

# Spiritual Notes.

[WITH SUPPLEMENT.]

209

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. XII.]

JUNE, 1879.

[PRICE TWOPENCE.]

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(ESTABLISHED 1873.)

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## MARVELLOUS PHENOMENA IN AMERICA.

MR. JOHN S. ADAMS, of West Roxbury, Mass., U.S.A., tells in the *Banner of Light*, on the authority of "a lady of unimpeachable veracity," a marvellous story of startling phenomena, obtained through the mediumship of a young lady whose name is not given. The manifestations are given usually in the presence of a small select circle, consisting of the family physician and aunt and uncle of the medium, and two or three other reliable witnesses; and they always occur in broad daylight—the brighter the better. The medium is seated in a chair near a window, the curtain of which is raised and the drapery withdrawn, so that the strong rays of the sun may shine directly upon her. Presently a mist or cloud is seen to form upon the floor at her feet, apparently like the smoke of a smouldering fire. This emits a strong, pungent odour, and gradually increases in quantity and denseness until it conceals all, or nearly all, of the body of the medium, when *instantaneously* appears, as if emerging from a cloud, a little girl, apparently six or seven years of age, with long, golden hair covering her neck and shoulders. At the same instant the medium and the chair in which she sits vanish, and the spectator walks over the spot where they were without discovering the least trace of them. The child walks about, talks in a prattling, childish way, speaks of the pretty home and garden she has "up there," asks many questions, and receives replies from those present, seemingly with great pleasure. At a recent interview a lady ventured to ask for a lock of her hair; and the consent of the child being obtained, scissors were brought into requisition, and the souvenir was taken. This hair was carried home by the lady; but it is slowly dematerialising, and will, it is thought, eventually wholly disappear. This little girl was the first to appear, and comes on every occasion. Of late a hassock has been furnished for her, upon which she sits, and a basket of flowers is given her, with which she plays and amuses herself nearly as long as she remains—usually an hour or more. The hair of the child is of a light golden colour, of soft and silken texture, while that of the medium is dark brown or black. For a long time the only spirit that appeared was this little girl, but latterly others have made themselves visible, and shown themselves as tangibly present as persons in earthly forms. These come into view, not slowly, but quick as a flash of light, and as quickly depart. At one instant the medium is seen seated in her chair, the next both medium and chair have vanished, the place where they were is vacant, and strangers walk the floor!

## THE REV. W. STANTON-MOSES ON THE B.N.A.S.

MR. STANTON-MOSES has addressed an excellent letter to the *Banner of Light* on the position and prospects of the "British National Association." As we think that the letter may be read with profit at home, we transfer it to the pages of *Spiritual Notes*:-

To the Editor of the *Banner of Light*.

I observe in the American papers some paragraphs respecting the position of Spiritualism in

this country, which make me think it desirable to put your readers in possession of reliable information. A false impression once fixed is very hard to stir. Let me try to remove error before it becomes established.

There is a tendency, I observe, to regard the recent action of the governing body of the National Association as indicative of the failure of our attempt at organisation. There has always been a section of Spiritualists, of whom the late William Howitt was a type, who prophesied vehemently that organisation was a blunder. Their wish being parent to the thought, they have not been slow to point the finger of scorn at our infant efforts, and to announce, somewhat prematurely, our collapse and decease. These friends are actively employed just now in their Cassandra-like work, and a superficial view of matters gives some countenance to their cry.

It was not to be expected that the organisation of an unpopular subject should proceed smoothly. Perhaps it is not desirable. One of the most useful lessons we have to learn is to respect each other's prejudices, and live in charity with those from whom we differ. But human nature is human nature, and there will be an occasional rupture. And events have occurred of late which have made it necessary for us to set our house in Great Russell-street in order. We are doing it patiently, with earnest determination to let our house-cleaning be thorough, and with a firm belief that when the necessary dust is over we shall have done a beneficial and useful work.

Moreover, the times have been hard, and young organisations feel the pinch more than older ones. I do not know how it has been with you, but here in England we have gone through, and, unfortunately, are still going through, a period of depression, when every shilling must be saved that can be; when men cut off all luxuries, and spend only as they must. It has been necessary for us to appeal more than once to our friends for support in consequence of the pressure of the times, and I am happy to say that we have received such an answer as to put us beyond the reach of anxiety on the score of money. We are on a financially sound basis for the first time since our Association was founded.

Moreover, all our work has been done, not only in a time of financial distress, not only in the midst of circumstances that aggravated our position by withdrawing some valued friends from our side, but at a time when the whole cause of Spiritualism was being discredited by repeated exposure of fraud. The public mind both here and in America has been prejudiced by the discovery of imposture, until the very name of Spiritualism has become of unsavoury odour. The cleansing process has not been confined to the National Association. The world has heard only too much of our house-cleaning, and though we have been doing it for ourselves, though it has generally been Spiritualists who have discovered and unmasked imposture, the public has wagged its head, and sagely concluded that the whole body was corrupt.

Hence it has been industriously said that Spiritualism was on its last legs, that its only respectable organisation was moribund, and that a persistent delusion would soon cease to bother decent people.



Permit me, sir, to say that we never felt more lively, less sickly, more determined to live and do our work to the best of our ability. We are carrying out every department of our business with energy and success. Our experimental séances flourish. I attended one only last week, where Mr. Blackburn's weighing apparatus was used. Our Discussion Meetings have never been more successful, better attended, or more suggestive in the thoughts they have evoked. On each day a member of our Council is at the reading-room to meet visitors and answer their inquiries. And among the ladies and gentlemen who are willing to give of their time for this object are many names most honourably known in Spiritualism—Mr. Calder, our respected President (than whom none is more zealous); Mr. Fitz-Gerald; Mr. and Mrs. Desmond Fitz-Gerald; Mr. Bennett; Mr. Dawson Rogers; Mr. Theobald; Mrs. Maltby; Miss Withall; Mr. Coffin; Mr. Green; Mr. Barrett; Mr. Wedgwood; Mr. Pearson; Mr. Pickersgill, and many others. I have worked in the Association with regularity for a long time past. I have been, and am, on most of its committees, and have been, and am, an active member of its Council, and with extraordinary means of knowing its inner working and measuring its exact state, I affirm that I never knew the National Association in a more hopeful condition than it is now. There is in it a harmonious feeling, a zeal, and a general air of activity, which make one sanguine that it has before it a future of peace and prosperity.

It stands now as a National Association should stand, independent and free, committed to no party, but friendly alike to all, intent only on doing its legitimate work—a work which proceeds all the more successfully because it is not before the eyes of the world.

In the belief that that work is one which you will look favourably upon, I ask you not to allow it to be impeded by the circulation of baseless rumours, and to this end to favour me by the insertion of this letter.

W. STANTON-MOSES, M.A.,

Chairman of General Purposes Committee,  
and Member of Council B.N.A.S.

38, Great Russell-street, London, 1879.

#### MR. FLETCHER AT STEINWAY HALL.

MR. J. WILLIAM FLETCHER continues to delight large and fashionable audiences every Sunday evening by his eloquent lectures and thrilling descriptions of clairvoyant vision.

On one evening Mr. Fletcher said:—"I see a lady who died very suddenly standing before me. She is very pale; now she holds a young babe in her arms. Her name is Annie; she has not been long in spirit life. She comes to her husband, to give him greeting, and help him to realise the glories and beauties of the spirit-world. She desires me to say that she is quite cognisant of what has taken place since she came away, and that she is very happy now, although to that happiness she has passed through much suffering and pain. The spirit now points to a gentleman near the middle of the hall, and says she is his wife" (indicating a gentleman present).

This spirit was at once recognised by Mr. Kilbraith, from Newry, Ireland, an entire stranger, as

being his wife, and the message was recognised in every particular.

Again Mr. Fletcher said:—"I see a lady who sits by a table writing. All at once she is taken very ill with a heart attack. Now she is removed to an upper room, and there is great confusion. She seems unconscious, and now her spirit leaves her body; she is dead. Another lady enters who seems to perform the last offices for the body, and prepare it for the grave. That lady was you" (pointing to a lady present, who had never seen Mr. Fletcher before, and giving her a long message).

The lady replied that a friend of hers had been attacked with heart disease while writing, and died a few hours afterwards; that she had been sent for, and had, with her maid, laid the body out, and she was glad to testify to the truth of the message in every particular.

A message was received from George Thompson, full of vigour and strength, assuring the workers that the "harvest-time was not here, but that every kind act was seed sown that would yield its increase in eternity; that the path to Heaven was paved with sacrifices, but that every evil conquered was one step towards God."

Many other messages, full of comfort and encouragement, have been received, doing much toward helping the world to realise the "ever-presence of the unseen."

#### THE GREAT PYRAMID.

MR. C. W. PEARCE, F.S.S., has delivered two addresses to the members of the Dalston Society upon the "Representative Character of the Great Pyramid." An interesting discussion followed the first address, Mr. Rouse (who presided), Mr. G. R. Tapp, Mr. R. Pomeroy Tredwen, and others taking part therein. So much interest in the subject was manifested that the meeting unanimously requested Mr. Pearce to continue it, which he did on a subsequent evening, when the chair was taken by Thomas Everitt, Esq., Vice-President of the Association.

Mr. Pearce, who illustrated his subject by some carefully-executed diagrams of the exterior and interior of the Pyramid, said that the Pyramid to which he was about to refer was that one known in history as the "Great Pyramid." It stands at the extreme northern edge of the table-land of Upper Egypt, nearly upon the 30th degree of north latitude, and about 180 feet above the ordinary level of the Nile; the term "great" being rightly applied to it, it being the highest, broadest, and most massive building of which we have any record, in addition to its being perfect in geometrical proportion. The ancients regarded it as one of the seven wonders of the world, and early tradition stated that unimagined wealth was stored up within it. In the year A.D. 820 Caliph Al Mamoun forced an entrance into it, and penetrating to a chamber situated nearly in the centre of the building, and known now as the King's chamber, he found—an empty coffer; only that and nothing more. From that day down to the year 1859, when the late Mr. John Taylor, of Gower Street, published his work, "The Great Pyramid; Why it was Built, and Who Built it," the purpose of the Great Pyramid was a mystery. Since 1859 many able men have turned



their attention to the subject, chief among them being Piazzi Smyth, the Astronomer Royal of Scotland, who, with his noble wife to help him, and almost at their sole cost, has made and recorded such accurate and comprehensive measurements of the building as to enable it to proclaim its uses to understanding minds. These uses, said Mr. Pearce, might be divided generally into spiritual and physical. Physically, the Pyramid contained and preserved the earth commensurable standard of all measures—linear measures, capacity measures, weight measures, and temperature measures. In linear measure by the pyramid inch or cubit—the former being 11,000 part larger than a present British inch, is exactly 1-250,000,000 part of the earth's semi-axis of rotation, the latter being 1-100,000,000 part of the same semi-axis. In capacity measure, variously, but most apparently by the "coffer" in the King's chamber, the earth commensurability of which, as a measure of capacity, is shown in many ways and significantly by the resolution of its cubic capacity into the earth's mean density, and this upon a cube of 50 pyramid inches, this cube being formed upon a line 1-10,000,000 of the earth's axis of rotation, the capacity of this "coffer" being relatively as nearly four times the British corn measure of a quarter as the pyramid inch is nearly the British inch. In measure of weight there are complex elements which prevent the perfection of the pyramid standard being seen at a glance; but the first harmony between the pyramid and the earth is in their relative weights, the earth being fifteen times the power of ten larger than the pyramid. The second is in the mean density of both, which, upon the mean of the best results yet arrived at by science, is almost identical. The third is in temperature, which, in the King's chamber, is 68° Fahrenheit, or the mean temperature of the habitable earth. Calculated upon these data, five cubic pyramid inches of the earth's mean density (the pyramid's mean density being the same) is equal to a pyramid pound of 7212 grains British, and this, said Mr. Pearce, is the centre around which revolve no less than 47 out of 174 weights of different countries, some approaching as nearly as to within 20 grains of equality with it, the Stettin pound being only seven grains, the Prussian six, and the Cologne four grains heavier. Mr. Pearce next briefly hinted at the correspondence between these weights and measures and the spiritual qualities of humanity, and at the monumentalised representation of the evolution of spiritual life in humanity portrayed in the lengths of the passages and their angles.

A warm vote of thanks was unanimously accorded to Mr. C. W. Pearce, and a hope expressed that he would again address the Association at an early period of next winter season's fortnightly Monday discussion meetings.

#### OUR AMERICAN LETTER.

##### THE CASE OF MR. KIDDLE.

MR. HENRY KIDDLE is the Superintendent of Public Schools in the great city of New York. He has held the post for many years, and has discharged its duties intelligently and satisfactorily. Quite recently he has put forth, under the title of "Spiritual Communications," a book that has as-

tonished his friends, and is calling forth no little adverse criticism both from Spiritualists and anti-Spiritualists.

It appears that without any practical acquaintance with Spiritualism his attention was awakened about a year ago by certain communications, supposed to be spiritual, and coming partly through his daughter, a married woman of twenty, and partly through his son, a boy of twelve, as "intermediaries." Several of these communications are nominally from such well-known characters as Shakespeare, Bacon, Newton, Queen Elizabeth, Columbus, Washington, Franklin, Luther, St. Peter, and St. Paul; and Mr. Kiddle accepts them as genuine because he believes his children would not deceive him, and because he thinks they would have been incapable, under the circumstances, of inventing what they automatically wrote.

But there is nothing in the circumstances or in the character of the communications to make an expert in Spiritualism receive them for what they profess to be. The style and the thoughts are meagre, irrelevant, and worthless. Shakespeare dotes like an imbecile, and Bacon, Byron, and the rest talk like sham parsons affecting a tone of ultra-Christian piety. The marvellous thing is that Mr. Kiddle, a man of education, should not have been repelled by the utter poverty of the thoughts and style; but he attempts to explain away this inconsistency by the remark that spirits in the other life do not *pose* themselves as rhetoricians or poets, but speak as they can through their imperfect human "intermediaries." This theory is by no means satisfactory. It does not account for the absence of everything that deserves the attention of a thinker or a scholar in the pretended communications.

But here is a phenomenon, and how are we to account for it? That Mr. Kiddle is right in believing in the sincerity of the mediums we do not doubt. That they wrote under some abnormal influence, or in some abnormal state, is probable. But where, then, rests the responsibility? Who signed the name of Shakespeare to that intolerable doggerel? Who made Bacon the author of nonsense, and Byron of verses where it is difficult to find one gleam of intellect?

Similar phenomena have attended the whole history of psychic and somnambulant manifestations, as well as of modern Spiritualism. Centuries ago Plutarch, a Spiritualist in the modern sense, raised the question in regard to the Delphic oracles: "If Apollo inspired them, why did they not give more evidence of inspiration?" Plutarch concluded (like some of our modern theorists) that the god (or spirit) may have given the thoughts, but that the style and language were necessarily on a level with the medium's capacity.

*Apropos* to questions similar to those involved in Mr. Kiddle's case, you say in your May number: "The medium 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?"

The theory of intentional falsehood is not necessary there. Take the case of a somnambulant subject under a mesmeriser's influence. He can often, by an effort of will, make her think that she is uttering the words of some noted personage. In



the cases recorded by Mr. Kiddle, he himself seems to have generally given the name of the spirit from whom he wished a message. The medium, influenced by the father's volition, or by a sort of self-mesmerisation proceeding from it, readily assumed the role suggested; and this he or she may have done without any conscious attempt at deception.

That there are manifold states of consciousness, and some from which an immediate sense of self-consciousness may be excluded, I am well convinced. In these latter states the subject may be open to strong impressions, not only from persons in communication with him, but from his own active imagination. If he is a speaking or writing medium, he may think it is Bacon or Byron whose influence is at work; and if he is a painter, he may fancy that Raphael is guiding the brush. Such phenomena are analogically consistent with known facts in psycho-physiological science.

My Spiritualism antedates by many years the Hydesville phenomena, and from the first I have discredited the assumptions of trance mediums that they were speaking under the influence of the orators, sages, or theologians whose names they have so freely (and perhaps innocently) assumed. I at once rejected the hypothesis of Judge Edmonds that he and his associate were uttering the thoughts of Bacon and Swedenborg in some of their communications. The absence of internal evidence sufficed in this case as in others.

And so when one medium assumes to speak under the influence of Swedenborg, and another under that of William Howitt, I set it down as a mere fancy, unless there is overpowering internal evidence to the contrary; and such evidence is rarely exhibited. At the same time I believe in the power of spirits to influence the speech of a medium, just as I believe in the power of a mesmeriser to awaken ideas in the mind of his subject. A moderate acquaintance with facts in the history of somnambulism and modern Spiritualism would have saved Mr. Kiddle from the unhappy mistake into which he has fallen, and which will probably lead to his dismissal from his post as Superintendent of Schools.

AMERICUS.

## Proceedings of Societies.

### BRITISH NATIONAL ASSOCIATION.

#### MEETING OF COUNCIL.

The last monthly meeting of the Council of this Association was held on Tuesday, May 13th. The President, Alexander Calder, Esq., occupied the chair. The other members present were Mrs. Fitz-Gerald, Mrs. Desmond Fitz-Gerald, Mrs. Maltby, Miss Houghton, Mr. R. Pearce, Mr. E. Dawson Rogers, Mr. E. T. Bennett, Mr. M. Theobald, Mr. C. Reimers, and Mr. C. Pearson.

The resignation of Mr. J. Ridgway was accepted.

The Finance Committee reported that the balance in hand was £96 13s. 3d. They recommended the payment of accounts amounting to £16 4s. 4d., and estimated the outstanding liabilities at £5.

The Secretary reported the gift of two volumes, "Through Death to Life" and "Marriage before Death," by Mr. G. Barlow, and a vote of thanks was passed to the donor.

Mr. Morell Theobald, in the absence of the Rev. Stainton-Moses, Chairman of the General Purposes Committee, read that Committee's report on matters which had been referred to them by the Council. The report quoted correspondence which had taken place with Mr. Harrison on the subject of the Association advertisements; and the Committee proceeded to say that an offer which had been made to Mr. Harrison and rejected, had been subsequently made to SPIRITUAL NOTES, and accepted; and they recommended the Council to confirm this arrangement. They also further recommended to the Council that all existing advertisements in the *Spiritualist* should be discontinued at the end of the present quarter, and that a short advertisement should be inserted in that journal instead. In reference to the vacant rooms the Committee recommended the Council to accept an offer by Mrs. Maltby to rent them at the rate of £60 per annum, attendance included, Mrs. Maltby to commence her tenancy on July 24th.

On the motion of Mr. Theobald, seconded by Mrs. Fitz-Gerald, the recommendations of the General Purposes Committee were adopted, and the Committee were requested to see them carried out.

Mr. Dawson Rogers said that in a recent number of the *Spiritualist* there was a statement which was evidently intended to convey the impression that either he or Mr. Bennett had prompted the letter sent by the General Purposes Committee to Mr. Harrison on the subject of future advertisements. Mr. Calder presided over the meeting of the Committee when that letter was adopted, and he would like Mr. Calder to tell the Council what share either he or Mr. Bennett had in suggesting the terms which were offered to, and rejected by, Mr. Harrison.

Mr. Calder: None whatever; and neither Mr. Bennett nor Mr. Dawson Rogers had either seen or heard the letter till its adoption was proposed at the meeting.

Mr. Dawson Rogers: I only refer to the question as affording one more instance of the way in which the editor of the *Spiritualist* throws out baseless insinuations at a venture.

The draft of the Report to be presented to the forthcoming Annual General Meeting was read and adopted.

### DALSTON ASSOCIATION.

#### CONVERSAZIONE.

On Monday evening, May 12th, the winter series of fortnightly discussion meetings was brought to a close with a musical conversazione, when a numerous company assembled. The proceedings were opened at nine o'clock by the chairman, Mr. T. Blyton, who, in a few remarks, alluded to the interesting and instructive character of the meetings. He hoped that on their resumption next winter a still larger number of members might be induced to take part in the discussions. A very attractive programme was then rendered under the able direction of Madame Ourry. The other artistes who kindly contributed their services were Mrs. Elgie Corner; Miss Kate Coldrey; Miss Maltby; Mrs. Norrington; Miss Tippins; Messrs. T. P. Coldrey; J. Bruce Gillon; E. J. Davey; Thomas Diss, and T. Blyton. Mr. Thomas Shorter move



and Mr. F. Berkeley seconded, a hearty vote of thanks to Madame Ourry and the other friends for their services; which was carried with acclamation. Mr. J. Bruce Gillon responded with a few graceful words, thanking the company for their warm appreciation, and assuring them that it had afforded pleasure to all to do what lay in their power to add to the evening's enjoyment. Refreshments were served in the course of the evening, and the proceedings were brought to a close by dancing.

#### SESSION OF COUNCIL.

THURSDAY, MAY 15TH.—Mr. John Rouse in the chair. The minutes of the previous session were read and confirmed. Letters of general interest received since were read from Dr. Alfred R. Benson, of Whitby, and Mr. John Carson, of Melbourne. A presentation from Mr. John Rouse was accepted with a cordial vote of thanks. Mr. Thomas K. Howden was proposed and elected an ordinary member of the Association. The cash accounts were submitted and passed. On reporting upon subscriptions in arrear, the hon. secretary was instructed to make special application for settlements. The new issue of the prospectus, rules, &c., was submitted and approved. Arrangements for the last Thursday evening's séance in June were considered, and it was resolved to invite Mr. Wm. G. Haxby to visit the Association on that date. The hon. secretary reported proceedings in connection with the *conversazione* on Monday, May 12th. A cordial vote of thanks was unanimously accorded to the several artistes and others who contributed their assistance on that occasion. The Council then adjourned.

#### THE LANCASHIRE COMMITTEE.

THIS Committee sets a good example to the rest of the country in the way of activity and well-directed efforts. It undertakes to supply platforms with speakers for a certain term in return for a specified but very reasonable contribution to its funds. Among the places included in this arrangement are the important centres of Liverpool, Manchester, and Rochdale. Good speakers are thus provided for societies at a far lower rate than would otherwise be possible; and we are pleased to learn that the Committee has just entered into a second "six months' contract" with Mr. Morse for ten lectures per month, so that Mr. Morse, whose labours are much appreciated in the district, is not likely to be idle for some time to come. The Committee will hold its annual picnic on Whit-Saturday, the 7th inst., at Dunnish Booth Farm, near Rochdale. A large and happy gathering is expected.

#### NEWCASTLE-ON-TYNE.

AMATEUR dramatic performances as a rule are not too conspicuous for the exhibition of real talent; but one which was recently given in this town by some ladies and gentlemen, in aid of the organ fund of the "Spiritual Evidence Society," proved rather an exception to the rule. The entertainment included selections from "Hamlet," "Merchant of Venice," and "Macbeth," the larger share of the work falling on Mr. H. Burton and Miss E. H. Elliott, who acquitted themselves with great ability; while the parts taken by the other per-

formers were also most creditably sustained. The organ fund received a substantial addition as the result of the evening's entertainment. As the majority of the friends who assisted were non-Spiritualists, they deserve an expression of cordial thanks for their kindness and liberality, since their services were rendered free of all cost.

#### MIDLAND DISTRICT SPIRITUALISTS' COMMITTEE.

THE third Conference of this Committee was held in the Templar Hall, Ladywood-road, Birmingham, on Sunday, April 27th, Mr. R. Harper, President, in the chair. The morning session was called to order at eleven o'clock, and the business consisted of the ordinary routine work and the auditing of the accounts, and considering the draft report. These were found correct, and passed for presentation to the Conference in the afternoon. An excellent luncheon was provided at the house of Mr. Groom, and at three o'clock the Conference was again called to order by the President. The report of the second quarter's work was read by the Secretary, showing that the work of the past three months had been an improvement in every respect on the quarter preceding. During the past quarter the names upon the guarantee fund list had been increased by twenty-two, and the fund had been augmented by £26. We give the following extracts from the report:—

"The quarter now past compares most favourably with the preceding one. Your Committee are pleased to be able to report an increase in the revenue, and an increase of work done in consequence. The guarantee fund now amounts to £100 5s. Your Committee have held seventeen meetings with paid speakers, and four meetings with honorary speakers, during the quarter now expired. These meetings have been uniformly successful, and have cost your committee an average of 8s. 1½d. per meeting.

"The financial statement appended needs but little explanation. The item for printing includes the cost of 300 guarantee fund circulars left over from last quarter's account. The working expenses have been kept as low as practicable."

The report was unanimously adopted, and the existing committee were re-elected. It was decided to raise the contributions of societies receiving speakers from one-third to one-half of the gross receipts at the meetings to which the Committee supplied speakers. It was also decided to hold the next Conference at Leicester on Sunday, July 27, 1879. Though small, the attendance was harmonious, and the Conference closed with the feeling that some useful work had been done, and that much more can be accomplished. It was agreed that during the present quarter the Committee should enter into no engagements after June 30th.

The day's proceedings closed with a public lecture through Mr. J. J. Morse, trance medium, which the chairman, Mr. Harper, pronounced the most perfect and finished he had ever heard through Mr. Morse's mediumship.

A TALENTED lady correspondent writes:—"I have obtained some subscribers for you, and will do all I can, as I much approve of the sensible tone in *Spiritual Notes*. It is almost the only Spiritualistic periodical which one can place in the hands of enquirers."



# SPIRITUAL NOTES.

VOL. I.—No. XII.

## 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.

J. G. M.—Copies of *SPIRITUAL NOTES* have been duly forwarded to India, and the friends there have also been communicated with by letter.

L. ROSELLA and Co.—Your request has been complied with.

W. Y.—We are glad to learn of the successful work in Nottingham, and hope to hear from you again soon.

TO SUBSCRIBERS.—The renewal of such subscriptions as expire with our current issue is respectfully requested. We hope our readers will do what they can to extend our sphere of usefulness by obtaining fresh subscribers amongst their friends.

## A CANON ON SPIRITUALISM.

In a previous number of this journal we drew attention to the evident proclivities of the Bishop of Lichfield towards Spiritualism, attested by the comments of the *Rock* on a sermon preached by that prelate in connection with the death of a certain Sister Dora. Descending from those high episcopal latitudes, we have again to notice (and we do it with much satisfaction) a singularly outspoken tribute to Spiritualism on the part of Canon Westcott in the *Contemporary Review* for May. The Canon contributed to that journal the first of a series of papers on "Origen and Christian Philosophy," of certain passages in which it would not be wrong to say that they form a really logical deduction from Dr. Crowell's book, in which Primitive Christianity and Spiritualism are identified one with the other. Canon Westcott does not

plead guilty to having read Dr. Crowell's book. If he has not done so, the communion of ideas is the more curious. Canon Westcott, we need scarcely say, is a man of the very first mark amongst Anglican theologians, a first-class in classics, former Fellow of Trinity, and Regius Professor of Divinity in the University of Cambridge. He has, for the last ten years, been Canon of Peterborough; and is altogether a man whose approval is exceptionally valuable.

While commending, then, the whole of this paper to the attentive perusal of Spiritualists, we extract one or two passages which we feel sure will go far to enforce our recommendation. The first occurs on page 326 of the *Contemporary*, and runs thus:—

"The practice of magic, which gained an evil prominence in the latter Alexandrine schools, was already coming into vogue. Celsus compared the miracles of the Lord with 'the feats of those who have been taught by Egyptians.' Such a passion, even in its grosser forms, is never without some moral, we may perhaps say, some spiritual, importance. Its spread at this crisis can hardly be misinterpreted. There was a longing among men for some sensible revelation of the unseen; and a conviction that such a revelation was possible. Even Origen appears to admit the statement that demons were vanquished by the use of certain names which lost their virtue if translated, and he mentions one interesting symptom of the general excitement which belongs to the better side of the feeling. 'Many,' he says, 'embraced Christianity, as it were, against their will. Some spirit turned their mind suddenly from hating the Word to being ready to die for it, and showed them visions either waking or sleeping.' One who is reckoned among the martyrs whom Origen himself trained furnishes an example. Basilides, a young soldier, shielded a Christian maiden from insult on her way to death. She promised to recompense him. A few days after he confessed himself a Christian. He said that Potamiana, such was the maiden's name, had appeared to him three days after her martyrdom, and placed a crown upon his head, and assured him that he, in answer to her prayers, would shortly share her victory. So then it was that argumentative scepticism and stern dogmatism, *spiritualism*, as it would be called at the present day, and materialistic pantheism, each in its measure a symptom of instability and spiritual unrest, existed side by side at Alexandria in the second century, just as may be the case in one of our cities now, where the many streams of life converge. But in all this variety there was a point of agreement, as there is, I believe, among ourselves. Speculation was being turned more and more in a theological direction. Philosophers were learning to concentrate their thoughts on questions which lie at the basis of religion. In very different schools they were listening for the voice, as Plato said, 'of some divine Word.'"

The italics in this passage are our own; but we scarcely know that it was necessary to insert them. That sentence, "In all this variety there was a point of agreement, as there is, I believe, among our-



selfes," is, of course, *ipsissimis verbis*, the Canon's own, and perhaps conveys as complete a recognition of our faith as the most thorough-going Spiritualist amongst us could desire.

The second quotation—for we limit ourselves to two rather than mutilate by undue compression—occurs in the shape of Canon Westcott's commentary on the biography of Origen, which he has sketched with a peculiarly graphic pen. He says:—

"The method of Origen, such as Gregory (Thaumaturgus, the wonder-worker, *scil.*) has described it, in all its breadth and freedom was forced upon him by what he held to be the deepest law of human nature. It may be true (and he admitted it) that we are, in our present state, but poorly furnished for the pursuit of knowledge; but he was never weary of proclaiming that we are at least born to engage in the endless search. If we see some admirable work of man's art, he says, we are at once eager to investigate the nature, the manner, the end of its production; and the contemplation of the works of God stirs us with an incomparably greater longing to learn the principles, the method, the purpose of creation. 'This desire, this passion, has without doubt,' he continues, 'been implanted in us by God. And as the eye seeks the light, as our body craves food, so our mind is impressed with the characteristic and natural desire of knowing the truth of God and the causes of what we observe.' Such a desire, since it is a divine endowment, carries with it the promise of future satisfaction. In our present life we may not be able to do more by the utmost toil than obtain some small fragments from the infinite treasures of divine knowledge, still the concentration of our souls upon the lovely vision of Truth, the occupation of our various faculties in lofty inquiries, the very ambition with which we rise above our actual powers, is in itself fruitful in blessing, and fits us better for the reception of wisdom hereafter at some later stage of existence. Now we draw at the best a faint outline, a preparatory sketch of the features of Truth; the true and living colours will be added then. Perhaps, he concludes most characteristically, that is the meaning of the words 'to every one that hath shall be given;' by which we are assured that he who has gained in this life some faint outline of truth and knowledge will have it completed in the age to come with the beauty of the perfect image."

We cheerfully accept this paper as an evidence, the more satisfactory because clearly undesigned, that the clerical mind is fast losing its traditional antipathy to Spiritualism. What Canon Westcott says of Origen may, *mutatis mutandis*, be applied to Spiritualism itself. "His enemies," says Canon Westcott, "represented a principle—hierarchical supremacy—and certainly a personal antipathy. Their bitterness was a proof of his influence." If bitterness against it be a proof of influence, Spiritualism has indeed been amply attested. But it has lived down that bitterness; and it has to

thank Bishop MacLagan and Canon Westcott for pioneering the way towards its perhaps more dangerous ordeal of episcopal and clerical recognition.

### SPIRITUALISTIC SANITY.

"HE that answereth a matter before he heareth it, it is folly and shame unto him," wrote a certain wise man of old. But we have changed all that. A daily paper about the middle of last month denounced a Spiritualistic book as "a singularly impudent swindle" before the volume (so far as the critic knew) was published. And we are quite sure that many of those self-constituted censors who have never done Miss Gay the high honour of reading her clever pamphlet will be ready to deny by anticipation the possibility of combining Spiritualism with sanity. The terms, they will tell her, are mutually destructive. It is like talking of black whiteness or cold heat to couple together Spiritualism and sanity. That was, in effect, what Dr. Forbes Winslow said in his article on "Spiritualistic Insanity" in the *Journal of Psychological Medicine*; only Dr. Forbes Winslow said it decorously if not quite courteously, whereas these anonymous censors are studiously offensive and of set purpose uncourteous.

Miss Gay's pamphlet is an answer to Dr. Forbes Winslow's article, and it ought to have appeared in the same place; only, for some reason which is clearly satisfactory to Miss Gay (and of which, therefore, we have no right to complain), it did not. Perhaps it is better that such should have been the case; for the pamphlet will gain a wider reading when it stands on its own merits than as forming part of the contents of a slenderly read periodical addressed to a small circle of medical men only. To denounce Spiritualists as uniformly insane is about as logical as to suggest, according to Sydney Smith's notion, that all men with red hair should be excluded from Parliament. Of course, Spiritualists may be mad, just as red-headed men may be bad politicians; but there is nothing in the nature of cause and effect about the matter. When Miss Gay can claim, as she does, Mr. Crookes, Mr. Wallace, and Mr. Cromwell Varley on her side, she may be content to let the anti-Spiritualists rave. We do not believe that Dr. Forbes Winslow is one of the stiff-necked of the anti-Spiritualists; but he is tied hand and foot by his traditions, and perhaps cannot venture to look at the matter as dispassionately as he would like to do.

Miss Gay's pamphlet is somewhat more of an *apologia* than we like, because we hold that Spiritualism has passed out of the apologetic phase,



and if it imitated rival systems it would begin to do something in the offensive line itself. It will not do this; but if it ever should—if it should ever ride forth “a-colonelling” in Hudibrastic fashion, and determine—

“To prove its doctrines orthodox  
By apostolic blows and knocks”—

we do not know that any Spiritualistic Sir Hudibras could do better, by way of equipping himself for the fray, than post himself well up in the contents of Miss Gay’s clever little pamphlet.

### Notes.

THERE is no small stir in New York over an important conversion which has recently taken place in that city. Henry Kiddle, Superintendent of the Public Schools of New York since 1870, the first licensed teacher under the present system, and for thirty-six years connected with the public schools in various official capacities, has prepared a book on Spiritualism, and has announced himself a believer in spiritual manifestations. Mr. Kiddle says that, like the English and American *savants* who have similarly braved popular ridicule, he is fully aware of what he has to encounter. While admitting that he “expects to be charged with folly in entering upon a path as yet generally shunned by the respectable or fashionable, and thus imperilling his earthly interests,” he says, that he is not moved by such considerations. He is familiar with the story of Prof. A. R. Wallace, the English naturalist and physicist, whose scientific attainments did not protect him against loss of caste as an authority when he announced himself a believer in the manifestations. Dr. Crookes, the eminent English natural philosopher, also presented to him an illustration of the distrust with which the scientific world regards the alleged spiritual phenomena. Besides, he had, to deter him, the example of Goldschmidt, the German astronomer, whose alleged communications with the other world were treated with scientific scorn, and of Prof. Zöllner, whose indisputably accurate astronomical investigations of the sun did not insure his spiritual belief against being regarded with contempt. We have not yet heard what course the Board of Education will adopt in regard to Mr. Kiddle; but we should not be at all surprised to learn that they had removed him from his office, for would it not be a frightful thing to run the risk of the children being taught that there is a possibility of communion between this world and the next? What hope could there be for the morals of New York if such a horrible doctrine as that found general acceptance?

MR. BURNS has just published a valuable little pamphlet entitled “Miss Wood in Derbyshire.” It consists for the most part of a well and clearly written narrative, by Mr. W. P. Adshead, of several experimental sances with Miss Wood, demonstrating beyond a doubt the fact that spirits can and do appear in the physical form. It is seldom that we get from an intelligent and conscientious observer like Mr. Adshead, a careful and dispassionate history of a series of experiments, all conducted in the presence of the same medium. Hence the special worth of this little book. Many of the manifestations were of a very startling character, but their genuineness is well attested

We gave a portrait of William Howitt in our last issue. A “portrait” also appeared in the *Medium* of May 9. The two were so utterly dissimilar that we have had enquiries as to which was the true one. For the sake of all who knew Mr. Howitt, and who bear his face in their remembrance, we trust that the “cut” in our contemporary bore no resemblance to him whatever.

We give this month a Supplement, containing a report of the last Annual General Meeting of the members of the B.N.A.S. We hope our friends will read this report with care, as it contains information with which the members of the B.N.A.S. should be well acquainted. Discordant elements have been for some time at work, greatly hindering the usefulness of the Association, and occupying the attention of the Council, which otherwise might have been better employed. Happily, peace has been completely restored, and the Council will now be able to apply themselves with renewed energy to the discharge of their proper and more congenial duties. The “crisis” has been safely passed; the Association is again in full health and vigour; and evidence of fresh activity will, we believe, ere long be manifested. We cordially wish the Association a long and prosperous career.

“MR. HARRISON says”—to borrow his own formula—that the members of the B.N.A.S. have no “opportunity of taking part in the affairs of the organisation” except at a public meeting. It does not seem to occur to him that the members then elect their representatives, who do the work for them. What would be thought of the country voter who should present himself at the House of Commons to “take part in the affairs of that organisation?”

“MR. HARRISON says,” further, that “some twelve or fifteen persons govern the whole Association: “that these “form the working members of the Council:” and that they are “about four-fifths composed” (whatever that may mean) “of those who have rendered no public service to Spiritualism.” It would seem then, that, in the latter case, there are three righteous in the Sodom of Mr. Harrison’s denunciation, and, in the former, two and two-fifths. Who is the fraction that commands this confidence! What public services has he rendered? And what services entitle him to this commendation? “Mr. Harrison says” a great deal that the public must accept with several grains of salt. His judgment of the Association is jaundiced, and his criticism of it usually borders on the impertinent.

“MR. HARRISON says,” further, that the Council of the B.N.A.S. is “doing the *Spiritualist* all the harm it conveniently can” by “cutting down its advertisements in that journal to next to nothing.” If Mr. Harrison can do without the help of the B.N.A.S., why this pitiful appeal *ad misericordiam*? If he cannot, why has he so persistently done all he could to alienate their good-will? For months he grievously misrepresented all the actions of the Council, reporting only what was said at their meetings on his own side of a question, and systematically omitting everything that was said on the other; while of the last two Council meetings he gave no report at all! He has himself severed the connection between the *Spiritualist* and the B.N.A.S., and then cries out because the B.N.A.S. has recognised the fact. In reference to the offer lately made to him by the Council, “Mr. Harrison says” that it was “probably made as a matter of show, for the purpose of being rejected.” After such an outrageous assertion it surely matters very little what “Mr. Harrison says.”



MISS LINDA DIETZ is now on her way from the United States, having sailed, it is expected, on Tuesday last. We sincerely wish her a safe and pleasant voyage.

MISS AGNES SLADE, writing to the *Banner of Light*, announces the arrival of herself and Dr. Slade at San Francisco on April 24th. The friends of Dr. Slade will regret to learn that he has suffered from a paralytic stroke, from which he is slowly recovering.

MR. W. EGLINTON, who left Cape Town on April 29th in the Royal Mail steamer "Pretoria," arrived at Southampton, on Thursday, May 22nd, after a very pleasant voyage. He has returned to this country solely for the purpose of passing an examination preparatory to obtaining his registration as a surgeon-dentist. We believe that he will give séances privately, but will not accept engagements as a public medium.

MR. T. P. BARKAS, F.G.S., of Newcastle-on-Tyne, one of the most able and intelligent defenders of the truth of Spiritualism, offers to visit some of the largest centres of population, and to lecture upon and discuss the evidence for the reality of the phenomena, on condition that his expenses are paid, and that the proceeds be given to a benevolent institution. Good men, who will thus work freely for the love of the cause, are not so plentiful as they might be, and it is much to be hoped that Mr. Barkas' services will be in great request. He is just the man to make an impression upon unbelievers.

MR. ENMORE JONES' May meeting in Langham Hall was in one sense a success, but not so in another. There was a large and influential gathering in the body of the hall, but Mr. Jones was not so well supported on the platform as he had anticipated. Mrs. Fox-Kane was not there, nor Mr. S. C. Hall, nor Mr. Cromwell Varley,—all being kept away by the pressure of circumstances. Mr. Jones, however, interested the audience by a narrative of some of his remarkable experiences and of his associations with William Howitt; Mr. Christian Reimers said a few appropriate words; Dr. Carter Blake gave a brief address; Mr. Thomas Gales Foster delivered an eloquent speech on the life and character of Dr. Hallock; Mr. B. L. Mosely, LL.B., spoke very effectively on the need for a reform in the Lunacy Laws; and, on the motion of Mr. Hopkins, seconded by Mrs. Louisa Lowe, a resolution was passed praying the Government to appoint a Royal Commission for the investigation of charges against certain Lunacy Commissioners. Mrs. Weldon was on the platform, but had no opportunity to speak. The Chairman must excuse us for saying that we think he occupied too much time himself; and that by a little management he might well have spared half-an-hour for Mrs. Weldon.

THE *Banner of Light* tells us of Mr. Powell, a new medium from Philadelphia, who has been exhibiting some marvellous phenomena in New York, "demolishing all scepticism in an original manner. Passing under control, a spiritual power is thrown into his forefinger by means of which he writes messages on a slate as if by a slate pencil, and on paper as if by a lead pencil. He requires no conditions, and insists on every one present examining his finger to see that there is nothing on it to write with. But Mr. Powell is not confined to this method; he writes as well when his finger is enveloped in an handkerchief or encased in a kid glove. Moreover, he is able to take the sceptic's own finger and write with that as well as with his own."

MR. BENJAMIN COLEMAN, whose acquaintance with the whole range of Spiritual literature is so wide and varied as to entitle his opinion to unusual respect, writes thus under date of May 1st:—"I have just read over *Spiritual Notes*, and note with satisfaction its able articles. The whole paper puts into the shade all other Spiritual journals on either side of the Atlantic. It is a pity that it is not enlarged and published weekly."

MRS. MAKDOUGALL GREGORY'S drawing-rooms have been crowded with a fashionable audience who had come to hear what Mr. J. A. Campbell had to tell them of "The Record of the Seers Concerning the Great Change" called Death. Mr. Campbell is an ardent disciple of Raskin, and he delivered a discourse strongly tinged with the picturesque mannerisms of his master. If we understand him aright, Mr. Campbell speaks or writes under some sense of inspiration or control. "The influences to which I have been and am subject—some of them, you will allow me to believe (those of you who are not Spiritualist), from another life than that which surrounds us here on earth—have been and are so strong upon me that they mould both my thought and my expression." There is trace of this throughout the discourse. *Seer*, for instance, and *scientific man*—shade of Faraday temper the wrath of Tyndall and the scorn of Huxley!—are used as synonymous terms. *Science* is simplified into *knowledge*; and there is a keen piece of satire, well deserved, on the tendency of "this purblind hobbled-hoy age" to make "zoology only the piecing of skeletons, botany the cutting up of flowers, and Spiritualism the study of atomic structure;" and a much-needed word of warning against this study of mere phenomena, this spook-worship of the vulgar wonder-hunter. "If Spiritualism," says Mr. Campbell, "does indeed finally rank herself in that faithless and cold circle of independent sciences, she will then have become what her enemies even now declare her to be—a siren luring men into that bottomless pit in which things are *not*, and yet *appear to be*." No careful observer of the effect of Spiritualism and long séance-hunting on some minds can fail to see that these are words of sober sense.

MR. CAMPBELL'S seer is the man who sees things as they are, and not this alone, but things in their due proportion and relation; a man who looks facts in the face, and has the power to estimate and compare them, as well as to dive below the surface and trace somewhat of their hidden potency. These, no doubt, in every age, and in every department of science, have been the men who have ruled the epoch, moulded contemporary thought, and made it possible for a succeeding generation to eclipse its predecessor. To men such as these facts present themselves, Mr. Campbell says, in three different ways: "First, in their eternal and innermost relations; then in their human and temporal relations; and then in their phenomenal and lowest relations." It is the danger of Spiritualism, as it has been too long pursued among its votaries, that it fixes almost exclusive attention to the last and lowest of these aspects of Truth. It is the wisdom of any who have the insight and the power to stem this tide, to point the more excellent way, and to show those who dwell so much on what they call *facts*, that in *them* is no rest, no fixity, but shifting and uncertain change. They are but the outward and visible presentation of truths that underlie them, and it is the inner meaning, the co-ordination and relative import of these, that the enquirer must seek to grasp. Mr. Campbell has done good service in this paper (which has been printed entire in *The Spiritualist*) by directing attention to what other experienced Spiritualists have before pointed out.



We hear that the Research Committee of the B.N.A.S. will shortly commence a series of sances with Mrs. Elgie Corner (Florrie Cook). Mrs. Corner's mediumship is of just the character which promises to yield some valuable scientific results.

MENTAL Test-Mediums are rare—at least in this country—but we hear of one, Mr. F. O. Matthews, who has been causing some excitement in Newcastle-on-Tyne by tests given successfully, even in public meetings. We shall be glad to publish authentic details, if some friend will kindly furnish them.

BURTON-ON-TRENT is noted for "Allsopp" and "Bass;" but Burton-on-Trent is waking up to even better things. Mr. Morse has visited the town, and excited some interest in Spiritualism; and there are now a good many enquirers anxious for an honest investigation of the phenomena. We hope they will be able to find some wise friends to guide them in their researches.

A FEW Sundays evenings since Mr. J. W. Fletcher, at his service in Steinway Hall, gave a message from the late George Thompson, in which the spirit said that one of his coadjutors was about to join him in the higher life—the terms of the message pointing plainly to William Lloyd Garrison. The prophecy has been fulfilled, and William Lloyd Garrison has passed away. The London daily papers have been full of eulogy of the departed, speaking in glowing terms of his noble work for the abolition of slavery, and describing him as one of the wisest and best men of the past generation. They carefully avoid to mention, however, that he was a Spiritualist, accepting the truth, as one says who knew him well, "not as a matter of faith, but as a matter of knowledge." And yet those same journals, which can scarcely find words in which to express their admiration of William Lloyd Garrison, usually speak of Spiritualists as though they were either knaves or fools.

WHEN the departing tell the by-standers that they see around them those who are gone before it is all put down to "wandering." But how will that account for the possession of something very like the gift of prophecy? The *Whitehall Review* gave the following particulars as to the last hours of the young Spanish Princess:—"The Princess Christina died at half-past three on the Monday. In the morning she had sent for all the persons of her household, and had bidden them an affectionate farewell, thanking them for their kindness and devotion. At ten o'clock she said to her mother, 'I feel I am going. I see Amelia and Mercedes coming to meet me, and calling for me. Give me all my jewellery and my rings.' She then distributed her gifts among her parents and relatives. Among other things there was a splendid casket which had been bought by the Duc de Montpensier on the occasion of the fete of Queen Mercedes, and sent by him to that unfortunate Princess just a few days before her untimely end. The King had given it to the Infanta Christina as a souvenir. On Monday, referring to this casket, she said, 'Give it back to Alfonso. It will remind him of Christina and Mercedes.' Then, after a pause, 'My sisters bid me come to them. I shall die at three o'clock.' She fell asleep, but woke at three, and said gently, 'Ah! there is Mercès!'—her pet name for her sister—'so at last am going to see my little pet again!' Thus she died." Surely the old idea of a "brightening up" before death affords a more adequate explanation of such facts.

IN the view of some men, who are very wise in their own conceit, Spiritualism is a proper synonym for fraud. Professor Henry Morton, of the Stevens Institute of Technology, apparently has no doubt on the subject, and when he wants to say a hard word about a thing in which his scientific mind will admit of no belief, he likens it to the pretensions of the Spiritualists. The "Gary Motor" professes to be a successful application of magnetism to the production of motion. Professor Henry Morton has no faith in the "Gary Motor," and so, in a letter to the Secretary of the Franklin Institute, he writes:—"This so-called 'Gary Motor' comes before the public in a double character; first, as a perpetual motion machine, which is to do work without transformation of energy. In this light I think we may at once dismiss it as a fraud or a blunder, to take its place with materialisation of spirits and other matters which are not subjects for the investigation of scientific students." One thing is certain, that if Professor Morton knows no more about the "Gary Motor" than he does about the "materialisation of spirits," there may be something in the "Gary Motor" after all.

WE have received two neatly printed and exceedingly useful little leaflets, entitled respectively "Spiritualism—What is It?" and "Four Ordinary Objections to Spiritualism Stated and Answered." Mr. A. E. Hunter, of Jesus College, Cambridge, will supply copies on application. They deserve to be widely circulated.

THE *Religio-Philosophical Journal* speaks of *Spiritual Notes* as "a sprightly monthly, bright as a gem," and refers to the leader in our April issue as "replete with truth." Our American contemporaries have always treated us with kindness and courtesy. The London spiritualist papers affect ignorance of our existence. Meanwhile our subscription list grows steadily.

IN the *University Magazine* for June we find a long and ably-written article, entitled "Preternaturalism in the Nineteenth Century." The writer deals chiefly with the power of clairvoyance, and cites examples of this wondrous gift as demonstrated through the mediumship of Mr. J. William Fletcher, to whom a most flattering tribute is paid. Articles of this kind, dealing almost wholly with "facts," are calculated to do great good, and the conductors of the *University Magazine* are deserving of great commendation for having taken a step in this direction.

MR. HARRISON has just published a valuable little book on "Mesmerism," from the pen of Captain James. We ourselves have had a good deal of practical acquaintance with mesmeric operations and mesmeric phenomena, and we therefore feel that we can give an opinion on Captain James's book with some amount of confidence. The Captain, it is true, says little that is new, except in the record of his own personal experiences, and of the experiences of some of his friends and correspondents. But then his experiences have been large, and he has had the good sense to make the best use of them in marking the lessons which they taught. Hence his hints to those who desire to commence the practice of mesmerism are exceedingly reliable and clear; and even old practitioners will find many wise and useful suggestions. We congratulate Captain James on having written so exceptionally good a book on such a captivating subject.



THE next Council meeting of the B.N.A.S. will be held on the first Tuesday in June for the election of President, Vice-Presidents, and other officers. Of course Mr. Calder will be re-elected to the office of President. On that question there cannot be a dissentient voice.

MONDAY next, June 2nd, being Bank Holiday, the Rooms of the B.N.A.S., 38, Great Russell-street, and the reading of Mr. G. F. Green's paper on "Spiritualism in Relation to Problems of Government," which had been fixed for that day, will be deferred till the next session.

THE paper read at the Discussion meeting of the B.N.A.S. on May 5th was from the pen of Mrs. Louisa Andrews, of Springfield, Mass., U.S.A., the London correspondent of the *Banner of Light*. The title, "Object Lessons in Spiritualism," sufficiently explains the intention, though it hardly indicates the wide scope, of the very interesting dissertation on which Mrs. Andrews entered. She has had long and varied experiences, especially with Dr. Slade, and her recital of these was a valuable addition to the facts already recorded in the practical history of the subject, as well as to the evidence for Spirit-Identity. The discipline of suffering, of which the paper contained a most pathetic reminiscence, drove Mrs. Andrews to seek for herself some evidence of the continued life of her lost one. She found it, first through the mediumship of Charles Foster, and afterwards through Henry Slade. Through the former medium she obtained the very words, in the same tone in which she had heard them from her son's lips immediately before the accident that removed him from her. Through the latter she again saw his form temporarily incarnated, and listened once again to the voice she had thought to hear no more. No wonder that Mrs. Andrews spoke strongly in defence of public mediums, and of the objective phenomena which she had witnessed under such complete conditions. The paper was of high literary merit, and was listened to with profound interest and attention.

On the 19th of May Mr. Desmond Fitz-Gerald, the chairman of the Research Committee and of the Discussion meetings, was announced to read a paper on "Some of the Causes that Tend to Prevent the more General Recognition of Spiritualism." The friends who had gathered were distressed to hear that Mr. Fitz-Gerald was confined to his bed with a severe attack of quinsy, from which he had been suffering for a fortnight past. In his absence the paper was read by the Hon. Sec., Mr. Stainton-Moses. The chief cause noticed by Mr. Fitz-Gerald was the prevalence of imposture among some public mediums. In the course of a long argument, in which he treated very caustically some recent strictures of the editor of the *Spiritualist* on the Council of the B.N.A.S.—strictures conceived, no doubt, in the worst method and temper, and better, perhaps, left to their fate—he defended the action of the Williams Committee. There was some doubt in the minds of the subsequent speakers as to the desirability of reviving old memories which most would desire to bury in oblivion but Mr. Fitz-Gerald holds a strong opinion that any condoning or concealing of imposture on the part of Spiritualists is a crime, and worse than a crime—a blunder. No doubt; and recent events in America show that the need for watchfulness is not yet past

THE Derby Psychological Society will hold a picnic at Dove Holes, Derbyshire, on the 7th inst. We know

the spot selected well. It is exceedingly picturesque, and we wish that we could be with our friends on the interesting occasion; that is if the weather should be fine, for in wet weather Dove Holes is as dismal as in sunshine it is charming. The party is expected to be large, and we wish them a very happy time. Tickets may be obtained from the Society's Secretary, Mr. J. Mayle, 133, Parliament-street, Derby.

## Correspondence.

### A LETTER TO A VISITOR.

To the Editor.

SIR,—Under the above heading, the last number of your contemporary, *The Spiritualist*, publishes a letter of mine to Dr. Carter Blake. I have sent to the editor of *The Spiritualist* a copy of Dr. Blake's reply, received by return of post, asking him to insert it. I would be obliged if you also could find space for it in your next issue. I do not think there is any need for me to say anything further, and am yours faithfully,

EDWARD T. BENNETT.

Richmond, May 26, 1879.

28, East-street, Queen's-square, W.C.,  
April 25, 1879.

MY DEAR MR. BENNETT,—To-night's post has brought me letters from yourself and Mr. Calder, of which I understand the meaning, and of which also I recognise the friendly intention (at least in your case). As a matter of fact, I have rarely entered the rooms of the B.N.A.S. since February 22nd, nor do I intend to do so at all in future. I have ceased to feel interest in its proceedings since so many of my personal friends have ceased to be members.

But I am not the less interested in the cause of Spiritualism; and I think that it would be logical if some of the persons who are interested in my past and future career were to formally rescind (or at least bring forward a motion for the final rescension) of the vote of thanks passed to me by the Council on the occasion of my retirement from membership.

As you *personally* have always been so friendly, sincere, and respect-inducing, I cannot close this letter without some expression of my desire that no controversy may mar the feelings I entertain. Perhaps we should have understood each other better.

—Yours very truly,

C. CARTER BLAKE.

E. Bennett, Esq.

### CONSTITUTION OF THE B.N.A.S.

To the Editor.

SIR,—What in the world is Mr. Harrison about? Has he lost all sense of consistency? For some little time past he has been constantly urging a change in the Constitution of the B.N.A.S.; but, so long as he had everything his own way, he used to describe it as a marvel of perfection, and to hold it up as a model for all the world.

In a recent number of his paper he also endeavoured to make us believe that his desire to alter the constitution of the council was shared by a large number of the members; but surely this



is it not consistent with the fact that he and his friends did not avail themselves of the opportunity of doing so at the recent General Meeting. If he is so powerful as he would have us think, he might have nominated six-and-twenty of his favourites and carried them. That he did not try is to me sufficient evidence that he is really conscious of weakness rather than strength. For my own part, the Council have my entire confidence.—Yours respectfully,  
A MEMBER.

### PHILANTHROPIC WORK FOR SPIRITUALISTS.

*To the Editor.*

SIR,—Having lately returned to this country from Texas, I am greatly struck with the difference between Spiritualism at home and Spiritualism abroad. Abroad, the effect of spirit intercourse on the character is to widen and broaden, sending the individual through the spiritual portals into the great humanitarian projects, blessing souls and bodies. At home, it seems to me, we spend too much time in analysing the personal pronoun and its experiences, being content to receive and rest, instead of being inspired to give forth of our knowledge, and to throw ourselves into the problems agitating the community. Political economy, suffrage for women, social questions of vast importance to the happiness of human beings, are tabooed as not belonging to Spiritualism, and all the real hard work for the amelioration of the working classes is being done by the free-thinkers and materialists; and I am twitted constantly with this remark: "You Spiritualists live in ghost-land and dream pleasant dreams, but how many of you do any practical good in life for others?"

I would like to interest all, ladies particularly, in the humanitarian question now before the public—What is to be done with our surplus population? Where are the starving poor of Great Britain to go for food and homes? I hope that Spiritualists, while they are squabbling over religion or science, reality or humbug in phenomena, spirit or matter, &c., &c., will not forget that the churches they so often despise work for the poor, and that the materialists do the same. Let us do so also. As a working Spiritualist I am, with other ladies, exerting myself to help a philanthropic co-operative scheme to fence in farms and get homes ready for those poor on the broad lands of Texas, established by the "Freehold Farm and Land Emigration Company" here in London. Perhaps you will not think this side issue of Spiritualism too contemptible to be written of in your journal, and to say that I shall be happy to give further information to all who may be interested in the question.—Yours for progress,

SARAH PARKER.

3, Bloomsbury Place, Bloomsbury  
Square, May 25, 1879.

### CAPITAL TEST FOR PUBLIC SEANCES.

*To the Editor.*

SIR,—Too often mediums, and even investigators, have been annoyed with accusations of confederacy, and I myself had an experience of that kind recently which enhances the test I now describe. In

Greek-street, Soho, I meet and observe my countrymen in their attitude towards Spiritualism since years, and find them gradually advancing, though sometimes behaving like fools, particularly Berliners, who have no small share of arrogance as a rule. Such a "wise one" would even accuse me of being a confederate, but later on confessed that the stupendity of facts upset his logic, and in the next séance gave in once more, but then fell off again, cursing the cause like a real "Flegel;" and this game was played a third time, his clever friends probably explaining all by confederacy. Although for such fools no pains should be taken to convince them, a good test will rescue some from the disgrace of murdering "logic" by trying to explain by trickery. Such test now we had the second time at Mr. Clarence's, 73, Saltoun-road, Brixton, last Wednesday. I simply give the lines taken on the spot after the séance:—"We, the undersigned, testify to the following facts, which occurred at Mr. Clarence's. A copper wire was passed through all buttonholes of the shirt-wrists, the ends twisted and sealed to a paper. Hands being linked, the light was extinguished, and soon the manifestations began, as floating the guitar, winding up the music-box, turning over the fender, touches of hands, &c.; in fact, the known phenomena took place, and interesting direct voice communications; but we point out chiefly the *movements* without possible reach of our hands. The impression was evident, and on the *new* investigators *particularly*, when, on close examination, the wire and seal were found intact.—C. Reimers, G. Rankys, B. Barton, H. Wood, H. T. Stevens."

—Yours respectfully,

C. REIMERS.

### Arrangements for June.

*\*\* 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, 6th, and every succeeding Friday.—Experimental Research Committee, at 6.30.
- Tuesday, 10th.—Soirée Committee, at 5.30.
- Finance Committee, at 6.
- Council Meeting, at 6.30.
- Monday, 16th.—Fortnightly Discussion Meeting, at 8.
- Last of the Season. Paper by the Rev. W. Stainton-Moses, M.A., "Review of the Session."
- Friday, 20th.—Library Committee, at 6.

#### DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

- (President: Mrs. Amelia Corner. Vice-President: Thos. Everitt, Esq. Hon. Secretary: Thos. Blyton.)
- Thursday, 5th.—\*Ordinary Weekly Experimental Séance, at 8.
- Thursday, 12th.—Session of Council, at 6.45. Ordinary Weekly Experimental Séance at 8.
- 19th.—\*Ordinary Weekly Experimental Séance, at 8.



— 26th.—Special Séance (Mr. Wm. G. Haxby, physical medium), at 8.

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

#### HACKNEY SPIRITUAL EVIDENCE SOCIETY.

(6, Field View Terrace, London Fields, E. C. R. Williams, Hon. Sec.

Every Monday—Developing Séance, at 8. Miss A. Barnes, medium.

Every Tuesday—Physical Manifestations, at 8. Miss A. Barnes, Medium. Members only.

Every Sunday—Devotional meeting, at 7. Dark Séance at 8. Miss A. Barnes, medium. Collection.

#### MARYLEBONE ASSOCIATION.

(Quebec Hall, 25, Great Quebec-street.)

June 18th and 19th.—Floral Display of Useful and Fancy Articles.—*Vide Advt.*

Sunday mornings, at 11.15, Class for Spiritual Development and Social Improvement. Admission free.

Sunday evenings, at 6.45, Lectures and Addresses. Admission free. A Séance is also held. Admission 6d.

Tuesday evenings, at 8.30, Lectures and Discussions. Admission free.

Wednesday evenings, Members' Séance.

Saturday evenings a Séance is held. Admission 6d. Terms of membership, 1s. per quarter.

#### NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

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

Sunday, 1st.—Mr. J. J. Morse, Trance Address, at 2.30 and 6.30.

Monday, 2nd.—Mr. J. J. Morse, Trance Address, at 7.30

Sunday, 8th.—Mr. Westgarth, Inspirational Address, at 6.30.

Sunday, 15th.—Mr. E. W. Wallis, Trance Address, at 2.30 and 6.30.

Monday, 16th.—Mr. Wallis, at 7.30.

Sunday, 22nd.—Mr. John Mould. Normal Address, at 6.30.

Sunday, 29th.—Miss Brown, Trance Address, at 6.30. Admission free. Collection to defray expenses.

NOTICE.—The Lectures by Mr. Morse on 1st and 2nd will be held in the Mechanics' Institute, the other Lectures in the Society's own Lecture Hall.

#### 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.

#### E. W. WALLIS.

June 1st.—Keighley Lyceum, at 2.30 and 6. Subjects, "Is Man Immortal and Responsible?" "The Day of Pentecost."

June 2nd.—Keighley Lyceum, 7.30, "God's Temple, and How to Adorn it."

June 3rd and 4th.—Bradford.

June 7th—Lancashire Spiritualists' Picnic, at Dunnish Booth Farm.

June 8th.—Ashton-under-Lyne, 185, Fleet-street. Two meetings.

June 15th and 16th.—Newcastle-on-Tyne, Weir's Court.

June 17th.—Low Fell. Arrangements pending.

June 18th and 19th.—Edinburgh. Arrangements pending.

June 22nd to 30th.—Lancashire District Committee.

Mr. E. W. Wallis is open to receive engagements in all parts of the United Kingdom to deliver trance addresses at public, private, or open-air meetings. Apply 92, Caroline-street, Nottingham.

#### MR. J. J. MORSE.

June 1st and 2nd.—Newcastle-on-Tyne.

June 5th.—Sunderland—probably.

June 8th and 9th.—Glasgow.

June 15th and 16th.—Liverpool.

June 17th to 23rd.—Lancashire District Committee.

June 29th and 30th.—Cardiff.

Mr. Morse is open for engagements in all parts of the United Kingdom. Address all letters to him at Elm Tree-terrace, Uttoxeter-road, Derby.

*Plans of the June Arrangements in the following Districts may be obtained of the respective Secretaries.*

#### LANCASHIRE DISTRICT COMMITTEE.

##### MANCHESTER.

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

##### LIVERPOOL.

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

##### BOLTON.

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

##### OLDHAM.

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

##### ROCHDALE.

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

##### HEYWOOD.

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

##### HYDE.

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

##### HAYFIELD.

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

##### BARROW.

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

##### ASHTON.

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

#### NORTH DERBYSHIRE AND EAST CHESHIRE DISTRICT.

##### NEW MILLS.

(Secretary: Mr. James Wright, Newtown.)

#### THE MIDLANDS DISTRICT COMMITTEE.

##### DERBY.

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

##### LEICESTER.

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

##### WALSALL.

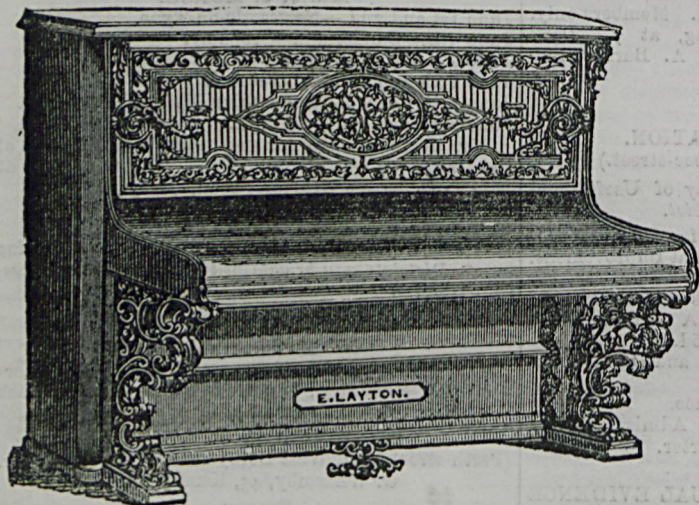
(Upper Room, Exchange Buildings. Secretary: Mr. T. Blinkhorn, 16, George-street.)



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## BRITISH NATIONAL ASSOCIATION.

## ANNUAL GENERAL MEETING.

The annual general meeting of the members of the British National Association was held on Tuesday evening last, at 38, Great Russell Street. Alexander Calder, Esq., the President, occupied the chair; and there were also present:—Mr. E. T. Bennett, Mr. F. Berkeley, Mr. T. Blyton, Mr. J. F. Collingwood, Mr. H. Cook, Mr. T. H. Edmands, Mrs. Edmands, Mrs. Fitz-Gerald, Mr. Desmond Fitz-Gerald, Mrs. Desmond Fitz-Gerald, Mr. J. William Fletcher, Mr. A. Glendinning, Miss Houghton, Mrs. Maltby, Mr. W. Miall, Rev. W. Stainton-Moses, Mrs. Orrock, Mr. C. Pearson, Mr. R. Pearce, Mr. F. Podmore, Mr. E. Dawson Rogers, Mrs. Rogers, Dr. S. T. Speer, Mrs. Speer, Mr. G. R. Tapp, Mr. M. Theobald, Mr. R. P. Tredwen, Mr. H. Withall, Miss H. Withall, Dr. G. Wyld, Mr. M. J. Walhouse, Mr. Thos. Wilks, &c.

The minutes of the previous meeting having been read and confirmed, the following Report of the Council was presented and read:—

## REPORT.

## LADIES AND GENTLEMEN,—

In presenting the fifth Annual Report of the proceedings of this Association, we desire to remind you at the outset, that the past year has been one of great difficulty and depression, owing to various causes. That the Association has been enabled successfully to carry on a useful work in spite of these deterrent causes is, in itself, matter for congratulation. That in addition to various phases of work it has further remodelled its financial arrangements, and carried out several alterations rendered necessary by the retirement of the late Secretary, is further proof of its sound vitality.

*Election and Death of Members.*

During the past year we have elected from 25 to 30 ordinary members, and have added to the long list of hon. members, which includes most names distinguished in the ranks of foreign Spiritualists, amongst which are the well-known names of Professor Zöllner, of the University of Leipzig, to whom our thanks are due for his painstaking investigations with Dr. Slade, and for his elaborate records of them, and deductions and theories founded upon them; Baron du Potet, the earliest of the pioneers who introduced mesmerism to the French public, and whose work in connection with that subject has been alike prolonged and distinguished; and Mr. Thomas Gales Forster, whose labours in the cause of Spiritualism in America have entitled him to our warmest appreciation as one of the earliest and ablest advocates of our cause.

We have to record, with much regret, the deaths of two honorary members, Prince Emile

de Sayn-Wittgenstein and Dr. Robert Hallock; the one in the autumn of last year, the other in the early spring of this. Their loss will be long felt in the several spheres in which they both laboured with so much zeal and energy.

*Work of the Association.*

The Experimental Research Committee has continued its valuable series of experiments with an apparatus devised for registering the variations of the weight of a medium during manifestations. These experiments, conducted with Mr. C. E. Williams as medium, were explained and recorded in a paper read by Mr. W. H. Harrison at one of the discussion meetings, and subsequently published in *The Spiritualist*.

The original apparatus, being smaller than was considered desirable for perfect accuracy, has since been replaced by one of a similar kind, framed on a larger scale. This apparatus the Association owes to the generosity of the same gentleman who presented the first, Mr. C. Blackburn, of Manchester.

The Discussion Meetings, under the presidency of Mr. D. Fitz-Gerald, and the hon. secretaryship of Mr. Stainton-Moses, have continued to be a great attraction. Through the untiring exertions of the hon. sec. an unusually attractive programme was published, and the public, thus informed of what was proposed, have shewn a sustained interest in the proceedings. Circumstances rendered it necessary to deviate somewhat from the original plan, but there has been no lack of assistance from many new quarters. The result, we feel confident, has been to circulate much useful knowledge, and to stimulate enquiry and thought upon some of the profounder problems of Spiritualism. The meetings have been exceptionally full, and in many instances crowded. The papers have been, by the courtesy of the editor, printed in the columns of *The Spiritualist*. It remains, however, to provide and perpetuate a record of the discussions which follow each paper. This, it is hoped, may be accomplished in the course of next session.

The list of papers read during the session is as follows:—

Nov. 4.—Mr. Bonwick, F.R.G.S., "Soul Ideas among the Ancient Egyptians."

Nov. 18.—Mrs. Fitz-Gerald, "Experiences in the Home Circle," No. 1.

Dec. 2.—Capt. Burton, F.R.G.S., "Spiritualism in Eastern Lands."

Dec. 16.—Mr. Stainton-Moses, M.A., "The Intelligent Operator at the Other End of the Line."

Jan. 20.—Mr. W. H. Harrison, "Hauntings."

Feb. 3.—Miss Kislingbury, "Apparitions of the Living."

Feb. 17.—Adjourned discussion on Miss Kislingbury's paper.

Mar. 3.—Dr. Wyld, "Christian Occultism."

Mar. 17.—Mr. Calder, "The New Era."

April 7.—Mr. Morell Theobald, "Experiences in the Home Circle," No. 2.

April 21.—The Rev. W. Miall, "Exoteric Observations in Spiritualism."

May 5.—Mrs. Andrews, "Object Lessons in Spiritualism and their Importance."

May 19.—Mr. D. G. Fitz-Gerald, M.S.Tel.E., "Some of the Causes that tend to prevent the more general recognition of Spiritualism."



Owing partly to Mr. Eglington's absence from England, and partly to the difficulty of finding an efficient substitute for him, our Enquirers' Seances have not been held on the premises so frequently as in previous years. Many enquirers, however, have been admitted to Mr. Fletcher's séances, and it is hoped that séances of the same simple and convincing character as those formerly held may soon be resumed, as there is a considerable demand for them.

Several successful *soirées* have been held during the season. In the course of them various addresses have been delivered, and they have been enlivened by music contributed by the efforts of various friends, under the admirable arrangement of the Misses Withall. In addition, pictures have been lent, and we have to thank Mrs. Ellis and other friends for a very successful dramatic representation.

#### *Financial Arrangements.*

In the month of October a special Council meeting, called to consider the financial condition of the Association, recommended that the hours during which the rooms are open should be shortened. Accordingly the old hours, 10.30 a.m. to 9 p.m., were changed to those now in use, 2 p.m. to 9.30 p.m., the Secretary agreeing to accept a reduced salary of £80, instead of £150 as heretofore.

#### *Miss Kislingbury's Resignation.*

It is with great regret that the Council has lost the valuable services of their late Secretary, who, although still keeping her belief in Spiritualism, wished to enter upon duties which did not allow her to retain her former position among us. Miss Kislingbury had filled the post for the last four years to the universal satisfaction of the Council, and to the advantage of all who were brought in contact with her. In the early days of the Association her energy, zeal, and efficiency contributed very largely to its success. Her courteous demeanour and wide knowledge of the details of Spiritualism both in England and America, as well as on the Continent of Europe, were invaluable to enquirers, especially to those foreigners who found her able to converse with them in their own language, and familiar with the progress of the subject in their own country.

Miss Kislingbury made many friends in the ranks of our members, and her departure was received with great regret. At the Council meeting, held in the following month, your present Secretary, Miss Burke, was elected.

#### *Advertising and General Arrangements.*

To increase the efficiency of the Association, several of the most active members of Council have agreed to attend in turn, daily, at the rooms, between 4 and 5 p.m., to receive enquirers, and to supervise the general work. This plan is successful, and cannot fail to be acceptable to those who wish to learn the details of the working of the Association, as it ensures the presence every day of a responsible member of the governing body. The following

ladies and gentlemen have generously sacrificed their time to this end:—Mrs. Fitz-Gerald, Mr. and Mrs. D. G. Fitz-Gerald, Mr. M. Theobald, Mr. E. Dawson Rogers, Mr. E. T. Bennett, Mrs. Maltby, Miss H. Withall, Mr. Calder, Mr. Stainton-Moses, Mr. F. Barrett, Mr. W. H. Coffin, Mrs. Ellis, Mr. W. C. Pickersgill, Mr. G. F. Green, Mr. M. J. Walhouse, and Mr. Cornelius Pearson.

By the liberality of one of our members, an advertisement is now inserted weekly in *The Times*. By this means the existence and aims of the Association are brought to the knowledge of many who do not read the usual organs of Spiritualism, to which our advertisements have been hitherto confined.

With reference to advertising arrangements generally, it was found that the present outlay was greater than the Association was justified in continuing. It was felt, too, that it was essential that fair and exact reports of the proceedings of Council should be published for the information of members, and that such reports should be regularly furnished to them.

An attempt previously made to do this by means of printed Proceedings not having proved successful it was resolved to endeavour to make an arrangement with the editor of *The Spiritualist* to insert advertisements monthly, together with an authorised report of proceedings of Council, and to furnish 250 copies of the paper containing these advertisements and report for the use of our members. Mr. Harrison, however, considered that the circulation of a weekly paper like *The Spiritualist*, a circulation, moreover, which was large already, could not be advantaged by such means. He further informed the General Purposes Committee that he could no longer accept present terms for inserting our advertisements, which he had hitherto done for the purpose of helping organisation at "£100 a year less than a cheap contract price."

As the Committee had no desire to put Mr. Harrison to such loss, and as they were fully aware that they could not recommend any such outlay, they made an identical proposal to the proprietor of *SPIRITUAL NOTES*. This, being a monthly paper, they considered might entertain a proposal which did not commend itself to the editor of a weekly paper. And they considered *SPIRITUAL NOTES*, from the character of the news contained in it, a condensed abstract of matters of interest to general Spiritual readers, and full information as to the proceedings of special Spiritual Societies, many of them in alliance with our own, eminently fitted for use as an organ of information to our members. We are happy to say that this proposal has been accepted by the proprietors of *SPIRITUAL NOTES* in a cordial letter, in which the manager says that "they will always be pleased to do all they can to promote the best interests of the Association."

It may be well to say here, that this spirit of cordial co-operation has influenced us in closing the arrangement with the proprietors of *SPIRITUAL NOTES*. The persistent misrepresentations of *The Spiritualist* unfit it,



in the opinion of the Council, for use as the medium of communication between the governing body and the members of the Association. Strong in the confidence reposed in us by the members, we have not felt called upon to reply to arguments that were fallacious, to criticism too manifestly dictated by an uncandid and ungenerous spirit, and to statements that refute themselves. But we have felt that this course of action justifies us in employing an organ of communication which will not misrepresent our action, and raise erroneous ideas in the public mind.

#### *Letting of Vacant Rooms.*

Having regard to the desirability of increasing the income of the Association by every available means, and to the fact that your present Secretary is non-resident, it was thought well to let the rooms left vacant by Miss Kislingbury, and the whole question of house arrangements was referred to the General Purposes Committee. That Committee recommended that the whole suite of rooms should be offered, as likely to command a better rent, and that Mr. Harrison, who rented two rooms on the premises, should be asked kindly to facilitate that plan by giving up his tenancy.

This recommendation was the subject of considerable discussion, and was finally adopted by a very large majority at a full Council meeting. There was, however, a difference of opinion in the minds of some valued members, and this has led to some resignations, among which we regret to name that of Mr. Martin R. Smith, who has not for some time past taken any active part in the affairs of the Association, Mr. C. C. Massey, and Mrs. Gregory. Mr. Blackburn and Mr. Joad have also resigned their seats on the Council, but remain members of the Association.

Mr. Harrison's tenancy expires on June 24, and all the vacant rooms are now sublet to Mrs. Maltby at the rate of £60 per annum.

In conclusion, we feel that special gratitude is due to our President for his generous help both in time and purse, and for his unwearied exertions to advance the interests of the Association in every way; to Mr. C. Blackburn for his generous present of the weighing apparatus above alluded to; to the several Committees for the time and labour devoted to the work of the Association; to the Chairman and Hon. Secretary of the discussion meetings, and to the members of the Council Rota, who attend daily in the rooms.

Such, Ladies and Gentlemen, is the report of work done during a year of exceptional depression and difficulty. We have every confidence that the record of future progress will be even more encouraging.

It only remains for us to lay before you the Income and Expenditure Accounts, from which you will see that the expenditure has been adjusted according to present income, but we hope for additional income in order to extend the operations of the Society; and we ask you to continue to us a full measure of personal and pecuniary support in furthering the best interests of the Association.

### *PROFIT AND LOSS ACCOUNT*

FOR THE YEAR ENDED 31ST DECEMBER, 1878.

*Dr.*

1878.		£	s.	d.
Dec. 31,	To Rent, Rates, &c. ...	137	6	8
	„ Salaries, Wages, &c. ...	186	18	6
	„ Stationery ...	27	14	8
	„ Postage ...	15	12	11
	„ Advertising ...	43	5	3
	„ Furniture, Repairs, &c. ...	34	3	0
	„ Charges ...	4	16	1
	„ Capital Account (balance) ...	24	3	10
		£474	0	11

*Cr.*

1878.		£	s.	d.
Dec. 31,	By Subscriptions ...	321	18	8
	„ Donations ...	150	2	1
	„ Housekeeping (profit) ...	2	0	2
		£474	0	11

### *BALANCE SHEET, 31ST DEC., 1878.*

LIABILITIES.		£	s.	d.
To J. W. Fletcher ...	...	3	10	0
„ National Press Agency ...	...	7	0	0
„ Miss Kislingbury ...	...	16	8	1
„ W. H. Harrison ...	...	7	10	0
„ Research Committee ...	...	4	19	8
„ Enquirers' Circles ...	...	22	7	6
„ Capital ...	...	348	8	11
		£410	4	2
ASSETS.		£	s.	d.
Cash ...	...	69	7	11
Furniture, Books, Cabinets, Apparatus, Pictures, &c. ...	...	337	0	0
Stock on sale ...	...	3	16	3
		£410	4	2

Audited and found correct, January 9th, 1879,

MORELL THEOBALD, Public Accountant.

Audited on behalf of the Association and found correct, January 19th, 1879,

G. H. POTTS.  
JOHN WM. GRAY.

#### *ADOPTION OF THE REPORT.*

The President moved the adoption of the Report.

Mr. Desmond Fitz-Gerald said: I have much pleasure in seconding the motion. As you are all aware, the Association has been passing through a period of trial and depression. We have had many causes warring against us; but of one thing I am confident, that when hereafter we shall look back upon what we have done, we shall congratulate ourselves on the way in which our troubles have been surmounted. (Hear, hear.) Our prosperity, though not ostensibly very great, is, I am satisfied, of a much more solid character than it has been hitherto; for we have removed the causes which tended to disunite us, and I cordially agree with the sentiment in the Report which points out that there is every prospect of our making in the future even greater progress than we have achieved in the past. (Cheers.)

Mr. Bennett remarked that it should also be borne in mind that the Association was now living strictly within its income, and that hence-



forward all additional subscriptions could be applied to the development of the proper work of the Association.

The motion was then put for the adoption of the Report, and was carried unanimously.

#### ELECTION OF COUNCILLORS.

The President announced that as the nominations for members of Council did not exceed the number of vacancies, the following members had been elected without a contest :—Mr. J. P. Barkas, Mr. A. Calder, Mr. W. H. Coffin, Rev. T. Colley, Mr. J. W. Fletcher, Mr. Desmond Fitz-Gerald, Sir C. Isham, Bart., Mr. H. D. Jencken, Mr. G. King, Mrs. Maltby, Mr. C. Reimers, Mr. St. George Stock, Mr. E. A. Tietkens, Miss H. Withall, Mr. M. J. Walhouse, Mr. H. Wedgwood, Mrs. Wiseman, and Dr. Geo. Wyld.

#### MEMBERS' AUDITORS.

On the motion of Mr. Tapp, seconded by Mr. Glendinning, Mr. J. W. Gray and Mr. G. H. Potts were elected auditors on the part of the members.

#### THANKS TO PRESIDENT AND COUNCIL.

Mr. Tapp : I have much pleasure in moving a vote of thanks to our esteemed President, to the Council, and to the Committees of this Association. Our President has aided us very munificently with his purse, and we have had the advantage of his kindly counsel and friendly advice; and I am sure we all hope that he will long be spared to give us the benefit of his very valuable services. (Applause.) The Council, too, are deserving of our warmest thanks. As you all know, their doings have been severely criticised; but I think you will agree with me that they have not only had some delicate questions to deal with, but that they have done their work exceedingly well. And as to the Committees, their duties are very arduous, and they have generously devoted a great deal of their valuable time to the interests of the Association.

Mr. Collingwood seconded the motion.

Mr. Theobald : I have much pleasure in endorsing all that has been said in reference to our worthy President. The Council are especially sensible of the exceeding liberality and courtesy of Mr. Calder, and of the great interest which he takes in all that concerns the interests of the Association. In fact, it is utterly impossible that we should have had a better president. (Applause.) As to the difficulties with which the Council have had to contend, I will just say that the criticisms which have appeared in a certain paper upon their conduct have been so frivolous, and based on such utterly false issues, that we have felt that it would be beneath our dignity to reply to them. They have, moreover, been repeated again and again, month after month, and the exhibition of temper on the part of the editor has been such that it is not surprising that many members of the Council have been alienated in regard to their former friendly feeling towards *The Spiritualist*. Indeed it became absolutely impossible that we should continue our advertisements and reports in a paper which persistently misrepresented us on the most vital points. (Applause.)

The motion was then put and carried unanimously.

The President : I can scarcely express to you my thanks for your great kindness. The little I have been able to do in helping to promote the prosperity of this Association, I hope to be able to continue during the coming year. It is true that in the past year we have had serious troubles to contend with. Mr. Harrison has failed us, and more than that he has injured himself, for his great inaccuracies cannot but have told tremendously against his own paper. (Hear, hear.) I cannot pretend to say what his motive is, but I sincerely pray that he will turn and see how wrong is the path which he has chosen. (Applause.)

#### THANKS TO MR. STAINTON-MOSES.

Mr. Desmond Fitz-Gerald : I wish to propose a special and cordial vote of thanks to Mr. Stainton-Moses. Many of you may not be so fully aware as I am, that if it had not been for his untiring energy, and for the sacrifice of his valuable time, often at great personal inconvenience, and for the sustained interest which he has taken in this Association, we should not have been in our present position of security. (Applause.)

The President said he had much pleasure in seconding the motion; which was then carried amid hearty cheering.

Mr. Stainton-Moses : I am sure it was quite unexpected that this compliment should have been paid me. Anything that I have done in furtherance of the interests of the Association has been done with the most hearty goodwill, and I sincerely hope to be able to do even more in the future. (Applause.) It is quite true that we have just been passing through a year of great difficulties. The times have not been good; we have suffered from that. We have had foes, and they have been foes of our own household. We have suffered from that; and we ought not to have so suffered. (Applause.) We have met to-night in spite of threats, and we have carried through the business in a spirit of unanimity and hearty cordiality. (Cheers.) I wish to say as little as possible in regard to Mr. Harrison, but I think it will be evident that the course which he has been taking in his journal for some weeks past, is the best possible proof we could have, that we were well advised in inducing him to transfer himself and his business to another place. (Hear, hear.) Nothing could more conclusively prove the wisdom of the course which the Council have adopted. (Applause.) As to the misrepresentations in which he has persisted, they will die like weeds when the sunlight comes upon them; and they will not die the sooner for being fostered by our notice. (Hear, hear.) But, meanwhile, if either Mr. Harrison or any one else will in a kindly spirit shew us how we can do our work better, we will take the advice and be thankful for it; anyhow we intend to persevere in our work of promulgating that eternal truth which will live on when we are dead. (Applause.)

This brought the proceedings to a close.