

# The Spiritualist

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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 these 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.

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**T**HE 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 8th, 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, Edgeware-road; Mr. J. Maynard, 103, Lisson-grove; Mr. Whitely, 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.*

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**V**ERY soon after the introduction of Modern Spiritualism into England the subject attracted attention in Clerkenwell and neighborhood, 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.

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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.

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VOLUME FIVE. NUMBER SEVEN.

LONDON, FRIDAY, AUGUST 14th, 1874.

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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 the British National Association of Spiritualists closed on Friday evening last, when the concluding papers were read at the meeting at the Crystal Palace. Altogether, its career has been very successful, and the beneficial influence it has exerted has been felt by Spiritualists throughout the whole of this country. At the morning meetings the attendance was at first thin, but it increased day by day. About 150 persons were present at the opening *soirée*, or nearly as many as the Beethoven Rooms would accommodate comfortably; thus it was a much smaller *soirée* than the first one inaugurated by the National Association at the Cleveland Hall, nearly all the members of the Council as well as other energetic Spiritualists being now out of town. Last week was selected by the Conference because it was thought by the committee that that time would be more convenient for country members, but from personal inquiry of many of those present, we ascertained that they would have come to town just the same had the meeting been called at any other time, so this experience will serve as a guide on future occasions. Shortly before Parliament meets would probably be the best time for London Conferences. Indeed it would be best not to fix any hard and fast time for the Annual Conferences, since the most eligible period for them will vary a little, according to local conditions, which is why the British Association for the Advancement of Science has the choice of at least three months in the autumn for the holding of its meetings. It was wisely resolved at the Conference, last week, that the proposed annual meetings and the Conference meetings should be amalgamated, to avoid the necessity of calling Spiritualists together from distant localities more than once in the year. Some little discussion took place, which we shall print next week, as to the most eligible place for holding the Conference next year, the general opinion being that it must depend upon the invitations sent in from provincial towns, leaving the Council to decide in which of the places it is likely to pass off most successfully. We believe that the expenses of the Conference just closed amounted to about £30, or nearly the same as the expenses at Liverpool; but an official statement will be published shortly.

The following is a continuation of the report of the proceedings:—

## DISCUSSION ON MR. COOPER'S PAPER ON PHYSICAL MANIFESTATIONS.

THE report published in these pages last week, detailed the proceedings of the Conference as far as the reading of the paper on Physical Manifestations, by Mr. Cooper of Eastbourne, on Wednesday afternoon, August 5th, when Dr. Sexton occupied the chair.

## WILL PHYSICAL MANIFESTATIONS CEASE AFTER A TIME?

Mr. John Chapman, of Liverpool, said that he doubted whether the time would ever come when the physical manifes-

tations of Spiritualism would not be needed; he thought it best that the manifestations should go on to the end of time. If they were to be abolished, men would have to fall back upon the teachings and philosophy of Spiritualism alone, and then creeds would spring up. When the early Christians persecuted those in their own body and among Pagans as well, who obtained the manifestations, creeds soon began to crystallise. In like manner, if the modern manifestations were abolished, Spiritualists would be left with testimony alone, to show what had been done in former years.

Mr. Malcolm Taylor, an American medium, said that his spirits told him that in time the physical manifestations would cease, because men would become so spiritualised themselves as not to need them. Mrs. Tappan's spirit guides had told her the same.

#### THE DIRECT SPIRIT VOICE.

Mr. T. Everitt, of Hendon, said that in reference to the conditions influencing physical manifestations, sometimes it was absolutely necessary to obey instructions, and when that was done there was no question about the success of the *seance*; at least it was so through Mrs. Everitt's mediumship. But manifestations of a like kind would at other times take place, apparently spontaneously, without any special conditions at all. Once he heard the direct spirit voice in daylight, but could only get the word, "yes," and not, "no," in reply to questions; the voice was not more than a whisper. On another occasion his sister-in-law was ill in bed in the middle of the day, and called out that her departed sister was speaking to her; Mrs. Everitt then heard the same voice, and ran down stairs for him; when he entered the room he heard it too. The sun was shining at the time.

Mr. Malcolm Taylor said that spirits told him and his partner, Mr. Bastian, that they could materialise physical organs of speech which were not visible by natural eyesight, but that darkness enabled them to make those organs stronger, consequently the voice was then louder. Sometimes manifestations had occurred in a house after they had left it six months; the spirits told them they could get emanations from them, were with them they could produce manifestations after that lapse of time.\*

Mr. D. Richmond, of Darlington, said that spirits in communicating had to reach down to men; some persons they could reach more readily than others, and those persons he thought were in advance in their own minds as well as in spiritual constitution. He had heard the direct spirit voice for twenty years, but it could not be heard by others who were present.† He did not know what was the difference between himself and others who could not hear it. The Shakers, who did not marry, had spiritual manifestations long before they appeared in the Fox family; he thought that the husbanding of the vital force otherwise used in the propagation of the species, was favourable to the evolution of spiritual phenomena.

Mr. Chapman—Does the voice ever express different opinions from your own?

Mr. Richmond—Certainly. Many spirits speak from what they feel and not from what they know; sometimes they speak from impulse.

#### THE CARRYING OF SUBSTANCES BY SPIRITS.

Mr. John Lamont, of Liverpool, said that sometimes spirits seemed to have enough power to set aside conditions. Some twelve months ago, a young woman in his employ was not well, and her condition was examined by his sister-in-law's Indian spirits. They instructed her to take twelve baths at stated intervals, with a specified quantity of salt and alum in each bath. She forgot to order the alum, and at about a quarter past seven one evening, shortly before the chemists' shops closed, she felt as if a drop of cold water had fallen upon her left arm; it began to run down her arm, and she thought that it was a cockroach, but a little piece of alum fell out of her sleeve; this reminded her of the prescription, and the necessary quantity of alum was at once sent for. He was satisfied as to the truthfulness of the girl in the matter. On one other occasion when she neglected to obey the instructions about the baths, being tired, the spirits told her of it through the mediumship of Mrs. Archibald Lamont. The wife and

sister-in-law of Mr. Bowen in Liverpool were powerful mediums. Once, through Miss Clark's mediumship, the spirit brought pills which they said they had made themselves, and they placed them on the bed-quilt.

#### CONDITIONS INFLUENCING PHYSICAL MANIFESTATIONS.

Mr. Malcolm Taylor said that sometimes spirits could manifest powerfully in spite of adverse conditions. Once some rough men came to one of Mr. Bastian's dark *seances* on purpose to make a disturbance; they began kicking the instruments about and playing tricks. The spirits gave such manifestations as to thoroughly startle them, but Mr. Bastian had a fit after the *seance*. Notwithstanding this, the manifestations are always better when the conditions are good instead of bad.

Dr. Sexton asked what were the requisite conditions? How far did conditions depend upon the sitters and how far upon the spirits? In his house they had obtained the best results without any set conditions whatever; at other times they would comply with conditions ordered by the spirits and get nothing. He had had his bed moved about by spirits, and he and all the members of his family often saw spirits walking about the house. They frequently met them on the stairs, and the spirits appeared to be solid and material enough, but they had never touched them. He (Dr. Sexton) was often much exhausted by sitting at *seances*, and once after Mr. Ashman, the healing medium, had visited him, he felt so weak as to be quite faint, so it was clear that the presence or absence of certain persons tended to give or take vitality from others. He was happy to be able to make a statement as to the reliability of Mr. Malcolm Taylor's clairvoyance, for at the *soirée* at the Beethoven Rooms Mr. Taylor walked up to Miss Sexton, whom he did not know, and had never seen before, and told her that he saw the spirit of her "Aunt Polly" near her. The name was right.

Mr. Thomas Shorter, editor of the *Spiritual Magazine* said that the late Dr. Ferguson, whose reliability they all knew, had a daughter of the name of Virginia, who was a medium. When somebody was ill in the house, the spirits told her to take an empty basin, and to go on stirring inside it with a spoon; soon a liquid appeared in the basin which grew thicker, and when used as medicine it cured the complaint. He did not think that spirits were by any means all-powerful, or sure of producing the results which they desired, but that Spiritual manifestations were of the nature of scientific experiments, which might sometimes succeed and sometimes fail. He was glad to see Mr. Richmond at the Conference, for Mr. Richmond was the first man who brought information about Spiritualism to England, and on his arrival began to spread the news in Yorkshire.

Mr. Malcolm Taylor said that once, at one of Mr. Bastian's dark *seances*, a light was struck suddenly, and an arm about four feet long, but just like his own, was seen flying back into his shoulder. At times there was a perfect resemblance of the spirit hands and arms to those of the medium, Mr. Bastian, and at other times they were different.

#### SPIRITUALISM IN DARLINGTON.

Mr. Algernon Joy, honorary secretary, then read a paper by Mr. T. P. Hinde, Secretary to the Darlington Spiritualists' Association, on Spiritualism in Darlington. It set forth that Spiritualism there had attained to that stage wherein the ministers of the orthodox churches, seeing that they had lost some of their prominent members, were directing their uncompromising antagonism against the cause, and the religious portion of the community was advised from the pulpit to hold aloof from its investigation. In every instance, however, Spiritualism had been triumphant. Some few months since a Presbyterian clergyman advertised that he would preach against Spiritualism. Notes of his sermons were taken, and it was considered advisable to engage Mr. Monck to reply to him on the following Sunday, which he did most effectually, before an audience of 1,200 people, the largest hall in the town being crowded in every part and hundreds unable to obtain admission. The bulk of the audience consisted principally of the religious portion of the community, the lecture being timed to catch this class, as they were returning from their places of worship. The Theatre Royal was also engaged for a Sunday evening and Mr. J. J. Morse addressed from 1,200 to 1,500 people in a most impressive and successful manner. Some few months ago, a very encouraging gathering in the form of a *soirée*, took place at the north end of the town, conducted by Spiritualists in that district, when upwards of sixty friends sat down to tea, after which several local Spiritualists gave their experiences.

\* Messrs. Herne and Williams were often instructed by the spirits to leave their empty *seance* room in darkness for hours, and the spirits censured them if they entered it or opened the door during the specified time.—Ed.

† How then does he know that it is direct? Will a sheet of paper placed against his ear cut off the voice? Will the agitation of air necessarily produced by the voice if it is outside his ear, deflect an otherwise steady candle flame?—Ed.

Another *soirée* was held in the large room, Ridsdale-street, at the east end of Darlington, inaugurated by the Spiritualists' Association as their first quarterly gathering, in July last. After tea Mr. J. J. Morse, and a select choir of singers, presided over by Mr. C. T. Longley, principal tuner to Mr. J. W. Marshall of Darlington, kindly gave their services. Mrs. Tappan had done and was doing a great work in that part of the country; her audiences in Darlington had not been large, but intelligent, and they had been well repaid for the steps they took in bringing her to that town. The power of the spirit as demonstrated by her wonderful orations had been the means of gaining a hearing for the cause, in quarters to which it would not otherwise have penetrated. One of the most noticeable aids to advancing the truth in Darlington and district, was by the visit of Miss Lottie Fowler in the early part of last winter. Tests were given to the confounding of all cavillers, and the strengthening of the faith of believers. Within the last month a Wesleyan minister denounced Spiritualism as an exhibition of the "rankest weakness, wickedness, and blasphemy," which outrageous attack was replied to by Mr. Mark Fooks. The reply was courteous, but uncompromising, and the moral feeling of the community, though indisposed to favour the Spiritualists, condemned the uncharitableness displayed by the reverend objector. Neither he nor any of his flock ventured to reply to the gentleman who thus defended the cause. Spiritualism was gradually spreading, not perhaps so rapidly since the Liverpool Conference as previously, if professed adherents were to be taken as the criterion. In the number of professed believers, however, there had been a good numerical increase, until there were now one hundred in the town as compared with not more than about half-a-dozen two and a half years ago. Numbers of others had had more or less evidence and were covertly favourable. Attempts at organisation, owing to local and even geographical causes had resulted in only partial success; a nucleus, however, exists, which holds meetings for conversation, singing, and worship on Sundays, and gets up meetings when it is thought desirable to do so. The work has been greatly aided by the personal labours and persevering sacrifices of Messrs. Hinde Brothers, who place a commodious and comfortable room at the service of all interested in the subject of Spiritualism. Messrs. Hinde say, "In reviewing our past experiences whilst members of denominations, our past lives were spent in uncertainty and oft o'ershadowing gloom at the approaching future spiritual life; but Spiritualism came as a bright messenger of mercy and of love, splitting asunder the thickly-gathering clouds of doubt and fear, revealing to us the glorious vision of the many mansions in our Heavenly Father's house, where our loved ones gone before are waiting to welcome us in their midst. What we are therefore doing for Spiritualism in Darlington is a mere drop in the ocean compared with the good we have derived. Cheerfully have we received, and cheerfully do we give. For the British National Association of Spiritualists, so long as Truth, Charity, and Love is your motto, may you flourish as a green bay tree."

The Conference was then adjourned.

#### MR. T. EVERITT ON THE DIRECT SPIRIT VOICE.

On Thursday morning, August 6th, the business of the Conference was resumed under the presidency of Mr. Adshead, of Belper.

Mr. Thomas Everitt read the following paper:—

Mr. President and respected Friends,—In this paper I shall confine the few remarks I have to make to my own experience in connexion with the direct voice and direct writing. Not having had any experience of direct painting, I cannot speak from personal knowledge upon that subject, although I believe it is produced with the like rapidity, and in the same way as direct writing, and is the more astounding manifestation of the two, on account of the many colours used in a few seconds upon one surface. Mediumship is, perhaps, the most mysterious and perplexing, the most fascinating and wonderful, and, at the same time, the most interesting and important subject on which it is possible for the human mind to be engaged. Many students, in their early experiences of the miscellaneous and ever-varying psychological phenomena have thought that they had discovered theories that would explain all the difficulties of this modern unfoldment of invisible realities, and although some have clung to them until the last drop of the life-blood has been wrung out of their speculations, they have at last, by the overwhelming mass of evidence, been compelled to give them up, and accept the only true solution of these marvellous things.

It must be conceded I think, by all who have paid careful attention to the subject, that mediumship in general is beset with inexplicable difficulties, not only to the theorist—who is often thrown upon his beam ends by facts occurring outside his speculations, and beyond his calculations, and which his theory does not cover—but also by the person who is patiently searching for truth for its own sake. It is equally perplexing to the mediums themselves, who, as a rule, I have found to be very superficial thinkers upon spiritual matters, perhaps for this reason among others, that they know that what takes place in their own sphere when in their normal state is a fact of which they have no doubt whatever, and therefore have no occasion to speculate upon it, any more than they have to stop and question the ordinary events and occurrences of every day life.

We know that mediums are the subjects of influences and states over which they have not the least control. For instance, Mrs. Everitt has passed from a natural into a spiritual state, without knowing that any change had taken place. She has been singing with us, when suddenly her voice has ceased, but after we had sung several lines of the melody she joined us again with the same pitch of voice. We asked her "why she left off singing?" She denied that she had done so, and declared that she had sung every word of the melody with us. The explanation of John Watt, the controlling spirit, was this, that he simply removed her out of our state into his, without her knowing it. She has passed instantly, in the twinkling of an eye, out of a conscious active existence in the natural world into a conscious existence in the spirit world; she left friends here, and joined friends there. The one was as real and as natural as the other, but she does not know how she leaves this world and is present in the other, or how she leaves that and is present again in this. Swedenborg informs us, that "man is an inhabitant of two worlds; that as to his spirit he lives in the spirit world, as to his body he lives in the natural world; that his spirit breathes a spiritual atmosphere, and his body the natural atmosphere." But the breathing of these two atmospheres does not give two separate and distinct existences, as they are breathed simultaneously.

For the direct voice, as you are aware, a cardboard tube is used. This is picked up from the table by an invisible being, and carried about the room, striking the ceiling, the sitters, and the table, at almost the same instant of time, and while this is going on the medium is sometimes clapping her hands. This has been done repeatedly by Mrs. Everitt, proving that the power or force moving the tube so intelligently, and with such precision and rapidity, is independent of her organism. John has always told us that he uses nothing belonging to the medium but her breath, and to test the accuracy of this statement, when she has held her lips and tongue between her teeth, still the voice has spoken; she has also put her hand to her mouth to see if he could then speak. In each case there was an evident obstruction to the free utterance of the voice, but not to the same extent as would have been the case had he made use of her lips and tongue to speak with. When I have put my own hand over her mouth, the voice has been unable to make itself heard. It has so annoyed Mrs. Everitt that John could speak when her hand was to her mouth, but not when mine was, that John has been obliged to throw her into the trance state, and while on the other side in all probability she had explained to her how it was, for the vexation and annoyance had passed away when she returned to her normal state again. To me it was evident that John could not while my hand was placed over her mouth collect the medium's breath, and he has always told us that he uses the medium's breath to enable him to speak to us. There is this remarkable fact confirming the above statement—while John has been talking Mrs. Everitt has tried repeatedly to speak, and although her tongue and lips have moved, there has been no sound. John has then struck her on the head with the tube, and told her to be quiet. We have remarked she was not talking. "No," John has replied, "but she was trying." Thus it appears necessary both for spirits out of the body and for spirits in the body, to use the natural breath to give audible utterance in this world. Hence I cannot say positively that I have ever heard the medium and the spirit, or two spirits, speaking at one and the same time; but I have heard many times, and so have others present, Mrs. Everitt when singing at the full height of her voice, suddenly stopped in the middle of a note as if she had been struck dumb by a flash of lightning, and the spirit has caught up the remainder of the note and finished it, and continued singing with us, the voice floating round the room.

We have conversed with John several times alone, he stand-

ing apparently in front of us, turning the tube first to one and then to the other, answering our questions and giving us information, I have been engaged in prayer with Mrs. Everitt's right hand in my left, and the spirit floating about on my right side and above my head, uttering to the petitions offered a solemn "Amen," I feeling his movements by the motion of the air. These have been most solemn and soul-stirring occasions, I can assure you.

#### MR. EVERITT ON DIRECT SPIRIT WRITING.

But we must pass on to another most interesting phase of mediumship, namely, direct writing. This, like the direct voice, is to the dwellers in this sublunary sphere wrapped in mystery and surrounded by inexplicable difficulties. You cannot subject the process to analytical experiment, or explain it by any of the mechanical or other known laws, but our inability to explain it, either from ignorance, or from living in this lower sphere, where the senses are too dull to apprehend it, does not alter the fact. Scores of unimpeachable witnesses are ready to bear testimony to the fact that many hundreds of words have been written in a few seconds, under such circumstances as to render it impossible rationally to account for it in any other way than the one assigned by the spirits themselves.

When these writings were first given us, the spirits used to write first on one side of the paper and then, after we had read it and they had collected sufficient power, they would write on the other side of the same paper a continuation of the same subject. I only know one way in which the sceptical mind can account for this, namely, that the first piece of writing was a duplicate of what appeared on the second, and that the first piece of paper was removed by the medium or a confederate, and the second piece substituted. No doubt, if conjurers wished to imitate this phase of mediumship, they would have recourse to some such trick. But truth has nothing to fear or to conceal; it will bear the light of reason and reflection, and will become clearer and brighter the more we look at it, and love it, and use it for its own sake.

On one occasion one of the papers had been written upon, and, before we had finished reading it, two gentlemen said they must leave to catch the last train. The invisibles were rapping for us to put out the light, and almost instantly we heard the peculiar ticking noise which indicates writing, and on relighting we found the other side of the same paper covered with small, legible writing. One of the gentlemen said "Will you be good enough to let me look on the other side of the paper." He then exclaimed "I am certain this is the same piece of paper, for I noticed that flaw;" and the other gentleman said, "And I observed that mark in it." They were two slight blemishes in the paper. These two gentlemen were perfect strangers to us, but the evidence to them was most conclusive.

It was a flaw in the paper, observed by the keen eye of Mr. A. L. Henderson, that convinced him of the truth of direct writing. A broken pointed pencil was once used by the spirits and made two marks instead of one. We tried it and found that the writing from the pencil produced two marks, which was conclusive evidence that that pencil had been used to produce the spirit writing. Mr. Nisbet, Mr. Bennett, Mr. Theobald, and others have obtained direct writing upon their own marked paper. I have myself initialled two pieces of paper and obtained direct writing upon them. This is one. It contains 786 words written in seven seconds. But some may very naturally ask, "Could not the medium do it, seeing it is done in the dark?" My answer to that is that the writing is very superior to anything I have ever seen her produce in the light, much less could she produce such writing in the dark. There are also many Latin paragraphs in these writings. Where did they come from? Certainly not from the medium's mind, for she does not know a word of Latin, nor from the brain of any who were present, for with two exceptions, no Latin scholar was present when these Latin paragraphs were given. I verily believe that no human being could produce such writing as that—and that is not the best specimen we have received—under the same circumstances (total darkness) although he should try for a thousand years. "But," you ask again, "could not the spirits use the medium to produce the writing when entranced?" Yes, certainly they could; but with two or three exceptions she has never been entranced when the direct writing has been given, and we have had not less than fifty pieces, varying in the number of words given at a time from 20 to 936. On one occasion I heard her singing all the time the writing was going on.

There are many other considerations why it would be impossible for the medium to have produced these writings. For instance, we have sixteen papers on the same subject, and in these papers a great many ancient authors are referred to. Mrs. Everitt has never read or seen a single book by any of these authors, and with a few exceptions their names had never been heard by her before, much less did she know the age they lived in, the country they belonged to, the works they had written, or the arguments they made use of in defence of the doctrines and teachings which these worthy self-sacrificing men had publicly avowed. She had never seen, to the best of her belief, and does not know even now from personal knowledge, whether there are such books in existence, or if there ever have been; much less could she quote from them. But supposing even that all the works referred to in these papers were in the British Museum Library, and that the medium had without let or hindrance free access thereto, would it not be a very improbable supposition that the wife of a tradesman, and the mother of a family of children, could or would leave her home duties to hunt up ancient authors, with no other object or motive in view than that she might have the pleasure of deceiving her fellow-creatures, and that too upon one of the most solemn and sacred subjects that ever touched human hearts, or claimed human attention? To be brief, besides the above reasons there are physical and mental difficulties which preclude the possibility of their being produced by the medium. The physical impossibility is the marvellous rapidity of their production, as many as 936 words having been written in six seconds. The mental difficulty is that the medium has not a logical mind. Like most females, she takes a short cut by jumping to conclusions. She does not, indeed cannot, argue out any proposition, by the ordinary rules of logic. Now, the papers referred to show that the author or authors are not only well acquainted with ancient lore and the classics, but also possess very high ability as logicians. For the above reasons we conclude that the medium, from sheer incapacity, both mentally and physically, could not have written these papers, nor any other human being under the same circumstances. We are therefore absolutely driven, after looking at the subject from every conceivable point of view, to conclude respecting their production, that they come from a supernatural source, and were written by supernatural means.

#### SPIRIT IDENTITY.

Mr. H. T. Humphries said that in 1868 he was assisting Mr. D. D. Home in preparing for the press Mr. Home's second volume of *Incidents of my Life*. One morning Mr. Home came to his chambers and wrote, "In the autumn of 1863, I was at Dieppe"—then he rose and said that he must leave. He (Mr. Humphries) placed the piece of paper, with others, in an old book used as a portfolio, and put them away in a drawer, where they lay for three years. Nobody but himself had access to the drawer, which he kept locked. When, three or four years later, Mr. Home again set to work at his book, on opening the old portfolio he (Mr. Humphries) found the aforesaid piece of paper in it, but written across it was the single word "Elliottson." He showed it to a press friend, who at once said, "That is Dr. Elliottson's writing; I know it very well."

#### THE HANDLING OF WHITE HOT COALS BY AN ENTRANCED MEDIUM.

Mr. W. H. Harrison said that a spirit who claimed to be Dr. Elliottson, once communicated with Mrs. Hennings, of Upper Norwood, through Mr. Home's mediumship, and told her some details about an interview he had had with her many years previously, and about which Mr. Home, so far as she knew, could have known nothing. Once, at a *seance* at Mr. Varley's, he (Mr. Harrison) had seen Mr. Home place his hand in an unusually large and bright coal fire, and pick out a white hot coal as large as a cricket-ball, which he held in that one hand for some minutes, till it had cooled down to blackness, but was then still very hot to others who ventured to touch it. Dr. Elliottson then claimed to be the spirit controlling the manifestations, and he said that the spirits were sending a stream of some imponderable fluid, of which earthly science as yet knows nothing, down Mr. Home's arm to his hand, and that so long as they kept that stream flowing, the heat could not attack the skin. A man might dip his finger into molten iron for an instant without being hurt, because the heat would transform the moisture on the skin into vapour, and for an instant the layer of vapour round the finger would



prevent the metal from touching the skin, but the finger must then be rapidly withdrawn. He particularly noticed that the coal was so white hot quite down to the level where it touched the skin of the hand, that the light reflected by the skin very near the bottom of the coal, made the skin itself appear to be in a state of ignition; at the time this observation was made, the hand and coal were about eighteen inches from his (Mr. Harrison's) eyes, and held there till the coal was black. The amount of light emitted by the coal was not apparently enhanced by surrounding darkness, for the room was well lighted by three gas flames, immediately over the place where Mr. Home sat, holding the coal; and in spite of all this gaslight, the glow from the coal was so strong when Mr. Home went to the fire and first took it out, as to illuminate the paper on the wall above the mantelpiece when about a yard distant from the paper. He had seen Mr. Home handling hot coals in the trance state several times since then, but not under such remarkably conclusive conditions. Mr. S. O. Hall had seen him handling hot coals, and testified that when one, while still red hot, was placed on the top of his (Mr. Hall's) head, it did not burn him.

Mr. T. Everitt said that he could confirm what Mr. Harrison had said. He had seen Mr. Home, in the trance state, handling hot coals.

#### SUPPOSED INFLUENCE UPON MEDIUMSHIP OF THE DEATH OF FRIENDS OF THE MEDIUM.

Mr. H. T. Humphries said that the decease of two individuals, both firm friends of Mr. Home, seemed to increase his powers as a medium very greatly; one of those friends was Dr. Elliotson, and the other Ada I. Mencken. The manifestations grew more scientific in their nature on the one hand, and more powerfully physical on the other; in fact, there was a marvellous increase in his medium power.

#### MATERIALIZATION MANIFESTATIONS.

Mr. J. J. Morse said that some of the substances used at physical *seances* by spirits, appeared to be drawn out of the body of the medium through the head. He had been at a *seance* at Liverpool, where a hand was seen drawing what was apparently luminous phosphorus, out of the head of the medium.\* There was no smell of phosphorus. At voice circles he had heard the medium and the spirit speaking at the same time.

Mr. Chatham, treasurer to the Liverpool Psychological Society, said that recently full form manifestations had been obtained through the mediumship of Miss Clark. The controlling spirit called himself "Pomp," and the medium was very cold when he was materialising through her. He had heard Pomp and Miss Clark speak at the same time.

Mr. Harrison—Does Pomp resemble the medium in features?

Mr. Chatham—Not at all.

Mr. Harrison—How many times have you seen him distinctly?

Mr. Chatham—Twice.

Mr. Harrison—Did others see him distinctly at the same time?

Mr. Chatham—Yes.

Mr. Archibald Lamont—Pomp bears no resemblance to the medium.

Mr. Morse—He is very different to the lady in features.

Mr. John Lamont—I have seen Pomp, and he does not resemble the medium.

Mr. Harrison—How many times have you seen him distinctly?

Mr. J. Lamont—Twice, but, the light being low, only once distinctly.

Mr. Harrison—Then we are dealing with experience gained at one *seance* only. You are aware that one materialised spirit appears in London sometimes with and sometimes without a beard. Are you sure that at your one *seance* there was no resemblance to the medium in the lines of the nose and eyes?

Mr. J. Lamont—I saw none, but others might testify differently. There was a beard on the face. I may say, however, I have been at a *seance* with a gentleman in private life, a man of the most undoubted integrity, and there was a strong

resemblance between the materialised spirit and the medium. Once at Miss Clark's *seance* Pomp kissed a witness, who felt the beard. I have heard Pomp and his medium speaking at the same time.

Mr. Harrison—Did that witness, who was so close as to be kissed, see the face?

Mr. Lamont—No. The face was then in darkness.

Mr. Harrison—What colour was the face?

Mr. J. Lamont—Rather dark. (He here compared its complexion to that of the face of a young lady present, who was not particularly dark.)

Mr. Chatham—I think the face was paler. The voice of Pomp is very much like that of the medium.

Mr. J. Lamont said that Miss Clark was a very respectable person, a member of a private family which had no motive for deception.

Mr. Harrison—I have raised no question of genuineness, for that is one which need not hamper a meeting like this; there is no instance on record of experienced Spiritualists being deceived for any length of time as to the genuineness of mediumship (hear, hear), so that of Miss Clark may be safely admitted on the testimony of our Liverpool friends. My questions deal only with the facts connected with the mediumship.

Mr. Malcolm Taylor said that spirits in materialising could make up anything. Once he was at a *seance* where a materialised head appeared with a magnificent show of hair. A lady present said that it was her departed husband sure enough, only he was bald, and never had hair like that. The spirit then very obligingly put out his head a second time, when it was bald. (Laughter.)

Mr. Algernon Joy said that Miss Showers' Lenore, who was a mischief-loving spirit, gave away a very few fibres of what she said was her hair, which she did not cut, but broke off, and which afterwards proved to be tow. He thought she did it as a joke.

Mr. Harrison said that he had just returned from Teignmouth, where he had been present at some very interesting *seances* through the mediumship of Miss Showers; he had asked Lenore what she meant by giving away tow, and getting her medium into trouble; she laughed, and seemed to think it capital fun, moreover Peter afterwards gave him a liberal allowance of tow the same evening, as the hair of a materialised "lady." He had every reason to speak in the highest terms of Miss Showers and her mediumship.

#### HOW IS THE DIRECT SPIRIT VOICE PRODUCED?

Mr. T. Everitt said that once in daylight, when Mrs. Everitt was not entranced, she had a vision, in which she saw the spirits producing manifestations. Above the circle of mortals she saw a circle of spirits, who were gathering emanations from the heads of the sisters below; the substance could be manipulated, and they were surrounding the medium with it. Another spirit then seemed to pass into the medium with a shock, and then came out and moved about, using the substance which the other spirits had collected. Then she saw a hand and arm formed from the substance around the medium. She saw a face formed; it was unnatural, and much like a mask; it appeared and disappeared several times, as if it were not easy to keep it materialised. She saw a portion of a face and a throat formed, and from the throat extended a kind of elastic tube to the mouth of the medium, to convey the breath.

Mr. Malcolm Taylor said that Mr. Bastian could sometimes sit with his mouth full of water, and get the direct spirit voice, but not when his nose was also stopped. The flow of breath appeared to be necessary. He could get the voice when some persons hands were held over his mouth, but not when other persons placed their hands there.

Mr. Harrison said that Mr. Morse, Mr. Chatham, and Mr. Lamont, testified that they had heard the medium and the spirit speaking at the same time, whereas Mr. Everitt, with his many years of home experience, had never heard them speaking together. He (Mr. Harrison) had attended an enormous number of *seances* with many well-known mediums during the past six years, to ascertain undoubted facts before attempting to lay down principles, but he had never once heard the direct spirit voice and the voice of the medium at the same time, so his experience was the same as that of Mr. Everitt. It did not follow that the observations of the other three speakers were wrong, but only if accurate, their experiences were exceptional. When the voices followed each other quickly, he had often heard enthusiastic listeners say—"There, did you hear them speaking together?" when they had not done so.

\* At one of the earliest of Messrs. Horne and Williams' materialisation dark *seances*, we and others present saw a delicate hand with a lace sleeve about the wrist, over Mr. Horne's head, quietly with a "picking" motion drawing streams of something like liquid glowing phosphorus from the top of his head. The greatest length of the stream of phosphorus was about three inches, extending in a vertical column from the head to the points of the fingers above. Every now and then the hand came down, and rubbed the phosphorus over the hair; till Mr. Horne took fright at the light coming from the top of his head, and exclaiming "It must be the devil," ran out of the room.—Ed.

Mr. Everitt said that sitters often made the same remark at his circles, when the voices merely followed each other rapidly.

Mr. Cooper said that he had often heard the spirit and the medium interrupting each other when both wanted the use of the breath.

Mr. Malcolm Taylor said that he had never heard Mr. Bastian and his controlling spirit talk distinctly at the same time; perhaps, while Mr. Bastian was murmuring the spirit could speak.

#### THE SENSATIONS OF A TRANCE MEDIUM.

Mr. J. J. Morse next read a paper on "Trance Mediumship," in which, after instituting a comparison between mesmeric and spiritualistic trances, which he believed to be almost identical, the one being produced by spiritual and the other by human agency, he related his own experiences as a medium as follows:—"The first feeling I experience is, usually, a species of electric current passing mildly and gently down the arms, on the outward sides, culminating in a shock as it reaches the hand. The regions of ideality, sublimity, benevolence, veneration, causality, eventuality, comparison, and also firmness and constructiveness are more or less excited. The current I have mentioned induces a pleasant soothing effect; and a stupor, accompanied by a sensation similar to falling backwards into nothingness, terminates my consciousness. My return to consciousness is seemingly like rising up out of a deep void, accompanied by a buzzing, dizzy sensation in the head; sometimes accompanied with severe bodily fatigue, but more frequently with nervous exhaustion. By the aid of its will power, the operating spirit joins its external sphere with the external sphere of the medium. By the aid of such union, the spirit is enabled to project its will power into the nerves and their centres. By the command thus obtained the spirit virtually works the organism of the medium as though it belonged to it (the spirit), and for the time being puts the rightful owner out of doors, and by the muscular and nervous control thus effected, the spirit is enabled temporarily to re-establish a conjunction with a material organism similar to that under which we are enabled to manifest through our own bodies. The value of this class of mediumship is simply incalculable, as affording a deeper insight into the mysteries of the human structure, and of revealing the existence of an extra mundane intelligence. I will now call your attention to the second division of trance mediumship—that is, the "psychological control;" and it is here that I am the better able to discuss the personal experiences I have related. Let me state, though, that I am of opinion that this class of control grows out of, or is the unfoldment from, the class of control we have just discussed, and that for its satisfactory manifestation it should be preceded by the automatic mediumship. Such, certainly, was the case in my own development. The susceptibility that has been developed during the "outward" phase of trance mediumship, or automatic control," now enables the operating spirit to control the nerves first, and through them it reaches the mind of the medium, inspires and impresses it, and develops a facility and clearness of expression immensely transcending the normal utterances of the subject. But such mediumship is, as a rule, but indifferently fitted for "test" purposes. The mediums I am now dealing with exhibit the higher degrees of psychological and mental phenomena, and belong to that range of effects of this kind produced from nervous and mental action. Therefore, it would appear that a different quality or degree of the "force" or "power" used must be necessary to produce these results. The paper then proceeded to discuss the question of what educational and spiritual benefit had been or could be conferred by this class of mediumship, arguing that the spiritual benefit was very great indeed. Summarising the statements he had made in that connection, the writer said—Trance mediumship is of two classes, the automatic control and the psychological control. The automatic control is effected by inducing coma, and controlling from the muscular and nervous departments. The psychological control is effected by also inducing coma, but it is the exhibition of a nervous and mental control and impression. The two distinct grades of phenomena necessitate separate actions to induce them, and a subtle force or power having an affinity for the portions of the organisms affected must be an admitted necessity. Such a power is admitted in connection with mesmerism. As the phenomena connected with trance mediums are analogous to the mesmeric phenomena, the identity of the force used in each case seems self-evident. Therefore, I put these theorems before you in concluding this department of my paper: (a.) That

there is a force, or element, surrounding the medium, partaking of the material and mental characteristics of that individual. (b.) That by their will power, and aided by the external "surrounding medium" or "psychic-force sphere," the spirits are enabled to control either the material portions, or the mental portions—or each combined—existing with the medium. (c.) That if the spirits control the material portions only, automatic mediumship results, thus establishing test mediumship. (d.) And if the mental parts are controlled in conjunction with the material, the former preponderating, the psychological control obtains, thus establishing missionary or educational mediumship. (e.) Thus is admitted the existence of Serjeant Cox's "psychic force" as a means to an end. But not as the means and end also.

#### SPIRITUALISM IN THE PROVINCES.

Mr. Morse then made a few statements about Spiritualism in the provinces, and referred to letters he had recently received. He said that there were three organised bodies of Spiritualists in the United Kingdom which had real life in them. One was the British National Association of Spiritualists, the second was the Liverpool Psychological Society, and the third was the Newcastle Society of Spiritualists; there were some other societies, and not a few new ones were rapidly springing up. Mr. W. Peek, of Cardiff, wrote to him that the movement was progressing satisfactorily there, and Mr. Rees Lewis wrote from the same place that a society had just been established there with twenty members, who sent their greetings to the Conference. Spiritualism was progressing slowly in Manchester; the local society there had no president, and he wondered why they did not ask Mr. Charles Blackburn to take the office. Mr. H. Swire wrote that they had no local society in Bradford, Yorkshire. In Halifax there is a society which has a hall of its own. Spiritualism has begun to strike root at Barrow-in-Furness, and has progressed sufficiently to be opposed by the clerical section of the community. Mr. Dent is secretary to the society at Heckmondwike, Yorkshire; the Spiritualists there rent a hall in the town, and have taken out a license for public worship, which entitles their meetings to protection, as religious services, from disturbance. At Walsall, where Mr. Blinkhorn is very active, the movement is much opposed by the dissenters. Mr. J. L. Bland wrote to him—"We are a poor divided lot in Hull;" they ought to organise and pull together. Spiritualism has begun to spread at Sherborne, Dorsetshire. At Newcastle it is in a tolerably healthy condition; the Spiritualists there have rented a hall and suite of rooms right out, and established a society under the presidency of Mr. Armstrong, with Mr. Hare as vice-president. There are two good mediums in Newcastle, namely, Miss Wood and Miss Fair-lamb. As regards Wales, in Merthyr, Mr. Hulbert, of High-street, is the leading spirit, and in Llanelli and Cardiff the movement is growing quietly. Beyond this, little interest in the movement is publicly displayed in the Principality.\* Provincial Spiritualists informed him (Mr. Morse) that they took great interest in the National Association, and wished to know what it was going to do. Imputations had been thrown out against it, but he knew that the ladies and gentlemen connected with it were upright and intelligent, and that there was no foundation for any imputation of low motives. He thought provincial Spiritualists would join the Association rapidly when they saw that it did not intend to confine its operations to London, but would do what good it could all over the country.

Mr. E. D. Rogers proposed a vote of thanks to Mr. Morse for his paper, and the morning's proceedings came to a close.

#### THE REVEREND MAURICE DAVIES ON SPIRITUALISM AND THE CHURCH OF ENGLAND.

On the afternoon of Thursday, August 6th, Mr. T. Everitt presided over the first part of the proceedings.

The Rev. C. Maurice Davies, D.D., rose and said—When first I suggested the title of this paper to those in authority, it was rather objected to as being theological, and calculated to promote sectarian views—possibly foment sectarian strife. Theological beyond a doubt it is; and I freely confess my inability to deal with this subject from any but a theological point of view. It has, of course, also a scientific aspect, which I am utterly incompetent to handle. It is as a clergyman, pure and simple, I approach it, and only in

\* How is it that Swansea—the most intellectual of the large towns in Wales—is not in the van in this movement? As a general rule, Spiritualism prospers in the more intellectual localities, and spreads downwards, whereas in Wales the process appears at present to be reversed.—Ed.



that way—that is, I suppose, in the theological way—can I make it the subject of any remarks to you. Those who know me will, I think, feel quite sure that I shall not, in so treating it, tread upon anybody else's corns. In fact, my remarks will be in a measure apologetic, justifying my own position in carefully examining Spiritualism, as I have now done for many years, from my stand-point as a clergyman of the Church of England. I argue that I am bound from my position to make that examination; and I shall also try to show that those who belong to the same religious body with myself have special reasons for carefully and respectfully examining the claims of Spiritualism. With members of other bodies I can of course have nothing to do; and I should consider it an impertinence if I were to presume to speak to them in any but the most general way—as, for instance, on the social bearings of the matter. To-day, however, I am not speaking in a general but a special way. I am speaking as a clergyman of the Church of England to members of the same communion. Some years ago I read a paper at the Beethoven Rooms, under the title, "Am I a Spiritualist?" and I believe the subsequent discussion left it pretty much an open question whether I was or not. I do not know that I am going to make anything like a confession of faith now. Some dear old ladies—male and female—among the uninitiated look upon me, I know, as a "dreadful man," because I sit at *seances*. Some have given me over for lost as being a medium—a circumstance of which I am not myself aware. Others again, among the initiated, regard me as a hopeless sceptic because I do not accept for gospel everything the tables tell me, or credit spirit mediums with an infallibility which I attribute to no one—not even the Pope or the Archbishop of Canterbury. This is only the story of the old man and a certain noble animal. Without actually unbosoming, I may say that—unlike that historic character—I have so far pleased myself that I am quite satisfied I am doing right in my investigations. If I can also please you in showing my reasons why, I shall be very glad. If I do not I cannot help it.

On the broad question of theology I can conceive no single subject which a clergyman is more bound to examine than that which purports to be a new revelation, or at all events, a large extension of the old; and which, if its claims be substantiated, will quite modify our notions as to what we now call Faith. It proposes, in fact, to supply in matters we have been accustomed to take on trust, something so like demonstration, that I feel not only at liberty, but actually bound, whether I like it or not, to look into the thing. I *do* like it, I confess so much freely; but that is not to the purpose. My own likes or dislikes are exceedingly unimportant. I feel that as a clergyman, I am bound to ask, "Is Spiritualism true or false?" and I do not quite see how I am to solve that question if I do not examine. Some people I know do decide, both in the negative and affirmative, without examination. It may be a defect on my part; but I cannot. I suppose I am not what some people would call "intuitional."

As a reasonable being I might claim the right to examine such a momentous question, but as a clergyman (though I know clergymen are not always reasonable beings in these matters), I feel not merely at liberty, but bound to do everything in my power to see whether, in Mr. Home's words—and I have heard none more epigrammatic—this Spiritualism be a gigantic fraud, or the most important revelation that could possibly be made.

And this preliminary appropriateness of the subject of Spiritualism for theological examination is increased rather than diminished, when from the general case of a clergyman in any denomination, we pass to that of my own particular position in the Church of England as by law established. You are many of you aware of my intense regard for orthodoxy; and I really have been considerably exercised when my anxious critics have lifted up their hands and said, "And you a clergyman of the Church of England!"—as though it would not have mattered if I had been a Methodist or an Unitarian, but a clergyman of the "Establishment" to shake hands with John King or hold conversations with Katie! One might think the whole edifice of Church and State was compromised in my unworthy person! Now, once more I claim it as my very justification for such irregular practices that I am a member of the Church of England. If I were a Roman Catholic I should have to consult my director on the subject. We have had a good deal of discussion lately as to whether the Church of England is Catholic or Protestant, and it seems no more likely to be settled than whether I am a Spiritualist or not. If it were once definitely

settled that we were Catholic, and that spiritual direction was a part of our system, then, of course, I should consign my conscience to the keeping of Dr. Tait, Dr. Jackson, or one of the Archdeacons of London or Middlesex; but then I don't think we *are* Catholic in that sense. I rather agree with the apparent paradox that we are Catholic because we are Protestant; that is, that instead of submitting our conduct to directors, we act—as I think reasonable men should—according to the dictates of our conscience. If I at all understand the position of the Church of England, that is very much of its essence. I by no means contrast or compare it with other systems to their disadvantage. Simply accepting my position as a clergyman in a Church which secures to every one of her members the right of private judgment, I cannot see it as other than my duty to exercise that judgment, supposing I am right in my previous position, that this subject of Spiritualism is fit for theological discussion at all. But I even go more into detail than this. It is sometimes brought as an objection against the Church of England, that with all this freedom of inquiry she blends a certain amount of authority—that faith, as well as reason, has a place in her elastic system. That is one of my chief sources of satisfaction at my position in the Church of England; that she does appear to me so perfectly to fuse faith with reason. If I felt it incumbent upon me to develop faith only, I would go to Rome—if reason only, I would go to the most rational body I could find; but I find in this investigation of Spiritualism the greatest need of faith to check the results of inquiry, while I recognise the necessity of investigation to prevent faith from degenerating into credulity; and, be I right or wrong, that appears to me the very attitude of mind proper to a member of the Church of England.

I have to apologise for continually saying "I think this;" "I hold that." It is not that I wish to foist on you my *ipse dixit* as an article of faith. I only tell you how I regard my position in the Church of England as binding me in a very special manner to make the inquiries in which you are engaged.

Of course the cobbler is always ready with his maxim, "Nothing like leather," and no doubt I have the same tendency as most men to exaggerate the importance of my own craft. But there is this to be said that the Church of England is an eminently respectable corporation, and with a large section of society monopolises the title of "orthodox." I am not saying this should beso: I only say I think it is so. If I be right, then you can see that it would be most unfortunate to introduce anything like gratuitous antagonism between the doctrines of the Church of England and the creed you profess. Whether your creed is right or wrong is not for me to tell you; but it is most important for me that I should assure myself. And while I recognise that my own duty clearly is to examine the principles you profess, I find this to be eminently their characteristic, *that they readily assimilate with those of my own church*. I see nothing revolutionary in them. You have no propaganda. You do not call upon me, as far as I understand, to come out of the body I belong to and join yours, as so many other bodies do; but you ask me simply to take your doctrines into my own creed and vitalise it by their means. That has always attracted me powerfully towards you. You are the broadest Churchmen I find anywhere.

So, then, and still without forcing upon you my individual opinion of the truth or falsity of the matter—which I am modest enough to believe is quite indifferent to you, I can, you see, not only justify the examination of Spiritualism—not only do I even feel it incumbent upon me to examine it—but I regard with the greatest complacency the possibility of accepting its teaching to the fullest extent. I do not feel that it would in the least clash with the doctrines of the Church of England.

Some time ago I had a long conversation with a worthy, but most illogical old physician on this subject. He had been hearing me preach a sermon on "Unconscious Materialism" from the text, "God is not a God of the dead, but of the living. All live to Him;" and I had trodden on two particularly soft corns of his. First, he was one of those who held that at so-called death the spirit slept with the body for some indefinite number of ages, when both were to be reawakened and reunited. In opposition to this, I took the Parable of Dives and Lazarus to prove that *directly* after departure from this world, the men there spoken of—and that by the very highest possible authority—were living men in a world of life and activity. He also held, in face of the assurance "flesh and blood cannot inherit the kingdom

of God," that it was this same fleshly body which survived. Well, I told him what I had seen in my long examination of Spiritualism; and he was much struck by it. He went so far as to credit me with sanity, and told me he was surprised to find any sane person give the slightest credit to the phenomena, mind, not to any particular deductions from them. He would take the earliest opportunity of testing them for himself, which I assured him was the right thing to do, and then, if he found that what I told him was true, he would—do what do you think?—come home, and burn his *Bible and Prayer Book*, feeling that the Church of England was no longer the place for him. What was the result of his investigations I never learnt. He went his way, and I saw him no more; but he is a type of a certain school of thought in the Church of England, and I daresay in other communions as well—good, earnest, illogical, pig-headed people, with whom it is simply throwing away time to argue. They do infinite harm in this way. They promote infidelity by making people afraid to look their *Bible in the face*. They take, for example, such instances as the hand at Belshazzar's feast, or the witch of Endor calling up the spirit of Samuel, or the apparitions of the saints which slept at the time of Christ's resurrection, and they say, "Believe, or be damned;" and then when the same things are said to occur under our own noses, in the nineteenth century, here in London, they do not say even, "Doubt or be damned," but they say, "Deny or be damned. Don't examine; it's wicked. You mustn't investigate; it's wrong—that constant verdict of the dogmatist—it's wrong."

Surely that is not the spirit we are of. I cannot accept that as the teaching of the text. "Prove all things. Hold fast that which is good." How can I fulfil my ordination now to banish and drive away all erroneous and strange doctrine, unless I examine first to find out whether it is erroneous, instead of jumping to the conclusion that it must be erroneous because it is strange to me.

The canon of the church tells me that, as a clergyman of the Church of England, I must not presume to exorcise spirits without license from my bishop. I have often speculated as to what would be the result of my application if I went to London House or Fulham, and asked Dr. Jackson for a license to exorcise instead of a leave to officiate in the diocese. The fact, however, of that canon standing where it does shows one thing, at all events—namely, that the doctrines you hold have formed part of the system of the Church of England. They have fallen into abeyance; and some of her members ask why, and seek to revive them. I cannot see that they incur the charge of disloyalty for doing so; nay, to sum up the few remarks I have made, I feel that the careful investigation of the phenomena known as modern Spiritualism is incumbent upon every member of the Church. Should the result of such examination be the conviction that you are right, that certainly need not involve the alternative that the Church of England is wrong. Nay, I venture to think—though this is only my own opinion (*valent tantum*)—that the opinions I have found to be held by many Spiritualists may prove not only a valuable collateral aid to faith in general, but a real bond of attachment to the Church of England herself.

The conclusion of this report will be published next week.

#### DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

On the evening of Thursday, July 30th, the eighth half-yearly general meeting of this Association was held at its rooms in Dalston. There was a good muster of members; Mr. Algernon Joy and Miss Kislingbury, Hon. Secretaries to the British National Association of Spiritualists, were also present. In the absence of Mr. Alfred E. Lovell, president, the chair was taken by Mr. George Blyton.

The minutes of the last half-yearly general meeting, and the notice convening the meeting having been read, the Chairman called upon Mr. R. Pomeroy Tredwen to read the Report of the Council for the half-year ending 30th June last. The Report was as follows:—

##### THE REPORT OF THE COUNCIL.

The report of the Council, which is hereby submitted to the members of the Association for approval and adoption, is for the eighth half-year ended 30th June, 1874. The progress made during that period in connection with the ordinary weekly *seances* has not been so well sustained as your Council

would desire, and as the importance of the work in hand deserves; yet they hope that the share taken by the Association in disseminating a knowledge of Spiritualism—with its attendant phenomena, and with this knowledge a higher sense of the whole duty of man—may not have been in vain.

Many *seances* of a very interesting character have been held during the past term, among which your Council would specially mention those at which Miss M. Rosina Showers attended in the months of January and February last, the phase of mediumship observed on the occasions here referred to being the voice manifestations, the medium remaining in her normal condition during the production of the voices in question while the number and distinct individuality of each of the voices were most marked, and were the means of exciting a very considerable amount of attention. With reference to the materialisations characterising her mediumship, your Council note that several members of the Association have had frequent opportunities of observing and forming their opinion upon this phase of Spiritualism, and would recommend for your perusal the printed evidence of certain members, who testify to having seen the spirit "Florence Maples" and the medium, Miss Showers, at one and the same time. Your Council have to deplore the indignity to which Mrs. and Miss Showers, members of the Association, were a short time since subjected to—the particulars of which have been published.

Your Council have also much pleasure in drawing your attention to the great development of the materialisations and physical manifestations given through the mediumship of a life member of the Association, which have been witnessed by several members, and reports of some of which were most carefully given by William Crookes, F.R.S., in the *Spiritualist* and other periodicals, and whose valuable scientific experiments deserve the thanks of all Spiritualists.

In accordance with the intimation made in the last report, the fourth annual public lecture was duly given under the auspices of this Association on 20th January last in the Luxembourg Hall, Dalston, when Mrs. Cora L. V. Tappan gave an admirable discourse to a full and appreciative audience on the subject of "A Few Suggestions Concerning the Methods and Purpose of Investigating Spiritualism." Mr. J. C. Luxmoore, J.P., one of the life members of this Association, presided on the occasion, and in his opening address introduced Mrs. Tappan most favourably to her audience.

Mr. Thomas Everitt, of Hendon, delivered a very able and interesting lecture before the members of the Association on the 30th April last, the subject of which was "An Answer to the Question—What is the Use of Spiritualism?" The lecture was listened to with great interest. A number of questions were replied to by Mr. Everitt at the close, and many direct spirit writings, obtained through the mediumship of Mrs. Everitt, were examined by those present.

On the evening of 26th February last, Mr. Frank Herne, the noted physical medium, visited the Association with Mr. F. M. Parkes. A most interesting *seance* followed, particulars of which are to be found in the record book.

The Council have to report that the vacancy consequent upon the resignation by Mr. Thomas Blyton of the office of honorary secretary and treasurer has been filled by the appointment of Mr. A. M. Greene, in whom they have found a most valuable and efficient officer. Mr. T. Blyton has been appointed member of Council.

A number of very interesting specimens of spirit photography have been given to the Association by Mr. F. M. Parkes, an amateur photographer, who has also supplied a carefully-written account of the nature of the manipulations in connexion with their production. These are on the table for inspection by members at any time.

With reference to the financial condition of the Association your Council regret to report that at the end of last half-year a balance of £3 3s. 1d. stood to the debit of the Association. The cause of this is attributable to a loss of £4 15s. over the fourth annual public lecture in January last; although it was discouraging in a pecuniary sense, your Council feel assured that the members of the Association will not regret the outlay.

Seven notices of resignation have been accepted during the half-year, while eight applications for membership have been entertained. Your Council have been reluctantly compelled to remove the names of seven persons from the list of members in conformity with the powers invested in the Council by Rule VI. The present number of members on the books, after deducting those removed from the lists, is 44 as against 50 at the end of last year.

Mr. Joseph Stephens, one of the members of your Council, has reluctantly resigned his seat; and it rests with the mem-

bers to elect from their body a President, a Council of not less than five, and a Honorary Secretary and Treasurer, for the current half-year. (Signed) GEORGE BLYTON, for President.  
30th June, 1874.

On the motion of Mr. Thomas Wilks, seconded by Mr. Henry Cook, the Report of the Council was unanimously adopted.

#### ELECTION OF OFFICERS.

The following officers were then formally elected for the current half-year—viz., Alfred E. Lovell, President; Mrs. C. Ada Blyton, Mrs. Amelia Corner, Mrs. M. Theresa Wood, Messrs. George Blyton, Thomas Blyton, R. Pomeroy Tredwen, A. Ferguson Black, and Thomas Wilks, Members of Council; and Mr. A. M. Greene, Honorary Secretary and Treasurer.

#### FRIENDLY ALLIANCE WITH THE NATIONAL ASSOCIATION.

The Chairman then read a letter from the British National Association of Spiritualists, inviting affiliation.

The following letter from Mr. G. R. Tapp was then read:—  
*To the President of the Dalston Association of Enquirers into Spiritualism.*

Stanway Cottage, Newport, Mon. July 28th.

MY DEAR SIR,—As I am unable to attend the half-yearly meeting of our Association on Thursday next, I have thought it right to give my opinion by letter upon a question of much importance to us, which will then come before the members for discussion—viz., the proposed affiliation of the Dalston Association to the British National Association, and I beg that you will be so good as to cause this letter to be read to the meeting.

As a member of both Associations, and having the interests of each of them at heart, I feel sure that what I say will not be construed in any invidious sense. I would wish to act for the good of both Associations, but I feel very strongly that the interests of our own Association have a prior claim to our regard, and should be first considered in this matter.

The Dalston Association, to which our first allegiance is certainly due, was founded four years ago—before the British National Association was even thought of. During that time, thanks to the energy of its officers, it has done a good work thoroughly and well—in a quiet and unostentatious way it is true—but none the less effectually for that. Whatever it has undertaken, it has fully performed, and it has never failed through attempting that which was beyond its strength. The question, therefore, for our members to consider is—What advantage will their own Association gain by affiliating itself to the British National Association? At present, it seems to me, that the advantage will be wholly on the side of the British National, which will gain the public countenance and support of one of the oldest London Spiritualist societies—no small acquisition in itself—and fresh members from its ranks. But what will the Dalston Association receive as a *quid pro quo* for this? Simply, it would appear, an assurance that its freedom of action will not be interfered with—nothing more! I think, however, we are entitled to expect something more in return, from the much younger but stronger Association.

In a leading article, published some months back in *The Spiritualist*, it was stated that if local and other societies affiliated themselves to the British Association, the latter might assist them with grants for lecturing purposes, to clear off small debts, &c. If the delegates of the British National are prepared to *definitely* offer us such assistance, well and good; but is the British National yet in a position to do this? Apparently not. It needs all its funds to carry on its own work, and make for itself "a local habitation and a name." Although it has been in existence nearly a year, it has not even elected its President, or set up permanent offices; and its proposed "institution" and "lecture rooms" are still *in nubibus*! No doubt it will, in time, achieve all these desirable things; but it seems clear to me that until that time arrives it will not be in a position to materially help our own or any other local Association in return for affiliation.

I am not aware that any London Association has yet affiliated itself to the British National Association; but our members are doubtless aware that when the affiliation proposal was put before the Clerkenwell Association at their general meeting, it was resolved that the consideration of the question should be deferred for six months, until it was seen whether the British National Association could afford them any definite assistance in return for affiliation.\*

I would respectfully urge upon my fellow members that the Dalston Association should adopt a similar course, and that the consideration of the affiliation of the Dalston Association of Enquirers into Spiritualism with the British National Association of Spiritualists be deferred for six months, until the half-yearly meeting in January, 1875.

GEORGE ROBERT TAPP.

The following letter from Mr. W. H. Harrison was then read:—

Hazel Down, Teignmouth, July 29th, 1874.

DEAR MR. BLYTON,—You ask me as a member of the Dalston Society to express an opinion about its suggested alliance with the National Association. Not being a member of the Council of the latter, I do not know on what grounds it has recommended other societies to unite with it, but as the proposed alliance will give it no power to interfere in any way with the Dalston Association, but will give the latter a voice upon its own Council, and as it is desirable that all rational and disinterested individuals and organisations should try to work together for the good of the whole movement, instead of quarrelling with each other, my vote, were I in town, would be unhesitatingly in favour of affiliation, which means nothing more than a friendly recognition of each other by the two societies, and a desire to work together should circumstances permit. The National Association, the Dalston Association, and the Liverpool Psychological Society,\* are the largest and most effective organisations yet established in this country, and are all well managed; they would set a good example did they officially establish permanent friendly relations with each other. There are some good associations in Scotland, and some smaller societies in Yorkshire, which would also do well to join. It should not be a matter for consideration by the members "what the societies are likely to be able to gain from each other if they recognise each other" for each at present has enough to do to look after itself. The question is merely one of shall we have dissension in Spiritualism rather than friendly united action, and shall not each society express a desire to work with its neighbour provided there be no interference whatever with its present individual freedom?

WILLIAM H. HARRISON.

Mr. Henry Cook moved, *pro forma*, "That the Dalston Association do affiliate with the British National Association."

This was seconded by Mr. Thomas Blyton, who thought that affiliation of local societies would tend to produce more harmony of feeling amongst the body of Spiritualists.

Mr. Algernon Joy, a member of both societies, pointed out that affiliation cost nothing either in money or principles; it rendered neither society liable for any of the debts of the other, nor committed either to the opinions of the other. If at any time the affiliated society should disapprove of the proceedings of the other, the former would be at liberty to withdraw from its affiliation. Nothing was risked by it, and if only the friendly feeling which could not fail to arise from a mutual recognition and declaration of brotherhood, were gained, it would be worth having, under the circumstances. There were other advantages to both societies, and therefore to the cause of Spiritualism generally. No doubt it would be a great advantage to a struggling infant like the National Association to have the countenance and moral support to be derived from its recognition by so old and respectable a society as the Dalston. On the other hand, the latter would have a voice in the management of the former, by appointing a member of council, and would no doubt derive benefit from the services which the universal and central character of the National Association would enable it to render more effectually than they as a local society could repay them, though no doubt such services would be to some extent mutual. They would consist in the interchange of information, which in some cases it might not be desirable to make public; of introductions of members of the one society to the other; of papers, spirit drawings, writings, photographs, and books, as loans or gifts, according to circumstances and inclination, and of friendly offices of all kinds, not easy to predicate definitely. If all societies and individuals hung back from joining the National Association until they saw what it was going to do, or how it succeeded, it then never could succeed. What it most depended upon was the wishes and energies of its members, and

such sordid ideas, and it is quite certain that no honourable Spiritualistic body would ever accept union with any public body governed by such motives, which it is to be hoped are not those of any other member of the Dalston Society. The principle laid down in the letter is—"Never make friends unless you think you can get cash out of their pockets."—Ed.

\* The Liverpool Society has allied itself to the National Association.—Ed.

\* The principle enunciated throughout this letter is that friendly alliances to carry on good work should not be made, unless money can be thereby gained by the Dalston Society; the St. John's Association expressed no

upon funds, for both which requisites the existence of members was necessary. Without members there could be no Association. If Spiritualists wanted to be a power, and to spread the knowledge of Spiritualism to the utmost, each one must put his shoulder to the wheel, and by joining the National Association make it as universally representative as possible, and influence its course of action by voting and expressing his opinion therein; and not stand by with his hands in his pockets, leaving a few individuals to do everything and have it all their own way, and then perhaps call them ambitious, and in the superiority of his critical wisdom condemn them for having done it all wrong. One great advantage of the National Association was that any information which it might be in its power to bestow, would, from the universal and representative character of the Association, be untinged by any selfish, personal, party, or trade interests.

Mr. Pomeroy Tredwen observed that as the Dalston Association was one of "enquirers" only, they might damage their position with the outside public, and therefore their utility to the cause of Spiritualism in bringing in recruits, if they committed themselves by affiliation with a society avowedly spiritualistic.

Mr. Wilks supported this view.

Mr. Joy could not see that they committed themselves in any way by affiliation, and

Miss Kishlingbury pointed out that enquirers generally began by reading Spiritualist papers, and that the Dalston Association therefore committed itself quite as much by advertising in the *Spiritualist* as they would by affiliation with the National Association.

An amendment was moved by Mr. Thos. Wilks to the effect that the further consideration of the subject be deferred *sine die*, which was seconded by Mr. R. P. Tredwen. The vote was put to the meeting, resulting in the amendment being carried by a majority of one.

#### THE CONFERENCE AT THE CRYSTAL PALACE.

Two meetings of the Conference were held last Friday at the Crystal Palace, under the presidency of Dr. Sexton, and a report of the proceedings will be given in a future number. Among the gentlemen on the platform were Mr. Benjamin Coleman; Mr. E. T. Bennett, of Reigate; Mr. Adshead, of Belper; Mr. John Lamont, of Liverpool; Mr. R. Cooper, of Eastbourne; and Mr. Algernon Joy. A paper by Mrs. Woodforde was among those intended to be read at the meeting, but by some accident it had been mislaid; however, we publish it here in full:—

#### THE INFLUENCE OF SPIRITUALISM UPON HUMANITY.

"In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep."

"In the beginning!" By such vague words the puny mind of man has sought to pierce the depths of eternity, and to find God—find Him at His work—find Him who is eternal, who hath had no beginning, and will have no end, in the act of commencing His grand work of creation,—of forming a world in nature wherein this latest crowning work, man, might live, move, and have his being. In the majestic language of this beautiful allegory is presented to us by inspired word, by painters of an age long past away, a picture of what was supposed to have been the way in which God created the world and the human race destined to dwell in it. Science has since revealed to us another way which bears upon its face the verisimilitude of truth. The veils of the distant past obscure to our eyes the first existence of man upon this planet. The ancient writers of the book called the Word of God, resorted to allegory to paint appropriately their imaginings on this subject. It was said that the first man and woman, like infants fresh from the womb of time, ungarnished, in the purity of their innocence, walked and talked with God in a paradise, wherein they found all things needful for their sustenance and happiness. A lovely and poetical picture it is indeed of the beginning of creation, when it pleased God to express Himself in nature. Then all was peace, joy, in-

nocence: the delicious happiness of that perfect time is beautifully portrayed in the simple but expressive language of the allegory; and a striking picture of spirit-communion is presented to our mind in these words, "They heard the voice of the Lord God walking in the garden in the cool of the day," and in other passages where Adam is described as talking with the Creator. These first children of God drew into their souls the very breath of Spiritualism, and were Spiritualists of the first degree, for, communing with God, their lives were fashioned according to the dictates of His spirit, and were the expressions in humanity of the Divine harmony of angelic existences. In obedience to the highest dictates of their spiritual life, they experienced the bliss of this most perfect state—the state of open communion with the spirit-world. But a cloud crept over the scene, when breaking through the laws of order and harmony, they hearkened to evil whisperings from the world of spirits: then the influence upon their lives became disastrous, and they fell from their high estate. So much for the ancient allegory. It is sufficient as a picture of the origin of humanity and of the birth of Spiritualism, for Spiritualism is coeval with man—the grand prerogative of immortal beings; not, as is supposed by the ignorant, a new invention of Satan, the Father of Lies, to delude man and entrap him into hell. From the very beginning man communed with the spirit-world: throughout all time has he received from the world of mind above him revelations suited to his growth: revelations of an existence for himself superior to this fleshly one; and revelations of the existence of a God,—a God whom he has too often formed (to suit the gross imaginings of his ignorance) into shapes monstrous, grotesque, hideous, revolting; and whom he still so fashions, alas! even in this much boasted nineteenth century. But by that light, beaming from the perpetual Fountain of Light, conveyed to us by the aid of Spiritualism, the false conceptions of ignorance will be corrected, and a sublimity of Deity revealed, before whose radiance and glory the imagination must at present fall back dazzled.

The influence of Spiritualism upon humanity has been to keep alive within man the feeling that he himself is a spirit, and to elevate him to a higher knowledge of God. This beneficent influence may be traced back along the pages of history. Through communion with the world of spirits man has received all revelation. Adam was said to have talked with God Himself; the ancient prophets and seers were inspired by the angels of heaven; and when Christ, angel-guarded and protected—the very Prince of Spiritualists, appeared, we have in His life the highest exhibition of mediumistic gifts. From no human lips, touched by the sacred fire of inspiration, have we received such grand and holy teachings, such pure and perfect lessons. They are sufficient as a code of morality, and pure spiritual living, unto all time. The divine man (the highest embodiment of divinity which has ever blessed our planet) was the first to remove some of the clouds which had obscured the ineffable beauty of God; from Him we first learn of the God of love; but after He ascended into scenes of glory in the spirit-world, men industriously drew the cloud-veils over the beauty again, and transformed the words of Christ to suit their own fantastic fancies.

Man has arrived at a period of his existence when he is ripe for new revelations. He has rusted long enough in the old fallacies, which have owed their fungoid growth to the darkness of ignorance; the fires of a new inspiration are ready to thrill through his frame with quickening ardour, and leap as forked lightning from his tongue. Were the fathers of the coming race to be content to go on dragging the cumbrous vehicle of antiquated creeds and dogmas at their heels, the sons would kick in the shafts, and batter it to pieces in their impatience for the new free life of a richer, fuller knowledge. There are no limits to the permitted powers of mankind, when exercised in accordance with the laws of God. Man has obtained dominion over the earth and sea; he has chained the lightning to do his bidding, and he is to ascend into heaven itself, and draw down to earth its treasures of wisdom. But this is nothing now,—it is an old privilege; the seers and prophets of the past, from Abraham to Jesus, from Swedenborg to Andrew Jackson Davis, have led the way.

Modern Spiritualism is an elaboration, a perfecting of the Spiritualism of past ages. The voice of God has gone forth along the phalanxes of angels in tones of divinest harmony, calling men of earth up higher. The circles of bright ones above have joyously taken up the word: bands of our heavenly brethren have been organised to bring down to us the glad tidings, and to facilitate ways and means of communication between the two worlds of spirit and matter. The star of a

new science has ascended above the horizon; 'tis the science of open communion between the two worlds; and spirits, quickened with the life and power of this new knowledge, throng to our earth to teach it to us; stretching across the black gulf of the Unknown, loving hands to grasp ours, and make us feel that humanity is immortal, and brotherly love imperishable. Fear, begotten of ignorance, has fled like darkness before the dawn of day. There is no room for fear upon the bosom of that Divine love which at this day is revealing new harmonies and perfections in His creation. Reverently shall we mount the golden ladder stretched down to us by the hands of our spirit-brethren to catch new glimpses of beauty from the veiled face of Deity. 'Tis He who permits us. Shall we then pick up the jewels He throws at our feet and, examining them distrustfully, call them hell-stones cast down by Satan to lure us on to perdition? No! Waving the broad standard of our majestic, beautiful Spiritualism, we will clothe ourselves in the wedding garments of faith and trust; and go forth to the millennial feast of nations,—that feast of truth which is to join all the peoples of the earth in the bonds of one faith, and one pursuit, the eternal pursuit of righteousness, peace, and love.

We are but preparing the way for future generations of spiritualised beings, who again will walk and talk with God in paradisaical gardens; that is to say, with the angels of heaven, the most perfect embodiments of God which can ever be revealed to our lower powers of comprehension. Already some of our more advanced Spiritualists enjoy the blessings of a communion which to the uninitiated world seem the wildest dreams of a deluded enthusiasm. Already have we revelations, by the means of our much decried Spiritualism, which elevate those who accept them into a new existence. Spiritualism is, and will be the new Saviour of the human race. Is then this influence good—or is it evil?

#### A TRANCE ADDRESS ON NATIONAL ORGANISATION.

At the *soirée* of the National Association of Spiritualists, held last week at the Beethoven Rooms, Harley-street, Cavendish-square, under the presidency of Mr. Benjamin Coleman, Mr. J. J. Morse passed into the trance state, and the following is a portion of the address then given by one of his controlling spirits:—

Once upon a time a man owned a piece of land, uncultivated and unbuilt upon, so he resolved that upon it he would build him a house; thereupon he sent for bricklayers, and plumbers, and glaziers, and carpenters, and they brought unto him wood, and stone, and metal, and glass, which things they cast about in disorder. Then a noisy and talkative friend, seeing the confusion, said, "What's all this rubbish?" "I am going to build a house," was the reply. "But a house is perfect symmetry. How, in the name of common-sense, do you expect to get such results out of such disorderly materials?" "Why, we must have a dust and a mess first; afterwards every bit of stone and metal will fall into its proper place." Then workmen came, and all was hurry, bustle, skurry, and drive, so the friend said, "How are you going to marshal all these people?" Notwithstanding his objections the friend resolved to build a house all by himself, so he dug out a hole, and made a great mess. In the meantime the first house was finished, and the friend said, "How in the name of goodness did you create this beautiful and fairy-like structure?" The reply was, "We did it by all pulling together—that is the process by which we succeeded in getting up this concern." The friend went home, and what became of him the narrative I am quoting does not say, but some time afterwards the ruins of a house were found where he had been digging, and a board above it with

"To Let" inscribed thereupon. In these days Spiritualists are the materials pitched down to build a house, and without organisation the house cannot be built. The unity of man means universal co-operation. My story of the house is typical of the story of the British National Association of Spiritualists. Uneducated ability makes a mess of building a house; cohesion and co-operation are the elements required; dissension causes general confusion. Suppose the moon were to take a "hump" and say, "I won't work with the earth," astronomers all agree there would be a great disturbance—perhaps in the money market (Laughter), the various planets would be agitated, and perhaps the sun himself would be disturbed in his dignity. If you would succeed, you must unite. If you would fail—why, kick out and knock everybody about. The angels above wish that some of the professed adherents of Spiritualism would live more in harmony. (Applause.)

#### A PIANO CARRIED BY SPIRITS.

BY G. NEVILLE.

THINKING it may interest the readers of the *Spiritualist*, I send you an account of a most extraordinary *seance* held at my residence through the mediumship of Mr. C. E. Williams, on Sunday the 2nd of August. There were present Mrs. Ross-Church, Miss Ross-Church, and Master Frank Ross-Church; Mr. and Mrs. Campbell; Mr. Ellis; Mr. C. Hellmore; Mr. C. Colnaghie (all personal friends); my wife and myself. All sat round the drawing-room table joining hands; those of the medium were held by my wife and Mr. Ellis. The gas was put out, and a hymn sung. In a few minutes beautiful spirit lights were seen floating above us. Hands came, and amongst them those of a young child—warm and soft—touched us. A fan was taken from the table and each person fanned; delicious perfumes pervaded the atmosphere; and a bell taken from the table was rung high above us, touching the ceiling, and replaced on the table. A violin moved all over the room, chords were struck, the instrument resting in turn on the heads of most of us.

We then heard the well-known voice of "Peter," who after greeting all those he knew, calling them by name, and recognising Miss Ross-Church, whom he had not seen for many months, began moving things on the table, touching us, and otherwise expressing his delight at once more being with us, who look upon him as an old friend. He then went to the piano and opening it, struck three notes; there was a crash caused by glass falling to the ground, and Peter's voice plaintively said, "Oh, Mrs. Neville, I've broken a glass. I am so sorry." She answered that "the pleasure of having him with us was worth many glasses." He then discovered some wine-glasses, and decanters, one of sherry, the other of claret (which I had placed on the top of the piano for safety, as I thought), and much to our surprise brought each of us a glass. We then asked him for the wine, which was brought and poured out, Peter making only one mistake, namely, that of pouring the claret down my sleeve, instead of into my glass. I expostulated with him. He replied "You could not hold it straight."

We then heard a noise as if a large article of furniture were being moved, and Peter asked for a light. On procuring one, what a scene of confusion was before us. The decanters, glasses, candlesticks, &c., were on the table, all placed there by Peter, and to crown all, the

piano, weighing I should say over three hundred weight, was moved from the wall and placed behind Mr. Williams' chair. It must be distinctly understood that the medium's hands were held during the whole *seance*, as also those of each person present.

We then sat for the materialised form of "John King." The back drawing-room was used as an extemporised cabinet by one folding door being left open, and a curtain hung across the aperture. We formed a semicircle. Mr. Williams retired into the cabinet; two or three hymns were sung, and in about ten minutes we were gratified at hearing the voice of King, who said, "I am afraid I cannot materialise, as there is not enough power, but I will try." We begged him to make an effort, and after singing another hymn we saw the spirit light and the handsome face of King distinctly, both floating, as it were, about eight feet from the ground; at the same time we heard the medium coughing in the next room. King greeted those he knew, saying "he could not shake hands, not having power enough to form them; that in future we must not let Peter use so much before he appeared." Many questions were asked and answered, and after his customary "God bless you," he gradually faded away; and so ended one of the most delightful *seances* I ever witnessed.

For the instruction of those who do not believe in the pure faith of Spiritualism I must add this—Mr. Williams came to my house alone; he knew a few of those present but slightly; he had never been in my drawing-room for one instant without my accompanying him, and he was watched throughout the evening most jealously by one of my friends, who was somewhat sceptical, but who is now a firm believer in the truth and honesty of the mediumship of Mr. Williams.

9, Regent's-park-terrace, Gloucester-gate, N.W.

## THE BRITISH ASSOCIATION AT BELFAST.

(From our own Correspondent.)

BELFAST, Wednesday Morning.

PROFESSOR TYNDALL will preside this year over the meeting of the British Association for the Advancement of Science, and will deliver his opening address on Wednesday evening next. Professor Huxley and Sir John Lubbock will deliver the evening lectures. The Anthropological Section, in which Spiritualism is likely to crop up if the subject should come before the Association at all, will hold its meetings in one of the lecture theatres in Queen's College. Those who come to the meeting from London have the choice of four routes, namely, *via* Holyhead, Liverpool, Fleetwood, Barrow, and Stranraer; the latter is the shortest sea passage, but the Fleetwood route, per rail from Euston, is considered by the Belfast people the chief line of communication. The Midland Railway has a very good service *via* Barrow, and the Holyhead route is the one by which the mails are sent. The private lodging accommodation here is likely to be sufficient, but the apartments at the disposal of the Association, are chiefly in two groups at opposite ends of the town, whereas all the meetings are held at one end, in the vicinity of Queen's College; there is, however, expeditious communication with the other end of Belfast by means of trams and cars. All preparations for the Association meetings are progressing favourably; there are no local dissensions like those which marred the Edinburgh meeting. The town, however, is in an unhappy state, in consequence of about 30,000 men in connection with its staple trade—the manufacture of linen—being out on strike; they have been doing nothing for some weeks, but are peaceable and orderly.

As the method of procedure of the National Association of Spiritualists, with its annual Conferences, is now very similar in kind to that of the British Association, those interested in

perfecting the laws and constitution of the former, cannot do better than to compare them with those of the latter. The assistant secretary, Mr. George Griffith, M.A., of Harrow, would probably give information about its rules if asked after this meeting is over, but for the next two weeks he is sure to be very busy. If the suggestion made at the recent Conference is carried out, and popular scientific lectures established in connection with Spiritualism, we shall then have a British Association of our own, a Royal Institution of our own, and a scientific newspaper of our own. Thus Spiritualism will be completely independent of alleged scientific men, who ignore the most important of all the sciences, namely, that which tends to give information relating to the life of a man during millions of years, instead of only the three score years and ten, popularly supposed to be alone open to his accurate knowledge at present.

MISS KISLINGBURY, one of the honorary secretaries to the National Association, has left town until the end of October. Her address is Crickleaze, Combe St. Nicholas, Chard, Somerset.

THE CHRISTIAN SPIRIT OF A SWEDENBORGIAN.—Mr. W. H. Harrison has received the following letter (dated Aug. 6) from a stranger to him:—"SIR,—As a reader of Swedenborg for twenty years, I beg to tell you that Swedenborg was not a 'spiritual medium,' as asserted by you at the Conference of Spiritualists, and reported in the *Daily News* of this day, and I think you ought to have known better than to propagate such a falsehood.—J. GUNTON, 262, Brixton-road.

CURIOSITIES EXHIBITED AT THE SOIREE.—Among the curiosities exhibited at the *soirée* of the British National Association of Spiritualists, was some writing done by the infant boy of Mr. and Mrs. Jencken, aged five months, the pencil having been placed in his hand by invisible agency. There were also some specimens of direct writing, done by the agency of spirits through the mediumship of Mrs. Everitt. Mrs. Fitzgerald lent several photographs, the spirit faces on which had been recognised, and a dried flower which had been brought through closed doors at a *seance* in her own house; also a turban of white muslin twisted by the hands of the spirit Peter, and placed on Mrs. Fitzgerald's head at the same *seance*. Mr. Coleman lent a small oil painting, produced in the space of four minutes without human agency, through the mediumship of David Duguid. Pieces of Katie King's dress, veil, and hair were also shown under glass, lent by Mrs. Cook and Mr. Coleman.

THE BIRMINGHAM SPIRITUAL INSTITUTE.—A local organisation under the name of "The Birmingham and Midland Spiritual Institute," meets at 58, Suffolk-street, Birmingham. Its president is Mr. Jabez Lones, and its corresponding secretary Mrs. A. Franklin. The object of the Institute is to give information and facilities to all persons who may wish to investigate Spiritualism, and its rooms are open from 7.30 p.m. to 10 every evening. Members are entitled to use the reading-room, to have access to its library of valuable works on the subject of Modern Spiritualism, and to the use of the *seance* room, in which room a certain number of friends meet and form spirit circles. The society has been the means of doing much good in Birmingham and the surrounding districts. The committee desires specially to call attention to the open circle held on Thursday evenings at eight o'clock. This little Birmingham organisation, we are sorry to say, is not in a very flourishing condition; but as one of its leading members is now lecturing in the United States, and has published in the *Banner of Light* that he means to give all the profits to the Birmingham Institute, its members had better hold together perseveringly, and take care that the society lives within its income.

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## EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

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

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

"H. G. Atkinson, Esq., F.G.S., G. Wheatley Bennett, Esq.; J. S. Berghelm, Esq., C.E.; H. R. Fox Bourne, Esq.; Charles Bradlaugh, Esq.; G. Fenton Cameron, Esq., M.D.; John Chapman, Esq., M.D.; Rev. C. Maurice Davies, D.D.; Charles R. Drysdale, Esq., M.D. D. H. Dyte, Esq., M.R.C.S.; Mrs. D. H. Dyte; James Edmunds, Esq., M.D.; Mrs. Edmunds, James Gannon, Esq.; Grattan Geary, Esq.; Robert Hannah, Esq., F.G.S.; Jenner Gale Hillier, Esq.; Mrs. J. G. Hillier; Henry Jeffery, Esq.; Albert Kisch, Esq., M.R.C.S.; Joseph Maurice, Esq.; Isaac L. Meyers, Esq.; B. M. Moss, Esq.; Robert 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., Serjeant-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...	...	...	...
Twelve other friends £1 each	...	12	0
A Friend at Oldham	...	1	0
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H. J. L.	...	20	0
National Association of Spiritualists, London	...	5	0
John Lamont, Liverpool	...	1	0
E. Broadbent	...	1	0
J. G.	...	2	0
Three Friends	...	1	12
J. Milner	...	1	0
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Wm. Jackson	...	2	0
E. Holt	...	1	0
Benjamin Swaine, 3rd Donation	...	1	0
A Bath Friend	...	10	0
Two Spiritualists	...	4	6
Proceeds from Mr. Tappan's Oration	...	5	10
	£61	5	6

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

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