

SPIRITUALISM

versus

PSEUDO-SWEDENBORGIANISM.

"It has thus been ordained by the Lord from eternity that there should be such an intercourse and communion between men and angels."

Swedenborg's Spiritual Diary, 2,541, 2,542.

"In the way which they call heresy, worship I the God of my fathers."

St. Paul.

To the Editor of the "Preston Guardian."

"SIR,—It is said that poverty makes us acquainted with strange bed-fellows, but religious intolerance makes us acquainted with far stranger exhibitions. Whoever would have dreamed of Swedenborgianism and Popery leaguering together to crush freedom of opinion? Who could have imagined the reputed followers of the great seer and wanderer through spiritual regions shaking hands with the disciples of Loyola to damn the doctrines and life-long practice of their founder? Yet here have we hard-shell Swedenborgianism becoming foster-brother to libellous Papistry. Never, perhaps, did Old Rome and New Jerusalem imagine such a monstrum horrendum, such ghastly twins as they have now produced. Messrs. Christie and Foster are the polemic Darby and Joan of Preston. Father Christie fires off his little pop-gun which frightens nobody, and withdraws from sight, but then comes out Joan Foster, picks up the harmless pellet, dips it in Pseudo-Swedenborgian gall, and flings it afresh. The charge against Spiritualism is precisely the same from both these incongruous allies; it is that Spiritualism proceeds from the devil; but I think nobody could be prepared to find the new ally of Popery a still more unscrupulous adept in the art of distorting facts and dealing in empty myths than the very Jesuits themselves whose cunning has consisted in the unscrupulous mixture of a grain of truth with a cart-load of falsehood. They are masters at telling a little and keeping back a great deal; they make lies by clipping and laming the truth. But I think you

will presently admit that Mr. Foster has outdone them at their mystery. The feud that is rending the very vitals of the Swedenborgian body in London has shewn that they are becoming fossilised and intolerant, but I did not look for downright dishonesty in one of that creed. Spiritualism, in the shape of Mr. Harris, has thrown a bombshell into the midst of them; one might conceive jealousy, one might expect alarm, but one could not so readily imagine literary felony in a dweller in the New Jerusalem.

“Yet what will you say when I tell you that the greater part of the letter on Spiritualism in your supplement, signed ‘E. Foster,’ is a wholesale theft? The whole of the letter, except the first paragraph, is stolen bodily from ‘A Discourse by the Rev. O. Prescott Hiller,’ of the New Church, an American, published by the Conference, and reprinted in the *Intellectual Repository*, No. 68. I send you a copy of it, published in the *Spiritual Telegraph* of July 1st, 1859, whence, no doubt, your correspondent has purloined it. There you will see that he has merely altered a few words, chiefly at the commencement, for the sake of disguise; but that, with this trivial exception, the whole of his letter, from the words beginning ‘The Spiritualists of our day are egregiously mistaken,’ down to ‘it is disorderly to feel in any way their ‘manifest operations,’ is a wholesale plagiarism of no less than 75 lines of your columns, including the whole quotation from Swedenborg. Here is a pretty fellow! Here is a parade of learning indeed! What a spectacle!—a Swedenborgian jackdaw tricked out in the peacock-feathers of Mr. O. Prescott Hiller! This is doing the devil’s work with a vengeance, whilst chastising others for devilism. To cudgel the innocent is bad enough, but to steal a cane to do it with is *piquantly* wicked. And all this comes of Brother Foster fostering unholy passions, and not listening to Christ’s advice, to see whether his own hands are clean before he begins stoning imagined offenders.

“It hardly seems worth while to notice further the attacks of a man who, whilst professing to serve truth and Christianity, is doing the work of the devil, by literary theft and imposture. It might be enough to say to this convicted plagiarist, in reply to his accusations of devilism, ‘His servants ye are to whom ye yield yourselves servants to obey.’ But though the man himself deserves nothing but the contempt of every honest mind, he has forked up some litter which needs dispersing.

“‘The Spiritualists,’ says Mr. O. P. Hiller, ‘are mistaken’—and Mr. Foster intensifies his plundered article by adding ‘egregiously’ mistaken—‘if they imagine that they have dis-

covered anything new;’ that this spirit influence ‘is as ancient as the oldest recorded facts.’ It is not the Spiritualists, but their opponents, who imagine any such thing. The Spiritualists assert, and that on the evidence of the records of all nations, pre-eminently of the Hebrews, that this privilege of communion between spirits in the flesh and out of the flesh is a great law of nature and of God, commencing with creation and co-extensive with it. This is precisely what I have myself asserted a score times in the *Spiritual Telegraph*, the *Spiritual Magazine*, the *Morning Star*, in newspapers, and literary journals. We know that this beneficent influence, this gracious gift of God, has been known in all times and all nations, and is conspicuous in all literatures. We know that it is that power within us which is continually drawing us upward, and opening vistas into heaven. Swedenborg taught this fundamental faith of all lands and times, though his pretended followers would put the stamp of devilism upon it. ‘This privilege,’ he says, in his *Arcana Cœlestia* (9,438), ‘is granted to man during his life in the world, to whom it has been given by the Lord, to discourse with spirits and angels, for man is a spirit and angel as to his interiors.’ We know, however, that it has its two sides, like everything else. That, like everything, it may easily be vitiated; that, pursued only for spiritual edification, by holy means, and by trust in Christ, as orderly Spiritualists pursue it—as the patriarchs, prophets, and saints pursued it—it is legitimate, sacred, inestimable. That, pursued as the depraved Jews pursued it, expressly seeking to devils, and for base purposes, it is sorcery, and sinful. We are all agreed upon this point; it is only Jesuits and Pseudo-Swedenborgians, who are infected by the old leaven of persecution, which sent the martyrs to the stake as dealers with the devil.

“Why, sir, these men, had they lived in the time of Christ, would have charged him as the Jews did, with dealings with the devil. They would have said, ‘See! this man has the closest intercourse with the devil. He has been secreted with him in the desert for forty days and nights together. It is known that he has suffered the devil to carry him up into the mountains, and to the top of the temple. Other spirits, no doubt familiars, have come and borne him down again.’ They are but libelling us, as they would have libelled our Saviour.

“But whoever made the quotation from Swedenborg did a very foolish thing. Swedenborg, they say, declares there is danger in intercourse with spirits; and, therefore, nobody is to have intercourse with them, be they good or bad. And yet this Swedenborg, of all men living, declares himself to have spent the greater part of his life in such intercourse. He tells us of his

interviews with all sorts of spirits—in heaven, in hell, and on the earth—from the Holy Spirit to demons; and that he, through this intercourse, discovered those great truths in which his writings abound. Nay, he would go on special messages to spirits, as he did for the Queen of Sweden to that old rascal miscalled Frederick the Great. If, as it has been well observed, Swedenborg condemns spiritual intercourse, of all men he condemns himself. But Swedenborg does nothing of the kind: he only tells you there are dangers, as there are ineffable advantages.

“But Mr. Foster seems to have learned from his new allies, the Jesuits, their trick of telling only one side of a story. This is the way in which he has treated all the facts and statements of his letter. He quotes the Jewish law aimed at detestable Jewish practices, as the vilest necromancy; but he does not tell you that Christ himself most solemnly abrogated this law of non-intercourse with the dead, by seeking *the spirits of the dead*, Moses and Elias, on the Mount of Transfiguration, and introducing his disciples to them. I have shewn the completeness of this remarkable abrogation of the law which Mr. Foster quotes, both in the *Spiritual Telegraph* and in the *Morning Star*, and of our Saviour’s inauguration of the new liberty, by raising and sending the dead into Jerusalem at his crucifixion, and by sending one of the dead—‘one of his brethren the prophets’—to St. John, in Patmos. But if Mr. Foster still thinks that we are bound by all the clauses of the Jewish law, he should lose no time in getting circumcised, and setting up a harem of half-a-dozen wives. He should stone to death not only the first adulteress that he meets, but every sculptor and painter that he can find.

“I have shown Mr. Foster’s literary larceny; let me now point out his aggravations of this offence, by misrepresenting various facts regarding Spiritualism in America. It is a curious circumstance that the opponents of Spiritualism so continually fly across the Atlantic for their charges against it. Here Mr. Foster Jesuitizes again. They are American myths that these Jesuit fathers particularly deal in. Spiritualism is widely spread in England; its results are well known; all its facts are most easy of ascertainment; why, then, do not these gentlemen draw their statistics from home? Simply because everybody knows—who knows anything of Spiritualism—that here it is orderly, salutary, and holy, producing only ‘peace and joy in the Holy Ghost.’ But America, these learned gentlemen seem to think, is so far off, and so little known, that they may propagate the grossest falsehoods as American facts without detection. The short-sightedness of this is astonishing, as every one should know that everything occurring in America is known here in a few weeks at the furthest,

through newspapers, letters, and periodicals; and I warn opponents for their good, that the English Spiritualists are perfectly familiar with the spiritual statistics of America, and ready at any moment to expose any perversions of truth.

“Let us now notice Mr. Foster’s statement regarding Dr. Randolph and Judge Edmonds. I do not pin my faith upon Dr. Randolph. Many think him a good medium, and he may be so, but he is an eccentric and a fanatic, just as Catholicism, and Swedenborgianism, and every other ism has had its eccentrics and fanatics. St. Anthony and St. Dunstan and a thousand other saints were plagued and made miserable and half mad by devils; many—a very large class of the present community—think the same of Swedenborg, and why should not Randolph be so? He says he was driven to desperation, and even to attempt his life—by what? By neglecting the Scripture rule of ‘trying the spirits.’ He made a recantation, but of what? Of scientific Spiritualism only, not of religious Spiritualism. He declared over and over in public meetings that he never had recanted ‘true Spiritualism, which, he said, was the very essence of Christianity; it was only the false, the fanaticism, the machine-mediumship that he had renounced.’ He is a firm Spiritualist, and, say they who know him, a good teacher: constantly acknowledging the cause of his aberration—his neglect to try the spirits. He says in his letters—‘Spiritualism is grown to be a first-rate power in the world, and its facts will remain facts, stubborn as iron in spite of all gainsayers.’ Spiritualists are always warning the inexperienced, as the Apostle warned the churches, not to be subject to the spirits, but to ‘try them, whether they are of God.’ There cannot be a fairer definition of the law and practice of modern Spiritualism than is given in the motto of the *Spiritual Magazine*:—‘Spiritualism is based on the cardinal fact of spirit communion and influx. It is the effort to discover all truth relating to man’s spiritual nature, capacities, relations, duties, welfare, and destiny; and its application to a regenerate life. It recognises a *continuous* Divine inspiration in Man: it aims through a careful and reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to the true religion as at one with the highest philosophy.’ That surely is an object worthy of the Christian of every creed or name.

When Mr. Foster quotes conjurors he should not be surprised if they commit him to something that he will have cause to regret. It is well known that the statements regarding the amount of insanity resulting from Spiritualism in America, for which he

takes the Wizard of the North as his voucher, were most false and groundless. The Spiritualists of the United States immediately examined the returns of their lunatic asylums, and so far from 'nearly nine-tenths of the inmates being victims of Spiritualism,' it presented by far the lowest figures on the scale of all exciting causes. I cannot give all the details here. The worst returns were those of sixteen insane asylums, which gave—Insane from religious excitement, 417; from Spiritualism, 34. But the rest were very much on the scale of the State Lunatic Asylum at Worcester, Massachusetts,—Excessive labour, 79; disappointed love, 98; politics, 3; fright, 25; Millerism, 10; religious excitement, 161; pecuniary loss, anxiety, and fear of poverty, 175; infidelity, Mesmerism, Pantheism, each 1; Spiritualism, 0. I would advise Mr. Foster not to quote conjurors again.

"The garbling process, so common to Jesuits, and appearing likely to be adopted by Swedenborgians, has led Mr. Foster to give the same false ideas of Judge Edmonds. The worthy judge says that 'at the outset, there is great danger of being deceived,' and that he had been so. But what did Judge Edmonds do? Turn back from the quest of truth by the dread of danger? Certainly not. Danger! What childish platitude! Why, there is danger in everything; in walking, for we may fall and break a leg; in eating, for we may be choked; in going on shipboard, for we may be drowned; in travelling by rail, for we may be crushed to death; but does any one dream of ceasing to walk, to eat, to voyage, to travel by train on that account? Danger! Is not every preacher in every church and chapel the world over for ever declaiming with all his energies on our danger from the continued interference of the devil? But does any one on that account ever think of abandoning Christianity in any of its forms, as dangerous? Judge Edmonds went on like a man, and soon struck through the fogs of first uncertainties, and is one of the staunchest of Spiritualists; finds, and has always found, the highest peace and comfort in it; sees his daughter enjoying the same satisfaction from it; has written a large and important work, and a great many tracts upon it; and in the very opening article of the *Spiritual Magazine*, January, 1860, has these concluding words—'I can safely assert, after nearly nine years' earnest attention to the subject, that there is nothing in Spiritualism that does not directly tend to the most exalted private worth and public virtue,' adding 'because it never fails to awaken in the heart that devotion which is a once a badge and an attribute of our immortality.'

"Do these opponents want anything more about Spiritualism in America? I will give it them. Mr. Robert Chambers has

been making an extensive tour in the United States. I saw him the other day, and asked him, What of Spiritualism in the States? He replied, 'I have studied that question wherever I have gone, and the result was most satisfactory. There the great fight is over; you hear little comparatively said of it, but you find it in all the churches. It has given new evidence, new life, a new heaven to Christianity there. It has destroyed much bigotry and sectarian feeling; it has wonderfully quickened the pulse of the religious heart, and spread a sounder, nobler tone of faith, a more palpable sentiment of 'peace on earth and goodwill towards men.'

"As to all the deification of Swedenborg towards the close of Mr. Foster's letter, of his being the only man capable of passing amongst spirits without injury, I don't believe a word of it. It is the mere egotism of a small class of men, who, by calling themselves Swedenborgians, think they engross the whole Swedenborgian faith; a set of men who have begun to idolize the man instead of prosecuting, in his grand spirit and temper, the same limitless inquiries. It is a sign that they are already losing the first animating fire of Swedenborg's zeal and prophecy—are freezing and petrifying into a sect. Truth is of a giant breed; no sect can bind it in swaddling bands. It will burst them, and fly all abroad, vivifying the churches; leaving all mere man-worshippers at the foot of their idol, a dead circle of shells and rubbish. Swedenborg himself speaks with a far deeper knowledge. 'Man,' he says 'was so created that during his life on earth amongst men, he might, at the same time, also live in heaven amongst angels, and during his life amongst angels he might at the same time also live on earth amongst men; so that heaven and earth might be together, and might form a one; men knowing what is in heaven, and angels what is in the world.'—*Arcana Cœlestia*, 1,880.

"Now, if this was the condition of man before the fall, Christ by restoring him from the fall, has re-opened and renewed this condition; and there is no reason why not one man, but millions of men, shall not enter into it. There is no patent granted to Swedenborg to stand in the doorway of this middle passage betwixt the two worlds, and keep all other men out. Other men will boldly press in, and will find the same protection of the Lord, who is not Lord of Swedenborg alone, but of all who have souls who put their trust in Him.

"Here it is my intention to leave these misquoting and evil-speaking men. So long as Spiritualism stands simply on the broad generous nature of the Gospel; so long as it refuses to narrow itself to the petty interests of a sect; so long as it refuses

to dogmatize and to persecute ; so long as it seeks purity of soul and breathes benevolence of purpose, it will defy all the assaults of calumny. They may continue to call us sorcerers ; no matter, we are not so, any more than were Luther, Melancthon, Zwinglius, Ecolampadius, and thousands of other reformers, who were by the dominant church of their time termed the spawn of the devil. New Jerusalem, hobnobbing with old Jesuitism, may misquote and garble ; but after this exposure of their system, simple must they be who believe them.

“ Yours very truly,

“ WILLIAM HOWITT.

“ January 2nd, 1861.”

THE SWEDENBORG SOCIETY.

At a Special General Meeting of the Swedenborg Society, held, pursuant to notice and requisition duly given and made, at the Freemasons' Tavern, on the 4th January, 1861,

It was Resolved:—

“ 1.—That the following addition be made to the Laws of the Society:—

“ In case of any serious difference between the Society and the Committee elected at the previous Annual General Meeting of the Society, such Committee may be removed by any Special General Meeting, and a new Committee elected by the same or any subsequent Special General Meeting, for the remainder of the year ; such Committee to have and exercise, in place of the Committee so deposed, all the power and authority of an ordinary Committee, according to the Laws of the Society.”

“ 2.—A serious difference having arisen between the Society and the Committee, in consequence of the Committee having taken violent and unjustifiable steps against Mr. White, in derogation of his agreement and of the laws and practice of the Society ; and of their having refused to obey the Society, or to stop the scandal they have caused, and having taken proceedings in Chancery in violation of justice and of the expressed wishes of the Society ; resolved—

“ That the Committee be removed and discharged, and that a new Committee be forthwith appointed for the remainder of the year, with full and sole powers to act in the place of the old Committee ; and that Mr. Hart and Mr. Biden be the Scrutineers to examine the balloting lists, with the assistance of the Treasurer.”

“ 3.—That it is inexpedient for this Society, or its Committee, to pass any judgment, condemnatory or otherwise, on any religious or secular question whatever ; and that in the opinion of this Meeting, their Agent, Mr. White, has acted strictly and honourably in accordance with the terms and meaning of his agreement with the Society, and has given no just cause for interference with the freedom of his business as Bookseller and Publisher.”

"4.—That, in order to give the Society's Agent or Manager for the time being the necessary security and independence for the due working of his business, the words "And may appoint a Salaried Agent or Manager," be rescinded from Law 14, and that the following be added to the laws :—

"A Salaried Agent or Manager may be appointed at any General Meeting of the Society, and such agreement made with him as such meeting may determine."

"5.—That Mr. William White, the present Agent or Manager, having relinquished his business of general Bookseller and Publisher, at Glasgow, in consideration of an agreement made with him by the then Committee of the Society, that he should be at liberty to carry on a similar business on the Society's premises, in addition to his duties and emoluments as Agent to the Society; and he having given great satisfaction to the Society during the many years he has acted as its Agent, this Meeting hereby confirms the said agreement with Mr. White, and offers him a permanent engagement to the same effect, for a term of seven years from the date of the next Annual General Meeting, at a salary of £125 per annum, commencing from the 12th November last."

"6.—This Meeting having made Mr. White an offer of a permanent engagement as Agent or Manager of the Society, for a term of seven years from the date of the next Annual General Meeting, with the privilege of carrying on a bookselling and publishing business of his own, at a salary of £125 per annum, commencing from the 12th November last, and Mr. White having accepted the said offer, it is resolved:—That Mr. W. M. Wilkinson and Mr. Wm. Fryer be hereby deputed forthwith to enter into and sign, on behalf of the Society, a sufficient agreement with the said Mr. White, binding him and the Society to a faithful performance of the terms and meaning of the said engagement, and that they be indemnified out of the funds of the said Society."

"7.—That to prevent all misconception for the future, as to the responsibility of the Society for any books sold by its Agent, the following Declarations be added to the Laws of the Society:—

"The Swedenborg Society is responsible only for the publication and sale of the Theological Works of Emanuel Swedenborg, published by the Society."

"And that a copy of the foregoing Declaration be affixed in a conspicuous place in the Dépôt of the Society."

"That the Manager be at liberty to carry on business as an independent Bookseller and Publisher on his own responsibility,"

8.—That the following addition be made to the Laws of the Society :—

“ Any General or Special General Meeting may order any payments to be made by the Treasurer, out of the Society's funds ; and may, in the name and at the cost of the Society, indemnify him, or any other person, in carrying out any of the Resolutions passed at such Meetings.”

“ 9.—That the Society entirely disapproves and annuls the recent action of some Members of the Committee, in breaking into and taking forcible possession of the premises in the lawful occupation of Mr. White, and hereby reinstates him in full possession thereof, and authorises and desires him to take any measures which he may be advised at the expense of the Society to retain or obtain undisturbed possession thereof, and the Meeting further enjoins on the Committee to assist to the best of its power to this end.”

“ 10.—That all the expenses of and incident to this and the last Meeting, and the publishing of the proceedings, and of defending the Suit, and all incidental expenses in opposing the action of the late Committee be defrayed out of the funds of the Society ; and that Mr. Fryer, Mr. Larkin, and Mr. Wilkinson, be appointed to superintend and arrange such publications as they may deem expedient.”

“ 11.—That Mr. W. M. Wilkinson be requested to retain possession of the Minute-books of the Society for the remainder of the year.”

“ 12.—A ballot for the new Committee having taken place, the names of the Members elected were announced by the Chairman, as follows :—

Allman, Mr. T. J.

Philp, Mr. A. B.

Biden, Mr. W. D.

Pyer, Mr. John

Coleman, Mr. B.

Rich, Mr. E.

Gardiner, Mr. Thos.

Wallis, Mr. G.

Hart, Mr. J. M.

Waterhouse, Mr. A.

Larkin, Mr. H.

Wilkinson, Mr. W. M.

Mr. Fryer is *ex officio* a member of the Committee, as Treasurer.

ALFRED WATERHOUSE,
Chairman.

THE COMMITTEE
TO THE
MEMBERS OF THE SWEDENBORG SOCIETY.

SWEDENBORG SOCIETY'S HOUSE,
36, BLOOMSBURY STREET,
London, 10th January, 1861.

LADIES AND GENTLEMEN,

In assuming the duties with which you have entrusted us, we wish to thank you for your confidence, and to assure you we will at once endeavour to carry out the objects for which we are appointed. We feel strongly that it is our first duty to put an end to the deplorable state of things at present existing in the Society, and that the great want of the Society is—to be once more at peace.

It appears to us that this can only be secured by adhering strictly to the principle of non-intervention in the question of books or doctrines, on which so many conscientious persons entertain such different opinions. The recent dispute shews conclusively how unwise and impracticable it is to attempt to settle questions of doctrine in a mixed Society. The best friends of the Swedenborg Society should unite in making such quarrels impossible for the future.

We may be permitted in all kindness to say, that had it not been for a portion of the late Committee refusing, on the 3rd January, the liberal concessions offered to them for terminating the dispute without further litigation, there would have been no need for our election. We can only regret the causes which have rendered our appointment necessary; and we trust we may now have the assistance and support of those who were willing to

have entered into such mutual arrangements for the good of the Society. There is no reason for continuing to exhibit hostile feelings; and we earnestly hope that all warfare may speedily cease.

It is however essential, for the permanent settlement of that freedom which has been the sole end of the present struggle, that the Society should meet again on *Monday, the 21st inst.*, for the purposes indicated in the Requisition, of which due notice has been given; and we earnestly request your attendance at the FREEMASONS' TAVERN, at 7 in the *Evening of that day*, to consider and decide on the Resolutions to be then proposed.

T. J. ALLMAN.

A. B. PHILP.

W. D. BIDEN.

JOHN PYER.

B. COLEMAN.

ELIHU RICH.

THOS. GARDINER.

A. WATERHOUSE.

J. M. HART.

W. M. WILKINSON.

H. LARKIN.

WILLIAM FRYER, *Treasurer.*

A paragraph from Swedenborg's *Dreams*, written in 1744, is of so surprisingly prophetic a character with reference to the present dispute, that the Members of the Society cannot fail to be pleased not only to read but to act upon it.

"I saw a bookseller's shop. Thought immediately that my books would do more than other people's. But then it struck me at once that one is servant to another, and the Lord has amongst His means a thousand ways of preparing one man. Thus every book ought to be left to its own value, as a means of action, near or remote, upon the state of each man's reason. Still pride and arrogance will push forth. May God control them, who has the power in His hands."

THE SWEDENBORG SOCIETY.

SPECIAL GENERAL MEETING, 21st JANUARY, 1861.

At a Special General Meeting of the Swedenborg Society, held, pursuant to Notice and Requisition duly given and made, at the Freemasons' Tavern, on the 21st January, 1861,

A. WATERHOUSE, Esq., *in the Chair.*

After reading the Requisition calling the Meeting—

It was Resolved:—

“1.—Whereas the Committee have commenced proceedings in Chancery in the pretended behalf of the Society, and are thereby injuring the Society and wasting its funds, besides perpetuating hostile feelings and discussions; and it is desirable that a law should be made to meet the case and effectually to stop the said proceedings, and that the following addition be made to the Laws of the Society:—

“No suit or proceedings at Law or Equity on behalf of this Society shall be commenced or carried on, either by the Committee or the Trustees, after or against the Resolution of any General Meeting to the contrary disavowing such suit or proceeding.”

“2.—That the Suit in Chancery instituted by the late Committee and Trustees be and is hereby disavowed by the Society, as being against the best interests of the Society, and that it be no longer carried on.

“3.—That all the present Trustees of any Property held in trust for the Society be removed, and that William Fryer, Andrew Bell Philp, Alfred Waterhouse, and William Martin Wilkinson, be the new and only Trustees of the Society, and that the old Trustees do forthwith transfer to them all the Stocks and Property of the Society.

“4.—That the following addition be made to the Laws of the Society:—

“In case of any serious difference between the Society and the Committee elected at the previous Annual General Meeting of

the Society, such Committee may be removed by any Special General Meeting and a new Committee elected by the same or any subsequent Special General Meeting, for the remainder of the year; such Committee to have and exercise, in place of the Committee so deposed, all the power and authority of an ordinary Committee, according to the Laws of the Society."

"5.—A serious difference having arisen between the Society and the Committee, in consequence of the Committee having taken violent and unjustifiable steps against Mr. White, in derogation of his agreement and of the laws and practice of the Society; and of their having refused to obey the Society, or to stop the scandal they have caused, and having taken proceedings in Chancery in violation of justice and of the expressed wishes of the Society; resolved—

"That the Committee be removed and discharged, and that a new Committee be forthwith appointed for the remainder of the year, with full and sole powers to act in the place of the old Committee; and that Mr. Hart and Mr. Biden be the Scrutineers to examine the balloting lists, with the assistance of the Treasurer."

"6.—That it is inexpedient for this Society, or its Committee, to pass any judgment, condemnatory or otherwise, on any religious or secular question whatever; and that in the opinion of this Meeting, their Agent, Mr. White, has acted strictly and honourably in accordance with the terms and meaning of his agreement with the Society, and has given no just cause for interference with the freedom of his business as Bookseller and Publisher."

"7.—That, in order to give the Society's Agent or Manager for the time being the necessary security and independence for the due working of his business, the words "And may appoint a Salaried Agent or Manager," be rescinded from Law 14, and that the following be added to the laws :—

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salary of £125 per annum, commencing from the 12th November last."

"9.—This Meeting having made Mr. White an offer of a permanent engagement as Agent or Manager of the Society, for a term of seven years from the date of the next Annual General Meeting, with the privilege of carrying on a bookselling and publishing business of his own, at a salary of £125 per annum, commencing from the 12th November last, and Mr. White having accepted the said offer, it is resolved:—That Mr. W. M. Wilkinson and Mr. Wm. Fryer be hereby deputed forthwith to enter into and sign, on behalf of the Society, a sufficient agreement with the said Mr. White, binding him and the Society to a faithful performance of the terms and meaning of the said engagement, and that they be indemnified out of the funds of the said Society."

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"11.—That the following addition be made to the Laws of the Society:—

"Any General or Special General Meeting may order any payments to be made by the Treasurer, out of the Society's funds; and may, in the name and at the cost of the Society, indemnify him, or any other person, in carrying out any of the Resolutions passed at such Meetings."

"12.—That the Society entirely disapproves and annuls the recent action of some Members of the Committee, in breaking into and taking forcible possession of the premises in the lawful occupation of Mr. White, and hereby reinstates him in full possession thereof, and authorises and desires him to take any measures which he may be advised at the expense of the Society to retain or obtain undisturbed possession thereof, and the Meeting further enjoins on the Committee to assist to the best of its power to this end."

"13.—That all the expenses of and incident to this and the former Meetings, and the publishing of the proceedings, and of defending the Chancery Suit, and all incidental expenses in opposing the action of the late Committee be defrayed out of the funds of

the Society ; and that Mr. Fryer, Mr. Larkin, and Mr. Wilkinson, be appointed to superintend and arrange such publications as they may deem expedient."

" 14.—That Mr. W. M. Wilkinson be requested to retain possession of the Minute-books of the Society for the remainder of the year."

" 15.—A ballot for the new Committee having taken place, the names of the Members elected were announced by the Chairman, as follows :—

Allman, Mr. T. J.	Philp, Mr. A. B.
Biden, Mr. W. D.	Pyer, Mr. John
Coleman, Mr. B.	Rich, Mr. E.
Gardiner, Mr. Thos.	Wallis, Mr. G.
Hart, Mr. J. M.	Waterhouse, Mr. A.
Larkin, Mr. H.	Wilkinson, Mr. W. M.

Mr. Fryer is *ex officio* a member of the Committee, as Treasurer.

ALFRED WATERHOUSE,
Chairman.