

# 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.

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## WILLIAM HOWITT.

FOR the portrait of WILLIAM HOWITT, which we give in the present number of SPIRITUAL NOTES, we are indebted to the courtesy of the Proprietors of the *Illustrated London News*. We have already noticed Mr. Howitt's important services to the cause of Spiritualism, but have pleasure in adding the following testimony to the nobility of his character from Mr. D. D. Home, who had been on terms of the closest intimacy with him for many years. Mr. Home says:—

"We have a departure from earth-life to regret in the person of William Howitt. He was one of our true Spiritualists, ever seeking to separate the true from the false. I quite rejoice in the glorious welcome he will have in Spirit-land, where he stands awaiting the coming of the beloved and gentle Mary, his wife. What a wondrous and beautiful life theirs has been. By their own exertions, surrounded by the sunshine of earthly and heavenly love, not a shadow has ever rested or even passed over their fair fame. These are the types of what Spiritualists ought to be. I have had the honour and privilege of knowing William and Mary Howitt the past twenty years. In 'Incidents of My Life,'

1st vol., you will read the touching obituary notice of my wife, written by Mary Howitt. Mr. Howitt was a great comfort to me when I was compiling 'Lights and Shadows.'"

Mr. Howitt was born at Heanor, in Derbyshire, in 1795, and had therefore reached the age of

eighty-four. He was the son of a Derbyshire yeoman, who in middle life joined the Society of Friends. He was educated in local schools belonging to that body, and in 1823 married Miss Mary Botham, also a member of the Society of Friends. In 1837 the Howitts moved to Esher, but from 1840 to 1842 they lived at Heidelberg, in Germany, for the benefit of the education of their children. In 1852 Mr. Howitt, accompanied by his two sons and a few friends, made a voyage to Australia, where he remained upwards of two years. After his return to England he settled at West Hill, Highgate, where he remained until six or seven years ago, when he took up his residence abroad. Mr. Howitt's works

were very numerous. Among the best are his "Boy's Country Life," "Homes and Haunts of the English Poets," "Rural Life of England," "The Northern Heights of London," "Illustrated History of England," and the History of the Supernatural." He passed away at Rome on the 3rd of March last.





## MR. SERJEANT COX ON "PSYCHISM."\*

CAPTAIN BURTON was once described in memorable words as "A Spiritualist without the spirits." Mr. Serjeant Cox may, with perhaps more propriety, describe himself as "A Spiritualist with a single spirit," which he is entitled to plead is "a very little one"—"and a double brain," very active in its imaginative faculties. The single spirit—that of the Psychic—is responsible for all the vagaries that cannot be charged upon the double brain, which, it seems, is the common possession of all of us, though we cannot all as easily step out of our shell as can the ubiquitous Psychic.

Most astonishing are the freaks with which this abnormal creature is credited by our author. Whether in the body or out of the body, we never know where to have him. Hold him hand and foot, as Messrs. Cox and Crookes did Williams (page 444), and "armchair and heavy oak dining-room chair come from the other side of the room, a distance of seven feet, and are placed upon the table upon which we are seated." A hand-bell is brought from a still more distant corner, circles round the Serjeant's head, ringing furiously, till he is fain to cry, Hold, enough! His "watch is taken from his pocket, wound up, and (fortunately!) returned" to him. And all this in Mr. Crookes's own dining-room, with no other person present. Tie the Psychic with a current of electricity, as Mr. Crookes and his scientific *confrères* did Miss Fay, of unhappy memory, and greater marvels still take place, although "the mechanism was pronounced by all the scientists to be perfect for its purpose, and discomfiture of the Psychic was anticipated" (p. 446). She appeared, nevertheless, "with the same satin dress, with the same lace, the same long curling hair," though herself must have been seated, as science testifies, holding the terminals connected with the reflecting galvanometer, the slightest movement on her part being instantly and inevitably registered. The spirit of the Psychic placed itself in evidence rather forcibly on that occasion; and there must have apparently been not only a double brain, but a double body, dress, ornaments and all: unless science in the persons of Messrs. Galton, Crookes, and Huggins, and law in the person of the learned Serjeant, had hopelessly gone wrong. (The account of this remarkable séance, we may say in passing, is far the best and completest yet published).

If this be not enough, take your Psychic, as Messrs. Crookes, Galton, and Cox did in another case, and secure him with copper wire, hand and foot, to an armchair; bind that chair by similar means to the grate, and finally solder all the ends of the wires so that he be once more "pronounced by the scientists who had secured him to be absolutely immovable by any human power, without cutting all the wires." See that the room is empty, seal up its window and door "to be sure that no aid can come" to the slippery Psychic from without, and then, "leaving him in total darkness," in front of a curtain dividing his den from a fully-lighted room in which you are seated, see what happens. To be brief, this is what occurred on the

occasion referred to (p. 454). In four minutes a bell placed out of his reach was rung; the greater part of the movable furniture of the room was passed through the curtain; and, finally, "the curtain was partially drawn aside and exhibited a man, dressed in the fashion of a sailor," whom the author imagined and believed to be the veritable "elusive wild beast" so lately caged. "He stood there, leaning over the sideboard, talking to us for more than half an hour;" and he gave unequivocal proof that he was what he seemed—a corporeal fact—by biting the Serjeant's finger till he cried out with pain. "Do you call that Psychic Force, Serjeant?" he said. Apparently not, for the author says, "I have no doubt that we saw and conversed with the Psychic in person. How he was removed from the wires soldered round his ankles and arms to the chair and the grate, and still more how, if he could get out, he could get into them again, is a problem for which no reasonable solution has suggested itself. The fact is certain. The wires were afterwards cut from him with some difficulty, as the only means of release, and taken away by Mr. Galton, who had bound and soldered them upon him, and who perhaps still possesses them." What does Mr. Galton, F.R.S., say to this? Is he, like the Serjeant, ready to swallow a physical impossibility sugar-coated with Psychism, rather than "give in to spirits?"

In all these cases, the Psychic was himself the sport of psychic force, and could only complain, if at all, of the precautions taken to keep him quiet. In the following case, however (p. 437), this ill-regulated energy attacked the learned Serjeant himself, and hoisted him, chair and all, upon the centre of the table, following up the audacious experiment by an equally successful raid on a "stout Baronet," who was similarly levitated. The séance was at a private house, nine persons were present, and the whole party sat at the table, all hands held, and placed upon it. The two strongest men in the room afterwards tried, but could make nothing of lifting the Serjeant, let alone the "stout Baronet." The author somewhat pathetically remarks that he "has frequently seen the psychics raised with their chairs and placed upon the table; but this is the only instance, in my own experience or in that of other investigators of whom inquiry has been made, of a person other than the psychic being so treated." Matters are evidently getting serious. "It was seen by all present, and made the subject of much jesting."

We have said enough to show that the work contains many remarkable records of phenomena, and that these records are treated in the manner in which Serjeant Cox has always approached this subject. With amusing iteration he claims for himself a single desire for "the truth, the whole truth, and nothing but the truth." So does Dr. Carpenter claim for himself "an absolute freedom from any kind of prepossession." The learned President of the Psychological Society has had occasion to point out more than once that Dr. Carpenter is a conspicuous example of prepossession, and the same must be said of our author. The truth he wants is the truth he likes, and any other had better be taken elsewhere.

It must not be supposed, however, that the work is unworthy of attention from Spiritualists. On the contrary, they will find in it much that they

\* "The Mechanism of Man," vol. ii. By E. W. Cox, S.L., President of the Psychological Society of Great Britain. London: Longmans.



ought to know respecting the instrument used in the phenomena which occupy their attention. They must receive the speculations with modest hesitation; they may see cause to smile over some shifts that his theory puts the author to the necessity of employing; and they will find Psychism only the porch of Spiritualism. That porch, however, they will find nicely swept and garnished, and empty altogether, save for the presence of that little spirit—the spirit of the Psychic.

It would be unfair not to note that the author does not profess to cover the broad ground of Spiritualism. He especially limits himself to such phenomena of Psychism as are, and so far as they are, associated with the mechanism of man. *“If phenomena ever are presented that are reasonably to be assigned to any non-human agency, they will not be recognised as subjects for discussion here.”* Hence the narrowness of the issue, and the prevalence of the spirit of the Psychic.

#### MR. FLETCHER'S WORK IN LONDON.

MR. J. WILLIAM FLETCHER has, we observe, been referred to in the provincial Press as the “favourite medium of London,” and certainly, if we may judge from the manifest success which accompanies every phase of his work on behalf of Spiritualism, there cannot be a doubt that the description is in every way a just one. On the last Sunday in March Mr. Fletcher called his friends together in Cavendish Rooms to celebrate the thirty-first anniversary of Modern Spiritualism, and, almost as a matter of course, the hall was full, and the proceedings were hearty and enthusiastic. We have only space to say further, that admirable addresses were given by Mr. Harrison Green, who ably presided; Mrs. Nosworthy; Mrs. Andrews; Mr. Thos. Shorter; and Mrs. Fletcher, whom we had not heard before, but who we were pleased to find a very eloquent speaker. Letters of sympathy and goodwill were read from several friends, and notably one from Dr. Peebles, full of the expressions of hearty love which characterise all the good doctor's utterances. On the following Wednesday, Mr. Fletcher had the gratification of seeing the hall once more completely filled, on the occasion of a musical *soirée*, in which Madame Schneegans, Mrs. Weldon, Miss Dicksee, Miss Elene Webster, Mr. Tietkens, Signor de Lara, and others kindly gave their very valuable assistance. Dancing followed the concert, and altogether the evening was a very happy one, the complete success of the entertainment having been ensured by the very able management of Mrs. Fletcher, Mrs. Maltby, Miss Leslie Younge, and other friends.

On the first Sunday in April Mr. Fletcher resumed his Sunday evening services—this time in the very pretty, comfortable, and aristocratic Steinway Hall, in Lower Seymour-street. No one but Mr. Fletcher would ever have dreamed of the possibility of getting Spiritualism admitted into Steinway Hall. That he succeeded in doing so is evidence in itself that he has no little courage, and we may add no little influence also. As hitherto, admission to the services is free; but subscribers to the cost of the hall (and it is costly) have reserved seats secured to them. The attendance is always large, and the audience comprises a considerable

number of persons of high social position. We hope that these all contribute handsomely towards the expenses, for it would be lamentable that Mr. Fletcher, besides giving freely his personal services, should have also to defray any part of the necessary cost from his own pocket.

Had we space we should be pleased to give abstracts of Mr. Fletcher's excellent inspirational addresses. But valuable as these are, it is evident nevertheless that the great interest of the evening always centres in the public tests with which the proceedings are closed. And no wonder! Let our readers imagine if they can the startling effect upon a stranger who has casually entered the hall—almost by accident, as men say—who knows little or nothing of Spiritualism, and who has never seen Mr. Fletcher before, or even heard of him; and who now, to his utter amazement, hears, publicly given, a minute and accurate description of “deceased” dear ones, with mention even of their names and the time and circumstances of their departure, accompanied by tender, loving messages such as he knows they only could have given. And yet such evidences of spirit-life and presence are given by Mr. Fletcher Sunday after Sunday; and their correctness in every particular is usually openly acknowledged by those to whom they are addressed. We think that those of our readers who have not the opportunity of visiting Steinway Hall—for of course all true Spiritualists do go if it is at all possible—will be pleased to see a record of some of these “public tests,” and we therefore subjoin one or two as fair specimens of the whole:—

I see, said Mr. Fletcher, a large ship. She is rushing through the water very rapidly. Now it has become so dark that I can scarcely see. Now they are throwing out a line; but see! the ship strikes the rocks, and all on board are rushing about in terror. They take to the boats, while the waters open and the ship sinks from sight. Not a person is drowned. There is also a lady, who knew you far away from here. Her name is H—. She sends the following message. [A long message was given.] This vision comes to the gentleman sitting there! [indicating a stranger in the audience.]

The gentleman rose and said that he had just received news of the loss of a large ship running from London to Melbourne, but could not quite understand the particulars. He begged, however, to acknowledge his complete identification of the lady spirit, who was a great friend of his in Australia.—We may add that the Australian papers just received announce the complete wreck of this steamer, as having struck against the rocks, while rushing at the rate of nine knots an hour through a dense fog, and just as they were about taking the soundings. The crew and passengers were all saved. The captain is now under trial in Melbourne.

Again Mr. Fletcher said:—I see a large crowd of people, so strangely dressed. They are now fighting and killing every one they come in contact with. I see a gentleman fearfully cut to pieces by them. The same gentleman stands very near the lady, and says that he is quite right now. His name is H— C—, and he desires me to say— [A long message was here given, and the spirit was recognised by the lady indicated as being her



husband, who was killed in the Indian Mutiny, and the message, she said, was correct in every particular.]

We might recount many other equally remarkable tests, which are given with little apparent effort at the close of each lecture.

Mr. Fletcher is certainly one of the most gifted mediums of the day, and is placing Spiritualism where it should be—"in the front and foremost of all religions, and at the head of all reforms." May he long continue his public labours, which have thus far been eminently successful. In private of course he is even more convincing. Some people who have gone to him in disguise have been found out by the controlling spirits at once, to their utter amazement. His powers, in fact, seem to be almost unfailing.

#### MR. ENMORE JONES'S MAY MEETINGS.

MR. ENMORE JONES, one of the oldest public Spiritualists in London, keeps himself disconnected from every Spiritualistic organisation. We think this a mistake, for we believe that he would do more real good for the Cause by cordial co-operation than by isolated efforts, however well directed. Mr. Jones, however, thinks otherwise, and has a strong conviction that he has a special mission to the various sections of the Christian Church, who at present hold so strangely aloof from a recognition of facts which alone give modern proof of the truthfulness of many articles of ancient faith. If Mr. Jones thinks it best thus to devote himself to a special work, we cannot but wish him the most complete success.

Mr. Jones has convened a meeting for to-day (May 1st), at Langham Hall, and we learn that he will be supported on the platform by some of the most respected men amongst us. Mr. Cromwell Varley has promised to attend, and give a brief narrative of some of his remarkable experiences. Mr. S. C. Hall will speak in memory of William Howitt, and Mr. Thos. Gales Forster will undertake a similar duty in memory of Dr. Hallock—both those highly-respected advocates of our faith having passed away since Mr. Jones's last annual meeting. Several other speakers are also expected to take part in the proceedings, while, to add to the interest of the evening, some of David Duguid's spirit paintings will be exhibited, and the Chairman will also lend for view a number of spirit drawings, paintings, and writings. The hymns to be sung will be selected from books familiar to most sections of the Christian Church.

Mr. Jones thus defines the object he has in view:—

"The main object of the meeting is to band together all the Spiritualists of the various sections of the Christian Church in a movement to give of their knowledge, and to confirm their companions in faith, in the revelations of the New Testament by modern proofs. The second object of the meeting is to control the action of private asylum doctors in pronouncing Spiritualists insane, and taking possession of their bodies for a 'consideration.'"

Mr. Jones also proposes in due course to adopt measures for thoroughly informing London, through

public meetings, of the *creed* of Spiritualists, and its harmony with the principles of the New Testament.

#### AMERICAN NOTES.

In regard to the arrogant demand of certain so-called scientists, that a Spirit should conform to their conditions and produce his phenomena at a meeting of the Royal Society in London, specially convened, the Rev. William Mountford wittily remarks:—"Such things as these have been said in all earnestness and simplicity by men of great prominence, and as though it were expected that certainly God Almighty would appear in court—by his angels, at least—if distinguished men should show themselves willing to pronounce as to some of his ways. But Royal Societies and Academies of Science, as regarded from high heaven, are not so very much superior to rookeries or ant-hills."

The *Religio-Philosophical Journal* of Chicago says:—"The Rev. Mr. Tyrrell has the sagacity to appreciate at its immense worth a well-attested fact like that of psychography; for he says, with great energy and truth, that 'the transit of a pencil proved beyond a doubt to be guided by unseen force and intelligence,' is worth all that astronomical science has revealed to us. He sees that the whole supersensual, spiritual, invisible universe is made real to us by such a fact; and it is a demonstratable fact. We have witnessed it, and are as certain of it as of any fact in our existence."

It is not the swinging of a lamp in the cathedral of Pisa, nor the falling of an apple in the garden at Woolsthorpe, but the fact that the first was observed by a Galileo, the second by a Newton, which has made these events so fruitful of consequences to science. And so it is not the simple knowledge of immortality, but the lasting emotions, the high thoughts, and noble resolves, and far-reaching aspirations, which that pregnant fact awakens, that is to be fruitful in results of everlasting good to our spiritual life.

We see that the American newspapers are making merry over the reverse experienced by the *savants* of Glasgow in their dealings with Mr. Washington Irving Bishop, "a gentleman of independent means," as one of the local newspapers designated him. If the reporter who set that down could see the expression on the faces of those who know Bishop and his "means," on reading this bit of information, he would get a good hint for a caricature for *Punch*. The same trick that Bishop played on the Glasgow people was played by him on the people of Boston, in America, a year or two ago. The *savants* there feel that they were sold quite as badly as their Glasgow friends have recently been. "To-morrow to fresh woods and pastures green." Where will the Yankee braggart "try it on" now? He told the Glasgow professors that they would only advertise him if they undertook to publish the story of their disappointment.

Mr. Edward S. Wheeler, a very intelligent American lecturer on Spiritualism, remarks as fol-



lows in one of his recent discourses in Boston:—The phenomena of Spiritualism which have astounded the world for the last thirty years, growing more and more startling and wondrous year by year—these I take liberty to denominate the “New Miracles,” and shall show their relation to that which has preceded them. Of faith in God, of fraternal love, of justice and right, of believing the true and doing the good, of aspiring after holiness and desiring the beautiful, Spiritualism can sincerely say, in the language ascribed to Jesus: “Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil.”—Matt. v., 17.

In Spiritualism a scientific basis is laid for the hope of immortality, which thence becomes an object of knowledge rather than of faith. Death is a simple metamorphosis, and more properly a birth than a death—a door which opens into a higher sphere—a primitive event in a life which is eternal. The body which is laid aside has given place to a spiritual organisation more befitting the soul's higher destiny, and can never therefore be literally *resumed*, or become the subject of a mechanical resurrection. Progress is the programme of the future. Man's education goes on.

One Dr. Beard is attacking spiritual phenomena in the American *Popular Science Monthly*. He claims to be one of only six or seven experts in the world capable of deciding on these phenomena. Of clairvoyance he says:—“It is a fact *capable of absolute proof* that no phenomena of this kind have ever appeared in the world in any human creature, in trance, or out of trance.” When we come to sift down the Doctor's “absolute proof,” it amounts to this: “My deductive reasoning tells me that no one human being ever has any faculty different in kind from that conferred on the human race in general.” And who claims it? Surely not the Spiritualists. Because clairvoyance is not developed in the waking state in every human being, it does not follow that it may not be latent, and capable of development. Of course Dr. Beard would sweep away all the scriptural phenomena. The story of Christ and the Samaritan woman he would set down as a myth. The Doctor must look deeper before his word can be authoritative in psychology.

“Spirit-Identity,” the new volume from the pen of “M.A. (Oxon),” is highly praised in the American Spiritual papers. It is a valuable contribution to psychological literature.

Mr. Darius Lyman writes:—Every fact of Spiritualism falls properly within the special science of anthropology. Its subject-matter is found in sounds, musical or otherwise, changes in the structure of substances, the locomotion of ponderable bodies, in writings, pictures, maladies, and trances, as exhibited in their connection with persons called mediums. These subjects are legitimate ones for the treatment of science, and on their basis Spiritualism rests. They are not only accessible to the normal action of the human faculties, but most of them are quite palpable to the senses. The variety in which they occur renders them susceptible of classification and methodised knowledge, and

thus suggests that the law of their genesis and evolution can be comprehended.

“Nearly all the attacks on Spiritualism,” says Epes Sargent, “whether from physicists like Tyndall, or from amateur philosophers like Mr. Frederic Harrison, are grounded on the Cartesian notion which regards the soul as the equivalent of an abstraction, a nonentity. They seem to consider it as not having so much substantial existence as the reflection of a form in a mirror. Thought, for them, inheres, but in a certain pulpy cerebral matter, going off in a flux of atoms, and disorganised by death. ‘The mind,’ says Dr. Flint, a somewhat distinguished American physiologist, ‘is produced by the brain substance.’ Hence this class of thinkers regard consciousness, emotion, thought, as having no other instrument or basis than the material, and therefore as vanishing like a reflected image when the mirror is covered or shivered. To such thinkers, with their limited or partial science, the immortality of the soul is an absurdity and impossibility, since to them the individual life and experience are the exclusive property of that compound of charcoal, lime, water, oxygen, nitrogen, and hydrogen, which goes to make up the visible body. Dissolve and dissipate these ingredients by death, and the phenomenon *man* has an end, body and soul. No thought is given to the consideration that all these substances and gases may exist in, or are resolvable into, invisible states, in which their powers and uses may be greatly augmented for spiritual appropriation, if such an appropriation were needed. But there is already a spiritual as well as a natural body.”

## Proceedings of Societies.

### BRITISH NATIONAL ASSOCIATION.

#### MEETING OF COUNCIL.

THE last meeting of the Council of the B.N.A.S. was held on April 8th, the President, Alexander Calder, Esq., in the chair. The other members present were Mr. M. Theobald, Mr. D. Fitz-Gerald, Mrs. D. Fitz-Gerald, Mr. E. Dawson Rogers, Mrs. Maltby, Miss H. Withall, Mr. H. Withall, Mr. Bennett, Rev. W. Stainton-Moses, Miss Houghton, Mr. Coffin, and Mr. March.

The resignations of Miss Kislingbury, Major-General Maclean, and Mr. J. Ham were accepted.

Mrs. Hook and the Misses Hook, of Snodland, Rochester, were elected members.

The Finance Committee reported that they had in hand £133 13s. 2d., and they recommended payment of accounts amounting to £50 18s. 9d.

The Rev. Stainton-Moses reported, on the part of the General Purposes Committee, that formal notice had been given to Mr. Harrison, and that his tenancy would expire in June; and that an advertisement of the Association was appearing weekly in *The Times*, the cost of which was generously defrayed by the President.

A vote of thanks having been accorded to Mr. Calder for his liberality,

Mr. Stainton-Moses further reported that the General Purposes Committee were of opinion that the advertising expenses were such as to call for



the attention of the Council. He mentioned the arrangements under which the advertisements of the Association appeared in the *Spiritualist*.

Mr. Theobald moved, seconded by Miss Houghton, "that the whole question be referred to the General Purposes Committee."

Mr. March said he thought that they ought not to consider themselves bound to any particular paper, and that it was a fair question for consideration whether they should pay their money to a paper which was manifestly hostile to them, and which never lost an opportunity of attacking them. He proposed, therefore, to add to Mr. Theobald's motion the words "with instructions to consider, if any, and what better means could be adopted of fairly and impartially advertising the proceedings of this Council and of the Association."

Mr. Theobald accepted this addition, and the motion thus amended was unanimously agreed to.

Mr. D. Fitz-Gerald reported that the Research Committee had had one sitting with Mrs. Fox-Cane, and hoped to have another; that they also hoped to have the advantage of the valuable mediumistic powers of Mrs. Elgie Corner (Miss Florie Cook); and that Mr. Williams and Mr. Rita had been asked to give sances to the committee, but both those gentlemen had courteously declined.

The President informed the Council that he had just received a long letter from Mr. Colley, which he had not had time to read, and the consideration of which had therefore better be deferred.

Mr. Fitz-Gerald said he did not now propose to open up the question again, further than to say that his principal objection to Mr. Colley's extraordinary proceedings had reference to that gentleman's use of the words "the authorities of the Association." As he understood it, Mr. Colley had withdrawn the expression, but he thought that the withdrawal ought to be as public as the original use of the words.

Mr. Dawson Rogers moved, and Mr. Theobald seconded, the following resolution, which was adopted unanimously:—"That the Secretary be instructed, in sending out the notices of business for the Annual Meeting, to request all persons nominating members for election to the Council to accompany the nominations with the assurance that such members are willing to take their seats on the Council if elected."

#### DALSTON ASSOCIATION.

##### SESSION OF COUNCIL.

APRIL 17.—Mr. Thomas Wilks in the chair. The minutes of the previous session were read and confirmed.

Letters of general interest were read from Mr. J. A. Jurriense, Mr. Thomas R. Howden, and Mr. M. Pardo.

Presentations were reported from Mr. W. W. Clark, "M.A. (Oxon)," Mr. Frederic W. H. Myers, Mrs. Loomis, and Mrs. Weeks; and a cordial vote of thanks was accorded to the donors.

Mr. Thomas Everitt, having written accepting the invitation of the vice-presidency of the Association, was unanimously elected to that office.

The cash accounts were submitted and passed.

The conversazione previously arranged for 21st ult. was postponed to Monday, the 12th inst.

The Council then adjourned.

#### BIRMINGHAM PSYCHOLOGICAL SOCIETY.

THE second quarterly meeting of members was held at Mr. Groom's, 166, St. Vincent Street, Ladywood, on Sunday evening, March 30th. After a social tea the meeting was opened by Mr. N. Smith, vice-president, and the Secretary read his report. This showed that during the past three months the Sunday evening meetings have been attended with even greater success than during the preceding quarter. The platform had been occupied by Messrs. Harper, Wallis, Mahony, Matthews, Mrs. Groom, and other friends. The meetings, however, had not been so well supported by Spiritualists as they should have been; but perhaps this might be owing to the "out of the way" locality of the Templar Hall. Despite the assertions in a recent article in a local paper that "Spiritualism is evidently dying out," the large and intelligent audiences which our small advertisement in that very paper had attracted every week proved that public interest in this subject is certainly not on the wane, and there was every reason to believe that much seed had fallen upon good ground. In addition to the interest awakened by the lectures and trance addresses, many remarkable tests had been given by the clairvoyant medium, Mr. F. O. Matthews, convincing many of the truth, who could not have been reached in any other way. It would be well for the movement if more attention was given to the development of this valuable class of mediumship. These meetings have been carried on for six months at a very low cost, partly due to the arrangements for the circulation of speakers by the Midland District Committee. They will be discontinued during the summer months, and it is hoped that a more centrally situated room will be obtained for a similar course of meetings next winter.

The report was adopted, with the following suggestions, viz., "That the name of the Society be changed to the Birmingham Society of Spiritualists, and that the next quarterly meeting take the form of a picnic party." Mr. Baker, editor of the *Aston Chronicle*, was admitted to membership, and the meeting came to a very harmonious conclusion after the discussion of various topics of interest.

#### Correspondence.

##### SEANCE WITH MISS KATE COOK.

WE have received the following letter from Mr. J. F. A. Cateau van Rosevelt, Immigration Agent-General of Dutch Guiana:—

To the Editor.

SIR,—During my recent visit to London I called on the excellent Cook family, and now send you an account of what I witnessed.

Mrs. Cook at first told me that on account of the severe sickness of Mr. Cook it was quite impossible for her daughter, Miss Kate, to give me a sitting; but, seeing my disappointment, both ladies at last promised to try something for me. As soon as it was dark, Mrs. Cook, Miss Kate Cook (the medium), little Edith, and myself placed ourselves round a small table, upon which were laid a tambourine, a bell, a paper tube, and three iron rings.



which I examined, and found to be of solid rather roughly forged iron, the largest of five or six inches diameter. With my left hand I constantly held the medium's right hand, as I hoped to get the ring-test. When we had sat two or three minutes the objects on the table began to move, the tambourine commenced to play, and a whispering, somewhat hoarse voice was heard, the spirit telling us that her name was Lilly, and that she was very glad to have a séance after such a long interval. She spoke so quick that sometimes I could not understand her well, and had to ask her to repeat what she had said, which she always did. The voice came mostly from the centre of the table. Lights were also seen, and the tambourine went playing round the room, sometimes touching the ceiling. The bell was also rung, and I was touched several times by a hand on my head, face, and hands. The hand was very cold at first, but afterwards it became warmer. Lilly speaks very cleverly in good English. When the conversation became quiet she said, "Speak with me." I then begged her to show me the ring test, and she replied, "I will try it; where will you have the ring?" and touched me on three places on the left arm. I told her to put the ring on the left forearm. Not for a moment had I let loose the right hand of the medium. A few minutes afterwards Lilly took my right hand and brought it from the right shoulder of the medium downwards to her hand, in order, she said, that I should be convinced that there was no ring on her arm then. Immediately I felt the cold iron passing over my thumb and hand; it was as if it went through the hand and arm of the medium, and then it was around my left forearm.

A candle was lighted, and I found it was one of the same rings as I had seen before lying upon the table. I was astonished at this proof of power of the spirit, and thanked Lilly most heartily for it. Lilly took my eye-glass and put it right on my nose. She also took my watch off and gave it to Mrs. Cook, and then, opening my right hand, which was lying on the table, she placed therein the ear-drops of Miss Cook and the watch of Mrs. Cook. Lilly asked, "Are you not rich now?"

Miss Edith was placed, with chair and all, upon the table. A hand took the ribbons which I wore on my coat, and the voice asked what that was, and wherefore I had them. I asked Lilly if she would do me the favour to show herself to me, and she said, "Yes, I will try it." The light was struck, and the medium placed herself in the back room. Mrs. Cook and myself sat in the front room. A few minutes after the light was put down, so that the room was somewhat feebly lighted. I perceived a dim light near the medium, which grew stronger and advanced to the door. Lilly spoke again with the same voice as before. She appeared in a white dress, and of about the same size as the medium. Now and then she approached the medium, to take new power. She invited us to converse with her, and asked if I was satisfied.

She told me that she died in France about 200 years ago, being then a baby. I asked her how she knew such good English. She answered that in the spirit world they do not use our languages to speak with each other. English she had learned from her medium. In the spirit world she studied all sorts of science. They had their own books,

but spirits could also use our books, and could read them although they were not open and standing in a library. I questioned her if she knew the fourth dimension of space. She said, "No; it was only a name for an unknown thing, an invention of a professor who did not understand the thing himself." I asked her to give the name of that professor, but she said she could not, as she did not understand German. Then I begged her to spell the name, and to my great surprise she called the letters—Z, o, l, l, n, e, r. I begged her to allow me to touch her. Not immediately, but after a few minutes, she gave me her hand, and (I had risen from my chair) carried my hand slightly to her lips. Her hand was quite warm, but had not quite the same feeling as a human hand. During our conversation she told me that spirits could not do everything; that they are not omnipotent and omniscient. She did not know South America or the place where I came from, and asked me where it was. Materialised as she was now, she could not see any spirit, but could see us. Only in the spiritual state could she see other spirits. Nothing was lost in the world; even the lowest animal had a spirit, which remained after death and became developed. Spirits of men advance by degrees. She promised to write something for me, and I handed her a paper and lead-pencil, with which she wrote, after having asked my name:—"To my friend Mr. Van Rosevelt, from Lilly Gordon: I am always pleased to give manifestations to earnest enquirers, and I am very pleased to see you. I hope you are convinced by what I have shown you that there is no death, but only change from one condition to another."

I thanked her very much for her kindness. She told me that when invisible she had heard my conversation with Mrs. and Miss Cook, and that she had whispered into her medium's ears to give me a séance. She promised me a piece of her cloth when disappearing. I saw her and her medium at the same time, but when I approached she became less visible, and when I entered the back room she was nearly invisible, but she touched me several times. Miss Cook sat motionless.

Lilly told me that there had always been spirit manifestations; formerly spirits appeared as phantoms for a good purpose; but, as people became afraid, it was resolved in the spirit world to manifest themselves as they did now. But these materialisations would not last always, and a time would come when they would cease altogether, as soon as people had more faith in immortality. When I said "God bless all the spirits," she added at once, "And all men." Now and then she grew larger and smaller, and once she disappeared almost entirely into the floor. At last she told me that her medium was becoming weary. She wished us all a good-night, kissed her medium, and disappeared gradually. A piece of cloth, ordinary gauze, she left behind for me.

I need not tell you how grateful I feel to this respectable family for all the kindness shown to me, and principally so as I was quite a stranger to them.

I had also very interesting séances at Mr. Williams's, and if it pleases you I will also give you afterwards a report of them.—Yours faithfully,

J. F. A. CATEAU VAN ROSEVELT.

Amsterdam, April, 1879.



# SPIRITUAL NOTES.

VOL. I.—No. XI.

## 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 séances 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.

## "INVARIABLE SEQUENCES."

AN editorial article which recently appeared in the *Glasgow News* will no doubt be regarded by many as an utterance of unassailable wisdom. It is in relation to the Bishop escapade. The writer, who assumes an attitude of candid and condescending hauteur towards Spiritualism, after remarking that "few people are capable of giving its full weight and no more to a fact, especially if novel," informs us that one great cause of "the delusions of Spiritualism" is the "incapacity to give due value to the enormously important evidence of general experience." "That evidence" (he says) "is in the intellectual sphere what gravity is in the physical—the universal dead-weight against which all other forces must pull. A man duly sensible of the enormous improbability that he is witness of a reversal of otherwise invariable sequences, or of the intrusion of a force which does not figure in universal experience, can hardly, whatever be his failings, become the devoted adherent and expositor of a delusion like Spiritualism."

The drift of these remarks is simply this: *The negative testimony of the many ought to outweigh the positive testimony of the few.* Let us see how this doctrine would have worked if all great discoverers and inventors in supposed science had been influenced by it. Columbus and Copernicus

would never have acted on the theory that such beings as our antipodes could exist. How opposed was the notion in their day to the "common sense" of ninety-nine men in a hundred! If those two rash thinkers had been properly grounded in the wisdom of our Glasgow contemporary, surely they would have "given due value to the enormously important evidence of general experience." But they audaciously set up their own individual notions in opposition to that "general experience." And what was the result? Why, it caused George the Third to express the wish that America had never been discovered. How mischievous!

There was Harvey, too. The "general experience" of the profession was decidedly against his discovery; but instead of giving "due value" to it, like a sensible man, he rashly disregarded it, and proclaimed his own views.

And now the champions of the "delusions of Spiritualism" are pursuing the same stupid, irreverent course—trusting to their facts, wholly irrespective of the negations and the "enormously important evidence" of "general experience." They are blind, too, to what our Glasgow friend calls "invariable sequences." Can they not see that what *has* been must always *be*; and that no occult intrinsic force, other than those which "already figure in general experience," can, in the nature of things, be discovered. Have not the professors and the savants exhausted all the possibilities of the universe—analysed and tested them thoroughly—so that there is, and can be, literally nothing new under the sun?

Perhaps some heedless Spiritualist will reply: "But we do not need to believe in the reversal of invariable sequences. Our phenomena have been known by the intelligent few, under whose observation they fell, in all ages of the world."

Nay, nay, interposes our Glasgow critic. The negative testimony of the many must and shall crush out the positive testimony of the few! Because we and the Glasgow professors have not known intelligent writing to be produced independently of any known human or mechanical process, therefore it never can have taken place. The "intrusion of a force which does not figure in universal experience" can be admitted only by an imbecile or a deluded Spiritualist. "Such men are born to be deluded; and no medical treatment of their faculty for wonder, whatever that may be, will do them the slightest good." So concludes the sage of the *Glasgow News*, in his fulmination against Spiritualism.

And yet the world moves—and the pencil moves, too! And "the enormously important evidence of general experience" was once as fiercely opposed to the one fact as it is now to the other.



## A TEST SEANCE.

Mr. CHARLES BLACKBURN reports an admirable "test" seance with Miss Kate Cook, held at the residence of Mr. Fletcher, on the 31st of March, in the presence of himself, Major-General Maclean, General Rideout, Colonel Morton, Mr. Fletcher, and Mrs. Fletcher. Mr. Blackburn says:—

"I arranged for the medium to give me a test seance in a house she had never sat in before; nor did Mr. and Mrs. Fletcher previously know that I intended calling to bid them good-bye. We found that some friends had just called on them, but they kindly assisted at forming a cabinet in a corner of the drawing-room with two crimson curtains on a string, and we lowered the gas so that we could all see each other well; then placed a low chair inside the curtains, and the medium took off her hat and jacket. She had on a tight-fitting black silk dress, and she placed herself in the low chair, whilst we six sat in a half-circle around the drawn curtains. Mr. Fletcher sat at the left-hand corner of the cabinet curtains, whilst I sat at the right. In three minutes Lillie, the spirit, all in white raiment, visible to all, appeared, opening the two curtains. I said, 'How quickly you have come.' She replied, 'Yes, I've been waiting, and shall only give you a short test seance.' I replied, 'Well, then, come to my corner.' She came, and then took my two hands with her two warm hands, and said 'What test would you like?' (Observe, her face was no mask, but flexible, living features, and as solid as any human being's.) I replied, 'I should like you to allow Mrs. Fletcher to go inside whilst I hold you here, and let her feel if the medium be seated in her chair.' She replied, 'Yes, she can go.' Mrs. Fletcher instantly went inside and said aloud, 'The medium is in her chair, and I have my hand now on her head.' Mrs. Fletcher came to her seat, and Lillie quickly said to me, 'You have had hold of me all the time. Are you satisfied?' I said, 'Most certainly; but allow me to vary it a little by my taking Mrs. Fletcher's place and she taking mine.' She said, 'You can do so.' We changed places, and I saw Mrs. Fletcher holding both the hands of the spirit and talking to it, whilst I put my left arm behind the curtain and felt the medium's warm head. Then I got inside, and with my right hand I felt her face and neck, and saw the spirit in white still held by and talking with Mrs. Fletcher. My right hand at that moment was seized violently and flung aside by the medium, who said, 'Don't touch me.' I retired to my seat, and Lillie said, 'Now I must go, and I hope you are thoroughly satisfied?' I replied, 'Yes, it is a genuine materialisation.' We slowly added more light, and the gentlemen entered the cabinet, but found no spirit or white soft drapery (jaconette), only the medium in a drowsy state, in a black dress, expressing the hope that we had had a good seance."

Mr. A. E. HUNTER, of Jesus College, Cambridge, kindly writes:—"I am much pleased with the number of SPIRITUAL NOTES you forwarded me. It is the best number I have yet seen. I intend to order SPIRITUAL NOTES regularly through a newsagent here in future. I hope your effort may be well supported, as it deserves to be."

## Notes.

Mr. J. WILLIAM FLETCHER'S Sunday services at Steinway Hall, Lower Seymour Street, will on and after Sunday evening next commence at seven o'clock, instead of at a quarter to eight. Our readers should note the change.

Mr. J. COATES'S professional work as a phrenologist and his labours on behalf of Spiritualism in Glasgow are highly spoken of in that city, where his earnestness and sincerity have won for him many warm and true friends.

SPIRITUALISM in Edinburgh is on the move forwards, Mrs. Mellon's late series of seances having done good service there, and at least one gentleman of position and ability has been staggered at the phenomena he has witnessed.

Mr. A. J. RIKO reports that several circles in Holland are obtaining good physical phenomena in the light and without a cabinet. We hope our Dutch friends will persevere in their work. Phenomena in the dark, when produced under satisfactory test conditions, are good; but even the slightest results in the light are better still.

Miss EVA FAX when in England successfully submitted to tests admitted by certain scientific men to be perfect. Afterwards, on her return to America, she was reported to have confessed that she had humbugged the men of science, whereupon she indignantly denied that she had made any such confession. Now, the rumour reaches us—on good authority, we fear—that she says she did not speak the truth when she denied her previous confession. Perhaps if we wait patiently we shall yet find her confessing that her present confession is also false. Would it be wrong, under the circumstances, to anticipate that she will simply do what promises to pay the best?

THE *Psychological Review* is now published monthly, and is an exceedingly cheap sixpennyworth. Forty-eight pages, the size of the old *Spiritual Magazine*, and a host of able contributors, should ensure for it a large and increasing demand. H. Nisbet and Co., the printers, turn the work out in their usual style of excellence.

Mr. CHARLES BLACKBURN is one of the most generous and most indefatigable friends of Spiritualism in this country, and he deserves our warmest commendation, not only for his princely liberality, but also for his devotedness to the best interests of the cause. He is not satisfied with shams, nor even with phenomena produced under circumstances that leave room for the slightest suspicion as to their trustworthiness. He must, therefore, have been greatly gratified with the unequivocal character of the recent seance with Miss Kate Cook, his report of which we give in another column. We wish that all Spiritualists took as much care as Mr. Blackburn to be quite certain of their facts.

A COUNTRY friend has given practical proof of his sympathy with our work by sending us a good list of new subscribers to SPIRITUAL NOTES, as the result of his personal canvass on our behalf. We mention the fact in the hope that other friends will take the hint and act upon it.



DOUGHTY HALL, London, where Sunday services have been held for many years, has changed hands, and for some reason or other the meetings there have been discontinued. This is much to be regretted, for Mr. Burns has undoubtedly the tact and talent for gathering together large numbers of persons whom no other Spiritualist lecturer succeeds in reaching.

THE Annual Meeting of the members of the B.N.A.S. will be held on Tuesday, the 27th inst., when the principal business will be the election of members of Council. The following ladies and gentlemen go out by rotation, but will be eligible for re-election:—Mr. A. Calder; Mr. W. H. Coffin; Rev. T. Colley; Mr. Desmond G. Fitz-Gerald; Mr. A. Glendinning; Sir C. Isham, Bart.; Mr. H. D. Jencken; Mr. George King; Mrs. Maltby; Mr. St. George Stock; Mr. J. Walhouse; Mr. H. Wedgwood; Mrs. Wiseman; Miss H. Withall; Mr. C. Reimers; Mr. T. P. Barkas; and Dr. George Wyld. Nearly all of these are good working members, and their re-election would be a very graceful recognition of their services.

SINCE our last Mr. E. W. Wallis has bid adieu to the metropolis, and taken up his abode in Nottingham. The friends in that town are to be congratulated upon this valuable addition to their local forces, and no doubt they will learn to make good use of Mr. Wallis's valuable services.

THE Soirée at Great Russell Street, on Tuesday evening last, was a brilliant success. The rooms were full to overflowing, and the musical entertainment was evidently enjoyed greatly. The *artistes* who kindly gave their very valuable assistance were Miss Beaumont, Miss Blanche Beaumont, Miss Katherine Poyntz, the Misses Withall, Mr. Tietkens, and Mr. R. Palmer Thomas. Mr. Frank Dietz also gave some admirable recitations. The company were interested by the exhibition of a life-size portrait of a spirit, painted by the late Mr. Heaphy, at the spirit's own request. Some charming pictures by Miss Adelaide Claxton, kindly lent for the occasion, were also greatly admired. Altogether this was one of the best gatherings of the kind which has taken place in the Rooms of the B.N.A.S. during the present season.

MR. E. A. NEWTON, one of the talented correspondents of the *Banner of Light*, has a long and somewhat caustic article in a recent number of that paper on some utterances of A. J. Davis in regard to what is looked upon as his "new departure." Mr. Davis is the interpreter of what he felicitously styles the "Harmonial Philosophy," and he recently drew a sharp distinction between it and "Spiritualism," though the distinction seems after all more a matter of terms than principles. Mr. Newton does the matter full justice, and shows that Spiritualists are quite as much alive to new duties as they arise as are any other bodies of thinkers or reformers.

On Wednesday, the 23rd ult., the "Spiritual Evidence Society" of Newcastle-on-Tyne celebrated the anniversary of Shakspeare's birth by a social and dramatic entertainment. The various ladies and gentlemen who assisted acquitted themselves admirably, and a pleasant evening was enjoyed by all present.

By the time these lines are in print the third quarterly conference of "The Midland District Spiritualists' Committee" will have been held. The next issue of SPIRITUAL NOTES will contain a full report. Suffice it to say here that the work of the past quarter has been a marked success.

In the last issue of SPIRITUAL NOTES we gave a paragraph in reference to a testimonial to Mr. T. M. Brown. We are pleased to announce that the project has since assumed a definite form. Mr. J. J. Morse is acting as collector and secretary, and will be glad to receive any sums, large or small, to assist the object in view. Messrs. J. Mould, Newcastle, and W. P. Adshead, of Belper, will act as auditors. Mr. Morse will be glad to furnish full particulars.

On Monday, April 7th, Mr. Morell Theobald read an excellent paper before the Fortnightly Discussion Meeting of the B.N.A.S. on his "Home Experiences of Spiritualism." About a year ago, when the *Christian World* opened its columns to a discussion on the subject, Mr. Theobald did good service in contributing a series of letters on the growth and development of the phenomena. That series, however, was never completed, in consequence of the Editor's finding that the subject raised the theological bile of some of his readers. In some sense this last paper of Mr. Theobald's may be regarded as the completion, or perhaps we should say continuation, of the interrupted project. He detailed in it many remarkable experiences with Mrs. Everitt, with his sister, F. J. T., and in his own family—experiences which he rightly says, without in any way disparaging public mediumship, are to many minds the most trustworthy evidence of spirit power. The paper, which was of sustained interest throughout, was followed by a pleasant discussion, which turned, as so many now do, on the religious aspects of Spiritualism. That is evidently the point of view that interests those who have made themselves familiar with the facts. To what do they tend? What may we learn from them of man's nature, duty, and destiny? Some instructive thoughts were elicited on these subjects.

At the Fortnightly Discussion Meeting on April 21st, an admirable paper was read by the Rev. W. Miall, entitled "Exoteric Observations on Spiritualism." Taking the attitude of an outsider, Mr. Miall admitted the good faith and intellectual capacity of most of the witnesses for the genuineness of the phenomena, but he pointed out the many apparently suspicious circumstances which often attended their production, and suggested that the occurrences were not usually of such a character as to induce the conviction that they had necessarily a spiritual origin. The reverend gentleman is certainly not an "anti-Spiritualist;" the tone and temper of his address indicated, in fact, that he would rather be a pronounced Spiritualist if he could; but, as he himself said, his mind is so constituted that, however much credit he may attach to the testimony of others, he can never be completely convinced without the personal evidence which he has not yet had the good fortune to obtain. Those of us who have long had settled convictions on the subject are very prone to forget the doubts and difficulties which once beset our path, and thus to be a little impatient with others who are travelling but slowly along the same weary road; and Mr. Miall did a good work, therefore, in giving his hearers so many and such pertinent reminders. We hope that in the lively discussion which ensued the reverend gentleman received some helping hints in return. At the next discussion meeting, on the 5th inst., Mrs. Louisa Andrews will read a paper on "Object Lessons in Spiritualism and their Importance." Mrs. Andrews is a clever writer, and should attract a large audience. On the 19th, Mr. Desmond Fitz-Gerald, whom it is always a delight to hear, will give a record of some of his valuable experiences.



On the evening of April 17 our well-known co-worker, Mr. J. J. Morse, was admitted into the St. Mungo Lodge, of the Ancient Fraternity of Freemasons in the city of Glasgow, Bros. J. Bowman and J. Coates being present at the initiatory services. Mr. Morse is to be congratulated upon the honour thus conferred upon him.

SERGEANT COX has completed his "Introduction to Psychology," and has produced a suggestive work. He adopts and makes extensive use of the theory of a double brain which, though to some extent sanctioned by recent experiments of Ferrier and Brown-Sequard, is by no means generally accepted by medical authorities. He considers that man *has*, or rather *is*, a soul, and he regards that soul or spirit as the intelligent controlling power that governs the bodily machine. He puts forward, among the many suggestions that throng the book, this conjecture—"Can it be that the molecular structure we see (*i.e.* the body) is the Soul that is the MAN, materialised at its points of junction with the molecular world?" It has occurred to us more than once that the true explanation of the bewildering phenomenon of form-manifestation cannot be that usually given, viz., the building up in a few minutes of an entire human body out of material taken from another human body. The carefully-conducted experiments of the Committee of the B. N. A. S. showed considerable variation of weight in the medium while the form was presented, and it would seem that his vital energy is so withdrawn as to leave him then materially lighter than in his normal state. But the explanation is difficult of acceptance. Can it be, as Sergeant Cox asks, that spirit brought in contact with a molecular state of being, is "materialised" at the points of contact? In other words, are these forms really spirits transferred from the spirit-state to our world, and as a consequence temporarily clothed in matter so as to exist under the altered conditions? The intelligence at work in such psychic phenomena as have come under his notice, Sergeant Cox considers to be the liberated spirit of the psychic. He assumes as probable that a medium or psychic is a person in whom the dual organisation of spirit and body is not so closely compacted as in ordinary mortals. In a state of perfect bodily health the machinery works so accurately that it is difficult to observe the details of its structure and the processes of its action. It is in sickness that the physician learns most of the mechanism of man. So with the structure and action of spirit in man. In the normal states all works so smoothly that it is impossible to observe details of action. It is in the abnormal states of dream, somnambulism, trance, supersensuous perception, and psychism (so he denominates mediumship) that he finds the readiest proofs of a soul in man. No doubt this is so. The phenomena on which the learned Sergeant has principally dwelt, and which he has described and classified with much lucidity, are those which Spiritualists recognise as being, in some considerable degree, attributable to the action of the incarnated human spirit. The intelligent Spiritualist who reads and studies his subject is as little inclined to fall into the vulgar error of ascribing every minute and trumpery occurrence that he cannot explain to the action of departed spirits as he is to fall into the mistake of Sergeant Cox, and to deny the action of departed human spirits altogether. Unconscious cerebration is a poor substitute for spirit action.

ANOTHER instance of Spiritualism cropping out in unexpected places may be found in some lines of the Poet Laureate's latest work. The Dedictory Ode to the late Princess Alice prefixed to the poem on the "Siege of Lucknow" runs thus:—

"Dead Princess, living Power, if that, which lived  
True life, live on—and if the fatal kiss,  
Born of true life and love, divorce thee not  
From earthly love and life—if *what we call*  
*The spirit flash not all at once from out*  
*This shadow into Substance*—then perhaps  
The mellow'd murmur of the people's praise  
From thine own State, and all our breadth of realm,  
Where Love and Longing dress thy deeds in light,  
Ascends to thee; and this March morn that sees  
Thy soldier-brother's bridal orange-bloom  
Break thro' the yews and cypress of thy grave,  
And thine Imperial mother smile again,  
May send one ray to thee! and who can tell—  
Thou—England's England-loving daughter—thou  
Dying so English thou wouldst have her flag  
Borne on thy coffin—*where is he can swear*  
*But that some broken gleam from our poor earth*  
*May touch thee*, while remembering thee, I lay  
At thy pale feet this ballad of the deeds  
Of England and her banner in the East?

And yet it is quite comprehensible that a belief which is so prevalent in the Court should be reflected in the works of the Court Poet.

VERY much too late to do it the justice we still hope to do, we receive Miss Gay's excellent pamphlet, "Spiritualistic Sanity," a rejoinder to Dr. Forbes Winslow's pamphlet on "Spiritualistic Madness." When anybody differs from you, say he is mad. It was in this spirit the solicitor for a defendant instructed counsel. He wrote: "No case. Bully plaintiff's attorney." Call your opponent mad, and you put him out of court at once. That is what Dr. Forbes Winslow tries to do. He does not do it coarsely. In fact, we have the best reason for knowing that Dr. Winslow is open to conviction on the subject of Spiritualism—*very* open to conviction. But the traditions of his school still hang about him. He confounds nature with his knowledge of nature. He thinks the horizon is not an imaginary line bounding his present view, but a solid stone wall. If he thinks anything of the kind after he has read Miss Gay's pamphlet, his will be a judicial blindness. We shall recur to the pamphlet more at length next month.

It is not a little encouraging to remark the speed with which science in various departments of its investigations is shaking old conclusions, and preparing for the correctness of many of the hypotheses advanced by careful students of the phenomena of Spiritualism. Recent science tells us that our conception of matter and solidity must be revised. Spiritualists have long since seen that, in the ordinary conception of its attributes, matter does not exist. Mr. Norman Lockyer, F.R.S., has proved that the fundamental notion of the chemical "element" is erroneous, for he has decomposed an element, and lent so much countenance to the old ideas of the alchemist as to raise a stir in the scientific world. Mr. W. Crookes, F.R.S., has demonstrated the existence of matter in a new state, the *ultra-gaseous*, so much more refined than the ordinary atmosphere of our world that light moves in it in curves instead of straight lines. Prof. Tyndall, F.R.S., holds belief in the existence of an ether still more rare, in which all molecular structure floats. And, lastly, Zöllner demonstrates by stern mathematical argument the existence of a fourth dimension of space in which many of the most apparently impossible phenomena of Spiritualism might occur, *e.g.*, the tying of knots on an endless cord, and the turning of a hollow sphere inside out without fracture. So we Spiritualists are not so foolish after all.



THE Liverpool Psychological Society still pursues the even tenor of its way. The meetings are fairly well attended, and the speakers occupying the platform are uniformly well qualified to place Spiritualism before the public in a satisfactory manner. Among recent normal speakers have been Dr. T. L. Nichols; Mr. J. Hartley, Secretary of the Lancashire District Council; and Mr. C. W. Pearce, of London.

SOME perplexing problems connected with trance-mediumship are engaging the attention of the *Religio-Philosophical Journal*. Our contemporary has made for itself a speciality as a Reformer. Many a fraud that was bringing discredit on a subject already sadly befouled by imposture has been unmasked by its vigorous onslaught. And if it has been inclined to lean too strongly to the rough and ready methods of test, which are frequently misleading and unfair, it has done yeoman's service in the main. The Editor is turning from the physical phenomena to the still more elusive phenomena of trance. He is inclined to believe that the great names so freely used are mere shams, inasmuch as they are one and all inferior to their reputation. He asks, If it be indeed Mapes who talks, why has he forgotten his science? If it be Raphael who paints, why has his right hand lost its cunning? He forgets apparently that neither scientist nor artist is now under the same conditions as those in which he won his fame. The instrument may be out of tune, the compass of it may be limited, the conditions of performance may be such as to preclude excellence. It may be, no doubt it frequently is, our own fault that we get such poor results. Even Mozart could not have entranced us with the music of a penny whistle, nor Raphael have made his canvass live if his hands were tied behind his back.

THE connection between psychometry and trance-mediumship is suggestive as a matter for discussion. The psychometrist enters a room and is impressed with a vision of events that in some mysterious way have left their traces on its material fabric. Matter has become "the vehicle of *reliquia* of thoughts, passions, affections" long past. In a similar way it is hinted by the *Religio-Philosophical Journal* that a medium may gather unconscious impressions from books and places once visited or glanced at, and that the interior spiritual faculty may acquire information which is reproduced in a state of trance. Swedenborg teaches that we have such an internal spiritual memory, separated during our normal state from the memory which is familiar to us. May it not be that the abnormal trance sets in action the abnormal memory, and that the phenomena of trance-speaking may thus be accounted for without dragging in external spiritual agency at all? This is the position of Mr. Serjeant Cox in his "Mechanism of Man," Vol. II., just published. Our contemporary admits more than the learned Serjeant, for it says distinctly "that there may be cases when a spirit speaks directly through a human organism we do not doubt." But substantially the platform is the same with that of the apostle of psychic force. There is truth, we suspect, in the suggestion under some circumstances. But like the psychic force theory it covers only a small portion of the ground, and leaves untouched as many mysteries as it professes to explain. The medium, by the hypothesis, is honest. Why then does his spirit in the state of unconscious trance present itself as Parker or Mozart? Truthful in the normal state, why is it guilty of an elaborate organised falsehood in the abnormal state? Is it the body that keeps it straight? When freed from its control, does it act a part, or play the fool, or take a pleasure in deceit? This is one point of view, and many others

arise which the theory, even if it be proven, which it is far from being as yet, does not explain. The external action of spirit we do know, but this double consciousness, beginning we know not where, acting we know not how, and eventuating in something very like a clumsy fraud, we do not know.

## Arrangements for May.

\* \* 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.)

- Friday, 2nd, and every succeeding Friday.—Experimental Research Committee, at 6.30.  
 Monday, 5th.—Fortnightly Discussion Meeting, at 8. "Object Lessons in Spiritualism and their Importance," by Mrs. Andrews.  
 Tuesday, 13th.—Soirée Committee, at 5.  
 — House and Offices Committee, at 5.30.  
 — Finance Committee, at 6.  
 — Council Meeting, at 6.30.  
 Monday, 19th.—Fortnightly Discussion Meeting, at 8. "Recent Researches in Spiritualism," by Mrs. D. G. Fitz-Gerald.  
 Friday, 23rd.—Library Committee, at 5.30.  
 — Séance Committee, at 6.  
 Tuesday, 27th.—Annual General Meeting of Members, at 6.30.

### DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

(President: Mrs. Amelia Corner. Vice-President: Thos. Everitt, Esq. Hon. Secretary: Thos. Blyton.)

- Thursday, 1st.—Ordinary Weekly Experimental Séance, at 8.  
 Thursday, 8th.—Session of Council, at 6.45. Ordinary Weekly Experimental Séance at 8.  
 Monday, 12th.—Conversazione at 8. Proceedings to comprise vocal and instrumental music (under direction of Madame Ourry), recitals, exhibits of articles of interest, refreshments, and dancing. Admission, 1s.  
 Thursday, 15th.—Ordinary Weekly Experimental Séance, at 8.  
 — 22nd.—Ordinary Weekly Experimental Séance, at 8.  
 — \*29th.—Ordinary Weekly Experimental Séance, at 8.

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

### BRIXTON PSYCHOLOGICAL SOCIETY.

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(Hon. Secretary, H. E. Francis)

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



## LANCASHIRE DISTRICT COMMITTEE.

## MANCHESTER.

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

Sunday, 4th.—The Fifteenth Quarterly Conference, at 11 and 2.30.

— 11th.—Mr. Johnson, of Hyde, and Mr. Tetlow, of Heywood, at 2.30.

Friday, 16th.—Mr. Wallis, of London, at 7.30. at Miss Johnson's.

Sunday, 18th.—Mr. Wallis, of London, at 2.30.

— 25th.—Mr. J. Wright, of New Mills, at 2.30. Meeting every Wednesday evening, at 7.30.

## LIVERPOOL.

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

Sunday, 4th.—Mr. J. Wright, of New Mills, at 2.30 and 6.30.

— 11th.—Mr. Wallis, of London, at 2.30 and 6.30.

Monday, 12th.—Mr. Wallis, at 7.30.

Sunday, 18th.—Mr. Morse, at 2.30 and 6.30.

Monday, 19th.—Mr. Morse, at 7.30.

Sunday, 25th.—Mr. John Hartley, at 2.30 and 6.30.

## BOLTON.

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

Sunday, 4th.—Local Speaker, at 2.30 and 6.

— 11th.—Local Speaker, at 2.30 and 6.

— 18th.—Mr. Fitton, at 2.30 and 6.

— 25th.—Mr. Johnson, at 2.30 and 6.

## OLDHAM.

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

Sunday, 4th.—Miss Hall, at 6.30.

— 11th.—Mr. Knight, at 6.30.

— 18th.—Mr. Wallis, at 6.30.

Monday, 19th.—Mr. Wallis, at 7.30.

Sunday, 25th.—Local Speaker, at 6.30.

## ROCHDALE.

(Assembly Rooms, Co-Operative Store, corner of Milnrow and Oldham-road. Secretary: Mrs. L. Firth, 22, Equitable-street, Lark Field, Rochdale.)

Sunday, 4th.—Mr. Fitton and Mr. Tetlow, at 2.30 and 6.

— 11th.—Mr. Quarmby, at 2.30 and 6.

Thursday, 15th.—Mr. Wallis, at 7.30.

Sunday, 18th.—Mr. Johnson, at 2.30 and 6.

— 25th.—Mr. Morse, at 2.30 and 6.

Monday, 26th.—Mr. Morse, at 7.30.

## HEYWOOD.

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

Sunday, 4th.—Local Speaker, at 2.30 and 6.

— 11th.—Local Speaker, at 2.30.

Wednesday, 13th.—Mr. Wallis, at 7.30.

— 18th.—Mr. Quarmby, at 2.30 and 6.

— 25th.—Mrs. Robinson, at 2.30 and 6.

## HYDE.

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

Friday, 23rd.—Mr. Morse, at 7.30.

## HAYFIELD.

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

Sundays, 4th, and succeeding Sundays.—Mr. John Lithgow, at 6.30.

Also, every Sunday afternoon.—Mr. J. Wright, at 2.30.

## PARROW.

(Secretary: Mr. Thos. Glaister, 111, Ramsden-street.) Thursday, 1st.—Mr. Wallis, at 7.30.

Sunday, 4th, and succeeding Sundays, Mr. Proctor, at 2.30 and 6.

## BURNLEY.

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

Tuesday, 20th.—Mr. Morse, of Derby, at 8.

## GORTON.

(Mr. Barlow's.)

Wednesday, 21st.—Mr. Morse, at 7.30.

## ULVESTON.

(Mr. Crewdson's, Union Street.)

Friday, 2nd.—Mr. Wallis, at 7.30.

## HOLLOWAY.

(At various houses.)

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

Sunday, 4th, and succeeding Sundays.—Local Speaker, at 6.30.

## ASHTON.

(Mr. Quarmby, 21, Trafalgar Street, Rycott)

Thursday, 22nd.—Mr. Morse, at 7.20.

## NOTICES.

The Fifteenth Quarterly Conference will be held on Sunday, May 4th, 1878, in the Temperance Hall, Grosvenor-street, Manchester, to commence at 11 a.m. and 2.30 p.m. All are respectfully invited.

The Annual Picnic of the Committee will be held at Dunnish Booth Farm, Broadley, near Rochdale, on Whit-Saturday, June 7, 1879. Route via L. and Y. Railway to Rochdale, and then change to the Facit Branch for Broadley Station. Further particulars will appear in June plan.

\* \* 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.

## NORTH DERBYSHIRE AND EAST CHESHIRE DISTRICT.

## NEW MILLS.

(Secretary: Mr. James Wright, Newtown.)

Sundays, 4th.—Local Speaker, at 2 and 6.

— 11th.—Mr. James Wright, at 2 and 6.

— 18th.—Mr. James Wright, at 2 and 6.

— 25th.—Local Speaker, at 2 and 6.

## THE MIDLANDS DISTRICT COMMITTEE.

## DERBY.

(Committee Room, Temperance Hall. Secretary: Mr. J. Mayle, Parliament-street.)

Wednesdays, 14th and 28th.—Members' meetings, at 8.

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(Lecture Hall, Silver-street. Secretary: Mr. Burdett, 83, Noble-street.)

Sunday, 4th, and succeeding Sundays. Local Speaker, at 10.30 and 6.30.

## WALSALL.

(Upper Room, Exchange Buildings. Secretary: Mr. T. Blinkhorn, 16, George-street.)

Sunday, 4th, and succeeding Sundays.—Local Speaker, at 11 and 6.30.

## NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

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

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Monday, 5th.—Mr. J. J. Morse, "Humanity's Rulers," at 7.30.  
 Sunday, 11th.—Mr. Westgarth, Inspirational Address, at 6.30.  
 Sunday, 18th.—Local Speaker, Normal Address, at 6.30.  
 Sunday, 25th.—Miss 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.

SPECIAL NOTICE.—The above lectures by Mr. Morse on May 4th and 5th will be delivered at the Mechanics' Institute, New Bridge-street, instead of the Society's Rooms, as previously.

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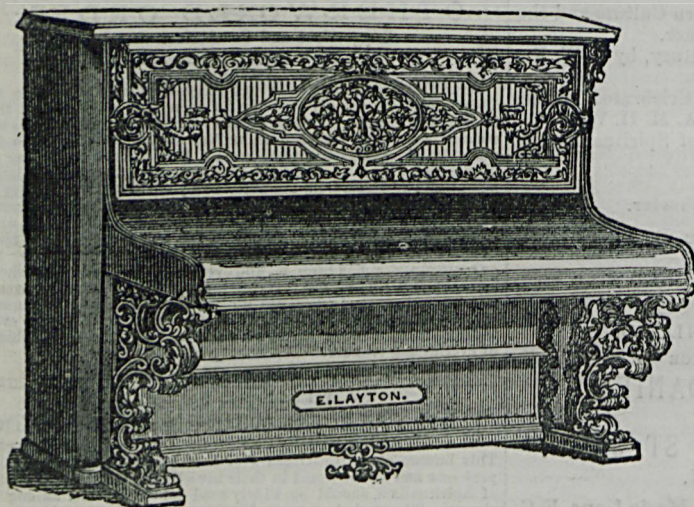
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