

# 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. XIV.]

AUGUST, 1879.

[PRICE TWOPENCE.]

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

(ESTABLISHED 1873.)

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

President:—ALEXANDER CALDER, Esq.

This Association possesses a Library, which contains a large collection of the best works on Spiritualism and occult subjects, and a Reading Room, where Spiritualist and other newspapers and periodicals from all parts of the world are regularly supplied. The Offices of the Association are open every day, Sundays excepted. Saturdays, from 2 p.m. to 6 p.m.; other days, from 2 p.m. to 9.30 p.m.

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

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

C. A. BURKE, Secretary.

## ADSHEAD'S DERBY CEMENT,

For repairing Glass, China, Parian Marble, Papier Mache, Leather Ornaments, Cue Tips, Fancy Cabinet Work, and for Setting Precious Stones.

The Derby Cement is the best ever offered to the public for repairing Meerschaum Pipes. The Strongest and Quickest Setting Cement in the World, beautifully Transparent, and defies separation.

In Bottles at 6d. and 1s. each. A sample Bottle sent to any address on receipt of 12 stamps.

## ADSHEAD'S SILVER SOAP,

For Cleaning Gold, Silver, and Electro Plate.

A splendid Preparation. A single trial will unquestionably secure for it precedence over every other article of the kind in use.

In Tablets, 3d. and 6d. each.

PREPARED ONLY BY

W. P. ADSHEAD, MANUFACTURING CHEMIST,  
BELPER.  
LONDON WAREHOUSE 1, FINSBURY CIRCUS.

**MR. J. J. MORSE, TRANCE SPEAKER,** is open to receive calls to lecture in all parts of the United Kingdom. A large selection of choice English and American works upon Spiritualism continually on sale.—Address all communications to J. J. Morse, Progressive Literature Agency, Elm Tree Terrace, Uttuxeter, near Derby.

DR. NICHOLS' FOOD OF HEALTH. AS PORRIDGE, BLANCMANGE, PUDDINGS, &c

ONE Meal a Day will give health to thousands who are now suffering from Dyspepsia, Constipation, and their attendant maladies.

Sd. per lb. packet.

## DR. NICHOLS' SANITARY SOAP.

PUREST SOAP MADE.

Sold by Chemists, Grocers, &c.

## MR. J. WILLIAM FLETCHER,

RECEIVES DAILY AT

22, GORDON STREET, GORDON SQUARE,

From 12 to 6. PUBLIC LECTURES AT

STEINWAY HALL, LOWER SEYMOUR STREET,

Every Sunday of the Present Year at Seven o'clock.

## MR. E. W. WALLIS,

INSPIRATIONAL SPEAKER AND  
PSYCHOMETRIST.

For terms and dates, apply 92, Caroline Street, Nottingham.

AGENT FOR ALL KINDS OF SPIRITUAL LITERATURE.

## MR. C. E. WILLIAMS,

61, LAMB'S CONDUIT STREET, W.C.

At home daily from 12 till 5. On Thursday and Saturday evenings from 8 o'clock for reception of friends.

N.B.—Mr. Williams's temporary address during alterations in the above premises is 13, Milman Street, W.C. (corner of New Ormond Street.)

## BUSINESS AND MEDICAL CLAIRVOYANCE.

**MR. TOWNS**, having many other Engagements, requests that those who desire his services as Business Clairvoyant, or for Medical Diagnosis, make previous appointment by letter, addressed, 1, Albert Terrace, Barnsbury Road, Islington, or 15, Southampton Row, W.C.

## CHARACTERS FAITHFULLY DELINE-

ATED from Handwriting, Photos, or Blank Paper Magnetized by the Breath. Fee 2s. 6d. Address, Miss Ross, care of Mrs. Nichols, 32, Popstone Road, Earl's Court, S.W.



# BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

(ESTABLISHED 1873.)

38, GREAT RUSSELL ST., LONDON, W.C.

*President.*

Alex. Calder, Esq., 1, Hereford-square, South Kensington, S.W.

*Vice-Presidents.*

Fitz-Gerald, Mrs., 19, Cambridge-street, Hyde-park, W.

Fitz-Gerald, Desmond G., M.S.Tel.E., 6, Akerman-road, Brixton, S.W.

Honywood, Mrs., 52, Warwick-square, S.W.

Jencken, Henry D., M.R.I., Barrister-at-Law, 2, Goldsmith-buildings, E.C.

Moses, Rev. W. Stainton, M.A., Wanderers' Club, S.W.

Rogers, E. Dawson, Rose-villa, Church-end, Finchley, N.

Speer, Stanhope Templeman, M.D., Douglas House, 13, Alexandra-road, South Hampstead, N.W.

Wyld, Geo., M.D., 12, Great Cumberland-place, Hyde-park, W.

*Council.*

Adshead, W. P., Derby House, Belper.

Barkas, T. P., Central Exchange, Newcastle-on-Tyne.

Barrett, F., Hawthornden, Leacroft, Staines.

Beeby, Mrs., Spring Cottage, Howard-road, Reigate.

Bennett, Edward T., The Mansion, Richmond Hill, London.

Binney, F. A., 24, St. Ann's-square, Manchester.

Bonwick, J. P., F.R.G.S., Vale of Health, Hampstead, N.

Chapman, John, 10, Dunkeld-street, Liverpool.

Coffin, W. H., 94, Cornwall-gardens, Queen's-gate, S.W.

Colley, Rev. Thos., 2, Leam Terrace East, Leamington.

Crosland, Newton, Lynton-lodge, Vanbrugh-park-road, Blackheath, S.E.

Dawe, N., Fabyan, 5, Portman-street, Portman-square, W.

Dodd, J. T., Lynton, Southern-hill, Reading.

Edmonds, T. H., 7, Oberstein-road, New Wandsworth, S.W.

Ellis, Mrs., 59, Tufnell-park-road, Holloway, N.W.

Eno, J. C., Eastlands, Dulwich.

Fitton, R., 34, Walnut-street, Cheetham, Manchester.

Fitz-Gerald, Mrs. D. G., 6, Akerman-road, Brixton, S.W.

Fletcher, J. W., 22, Gordon-street, Gordon-square, W.C.

Green, G. F., Hale Cottage, Shooter's-hill, Kent.

Hayle, Thos., M.D., The Crescent, Rochdale.

Houghton, Miss, 20, Delamere-crescent, Westbourne-square, W.

Hunt, Miss Hannah, 14, Quarry-street, Guildford.

Isam, Sir Charles, Bart., Lamport-hall, Northampton.

Lamont, John, 199, London-road, Liverpool.

Maltby, Mrs., 38, Great Russell street, E.

March, R. A., Heaton Villas, 71, Greenwood-road, Dalston.

McGaughey, J. G., The Manor House, Penge, S.E., and 3, Church-lane, Calcutta.

Miall, Rev. W., 71, Richmond-road, Dalston, E.

Morse, J. J., Elm Tree-terrace, Uttoxeter-road, Derby.

Nosworthy, Mrs., 14, Cavendish-road, Blundell Sands, near Liverpool.

Pearce, Richard, Lanarth House, Holder's Hill, Hendon, N.

Pearson, C., 13, Harpur-street, Bloomsbury, W.C.

Pickersgill, W. C., 3, Blandford-square, N.W.

Podmore, Frank, 25, Great Russell Street, W.C.

Reimers, Christian, 47, Mornington-road, Regent's-park, N.W.

Stock, St. George, M.A., 8, Museum-villas, Oxford.

Theobald, Morell, 62, Granville-park, Blackheath, S.E.

Theobald, Mrs. M., 62, Granville-park, Blackheath, S.E.

Tietkens, E. A., 18, Oakley-square, N.W.

Tredwen, R. Pomeroy, 40, Claverton-street, Piccadilly, S.W.

Turner, J. P., Avenue-road, Leamington.

Walhouse, M. J., 9, Randolph-crescent, Maida-vale, W.

Wedgwood, Hensleigh, 31, Queen Anne-street, Cavendish-square, W.

White, J., Meanwood Grange, Leeds.

Wilson, D. H., M.A., LL.M., care of A. Calder, Esq., 1, Hereford-square, West Brompton, S.W.

Wiseman, Mrs., 1, Orme-square, Bayswater, W.

Withall, Miss H., 1, The Elms, St. John's-road, Brixton, S.W.

Withall, H., 1, The Elms, St. John's-road, Brixton, S.W.

*Honorary Treasurer.*

Alex. Calder, Esq., 1, Hereford-square, South Kensington, S.W.

*Auditors.*

J. W. Gray, Esq. G. H. Potts, Esq. Morell Theobald, Esq.

*Secretary.*

Miss Burke, 38, Great Russell-street, Bloomsbury, London, W.C.

*Honorary or Corresponding Members.*

His Imperial Highness Nicholas, Duke of Leuchtenberg, St. Petersburg, Russia.

Ahmed Ras-im Pacha, Khan de Rassim Pacha a Bahdjé, Capoussou, Constantinople.

The Baron Von Vay, President of the Spiritual Society at Pesth.

The Baroness Adeima Von Vay, Gonobitz, bei Pötschach, Styria, viâ Graz, Austria.

The Baroness Guldenstubbé, 29, Rue de Trevisse, Paris.

Colonel Don Santiago Bassols y Folguera, Madrid.

El Visconde de Torres-Solanot, Madrid.

The Hon. Alexander Aksakof, Russian Imperial Councillor,

Nevsky Prospect, 6, St. Petersburg.

The Baron von Direckinck-Holmfeld, Pinneberg, Holstein.

M. Gustave de Veh, 1, Reich Strasse, Dresden, Germany.

Mme. de Veh, 1, Reich Strasse, Dresden, Germany.

Signor Sebastiano Fenzi, Firenze, Italy.

Herr Constantin Delhez, Wien, Austria.

J. M. Peebles, Esq., Hammonton, Atlantic Co., New Jersey,

U.S.A.

Mrs. Cora L. V. Richmond, New York, U.S.A.

Miss Anna Blackwell, La Tresorerie, Wilmile, Boulogne-sur-

Mer.

Baboo Pearychand Mittra, 7, Swallow-lane, Calcutta.

James Mylne, Esq., Bechea, East Indian Railway, Bengal.

Mrs. Emma Hardinge-Britten, San Francisco, U.S.A.

A. J. Riko, Esq., Oude, Molstraat, The Hague, Holland.

The Rev. J. Tyerman, 45, Drummond-street, Carlton, Melbourne.

Professor Friedrich Zöllner, Leipzig, Germany.

Dr. Maximilian Perty, Professor of Natural Science, Berne,

Switzerland.

Dr. Franz Hoffmann, Professor of Philosophy, Wurzburg

University, Germany.

W. Lindesay Richardson, M.D., care of Mr. W. H. Terry, 84,

Russell-street, Melbourne, Victoria, Australia.

Gregor C. Wittig, Esq., Kernerstrasse, 28, Leipzig, Germany.

W. H. Terry, Esq., 84, Russell-street, South Melbourne,

Victoria, Australia.

M. Leymarie, 5, Rue Neuve, des Petits Champs, Palais Royal,

Paris.

Epes Sergeant, Esq., Box 2,985, Boston, U.S.A.

H. T. Child, Esq., M.D., 634, Race-street, Philadelphia, U.S.A.

E. Crowell, Esq., M.D., 196, Clinton-avenue, Brooklyn, New

York, U.S.A.

M. Leon Favre Clavairoz, Consul-General de France, Ville

Bourieres, St. Maur les Fosses, près Paris.

G. L. Ditson, Esq., M.D., Albany, New York, U.S.A.

W. L. Sammons, Esq., Cape Town, South Africa.

J. Murray Spear, Esq., 2,210, Mount Vernon-street, Philadelphia.

Mrs. J. M. Spear, 2,210, Mount Vernon-street, Philadelphia.

J. H. Gledstanes, Esq., Merignac, Bordeaux, France.

Samuel Chinnery, Esq., 11, Rue Andrieux, Quartier de l'Europe,

Paris.

Rev. Samuel Watson, Memphis, Tennessee, U.S.A.

Luther Colby, Esq., 9, Montgomery-place, Boston, U.S.A.

M. de Bassompierre, 285, Chaussee St. Pierre, Etterbeck,

Brussels.

M. A. Antheime Fritz, Rue de Palais, 137, Schaerbeck, Lez-

Bruxelles.

Lieut.-Col. P. Jacoby, 11, Rue de Vienne, Brussels.

Z. Test, Esq., M.D., Union Springs, Cayuga Co., New York.

Comte de Bullet, Hotel de l'Athenée, Rue Scribe, Paris.

J. L. O'Sullivan, Esq., 30, Upper Gloucester-place, Dorset-

square, London, N.W.

Captain R. F. Burton, F.R.G.S., H. M. Consul, Trieste, Austria.

A. R. Wallace, Esq., F.R.G.S., Waldron Edge, Duppas-hill,

Croydon.

Isaac B. Rich, Esq., 9, Montgomery-place, Boston, U.S.A.

Middle Huet, 173, Rue St. Honoré, Paris.

W. S. Godbe, Esq., Salt Lake City, Utah, U.S.A.

Dr. Grunhut, Waitzer Boulevard, 57, Buda-Pesth, Hungary.

Dr. A. E. Nehrer, Eporjes, Hungary.

J. W. Day, Esq., 9, Montgomery-place, Boston, U.S.A.

Mrs. Hallock, 54, Denbigh-street, Belgrave-road, S.W.

Signor Damiani, 2, Vico del Vasto, Palazzo del Vasto, Chiaja,

Naples.

Dr. Puel, 73, Boulevard Beaumarchais, Paris.

Herr J. H., Strati, Modling, 18, Brühler-strasse, near Vienna.

M. Cochet, Rue Tangier, Algiers.

Berks T. Hutchinson, Esq., 2, New-street, Cape Town, South

Africa.

Miss Lizzie Doten, The Pavilion, Tremont-street, Boston.

H. J. Newton, Esq., 123, West 43rd-street, New York.

T. Blyton, Esq., 53, Sigdon-road, Dalston, E.

*Alied Societies.*

The Liverpool Psychological Society. Secretary—Mr. George Wharmby, 45, Kensington, Liverpool.

L'Union Spirite et Magnetique. Secretary—M. Charles Fritz,

121, Rue de Louvain, Brussels.

The Brixton Psychological Society. Hon. Sec.—F. E. Frances,

Esq., 22, Cowley-road, Brixton, S.W.

The Spiriter-Forscher Society, Buda-Pesth. Secretary—M. An-

ton Prochaszka, Josefstadt Erzherzog Alexander-gasse,

23, Buda-Pesth, Hungary.

Dalston Association of Enquirers into Spiritualism. Hon.

Secretary, T. Blyton, Esq., 51, Sigdon-road, Dalston, E.

Cardiff Spiritual Society. Hon. Sec.—Mr. A. J. Smart, 1,

West Luton Place—Cardiff.

Sociedad Espiritista Espanola, Cervantes, 34, 28, Madrid.

President—El Visconde de Torres-Solanot.

Sociedad Espirita Central de la Republica Mexicana. Pres-

ident—Senor Refugio T. Gonzalez, 7, Calle de Almedo,

Mexico.

Sociedad Espirita de Bogota, Colombia, South America. Pres-

ident—Senor Manuel Jose Angarita.



## AMERICAN JOTTINGS.

*To the Editor.*

THE golden sentence that "God is Love" will live for ever—live not because the Apostle John uttered it, but because it is essentially true. And next to the love of God is His long suffering and forbearance. Should we not imitate Him by being merciful and forbearing towards all, even towards those who are very slothful in fulfilling their promises? You see the point. I promised a long time since to send you a letter of items connected with the Spiritualist movement in America, and now that I have your attention I hardly know where to commence or what to write first.

The great sensation among us just now is Kiddle's book upon Spiritualism. Passing through New York a few days since, I called twice at this gentleman's residence, and received through a writing medium of his family several interesting communications, one from Judge Edmonds, whom I had known intimately. Mr. Kiddle is, so I should judge, about 55 years of age. He has a fine high forehead, blue eyes, and is scholarly and courtly in his general bearing. You know that he occupied the very important position of Superintendent of Public Schools in the City of New York, having, to some extent, the supervision of 120,000 children. Although his resignation is announced to take place in September, he assured me that he should occupy the position until another officer was elected to his place. His book, which by the way is having an immense sale, has subjected him to considerable persecution from narrow sectarists, and from the secular press, and to adverse criticism in our Spiritualist journals. This latter he did not expect, and much of it, I must confess, was ill-timed, if not absolutely unjust. The hurling of javelins and spears and the use of clubs are not the most attractive ways of receiving new converts. The book will do a vast amount of good, originating from the source it did, and because it will be read largely by the members of Christian denominations. Mrs. Kiddle is a member of the Episcopal Church, and Mr. Kiddle is a regular attendant, believing in the Christian religion as taught in the New Testament. He considers the Christianity of Jesus Christ and the Apostles to be synonymous with the better phases of true and genuine Spiritualism. In this matter, I suppose, he agrees with M.A. (Oxon), the late Robert Dale Owen, Dr. Buchanan, Prof. S. B. Britain, A. E. Newton, Dr. Crowell, Epes Sargent, and other leading Spiritualists in America.

ANOTHER VOLUME BY DR. CROWELL.—While recently filling a lecture engagement in Brooklyn, N.Y., I was the guest of Dr. Crowell, so well known in England through his volumes of "Primitive Christianity" and "Modern Spiritualism." The doctor has a palatial residence, surrounded by graceful shade trees and ornamental shrubbery, while within he is environed with choicest books and costly paintings. The volume that he intends to publish this fall will deal in detail with the states and conditions of the so-called dead, their homes, their employments, their clothing, their methods of locomotion, the location of the spheres, and the general geography of the land of souls. The communications from which this knowledge has been derived are from his personal friend, Robert

Dale Owen. The book cannot well fail of being thrillingly interesting.

PROVINCIAL PIONEERING.—During the spring months I lectured extensively through our western cities and villages upon Spiritualism and Travels in the Orient. I spoke on all the evenings of May except four, and twice on each Sunday. In several of these locations I assisted the friends in organising on a financial and religious basis. It is to be regretted that there are Spiritualists in all countries so dull of comprehension that they cannot discern the difference between organisation and creed, between religion and superstition, and between Christ and Jesus who ate, slept, was arrested, and crucified upon the Cross. Often in the western localities of my country the halls are ill-arranged in regard to acoustics, badly ventilated, and otherwise repulsive to sensitive hearers and cultured speakers. In saying this I do not forget that we are in the morning-time of the New Dispensation. The workers of to-day are the seed-sowers. Others will come, and while walking in more pleasant places will reap the golden harvest.

SPIRITUALISTS IN ORTHODOX CHURCHES.—It is well known to investigators, liberalists, and those conversant with Spiritualism that there are thousands, and I may safely say millions, of Spiritualists in the folds of the different religious denominations. Are they justified in staying there? Who shall judge? Every effect has its legitimate cause. What causes are sufficiently potent to hold them in their old Church relations? Is it not the religious element? It seems so to me, although fashion, social position, and other environments doubtless have their influences. Séance-rooms, halls, and churches where Spiritualists meet should be consecrated places, places befitting the angels whom we invite into our presence. And while phenomena should be accepted and their import elucidated, while science and philosophy should have their full representations, religion as the crowning glory, should be present to inspire and overshadow the whole. The thirsty go to the crystal fountain, the hungry go where they can be fed. Accordingly, as Spiritualists, we must have such cultured speaking, such excellent music, such a divine fellowship of soul, and such a perceptible baptismal power upon us, that we shall attract lukewarm Spiritualists from the by-ways, and even sectarian worshippers from their churches to our ranks.

OUR TERREHAUTE MEDIUMS.—The best spirit materialisations that have ever fallen under my observation are now occurring at Terrehaute, Ind. The mediums are Mrs. Stewart and Miss Laura Morgan. The latter sits only under the strictest test conditions. The séance room is never totally dark, but the light is subdued and modified to meet the requirements of the various spirits who manifest. Dr. Samuel Watson, one of our most eminent workers, met me a few weeks since at Terrehaute. At a private sitting with Miss Morgan, we put a brass belt around her waist, locked the belt, and kept the key. We attached strings to the belt, and pushing them out through two apertures in the cabinet stoutly tied them to the outside. Then filling the young lady's hands with flour, and crossing them behind her, we carefully with needle and thread sewed the sleeves of her dress together. Thus positioned in the cabinet, several spirits came



out, talking and walking with us. One of them, sitting by my side, joined me in eating an orange. This may be difficult for Churchmen to believe, and yet they will readily accept the account in Genesis, where the three angels that came to Abraham "did eat" of the butter, the milk, the dressed calf, and the cakes that Sarah baked. The light was sufficiently bright during these manifestations for us to see both the medium and the materialised spirit at the same time. Dr. Watson recognised his wife in spirit life, and also his son. Some of the spirits were not recognised by anyone present. One of them played upon the piano in the séance-room. The hands of these materialised spirits were generally cool and clammy to the touch. Some of their wrists were pulseless, and several during my visit seemed in leaving to melt down through the floor, or, as expressed in biblical language, vanished from sight.

GENERAL ASPECTS OF SPIRITUALISM.—Never did a truth perish. Spiritualism based upon present facts, harmonising with the principles of moral science, and accordant with the religious revelations of all past ages, must and will stand for ever. All the combined powers of earth and Hades cannot successfully oppose its conquering march. Its present work seems to be diffusive, that is to say, its teachings and principles are being widely diffused throughout all the churches as well as the secular ranks of society. While lecturing in Brooklyn, N.Y., I delivered several parlour lectures to select circles of Spiritualists. When in Watkins, N.Y., I sat in a Spiritual séance with the Rev. Thomas K. Beecher, half brother of the Rev. Henry Ward Beecher, also of the Rev. Charles Beecher, author of that excellent work, "Spiritual Manifestations." All of these three Beechers believe in the present ministry of angels and spirits.

The Spiritualists of America, learning that there was a mortgage of a thousand dollars upon my house and home, voluntarily during a few weeks contributed the amount, forwarding the same to me as a New Year's gift. The mortgage was lifted, and the home deeded to Mrs. Peebles. I am sufficiently Apostolic to care but little for private property. This was the prevailing spirit upon the day of Pentecost. I admire the Methodist hymn, two lines of which read thus:—

"No foot of land do I possess,  
No cottage in this wilderness."

There would have been no necessity for my friends to have raised this amount if professed Spiritualists had paid me what they were and are honestly owing me.

I was exceedingly sorry to see the articles in the London *Spiritualist* reflecting upon the mediumship and reputation of Mr. W. H. Lambelle. I know him personally and well, know him to be a genuine trance medium, know him to be a manly, upright, self-sacrificing worker in the cause of Spiritualism; and whatever Mr. Stock or others may say to the contrary would have no more effect upon my mind than the baying of a pack of wolves. If the address was plagiarised from Chauncy Giles or others, the plagiarism was on the part of demoniac spirits, and not Mr. Lambelle. Spirit identity is a matter difficult to settle; but this much is certain, if Heaven has its angels, Hades has its demons who "lead to bewilder and dazzle to blind." This fact should suggest a closer study of psychic forces, a more

careful weighing of evidences, and a more discriminating charity for sensitive mediums.—Most respectfully yours,

J. M. PEEBLES.

Hammonton, N.Y., U.S.A.

### CONVULSIONNAIRES IN LONDON.

ABOUT ten years ago the managers of a public entertainment in London brought over from Algeria a party of some ten or twelve men belonging to a certain tribe who claimed to have complete command over their bodily organisms, so that they could inflict wounds upon themselves with impunity, walk through fire, and swallow glass and other articles. They gave a few performances; but the public Press took the matter up so warmly, and commented so severely upon the horrible nature of the feats that the *entrepreneur* had to discontinue the exhibition. The "Convulsionnaires," as they were termed, then gave a few—but very few—performances on their own account, and then disappeared as suddenly as they came. I was at one of these performances in Westbourne Hall, Bayswater. Tickets were sold at 5s. each, only men being allowed to be present; but the hall was crammed. Among the feats performed were the following: The men sat in a circle in the corner of the platform, beating tomtoms and chanting a weird song. Then the one who was about to exhibit danced for about five minutes in a wild manner which appeared to produce a kind of ecstasy or trance. This was done before each of the feats I proceed to enumerate. In the first place one of the men came down among the audience, took a wineglass, broke it into five or six pieces, and *ate the whole*, the blood gushing copiously from his mouth as he devoured the fragments. He then ate in like manner a prickly cactus. All this was done, not on the platform, but down amongst the assemblage. Then another stuck iron skewers through his tongue and cheek, allowing medical men whom I knew to examine him and certify that the wounds made were real and fresh ones. In an instant after withdrawing the skewers all traces of scars disappeared. A sword was handed round for inspection so sharp that it would cut a hair. This was held horizontally by two of the audience, and one of the men stood on the edge with his naked feet, and also leaned with his body upon it, throwing his whole weight on the edge. He was naked to the middle, and we all expected to see a Happy Dispatch performed upon him, but his skin was not scratched. Twelve men were then chosen from the audience; a rope was placed round the naked waist of one of the Algerians, six of the audience pulling one way and six the other until the waist of the man was reduced to the size of one's wrist. The audience shouted to discontinue; but the man bade the operators go on pulling. The instant they desisted he resumed his normal shape. Then one of the number produced an instrument like a centre-bit, and deliberately bored it into his own eye, gouging the ball out until it protruded on to the cheek. This sickened the spectators, and they forced him to desist. He quietly put his eye back, and there was not trace of the operation to be seen the next moment. Then a large fire was lighted, through which men walked with their naked feet,



Others took lumps of burning charcoal in their mouths, and passed round, allowing us to light cigars from them. It seems strange that the men did not follow up what must have been so lucrative an avocation; but I believe they never gave more than the two or three performances of which I have spoken. Certain so-called scientific men to whom I have described these things tell me they are impossible. Perhaps so. I can only say *I saw them*, and that they took place as I have described.

D. D.

#### APPARITION OF THE DUC D'ABRANTES.

ANDOCHE JUNOT was a distinguished general under the first Napoleon, by whom he was created Duc d'Abrantes. After a life of valuable services, and many brilliant successes, he lost favour with Napoleon in consequence of some reverses, and his spirits sank under the reproaches to which he was subjected. In this state he repaired to the house of his father at Montbard, on the 22nd of July, 1813. There he threw himself out of a window, and broke one of his thighs, so that amputation had to be resorted to. He died on the 28th. The following extracts, translated from the Duchess's "Memoirs," vol. 16, page 277 *et seq.*, have been kindly supplied to us by Miss Brassinne:—

"I called my brother to my bedside. 'Albert,' I said, 'I cannot go; but I shall die of anxiety if you stay here. Go to Montbard, and send me news.' Albert left me to the care of a friend, and started for Montbard, where he arrived in the night. Alas! my presentiments were true, and the most dreadful scenes had followed the arrival of my unfortunate husband at his paternal home, where the greatest confusion reigned. Junot was in the height of brain fever, and in the most violent delirium. I can forgive, but never forget, the injury which his family allowed him to do to himself. When Albert arrived the harm had been done, but he remained by his brother-in-law's bedside till the end, which came on the 29th of July at four o'clock in the afternoon.

"During all that time I was myself hovering between life and death. I will now relate an occurrence which was witnessed by all those around me, and which, for its strange importance, deserves to be mentioned. It was on the 23rd of July—in the night between the 22nd to the 23rd. I was dozing restlessly, when I was seized with a most strange and painful sensation. I woke up, and I saw distinctly, near my bed, Junot, dressed in the same dark grey coat which he wore on the day of his departure for Illyria. He was looking at me with a gentle but sad expression. I uttered a piercing cry, which woke up my maid and Madame Thomières, who at once jumped out of her bed, and came to me. They inquired what was the matter with me. Alas! I could still see that frightful apparition, for the face of Junot was pale and profoundly sad. It seemed to me that we were already parted in this world. But what terrified me most was to see the apparition walk lightly around my bed, and yet, oh, God! one of his legs was broken! Yes, I could see, as by an inward

revelation, the state in which Junot was. No news, however, had yet reached me, nor could have done so, for the accident was taking place at the very moment. 'Light up my room!' I cried, with ever-increasing fright; 'let the air in! give light! light!' and I kept following with my eyes the still visible apparition. Sometimes it approached me, sometimes it drew back to an obscure corner of the room, beckoning to me. That sight curdled my blood, and I thought I should die. I uttered long and hollow groans, as it seemed like a call unto death. It was only towards morning that the apparition faded away by degrees and became like an indistinct vapour. I do not explain this phenomenon; I only relate it as it happened.

"When, on the 30th of July, my brother Albert returned, he told Madame Thomières about the terrible accidents which had preceded my husband's death. She could not restrain a cry of astonishment. She told him then what had occurred in the night of the 22nd to the 23rd, the very time when the unhappy man had got out of his bed, and walked on his broken leg!

"This circumstance has long produced on my mind an impression that words could not convey. There was terror in it in spite of all that reason could suggest. I would add that even to this day I cannot put aside the feeling that it was an immediate *rapproch*—a connecting link between two souls so closely united that they formed but one. I believe it; I believe it *firmly*. None of us can fathom the depth of the mysteries of Providence."

#### SPIRITUALISM IN THE PROVINCES.

By J. J. MORSE.

THE psychometric faculty does not receive the attention in England to which its importance entitles it. While recently filling an engagement in Cardiff, I was introduced to a young lady in whom this faculty was under process of development. One of the local Spiritualists—Mr. J. A. Hogg—having his attention directed to the subject through reading Denton's "Soul of Things," incidentally suggested to Miss S. that she should try the experiment. Various articles, such as letters, specimens of ores, fossils, &c., were submitted to her, and her delineations were quite startling. I tested the faculty, and found it sufficiently marked and accurate to lead to the opinion that it may be developed to great perfection. It is utterly impossible for Miss S. to obtain her information concerning the articles from personal inspection, as she has been quite blind from her infancy. Her father being desirous of fully testing her powers—he being quite sceptical—unknown to her, visited Caerphilly Castle, and brought away three pieces of stone from three different parts of the edifice. On his daughter examining the specimens, she accurately described the castle and various scenes and circumstances connected with the specimens. Her father was convinced that, whatever the explanation might be, the fact that his daughter could see and know things by some subtle sense was undeniable.

The Newcastle-on-Tyne Spiritual Evidence Society has recently been the recipient of an anonymous donation of the sum of £20. The slight debt



under which the society was labouring has thus been discharged. Whoever the donor was, he did a graceful and kindly action in a manner at once generous and unassuming.

There is some probability of Mr. J. W. Mahony, of Birmingham, visiting Sedghill, Northumberland, for the purpose of holding a debate, with some reverend gentleman I believe. Mr. Mahony has won no small commendation for recent efforts of a like kind, and if debates can be said to do our cause any service, Mr. Mahony is about as good a man as can be put forward.

Negotiations have been pending between Mr. E. W. Wallis and the Lancashire District Committee with a view to that gentleman assuming the office of corresponding secretary and general agent to the committee. Terms have, however, not been agreed upon at present. Such an appointment is necessary, as Mr. J. Hartley contemplates withdrawing, in part at least, from his present active position. It is not unlikely that Mr. Wallis may succeed to the duties of the office.

Mr. T. M. Brown has definitely decided upon leaving England for his new home at the antipodes in the second week in September next. Friends intending to contribute to his testimonial fund should forward their contributions to me. Mr. Brown has a little work in the press giving a sketch of his career. It is to be issued by Mr. Burns, and will be ready very shortly.

The Liverpool Psychological Society will hold a garden and tea party in the grounds attached to Perth Hall, West Derby-road, on Bank holiday, Monday, August 4th. A good assemblage is expected. Croquet, dancing upon the lawn, and other amusements will be provided.

Mr. James Wright, trance speaker, of New Mills, Derbyshire, is doing an excellent work in and about his district. His lectures are much appreciated in Liverpool, Manchester, Oldham, and elsewhere.

The *Derbyshire Advertiser and Journal* reports the presentation of a handsome oil portrait of Mr. Bass, to the Derby Free Library and Museum Committee, as a recognition of Mr. Bass's kindness to the working classes of Derby. The portrait, which is described as a cleverly-executed and life-like portrait, was given by the artist, Mr. Mayle, honorary secretary of the Derby Psychological Society. Mr. Mayle has won the friendship of many by his genial disposition, while his zeal in connection with Spiritualism in Derby has been of no inconsiderable value to the local society.

#### MR. AND MRS. FLETCHER'S "AT HOME."

MR. AND MRS. J. WILLIAM FLETCHER gave their last reception of the season at their new and elegant residence, 22, Gordon-street, Gordon-square, on Thursday, July 24, when there was a very large attendance of friends, including some of the leading Spiritualists, who showed by their presence the high respect and esteem in which these public workers in the cause are so deservedly held. Among the numerous guests were Lady Cranstoun, the Hon. Miss Cranstoun, Lady D— C—, Lady S—, Sir William Topham, Major Wallace Carpenter, Mr. Alfred Russel Wallace, Rev. W. Stainton-Moses, Rev. Maurice Davies, D.D., Dr. M. Lackersteen, Mrs. Elliott, Mrs. Weldon,

Madame Léonard, Madame Ménier, Mr. and Mrs. E. Dawson Rogers, Miss Bessie Richards, Mr. and Mrs. Hart Davis, Mrs. Fitz-Gerald, Mr. and Mrs. Desmond Fitz-Gerald, Mrs. Louisa Andrews, Miss Jones, Colonel Francis T. Morton, U.S.A., Mr. and Mrs. Herbert Mayhew, Mr. Hensleigh Wedgewood, Mr. C. Pearson, Miss Anna Ballard, correspondent of the *New York Sun*; Miss Mackey, correspondent of the *Chicago Times*; Mr. W. H. Harrison, of the *Spiritualist*; &c., &c. Some excellent music was given by Mrs. Weldon, Miss Bessie Richards, Mr. Herbert Mayhew, Mr. Ernest Tietkens, Mr. Arthur Colman, Mr. Charles Davison, and others. Altogether it was a most enjoyable "at home," and Mr. and Mrs. Fletcher have every reason, we think, to be proud of their large circle of friends.

#### Correspondence.

##### SOUTH AFRICAN SPIRITUALISM.—A SPIRIT PAINTING IN TOTAL DARKNESS.

To the Editor.

SIR,—The following account of how I got a vignette painting may be of interest to your readers, besides showing the ubiquity of Spirit communion:—

On the evening of the 27th of August, 1878, I found myself and two friends (both mediums) seated at the table in my private séance room, and, whilst speaking on passing events, one of the mediums became entranced by a spirit who addressed me through the medium's lips, and informed me that, if I would procure some plain cards and a box of paints, with a glass of water, the spirits would give me something in the shape of objective proof sufficient to convince any sane and unprejudiced investigator of the reality of the power spirits have of demonstrating their presence to mortals.

A few days previous I had bought a box of water-colour paints, brushes, &c., and some plain cardboard, which I had cut up into small pieces about six inches by four, in order to have them ready should my spirit friends have the necessary conditions to do anything of the kind, they being governed by occult laws, just as our *savans* are by physical ones.

These materials I now produced whilst the medium remained entranced. I was told to select a card, and to tear the corner off one end and retain it, so that I might know it was the same. I did this, and then took out one of the cakes of paint—a dark red—placing it near the glass of water.

At this stage I was requested to put out the gas and remain quiet till I was requested to light it again. We then all sat down, and the spirits, speaking audibly in the *direct voice*, told me that as a reward for my zeal and labour in trying to spread the knowledge of the great and glorious truth of Spirit communion, they would give me a manifestation, proving by the fact that they possessed the attributes and functions of human beings, but in a far superior degree to those yet remaining in the earth life.

I then heard the spirits manipulating the brushes, the splash of water, and the action of the brush



on the card, and in about eight or ten minutes was told to light the gas. On doing so, I examined everything on the table, and found the things as follows:—On the card I had selected, and torn the corner off, was a vignette painting representing a beautiful female in a slumber, with her white teeth very conspicuous, owing to the lips being apart whilst sleeping. The colour was *dark red*—the same as I selected—and in the glass of water was a piece of this same colour which had been mixed with the water in the glass tumbler, the paint of the picture being quite moist. I got the torn-off piece, and placing it to the jagged corner, I found that it exactly fitted, so that I was quite sure that it was the same card as I had selected ten minutes before, as the wet paint would clearly prove.

I was told that this picture represented a female whom I knew very well, being one of my spirit friends, and since then I have found out who she is. As a *souvenir*, I kept the painting, and after it had thoroughly dried put it into a frame, covering the face with glass to preserve it. I did not actually see the spirit do the work, but am just as sure it was done by a spirit as I know that coal gas must pass through the pipes and escape at the burner before we can light it, still not being able to see the gas, but tracing cause to effect. Sceptics will say that if I had only seen the spirit do it whilst the medium was in full view, it would have been a very strong proof. Well, I have actually seen a materialised spirit write a message to myself in cypher which I understood, the medium and spirit-form being seen simultaneously. I also possess these characters as objective proof, so that the hallucination and strong imagination theories will not hold good. Whilst in Glasgow in June, 1877, I had the pleasure of seeing David Duguid, the "painting medium," actually paint a picture in full gas light without the aid of his normal sight.

Outsiders—although we repeat it a thousand times—cannot be made to see that *all* the phenomenal aspects of Spiritualism—although ever so trivial, and especially permanent, objective proofs—are only of use in so far that they demonstrate that our senses *do not deceive* us, for if it was all hallucination, the proof would not be in existence. In the name of reason, how on earth are spirits to demonstrate their presence unless they do something that appeals to our senses? How can I prove that I was in Europe in 1877? Simply because I can produce witnesses who saw me there, besides *objective proofs* that I left in England. Just so with spirits. I have seen my own father as a materialised spirit as plain as you read this account, but because another person—a sceptic—did not happen to be present at the time he will not believe it. If such arguments are logical, I might as well deny the existence of the battle of Waterloo, or that Napoleon Buonaparte ever lived, because I did not happen to see them. I pity the poor deluded materialistic sceptic, and thank God I know spirit communion is a fact, having proved it so.

BERKS T. HUTCHINSON,  
Dental Surgeon.

Cape Town, June 9th, 1879.

MR. W. EGLINTON has visited Belgium during the past month. We believe that he will very shortly return to the Continent, and take a tour through parts of Switzerland.

## A SEANCE WITH MR. HAXBY.

WE have been favoured with the following report of a successful sitting with Mr. Haxby, written by a gentleman who is, we believe, both a careful and a conscientious observer, and whose narrative therefore may be accepted as a plain and simple statement of facts:—

*To the Editor.*

DEAR SIR,—I was present at a séance held last Wednesday evening (9th inst.) at the residence of Mr. and Mrs. Fletcher, 22, Gordon-street, Gordon-square, where Mr. Haxby was the medium. The circle, composed of some 12 or 14 ladies and gentlemen, at first sat round the table without a light, when the usual ordinary manifestations, such as raps and movements of objects, ringing of the bell, and spirit voices, speedily took place. We then sat for materialisation, with the light sufficiently strong to enable us to see everything distinctly. The circle sat in the front room, Mr. Haxby in the back one, the two rooms being separated by folding doors, which were open, but screened by a curtain. After very little delay, the form of Abdullah appeared, fully materialised, in front of the curtain, distinctly visible to all. The sitters nearest the curtain were next requested, by Mr. Haxby's control, to move their chairs a little away from the wall, so as to enable Abdullah to go round behind the circle to Mr. Fletcher, who was seated at the piano playing. As soon as the sitters had moved their chairs, Abdullah came out from the curtain and walked with deliberation behind the circle to where Mr. Fletcher was sitting, and then as steadily walked back. He then passed in front of the circle from end to end, giving his hand to each member of the circle as he passed. One of the sitters remarked that he appeared to be barefooted, whereupon Abdullah placed his foot on the lap of the speaker, and drew back his robes, shewing that not only the foot but also the leg was bare. He was then asked to stand against the door while his height was taken, and he stood with his back to the door facing the circle, while Mrs. Fletcher made a mark with pencil on the panel of his exact height. (After the séance the mark was found to be fully two inches taller than the medium.) Abdullah then withdrew, but almost immediately drew back the curtain and shewed himself and the medium standing side by side, but he was more shadowy and indistinct than when standing alone. We were then requested to put out the light, and very soon John King appeared, partially materialised, and illuminated his features with his own light in various parts of the room, and at the request of one of the circle floated up to the ceiling, on which he rapped distinctly several times.—Yours &c.,

J. G. MEUGENS.

July 12th, 1879.

MR. J. F. A. CATEAU VAN ROSEVELT and Mr. J. A. Jurriansse purpose visiting London during the present month, when they hope to have opportunities for prosecuting their investigations into the phenomena of Spiritualism. Our readers may remember the intelligent description in these pages of a séance with Miss Cook, written by Mr. Rosevelt, on the occasion of a previous visit to this country.



# SPIRITUAL NOTES.

VOL. I.—No. XIV.

## 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.

H. C. D.—Your better plan would be to join a local society, or make enquiry at the rooms of the British National Association of Spiritualists.

H. B.—A. (N. C.)—Your communication is too long for our pages, and, moreover, you have not given us your name and address, without which no contribution is admissible.

## BOOKS, &c., RECEIVED.

*Psychological Review* (August); *Revue Spirite* (July); *Psychische Studien* (July); *Banner of Light* (weekly); *Religio-Philosophical Journal* (weekly); *Mind and Matter* (weekly); *Der Spiritismus in Deutschland* (Parts II. and III.); "The Spirit Life; or, Heaven and Hell," by the Rev. W. Stoddart, Stockton-on-Tees.

## SPIRITS OF THE OUTER FRINGE.

VIEWING the subject of Spiritualism in reference to the course of current events, we can scarcely fail to ask, What is the effect of those events in the spheres wherein earthbound spirits first find themselves when they pass the bourne from which our great national poet wrongly said no traveller e'er returns? If the spirit world act on this world—supposing we must speak of the two as distinct—is it not equally certain that we also react upon it? The doctrine of impression, like all our life, is twofold. We impress the parted as the parted in their turn impress us. We affect

the tone of that society as they affect the tone of this. Do we always recognise that fact as we ought; or, even so, have we ventured to follow it out to what are not only its legitimate, but its inevitable, conclusions?

Take the case of the Zulu War. Picture the fields of Isandula and Ulundi. On the former, how many of our own countrymen passed into spirit land with all the hot passions of battle full upon them! On the latter, what a mass of undeveloped spirit nature must have made the solemn transit under the worst possible circumstances—its owners setting their foot hastily over that boundary which the saintliest and most civilised of us ought to cross so warily! It is a perplexing thought. Shall we cherish the doctrine of fatalism, and hold that the discipline of those spiritual natures was, so to say, with premeditation cut short here so as to be finished *there*? This is no unpractical thought for us who realise in its most tangible shape that communion and fellowship between the denizens of the two spheres which orthodox Churchmen vaguely and indefinitely believe in as the Communion of Saints. If these undeveloped spirits, full of what Isaac Taylor calls "appetency" for the scenes they have left behind them, force themselves into prominence at our sances, *how* would they be likely to come? This is a question with which we cannot refuse to deal, prone as many of us are to rush into communication, under no proper safeguards, with the spirit world. If these undeveloped spirits form the Outer Fringe, so to speak, of the spirit world they are just the visitants we may expect to be most accessible. In what frame of mind could we expect even one of our own people to land in the Unseen World if he departed with his face, as Mr. Archibald Forbes so graphically puts it, "radiant with the rapture of the fray"?

Then, again, as to Catherine Webster, who passed away by a felon's death. Here is a case to make the sturdiest opponents of capital punishment (to whom we ourselves belong) hesitate for a moment and ask, "What is to be done with such cases?" Is it permissible to relegate them to the domain of Higher Law, to pass on their inscrutable difficulties to the great Court of Appeal? That we may not know. What we are calculating is the effect of such presences, should the departing fulfil their probable bias and visit us as *revenants*. It is a thought, not to make us tremble—not certainly to make us refrain from intercourse, for we may help those erring ones there, though we could not do so here—but to make us very cautious that we ourselves should be in the best position we can secure by observing the well-known conditions of the



spirit circle, so that we may do the parted spirits good instead of making it possible for them to do us harm.

### MRS. ELGIE CORNER'S MEDIUMSHIP.

ON Friday evening last, 25th ult., Mrs. Elgie Corner (Florence Cook) kindly gave a private séance at the residence of Mr. Cocker, 74, Dalston-lane, London, E., at which there were present Mr., Mrs., and Miss Cocker, Mr. and Mrs. Shrobbree, and Mr. Thos. Blyton. The séance was held in subdued gas-light, the medium being isolated from the rest of the sitters and seated in a corner of the room, where a curtain was temporarily stretched across so as to form a recess. A white draped female form quickly manifested herself, and conversed freely in English and French with the friends, being recognised as "Marie," one of the principal spirits at present manifesting through Mrs. Corner's mediumship. The drapery was very profuse, and arranged in Eastern style so as to allow of free play to her limbs. "Marie" stated, in reference to a description of a head and face seen clairvoyantly by Mr. Shrobbree, that it was that of a spirit who had come into contact with her medium the previous evening at a séance of the Dalston Association, and remarked that the initials of his name were G. H., but she could not have him interfering then with her work. Towards the close of the séance Mrs. Corner recovered consciousness, and evidence was presented showing that the white draped form of "Marie" and herself were separate and distinct from each other. A short dark séance at the table ensued, when the table was repeatedly raised high in the air and turned upside down. Rappings were abundant, and also lights, during the séance.

### STEINWAY HALL.

JULY was a most successful month at the Steinway Hall. Notwithstanding the badness of the weather and the number of other attractions, Mr. Fletcher drew as large audiences as ever, and received the same gratifying attention. In fact, the interest seems on the increase, and if the work is continued there can be little doubt that "Sunday evenings" at Steinway Hall will become a permanent and indispensable institution. The subjects during the month have been well chosen, and have presented the truths of Spiritualism in a very attractive and interesting manner. The most striking lectures have been two given under the inspiration of John King, throwing much light upon the difficult question of materialisation. At the second lecture under this spirit's control, written questions were handed to the speaker, who, without looking at the papers, simply held each one to his forehead and answered the question right off at once. There was no hesitancy, no delay, but the language of the replies flowed on as smoothly as if the whole matter had been thoroughly studied beforehand. This method of meeting the difficulties of enquirers, and of serious students of the subject, is eminently satisfactory, and so great a proof of the power of the medium that we hope it will be repeated. The

music in future is to be under the conductorship of Signor Unia, and some eminent vocalists will appear on each occasion. A table at the door, where *Spiritual Notes* and other publications can be obtained, is another new feature at Steinway Hall.

### Notes.

THE July Meeting of the Council of the B.N.A.S. will be held on Tuesday next, the 5th inst., and the rooms will then be closed for the summer recess from July 6th to August 6th inclusive.

WE are pleased to learn that a civil pension of £100 has been granted to Mrs. Mary Howitt in consideration of her literary services, her name being included in the Civil List for the year ended the 30th of June last.

MRS. AMELIA CORNER, president of the Dalston Association, is now staying with her family at Whitby. Amongst other visitors to the same place we also notice the names of Major and Mrs. Owen, and Mr. R. Bodmer, of London.

THE *Religio-Philosophical Journal* of June 28th gave a portrait of Mr. J. J. Morse, and a biographical sketch by Mr. Hudson Tuttle. The biography is good, but the portrait—well, the less said about the portrait the better.

MR. DE CAUX TELNEY, a professor of magic, and an enquirer into Spiritualism, in writing to the *Religio-Philosophical Journal*, refers to an article said to have been copied from *Spiritual Notes*, and ascribing spirit agency to "Cook's Aerial Suspension." We need hardly say that no such nonsense ever appeared in these pages.

THE Lancashire District Committee have adopted *Spiritual Notes* as their organ for the communication of their monthly plan of speakers and meetings, and in future all information respecting the Committee's work will be found in these columns.

THE *Spiritualist* has a strange faculty for blundering when it can do so to the apparent disadvantage of the B.N.A.S. At the last council meeting it was stated that Mrs. Fletcher wished to resign for purely private reasons, whereupon the *Spiritualist*, which had not noticed the proceedings of the Council for months past, announced the resignation of Mr. J. W. Fletcher. That gentleman, however, has not resigned, and has no intention of doing so; and Mrs. Fletcher, seeing this eager attempt to make mischief by a misstatement, has, we believe, resolved to retain her membership.

WE have pleasure in stating that arrangements have been made with Mrs. Elgie Corner (Miss Florie Cook) to give a course of séances at Great Russell-street, after the summer recess, to the members and friends of the B.N.A.S. The terms of admission to the séances may be learned from the secretary.

SIGNOR RONDÌ has in preparation for the Press a work entitled "Three Years' Experience of the Materialisation of the Human Form, as Demonstrated through the Mediumship of Miss Kate Cook." The Signor's many years of close investigation, and the great experience acquired by him, both in this country and on the Continent, cannot fail to make this inte-



resting record a highly valuable addition to Spiritualistic literature. Those friends, also, who know the Signor's self-sacrificing devotion to the cause will gladly welcome this new volume.

Why do genuine mediums persist in swindling? We read in the *Religio-Philosophical Journal*, on the authority of the *Boston Herald*, that Mrs. Hatch, the flower medium, recently gave a séance at a private residence in Chelsea, Mass. The lights were extinguished, and the persons in the circle were enjoined to hold fast to each other's hands. Flowers were soon dropped here and there, and Mrs. Hatch began to explain how they had been brought from distant places by spirit hands. All the gas burners in the room had been connected with an electric lighting apparatus, and suddenly the apartment was brightly illuminated. The medium was completely exposed. In her lap was a pile of flowers, and she was caught in the act of tossing them in the air. A later *Herald*, however, gave an account of another séance by Mrs. Hatch. Before the lights were extinguished she was carefully searched, and the manifestations seemed to be the result of genuine spirit power. One hundred and twenty-five flowers were distributed among those present. But if Mrs. Hatch should give a hundred genuine séances they will not wipe away the disgrace and the mischief of a single fraud.

MR. J. W. FLETCHER will give an inspirational address at 8 o'clock every Tuesday evening during August at Tavistock House, Tavistock-square. Music will also be provided. There will be no charge for admission, but a collection will be made to defray expenses.

A CORRESPONDENT writes in reference to Mr. Fletcher's inspirational addresses at Steinway Hall:—"Mr. Fletcher is not always the same, of course; his lectures are always good and always useful, but sometimes they are marvellously fine. Nor is this *my* opinion only. On leaving the Hall the other evening I overheard Sir William ——— say to a friend, 'I have listened many times to our most noted orators and am a great admirer of Gladstone, but I have never heard greater eloquence and power than were exhibited by Mr. Fletcher to-night. His earnestness of manner, fine elocution, and inspiring words make him one of the greatest speakers of the day. If his health is spared, he is destined to take Spiritualism where it has never been before.' 'Yes, we all love him for his own sake as well as admire him for his great ability,' was the reply, and the crowd passed on."

OUR American friends are getting some wonderful manifestations if all that we read in the *Banner of Light* be true. At the Spiritualist Grove meeting at Battle Creek, Mich., Mrs. Simpson is reported to have given a public séance, which is thus described:—"She was seated on the platform by the side of a small plain table, with a shawl thrown over it. The first test, produced under the surveillance of sharp-eyed observers, was this: A glass of water was placed on a small slate, and both were held by the medium's right hand (her left being on the table) under the table a few seconds, and then withdrawn, when the tumbler of water was found to contain a beautiful fresh lily and a rose. Again, under the same carefully-observed conditions, the goblet of water was held a few seconds under the table, and when withdrawn it contained a beautiful specimen of the gold-fish, swimming around actively. This caused quite a sensation in the audience. Under similar test conditions a tuberose was brought; also a carnation pink, and a large double

white pink—all fresh and fragrant." The above may be a plain unvarnished story, and we have no reason to doubt it; but it reads so much like the record of a mere conjuror's trick that, for the satisfaction of those who cannot witness such manifestations for themselves, Mrs. Simpson's medial powers should be very fully attested by well-known competent persons.

THE controversy raised by the publication of Mr. Kiddle's book still continues, and promises to be the means of dissipating that wide-spread notion that has been so long entertained by unthinking or enthusiastic Spiritualists, that all that comes from a spiritual source is to be received and believed with full faith. Along with the more assured conviction that spirits do interest themselves in the affairs of this world, comes the no less firm conviction that many of them are not to be accepted at their own valuation. The old injunction to "try the spirits" is as necessary as ever: the more so that the psychological influence of a spirit on an enthusiastic and impressionable nature is very apt to warp the judgment. It is not a little difficult to keep a clear head, and to steer a middle course between blind faith and a too exacting scepticism. It has been the practice among Spiritualists to render a too willing credence to pretensions which a little sifting soon exposes. Perhaps there are some among us now who are inclined to the other extreme, and demand a right to impose conditions that effectually preclude proof by rendering manifestations impossible. Prof. Wagner, in a recent record of some remarkable séances with private mediums, denounces this "blind scepticism" as the correlative of the "blind faith" which has always been the mainspring of fanaticism. One of the rocks ahead that careful Spiritualists have foreseen is this reaction from one extreme to the other—from Mr. Kiddle's unreasoning faith to the antipodes of unbelief and persistent ignoring of fair evidence of Identity.

SUCH evidence, however, as all experience testifies, must be got under carefully-guarded conditions. What these conditions are can only be learned by experiment. They vary with various mediums, but one risk, against which apparently Mr. Kiddle, in common with many other investigators, did not sufficiently guard, is the risk of deception from spirits who give no fair evidence that they have moral consciousness and knowledge. Many of the communications printed by Mr. Kiddle are inherently absurd. He accepts them on the ground that the medium in normal state would not be likely to compose them. But he has no knowledge of what power a spirit may have over the medium in abnormal state, and, till he knows that, he cannot judge. He should fall back on the nature of the communications, and test their authors by a prolonged series of questions bearing on their integrity and knowledge. They may have one without the other; or they may have neither, or both. Meaning well, they may be quite unfit to assume the position of guide, philosopher, and friend. Or they may be of the large class of spirits whose aims are deceptive, and who can do their medium no good. It is a pity that Mr. Kiddle did not test these points before accepting and publishing the communications, most of which are merely worthless.

VERY absurd on the face of them are many questions addressed to spirits. The deepest mysteries, the profoundest laws, the most universal knowledge are apparently supposed to be at the command of one who, for aught we know, or he shews to the contrary, is on a lower plane of knowledge than ourselves; and may have been but a short time in his present state of



being. To question such spirits as they are questioned very often is as though a visitor from a distant planet should reach our earth and question the first man whom he saw breaking stones by the roadside on the character of the British constitution and laws. He might find a philosopher, and a legal expert. But then, again, *he might not*. At any rate, if he did he ought to be surprised, and would be no less foolish for his inquiries.

ONE of the signs of the interest taken in Spiritualism by the world that catches only the echo of truth, is seen in the attempts made to turn it to account pecuniarily. A successful novelist, Mr. James Pain, has lately tried his hand at the subject in a work entitled "Under One Roof." His object has been to discredit Spiritualism, and he has been not too scrupulous as to his methods. The story is poor, the situations forced, and the abuse unlimited. The only interest the story can have for the Spiritualist is as a mirror to shew the value of uninstructed opinion. As such the story is comic to a degree uncomtemplated by the author. A foolish baronet, an amiable weakling, without the strength to stand on his own legs, falls a victim to the machinations of a scoundrel, who combines in one individuality qualities never seen out of a novel, and is fooled to the top of his bent. A girl plays the part of his deceased wife's spirit; there are sounds and scenes uncanny, and much interspersed indignation at those who would penetrate the veil that God has hung between this world and the next. Yes, but Mr. Pain, the author, assumes that God has hung such a veil, and that he, Mr. Pain, knows it. Perhaps he does, but at any rate his book gives little evidence of any knowledge on the subject. It is the crudest of crude satires, full of flaws that a tyro would avoid, and evidencing nothing more than an intense fear and hatred of a subject that the author has taken no pains to understand, but which frightens him none the less. In the old bad days a Frenchman would write a better satire on John Bull, or an English author on a Frenchman whom he imagined to live principally on frogs.

CARDINAL NEWMAN has laid very deep the grounds of belief in the spiritual body. The following passages have been alluded to lately in an article in *Modern Thought* for June, but they have not been given, as we now give them, in full. They occur in his "Parochial Sermons," vol. i., p. 273, &c.:—"We cannot determine in what exact sense our bodies on the resurrection will be the same as they are at present." . . . "Our Blessed Lord seems to tell us (Luke xx. 37, 38) that in some sense or other Abraham's *body* might be considered still alive as a pledge of his resurrection, though it was dead in the common sense in which we apply the word. The announcement is, Abraham shall rise from the dead, because in truth he is still alive." . . . "It may seem a paradox to say that *our bodies even when dead are still alive*, but since our Lord seems to countenance us in saying so, I will say it." . . . "We have no direct cognizance of what may be called the substantive existence of the body, only of its accidents. Again, we are apt to speak of *soul and body* as if we could distinguish between them, and knew much about them; but for the most part we use words without meaning. It is useful, indeed, to make the distinction, and Scripture makes it; but, after all, the Gospel speaks of our nature, in a religious sense, as *one*. Soul and body make up one man, which is born once, and never dies. Philosophers of old time thought the soul indeed might live for ever, but that the body perished at death; but Christ tells us otherwise; He tells us the body will live for ever. In the text He seems to intimate that it never really dies; that we lose sight in

deed of what *we* are accustomed to see, but that God sees the elements of it which are not exposed to our senses. God graciously called Himself *the God of Abraham*. He did not say the God of Abraham's soul, but simply of Abraham. He blessed Abraham and He gave him eternal life; not to his soul only without his body, but to Abraham as one man. And so He is *our* God, and it is not given us to distinguish between what God does for our different natures, spiritual and material. These are mere words; each of us may feel himself to be one, *and that one being in all its substantial parts will never die.*"

MANY years after the above was written and preached in the parish church of St. Mary's, Oxford, Cardinal Newman, in a poem entitled "Gerontius," put the following words into the lips of that personage on waking up after death:—

"I am not dead,  
But in the body still; for I possess  
A sort of confidence, which clings to me,  
That each particular organ holds its place  
As heretofore, combining with the rest  
Into one symmetry, that wraps me round,  
And makes me man, and surely I could move,  
Did I but will it, every part of me."

These passages point very distinctly to the spiritual body; and it is a sign that the true doctrine of the resurrection is spreading widely when even Roman Catholic theology, which is known to be very rigid, is not able to keep clear of it.

## Proceedings of Societies.

### BRITISH NATIONAL ASSOCIATION.

#### MEETING OF COUNCIL.

THE Council met on Tuesday, July 8th, ALEXANDER CALDER, Esq., the President, in the chair. The other members present were—Mr. M. Theobald, Mr. R. A. March, Mrs. Fitz-Gerald, Mr. Desmond Fitz-Gerald, Mrs. Desmond Fitz-Gerald, Mrs. Maltby, Mr. E. A. Tietkens, Mr. R. Pearce, Dr. Speer, Mr. J. G. Meugens, Mr. E. Dawson Rogers, Miss H. Withall, Miss Houghton, Mr. Stainton-Moses, Mr. C. Reimers, and Mr. C. Pearson.

On the motion of Mr. STAINTON-MOSES, Mr. Frank Podmore was elected a Member of Council.

Mr. STAINTON-MOSES referred to the recent decease of Mr. Benjamin Coleman, who he said was one of the founders of the B.N.A.S., and always took a lively interest in its success. He moved that in recognition of these facts, and of Mr. Coleman's long services in the cause of Spiritualism, a vote of condolence be passed to his nearest surviving friends.

This was seconded by Mr. FITZ-GERALD, and carried unanimously.

Letters of resignation—all stated to be for private reasons only—were received from Mrs. Fletcher, Miss Leslie Young, and Mr. Herbert, and were accepted with expressions of regret.

The SECRETARY read a letter from Mrs. Lowe, adhering to her notice of resignation. This letter has already appeared in the *Spiritualist*. The resignation was accepted, with an expression of the intention of the Council in future to decline to receive any communication which had already appeared in the public press.

Mr. FITZ-GERALD said he thought that it was a



pity that the resignation was not accepted in the first instance. There could be little doubt that Mrs. Lowe's main object in joining the Association was to obtain support for her movement for the reform of the Lunacy Laws. She was not a Spiritualist in the true sense of the term, and had done very little to serve the cause of Spiritualism; and many persons were heartily glad when they heard that she had tendered her resignation.

The Finance Committee reported that the balance in hand was £74 11s. 7d. They recommended payments amounting to £68 13s. 4d., and estimated the outstanding liabilities at £5.

On the motion of Mr. STANTON-MOSES, it was resolved that the next Council meeting should be held on August 5th, and that the secretary's holiday should extend from August 6th to September 6th inclusive.

The SECRETARY reported presents of books from Mr. Tod, Baron Holmfeld, and Mr. W. H. Harrison, and votes of thanks were passed to the donors.

Mr. STANTON-MOSES reported that, at the request of the General Purposes Committee, he had prepared a form of circular to be printed as a fly-leaf for distribution. The form was approved, and ordered to be printed accordingly.

Mr. DAWSON ROGERS reported, on the part of the Séance Committee, that a series of séances, open to members and enquirers, on terms which might be obtained from the secretary, would be commenced soon after the summer vacation.

Mr. DESMOND FITZ-GERALD, on the part of the Research Committee, reported that they had held several sittings with Mrs. Corner, but without any result which they could report as absolutely conclusive, and the sittings had necessarily been suspended for a time in consequence of Mrs. Corner's absence from town. All the experience of the Committee tended to show that it is only under very exceptional conditions that a Committee of hard-headed investigators, carefully watching the evidence, can obtain just the phenomena which they seek. Still, the Committee were not without encouragement to proceed.

This brought the business to a close.

## DALSTON ASSOCIATION.

### SESSION OF COUNCIL.

THE Council met on Thursday evening, 10th ult., Mr. Thos. Wilks in the chair. A letter was read from Mr. Thos. K. Howden.

Mr. R. Bodmer, F.C.S., was elected an ordinary member; and Mr. W. G. Haxby was elected an hon. member.

A letter of resignation of membership from Mr. John Rouse was "accepted with regret," and a cordial vote of thanks was passed to him for his mediumistic services during his connection with the Association.

The current cash accounts, with a statement of ways and means, were submitted and passed.

The Committee appointed at the previous session of Council reported:—(1) That with a view to reduce expenditure, the prospectus, rules, &c., be not printed annually in future, unless the cost thereof be previously secured by advertisements or otherwise. (2) That the rent for the Association's rooms be increased from 5s. to 7s. 6d. per week, to

take effect from the 1st of August. (3) That friendly aid be solicited from hon. members in support of the finances of the Association."

The report was unanimously adopted.

Arrangements for the last Thursday evening in August were referred to the hon. secretary.

On the motion of Mr. THOS. BLYTON, seconded by the CHAIRMAN, it was resolved—"That a proposal be made to the British National Association of Spiritualists for a *voluntary* interchange of full privileges of membership between the two Associations, subject to a minimum payment of 5s. per annum on part of members of either Association who may be desirous of availing themselves of such privileges."

The Council then adjourned.

### SEANCE WITH MR. W. G. HAXBY.

A numerous attendance of members on the occasion of a visit from Mr. W. G. Haxby testified to the interest felt in his mediumship. The first portion of the séance was held in complete darkness, the medium being seated between the President and a lady visitor, and the hands of all present interlinked, a condition which was maintained throughout the sitting. Several strong physical manifestations occurred, including the manipulation of a large musical box, movement of articles from one place to another, the appearance of phosphorescent lights, the touch and grasping of hands, &c. A member, who is slightly clairvoyant, testified that he could distinctly discern a form busying itself about a large writing-case which was on a table behind the president. "Joey" explained, through the entranced medium, that he was "preparing a torpedo;" and, in a short time, the company saw several lights, which appeared to come from behind the president, over her head, and down upon the table. A rather violent movement of furniture took place, and, on an exclamation from the president, a light was struck and a chair was found threaded on her right arm, her hold of the medium's hand not having been for a moment relaxed. The medium remained entranced, and directions were given for the second portion of the séance. The sitters thereupon removed into the front room, leaving the medium by himself in the back, a curtain separating the two rooms at the folding-doors. Sufficient gaslight was burning in the front room to distinguish the surroundings, but scarcely sufficient to distinguish features at a little distance. In a short time a female figure, apparently about five feet in height, came forward in a hesitating manner from the inner room. She was addressed by the president as "Cissy," and bowed in assent. The form, being then about two feet from the curtain, gradually sank, leaving at last but a white patch on the carpet, from which it again grew up, but this time took the appearance of a tall male figure, recognised as "Abdullah." He shook hands with the sitters freely, and, as if to meet a doubt which had arisen in the mind of a member present, that it was the "medium on stilts," he put his naked foot past the president on to the gentleman's knees, and allowed him to handle it. "Abdullah" shewed with considerable power, approaching close to several sitters, for better observation of his swarthy features. On his withdrawing, a third figure, "John King," well known to many of the sitters, appeared, dressed in flowing



white robes, and holding a small peculiar light in his hands, with which he illuminated his face in close proximity to various friends present. On his withdrawal a fourth figure bounded into the room, but "scurried" away again directly, having, however, been recognised as one who had appeared at other sittings. A luminous crucifix was also shewn high up near the ceiling, while the sitters were singing, and, the curtain being drawn on one side, a number of flashing lights were also observed. Towards the close of the séance the curtain was withdrawn, and the entranced medium, breathing heavily and with apparent difficulty, came forward with a white draped form at his side, allowing all to observe the manifestation. The séance was then brought to a close, and the medium quickly regained consciousness, though evidently considerably exhausted.

The meeting thanked Mr. Haxby very cordially for his friendly visit, and, in replying, Mr. Haxby expressed a hope to meet the friends again shortly.

#### YORKSHIRE DISTRICT COMMITTEE.

THE anniversary services held at the Progressive Lyceum, Sowerby Bridge, on Sunday, July 13th. were rendered specially interesting by the timely action of the Lancashire Committee, who, having the valuable experience of past labours in the cause, felt the necessity of assisting the Yorkshire friends in the adoption of similar measures to their own. The Lancashire Committee kindly deputed Mr. W. Johnson and Mr. J. Hartley, of Hyde, to meet the local representatives in conference at Sowerby Bridge, and assist in deciding upon some practical course of action. At the morning session it was unanimously decided to form a sister organisation for Yorkshire similar to the one in Lancashire. Messrs. Hartley and Johnson clearly explained the system of propagandism adopted by the Lancashire friends, and offered every assistance in the future. A hearty discussion ensued, which strongly manifested a unity of thought on the subject of combined action. The following were elected as a committee, with power to add to their number:—Messrs. Lee, Sutcliffe (Sowerby Bridge); Holgarth (Ossett); Jarvais, Backhouse, Kealey (Bradford); Judson, Morrell (Keighley); Edison (Leeds), Addy (Pudsey); Applegarth (Halifax); Armytage, and Walker (Batley). It was also resolved to form a guarantee fund of £500. Two trance addresses were delivered in the afternoon and evening by Mr. E. W. Wallis, of Nottingham. Mr. W. H. Lambelle also briefly addressed the meeting. It is to be hoped that the friends will not swerve from their adopted course of action, but will steadily persevere in their endeavours to spread a knowledge of the truth of Spiritualism. Communications and suggestions will be gladly received by the secretary, Mr. John Kealey, 2, Cordingley-street, Bradford.

#### SPECIAL NOTICE.

Several interesting communications are omitted because they arrived too late. Many friends oblige us with reports of occurrences in the provinces, and we would gladly give them insertion if the writers would be brief and prompt. We hope ere very long to enlarge SPIRITUAL NOTES, and then we shall be able to give their contributions at greater length.

#### Arrangements for August.

\* \* 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.

#### 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, 7th.—Ordinary Weekly Experimental Séance, at 8.

Thursday, 14th.—Session of Council, at 6.45. Ordinary Weekly Experimental Séance at 8.

— 21st.—Ordinary Weekly Experimental Séance, at 8.

— 28th.—\*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.

#### MARYLEBONE ASSOCIATION.

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

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, 3rd.—Mr. J. J. Morse, on "The New Eden," at 6.30.

Monday, 4th.—Mr. J. J. Morse, on "Man's Work," at 7.30.



Sunday, 10th.—Mr. J. W. Mahony, on "Shakspeare a Spiritualist," and "From the Cradle to the Grave," at 2.30 and 6.30.  
 Sunday, 17th.—Mr. E. W. Wallis, Trance Addresses, at 2.30 and 6.30.  
 Monday, 18th.—Ditto, at 7.30.  
 Sunday, 24th.—Mr. H. Burton, Normal Address, at 6.30.  
 Sunday, 31st.—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.

August 3rd, 4th, and 5th.—Newcastle-on-Tyne.  
 — 6th to 12th.—Glasgow.  
 — 13th.—Edinburgh.  
 — 17th.—Liverpool.  
 — 18th to 24th.—Lancashire Committee.  
 — 31st.—Derby.

#### THE MIDLANDS DISTRICT COMMITTEE.

All communications concerning the work of this Committee should be addressed to the Honorary Secretary, Mr. J. J. Morse, Elm Tree-terrace, Uttoxeter-road, Derby.

#### E. W. WALLIS.

Saturday, 2nd.—Picnic of Nottingham Spiritualists at Gedling.  
 Sunday, 3rd, to Monday, 11th.—Monthly engagement for Lancashire District Committee. (Vide their list of meetings).  
 Sunday, 17th, and Monday, 18th.—Newcastle-on-Tyne.  
 Sundays, 24th and 31st.—Glasgow.

#### LANCASHIRE DISTRICT COMMITTEE.

##### MANCHESTER.

(Large Room of the Temperance Hall, Grosvenor-street. Secretary: Mr. George Dawson, 31, Back Quay-street, Water-street.)  
 Sunday, 3rd.—The Seventeenth Quarterly Conference at 11 and 2.30.  
 Friday, 8th.—Mr. Wallis, at Miss Johnson's, 7.30.  
 Sunday, 10th.—Mr. Quarumby and Mr. Tetlow, at 2.30.  
 — 17th.—Mr. Wright, of New Mills, at 2.30.  
 — 24th.—Mr. Johnson, of Hyde, at 2.30.  
 — 31st.—Mr. J. Ainsworth, of Manchester, at 2.30.  
 Meeting every Wednesday Evening at 7.30.

##### LIVERPOOL.

(Perth-street Hall, West Derby-road. Secretary: Mr. G. Wharmby, 45, Kensington.)  
 Sunday, 3rd.—Mr. Wallis, of Nottingham, at 11 and 6.30.  
 — 10th.—Mr. Wright, of New Mills, at 11 and 6.30.  
 — 17th.—Mr. Morse, of Derby, at 11 and 6.30.  
 Monday, 18th.—Mr. Morse, of Derby, Social Tea Meeting.  
 Sunday, 24th.—Mr. Johnson, of Hyde, at 11 and 2.30.  
 — 31st.—Local speaker.

#### BOLTON.

(Reform Room, Duke-street. Secretary: Mr. James Cross, 42, Poplar-street.)  
 Sunday, 3rd.—Local speaker, at 2.30 and 6.  
 Monday, 4th.—Mr. Wallis, of Nottingham, at 7.30.  
 Sunday, 10th.—Mr. Lamont, of Liverpool, 2.30 and 7.30.  
 — 17th.—Local speaker.  
 Tuesday, 19th.—Mr. Morse, of Derby, at 7.30.  
 Sunday, 24th.—Mr. Fitton, of Littleborough, at 2.30 and 6.  
 Sunday, 31st.—Mr. Johnson, at 2.30 and 6.

#### OLDHAM.

(Society's Hall, 186, Union Street. Secretary: Mr. Thomas Kershaw, 8, High Street.)  
 Sunday, 3rd.—Local speaker, at 6.30.  
 — 10th.—Mr. Wallis, of Nottingham, at 6.30.  
 Monday, 11th.—Mr. Wallis, of Nottingham, at 7.30.  
 Sunday, 17th.—Mr. Wright, of New Mills, at 6.30.  
 Thursday, 21st.—Mr. Morse, of Derby, at 7.30.  
 Sunday, 24th.—Mr. Knight, of Bolton, at 6.30.  
 — 31st.—Local speaker, at 6.30.

#### ROCHDALE.

(Assembly Rooms, Co-Operative Store, corner of Milnrow and Oldham-road. Secretary: Mr. L. Firth, Hawthorne Terrace, Broad Lane, Buersill.)  
 Sunday, 3rd.—Mr. Quarumby, of Ashton, at 2.30 and 6.  
 — 10th.—Mr. Wallis, of Nottingham, at 2.30.  
 — 17th.—Mr. Lamont, of Liverpool, at 2.30 and 6.  
 Wednesday, 20th.—Mr. Morse, of Derby, at 7.30.  
 Sunday, 24th.—Mr. Morse, of Derby, at 2.30 and 6.  
 — 31st.—Mr. Knight, of Bolton, at 2.30 and 6.

#### WHITWORTH, NEAR ROCHDALE.

Sunday, 10th.—Mr. Johnson, of Hyde.

#### HEYWOOD.

(Cocoa Rooms, Market-street. Secretary: Mr. J. B. Tetlow, 10, Olive-street.)  
 Sunday, 3rd.—Local speaker.  
 Wednesday, 6th.—Mr. Wallis, of Nottingham, at 7.30.  
 Sunday, 10th.—Mr. J. Ainsworth, of Manchester, at 2.30 and 6.  
 — 17th.—Local speaker.  
 — 24th.—Mr. J. Wright, of New Mills, at 2.30 and 6.  
 — 31st.—Mr. Barlow.

#### HAYFIELD.

(The Seminary, Walk Mill. Secretary: Mr. John Lithgow.)  
 Sundays, 3rd, 10th, 17th, 24th, 31st.—Mr. John Lithgow, at 6.30.

#### BARROW.

(Secretary: Mr. J. Walmsley, 70, Cavendish-street.)  
 Sundays, 3rd, 10th, 17th, 24th, 31st.—Mr. Proctor, of Dalton.

#### GORTON.

(Mr. Barlow.)  
 Thursday, 7th.—Mr. Wallis, of Nottingham, at 7.30.

#### HOLLOWAY.

(Secretary: Mr. Edward Rutland, Lea Bridge.)  
 Sundays, 3rd, 10th, 17th, 24th, 31st.—At 6.30.

#### LOWER BROUGHTON, SALFORD.

(Mr. Wallace, 25, Havelock-street.)  
 Friday, 22nd.—Mr. Morse.



## Publishers' Column.

Just Published, price 7s. 6d.

REMINGTON and CO., Arundel St., Strand, and all Booksellers.

## "BETWEEN THE LIGHTS,"

by LISETTE EARLE.

Five Charming stories in one volume: highly praised by the Press, and of special interest to Spiritualists.

NOW READY, Cloth, pp. 234, 5s.

## A FORECAST

OF THE

## RELIGION OF THE FUTURE,

BEING SHORT ESSAYS ON SOME IMPORTANT QUESTIONS  
IN RELIGIOUS PHILOSOPHY.

BY

W. W. CLARK.

## CONTENTS.

The Philosophy of Evil and Suffering—Conscience: Its Place and Function—Religion and Dogma—Psychism and Spiritualism—The Philosophy of Inspiration and Revelation—Christianity: Its Divine and Human Elements.

London: TRÜBNER &amp; Co., 57 &amp; 59, Ludgate Hill, E.C.

ALLAN KARDEC (Blackwell's Translations).

THE SPIRITS' BOOK (1858). From the Hundred and Twentieth Thousand.

THE MEDIUMS' BOOK (1861). From the Eighty-fifth Thousand.  
HEAVEN AND HELL (1863). From the Sixtieth Thousand.

Price 7s. 6d. TRÜBNER and Co., London.

Price 1s. Post free 13 stamps.

SPIRITUAL SANITY: A Reply to Dr. Forbes Winslow's "Spiritualistic Madness," and a Brief Outline of the Phenomena and Philosophy of Spiritualism. By S. E. GAY.

E. W. ALLEN, 11, AVE MARIA LANE. E.C.

## MIND AND MATTER.

A Spiritual Paper Published Weekly in Philadelphia  
Penna., U.S.A.A Special Independent and Liberal Spiritual  
Journal.Publication Office:—713, Sansom Street,  
J. M. ROBERTS, Publisher and Editor.Annual subscription to residents in any part of  
Great Britain, in advance, 12s. (send International  
Postal Order). Sample copies free.

## THE PSYCHOLOGICAL REVIEW.

## CONTENTS FOR AUGUST.

The Spiritual Pilgrim (Part II.), M.A. (Oxon).—Some Thoughts concerning the Mystical Death, A. M. Howitt Watts.—Sermons by a Seer, J. W. F.—Materialism in Religious Circles, J. T. Markley. A Pioneer of Modern Spiritualism.—The Popular Faith and the Claims of Spiritualism as a Renewal of Revelation, John S. Farmer. The Religion of the Future.—Notes and Gleanings:—Brief Mentions; Dr. Talmage on the Future Life; A Sign of the Times; Honour when Honour is Due; A Curious Legend; Healing Mediumship; Dr. Colenso; The Rev. Joseph Cook on the Spiritual Body; Spiritualism in Australia; The Hopeless Sadness of Materialism. Spiritual Lyrics:—The Dual Mystery, T. S.

London: E. W. ALLEN, 11, Ave Maria Lane, E.C.

REVUE SPIRITE, Journal d'études psychologiques, fondé par Allan Kardec, appears on the 1st of every month. Price, 1 franc. Published by the Société Anonyme, 5, Rue Neuve des Petits Champs, Palais Royal, Paris. Post-Office orders payable to M. Leymarie.

## RELIGIO-PHILOSOPHICAL JOURNAL.

A Large Eight-page Weekly Paper, devoted to the  
Exposition of Modern Spiritualism. Established in 1865.  
Published by the Religio-Philosophical Publishing  
House, Chicago, Illinois, U.S.A.

The JOURNAL is a fearless and independent newspaper, and aims to be entirely free from all Sectarian bias. It is neutral in nothing, but expresses clear and decided views upon all questions germane to Spiritualism. The JOURNAL is the warm advocate of honest truth-loving Media, and in their interest, full as much as in the interest of Science, insists that the phenomena shall be manifested under such conditions as to render accuracy of observation possible, and declines credence to phenomena which cannot stand the test of careful scrutiny.

TERMS—15s. IN ADVANCE.

Specimen Copy sent free on application to the Office of Publication in America.—Address Jno. C. Bundy, Editor, Chicago, Illinois, U.S.A. Mr. W. H. Harrison, 33, Museum Street, London, W.C., and Mr. J. J. Morse, Elm Tree Terrace, Utttoxeter Road, Derby, are Agents for England, and will receive subscriptions.

## THE BANNER OF LIGHT.

THE oldest journal devoted to the Spiritual Philosophy in the world! Issued weekly, at No. 9, Montgomery-place, Boston, Mass. Colby and Rich, Publishers and Proprietors. Isaac B. Rich, Business Manager; Luther Colby, Editor; aided by a large corps of able writers.

Terms of subscription, in advance, 15s. per annum. English agents—J. J. Morse Elm Tree Terrace, Utttoxeter Road, Derby; W. H. Harrison, 38, Great Russell Street, W.C.

## PSYCHISCHE STUDIEN. A Monthly

Journal devoted to the investigation of the unexplained phenomena of psychic life. Edited by ALEXANDER AKSAKOF, and contributed to by several German and foreign men of science. Price 1s. monthly—Leipsic; OSWALD MUTZE. London: The Spiritualist Newspaper Branch Office.

MESMERIC HEALING,  
NATURE'S CHIEF RESTORER OF IMPAIRED VITALITY.D. YOUNGER, 164, EUSTON ROAD,  
(Opposite St. Pancras Church).

Monday and Thursday from Two to Six.

By this mysterious gift of God to man the most shattered constitutions can be built up in a short time, acute cases cured in a few minutes, all pangs and pains disappearing, and health restored simply by the influence imparted through the hand. The influence thus imparted has the property of restoring an equilibrium of the vital forces, giving a new life-power to the nervous or feeble patient. Any form of mediumship developed. Clairvoyance a speciality. Mesmerism and Healing taught. Written instructions with Anointing Oil for home use or self-treatment. Address all letters—

D. YOUNGER, 1, SANDY-HILL, WOOLWICH.

Stamped directed envelope for reply.

THE MANSION,  
RICHMOND HILL, NEAR LONDON.

## A FIRST-CLASS RESIDENCE

FOR

FAMILIES, LADIES, AND GENTLEMEN.

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

Residents find their own Wines.

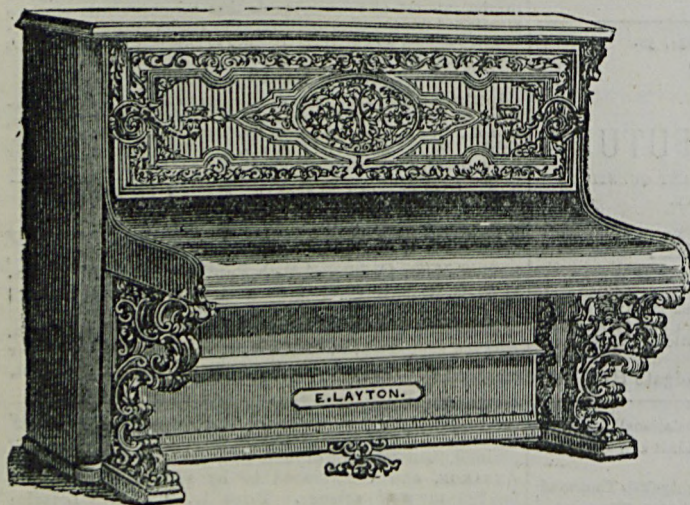
Address—

EDWARD T. BENNETT, Secretary.  
Photographs of the Mansion on application.



Established 1840.

**EDWARD LAYTON,**  
**PIANOFORTE MANUFACTURER,**  
 SHOW ROOMS:—  
 309, UPPER STREET, ISLINGTON, LONDON.



PIANOFORTES LENT on Hire for THREE YEARS, from Two and Half Guineas per Quarter, to become the property of the Hired at the end of that term. Also a great variety of New and Second-hand Instruments always in stock, at all prices.

Pianos Tuned, Repaired, and Regulated in a superior manner, in Town or Country, by Yearly Contract or otherwise.

**INSTRUMENTS TAKEN  
IN EXCHANGE.**

Further particulars, and specimen instrument to be seen at the Show Rooms, 309, Upper Street, Islington, London, N.; Madame Ourry's Musical Repository, 74, Dalston Lane, London, E.; and T. Blyton, 53, Sigdon Road, Dalston Lane, Hackney Downs, London, E.

**SPECIALITIES—**

*Best Workmanship and Finish. Brilliant Tone and Easy Touch. Moderate Prices.*

**PENTON TAILORING ESTABLISHMENT,**  
 26, PENTON STREET, N.  
**EVERITT & SON.**

**BUSINESS SUITS OF BLUE SERGE, MIXED TWEED, CHEVIOT, AND SAXONY SUITINGS, FROM £2 2s.**

**SUMMER OVERCOATS, IN EVERY VARIETY OF COLOUR, FROM ONE GUINEA.**

*Morning Coats, of Superfine Black, Berlin, Diagonal, and Fancy Coatings, from 30s.*

*A very Choice Selection of*

**SCOTCH, ANGOLA, TWEED, AND WEST OF ENGLAND TROUSERINGS,**  
*In all the Newest Designs, from 13s. per pair.*

The greatest possible attention is paid to the style, fit, and finish of every garment. Durability of material and economy in price are made special features of business.

**GENTLEMEN WAITED UPON AT THEIR OWN RESIDENCES.**  
**COUNTRY ORDERS PROMPTLY ATTENDED TO.**

**PRIZE MEDAL  
RUBBER HAND STAMPS.**

Used extensively in Government Offices, Public Companies, Corporations, Societies, Mercantile Houses, and Private Life.

**AUTOGRAPHS, MONOGRAMS, TRADE MARKS,  
AND SPECIAL DESIGNS TO ORDER.**

American Ribbon Stamps. Consecutive Numbering Stamps, and other Stamps for Special Purposes made to order at lowest prices. Any of the designs shown in the list can be fitted with a Dating Apparatus. Self-Inking Rubber Marking Wheels, Rubber Dating Stamps, Rubber Type, Self-Inking and Endorsing Stamps with Rubber Dyes.

List of Prices and Designs sent *post free* on application to T. BLYTON, AGENT, 53, SIGDON ROAD, DALSTON, LONDON, E.

**TO LET.**

**A LARGE ROOM,** comfortably furnished as a Bed and Sitting Room combined. Two beds, if required. Good situation, and close to rail, tram, and omnibus. R. COCKER, 74, Dalston Lane, near Dalston Junction.

**NOTICE OF REMOVAL to 31, New Bond**

Street, London, W. MRS. PARKER has arranged for Séances on Tuesday and Friday afternoons, at four o'clock precisely. At home for private sittings and mesmeric treatment development for clairvoyance and other forms of mediumship, from one to five o'clock daily; and eight to ten, evenings of Mondays and Thursdays.