

Spiritual Notes.

A Monthly Epitome of the
Transactions of Spiritual and Psychological Societies,
AND
AUXILIARY TO THE SPIRIT CIRCLE, MEDIUM, AND LECTURER.

REPORTS—ANNOUNCEMENTS—REVIEWS.

VOL. I.—No. X.]

APRIL, 1879.

[PRICE TWOPENCE.]

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NOTES BY THE WAY.—No. IX.

(Specially contributed by J. J. MORSE.)

SPIRITUALISM crops out in the most conservative places from time to time. In connection with mesmerism, it came before the "Society of Arts" at Edinburgh in the form of a debate. The interest was so great that the discussion was adjourned. A correspondent in the above city kindly furnishes me with the following particulars:—"The adjourned discussion on Spiritualism and Mesmerism took place on Monday evening, March 17th, in the Rooms of the Society of Arts, George Street, when about fifty members attended, and a few strangers, chiefly Spiritualists who had been invited to be present. The debate lasted two and a half hours, and ended in a committee being formed to investigate, with Messrs. J. T. Rhodes (my informant) and Porteous, as non-members of the Society of Arts. The essayist, M. Adolphe Salvestein, took his ideas chiefly from Dr. Carpenter, as he had evidently no practical acquaintance with the subject. However, he deserves credit for the way he dealt with the topics, and the courteous manner in which he treated Spiritualists and Spiritualism." It is to be hoped that the "Investigating Committee" will carefully and honestly conduct the experiments and fearlessly give the results of their labours to the world.

The Spiritualists of Kirkcaldy have opened Sunday services, at which Mr. Alexander Duguid and others address the congregations.

Arrangements are being made for Mrs. Annie Mellon, the famous Newcastle medium, to visit Burnley at an early date. Mrs. Mellon has had a long and honourable career of usefulness as a physical medium, and recent reports certify to the excellence of the phenomena obtained through her. Amiable and genial, she is universally liked. Other towns in Lancashire should secure her services. Her address is Byker Street, Heaton, Newcastle-on-Tyne.

A rumour reaches me that one of our metropolitan trance speakers intends studying medicine. It lacks confirmation at present. Doctors who are mediums also are a want in this country. In America many such are to be found.

The writer closed his third annual engagement with the Newcastle-on-Tyne friends on the first Sunday of last month. Crowded and enthusiastic audiences have attended his ministrations in the above town for months past, the above-noted occasion being no exception, as scores were refused admission for want of room. The Society has effected a re-engagement for another year, thus making the fourth in succession. This is the longest engagement ever fulfilled in this country by one speaker.

Since my last another well-known Spiritualist "has gone over to the great majority," William Howitt having departed to the higher life at Rome on March 3rd. Barely any notice of the fact has appeared in either of our English contemporaries.

When the name of the earnest man now gone was wanted to thrash a certain body in London columns could be spared; when the record of his life here closed, a paltry few lines were given to announce the bare fact. Better the other plan of silence; it is at least respectful. Our American contemporary, the *Banner of Light*, thus bears just and kindly tribute in memory of our ascended brother:—"Impulsive and opinionated, Mr. Howitt was sometimes a little apt to do his opponents injustice by misconstruing their motives. Thoroughly persuaded of the consistency of the phenomena, with all the facts of Christ's history, and a Christian himself, a rather straight pattern from youth, he had too little toleration for those who had been bred in different notions, and who did not see the necessary connection of Spiritualism with any form of Christian theology. . . . Still of the depth and sincerity of his Spiritualism there was never a doubt, and his faults, such as they were, were due to infirmities of temper and to the failure to take a broad, Spiritual view of all that may seem inharmonious and dubious in the promise of Spiritualism as a great regenerating force in human affairs. But honour to Howitt and his courage and sincerity, within the limits to which he was constitutionally confined! He was at heart a good, earnest, truthful man, with an instinctive horror of all hypocrisy and cant. He devoted himself to Spiritualism at a time when it most needed help, and his name must long be conspicuous in its annals as one of our most honoured and efficient champions."

Two excellent articles appeared in a recent issue of the *Religio-Philosophical Journal*, the first entitled "The Perils of Perihelion," which astrologers might peruse with advantage, and which "prophets" could pick a few hints out of. The second was an article from the pen of Andrew Jackson Davis, concerning the plague now rampant. The same journal reports a very satisfactory and pleasing vindication of *bona fides* on the part of Mrs. Rosalie Simpson, flower medium, who was denounced as a fraud by the editor of the *St. Louis Democrat*. Mrs. Simpson returned to St. Louis and compelled the editor to hold a séance with her. She submitted to be stripped and simply clothed in blankets before entering the cabinet, and under these conditions succeeded in obtaining flowers, fresh and dew-covered. Her success was complete, her pluck most commendable. But the St. Louis editor, poor fellow, almost broke his teeth in trying to crack the nut. Even editors don't know everything.

MR. FLETCHER AT CAVENDISH ROOMS.

We are glad to be able to announce that the Sunday evening meetings at these rooms are to be continued. Hitherto the entire expense has been borne by Mr. Fletcher, who will continue to give his services for the furtherance of the good work which he has commenced; but a committee has been formed to defray the necessary expenses, and it is hoped and expected that it will receive due assistance from those Spiritualists who are in a position to give it. These meetings are quite a new feature in the movement. They present to the out-

side world Spiritualism in its highest phase, free of door money or collection plate. The address, viewed as a lecture, speech, sermon, or other oratorical effort, is of great value, and is invariably listened to with rapt attention. One remarkable fact, indeed, which we think worthy of mention, is, that although these inspirational addresses occupy from thirty-five to forty minutes, and are given about the soporific hour of the orthodox evening service, not a solitary snore has been heard during their delivery for the last three months, since they were inaugurated.

To casual readers of this journal who may not happen to be acquainted with the truths and phenomena of Spiritualism we may say that Spiritualists believe that after the change called death the spirit continues for a time to be near us, and to watch over those whom it loved when in the flesh; further, that certain gifted people, called clairvoyants, have the faculty of seeing and describing visitors from the spirit world. Mr. Fletcher is one of these, and at the conclusion of each address describes what he clairvoyantly sees, spirits hovering over members of the audience, and in many cases sending, through him, messages.

It is almost superfluous to tell our ordinary readers that in every case these descriptions, called tests, have been recognised; but it may be interesting to inform them that it is within the knowledge of the writer of this article that a professed atheist was recently considerably startled by receiving in this manner a communication from a relative whom he felt pretty sure he had heard and seen the last of some years ago.

In our advertising columns may be found how and through what channel those who may desire to contribute to these meetings may do so. For the present they will be continued, *faute de mieux*, at the Cavendish Rooms, but it is clear that the Committee of Management will soon have to find a larger hall somewhere, as it generally happens that every available space is occupied, and many persons who come late are unable to gain admission.

AMERICAN NOTES.

A PROMINENT lawyer writes from Washington, D.C.:—"I commenced my investigation in a very sceptical frame of mind, but I have been compelled to admit that if I can trust my senses at all I have witnessed some genuine materialisations under conditions that seemed absolutely to preclude the possibility of fraud or deception, while I have witnessed others that were by no means satisfactory." And he adds:—"I have been constrained by evidence which I cannot resist without self-stultification to believe that I have witnessed genuine materialisations produced through the mediumship of persons who have been detected in frauds. I believe that any one who will investigate these phenomena as thoroughly as I have, with candour and without prejudice, will arrive at similar conclusions, however unwelcome they may be to him." The writer says he has attended at not less than one hundred sances for materialisations. He believes that the mental condition of persons in the circle may have a powerful influence upon the manifestations.

The Rev. Mr. Tyrrell, a Wisconsin clergyman, and who does not declare himself a Spiritualist, seems to appreciate, nevertheless, the immense significance of our phenomena. He writes in regard to the well-established fact of psychography:—"Could the German Parliament, by a commission of scientists, establish beyond controversy the on alleged fact that an unseen (apparently human) intelligence can write a message from the invisible world, it would do more in one day to tranquilise the Empire than all the severe penal laws against the Socialists."

Darius Lyman, favourably known to many English Spiritualists through his late visit to London, writes, March 1, 1879:—"The savants say that no witness who testifies to such a fact as psychography can be credited; therefore the multiplication of witnesses to such an alleged fact cannot enhance its credibility. I have myself held a slate while it was being covered with writing by an invisible agency, in contact with which slate I know there was neither any other tangible or visible hand than my own, nor any automatic mechanism. The man of science avers that in this belief I am hallucinated; and though I can produce many witnesses to similar facts that occurred in varied times and places, the scientist will say that the testimony of any one or all of us is not deserving of one moment's attention."

Epes Sargent writes:—"The physicists who undertake to pronounce authoritatively against supersensual phenomena are specialists, and not universalists, either in science or in philosophy; and as a general rule they are no more qualified for investigation than any common artisan of natural good sense with an average education and knowledge of the world. When shall we outgrow the superstition that we must wait till some magnate in the scientific world gives the word before we can attach full credit to what we have learnt through our senses, our common sense, and our careful experience?"

In reply to a question put to the American clergy by the *Religio-Philosophical Journal*, as to whether our facts call for scientific investigation, one of them writes:—"By all means investigate; listen to even the slightest intimations of immortality from beyond the veil; for it seems now that in the alleged facts of Spiritualism is to be found the faith that shall check the wild tide of debasing materialism now sweeping over Christendom."

The venerable German philosopher, Immanuel Hermann Fichte, remarks in his recent pamphlet, extracts from which we find in an American journal:—"The facts of Spiritualism are the ratification of the belief in the immortality of the soul by means of the evidences of psychical experience. No one who has come to a conclusive conviction on this subject should keep silent. I am authorised to say that Professor Fechner, Professor William Weber, the celebrated electrician from Gottingen, and Mr. Scheibner, professor of mathematics in the University of Leipzig, have become fully convinced of the observed facts in the presence of the medium Slade—facts which preclude all imposture or prestidigitation."

Mr. Benjamin F. Hayden, of Colfax, Indiana, testifies, through the *Banner of Light* of March 15th,

that at a séance at Terre Haute, where Mrs. Anna Stewart was the medium, he and his wife received from the spirit of the late Dr. Samuel Maxwell, of Philadelphia, convincing tests of identity; that, after shaking hands with several persons present, the spirit form took Mr. Hayden by the hand, and in the presence of nine persons (who all testify to the fact), began to slowly dematerialise, disappearing first at the feet, gradually vanishing upwards, the head and shoulders settling towards the floor, all the while holding to Mr. Hayden's hand, until he (the spirit) had entirely disappeared. Minnie, an Indian figure, would stand in the cabinet door, and while one of the party was holding her by the hand she would slowly dematerialise, settling down till she was not more than two feet tall, still retaining a firm hold on the investigator's hand. The cabinet door closing would completely sever the visible hand from the form, and, when let go of, it would fall to the floor, remain in sight for a moment, and then vanish. Scarcely would it be gone before the door would again open, and there would be standing Minnie, ready to repeat the test for the benefit of another sceptic. She performed this feat no less than eight times, with as many different investigators. Their names are published in the *Banner*.

Mrs. Simpson, a medium for the beautiful phenomenon of the production of flowers, fresh, fair, and beautiful, is winning reputation in Chicago by submitting to the most satisfactory tests. In St. Louis recently a sceptical committee, who were permitted to have their own conditions, were dumfounded in her presence by the production of flowers under the most stringent precautions. The lady had a grand triumph in defeating those who had slandered her as a trickster. The editor of the *Religio-Philosophical Journal*, who is very cautious in his endorsement of mediums, believes in the genuineness of the manifestations through Mrs. Simpson.

NEW SPIRITUAL MOVEMENT IN AMERICA.

We have a private communication from our highly-esteemed friend, Dr. Peebles, but we are sure that he will excuse the quotation of the following extract, as the news which it contains is of special interest. Writing under date March 3rd, the Doctor writes:—"Just now I am in Alliance, Ohio, in exchange with the Rev. Mr. Flower, who recently came out from the Disciple or Christian Church, carrying a large majority of the church members with him. He is now an avowed Spiritualist and a good medium. Their organisation is denominated 'The Independent Christian Church.' The members are received into it by the right hand of fellowship, or by any form of baptism they may choose. In a word, they are Christian Spiritualists, and are enjoying great prosperity. There are additions to the church frequently, and during the present season they are going to erect an elegant church edifice for worship. I am more and more convinced that organization, order, system, devotion, consecration, and the culture of the religious nature, are all indispensable to the success of Spiritualism. We find, especially in America, as

you well know, too much of the bombastic, antagonistic, iconoclastic nonsense. It is time for construction, for the building of the better temple."

MR. FRANCIS GALTON, F.R.S., ON PSYCHOMETRIC FACTS.*

MR. GALTON, who has always had a strong leaning to Psychology, and who has devoted a considerable amount of time to obscure by-paths of investigation, has published some results of his mental self-analysis that bear upon the question of unconscious cerebration. After some preliminary trials, which convinced him of the vast area covered by the unconscious action of his brain, he devised an experiment of the following nature: First bringing the mind, by severe determination of will, into a state of perfect quiescence, he displayed a printed word, and allowed two ideas to arise in the mind as a consequence of seeing it. Then, with a watch that marked quarter seconds, and that was started by pressing a stop, and continued going until the pressure was removed, he set himself to fix those ideas on paper, and to record the exact time occupied by the experiment. It may readily be imagined that severe concentration of mind was required, and the most difficult part of the task was to grasp an idea that was rather suggested than formed, and to fix it in the light of perfect consciousness. Mr. Galton describes this as an extremely painful process, akin to the effort of remembering a name that just, and just only, escapes the mind. He succeeded in seventy-five cases in fixing a couple of ideas to each word, and in recording the time shown by the chronograph to have been occupied by the experiment. The little act of lifting the finger from the stop of the watch helped to rouse his consciousness, and enable the record to be quickly made.

The results are extremely curious and suggestive. Some little time was consumed in taking in the word. This being so, the formation of the ideas respecting it cannot be exactly measured, but the average length of the whole process was at the rate of fifty in a minute, or three thousand in an hour. The ideas were infinitely various, and frequently very complex, extending into whole provinces of mental experiences, and into the openings of far vistas of associations. It is difficult to measure the area covered by three thousand such ideas. Mr. Galton says, by way of presenting a standard, that "an autobiography in two volumes of five hundred pages each would not contain them, seeing that no biography contains, on an average, three such sequences of incident and feeling on a page." And yet this is the product of an hour of our mental life that passes unregistered and unnoticed.

The seventy-five words were gone through on four several occasions, and gave rise between them to 505 ideas in the space of 660 seconds. This was reduced by cases of recurrence to 279. Twenty-nine of these gave rise to the same thought in all four trials; thirty-six to the same in three cases out of four; fifty-seven to two out of the four; and only 167 ideas occurred no more than once.

The inference is clear. *The tendency to repetition is very great in the human mind.* Mr. Galton further subdivided his 279 ideas according to the

* *Nineteenth Century*, March, 1879.

period of his life when the association that linked the idea to the word was first formed. He found that about half those that recurred two, three, or four times, dated back to his college days and the period antecedent to them.

Again the inference is clear. *Early ideas are most prominent and permanent in the latent action of the mind.*

Another system grouped the ideas as (a) *histrionic*. For instance, "a blow" brought up the image of Mr. Galton's self who delivered the blow and of one who received it; (b) *mere sense imagery*, as of mental landscapes, tastes, &c.; (c) *purely verbal associations*, such as names, quotations, and the like. These last contrasted strongly by their rapid and mechanical precision with the tardy and imperfect elaboration of complex and highly-generalised ideas. Hence the connection we observe in life between smartness and shallowness.

Mr. Galton suspects that "there is a great deal of rubbish in the furniture of all our brains." "The more," he says, "I have examined the workings of my own mind, the less respect I feel for the part played by consciousness. I begin to doubt its use altogether as a helpful supervisor, and to think that my best brain-work is wholly independent of it."

He considers those sudden inspirations which are the product of genius to be the "undoubted products of unconscious cerebration." "The unconscious operations of the mind may be likened to the innumerable waves that travel by night, unseen and in silence, over the broad expanse of an ocean. Consciousness may bear some analogy to the sheen and roar of the breakers, where a single line of the waves is lashed into foam on the shores that obstruct their course."

However much we may differ from some of the most sweeping of Mr. Galton's conclusions, there is no doubt as to the interesting nature or the permanent value of his paper. But the question remains whether the brain of a man, so equipped for an experiment requiring great mental strain, can be said to be in a normal condition.

PAINTING THE PORTRAIT OF A SPIRIT.

IN 1858 Mr. H., a well-known artist in London, was on the way to a gentleman's residence in the country, when a young lady entered the railway carriage, and was a very pleasant companion for many miles—until, in fact, Mr. H., had to change trains in order to reach his destination. On arriving at his friend's house he was startled to see the same lady there, and she asked him whether he could paint her portrait from memory; but the conversation was interrupted by the entrance of the host and hostess into the room, and on enquiry afterwards he found that no one had seen the lady but himself. The same lady, at a subsequent period, presented herself before him in his studio in London—having escaped the observation of the servants of the house. She repeated her former question, saying that she could not stay, and she gave him—in order to aid him in his work—a sketch of a lady who, she said, was thought to be like her. Mr. H. took the opportunity to make a few hurried pencillings during the few minutes that the visitor remained, but nothing could induce

her to stay, and he never saw her again. So time passed, when, after some months, Mr. H. found himself, by what is called a mistake, at the house of a perfect stranger to him in another part of the country. The gentleman of the house was thought to be insane. He had lost a daughter, and he had set his heart on obtaining a portrait of her. Mr. H., of course, could paint no portrait from a mere verbal description, but mention was ultimately made of the fact that there was, in a certain portfolio, a sketch of a lady who was thought to resemble the deceased. The sketch, however, was not to be found; it had been removed from the portfolio, and was gone no one knew whither. Mr. H. remembered the incidents about the young lady whom he had seen under such strange circumstances; and it was then discovered beyond a doubt that she was the deceased daughter, and that the sketch she had given him was the very sketch which the portfolio had once contained, fitting the place from which it had been removed exactly, even to the torn paper by which it had been gummed to the spot. With the aid of this, of the hurried pencillings he had made of the "spirit" while she was in his studio, and of his remembrances of her gathered during their brief and strange interviews, Mr. H. painted a successful portrait, and the father's life was made happy again. Some years since Charles Dickens published the story in *All the Year Round*, under the title of "Mr. H.'s Narrative," and vouched for its authenticity, but did not say who Mr. H. was. It has long been no secret that the artist's name was Heaphy. He has since departed this life. He was a gentleman of the highest respectability, and there never was a reason to doubt that his story was perfectly true. The complete narrative, of which we have given but a brief sketch, is in the Library of the British National Association, and it may interest our readers to know that a duplicate of the portrait, measuring seven feet by five feet—for Mr. Heaphy painted two—will shortly be on view at 38, Great Russell Street. We believe, in fact, that the widow would be willing to part with it if a purchaser could be found, but we have not heard the price which has been set upon it.

Our Library Table.

Spirit Identity. By "M.A. (Oxon)," author of *Psychography*. London: W. H. Harrison.

THE short notice of this work which we published last month will have prepared our readers for its appearance, and we now wish to draw their attention to two or three points which give it an especial value. First of all, it fills a vacant place in the literature of Spiritualism, for, strange as it may appear, we can hardly call to mind a single writer who has set himself to work as "M.A. (Oxon)" has done, to "propound evidence for the perpetuation of life and individuality after the death of the body," and has fairly met the many difficulties that surround that all-important subject. Again, we would point out that "M.A. (Oxon)" has here brought forward only his own personal experiences; and those who know him best can testify to the care with which he records facts, and to the entire absence of exaggeration which is a marked characteristic of all his writings. Moreover, the experi-

ences themselves are well attested, for in gracefully dedicating his work to Dr. and Mrs. Stanhope Speer, the author speaks of them "as witnesses from the first of that sequence of events of which this record is but a sample," and we find in Appendix VI. a very interesting letter, written by Dr. Spear in January, 1874, in which he states "that at present every manifestation occurring in our circle has apparently for its object the establishment of the all-important question of *identity*." In conclusion, we would call especial attention to the striking remarks which this volume contains on the religious aspect of Spiritualism, and its place in modern thought. We find here expressed, in clear and concise language, the opinions of one who is well fitted to estimate the religious tendencies of the age, and as such they merit serious consideration. "M.A. (Oxon)" has stated a truth which all earnest students of Spiritual phenomena are beginning to realise when he says that "there is an original plan on the part of spirits who govern these manifestations to act on us and on the religious thought of the age;" and, again, that "as soon as we escape from the very external surroundings of the subject, we are brought in some way or other into relation with this plan, or some phase of it." Nor does it require much discernment to see the effects of this plan around us, for, as our author points out in an eloquent passage on the outcome of Spiritualism, with which we must close this notice, "Meantime it is acting as a very wholesome leaven on the whole mass of contemporary thought, and influencing even those who are most unconscious of its power, and who would most scornfully reject its overt claims, though they cannot resist its silent influence. It is liberalising opinion in many unlikely directions; it is making men brave, more self-reliant, manly, by teaching them to dare to exercise that noblest of their hereditary principles, that birthright which none may sell and not fall into sin—the right to think for themselves."

A Forecast of the Religion of the Future. Being Short Essays on some Important Questions in Religious Philosophy. By W. W. Clark. London: Trübner and Co., Ludgate Hill, 1879.

WE are exceedingly glad to see these essays published in one volume, with, as the author says, some important additions. In their separate form we considered them eminently calculated to aid the Pilgrim of Thought, especially if he was one of those who was travelling from orthodoxy, and was doubtful where he would find himself at the end of his journey. The writer, in dealing with so-called sacred things, combines a reverential spirit with sound reasoning and the requirements of logic. Free on the one side from any remnant of belief in ecclesiastical authority or dogma, there is, on the other hand, nothing of cold materialism in his tone of thought. The titles of the six essays of which this volume is composed give some idea of their scope:—

- "The Philosophy of Evil and Suffering;"
- "Conscience: its Place and Function;"
- "Religion and Dogma;"
- "Psychism and Spiritualism;"
- "The Philosophy of Inspiration and Revelation;"
- "Christianity: its Divine and Human Elements."

"Religion and Dogma" we should like to place in the hands of those in whom an educational faith in orthodox beliefs is being shattered by freedom of thought, as showing the really religious faith which may remain. It is appropriately followed by "Psychism and Spiritualism." This essay is well worth the study both of Spiritualists and Materialists. Spiritualists should read it to strengthen their own faith, and to furnish themselves with weapons to use against opponents. Materialists should study it and answer its arguments and conclusions if they can, not by dogmatic assertion or blind unbelief, but by calm analytical reasoning.

We have no space for extracts or to comment on the other essays, but we may say that the series forms a chain of condensed reasoning and argument, so far as we know, unique of its kind. It may be looked upon as a handbook of Spiritual Freethought specially fitted to place in the hands both of the disciples of the materialistic philosophy of the day, and of those in the "religious world" who are able to bear it; and the easy style in which the essays are written render them anything but dry reading. The list of authorities quoted or consulted shows the pains taken by the writer to render his book both impartial and complete.

A Marked Life; or, the Autobiography of a Clairvoyante. By "Gipsy." London: Sampson Low and Co.

THIS is certainly a very remarkable life history—not so much an account of the clairvoyant powers of the authoress as because of the thrilling incidents with which her comparatively short career has been crowded. The story is as exciting as the most sensational of novels, and yet there is no reason to doubt the writer's assurance that it is a story of veritable facts. It is, moreover, cleverly and graphically written, and will fascinate by its style, as well as by its record of strange experiences. The minuteness with which the authoress has described some of the most notable events in her history will render the assumption of a *nom de plume* of little avail. Many Spiritualists in London, and many more in America, will know by whom the book has been written before they have read a dozen of its pages. We are at a loss, therefore, to guess why there is even an appearance of an attempt at concealment; and we are still more at a loss to comprehend the apparent want of ingenuousness in the preface. "I have one desire," writes the authoress, "that the readers of this book, and the public, do not confound me with the Spiritualists; I am not a Spiritualist, simply a clairvoyante, and I make no attempt to explain the power given me." Let Spiritualists note the disavowal, "I am not a Spiritualist;" and yet the piquancy of the story largely depends on the record of abnormal experiences, including interviews with a departed mother who lovingly warned her, from time to time, of coming perils, and promised her guidance and protection. Here is a problem for solution: If the narrative is true, how are we to interpret "Gipsy's" anxiety that she should not be mistaken for a Spiritualist?

THE next Soirée of the B.N.A.S will be held on the last day of April. Efforts will be made to give special interest to the occasion, and we trust the friends will assemble in large numbers.

SPIRITUAL NOTES.

VOL. I.—No. X.

TO CONTRIBUTORS.

Reports of proceedings of Societies or Committees, and announcements of their prospective arrangements, in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in *SPIRITUAL NOTES*. Mediums and Lecturers are also invited to forward particulars of their prospective engagements for announcement. Members of home or select circles will oblige by contributing brief records of sances for publication; and Inquirers forming new circles are especially invited to report their proceedings, and to state any difficulties which may arise in the course of their investigations, with the view of permanently recording results and obtaining advice from other investigators.

To ensure early insertion reports should reach the Editor not later than 23rd of the month; and correspondents are requested to write legibly, and on one side of the paper only.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding, and enclose stamps for the return postage.

All literary communications, and books for review, should be addressed to the Editor; and business communications to Mr. Thomas Blyton, care of the publisher, Mr. E. W. ALLEN, 11, Ave Maria Lane, London, E.C.

SUBSCRIPTION RATES.

The Annual Subscription for "*SPIRITUAL NOTES*," post free within the United Kingdom, is 2s. 6d., payable in advance.

Societies can obtain a monthly parcel, for sale or distribution amongst their members or others, on special terms. Particulars on application.

ADVERTISEMENT CHARGES.

Five Lines in column (about ten words to line), 3s. 6d. Each additional line, 6d. Whole column, £1 15s. Whole page, £3. A reduction made for a series of insertions.

Orders must reach the Office by the 25th of the month to be in time for the following month's issue.

To Correspondents.

B. T. H. (Cape Town).—The enclosure which accompanied your letter has been forwarded to the Post Office authorities, and the matter has received their attention.

C. R.—We regret that we are unable to find room for your communication. It is much too long.

Births.

GLASGOW, March 14th.—Mrs. James Robertson, 59, Grafton Street, of a son.

LONDON, March 15th.—Mrs. E. W. Wallis, 59, Blurton Road, Clapton Park, of a son.

PHASES OF OUR FAITH.

"*SPIRITUALISM* is on the decline." Such is the assertion of those with whom the wish is father of the thought, or even of others who, without being consciously biassed in their opinions, yet mistake noise and demonstrativeness for real progress. On the contrary, noise and fussiness are the signs of a nascent movement. When doctrines so unpopular as those of so-called Modern Spiritualism have to fight their way to the front, more or less clamour is sure to be the accompaniment. People are very apt to cry out if their toes are trodden upon; and it must be confessed that the new doctrines did tread pretty impartially on folks' toes "all round," as the saying goes. The toes of the scientific men are tender, and they got a

tremendous crushing. The theological toes are sensitive as the apple of an eye, and the parsons have not quite done screaming yet. But they are coming round. The first agony is over. Spiritualism is a recognised fact, and needs no longer to strive or cry. Sadly against their will, the wise men are forced to confess, tacitly withal, and with no good grace, that it is a nut too hard for them to crack; and the theologians know as well as possible that it is in their creeds and formularies and sacred books all the world over. The old clap-trap cries of delusion on the one hand and witchcraft on the other are becoming too hackneyed to have any effect; and where they are repeated Spiritualism is able to ignore them calmly. It is no longer on its defence, and has no mind to become aggressive. If this be the sign of a waning interest, then, and then only, is Spiritualism on the decline.

The fact is, the subject has entered on a new phase. At first it promised to be a nine days' wonder. It dealt in raps and table-turnings. These rudimentary manifestations, and the more complicated physical ones which followed, are by no means to be despised. They are the alphabet of the subject. They arrested attention; but they got the whole thing a bad name, because pig-headed people were pleased to confound the alphabet with the words and syllables. These followed in due sequence in the higher order of manifestation, making up what may be called the scientific phase of Spiritualism. Immediately a new order of mind became arrested. The raps and tilts caught the *profanum vulgus*; but now men like Crookes, and Wallace, and Varley caught the contagion. They saw there was something on the earth that had not been dreamed of in their philosophy, and they were bold enough to confess the fact. Nor did the subject stop here. Spiritualism claimed to be a religion and a system of morals—not indeed to be a new religion or a new ethical philosophy, but to be the vital principle of old faiths and philosophies. In fact, Spiritualism carried captive severally the three departments of man's nature—the bodily senses, the intellect, the spirit. From the outer court of the temple it has sped to the penetralia, and there it now rests. Under such an aspect it is sure to be quiet and noiseless. Its very silence is the sign of its deepest life. It is bound to be more or less an esoteric system. It needs no longer to make converts. It never was to any great extent a proselyting creed. It carried conviction by its own innate force, and now the leaven is greatly fermenting. Never was Spiritualism so largely, so almost universally practised, literally from the palace down to the cottage. Never was it so truly a guide in life and a stay in death as it is now. The era of mere wonder-working is past. Spiritual-

ists read with a languid interest, or even with positive impatience, the oft-told tales of physical manifestations or haunted houses. They feel that some dishonour is being done to their noble faith by perpetually harking back to its first elements.

We should be sorry, of course, to say one word which might have the effect of throwing impediments in the way of inquirers; but we feel that there is ample opportunity for any neophyte to become initiated if he or she desire it. The advance must be on the side of the inquirer. The confirmed believer has no time or inclination to go back perpetually to the alphabet. Such tests as those which are given after Mr. Fletcher's Sunday evening lectures at the Cavendish Rooms ought to be sufficient to convince any one. Spiritualism cannot condescend to go farther back upon its steps than this. Mr. Fletcher has perhaps done more than any one man to lift the subject out of that slough into which it has been too often dragged down by well-meaning but indiscreet propagandists who will compass sea and land to make one proselyte. If the inquirer will not be convinced by such tests as Mr. Fletcher gives he is probably not worth convincing—perhaps not capable of being convinced at all. To such a case apply the grand old words that they would not "be persuaded though one rose from the dead."

Proceedings of Societies.

BRITISH NATIONAL ASSOCIATION.

MEETING OF COUNCIL.

THE Council met on Tuesday, March 11th, under the presidency of Alexander Calder, Esq. The other members present were Mr. Theobald, Mrs. FitzGerald, Mr. Desmond FitzGerald, Mrs. Desmond FitzGerald, Mrs. Maltby, Mr. E. Dawson Rogers, Mr. E. T. Bennett, Miss Withall, Miss Houghton, Rev. W. Stainton-Moses, Rev. T. Colley, Mr. March, Mr. R. Pearce, Mr. C. Pearson, and Mr. C. Reimers.

Mr. Bennett called attention to the death of William Howitt, and moved a vote of sympathy with his family. This was seconded by the Rev. Stainton-Moses, supported by Mr. Reimers, and carried unanimously.

The Finance Committee reported a balance of £197 in favour of the Association.

Mr. Blackburn, Mr. Joad, Mr. Newton, and Mrs. Lowe tendered the resignation of their seats on the Council; and Mr. Martin R. Smith, Mr. C. C. Massey, and Mr. W. Eglinton resigned their membership of the Association. The resignations were accepted.

Mr. and Mrs. Harrison Green, Dr. Maurice Davies, Mrs. Tebb, Mr. F. J. Cateau van Rosevelt, Miss L. Brassinne, and Mr. J. Cliff were proposed as members and accepted.

The Secretary read Mr. W. H. Harrison's letter

tendering his resignation of a seat on the Council. This letter had been presented at the close of the business of the previous meeting.

Mr. Stainton-Moses said he had hoped that after a night's reflection Mr. Harrison would see the utter impropriety of the language which he had used in his letter towards a body of ladies and gentlemen who were at least as sincerely devoted to the work and to the best interests of the Association as himself. Mr. Harrison's charges were utterly baseless, and, after having been so frequently disproved, would have deserved to be completely ignored, were it not for the unfortunate circumstance that assertions, however groundless, if repeated again and again, too often take root in the public mind, when allowed to go uncontradicted. For the prevention of this mischief, and for the protection of freedom of action on the part of the Council and of its committees, it was necessary to place on record a protest against Mr. Harrison's charges, and he would therefore move:—

"That Mr. Harrison's resignation be accepted, with an expression of regret at the insinuations directed by him, in language highly reprehensible, against the action of the Council and of one of its committees; and with a further expression of regret at the repetition by Mr. Harrison of charges in themselves at once trivial and baseless, and unworthy of serious attention."

Mr. Theobald said he had always felt friendly to Mr. Harrison, and yet he could not but second this resolution, thinking it just such an expression of their opinion as ought to come from the Council. Time after time Mr. Harrison had brought forward motions without being able to find a seconder even amongst his best friends. These motions often embodied charges of the most trivial and absurd character, being evidently made for the purpose of being printed; and if such charges were continued it would yet become necessary to shut the *Spiritualist* out of their meetings altogether. Where Mr. Harrison's experience of public business had been gathered he could not guess, except it was from some little municipal borough down in Wales which lagged far behind the rest of the world.

Miss Houghton supported the motion, as did also

Mr. Desmond FitzGerald, who said that while he regarded Mr. Harrison as an honest and conscientious man, he could not but feel that in many directions he was remarkably crotchety, and that he was smarting under the mistaken notion that there was a private animus against him.

Mr. Reimers thought too much indulgence had been shown to Mr. Harrison in the past, and that hence his arrogance was the result of having mistaken his position and his importance.

Mr. March thought he had never seen more deplorable conduct than that of Mr. Harrison in his conduct of a paper which should be the organ, if not of this Association, yet certainly of the cause which the Association wished to further. Feeling that in the pages of his paper he wielded a power which nobody else possessed, he had assumed a position which was utterly unwarranted. He had, in fact, attempted to force them into a compliance with every little whim and crotchet of his own. He inserted everything that he said himself, and everything that would elevate "Mr. Harrison," and he left out all that was said on the other side; and then, when he found he could not always have

his own way, he did all he could to injure the Association by bringing absurd and groundless charges, taking care, however, never to let his readers know what was said on the other side of the question. He should not, indeed, be at all surprised to find that what he (Mr. March) was now saying would be excluded from the report in the *Spiritualist*, not by the gentleman who was now taking the notes, but by the man who would afterwards look over his copy.

Mr. Dawson Rogers said that he should have abstained altogether from making any remarks upon the resolution before him, but that he could not hide from himself the conviction that it was against him that many of Mr. Harrison's remarks were directed, and it was therefore due to the Council that he should offer a very brief explanation. Mr. Harrison had asserted publicly that he had "notoriously long shown strong antagonism to him." This was purely imaginary on Mr. Harrison's part, and he strongly regretted that Mr. Harrison was labouring under such a delusion. He asked whether any member present could point to a single instance in which he had uttered a disparaging remark against Mr. Harrison personally, either in the Council or outside of it. True, he had often differed from Mr. Harrison on matters affecting the interests of the Association. But so had other people; and he was, therefore, utterly at a loss to conceive why Mr. Harrison should make him the special object of his attack. Mr. Harrison should also remember that he had differed from Mr. Harrison just to the same extent as Mr. Harrison had differed from him—no more and no less. One of Mr. Harrison's most serious charges against him was that in moving the resolution referring the "general house arrangements" to a committee he had been guilty of a "trick," because he had not said that he meant to include the question of Mr. Harrison's tenancy. He disclaimed the habit of resorting to "tricks" of any kind; his fault was rather that of being too candid and outspoken. The truth was that in moving that resolution he had not the present intention of mooted the question of Mr. Harrison's tenancy at all, and framed the resolution in the widest possible terms, so that the committee might be free to entertain any modification of the house arrangements which they might consider desirable. Moreover, of the three members whose addition he proposed to the committee, two he should certainly have expected, from his past experience, to vote on Mr. Harrison's side on any question that might arise affecting him. He was exceedingly sorry that Mr. Harrison indulged in such groundless suspicions.

The motion for the adoption of Mr. Stainton-Moses's resolution was then put and carried unanimously.

A letter of complaints and charges from Mr. Harrison was then read and ordered to lie on the table, Mr. Stainton-Moses remarking:—"Mr. Harrison presumes to treat us as though we were only so many black-beetles, and he were the creator of the universe."

A letter was read from Mrs. Hallock, acknowledging the vote of condolence passed at the previous meeting.

The General Purposes Committee reported that Mr. Harrison had promised to leave as soon as he conveniently could—certainly before the expiration

of the quarter from Ladyday; also that a new and handsome diploma, or certificate of membership, was being engraved for the Association through the generosity of the President.

The 30th of April was fixed for the date of the next soirée; and Tuesday, the 27th of May, for the annual general meeting.

Mr. FitzGerald, who had a notice of motion in regard to Mr. Colley in consequence of that gentleman having made charges, in letters to the *Medium*, against the "authorities" of the Association, withdrew the motion, that Mr. Colley might either withdraw or substantiate the charges, reserving the right, however, to press the motion if Mr. Colley did neither.

Mr. Colley, having corrected some statements which had appeared in the *Spiritualist*, admitted that he had made a mistake in describing the persons to whom he had referred as "authorities of the Association," and he handed to the President the names of the persons on whose testimony he had made the charges, saying that if those persons denied the accuracy of the statements he had made he would offer an ample apology, as he had no other object than truth.

Mr. Dawson Rogers handed in a notice of motion to instruct the Secretary to request persons nominating members for election on the Council at the general meeting to give an assurance that the members nominated would serve on the Council if elected.

DALSTON ASSOCIATION.

SESSION OF COUNCIL.

THE Council met on Thursday evening, 13th ult., under the presidency of Mrs. Amelia Corner. The previous minutes of Council having been read and confirmed, letters of general interest, received since, were read from Mr. J. A. Campbell, Mr. John Tyerman, Mr. H. Nisbet, Mr. J. F. A. Cateau von Rosevelt, and Mr. Johnston Russell. The resignations of Mr. and Mrs. Thomas Weeks were accepted with regret. It was unanimously resolved to invite Mr. Thomas Everitt to accept the office of Vice-President. The cash accounts were submitted and passed, and an order was given for renewal of subscription for the *Banner of Light*. The hon. secretary was instructed to put in hand the fifteenth issue of the prospectus, rules, &c. Arrangements were approved for a conversazione to be held at the Association's rooms on Monday evening, 21st inst., as a conclusion of the present winter season's meetings. The Council then adjourned.

Mr. W. EGLINTON writes—"I am glad to notice the continued excellence, and exceeding liberality in tone, of *Spiritual Notes*. Whoever the editor is, it reflects great credit upon him in comparison with the general tone of some other 'spiritual' periodicals."

COL. JOHN C. BUNDY, Editor of the *Religio-Philosophical Journal*, writes—"I have great hopes that the little venture, *Spiritual Notes*, will develop into a power in your country. It seems to be conducted with an independence and freedom from superstition on the one hand and snobbery on the other which is to be commended."

Notes.

CAPTAIN EDWARD ELGIE CORNER left London for the West Indies on Monday, March 24.

Our old friend, Dr. J. M. Peebles, thus encourages our efforts:—*Spiritual Notes* is an excellent journal; it interests me deeply, and I promise the good friends who conduct it to write a letter for it very soon.

We give, in another column, a pretty little poem kindly sent to us by the authoress, the amiable and respected wife of our talented co-worker, Mr. Hudson Tuttle. All who appreciate noble thoughts sweetly expressed will read Mrs. Tuttle's lines with pleasure.

The public meeting of Spiritualists and friends, convened by Mr. Enmore Jones, and announced to take place at Langham Hall, on the 15th of April, has been postponed to May 1st. Mr. Jones has discovered that the day first selected is in Easter week, and he has therefore thought that that is a sufficient reason for the change.

MR. P. M. BROWN, test medium, of Howden-le-Wear, Co. Durham, contemplates emigrating with his family to the Antipodes. It has been thought by some of his friends that a substantial token of esteem should be presented to him, for the purpose of assisting him on his way; but at the time of our going to press nothing definite has been decided.

A SOIREE, to celebrate the 31st Anniversary of Modern Spiritualism, will be held on Wednesday evening, the 2nd inst., at Cavendish Rooms, Mortimer Street, W. The following *artistes* will kindly assist—Mr. and Miss Dietz, Miss Leslie-Youngue, Madame Schneegans, Miss Elene Webster, Mrs. Weldon, Miss Nosworthy, Miss Dickson, and Miss Evans. An advertisement on another page gives further particulars.

THE *Medical Press and Circular* has been recently giving currency to the old story that there are thousands of lunatics in the public asylums of the United States who have become such entirely owing to their faith in Spiritualism. We thought that the falseness of this assertion had been proved long ago, and that no respectable journal would reproduce the slander. But perhaps the *Medical Press and Circular* makes no claim to respectability, and only professes to represent a class who are unfortunately too willing to believe the lie.

WE have news of Mr. W. Eglinton. Writing from Cape Town on February 29th, he says:—"I shall start for England on the 29th April, in the 'Pretoria,' and I shall probably reach London by the 23rd of May. I have to return thus early because I find that I must pass my examination and registration as a surgeon-dentist before the 29th August. I return solely for this purpose, and not for professional mediumship. At all times I shall be ready to help the cause by giving *séances* to my friends, and to those who can appreciate and understand mediumship."

MR. J. F. A. CATEAU VAN ROSEVELT, Immigration Agent-General of Dutch Guiana, and an earnest student of Spiritualism, has recently returned from a lengthened residence in the West Indies; and during the past month has spent a few days in London on his way home to Amsterdam. During his brief stay in the metropolis, he had *séances* with Mr. J. W. Fletcher, Miss Cook, Mrs. Margaret Fox Kane, Mr. C. E. Williams, and others; and has sent us some notes of his experiences, which appear to have been of a very satisfactory nature. Mr. Roosevelt has been elected a member of the British National Association.

A Farewell Soirée in honour of Mr. Tyerman was held at Wellington Hall, Islington, on Monday evening, March 24th. Mr. Carson, late of Melbourne, presided, and addresses were also delivered by Mr. Fletcher, Mr. Yeates, of Australia, Mr. Morse (in trance), and Mr. Wallis, referring to the valuable labours of Mr. Tyerman, and wishing him a prosperous voyage. Miss Swinden presented Mr. Tyerman a purse of gold as an expression of sympathy and esteem from metropolitan Spiritualists, which the recipient suitably acknowledged. Several friends contributed to the enjoyment of the evening by songs and recitations.

SEVERAL ladies and gentlemen have kindly agreed to serve on a rota to attend the rooms of the B.N.A.S., 38, Great Russell-street, one on each day, from 4 to 5 p.m., to meet visitors and answer their inquiries. The names of the friends who thus evince their unabated interest in the Association are Mr. Stainton Moses, Mrs. Fitz-Gerald, Mr. and Mrs. Desmond G. Fitz-Gerald, Mr. M. Theobald, Mr. E. Dawson Rogers, Mr. E. T. Bennett, Mrs. Maltby, Mr. March, Miss H. Withall, Mr. W. H. Coffin, Mr. Calder, Mr. F. Barrett, Mrs. Ellis, Mr. W. C. Pickersgill, Mr. G. F. Green, Mr. M. J. Walhouse, Mr. H. Wedgwood, and Mr. C. Pearson.

The *Psychological Review* will henceforth be published monthly, instead of quarterly, price sixpence per number. Our old friend Mr. Nisbet, of Glasgow, has become both proprietor and publisher, while Mr. William White continues to discharge the duties of Editor. The number for the present month has a variety of very excellent contributions, including, "Ourselves and Science," by Dr. Hitchman; "A Garland of Legends from Montalembert's Monks of the West," by Mrs. A. A. Watts; "The Myths of the Logos," by Mrs. de Morgan; and "William Howitt," by Mrs. C. S. Hall. What better literary fare than this can the readers desire?

If the Glasgow papers are correct, Mr. Irving Bishop has completely succeeded in outwitting his patrons in that city who had shown themselves so eager to accept his services in the exposure of Spiritualism. Under the promise of giving two entertainments for the benefit of the Western Infirmary, he had the enthusiastic support of the great people of the place, and the gross proceeds reached the large sum of close upon £800. Of this £178 went for expenses, only £153 was handed over to the Infirmary, and the balance of £445 Mr. Bishop put in his own pocket. Remonstrance was useless. The wise men of Glasgow thought to demonstrate the gullibility of Spiritualists, but only succeeded in proving their own.

Apropos of "Spiritualism in Unexpected Places," here is a short extract from a speech by the late Dr. Valpy, head master of Reading Grammar School, in reply to an address from the boys, in which kindly reference was made to his wife, then recently passed away: "If spirits have any sense of what is passing below, that blessed spirit is now hovering over you whom she loved. I do not know that I can prove that spirits of departed friends are sensible of our actions, but it is an idea from which I have gained much comfort in many a trying hour." Thanks to Spiritualism, the "idea" which has given so much comfort to Dr. Valpy has been an unspeakable blessing to thousands of others—the more so that Spiritualists know what Dr. Valpy seems only to hope.

MR. WILLIAM HOWITT left earth-life for the life of the summer-land on Monday, March 3rd. The departure occurred in Rome, where Mr. Howitt had long resided for the benefit of his health. He was born in

1795, and had therefore reached the good old age of 84. He had made for himself a distinguished reputation as an author, and his "History of the Supernatural" was a valuable contribution to Spiritualistic literature. At the time of his removal he was engaged on his Autobiography, which Mrs. Howitt will, we hear, prepare for the press. We tender our sympathy to the estimable widow and friends on the occasion of this temporary severance from one whom they dearly loved; and we at the same time record with satisfaction the fact that at the last meeting of the Council of the British National Association of Spiritualists the following very fitting motion was unanimously adopted on the motion of Mr. E. T. Bennett, seconded by the Rev. W. Stainton-Moses:—"This Council desires to record its recognition of the services rendered by William Howitt to the cause of Spiritualism, and asks his family to accept an expression of sympathy with them in the loss which they have sustained."

It is not a little wonderful that William Howitt died at Rome on the same day that his only surviving brother passed away at the old ancestral home in Derbyshire—March 3rd, and by what the world calls a strange coincidence, the hour was also identical—3.30. It may be conceived with what wonder the announcement of this simultaneous removal of two brothers was read in the house of each! William Howitt's departure was that of one who had done his work, and was ready to enter into his rest. One who witnessed his end thus writes of him. "As soon as he realized that he was sick unto death—his great vitality was reduced day by day by repeated hæmorrhage—he rejoiced that he was called to the higher life, and met the great change with the brave, bright heart with which he ever met the will of God. He was, throughout the length of his illness, filled with a spirit of love, patience, and gentleness, not to be pictured. The innermost of that strong nature was unveiled as pure love."

THERE was, in William Howitt, a steadfast and consistent maintenance of opinion, which, whether in accord or discord with those of others, compelled their respect. He was honoured in the last rites, wherein custom pays its duty to the dead, by the respect of all who knew him, and of many a stranger too. The same pen describes the place of his funeral. "His chrysalis rests under heaps of flowers in one of the loveliest spots of that most beautiful of all cemeteries in the world, perhaps,—the Protestant Cemetery of Rome, where lies the earthly dust of Shelley and Keats and many another immortal—a place (as Shelley himself said) to make one in love with death.' Here he often walked, enjoying the beauty of the view over the Campagna; the stately grove of cypresses; the breath from the carpet of violets, even in winter; and the cheerful song of many birds, whilst the little green lizards he loved so much dart about in the sunshine amid the grass and long flowers. He loved the thought that there, perhaps, might be laid his 'clod of a body.' Nothing more poetical than was his funeral could have been wished for a poet and a spiritualist. The Choir of the American Church sang some lovely hymns both in the chapel and over the grave. The walls of the chapel were covered with beautiful words from Scripture, all speaking of the Resurrection, and given in all the chief European tongues, and between these lovely words are depicted the Phoenix and the Pelican. All was like some strange wonderful dream."

THE last paper read at the Fortnightly Discussion Meeting of the B.N.A.S. travelled somewhat out of the usual line of such discourses. It was read by the President, was entitled "The New Era," and was, we are glad to learn, a chapter from a forthcoming book which Mr. Calder has prepared. The paper, and the discussion which followed, were concerned with the higher aspects of Spiritualism, ethical and religious, Mr. Calder, who has always recognised the duties and obligations imposed by such knowledge as Spiritualism furnishes, describing in fit and impressive terms the higher culture that advanced science should carry in its train. The same idea pervaded the discussion, which turned, not perhaps necessarily or very clearly, on the technical question whether Spiritualism may rightly be described as a religion. That depends surely, upon the definition assigned to each term; and these, as one of the speakers pointed out, vary with various minds, and various standpoints of observation. Mr. Morell Theobald reads the next paper on April 7. His subject is the familiar one of "Home Experiences," the most valuable, as they are the most frequent and most satisfactory. On April 14th the Rev. W. Miall will read a paper on "Exoteric Observations in Spiritualism."

MR. W. H. HARRISON announces in the *Spiritualist* that he has received a letter from Mr. Martin R. Smith, in which that gentleman gives, as his reason for resigning his membership of the B.N.A.S., his disapproval of the action of the Council requiring Mr. Harrison to surrender the occupation of his offices at 38, Great Russell-street. In all probability Mr. Smith knows nothing of the circumstances except what he has been able to gather from the misleading statements which have appeared in the pages of the *Spiritualist*. He has long since ceased to take any personal interest in the work of the Association, and his judgment in regard to recent events has no value whatever in comparison with the deliberate convictions of honourable and intelligent men like Mr. Alexander Calder (the President), Mr. Stainton-Moses, Mr. Desmond Fitz-Gerald, Mr. Morell Theobald, and others who might be mentioned. These gentlemen are active workers on the Council; they know all the facts; and even Mr. Harrison has never suspected them of being influenced by personal antagonism to himself. Mr. Harrison, we observe, seeks to give an undue importance to Mr. Smith's resignation, by speaking of him as "one of the founders" of the Association. We deeply regret to have to say that this is but one more instance of the utter unreliability of the statements which appear in our contemporary. Mr. Smith was not one of the founders of the Association. The first meeting was held in London in October, 1873, and Mr. Smith was elected a member in April, 1874—months after the Rules and Constitution had been determined on. Mr. Harrison himself was a member before Mr. Smith was, having been elected in December, 1873, on the motion of Mr. Dawson Rogers.

Correspondence.

"DO ALL FOR OTHERS."

A FRIENDLY GREETING FROM AMERICA.

To the Editor.

MY DEAR BROTHER,—I have received your SPIRITUAL NOTES, and write to-day how very much I like

the plan and execution of the publication. Conduct it in the same broad and fraternal spirit, and success is certainly yours.

I notice that you have mentioned my "Ethics of Spiritualism." I say *my*, because my name is attached thereto; but at least all American Spiritualists understand that I claim nothing more than the office of amanuensis, and write what is dictated to me. As responsible for all I publish, and because the real writers wished to avoid the use of names, I was advised to so sign all I wrote.

The fundamental principle underlying the "Ethics" is "*Do all for others*," and this has been severely criticised, and, as was to be expected, entertained by few. I presume that the reason is that the principle is applied narrowly instead of broadly, and hence seems to be entirely one-sided. Yet, understood, it will be found the catholic expression of the golden rule, and the highest form in which love can be expressed.

In the very beginning it is said—"What, shall we do nothing for ourselves? is not self-preservation the first law of nature? and will you have us perish while assisting others?" It must be remembered that every individual is a part of the great body of humanity, and the preservation of his perfect self-hood is really working for others, and is a duty imposed for their welfare. As soon, however, as the sphere of self touches that of others, our duty to them begins.

If we instance the highest expression of the divine in man, we never speak of self-preservation, self-protection, but of self-sacrifice for others, freely, unthinkingly; and we say such are noble, such are godlike. It is examples such as those of Leonidas at the Pass of Thermopylæ; of Polycarp, refusing to renounce the truth though the arena of howling beasts confronted him; of Christ on the Cross saying, with ashen lips, "Father, forgive;" it is such examples as these that appeal to the heart of mankind, and endure while mountains crumble into dust. The Howards, the Florence Nightingales—these receive the homage of the lowest and most depraved. The self-sacrifice of the mother for her young, even in animals, wins our regard. The love of children, the holy ties of friendship which leave out self, how noble we regard them.

If we picture to ourselves an ideal angel, a pure and exalted spirit, selfishness is entirely omitted, and such a being is a self-appointed messenger working for the good of others. Spiritualists expect to become just such purified ideals. They believe that it is possible for each and everyone to actualise their highest conceptions. They believe that such actualisation has already begun in this life. How, then, can they deny this fundamental principle, the highest practical expression of love, "*Do all for others*"?

Your paper has not space for all I should be required to say if I attempted the full elucidation of this question. I write only to call attention to what I have come to consider of the greater consequence. I wish the "Ethics" to be received, not as from me, for I claim not the honour thereof, but from a band of Spirit intelligences who have devoted themselves to human welfare.—I am, fraternally yours,

HUDSON TUTTLE.

Berlin Heights, O., U.S.A.

THE LAND OF THE LIVING.

BY EMMA TUTTLE.

"Are you still in the land of the Living?" inquired a man of an aged friend.

"No, but I am going there," was the reply.

Oh, land so full of breaking hearts,
O'erhung with shadows blinding,
Where half the world the other half
In sheet and shroud are winding.
We stretch our eyes away—away,
Past this domain of sorrow,
And catch the tidings, on the clouds,
Of an auroral morrow.

Each year we see the brightest leaves
In autumn's hands the serest;
Each year the bird notes die away
Which rang for us the clearest;
Each day the cruel mouth of Death
The lie to life is giving;
And yet we call this fading land
The region of the living!

Oh! aged man, whose silver hair
Is like a ring of glory,
God bless you for that precious truth.
Our hearts repeat the story;
And while we sit in vacant homes,
Heaven's golden bells are pealing
Along the darkness of the night,
Making the same revealing.

Berlin Heights, O., U.S.A., Feb. 16, 1879.

Arrangements for April.

* * Secretaries of Societies, Mediums, Lecturers, and others, are requested to furnish their notices to the Editor of SPIRITUAL NOTES by the 23rd of each month, to ensure their publication in the following issue.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

(Secretary: Miss Burke.)

- Tuesday, 1st.—Soiree Committee, at 5.
— House and Offices Committee, at 5.30.
Friday, 4th, and succeeding Fridays (except Friday, 11th).—Experimental Research Committee, at 6.30.
Monday, 7th.—General Purposes Committee, 4.30.
—Fortnightly Discussion Meeting, at 8.
Paper by Mr. Morell Theobald, "Experiences in the Home Circle, No. II."
Tuesday, 8th.—Finance Committee, at 6.
— Council Meeting, at 6.30.
Monday, 21st.—Fortnightly Discussion Meeting, at 8.
— Paper by the Rev. W. Miall "On Exoteric Observations on Spiritualism."
Wednesday, 30th.—Soirée at 38, Great Russell-street.
Music, Conversation, and Refreshments. Open to members and friends. Admission, 1s.

EASTER CLOSING.

The Rooms at 38, Great Russell-street will close on Thursday evening, April 10th, and will re-open on Tuesday, April 15th.

BRIXTON PSYCHOLOGICAL SOCIETY.

6, Akerman-road, Brixton.

(Hon. Secretary, H. E. Francis.)

The object of the Society is to promote the study of Psychology and Spiritualism, and kindred subjects

Members have the privilege of attending séances with well-known mediums, and are entitled to the use of books on Spiritualism from the Library.

For information as to rules of membership, &c. &c., apply to the Hon. Sec.

DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

(President: Mrs. Amella Corner. Hon. Secretary: Thos. Blyton.)

Thursday, 3rd.—*Ordinary Weekly Experimental Séance, at 8.

Monday, 7th.—*Fortnightly Discussion Meeting, at 8. Paper by Mr. C. W. Pearce, F.S.S.; subject: "A Brief Inquiry into the Representative Character of the Great Pyramid."

Thursday, 10th.—Session of Council, at 6.45. Ordinary Weekly Experimental Séance at 8.

— 17th.—Ordinary Weekly Experimental Séance, at 8.

Monday, 21st.—*Conversazioni at 8. Proceedings will consist of vocal and instrumental music, recitals, &c. Admission free.

* Members are invited to introduce their friends as visitors on these dates.

LANCASHIRE DISTRICT COMMITTEE.

MANCHESTER.

(Large Room of the Temperance Hall, Grosvenor-street. Secretary: Mr. George Dawson, 31, Back Quay-street, Water-street.)

Sunday, 6th.—Half yearly meeting, at 2.30.

Wednesday, 9th.—Mr. Wallis, of London, at 7.30.

Sunday, 13th.—Miss Hall, of Manchester, at 2.30.

— 20th.—Mr. Johnson, of Hyde, at 2.30.

Friday, 25th.—Mr. Morse, of Derby, at 7.30, at Miss Johnson's.

Sunday, 27th.—Mr. Ainsworth, of Manchester, at 2.30. Meeting every Wednesday evening, at 7.30.

LIVERPOOL.

(Perth-street Hall, West Derby-road. Secretary: Mr. G. Wharmby, 45, Kensington.)

Sunday, 6th.—Mr. Wallis, at 2.30 and 6.30.

Monday, 7th.—Mr. Wallis, at 7.30.

Sunday, 13th.—Mr. John Hartley, at 2.30 and 6.30.

— 20th.—Mr. Morse, at 2.30 and 6.30

Monday, 21st.—Mr. Morse, at 7.30.

Sunday, 27th.—Mr. Johnson, at 2.30 and 6.30.

BOLTON.

(Reform Room, Duke-street. Secretary: Mr. James Cross, 42, Poplar-street.)

Sunday, 6th.—Mr. Johnson, at 2.30 and 6.

— 13th.—Local Speaker, at 2.30 and 6.

— 20th.—Local Speaker, at 2.30 and 6.30.

Tuesday, 22nd.—Mr. Morse, at 6.30.

Sunday, 27th.—Mr. Fitton, at 2.30 and 6.

OLDHAM.

(Society's Hall, 186, Union Street. Secretary: Mr. J. Heywood, 180, Ashton Road.

Sunday, 6th.—Local Speaker, at 6.30.

Good Friday, 11th.—Mr. Johnson and others, Tea Meeting.

Sunday, 13th.—Mr. Fitton, at 6.30.

— 20th.—Mr. Johnson, at 6.30.

— 27th.—Local Speaker, at 6.30.

ROCHDALE.

(Assembly Rooms, Co-Operative Store, corner of Milnrow and Oldham-road. Secretary: Mr. P. Spencer, 14, Kilworth-street, Sudden.)

Sunday, 6th.—Mr. J. Kight, at 2.30 and 6.

Good Friday, 11th.—Mr. Wallis, Picnic at Dunnish Booth Farm.

Sunday, 13th.—Mr. Johnson, at 6.

— 20th.—Miss Hall, at 2.30 and 6.

— 27th.—Mr. Hartley, at 2.30 and 6.

HEYWOOD.

(6, Queen-street, Market-place. Secretary: Mr. John Wm. Wild.)

Sunday, 6th.—Local Speaker, at 2.30 and 6.

Tuesday, 8th.—Mr. Wallis, at 7.30.

Sunday, 13th.—Mr. Johnson, at 2.30.

— 20th.—Mr. Hartley, at 2.30 and 6.

— 27th.—Mr. J. Wright, at 2.30 and 6.

HYDE.

(Mr. J. Hartley, 129, Mottram-road.)

Wednesday, 9th and 23rd.—Receptions, at 8.

HAYFIELD.

(The Seminary, Walk Mill. Secretary: Mr. John Lithgow.)

Sundays, 6th, and succeeding Sundays.—Mr. John Lithgow, at 6.30.

BARROW.

(Secretary: Mr. Thos. Glaister, 111, Ramsden-street.)

Sunday, 6th.—Mr. Proctor, at 2.30 and 6.

— 13th.—Local Speaker, at 2.30 and 6.

— 20th.—Mr. Proctor, at 2.30 and 6.

— 27th.—Mr. Proctor, at 2.30 and 6.

Wednesday, 30th.—Mr. Wallis, at 7.30.

BURNLEY.

(Mr. W. Brown's, 40, Standish-street.)

Wednesday, 23rd.—Mr. Morse, of Derby, at 8.

GORTON.

(Mr. Barlow's.)

Thursday, 10th.—Mr. Wallis, at 7.30.

— 24th.—Mr. Morse, at 7.30.

MATLOCK BRIDGE.

Saturday, 5th.—Mr. Wallis, at 6.

CROMFORD.

Sundays, 13th and 27th.—Local Speaker, at 6.30.

HOLLOWAY.

(At various houses).

Secretary: Mr. Thos. Dawes, jun., Holloway.

Sundays, 6th, and succeeding Sundays. — Local Speaker, at 6.30.

* * Speakers are requested to inform the Secretaries, at least two days previous to the date of their appointment, as to the time of the train they will arrive by.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

(Weir's-court, Newgate-street. President: J. Mould. Hon. Secretary: H. A. Kersey.)

Sunday, 6th.—Mr. J. J. Morse, Trance Address, at 2.30 and 6.30.

Monday, 7th.—Mr. J. J. Morse, Trance Address, at 8.

Sunday, 13th.—Mr. Mould and others, Normal Address, at 6.30.

Sunday, 20th.—Mr. E. W. Wallis, Trance Address, at 2.30 and 6.30.

Monday, 21st.—Mr. E. W. Wallis, Trance Address, at 8.

Sunday, 27th.—Miss E. A. Brown, Trance Address, at 6.30.

Admission free. Collection to defray expenses.

WEEKLY SÉANCES AND MEETINGS.

Sunday.—Séance, at 10.30. "Form Manifestations."

Tuesday.—Séance, at 8. "Physical Manifestations."

Wednesday.—At 7.45, Spiritualists' Improvement Class.

Thursday.—Séance, at 8. "Form Manifestations."

Friday and Saturday.—Developing Circles, at 8. For Members and Friends. Admission free.

The Library of the Society is open every Wednesday evening from eight to nine o'clock, for the issue of books to Members.

NORTH DERBYSHIRE AND EAST CHESHIRE DISTRICT. NEW MILLS.

(Secretary: Mr. James Wright, Newtown.)

Sundays, 6th, 13th, and 20th.—Mr. James Wright, at 2 and 6.

— 27th.—Local Speaker, at 2 and 6.

THE MIDLANDS DISTRICT COMMITTEE.

The Third Conference of the above Committee will be held in the Templar's Hall, Ladywood Road, Birmingham, on Sunday, April 27th.

(All communications for the Committee to be addressed to the Secretary, Mr. J. J. Morse, Elm Tree Terrace, Uttoxeter Road, Derby.)

MR. J. J. MORSE'S APPOINTMENTS.

April 6th and 7th.—Newcastle-on-Tyne.

April 8th.—Low Fell.

April 9th.—Edinburgh.

April 13th and 14th.—Glasgow.

April 20th and 21st.—Liverpool.

April 27th.—Birmingham.

April 28th.—Burton.

MR. E. W. WALLIS'S APPOINTMENTS.

Tuesday, April 1st.—Quebec Hall, Marylebone, at 8.15.
Subject: "Righteousness an Examination and Application."

Saturday, April 5th, to Friday, 11th.—Week's work in Lancashire for District Committee.

Saturday, April 11th.—Aslington Colliery, Northumberland. Subject: "Jesus—His Mission, Crucifixion, and Resurrection."

Sunday, 12th.—Same place; afternoon, "Spiritualism the Saviour;" evening, "The Trinity a Criticism and Definition."

Wednesday and Thursday, 16th and 17th.—West Pelton, Durham.

Sunday, 20th.—Newcastle, Weir's Court, afternoon and evening.

Monday, 21st.—Same place.

Sunday and Monday, 27th and 28th.—Glasgow.

Tuesday and Wednesday, 29th and 30th.—Barrow-in-Furness.

GIRL WANTED, age about 17 or 18, must be fond of young children, and be willing and obliging. Washing put out.—Apply to Mrs. E. E. Corner, 26, Malvern Road, Dalston, London, E.

GENERAL SERVANT WANTED, for the latter part of April, in a Spiritualist's family, eight miles from London: age 18 to 20; personal character indispensable.—Apply to Mrs. Pearce, 8, Fassett Road, Greenwood Road, Dalston, London, E.

A DEVELOPING CIRCLE is being formed at Mrs. PARKER'S,

66, Warwick Street, Belgrave Road. Those wishing to join will please send in their names. Terms on application. Mrs. Parker's healing power is rapidly developing into Clairvoyance, replying to sealed questions when conditions favour. Office hours from 12 to 5.

TO MEDIUMS, SPIRITUALISTS, AND OTHERS.—SUITABLE ROOMS FOR SEANCES, Committee Meetings, etc., can be had on moderate terms.—For particulars apply at 53, Sigdon Road, Hackney Downs, London, E.

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BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

(ESTABLISHED 1873.)

38, Great Russell Street, London, W.C.

President:—ALEXANDER CALDER, Esq.

This Association possesses a Library, which contains a large collection of the best works on Spiritualism and occult subjects, and a Reading Room, where Spiritualist and other newspapers and periodicals from all parts of the world are regularly supplied. The Offices of the Association are open every day, Sundays excepted. Saturdays, from 2.30 p.m. to 6.30 p.m.; other days, from 2.30 p.m. to 9.30 p.m.

A subscription of five shillings a year entitles to Membership in the Association, with a vote at the Annual and other General Meetings, and the right of purchasing tickets to the Séances. A further payment of half-a-guinea a year entitles to one book from the Lending Library. A subscription of two guineas a year includes Membership, use of the Reading Room and Library, two books from the Lending Library, free entrance to the Fortnightly Discussion Meetings, and admission at low charges to the Séances of the Association.

All communications and enquiries should be addressed to the Resident Secretary, Miss C. A. BURKE, 38, Great Russell Street, to whom Post Office Orders may be made payable, at the Great Russell Street Office.

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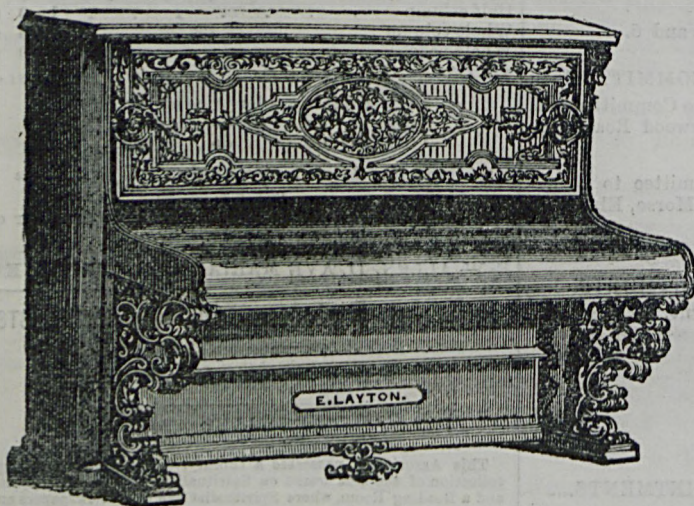
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W. H. ROBINSON, Chester-le-Street.
NOTE.—The above are agents for sale of *Spiritual Notes*.

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J. BOWMAN, 65, Jamaica Street, Glasgow.

SURGICAL AND MECHANICAL DENTISTS—

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EVERITT and SON, 26, Penton Street, N.
G. H. ANDREWS, 61, Lamb's Conduit Street, W.C.

PHYSICAL MEDIUMS—

MISS WOOD, 3, Sunderland Street, Newcastle-on-Tyne.
C. E. WILLIAMS, 611, Lamb's Conduit Street, W.C.

INSPIRATIONAL MEDIUMS—

MISS E. A. BROWN, Howden-le-Weir, Co. Durham.
J. J. MORSE, Elm Tree Terrace, Utttoxeter Road, Derby.
E. W. WALLIS, 35, Blurton Road, Clapton Park, London, E.

PHRENOLOGIST AND MESMERIST—

JAMES COATES, 65, Jamaica Street, Glasgow.

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J. WM. FLETCHER, 4, Bloomsbury Place, W.C.
MRS. ANNIE LOOMIS, 2, Vernon Place, Bloomsbury Square, W.C.
MISS MANCILL, 45, Jubilee St., Commercial Rd., London, E.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

(ESTABLISHED 1870.)

53, Sigdon Road, Dalston Lane, London, E.

MEMBERS of this Association have the privilege of attending the Thursday Evening Séances throughout the year, as well as the Fortnightly Monday Evening Discussion Meetings held during the winter months from November to April. Books can be borrowed from the Library for home perusal, while English and Foreign Spiritualist and other progressive periodical literature is to be found upon the reading-room table for reference purposes. A reciprocity of Members' privileges as regards admission to ordinary meetings or Séances exists between the various metropolitan spiritual or psychological societies. There are also other advantages held out to Members. Terms of Subscription for Membership are:—Annual, 10s.; Half-Yearly, 5s.; Quarterly, 3s. All subscriptions are payable in advance. A minimum donation of £2 2s. is the qualification for Life Membership.

AMELIA CORNER, President.

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In its own Grounds—Close to the Park—Overlooking the River—Hall and Corridors well warmed—Handsome suite of Dining, Drawing, Billiard, and Smoking Rooms—Table d'Hôte—Hot and Cold Baths. Terms by the week.

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Address—

EDWARD T. BENNETT, Secretary.

Photographs of the Mansion on application.