

Spiritual Notes.

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

REPORTS—ANNOUNCEMENTS—REVIEWS.

VOL. I.—No. XIII.]

JULY, 1879.

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(ESTABLISHED 1873.)

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Séance Committee at 6 p.m.
Wednesday, 2nd.—Experimental Research Committee at 6.30 p.m.
Tuesday, 8th.—Finance Committee at 6 p.m.
COUNCIL MEETING at 6.30 p.m.
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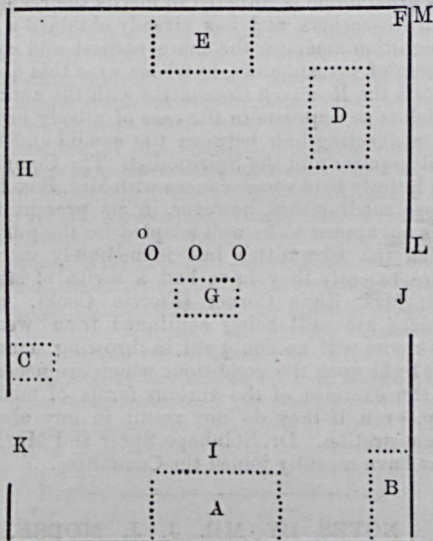
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A HAUNTED GIRL IN NOVA SCOTIA. ATTEMPTED ASSASSINATION BY INVISIBLE AGENTS.

At Amherst, in Nova Scotia, there is a good deal of excitement in regard to the alleged persecution of a young woman by spirits, who hurl missiles at her, and who have, on more than one occasion, apparently attempted her assassination. A gentleman of high literary position in London, who knows something of the circumstances, and who is not a Spiritualist, has kindly furnished us with the following extracts from the *Amherst Gazette*, from which it will be seen that the Editor of that Journal personally testifies to some of the mysterious occurrences. Esther Cox, who is the object of these so-called spirit persecutions, is employed at White's Saloon at Amherst; and the Editor says—



KITCHEN TO WHITE'S SALOON.

A, Working table. B, Cupboard. C, Washstand. D, Stove. E, Oyster table. F, Pot shelf. J, Door between saloon and kitchen. K, Door to rear entry and to staircase to White's Hall.

The case has lately, on account of the undoubted nature of the testimony to several remarkable incidents having occurred, in which it was impossible for Miss Cox to have been the voluntary agent, excited increased interest. Persons who previously would give no credence whatever to reports in the case have been satisfied of its *bonâ fide* character by personal observation. Among those who have recently received new light on this subject, we observe that the *Sentinel*, which some time ago thought there was entirely too much made of the matter, refers to the actual hurling of various objects about Miss Cox by four spirits. Having often been asked if we had ourselves personally observed any of the strange occurrences, we will say that until Tuesday we could speak from personal knowledge of the rapping only, the reality of which we had already tested by causing Esther to place herself upon a stool which would not admit of her feet touching the floor. To illustrate as plainly as possible the

developments and reported occurrences of the past week, we give a diagram of the room in which matters have been particularly lively this week. The room is attached to the rear of White's Saloon.

Esther was standing at *i*, washing dishes. Our position was a little outside of the door *j*. She had not moved from her position when we heard a crash, and, on going forward, found a glass tumbler, which had evidently contained a paper of pepper, had been broken in pieces by falling upon a large earthen bowl which lay upon the table. Esther said the tumbler came from the top of the cupboard, *n*, and the spot struck and position of the pieces were sufficient evidence that it had at least come from that direction. The distance was 7 feet. A rim of the top of the tumbler was unbroken. Taking the same position we saw, a minute or two afterward, this rim flying over her head, and it fell at *n* and was shattered. She was still at *i* washing her dishes, and could not have thrown it herself, nor was any other person in the room.

This is all we have seen. We have frequently heard drop articles which she said struck her, and which we were told by reliable persons had been hurled from certain points 6 to 15 feet distant.

W. F. Cutten, Esq., was standing at the lower side of door *j*, and Esther on the upper side, *i*, when a pile of scale weights he had previously seen on the counter, 12 feet distant, fell near their feet.

While Mr. R. Hutchinson was standing at *i*, he heard a hard substance strike the ceiling of kitchen and afterwards the wall of saloon at *m*. Picking it up he found it to be nearly a whole Bath brick, which Mr. White and Esther said had come from a shelf between *n* and *e*.

On Tuesday evening, Esther, as she states, locked the shop to go to tea, and while crossing the street was startled by a tremendous noise in the building. She dared not return alone, and after meeting Mr. Hutchinson they entered and found, as they both informed us, that the following articles had moved from various points to positions near the middle of the floor. *O O O* represent three earthenware bowls, 16, 14, and 12 inches in diameter, which had been on table *a*, inverted, and were now top upwards. In one was a tea-kettle from the top of stove, which with contents would weigh 20 lbs. In another a coffee-pot was found which had been on shelf at right of *e*. The box *c* was on its side at *g*. A basin which had been on it was at *o*, still containing water. A pot had come from *f*, and ranged itself near the kettle, so that one might not call the other names.

But of all the attacks upon the poor girl the most serious was that which she affirms was made by the blade of an open jack-knife, penetrating her clothing and cutting her back. Mrs. White examined her back, and states that the mysterious assassin drew blood. Esther states that this was the second attack by the knife, which she and Mr. White's son say was closed after its first flight, and must have opened of its own accord.

Mr. Cutten saw a basin of water, which he had previously noticed on a stand in this kitchen, move to a point 9 feet distant, and upset upon the floor. Esther had passed the stand, and the basin followed her at a distance of a few feet.

Esther was sitting in the kitchen at Mr. White's when a large glass bottle moved from a pantry shelf and was hurled across the kitchen floor,

breaking in pieces, and was seen to do so by members of the family.

Mrs. White placed some nails upon Esther's lap, and in a few minutes they became quite hot. She told Esther to walk out, hoping there might be a cessation of hostilities. She went into the woodshed, when lumps of coal flew about and at her, and as she returned to the kitchen Mrs. White saw a stone as large as her clenched hands follow her in, though she is sure no one was there to throw it.

The *Amherst Gazette* reports a large number of other incidents of a similar character, but the above will suffice to show the nature of "Esther's persecutions," most of which seem to have been fairly well attested.

MR. FLETCHER AT STEINWAY HALL.

THE Sunday evening lectures at Steinway Hall, given through the mediumship of Mr. Fletcher, are still attracting great attention in London. Spiritualists have needed some place to which they could go, and where they could feel "at home," and where also they could take their friends who were inquiring into the subject. This want the Steinway meetings supplies, and we are glad to see that on each successive night the hall is more and more crowded, and that the high tone of the lectures is well sustained. Among the subjects treated during the past month was a series of "objections," which served as Mr. Fletcher's text, and was ably handled. It is impossible with our limited space to print any part of these discourses; but, as they will soon be issued in pamphlet form, our readers will have an opportunity of reading them. The tests are as wonderful as ever, and carry proof in every instance. We copy the following from an article in the June number of the *University Magazine*, under the head of "The Preternatural in the Present Day":—

"A very recent incident may serve to suggest to those who have not regarded the matter in this light to what immediate uses these strange powers might be put. The above-named seer (Mr. Fletcher) on a recent occasion was thrown into a mesmeric sleep when with some persons who were deeply interested in the fate of Colonel Pearson and of members of their own family who were with him in Zululand. The operator, therefore, asked the clairvoyant, 'Can you travel for me?'"

"Yes."

"Then will you go to Colonel Pearson's? Do you see him?"

"Yes."

"Is he relieved?"

"Ah! yes," was the reply listened to by those around with an anxiety which it is easy to understand; "they are all alive and safe."

"How long have they been relieved?"

"Only a short time; the news is on the way. It is all right."

The news of Colonel Pearson's relief, which only took place on the day before this vision, was duly received through orthodox channels."

MR. HUDSON TUTTLE kindly writes:—"Your *Spiritual Notes* brings you close and near to me, and you seem indeed a brother. What a good paper you make. Racy, brief, full to the brim of choice meats! It is more than excellent."

THE RESEARCH COMMITTEE OF THE B.N.A.S.

VERY little has of late been heard of the work done by this Committee, although the Committee has nevertheless been pursuing its researches with considerable activity. This circumstance is sufficiently intelligible when it is considered that the Committee has undertaken a very difficult problem—one, indeed, which is considered impracticable by many experienced Spiritualists, viz., that of obtaining undeniably abnormal phenomena, explicable only on a spiritual or psychical hypothesis, in presence of a circle not always strictly constituted by the same sitters, and fairly representing the scientific and critical element of investigation. It is to be borne in mind, also, that the Committee take note only of phenomena which are absolutely not susceptible of any rational explanation, outside of the above hypotheses, on the part of the sceptical inquirer. The conscientious honesty with which this programme is adhered to merits the respect of all truth-seekers, and has already obtained a wide recognition amongst the more earnest and careful section of investigators, in whose eyes this quality invests the Research Committee with the authority which is so requisite in the case of a body forming the connecting-link between the candid and sceptical inquirer and the Spiritualist. The Committee has latterly held some sésances with Mrs. Fox-Kane, whose mediumship, however, in its present form, does not appear to be well adapted for the purposes which the Committee has immediately in view. More recently they have had a series of sésances with Mrs. Elgie Corner (Florrie Cook), which sésances are still being continued from week to week, and will no doubt aid in throwing some further light upon the conditions which are necessary for the exercise of the various forms of mediumship, even if they do not result in any absolute demonstration. Dr. Stanhope Speer and Mr. Meugens have recently joined the Committee.

NOTES BY MR. J. J. MORSE.

AT the close of the present month, on Sunday, 27th inst., the Midland District Committee will hold its fourth Conference at Leicester, in the Lecture Hall, Silver-street. The Morning Session will be devoted to Executive business, the Afternoon Session to the discussion and adoption of the Quarterly Report, the day's proceedings closing with a public lecture. It is to be desired that there should be a good gathering of the friends interested.

The services of Mr. F. O. Matthews as a test medium are of a very useful and valuable character. He is very successful in telling people things of such a striking nature that the conviction is at once compelled—that the medium is possessed of a most peculiar, not to say wonderful, power. His terms being reasonable, local societies should be able to provide him with plenty of employment.

Mr. Burns, I notice, is desirous of debating with the Rev. W. W. Howard, he having challenged that gentleman. It is a moot point whether such contests effect much real good. Spiritualism is rather a matter for investigation and study than for public debate. However profitable they may be

from certain points, debates have but little profitability as methods of spiritual work.

It is to be hoped that the Marylebone Society has been able to relieve its pecuniary pressure by the aid of its late "Floral display and sale of work." This Society has worked very hard in the cause of Spiritualism during the past eight or nine years, and its officers and members have bravely battled with innumerable difficulties. Theirs is just now the second of the only two halls open for Spiritualists on Sundays. Hence it seemed to read quite funnily, in the light of the above facts, when a contemporary lately suggested that the Society deserved "moderate" support! Is it a case of "Unto him that hath," &c.

The country friends read with much satisfaction that Mr. Fletcher's "tests" and lectures at the Steinway Hall are well attended and appreciated. The fact that the Hall is visited by "fashionable audiences" seems to be cause for criticism in certain quarters, but why it is difficult to determine. Let us each do our work, in our own manner, and in that sphere in which we are best fitted to labour.

Mr. E. W. Wallis quite likes the change from the bustling metropolis to the comparative quiet of his adopted home at Nottingham. His wife and family have been much benefited by the change. The lectures of Mr. Wallis's "guides" steadily increase in excellence, and are rapidly gaining that recognition to which their merits entitle them.

Mr. T. M. Brown and family expect to leave these shores, for Australia, in September next. Mr. Brown is an excellent test medium, and in the person of his daughter, Miss Brown, our movement possesses a trance speaker of no mean promise. It is a misfortune that they are leaving England, as their services can but ill be spared. I shall be very pleased to hear from those friends to whom circulars have been forwarded (in regard to the Testimonial being raised for Mr. Brown) who have not yet sent in their responses. It is most desirable to make the amount gathered as large as possible.

The Report of the Annual Meeting of the B.N.A.S., in the last issue of SPIRITUAL NOTES, must have afforded much food for reflection to not a few metropolitan and provincial Spiritualists.

If Spiritualism is a matter only for "private investigation" and "family circles," what do we need with either a "press" or a "platform," and why call it either a "science," a "philosophy," or a "religion," and, also, what is to prevent the "cliques," "feuds," and "petty rivalries" that one hears of in all our centres of work? Answer;—Admit Spiritualism to be a "public movement," utilise to the full both Press and Platform, and draw the friends out into public assemblies; and, as we see one another in the light, "cliques," &c., will vanish. Continually traversing the country, I am constantly being made acquainted with the fact that public united action is the great need of the hour. We require to be united in every town. A "Jubilee" is proposed. Will it inculcate the doctrine of "local union for local work, and local funds for local needs"—a series of independent unions all over the country? If so, a better era will be inaugurated.

The proprietors of SPIRITUAL NOTES are to be congratulated upon having completed the first year's issue of their journal. It is to be hoped that the ensuing year may be characterised by the

same tide of success. The more frequent issue of "NOTES" is being demanded on all sides. No doubt it will be issued at shorter intervals before long. Its friends are now numerous enough to warrant such a step being taken.

Proceedings of Societies.

BRITISH NATIONAL ASSOCIATION.

MEETING OF COUNCIL.

THE Council met on Tuesday, June 10th, Alexander Calder, Esq., the President, in the chair. The other members present were—The Rev. W. Stainton-Moses, Mr. W. H. Coffin, Mr. C. Pearson, Mr. C. Reimers, Mrs. Fitz-Gerald, Mrs. Maltby, Miss Withall, Miss Houghton, Mr. E. Dawson Rogers, Mr. R. A. March, Mr. E. T. Bennett, and Mr. R. Pearce.

PRESIDENT.

Mr. Dawson Rogers said that three years ago he had had the pleasure of proposing Mr. Calder for the presidency, and had now the satisfaction of moving the re-election for the coming year. Mr. Calder had gained the high esteem and warm regard of the Council by his urbanity, generosity, and impartiality, and he could not doubt that his re-election would be unanimous.

The motion was seconded by Mrs. Fitz-Gerald, and carried with applause.

The President: I thank you sincerely, ladies and gentlemen, for this renewed expression of your confidence. I may candidly tell you that I had thought of retiring from the position to which you have thus repeatedly elected me, for I have felt that some gentleman might be found who would discharge the duties more efficiently than it is in my power to do. (No! no!) When, however, I saw the opposition which had sprung up from an unexpected quarter, it had the effect of determining me to remain and of strengthening my resolution to do all that I could to sustain your efforts; and now you will find me the last person to leave the ship (Applause). We are doing all we can to support an important cause, and to maintain this Association as a citadel on the great facts of immortality; and when people who have once come amongst us idly slip away for some weak and feeble reason, I cannot, but think that they are acting blindly and unwisely. They have my compassion, for I cannot believe that they fully realise the bad work they are doing; and I cannot but hope that they will yet see their error, and will return and help us (Hear, hear). In the meantime you may depend upon it that I will do all I can to support the cause which we have so much at heart.

VICE-PRESIDENTS.

On the motion of the Rev. Stainton-Moses, seconded by Miss Houghton, the following Vice-Presidents were unanimously re-elected:—Mr. B. Coleman, Mrs. Fitz-Gerald, Mr. Desmond G. Fitz-Gerald, Mrs. Honywood, Mr. H. D. Jencken, Mr. E. Dawson Rogers, Dr. S. D. Speer, and Dr. Geo. Wyld.

Mr. E. Dawson Rogers spoke of the valuable services of Mr. Stainton-Moses, and proposed that that gentleman's name be added to the list of vice-

presidents. This was seconded by Mrs. Maltby, and cordially agreed to.

AUDITOR.

Mr. Morell Theobald was elected auditor for the ensuing year.

ELECTION OF COUNCILLORS.

The Secretary reported that at the Annual Meeting of Members, held on May 27th, the following had been elected members of Council:—Mr. T. P. Barkas, Mr. A. Calder, Mr. W. H. Coffin, Rev. T. Colley, Mr. J. William Fletcher, Mr. Desmond Fitz-Gerald, Sir C. Isham, Bart., Mr. H. D. Jencken, 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.

On the motion of the President, Mr. J. G. Meugens was also elected a member of Council.

ELECTION AND RESIGNATION OF MEMBERS.

Mr. E. Pulvermacher and Mr. E. J. Davey were elected members of the Association, and the resignation of Mr. Joad was accepted. The following letter was also read from Mrs. Lowe:—

To the Council of the British National Association of Spiritualists.

42, Gower-street, W.C., June 2, 1879.

LADIES AND GENTLEMEN,—I hereby beg to resign my membership of the British National Association of Spiritualists. The recent dismissal and exclusion from the rooms of the Association of Dr. Carter Blake, obviously on the sole ground of his being a Roman Catholic, appears to me an act of religious intolerance in which I cannot, consistently with my avowed principles, be even a passive participator. Many weeks since I had the honour of resigning my seat on your Council, but having received no answer to the letter in which I did so, and not seeing my name in your published list of resignations, I take this opportunity of recalling the matter to your notice.—I have the honour to remain, ladies and gentlemen, yours faithfully,

LOUISA LOWE.

The President and others pointed out that Mrs. Lowe was evidently labouring under a great mistake; that Dr. Carter Blake himself severed his connection with the Association; that some of the most respected members were Roman Catholics; and that the Council fully shared Mrs. Lowe's strong objection to every form of religious intolerance; and the Secretary was directed to send to Mrs. Lowe the following communication on the subject, the acceptance of Mrs. Lowe's resignation being in the meantime deferred:—

38, Great Russell-street, W.C., June 13, 1879.

DEAR MADAM,—Your letter of resignation, dated June 2nd, was read at the Council meeting of June 10th, and I am instructed to point out to you a misconception which has apparently influenced your mind, and caused you to tender your resignation.

You assume that the request conveyed to Dr. Carter Blake, in courteous terms, and acknowledged by him in a letter of equal courtesy, was dictated in a spirit of "religious intolerance," and was made "obviously on the sole ground of his being a Roman Catholic." In this idea I am instructed to assure you that you are mistaken. The Council emphatically repudiates any such motive, which, equally with yourself, they would consider as an act of intolerance. The Association numbers among its members representatives of the most various religious opinions, all equally welcome,

and none viewed with any preference on the ground of theological or religious belief. Any such preference or antipathy has, indeed, been expressly disclaimed since the formation of the Association.

The facts respecting the case to which you refer are entirely otherwise. Dr. Carter Blake had voluntarily resigned his membership on January 14th, a date, you will observe, antecedent to the time when he was courteously requested to refrain from using the rooms of the Association. His resignation had been accepted, and thanks voted to him for services rendered to the Association. The connection being thus severed by his own act, it was surely competent for the Society to remind him that it is not usual for any one to continue to avail himself of privileges which he has voluntarily resigned. This was courteously done and courteously acknowledged, and the Council saw with surprise at a subsequent period that another aspect had been given to the affair by the publication in the *Spiritualist* of an *ex parte* statement.

The Council trusts that this statement, which conveys the unanimous feeling of the members who were present when your letter was read, may lead you to withdraw your resignation, the acceptance of which was deferred in that hope.—I am, dear madam, yours obediently,

C. A. BURKE, Sec.

Mrs. Louisa Lowe.

LETTING OF VACANT ROOMS.

Mr. Stainton-Moses reported, on behalf of the General Purposes Committee, that the vacant rooms were now undergoing repairs preparatory to their occupation by Mrs. Maltby; and Miss Houghton referred to an erroneous statement which had appeared in the *Spiritualist* as to the financial result of the letting.

COMMITTEES.

On the motion of Mr. Stainton-Moses the Committees for the ensuing year were constituted as follows:—

Experimental Research Committee.—Mr. F. Barrett, Mr. E. T. Bennett, Mr. W. H. Coffin, Mr. T. H. Edmands, Mr. D. G. Fitz-Gerald, Mr. G. F. Green, Mr. J. G. Meugens, Mr. Stainton-Moses, Dr. Stanhope Speer, Mr. H. Withall, Dr. G. Wyld (and Mr. F. W. Percival, Hon. Member).

General Purposes Committee.—Mr. E. T. Bennett, Mr. A. Calder, Mr. D. G. Fitz-Gerald, Mr. J. W. Fletcher, Mr. M. Theobald, Mr. Stainton-Moses, Mr. March, Mr. R. Pearce, Mr. E. Dawson Rogers, Dr. Stanhope Speer, Mr. Wedgwood, Dr. G. Wyld.

Séance Committee.—Mr. E. T. Bennett, Mrs. Fitz-Gerald, Mr. D. G. Fitz-Gerald, Mr. R. A. March, Mrs. Maltby, Mr. J. G. Meugens, Rev. W. Miall, Mr. E. Dawson Rogers, Mr. E. A. Tietkens, Miss Withall.

Soirée Committee.—Mrs. Fitz-Gerald, Mr. D. G. Fitz-Gerald, Mrs. Maltby, Mr. E. Dawson Rogers, Mr. E. A. Tietkens, Miss Withall.

Finance Committee.—Mr. A. Calder, Mr. Morell Theobald, Mr. Wedgwood, Dr. G. Wyld.

DALSTON ASSOCIATION.

SESSION OF COUNCIL.

A MEETING of the Council was held on June 12th, Mrs. Amelia Corner, president, in the chair. The minutes of previous meeting were read and confirmed. Correspondence of general interest was read from Mr. W. G. Haxby, Mr. R. A. March, Sir Chas. Isham, Bart., Mr. J. M. Dale, Miss Louise

Brassinne, and Mr. W. Eglinton. Presentations were laid upon the table, and accepted with cordial thanks, from Mr. J. A. Jurrianse, Mrs. Edwd. Elgie Corner, Sir Chas. Isham, Bart., Mr. A. E. Hunter, and Capt. James. Mr. R. Pomeroy Tredwen was unanimously elected a member of Council, and Mr. J. G. Meugens a life member of the Association. A letter was read from Mr. John Rouse, the consideration of which was deferred. The cash accounts, with a statement of ways and means, were submitted and passed. Arrangements for the last Thursday evening in July were referred to the hon. secretary. It was moved by Mr. Thos. Blyton, seconded by Mr. R. Pomeroy Tredwen, and resolved that a Committee be appointed to consider and report upon the prospects of the Association, with special reference to ways and means, and the desirability or otherwise of reconstructing the constitution of the Association. The following members were elected to serve upon the Committee, viz., Mrs. Corner, Messrs. R. Pomeroy Tredwen, E. J. Davey, Thos. Wilks, and Thos. Blyton. The Council then adjourned.

MARYLEBONE ASSOCIATION.

In consequence of the success which has attended upon the floral display and sale of fancy articles for the benefit of the funds of this Association, arrangements have been made to reopen and continue the display and sale from Friday last, the 27th ult., to Monday, the 7th inst., at the Quebec Hall, 25, Great Quebec Street, Marylebone Road, between the hours of 2 and 10 p.m. each day. Friends from the country visiting London, and the Horticultural Exhibition at Kilburn, are invited to pay the Hall a visit.

Mrs. Hallock has kindly promised for exhibition a piece of work executed by Miss Mollie Fancher, the sleeping and fasting girl of Brooklyn, whose wonderful clairvoyant powers have been the theme of much comment both in America and our own country.

A large number of extraordinary paintings, claimed to have been produced through spiritual influences in an almost credible short space of time, will also form an attractive feature in the display, being exhibited by Messrs. Wilson and Harby, the artists. Tea and coffee will be provided.

Mr. J. M. Dale desires, on behalf of the Association, to thank the friends for their kind assistance, and particularly those ladies to whose patronage the success has been in a large measure due, viz.—Mrs. Fitz-Gerald, Mrs. Hallock, Mrs. Maltby, Mrs. Weldon, Mrs. Makdougall Gregory, Mrs. Schweizer, Miss E. Dickson, Mrs. Slater, and others.

Mr. J. M. Dale contemplates arrangements for a "camp meeting" towards the end of the current month, to be continued through August and September. If the proposal should be carried out, we shall hope to report full details of the arrangements in our next issue. In the meantime, those of our readers who wish to co-operate should communicate with Mr. Dale, at the Quebec Hall.

LANCASHIRE DISTRICT COMMITTEE.

THE annual pic-nic of the Committee was marred this year for the first time by wet weather. It is five years since the first pic-nic was held at Hay-

field, one of the romantic nooks in Derbyshire, and from that time it has gradually grown into an established institution. Whit-Saturday, on this occasion, will be remembered more for dripping and drenched garments than for a joyous gathering in the open fields, glens, and dales. Dunnish Booth Farm, Broadley, near Rochdale, is a pretty place for pic-nicing. Standing on an eminence overlooking a lovely wooded vale, and flanked by the rounded hills of moorland peculiar to Lancashire, it presents charms of landscape which the traveller would not find in many a long ride. The gilded spire of Rochdale Town Hall glitters in the distance (when the sun shines!) and but for the busy hum of a million fast-revolving spindles, the pick of the flying shuttle, and the dense clouds of smoke emitted from tall pinnacles of brickwork, one might be led to think he was approaching some garnished city of beauty and splendour. It presented none of these pictures, however, at the recent pic-nic. All was wet and gloomy, and the 120 to 130 friends who were present were divided between listening to speeches and addresses in the barn, and *séance* holding in several of the rooms in the house. After a pleasant tea, dancing and games were introduced in the barn, and spirit communion was resumed in the house; and, in spite of the rain and glowering sky, both pleasure and profit were got out of this annual gathering.

An afternoon pic-nic will be held at Rowsley and Haddon Hall on Saturday, July 19th. A special train will leave London-road Station, Manchester, about 2 p.m., calling a few minutes later at Guide Bridge, Hyde, and Woodley. The fares for the double journey will be 2s. 6d. The return train will start about 9.20 p.m. Full particulars will be found in handbills at the stations. As excursions run from the midland counties, the friends in that district might join the Lancashire people, and thus have a pleasant opportunity for mutual congratulations.

CONFERENCE OF YORKSHIRE SPIRITUALISTS.

THE Yorkshire friends are earnestly invited to attend a conference to be held at Sowerby Bridge on Sunday, July 13, 1879, in the Progressive Lyceum. The Lancashire Committee of Spiritualists have kindly deputed Mr. W. Johnson and Mr. J. Hartley, of Hyde, to attend and help in forming a sister organisation similar to the one in Lancashire. The sittings will be held from 10.30 a.m. to 1 p.m., and from 2.30 p.m. to 6 p.m. Trance addresses will be delivered by E. W. Wallis, of Nottingham, in aid of the anniversary of the Lyceum. Tea and refreshments will be provided. All the "districts" and towns are urgently requested to send representatives to confer as to the best means of carrying on a more thorough system of propagandism in Yorkshire. It is hoped that the Spiritualists of Yorkshire will attend in force, and will help by their presence in making this Conference and anniversary the most successful ever held.

THE friends of Mr. J. William Fletcher should notice his change of address, which is now 22, Gordon Street, Gordon Square, near Gower Street Station.

SPIRITUAL NOTES.

VOL. I.—No. XIII.

TO CONTRIBUTORS.

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

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

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

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

SUBSCRIPTION RATES.

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

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

ADVERTISEMENT CHARGES.

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

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

To Correspondents.

J. F. A. C. VAN R.—Thanks for your kindly words of encouragement. We will make enquiries, and communicate with you shortly.

PROVINCIAL SPIRITUALISTS.—In proportion to the measure of support meted out to our enterprise, so will the desired extension be hastened. In the meantime we rely upon all our friends doing their best to circulate *SPIRITUAL NOTES* as widely as possible, and in any other practical direction aiding our work.

SPIRITUALISTIC FICTION.

ON one or two occasions of late we have been tempted to notice the appearance of Spiritualism in unexpected places. We have heard it preached by a Bishop from the pulpit. We have found it propounded by a Canon in the pages of a popular Review; traced back to the Fathers of the Church; and the theories of Origen identified with the revelations of what has been misnamed "The Modern Mystery." Again and again does Canon Westcott startle us by quoting from this patristic source extracts which might have been automatically written by a nineteenth century medium. In the last number of the *Contemporary Review* he writes passages even more striking than those we have already quoted. For instance, speaking of Origen's theory of the Future State, he says:—

"According to him, world grows out of world, so to speak, till the consummation is reached. What is the nature, or position, or constitution of the

world to come he does not attempt to define. It is enough to believe that from first to last the will of Him who is most righteous and most loving is fulfilled, and that each loftier region gained is the entrance to some still more glorious abode above, so that all being becomes, as it were, in the highest sense a journey of the saints from mansion to mansion up to the very throne of God. In order to give clearness to this view, Origen follows out in imagination the normal course of the progressive training, purifying, and illumination of men in the future. He pictures them passing from sphere to sphere, and resting in each, so as to receive such revelations of the providence of God as they can grasp," &c.

And, then, the Canon gives his own sanction to the doctrines he has been describing, and identifies them with those we are interested in promulgating. He says;—

"We now seem to be entering again upon the controversy which he supported. We are his heirs. He has left us the duty of maintaining his conclusions in a later age, and with richer materials at our command."

Amid those rich materials we have to hail, with all due gallantry, a lady novelist. In a series of five very charming stories, just published by Messrs. Remington and Co., of Arundel Street, Strand, in a single volume entitled "Between the Lights," we have the same friend with a new face. Whether the authoress, who calls herself Lisette Earle, be a mistress in tale-craft or an inspirational writer we are sometimes at a loss to discover, but internal evidence greatly favours the latter supposition. She takes as her motto a stanza from Adelaide Procter's most spiritual poetry, and every succeeding page is an instance of the truth it enshrines:—

"But, though a veil of shadow hangs between
That hidden life and what we see and hear,
Let us revere the power of the Unseen
And know a world of mystery is near."

We are now, on the present occasion, writing a review of "Between the Lights." We may recur to the volume on a subsequent occasion for that purpose. What we draw attention to is this: that we find on every page of this work of fiction what our friend the *Book* found in the paragraphs of Bishop MacLagan's sermon, and what those who run may read in Canon Westcott's articles in the *Contemporary*—supreme belief in the great fact of Spirit-Communion.

Here, for example, from the first tale, "Esther Woodville's Story," is a passage which will serve at once as an example of the style of the writing and of the tenets dwelt upon. Esther has been describing the psychometric effects of some old pictures, and she concludes:—

"As I close the portfolio, and put this manuscript away with it, a strange sense of the nearness of the invisible world creeps over me; the shadow of the

mystery is upon me; the light of this world recedes; yet, just above the horizon, breaks the new day. I see a glimmer of the coming glory, and through the intervening darkness I hear the voice of my beloved calling me. The time is short; I am content to wait a little longer BETWEEN THE LIGHTS."—P. 83.

In the second story—a weird and fascinating one called "The Hermit"—Spiritualism is spoken of as "the new study for us, and a deep one."—"And a consoling one," she added—

"If the dear departed are indeed around us, our dull senses must sometimes be awakened to see and hear them; henceforth this new faith will destroy for me the sting of death, and remove the dark shadow from the tomb."

What we would urge is, that all this is a matter of demand and supply. If the Bishop of Lichfield preaches Spiritualism in the funeral sermon over Sister Dora, it is because he sees it is what man wants "at his utmost need." The Editor of the *Contemporary Review* does not insert articles at random, nor does Canon Westcott write them without a reason. The public call for this pabulum, and it is forthcoming. Mr. Remington does not publish such a volume as "Between the Lights" without having previously felt the pulse of the public, and satisfied himself that it will answer his purpose so to do. None of those gentlemen we have named are called by the special name of Spiritualists. They would probably repudiate the title at present. Spiritualism for the moment is not a triumphant church or a dominant idea; but it is very clearly making way, and beginning to "dominate" in very unlikely quarters indeed. It has attained to the dignity of a persecuted proscribed faith; and, from the days of Stephen to the present, there has been no instrumentality so effectual for propagating opinions as to taboo them and ticket their professors "dangerous men."

A HANDSOME marble bust of Swedenborg, executed by Preston Powers, of Florence, son of the late Hiram Powers (who achieved great celebrity by his Greek Slave), has just been presented to the Swedenborg Society by the Rev. A. Clissold.

THE Swedenborg Society (36, Bloomsbury-street), announce that they are about to publish, at a low price, a small work entitled "The Souls of Animals and Plants." The purpose will be to prove that man only is immortal, and to show the true grounds upon which that doctrine rests.

ON Monday, June 9th, a largely attended reception took place at the house of Dr. T. L. Nichols, 32, Popstone-road, Earl's Court, to welcome Mr. W. Eglinton to England on his return from Africa. Among the guests present were Captain James, Mr. Hensleigh Wedgwood, Rev. W. Newbould, Mr. and Mrs. Fletcher, Mr. Townsend, Signor Rondi, Mrs. Cook, Mrs. Corner, Mr. Arthur Colman, Lady Murray, Madame Colmarche, Mrs. Coombe-Grant, Miss E. Best, Miss Lambly, Mr. and Mrs. Ruydall, Miss Dyson, Colonel Greek, Mr. Bell, Mrs. Olive, Mrs. Hildreth, Miss Arnold, Mr. Wade, and many others unknown to the majority of Spiritualists.

Notes.

THE next meeting of the Council of the B.N.A.S. will be held on Tuesday evening, the 8th inst.

THE office of the *Spiritualist* has been removed to 33, Museum-street, Bloomsbury, within a few steps of Great Russell street. We wish our contemporary a long and prosperous career in its new premises.

MR. W. EGLINTON, who recently arrived in England from Africa, having been requested by many investigators of Spiritualism in India to undertake a journey to that country, has notified to us his willingness to again accept the responsibility and fatigue of travelling, provided the residents in Hindostan who desire a visit from him will guarantee his travelling expenses both to and fro. It is hardly to be expected that a medium should defray the whole of the expenses, and we think Mr. Eglinton is showing great spirit in venturing to undertake this long journey without any prospect of fee or reward in the end. Should things be satisfactorily arranged, Mr. Eglinton could start in October or November next, and as he has also expressed his willingness to give Continental Spiritualists an opportunity of witnessing his manifestations, they might induce him to travel by the overland route to Brindisi, calling at cities on the Continent on his way.

In its issue of June 6th the *Daily Telegraph* had a cleverly written article on ghostly apparitions, conceived in a spirit of good-natured banter. The writer informs the public that "a British National Society, embracing people of many different races and widely-varying creeds, has been specially formed to grapple with the ghosts," and basing some of his remarks on what he has read in *Spiritual Notes*, he is kind enough to allude to this journal as "the recognised organ" of the Spiritualists. We ourselves make no such claim for *Spiritual Notes* at present, but we certainly hope that our generous contemporary is gifted with the power of prophetic vision, and sees correctly what *Spiritual Notes* is about to be in the not far distant future.

ALLUDING to Mr. J. William Fletcher's Sunday evening services, the *Daily Telegraph* says:—"If those who testify to the occurrences in London are to be trusted, we are confronted with a series of assertions which prove that we certainly live in very perplexing times. A number of messages are conveyed, by means of a gentleman lecturing in Steinway Hall, from the spirit world, delivered, and suitably acknowledged; and if the people who claim to have witnessed the phenomena are to be credited, give surpassing proofs of their identity and of occult knowledge." This is about the fairest statement of facts in relation to Spiritualism which has yet appeared in the London daily Press.

A LANCASHIRE friend writes:—"It may perhaps be pleasing to some of your readers to know that, according to the quarterly return sheets of the Lancashire Committee, there are over 3,000 Spiritualists in Lancashire. What rapid growth. But we must consider the grand attraction which Spiritualism offers. It gives freedom; it demonstrates the fact of our future existence; it destroys death; it annihilates the devil and puts to flight a host of theological scarecrows; it brings man nearer to God, instead of repelling him by degrading dogmas. No wonder, then, that Spiritualism should have spread rapidly. The spirit of the age is moving, and our 'ism' leads the van."

WE hear that Mr. Charles Bradlaugh, the Atheist lecturer, has on several occasions referred in kindly tones to the Spiritualists. Shall we ever make him one? Who can tell?

THE REV. W. MIALI, of 236, Richmond-road, Dalston, has expressed his intention to advertise for a committee of independent enquirers, who will seek by means of discussion meetings or otherwise to ascertain what is the truth in relation to Spiritualism. This is a brave step for a Nonconformist minister to take.

MR. C. E. WILLIAMS has, we hear, temporarily removed to 13, Millman-street, corner of New Ormond-street, W.C. He will, however, return to Lamb's Conduit-street after a few weeks.

THE members of the Ossett Spiritual Lyceum will celebrate their next anniversary by a series of meetings, announced for Saturday, Sunday, and Monday, 5th, 6th, and 7th inst. "Camp Meetings" are intended to be held in the afternoons and evenings. Mr. E. W. Wallis and other speakers are to take part in the proceedings.

MR. JOHN CARSON, of Melbourne, has recently visited Cardiff. In the course of a private letter he says:—"Old friends and relatives appeared in full form, coming to the table and, taking paper and pencil, wrote in our sight. On going down stairs, some of the usual visitants followed into two different rooms, shaking hands with me, and all this in a good light." Experiences of this character are exceptionally valuable, and we trust Mr. Carson may be induced to favour our readers with a careful digest of his experiences during his stay in this country.

MRS. EDWARD ELGIE CORNER gave a séance at the rooms of the Dalston Association on Monday afternoon, 9th ult., in the presence of Mr. J. G. Meugens, Mrs. Rees, Mr. R. Pomeroy Tredwen, Mr. and Mrs. J. Bruce Gillon, Mr. H. Gillon, Miss Gillon, and Mr. T. Blyton. The medium was carefully and effectively secured by Mr. Tredwen, the fastenings being found intact at the close. A white draped female form manifested, and in a variety of ways exhibited life and intelligence, conversing with the sitters both in French and English. It is proposed to arrange for similar séances as opportunity may offer, and communications addressed to Mr. Blyton will receive attention.

MR. RITA and Mr. Husk gave a private séance at the residence of Mr. R. Cocker, 74, Dalston-lane, London, E., on Saturday evening, 21st ult., on which occasion there were also present Mr., Mrs., and Miss Cocker, Mr. Thos. Wilks, Mr. and Mrs. Shrobsbree, Mr. and Mrs. Norrington, and Mr. Thos. Blyton. The séance was held in total darkness, all hands being interlinked, which condition was maintained throughout the séance. Voices answering to the names of "Charley," "Irresistible," and "John King" freely conversed with the sitters, and a number of very heavy articles of furniture were removed from their places and deposited upon the table, much to the astonishment of all present. A small musical-box was carried over the heads of the sitters, and star-like lights flitted about. The principal feature of the séance, however, centred in the repeated appearance of the self-illuminated head and bust of "Charley," through Mr. Rita's mediumship, affording a very fair opportunity for observation. Just at the close of the séance a chair was threaded on to the right arm of Mrs. Shrobsbree, who stated that she had never released her hold of Mr. Husk. The manifestations occurred while both Mr. Rita and Mr. Husk were seated at the

table, and held by responsible members of the family circle, who certified that their hands remained interlinked throughout the séance.

MR. JAMES BURNS announces a preliminary meeting for Thursday evening next, 3rd inst., at 15, Southampton-row to consider arrangements for a proposed "jubilee convention" of Spiritualists. We hope as many of our readers as possible will endeavour to attend and give their support to any useful propositions for the advancement of Spiritualism.

MR. BENJAMIN COLEMAN, one of the oldest and staunchest Spiritualists left to us of a generation that is rapidly entering into its rest, has departed from the scene of his long labours. His name carries us back to the early days of the movement, in which he was a most unflinching and determined champion of Truth. A very large number of English Spiritualists of to-day owe their conversion to him, and his brave words have frequently "strengthened the feeble knees," and have never been wanting when any principle or fact of Spiritualism had to be defended. The *Spiritual Magazine* in its earlier numbers contains many of his writings, all of permanent value to the cause. He was a most careful investigator, and his records were scrupulously exact. He had a rare faculty of precise statement, and a tenacity of grip that made him a dangerous controversial opponent. His blows were those of a sledge hammer, and were delivered with a force of will that broke down a bad defence with damaging results to his opponent. He was the friend and correspondent of the most prominent American Spiritualists of his generation, and his little volume on American Spiritualism was very valuable, as was his companion volume on Spiritualism in England. Mr. Coleman was one of the founders of the B.N.A.S., and at the time of his death was one of its vice-presidents, an honourable office which he had held from the first inception of the Society. Failing health had compelled him for some months before his death to absent himself from its meetings, and to deny himself the pleasure of taking an active part in its management. But his interest in its course of action was profound and sustained to the very last. One of the latest letters received from him by the present writer was one of cordial approval and valuable suggestion concerning a course of action which was then being carried out for the benefit of the Association. None watched its progress with greater interest, and from no one of its members was more valuable advice forthcoming in time of difficulty. His loss to the cause at large, and to the Association in particular, will be great. But his work was done, a long life had been lived out, and he leaves to a later generation a work that was very near his heart. "Home he's gone, and ta'en his wages." May those who succeed him be as wise, as brave, as discreet, and as unflinching in defence of truth as he was!

THE Session of Fortnightly Discussions of the B.N.A.S. was closed on June 16th by a general review of the papers that had been read. The Hon. Sec., Mr. Stainton Moses, M.A., undertook this duty, and in the course of his very able paper directed attention especially to the large area that had been covered, and to the wealth of experience that had been brought to bear on the subjects discussed. Two permanent additions to the literature of Spiritualism have had their first beginnings in papers read at these meetings—Mr. Harrison's "Spirits before our Eyes" and the volume on "Spirit Identity," already noticed in these columns. Several other papers have been of high literary value, and there is a general feeling that a permanent record of the whole, together with an abstract of the discussions to which the several papers have given rise, would

be a welcome and valuable addition to the literature of Spiritualism. Mr. Stainton Moses strongly urged the desirability of gathering the papers of next session into a small volume, and we trust that he may be able so to do. It would not need any large outlay, and since he is willing, as we understand, to undertake the labour of editing, it needs only that the ladies and gentlemen who are kind enough to read papers should place them at the disposal of the Research Committee for the purpose of publication at the close of the session, and that a small fund should be collected to defray the necessary expenses of reporting the discussions and printing the volume.

THESE meetings have been maintained at a high standard of interest throughout, and have been a successful and intelligent attempt to instruct and form the opinion of Spiritualists and Enquirers on the most prominent problems of Spiritualism. Since the Harley-street Conferences, when Miss Emma Hardinge did so much to inform the public, though in a very different way from that adopted at Great Russell-street, there has been no such attempt to discuss and sift evidence as this. It is sometimes asked what work the B.N.A.S. does that entitles it to the confidence of Spiritualists at large. If it did nothing more than open its doors to those who feel an interest in the vast problems of Spiritualism, provide them with the current literature of the subject, and give them access to a unique psychological library, and to regular meetings where problems and difficulties are discussed and facts recorded and tabulated, it would vindicate for itself a position that surely entitles it to support. That is far from being all the work done, but it is enough to show the value of the Association to the cause of Spiritualism and the real importance of the work that it accomplishes.

A LARGE portion of Mr. Stainton Moses's review was concerned with the highly suggestive paper read by the Rev. W. Miall, "Observations from the Frontier Line of Spiritualism." Speaking of one particular line of criticism adopted by Mr. Miall, Mr. Stainton Moses said:—"From his position on the frontier—from his seat on the fence, if I may so say—he looks with some wonder at the apathy with which many men, who ought to know better, regard the facts and phenomena presented to their notice. Spiritualists, they say, are credulous fanatics, unworthy of serious notice, the extreme left wing of that great human family, who, on high authority, are 'mostly fools.' They are densely ignorant on general subjects, superficial, windy, and wordy. I was amused some little time ago to read in that vivacious little print, the *Echo*, a letter signed 'A Medium,' wherein the writer gravely stated in answer to an editorial enquiry why all spirits speak English, that pure English is the language of the spirit world. In the best society there English is the tongue. The editor—good, simple man—swallowed the answer, apparently without effort, and wrote a superior little paragraph commenting on the letter as showing about the average intelligence and knowledge of a Spiritualist. It never seemed to occur to him that he had been hoaxed, and that he had better look at home and see after his own standard of intelligence. And yet within a week the same consistent editor published a long memorial of W. Lloyd Garrison. No terms of laudation were too high for the notice of this great man. The words were words of unstinted praise alike for his goodness, greatness, and mental capacity. But he quite forgot to say that Garrison and his friend G. Thompson, whom also he belauded to the skies, were Spiritualists. It would not do to admit that these were of the ignorant, foolish, and deluded class. And so not a word was said! Pah! Do not such writers see that they are impaled on the horns

of a dilemma? I suspect they do, and that they do not like it, not even a little bit."

TOUCHING on the question of the permanence of conviction that Spiritualists show, Mr. Stainton Moses said:—"It has been my experience, and it is now both wide and thorough, that no one has ever turned his back on his belief in the facts of Spiritualism. Mr. A. R. Wallace said that, in his article in the *Fortnightly Review*, and I believe he was right. I know of men who have become disgusted with the vagaries of some Spiritualists, and who have disliked the incongruous subjects that they have mixed up with it, and they, I am aware, have withdrawn from public association with it. The late William Howitt was one of these. Others shrink from publicity of all kinds, and, having got their satisfaction, go home to feast on it. This is both selfish and wrong, no doubt, but they are Spiritualists none the less. I know many such, as I also know many who, from fads and fancies, from one or other private peculiarity, will not join in an united effort to spread among others a knowledge of the truth they have received. There is abundance of private interpretation of facts, many theories, and notions current. But I know no man, woman, or child who, once convinced of the facts that form the foundation of these varying beliefs, ever threw that conviction over. I am not speaking of the so-called Investigator who appears on all occasions, and is never able to come to any conclusion, 'always learning and never coming to the knowledge of the truth,' feeble creature who sees at night and is 'impressed,' only to forget in the morning 'what manner of man he was' overnight. Nor of that small class, greatly to be pitied, and to me a source of much wonder, whose best endeavours fail of conviction through no fault of their own. I mean what I say; I never knew a Spiritualist recant." Mr. Stainton Moses, of course, made only a passing reference to his own paper on "The Intelligent Operator at the Other End of the Line." Any other gentleman reviewing the work of the "Fortnightly Discussions" would have spoken of that paper as the most valuable of all the series.

SOME reports having got abroad as to a haunted house in the western outskirts of London, a gentleman, who formerly held an important position in the Bombay Police, sought in vain to gain admission. The narrator of the circumstances was, or professed to be, pledged to secrecy as to the locality. The *canaille* of the neighbourhood jumped to their own conclusions as to the identity of the house, and illogically proceeded to break the windows. No wonder the landlord of the real haunted house was averse to the locality being named. Consequently the Indian gentleman was obliged to forego his laudable ambition. Speaking of his experiences in India, he says that in one of the large towns a house, reputed to be haunted, stood empty for a long time. "I engaged it," he adds, "notwithstanding strenuous objections on the part of my Brahmin clerks. The morning following the first night I slept in that house, the street opposite was crowded when I turned out for a constitutional, and to my enquiry as to what had brought them there at so early an hour, the answer was that they had come to see whether I was dead or alive. If that house was haunted, as it was believed to be, by the spirits of two men who had been murdered in it, they were scared away by my occupation of it; but, if it was not haunted, the delusion was thereby brought to an end." He continues:—"It is not likely that it can be a matter of indifference to the proprietor of this house whether it is occupied or not. I shall be glad to engage to live in it for six months. If it be not haunted, the belief that it is will be at end; if it is haunted, the spirit probably has some object which it

would have accomplished, and can be ascertained by placing paper and pencil at its disposal, and requesting it to write down its wishes. However, whatever may be the result of my spending a night in the house (I have no fear *whatever* of coming to any harm by doing so), I shall consider myself solemnly bound to secrecy in respect to such result, under these circumstances trusting that the proprietor would see no objection to comply with my request." Alas! this gentleman does not know how paramount is the idea of "property, property, property!" or how pig-headed a London populace is on such subjects.

A FAIRLY good ghost story was told us by Dr. Maurice Davies, the author of "Unorthodox London," in whose house it occurred. He was living in the Queen's-road, Bayswater (still in those western suburbs), in a house that had been occupied as a hotel. Servant after servant had described a sound heard in a corridor on the top floor as resembling the rustling of a silk dress. On one occasion a séance was held, when the medium described herself as being suddenly seized by the throat. She grew almost black in the face, and the sitting had to be broken off abruptly. Many years afterwards when Dr. Davies was leaving the house, and all the furniture, except the last vanload, had gone, one of the servants who was packing her box on the top floor ran down scared, and said she had at last *seen* the ghost. She described a tall female figure in a black silk dress, who put her hand to her throat. Nothing would induce the girl to go upstairs again, though it was urged that she should do so. Some nights afterwards a sitting was held in the then empty house; and, although Dr. Davies had carefully avoided saying a word about the form of the apparition, a lady who had the gift of seeing spirits first *felt as if seized by the throat*, and then described precisely the same figure as that seen by the servant. "It advances to you," said the lady, addressing Dr. Davies, "and seems to want to say something to you." The coincidence of the medium's supposed seizure by the throat struck him as curious; and a long story was given through a writing medium to the effect that a female named Klein had committed suicide in that room by strangling herself, having been deceived by a person whose name she mentioned, and to whom she wished Dr. Davies to give some money she had left. She added that her death was attributed to a fit, and that her burial would be found registered in Paddington Parish Church. We believe the matter was never certified in this way, but it is open to anyone even now to consult the register. The worst of it is that these cases seldom get so perfectly attested in every particular as to be of practical use. But the mass of floating tradition on such matters in West London is curious.

We have ourselves known three or four houses reported to be haunted all in the western suburbs of London, and none of them, we have reason to believe, the same as the one just referred to. In only one instance, however, were we able to spend a night in either of them. The first was on the slopes of Notting Hill. That, we believe, to have been a "fraud." The ghost was said to have been personated in order to drive off duns. Then there was the Edwardes-square, Kensington, Mystery which remained unsolved. Next came the Uxbridge-road affair, about two years ago, written about in the *Morning Post*. We found out that house, and were promised to be allowed to tabernacle there. We mustered our forces, including some well-known mediums, but the landlord repented at the last moment. In the last case we did, by a ruse, get the keys of the house, which was also at Notting Hill, and spent a night there in company with one or two

well-known Spiritualists and a lady medium, but we could get no communication from the supposed spirit: nothing, indeed, beyond the manifestations which always accompanied that particular medium. In this case generation after generation of servants had all given the same account. The staircase leading to the attics crossed the doorway of a room used as a nursery. The form of an old woman used to descend the stairs, look fixedly into the nursery, and then retire if the occupants advanced. We fancy the conditions for communication with these *revenants* are much more delicate than is generally supposed.

We cannot help thinking that many Spiritualists would like to be able to attend Sunday worship in some place where their special faith should, both in service and sermon, be not merely respectfully dealt with but put prominently forward. Spiritualism has now attained a position when it may claim to be thus represented in the religious, as it already is on the scientific and social, planes. It may interest our readers to know that a clergyman of the Church of England purposes to celebrate a Communion Service according to the rites of the Established Church every Sunday morning, and in the evening such a form of worship as that sketched in Mr. Crawford's "Thoughts on Theism," in which all serious men and women of whatever creed may join. Particulars of the services (which will be held in a central situation) may be obtained from the Editor.

Correspondence.

PHILANTHROPIC WORK FOR SPIRITUALISTS.

To the Editor.

SIR,—I entirely agree with the opinion expressed by Mrs. Parker, in her letter printed in the June number of *SPIRITUAL NOTES*, that the amelioration of the working classes, though not more than a side issue of Spiritualism, is far from a contemptible one; I believe, further, that it is the most important social question of the day. But cannot their condition be *ameliorated* without their being *expatriated*?

How can there be a surplus population of the *working* classes? It is labour which confers value. Labour is the sole source of wealth. Why is a pound weight of watch hair-springs worth more than twenty guineas, while a ton weight of the pig-iron from which they are made is not worth five guineas? The reason is the amount of skilled and unskilled *labour* which the little springs represent.

Why, then, should the starving poor of Great Britain be sent to work in Texas? Would it not be more agreeable to them, and better for this country, to allow them to stay at home; working for their living here, and so increasing the wealth of England? What prevents their doing so? If any one says there is not work for them to do, I reply, plenty of work can be found; the real difficulty is the want of the means of setting them to work, and then keeping them at work. In other words, the want of a stable yet elastic currency, with which foreigners cannot interfere, and by means of which the working men can obtain the full value of their work, and benefit by all they can earn above what

it is necessary they should consume. Can anyone deny that they have a right to as much as this? No. Can anyone affirm that they get it? No. And the reason they do not get it I assert with perfect confidence to be the suicidal—or, more properly speaking, the *murderous*—currency law under which they have been groaning and starving during the last sixty years, with but short intervals of prosperity. That law, I repeat, is the real difficulty. Nothing really effective to improve their position in the world *as a class* can be done for them or by them while it continues in force. It is a law which perversely makes the circulating medium most scarce when it is most wanted, though it is only by means of a *sufficient and steady* supply of money that production can be carried on and produce justly distributed. It is a law which treats the working men as if they were mere working machines, to be kept going with the least possible cost to their owners for wear and tear. But it does, with much ingenuity, allow them one privilege—that of continuing, *at their own cost*, a race of workers whose labour enriches their masters more than themselves, their wives, or their children.

Will no one point out to the oppressed working men how the currency law of 1844 acts in grinding them down to almost the lowest wages on which they can subsist, while the rich grow richer by absorbing a large proportion of that surplus production which by right belongs to the producers?

If the more intelligent and better educated mechanics and artisans could be induced to give their attention to the subject they would find no difficulty in understanding *how* the law produces this result, and through them it might be expected speedily to reach the remainder. Then, when the masses of the working men were thus brought to see how shamefully they are swindled by this law, they would be roused to DEMAND its immediate repeal in tones too peremptory to be disregarded.

W. WHITEHEAD.

High-street, Hornsey, June 11, 1879.

MISREPRESENTATION.

To the Editor.

SIR,—The following letter has been written to the Editor mentioned, and was by him suppressed. Please insert it in SPIRITUAL NOTES.—Yours very truly,

DESMOND G. FITZ-GERALD.

(Copy).

May 30, 1879.

To the Editor of The Spiritualist.

SIR,—In your issue of this date you repeat a statement previously made by you—that “nearly all the physical mediums refuse to sit for the National Association of Spiritualists.” As chairman of the Research Committee of this Association I should be glad to know who the mediums in question are; or, should you be unwilling to give their names, I should be interested to hear from you *how many* mediums have declined to sit as above. In the absence of this information your repeated statement appears to convey an entirely false impression.—I am, Sir, yours very truly,

DESMOND G. FITZ-GERALD.

Arrangements for July.

. 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.)

(For the Calendar of Work for July see Advertising columns).

The following Members of Council will attend on the days mentioned, between 4 and 5 p.m., to receive visitors and answer enquiries:—

- | | | |
|------|-----|-----------------------------|
| July | 1. | Mr. Stainton-Moses. |
| „ | 2. | Mr. G. F. Green. |
| „ | 3. | Mr. M. J. Walhouse. |
| „ | 4. | Mr. Desmond G. Fitz-Gerald. |
| „ | 5. | Mr. A. Calder. |
| „ | 7. | Mr. H. Wedgwood. |
| „ | 8. | Mr. M. Theobald. |
| „ | 9. | Mr. Dawson Rogers. |
| „ | 10. | Mrs. Maltby. |
| „ | 11. | Mr. C. Pearson. |
| „ | 12. | Mr. A. Calder. |
| „ | 14. | Mr. W. H. Coffin. |
| „ | 15. | Mr. Stainton-Moses. |
| „ | 16. | Mrs. Desmond Fitz-Gerald. |
| „ | 17. | Mrs. Maltby. |
| „ | 18. | Miss Withall. |
| „ | 19. | Mr. A. Calder. |
| „ | 21. | Mrs. Fitz-Gerald. |
| „ | 22. | Mr. W. C. Pickersgill. |
| „ | 23. | Mr. C. Pearson. |
| „ | 24. | Mr. E. T. Bennett. |
| „ | 25. | Mrs. Maltby. |
| „ | 26. | Mr. A. Calder. |

BRIXTON PSYCHOLOGICAL SOCIETY.

6, Akerman-road, Brixton.

(Hon. Secretary, H. E. Francis)

The object of the Society is to promote the study of Psychology and Spiritualism, and kindred subjects. Members have the privilege of attending séances with well-known mediums, and are entitled to the use of books on Spiritualism from the Library.

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

DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

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

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

Thursday, 10th.—Session of Council, at 6 45. Ordinary Weekly Experimental Séance at 8.

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

— 24th.—Ordinary Weekly Experimental Séance, at 8.

— 31st.—*Special Séance, 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.

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- June 27th to 7th inst.—Floral Display of Useful and Fancy Articles.
 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, 6th.—Mr. J. J. Morse, on "God, and How to Worship Him," at 6.30
 Monday, 7th.—Mr. J. J. Morse, on "Wasted Lives," at 7.30.
 Sunday, 13th.—Mr. F. O. Matthews, Trance Tests and Clairvoyance, at 2.30 and 6.30.
 Monday, 14th.—Ditto, at 7.30.
 Sunday, 20th.—Ditto, at 2.30 and 6.30.
 Monday, 21st.—Ditto, at 7.30.
 Sunday, 27th.—Miss Brown, Trance Address, at 6.30. Admission free. Collection to defray expenses.

WEEKLY SÉANCES AND MEETINGS.

- Sunday.—Séance, at 10.30. "Form Manifestations."
 Tuesday.—Séance, at 8. "Physical Manifestations."
 Wednesday.—At 7.45, Spiritualists' Improvement Class.
 Thursday.—Séance, at 8. "Form Manifestations."
 Friday and Saturday.—Developing Circles, at 8. For Members and Friends. Admission free.
 The Library of the Society is open every Wednesday evening from eight to nine o'clock, for the issue of books to Members.

J. J. MORSE.

- July 1st.—Cardiff.
 July 2nd.—Walsall.
 July 6th and 7th.—Newcastle-on-Tyne.
 July 8th.—Low Fell.
 July 13th.—Liverpool.
 July 20th.—Keighley.
 July 27th.—Leicester.

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.

E. W. WALLIS.

- July 5th, 6th, 7th.—Ossett. (Anniversary Services).
 July 13th.—Sowerby Bridge. (Anniversary Services).

Mr. E. W. Wallis will accept calls to deliver trance addresses in all parts of the United Kingdom, and attend open-air meetings and pic-nics. Apply, 92 Caroline-street, Nottingham.

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 Miln-row 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, Rycroft.)

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.)

Obituary.

MR. BENJAMIN COLEMAN departed this life at 5.30 p.m. on Wednesday, June 18, at Bernard Villas, Norwood, in the 71st year of his age. He had been failing for a year, and was attacked by painful internal symptoms about a week before his decease.

Publishers' Column.

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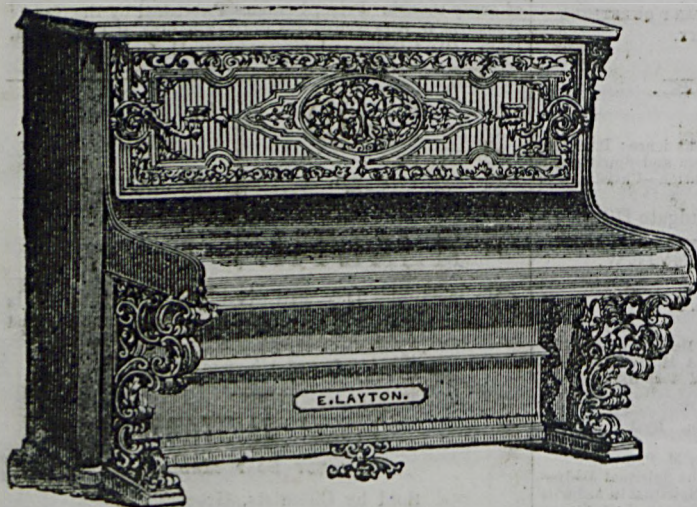
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