappan...	...	...	5 0 0
Twelve other friends £1 each	...	...	12 0 0
A Friend at Oldham	...	...	1 0 0
A Ditto at Manchester	...	...	1 0 0
H. J. L.	...	...	20 0 0
National Association of Spiritualists, London	...	...	5 0 0
John Lamont, Liverpool	...	...	1 1 0
E. Broadbent	...	...	1 0 0
J. G.	...	...	2 0 0
Three Friends	...	...	1 12 6
J. Milner	...	...	1 0 0
J. C. and J. S.	...	...	7 6
Wm. Jackson	...	...	2 0 0
E. Holt	...	...	1 0 0
Benjamin Swaine, 3rd Donation	...	...	10 0 0
A Bath Friend	...	...	1 0 0
Two Spiritualists	...	...	4 6
Proceeds from Mr. Tappan's Oration	...	...	5 10 0
	£61	5	6

A parcel of 8 Books and Tracts from James Raistrick, Leeds.

Mr. James Burns has kindly given his services on Sunday, August 9th, 1874, for the benefit of the new Lyceum.

P.S.—The amounts and other gifts will be acknowledged in the London Spiritualist periodicals.

£1,000 REWARD.—MASKELYNE & COOKE.

AN EXPOSE

OF THE FALSENESS OF THEIR PRETENSIONS.

By ALGERNON JOY, M.I.C.E. (late).

London: E. W. Allen, Ave Maria-lane.

Price One Penny.

Just published, price 2s.

CURATIVE MESMERISM,

BY

PROFESSOR ADOLPHE DIDIER.

To be had from the AUTHOR, 10, Berkeley-gardens, Campden-hill, or from
BAILLIÈRE & Co., King William-street, Strand.

JOHN BRAY,

NEWS-AGENT, BOOKSELLER, AND STATIONER,

82 St. James's-street, and 37, Upper St. James's-street, Brighton.

Twopence in the shilling discount on all books if paid for on delivery Bookbinding, Printing, &c. Circulating library, well supplied with all the modern magazines and reviews. Advertisements inserted in all the London and Provincial papers.

The Spiritualist newspaper kept on sale.

A GENTLEMAN, formerly Master of a Church Grammar School, thrown out of occupation through his adoption of Spiritualism, will be grateful if any brother Spiritualist will put him in the way, directly or indirectly, of procuring in London, or elsewhere, employment as PRIVATE SECRETARY, Tutor, Master of School, or otherwise. Address: Alpha, 18, Atlingworth-street, Brighton.

Printed for the Proprietor by BEVERIDGE & Co., at the Holborn Printing Works, Fullwood's Rents, High Holborn, in the Parish of St. Andrew-above-Bar and St. George the Martyr, London, and published by E. W. ALLEN, Ave Maria-lane London E.C.