

# 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. XV.]

SEPTEMBER, 1879.

[PRICE TWOPENCE.]

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

(ESTABLISHED 1873.)

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CALENDAR FOR SEPTEMBER, 1879.

Tuesday, 9th.—Finance Committee at 6 p.m.  
Council Meeting at 6.30 p.m.  
Friday 12th.—Experimental Research Committee at 6.30.  
Wednesday, 17th.—Soirée Committee at 5.30.  
Friday, 19th.—Séance Committee at 5.45 p.m.  
" " Experimental Research Committee at 6.30.  
Tuesday, 23rd.—General Purposes Committee at 4.30 p.m.  
Friday, 26th.—Experimental Research Committee at 6.30.  
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## STEINWAY HALL.

ONLY three lectures have been given this month at Steinway Hall, as Mr. J. W. Fletcher has been suffering from illness, and it was thought best that the lectures should be discontinued for a short time. The audience were as numerous and attentive as usual, while the lectures excelled in power any of those previously given through Mr. Fletcher's mediumship. The lecture upon the "Star Circle" was one to which a great many Spiritualists may take exception, as the theory of re-incarnation was pretty considerably touched upon and endorsed. "All your great artists, reformers, and workers," said the speaker, "have not come into the world by chance. They are pre-destined to play a great and important part. The power of the spirit world is upon them, directing their every thought. They have lived before, and, seeing the good that can be accomplished, return to the earth-life again. Re-incarnation is not compulsory; it becomes essential to the spirit, and finally the desire of the spirit, and when that moment comes, the soul begins to take upon itself the condition of life." The lecturer dealt with these and other points in a very clear and comprehensive manner, and was listened to with great attention. It was also stated that every country had a familiar guardian spirit, and that Mary Queen of Scots was the one who watched over England. The lectures will be resumed on September 21st, and continued during the year. The music is under the direction of Signor Unia, and an efficient quartette has also been engaged. Mr. Fletcher has every reason to feel proud of his great success.

## CAMP MEETINGS IN AMERICA.

As we read the interesting accounts of the camp meetings of our Spiritualist brethren in America we almost envy them the climate which makes such pleasant gatherings possible. Here in Great Britain, unfortunately, as has been wittily said, we have no climate—we have nothing but weather; but we have plenty of that, and of the most wretched description. As we write the New England Spiritualists' Camp Meeting Association are holding their sixth annual camp meeting at Lake Pleasant, Montague, Mass. The gathering commenced on August 5th, and will terminate on the 3rd inst., the "regular exercises" extending from August 10th to August 31st. The *Penny Pictorial News* (London) of the 23rd ult. gave two full-page pictures—fairly good, but of course with a touch of sarcasm—illustrative of a recent camp meeting in Pennsylvania, with the following description of the scene and the proceedings:—

"A beautiful grove near Willett's Station, on the Bound Brook Railroad, in Bucks County, Pennsylvania, was recently the scene of an interesting encampment of Spiritualists, held under the auspices of the First Association of Spiritualists of Philadelphia. The spot where the tabernacle and some fifty tents were set up is shut in by two hills

in miniature. The shade was so perfect that only now and then a ray of sunshine found its way among the whispering leaves overhead. In the rear of the point on which the broad platform was erected runs the Neshaminy Creek, between banks overhung for three-quarters of a mile with spreading branches. Most of the residents of the neighbourhood call it Chamounix. Two dozen graceful skiffs floated at a landing, and the entire scene was picturesque and enchanting. The encampment opened on Monday, July 21st, when some 600 persons were present. The exercises consisted of singing, addresses, &c. Among others, a Mrs. E. L. Watson, of Titusville, addressed the meeting, first putting herself in a trance by lifting her face to the sky and rubbing her forehead with her hands. She talked in a monotone, enunciating all the minor syllables and unimportant words with peculiar distinctness. Her theme was the relation of earth to the spirit-land. She said that none should escape the responsibility of parentage, even of unborn children. When a parent who had rejoiced that he had been freed from the cares of parentage crossed to spirit-land, he would find that even these little ones would be placed on his shoulders, and he would have to begin the task of bringing them up. Her language was fluent, and often poetic. When she had finished she rubbed her hands across her forehead, gave two convulsive starts, and then, opening her eyes wide, seemed to be startled to see an audience before her. Mrs. Watson opened both morning and evening sessions with prayers, or, as they were called, invocations. Each time she put herself in a trance before she began. We illustrate the scene in our first page. The exercises on the opening day were duplicated on those that followed, possessing the features peculiar to all gatherings of this sort. Between the regular sessions, persons not on the programme as speakers frequently addressed knots of sympathisers gathered here and there about the grounds; but the association was careful to disavow the somewhat remarkable views advanced by some of these volunteer expositors of the faith. The kitchens and dining-room of the regular attendants had no other roof than the umbrageous foliage, under which, or at the doors of their tents, they cooked and ate their food with perfect freedom and real enjoyment. The evenings were sometimes spent by the young people in dancing, promenading in the romantic walks of the grove, or in other amusements characteristic of the ordinary country camp-meeting. Colonel S. P. Kane is president of the Camp-meeting Association which had this assembly in charge, and much of its success is due to his energy and enthusiasm.

## SPIRITUALISM IN THE PROVINCES.

By J. J. MORSE.

THE continued commercial depression has not been without its effect upon the work of Spiritual societies in all parts of the country, many societies finding it extremely difficult to meet the current charges for rent and other expenses, to say nothing of being unable to remunerate mediums and speakers. The local friends are at times not altogether beyond the suspicion of indifference, and some are quite willing to sit in a nice hall, listen to a good speaker, and read books from the society's

library; but, when it comes to the practical question of helping to defray the cost, the response is often very trifling indeed. The winter season will soon be upon us again, and we should, one and all, buckle on the armour with a stern determination to put our cause on a firmer and more solvent basis than that upon which it rests at present. Such institutions as the Lancashire, Midlands, and Yorkshire District Committees should be assisted, as through their agency weak places can be made strong, and the progress of our cause efficiently promoted.

Spiritualism north of the Tweed, if not particularly demonstrative, is, at least, making sure progress. The regular lecture session of the Glasgow Spiritualists' Association was inaugurated on Sunday, Aug. 10th, the writer being the speaker of the day. The brothers Duguid—David and Alexander—are giving much pleasure and satisfaction to the many people who witness the phenomena obtained through their mediumship, while the Sunday afternoon classes for children, conducted by Mr. J. Robertson, meet a long-felt want. The Sunday morning lectures of Mr. J. Coates are much appreciated. This gentleman has in contemplation a series of Sunday evening lectures in the Trades Hall, and there is no question but that they will be a complete success. By the way, it is not generally known that Mr. Coates is a citizen of the United States, and that he has held for several years the honorary degrees of Doctor of Medicine and Doctor of Philosophy. The official documents conferring the same were lately shown me by Mr. Coates. He, however, makes but little use of these honours, and prefers to be known as plain J. Coates, an evidence of sound sense on his part. Mr. Coates' office is one of the places every Spiritualist should make a point of visiting when in Glasgow. As a phrenologist, mesmerist, reader and delineator of character he has few equals, while being highly endowed with psychic powers he has been the means of doing a large amount of good in the above city. In a recent lecture on "Mesmeric Therapeutics" he remarked, "I do not practise medicine; I seek not to physic the sick, but to *heal* them. I esteem the highest honour you can confer on me the diploma of success. With this I care little whether you call my practice regular or irregular." Mr. Coates is now corresponding secretary to the Glasgow Spiritual Association, and as he has for many years past worked hard in the interests of our cause the few facts above narrated concerning him will no doubt be read with interest by the thousands to whom his name is known in the north of England.

In Edinburgh, Spiritualism, while to a large extent unobtrusive, is nevertheless making headway. A recent private and social gathering was attended by upwards of forty most respectable and intelligent ladies and gentlemen.

The séances of Miss Wood, at Newcastle-on-Tyne, have lately been attended by a larger number of investigators than ever, while the phenomena have been unexceptionable in regard to the evidence of their *bona fides*. This young lady's mediumship is most valuable to our cause generally, and especially so to the district in which she resides.

Mr. Johnson has been appointed secretary *pro tem.* to the Lancashire Committee, *vice* Mr. Hartley resigned.

The projectors of a new monthly sheet, to be entitled the *Spiritual Pioneer*, have forwarded me a copy of their prospectus. The following extract from its statement of objects will explain the purpose of its projectors:—"It has been thought that some intermediary organ was needed to open the way for the ingress of the larger and more popular periodicals devoted to the same cause that should combine both cheapness and usefulness, and, at the same time, efficiently introduce the subject of Spiritualism to the notice of the masses who are, as yet, unacquainted with it." The price of the new venture is, single copies, one halfpenny, or 100 copies for 3s. It is chiefly intended for free distribution by societies and individuals who will take a number for that purpose. Mr. W. H. Lambelle is the editor.

Mr. E. W. Wallis and family are in Scotland enjoying the hospitality of Mr. G. Bowman's waterside house at Gourrock. Mrs. Bowman is an excellent and generous hostess, as the writer knows from personal experience.

## Proceedings of Societies.

### BRITISH NATIONAL ASSOCIATION.

#### MEETING OF COUNCIL.

THE Council met on Tuesday, August 5. ALEXANDER CALDER, Esq., the President, in the chair. The other members present were: Mr. Coffin, Mr. March, Mrs. Fitz-Gerald, Mr. D. Fitz-Gerald, Mr. E. Dawson Rogers, Mr. Podmore, Miss Withall, Miss Houghton, Mrs. Maltby, Mr. Reimers, Mr. Pearson, Mr. Tietkens, and Mr. Bennett.

THE SECRETARY reported letters of resignation from Mrs. Green (of Plumstead), Mrs. Limpus, Mrs. Rees, Mrs. Wilkes, Mr. André, and Mr. A. J. Parker, all expressing kindly feelings and an intimation that the resignations were for private reasons only. Mrs. Wiseman also resigned her seat on the Council. The resignations were all accepted "with regret."

The following were unanimously elected members of the Association: Major Wallace Carpenter, Mrs. E. Elliott, Mrs. Fletcher, Mrs. Elgie Corner, the Marquis de Leuville, and Mr. F. Cowley.

THE SECRETARY reported a letter from Mr. J. Lamont, hoping that the Association would soon be in a position to help the country members; and from Mr. Smart, saying that he was so well pleased with the present position of the Society that he was happy to continue his subscription, which he had thought of giving up.

THE SECRETARY reported the following gifts of books to the library:—"Between the Lights" (by Lisette Earle), by the author; and "Signs Before Death" and three volumes of Professor Zöllner's works, from Mr. E. Dawson Rogers. Votes of thanks were passed to the donors.

A letter from the Dalston Association asking for an exchange of privileges with the B.N.A.S. was referred to the General Purposes Committee.

On the motion of Miss Houghton, seconded by Mr. Bennett, it was resolved that the Soirée Committee be recommended if possible to arrange for a soirée in October, Mr. Fitz-Gerald observing that the Marquis de Leuville, who had just been elected as a member, was a great acquisition to the Asso

ciation; he was an able literary man, and had kindly offered to place his talents at the disposal of the Soirée Committee.

A request from Mrs. Elgie Corner for the occasional use of the séance room was agreed to.

## DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

### SESSION OF COUNCIL.

THE Council met at the Association Rooms on Saturday, August 23rd, Mr. THOS. WILKS in the chair.

The previous minutes having been read and confirmed, letters of general interest, which had been received since, were read from Mr. John Rouse, Mr. C. C. Massey, Miss Kislingbury, Rev. F. Rowland Young, Mr. A. E. Hunter, Mr. Alex. Calder, and Miss E. A. Brown.

Presentations were laid upon the table, and accepted with a cordial vote of thanks, from the author of "Between the Lights," Mr. A. E. Hunter, Mr. J. G. Meugens, Mrs. Florence Corner, Mr. T. M. and Miss E. A. Brown.

Mr. A. E. Hunter was proposed and elected as a life member, and Mr. Howard Gilliat as an ordinary member of the Association.

A letter of resignation of membership from Mrs. and Miss Arundale was accepted "with regret."

The current cash accounts were submitted and passed.

It was resolved to invite Mr. C. R. Williams to visit the Association with Miss Barnes and Mrs. Cannon, physical mediums, on Thursday evening, the 25th inst.

Arrangements for the fortnightly Monday evening discussion meetings for the winter season 1879-80 were considered, and the hon. secretary reported arrangements with the Rev. F. R. Young and Mr. A. E. Hunter to read papers in course of the season. It was also resolved that the general body of members be invited to prepare papers or subjects for discussion; and that they be requested to communicate at the earliest possible opportunity with the hon. secretary, in order that the dates may be as far as practicable arranged in advance, and an agenda paper prepared.

The Council then adjourned.

### MISS E. A. BROWN AT DALSTON.

Miss E. A. Brown, of Howden-le-Wear, county Durham, attended a meeting of Spiritualists at 53, Sigdon-road, Dalston, E., on Tuesday evening, August 19, Mr. Thos. Blyton in the chair, and delivered a very eloquent inspiration trance address, in which she successfully combatted some of the objections to Spiritualism which are raised by its opponents. In reply to those who urge that the alleged facts are at variance with Biblical teaching, she shewed by ready references to the Bible itself that the phenomena are really in harmony with Biblical records, and the objectors, while professing so much reverence for the Bible, themselves misunderstand its teachings. Passing on to a consideration of the practical value of Spiritualism, the lecturer, in clear and stirring language, showed the worth of its assurance that man continues to live after so-called death, and pointed out its forcible lessons of the duty and necessity of a noble life here as a

preparation for the life to come. The lecture was one that deserved a full report, and we regret that we have only space for this limited notice. At the close the controlling spirit answered several questions to the apparent satisfaction of the friends by whom they were put.

## MARYLEBONE ASSOCIATION.

### FLORAL DISPLAY.

MR. J. M. DALE writes, on behalf of this Association, warmly thanking all who have so liberally assisted in wiping off the debt under which the Association was labouring a short time since. The following is a statement of the cash accounts:—To admission money, £3 3s.; Sales: per Mrs. Fitz-Gerald, £1 18s. 9d.; Mrs. Maltby, £1 3s.; Mrs. J. W. Fletcher, £2; Mrs. Schweizer, 9s. 9d.; Mrs. Tomlin, £1; Mrs. Hocker, 4s.; Mrs. Byford, 4s.; Mrs. Cowper, 4s.; Raffle for painting, per Mrs. Fitz-Gerald, £3 5s.; Mrs. Weldon's concert, £1 12s. 5d.; stereoscopic views, per Mr. Harby, 4s. 5d.; evergreen, 15s.; donations, per Mrs. Maltby, £1 1s.; Mrs. Makdougall Gregory, 10s.; Mrs. Byford, 10s.; Dr. Wylde, 10s.; Prof. Cassal, 10s.; Mrs. Hallock, 5s.; Miss E. Dickson, 4s.; Mrs. Nichols, 5s.; J. W. D., 5s.; J. C. Hall, 2s. 6d.; Mr. and Mrs. Cobbe, 2s. 6d.; Mr. Lang, 2s.; Miss M. Houghton, 2s. 6d.; total receipts, £20 15s. 4d. Contra account: By rent (two quarters), £13; gas, as per agreement, £3; arrears, sundries, £1 1s.; Spiritual Institution, £1; hire of piano, 17s.; expenses, Mrs. Weldon's concert, 10s. 10d.; total expenses, £19 8s. 10d.

## MIDLAND DISTRICT SPIRITUALISTS' COMMITTEE.

THE fourth conference of this body was held in the Spiritualists' Hall, Silver-street, Leicester, on Sunday, July 25th, 1879. An executive meeting was held in the morning, at which purely routine work was done. At 2.30 the Conference was opened by the President, Mr. R. Harper, of Birmingham. Delegates and friends from surrounding towns were in attendance, and the proceedings excited much interest. The Secretary having read the report of the third quarter's work, and the balance-sheet having been audited and found correct, these two documents were duly passed. In consequence of the quarter then expired being a period of the year during which lectures are but thinly attended, the Committee had only conducted one series of meetings, the speaker engaged being Mr. E. W. Wallis, of Nottingham. The financial statement showed income, £5 17s. 5½d.; expenditure, £4 17s. 2½d., leaving a balance in hand of £1 0s. 3d.

The former Committee were unanimously re-elected for the ensuing three months, and it was decided to hold the next Conference in Derby on Sunday, October 26th. The Committee will have then been in existence twelve months, and it is hoped that the annual meeting will be as largely attended as possible.

The days proceedings terminated with a public lecture through the mediumship of Mr. J. J. Morse, which was listened to by a crowded and appreciative audience. The local Spiritualists were most

considerate and attentive to the various delegates and officers, and especial mention deserves to be made of the active co-operation of Messrs. J. Bent and W. Burdett. The local daily paper gave a column of the proceedings at night, reported in a very satisfactory and impartial manner.

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

QUARTERLY MEETING, JULY 28, 1879.

MR. JOHN MOULD, the President, having opened the meeting, the minutes of the previous meeting were read and confirmed.

The SECRETARY then read the report for the past quarter, from which it appears that the number of subscribing members is 155, life members 3, honorary members 15.

The lectures have consisted of twenty-six trance and two normal addresses. All those by Mr. Morse and the last ones by Mr. Wallis were held in the lecture room of the Mechanics' Institute—a change which resulted in a large increase to the audiences, and demonstrated as a fact that many of the public have a prejudice against the locality of the society's hall. It is greatly to be regretted that the Mechanics' Institute can no longer be obtained, it having been purchased by the Corporation for a free library. Mr. F. O. Matthews, the clairvoyant and trance test medium, came as a stranger to the town, and his first two meetings were only thinly attended; but the news of the extraordinarily good tests which he gave spread rapidly, and it became imperatively necessary to close the doors and turn people away, as the rooms were so crowded.

Thirty-four sêances with Miss Wood have been held, under test conditions, at which 500 persons have attended, as against 267 the previous quarter, and 284 in the December quarter. This is no doubt partly owing to the good, reliable test manifestations which her guides are giving so regularly, and is a source of great satisfaction to the committee, as it shows the wisdom of securing her services in a more exclusive form, and prevents the exhaustion of her medial powers by running about the country and sitting in promiscuous circles.

The committee beg to acknowledge, with gratitude, the handsome gift to the society of the new platform by Mr. Henry Norris; and also the munificent donation of £20 by anonymous donors; and they sincerely trust that evidences of sympathy such as these will tend to bind the members more firmly together for the advancement of the cause; they also desire to return their hearty thanks to Miss Wood, Miss E. H. Elliott, Mr. Henry Burton, and other friends for their highly successful efforts in providing two amateur dramatic entertainments, which were notable for the excellent histrionic rendering of the Shakspearean selections.

The accounts, as certified by the auditors, showed the receipts to be £91 os. 2½d. and the expenditure (including a balance of £24 12s. 9d. due to the Treasurer last quarter), £94 11s. 9d., leaving a balance due to Treasurer of £3 11s. 6½d.

The Librarian reported the library contains 196 volumes, of which 75 have been issued to members, that 36 are in circulation at present, and also that 41 members have had the loan of books.

In conclusion, the committee drew attention to the

strenuous efforts now being made by the ladies to get up a Bazaar to raise funds in order that a hall and sêance rooms more worthy of the cause may be procured, and earnestly recommended that the members should second their efforts.

The adoption of the report having been moved, it was discussed by various members, and on being put to the meeting was carried unanimously.

On the motion of Messrs. BURTON and SMEDLEY, it was resolved that the Bazaar in aid of the funds for obtaining a new hall, &c., be held on October 28th, 29th, and 30th.

Messrs. MOULD and KERSEY moved, "That the committee and members hereby pledge themselves to heartily support the ladies in the above movement." Carried with acclamation.

Mr. J. Cameron was appointed assistant-secretary, to relieve Mr. Kersey in his duties, which have increased considerably lately. Other plans and suggestions for the future were discussed, and the meeting terminated with a vote of thanks to the Chairman.

### Our Library Table.

*The Coming Era.* By ALEXANDER CALDER, Officer of the Order of the Legion of Honour, and author of "The Man of the Future." London: Trübner and Co.

MR. ALEXANDER CALDER, President of the British National Association of Spiritualists, gives us a goodly volume in the "The Coming Era." It is published by Messrs. Trübner and Co., and, in every sense, it is a book pleasant to read. The type is bold; and so, if the truth must be spoken (and the truth *is* spoken), is the matter too. Mr. Calder is tremendously iconoclastic as to old superstitions, and a bitter foe to mere unsupported dogma and meaningless ceremony. But he seems to us to have lavished so much attention on the destructive portion of his subject as to leave no space for the constructive part. In this large octavo volume of more than 400 pages no single allusion is made to Spiritualism as a factor in the surroundings of the Coming Era. This, of course, must be a studied omission. Mr. Calder's principles are too well known to allow us for one moment to think that Spiritualism is meant to be ignored; but did it not deserve special mention? We ask this question in all kindness and sincerity. We can more than guess Mr. Calder's reason for silence, and have no desire to ride to death the old adage, "*suppressio veri, suggestio falsi*;" but there is this peril in letting Spiritualism be understood but not expressed—captive foes to the movement are ready to cry out, "You are ashamed of your creed. The President of your Association writes a big book, and appraises the different elements that he thinks compose the Coming Era. Spiritualism is conspicuous by absence." We noticed in passing a score of places where we thought—Surely now Mr. Calder has worked up to Spiritualism as a climax; but no, the occasion came and went. We agree so largely with the destructive portion of Mr. Calder's book that we regret the more this absence of equivalent edification. It is like the play of "Hamlet" minus the part of the Royal Dane. But perhaps Mr.

Calder is reserving himself for a second volume. He has given us the bane; by-and-by he will give us the antidote. But should they not have been "both together?" In the meantime we heartily commend the book as a valuable contribution to the very important work of clearing away many degrading errors and superstitions.

*The Light of Asia.* By EDWIN ARNOLD. London: Trübner and Co.

THOSE who know Mr. Edwin Arnold are aware that, in a quiet way, he is one of the most earnest Spiritualists; and the fact shines conspicuously on every page of his poem, "The Light of Asia." While purely original, in the best sense of the word, both as to conception and treatment, the poem reminds us, now of Tennyson, with its sweet snatches of song breaking the flow of the melodious blank verse, now of Morris's "Earthly Paradise" in the more strictly narrative portions. It is an effort to depict, by the medium of an imaginary Buddhist votary, the life and character of "that noble hero and reformer, Prince Gautama of India, the founder of Buddhism," whose faith is professed by four hundred and seventy millions of the human race, from Ceylon to Swedish Lapland." The Buddha of this poem was born on the border of Nepal, about 620 B.C., and died in Oudh about 543 B.C.—some years, that is, before the return of the Jews to Palestine, after the Babylonish captivity. His advent is announced in the first line in the poem, in the words:—

"Thus came he, to be born again for men."

*Between the Lights.* By LISETTE EARLE. London: Remington and Co.

SOMEWHAT tardily, it may be, but with renewed pleasure, we recur to this volume, of which we have already spoken in high commendation, but reserved our definite criticism till the present time. Since we wrote, a large section of the Press has confirmed our favourable opinion. The book, indeed, is something much more than a mere string of five ghost stories. We are tempted to ask, *What more?* Are the tales written by direct spirit influence? We have many reasons for thinking so.

The first, which gives the name to the volume, is "Esther Woodville's Story," the narrative of a haunted child, some of whose friends and relations deemed her uncanny. She turns over the pictures in an old portfolio, and, by a species of psychometry, they suggest the stories which form the sequel. Here is a quotation that at once explains the position, and gives a fair specimen of the writer's style:—

"I closed the portfolio and put it away for the night, and resolved to forget in sleep the memories it had called up; but sleep would not come at my bidding. I was thrown so completely back into the past that struggle as I would I could not regain my usual composure. Worn out at last, I fell into a fitful slumber, a kind of waking sleep or trance, in which the panorama of life still kept moving, and the sketches in the old portfolio seemed suddenly to assume life and action."

"The Hermit" is, in a certain sense, a repetition of "Esther Woodville," but with a difference. The old man whose history it recounts is another of

those exceptional beings more familiar to us who hold the fuller revelation than to those who cling to the traditional idea that nothing is real but what they can feel and handle. The old man dies, and as a *revenant* answers even to these material tests. One says (page 135) speaking of this same revelation:—

"This is a new study for us, and a deep one."

"And a consoling one," she added. "If the souls of the dear departed are indeed around us, our dull senses must sometimes be awakened to hear and see them; henceforth this new faith will destroy for me the sting of death and remove the dark shadow from the tomb. He is not here; he is risen."

The "Reminiscences of Ferndale," which form the third story, are a little rambling and discursive, embracing in reality three disconnected stories. The main interest, however, centres on a case of natural clairvoyance (p. 164). One is rather surprised to find on p. 187 some discredit thrown on the science of palmistry, which is beyond question a gift in the gipsy tribe. On the whole, we like the "Reminiscences" least of the five tales.

In the Ferndale story two spirits evidently akin were united by death. In "Agnes Heath" two such spirits, separated by circumstances, come together by spiritual gravitation, and the aid of clairvoyance is called in to guide the one to the other. The "situation" at the close reminds us somewhat of "Evangeline," and is highly dramatic (p. 247):—

"What" (says Agnes) "determined your return?"

"Because," said the now humbled man, "I have at this late hour accepted your faith, that there is an invisible agency about us, which sometimes controls our actions, and almost forces us into paths that we had determined to avoid; and because, dear, I was weary of earth, and turned my thoughts heavenwards. Then did I hear the voice that once reached your ears. In the waking hour of the night I have heard my mother's voice, and listened again to that prayer which might have saved me from ruin had I heeded it then. I, too, have seen a vision of that blessed mother; your mother, as you once saw mine. She pointed to the home of my childhood, and urged me to go, assuring me that I should still find a faithful heart waiting for me."

"The Hollows," as might almost be inferred from the name, is a genuine story of a haunted house; and the *rationale* of the haunting is given, not as being due to trickery or rats, but as arising from a spirit that cannot rest until it has had its misdeeds reduced to writing, and, by means of a somnambulist medium, published to the world. Then it rests, and "The Hollows" is no more a troubled mansion. It has been rebaptised "The Oasis."

It will be seen, therefore, from this brief analysis, that many of the salient points in the regenerated faith and knowledge of Spiritualism are glanced at in these stories. Judged from a merely literary point of view, they may fall short of Wilkie Collins or Edgar Allan Poe. The object of those writers was mainly to amuse. We happen to know that there is an ulterior object in "Between the Lights," namely, to instruct. This by no means gives a didactic tone to the book—there is no trace of such a thing; but when the double purpose is borne in mind, it adds greatly to the interest, and leads us to hope we have not yet had the last inspiration of Lisette Earle.

# SPIRITUAL NOTES.

VOL. I.—No. XV.

## 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.

## NOTICE TO SUBSCRIBERS.

The prompt renewal of subscriptions when due is respectfully solicited from all our readers, who will also greatly aid our efforts by obtaining subscriptions from their friends and acquaintances.

## To Correspondents.

AN OLD SPIRITUALIST.—We will do as you wish.

C. R. W.—(1) The announcements will always be attended to, if received by the time required. (2) The conduct of the person referred to has been such as to render any further notice unnecessary; but we fully agree with you as to the wisdom of adopting means to prevent such conduct in the future.

J. M. D.—We have written to you, and returned the "statement."

R. K.—Mrs. Parker's Address is 31, New Bond Street, London, W. Several correspondents speak highly of her work, and of the results at her sances.

T. T. M.—Very probably. We will write to you.

T. J. D.—Thanks for your kindness.

F. M.—The book is published by Remington and Co., 5, Arundel Street, Strand.

W. W.—Your communication is too late for our current issue. Kindly refer to our standing notices to contributors.

## BOOKS, &c., RECEIVED.

*Psychological Review* (September); *Revue Spirite* (August); *La Chaine Magnétique* (July); *Banner of Light*; *Religio-Philosophical Journal*, and *Mind and Matter* (weekly); *Psychische Studien* (August); *Revue Internationale de Magnétisme* (July).

## MUSIC.

"The Last Prayer," Sacred Song, by the late Prince Imperial of France.

## UNITY IN MULTIFORMITY.

If it be a truism to say that union is strength, it is a truism that, like many another which none disputes, is little acted on in our daily life. And this is especially so among the advocates of new ideas. To borrow an illustration from the politics of the

day. We assume that our readers will substantially be in agreement with our definition of the two great political parties as the representatives respectively of Progress and Repose. The Conservative, as his name implies, is content with the heritage of the past, and devotes his energies to preserving intact, so far as the changing influences of time permit, what the wisdom or folly of his forefathers has transmitted to him. The Liberal recognises the onward march of human knowledge, the development of human science, the steady growth of enlightened opinion, and would adapt the institutions and enactments of less progressive ages to the requirements of an epoch which is, in many respects, the very antithesis of the "good old times" of which we hear so much. But whereas the work of the Conservative is simple, that of the Liberal is profoundly complex. The modes of progression are various, while there is only one method of sitting still. While the Conservative spends his energy in the one cry, Leave it alone, the Liberal Reformer sees around him countless abuses to be purged away, relics of ignorance to be expunged from the statute-book, and endless developments of national resource to be fostered in the light of advanced knowledge. His unity is, therefore, to be had, if at all, in multiformity. The individual Reformers who compose the Liberal ranks must unite in the general principle of enlightened progress, while each contributes to that end his own efforts in the special field that he has made his own. One combats the demon of Drink; another wrestles with Electoral Corruption; one demands for each man his voice, free and unfettered, in the government of his country, and another insists that the State shall show no preference for any form of theological opinion. But each, fighting for his own hand, contends, consciously and within prescribed limits, for a portion of that common faith which is the property of the whole party, and which, as a member of that party, it is his earnest desire to advance. If he neglects the broad issues to fight for a private crotchet, he is so far wrong. If he uses his position as a member of the party of Reform to air a private whim, and so to disorganise when he should build up, he is sacrificing public advantage to private fancy. That this is so in some cases is to be expected while men are what they are. That the difficulties thus indicated do prevent the onward march of many a much-needed reform is a fact lamentably true. Hence the abuses which exist unchecked among us, and are a standing disgrace to politicians of both parties.

There is no little risk that Spiritualism may split upon the self-same rock. The issues involved in that oddly-formed name are so vast and various that Spiritualists are in danger of devoting their

energies to the furtherance of private hobbies to the exclusion of due care for the prevalence and advancement of the cause in its more catholic aspects. There are already manifest signs that a strong attempt will be made in the future, as it has been in the past, to weight Spiritualism with questions with which it has no sort of necessary connection. By all means let Spiritualists recognise their duties as reformers by virtue of the position in which their knowledge places them. If they are moved to attack an abuse, let them do it fearlessly, but, in doing it, let them remember that they are Spiritualists first and Reformers after. If individual taste leads to lay stress on one phase of spirit-communication, let them not feel it necessary to disparage the views of others who do not see as they do. And above all, let each remember that an incoherent mass of individual opinion and effort, unorganised and ill-regulated, be it never so zealous, will never have any serious effect on a scoffing world. There must be discipline, regulated and united effort, organised plan, zeal according to knowledge, before any impression can be made: nay, before the world will cease to laugh at claims so high and so far-reaching advocated with such inconsistency and disregard for the common principles of worldly prudence.

We need to merge our private notions, to recognise our duties as members of a great body, and, whether or not our private inclinations so tend, to band ourselves firmly together in defence of the principles of our common faith. That faith has been scoffed at and ridiculed in the past. If we mistake not it will be more seriously assailed in the future. The more need to sink private ideas, to leave side issues to the future, and to unite together, round some such centre as the B. N. A. S. affords, for the defence of the essentials of our belief. Once those are brought home to minds prepared to receive them—and this can only be done by united effort—we may go further. For the present it seems to us that the serious need among Spiritualists is UNION. To secure it, self-denial must be exercised. A man must bury his crotchets, bear his share of the burden with voice and purse, keep his eye on the main issues, and wait patiently for the victory that always follows on Truth.

REPORTS of very remarkable séances through the mediumship of the Newcastle Spiritual Evidence Society's medium (Miss Wood) have come to hand. Through these reports large numbers have been drawn to these séances; on one occasion no less than 114 persons were present. The Society, on this account, have decided to put in force the rule that none will be admitted except those who are introduced by a member, who must also be present. This is a wise discretion on the part of the Society, as some have gone to the séances as if they were only penny peep-shows. Miss Wood always sits under the strictest test conditions.

## Notes.

MISS ANNA BLACKWELL is in England, and is at present residing at Rock House, Hastings.

THE September Council Meeting of the British National Association will be held on Tuesday evening, the 9th inst.

THE Countess of Caithness entertained a number of friends at her residence at 46, Portland-place, on Sunday evening last. Mr. and Mrs. J. W. Fletcher and Signor Rondi were among the guests.

MRS. ANNA KIMBALL is giving séances every Tuesday evening at her rooms, 26, Montague-street, W.C. Mrs. Kimball, we believe, is a very fine inspirational medium, and her séances are quite a success.

MR. W. H. PETTY, one of the well-known Petty family, is holding séances in the rooms, 26, New Bridge-street, Newcastle-on-Tyne, and remarkable phenomena of a genuine nature are said to occur.

A SECRET order under the name of "The White Cross" has been established in London. The object is to teach the higher truths of Spiritualism, and to promote in every way the good of the members. We shall have more to say about the matter shortly.

MEMBERS and friends of the B.N.A.S. who wish to attend the forthcoming séances with Mrs. Elgie Corner at 38, Great Russell-street, should at once communicate with the secretary, Miss C. A. Burke, who will furnish them with all particulars as to times and terms.

THE editor of the *Newcastle Examiner* is a bold and honest man. In his issue of August 22nd he gave a leading article, in prominent type, on the subject of Spiritualism, manfully supporting its claims to respectful attention and defending it from the aspersions of prejudiced scoffers. The article is ably written, and is at once a credit both to the head and the heart of the author. We should have been glad to quote it, but it reached us too late. Other articles are promised on the same subject.

RECENT American journals record facts which show that Psychography continues to increase and abound on that side of the Atlantic. In the *Banner of Light and Religio-Philosophical Journal*, of July 26 and 12 respectively, are no less than half-a-dozen recorded cases, all in their way worthy of notice. The phenomena occurring with Dr. Slade are of the kind so familiar to us in England, and have apparently lost none of their force and clearness of definition. A reporter of a Californian newspaper (the *San José Mercury*) records how he obtained psychographic messages on a slate held by himself under the table; on two slates placed in apposition, and held by the medium against the reporter's shoulder, and in his view; and on the under surface of a slate which lay on the top of the table. It was apparently unnecessary for the medium to touch the slate, and if he did, it is not equally apparent how he could have written on the under surface or on the inner surfaces of the slates, as they rested on the reporter's shoulder, and under his gaze. "How it was done was a puzzler," he concludes. He should apply for full information to Prof. Lankester, Mr. Maskelyne, or Mr. W. Irving Bishop.

WE have also the record of a séance with C. E. Watkins, of whose powers as a medium for this special manifestation mention is made in "M.A. Oxon's" volume on "Psychography." The record in this case also is that of a reporter of a newspaper (the *Independent Age*, Alliance, O.), and the experiment was conducted as follows: Two slates were placed in apposition, with a crumb of pencil between them, and were held in mid air by Mr. Watkins and the reporter, so that the upper and under surfaces were plainly visible. The medium held a corner only, and with the very ends of his fingers. The bit of pencil was heard scratching away between the slates. When these were opened, the pencil was found worn away at one end, and on the inner surface was "a long sentence, plainly written, and signed by the full name of a dead sister." There was no possible chance for deception. The writing was done between the slates by the bit of pencil, without Mr. Watkins in any way touching it, directly or indirectly. What is it?" Mr. Lankester, or Dr. Carpenter, please explain.

THE question, "What is it?" is taken up by John Wetherbee in the *Banner of Light*. He records some very striking cases in his usual quaint and forcible fashion, and reasons upon them with all his usual shrewdness. There are no dissertations better worth studying than "Wetherbee's Penumbral Cogitations." The first of his records is with an anonymous medium, who submitted to Mr. Wetherbee's tests in every particular. Two new slates were brought by Mr. Wetherbee, and firmly lashed together, with the usual crumb of pencil between them. They were clean, new, securely tied, and never out of Mr. Wetherbee's sight and possession. They were laid flat on the table, and covered by Mr. Wetherbee's two hands, the medium sitting opposite to him. A bright sun shone into the room, and the medium did not even touch the slates. A faint scratching was eventually heard, and went on for some time. When the signal (three raps) came, Mr. Wetherbee cut the string, opened the slates, and found "one of the inner faces filled with an intelligent communication from William Beals, addressed to me as his son-in-law." "How this little bit of pencil is handled by 'the intelligent operator at the other end of the line' (as 'M.A. Oxon' would say), I do not know." Can any scientist explain, or do other than ignore or deny, ostrich-like, what is occurring all around us?

BUT these phenomena, startling as they are to those who have never seen them, and to thinking men who have, lose by familiarity some of their force. The same papers record a very astonishing manifestation which is occurring through the mediumship of W. H. Powell. This has been alluded to in previous letters both in America and in this country by Mr. Epes Sargent, an observer of extreme caution, and a writer who has rendered incalculable service to the cause of Spiritualism; and is again vouched for by Mr. Wetherbee as well as by other witnesses. The method is this. In a state of deep trance, Mr. Powell writes on a clean slate in full light, with the index finger of his hand, a long message. The writing presents all the appearance of having been produced by slate pencil, and it is alleged that a distinct protuberance of a chalky nature is formed on the end of Mr. Powell's finger, and that by this the writing is produced. If this be so, it would be very desirable to remove the protuberance on some occasion, and to have its composition scientifically defined. But if this chalky matter forms on the medium's finger, it must be equally produced by his agency on the fingers of others; for one observer records that Mr. Powell "took one after another my index fingers, then those

of two ladies of my party, and covered a slate with fair legible writing." But even if that were so, the explanation is not sufficient—is, in fact, no explanation at all—for it is further stated that "one of the ladies bound his hand around with her handkerchief, and the writing came out clear and legible through the linen." What is this substance that is formed at will on human fingers, and writes through the folds of a pocket handkerchief? Perhaps our scientific critics will tell us that?

IT is some relief to one's overstrained faculties of wonder and faith to find that one is not forced to accept this very staggering hypothesis after all. The same writer gives a case in which the phenomenon produced did not depend on the presence of this mysterious chalk-stone that can write through linen. A clean slate was handed to the medium in full light. He held it by one corner, standing up under the chandelier, and the writer held it by the other corner. "He simply made flourishes as if drawing with his forefinger several inches over the upper surface of the slate, and then told me to reverse it. I did so, and there on the under surface was a drawing of a flower, cleverly executed, four inches by six in size." It was executed under extremely satisfactory conditions. The light was full: there was no waiting, no overstrained attention, no singing or music of any kind, and the observers conversed freely throughout the experiment. Lastly, the witnesses were seven in number, and all are agreed as to the undoubted genuineness of the phenomenon as observed by them. Here is ground sufficient to warrant us in accepting the record, and, if we do so, we must offer some other theory than that which did duty on the previous instance, for here was no contact with the slate at all. What was it?

MR. WETHERBEE falls back upon that most potent engine, the Will. He thinks that spirits control matter by their will-power; and that we, being (as he says) "spirit tethered," know little of our latent power in that direction. It has been more than once noticed by other observers that spirits constantly explain a particular manifestation in this way. They will reiterate that this or that phenomenon is caused by the exercise of their will; and will tell those who ask for further explanation that they have none to give, but that the same will-power, in a greater or less degree, as modified by external circumstances or by practice, resides in every human being. It is another form of the "Faith that can move mountains," the psychical energy, or soul-force, which comes into play in stirring moments of our lives without our knowing what has liberated it, and without our power to guide or control it. Touch the emotions, and you will frequently find the weakest made for the time irresistible in power. Get at the affections, passions, in short, at the inner spirit-self, and you liberate a force which, usually latent in us, transforms the man, and shows him the possessor of a power which, if he could only train and use it, would endow him with magical and supernatural capabilities. It is this will, Mr. Wetherbee thinks, that is the great engine of Spirit.

IN support of this opinion he details an occurrence which took place in his own presence, with Mr. Colchester as medium, in the early days of the movement. Mr. Wetherbee had purchased and brought with him to the house of Mr. Farrar, where the séance was held, a sheet of card-board, which he cut into pieces about six inches square. One of these pieces he marked by cutting from a corner of it a small crooked piece, which he retained as a test that the card was not

changed. The card, so marked, was thrown by Mr. Colchester into a corner of the room, which was well lighted. He then threw after it a handful of the coloured pencils that lay on the table, and said, "Go, pick it up." Mr. Wetherbee proceeds: "I did so, and found an artistically-drawn picture of a bunch of flowers on the piece of pasteboard from which I had cut a crooked bit, which fitted exactly. In this drawing all the colours of the pencils that were thrown after the card found expression in the picture, and none of those remaining on the table were expressed in it." Obviously this startling manifestation cannot be explained by any ordinary theory or by the action of any known law. There are recorded cases where a similar action is traceable; e.g., in the book "Psychography" before alluded to, a case is mentioned where a piece of paper was put in the dark space under a table together with a green pencil. One of the sitters kept the pencil fixed under his foot, so that it was impossible for it to be used in the ordinary way. Yet the writing was in green chalk, and that pencil was the only one of the colour to be found in the house.

ONCE more Bishop MacLagan has been drawing down vials of wrath from the *Rock* just as he did on a previous occasion when that keen-scented journal sniffed Spiritualism in his sermon on Sister Dora, or—we may add—when it was so delightfully trapped by this journal into supposing Dr. Davies held all Spiritualistic manifestations to be diabolical because he said some of the lower physical ones may possibly deserve that objectionable appellation. The words used by the Bishop were in reference to a new portion of a churchyard he was consecrating; and surely none could be more appropriate. "At such times," he said, "they were led naturally to imagine what became of those removed from earth—what became of their spirits? (the italics are those of the *Rock*). . . . They were living. It was only the garment that was buried." His lordship went on to say: "But do they think of us, remember us, care for us, love us, and pray for us? We can give a happy 'Yes' in reply to these inquiries?" At this the *Rock* grows rabid, and says:—"Here then we have the 'Sister Dora' doctrine again, though, in this case, happily shorn of the adscititious notion that the spirit of the departed saint would hover about them, especially during the Eucharistic service. But what remains is bad enough." And it has not got to the end of its tether yet, even in a column and a half. There is more to follow if the Bishop does not look out. "This pernicious nonsense," it concludes, "is actually inculcated by a nineteenth century Bishop of our Reformed Church! We have much more to say on this subject, which we gladly withhold for the present, in the hope that the misguided Bishop may not offend again in the same way." It is greatly to be hoped that Bishop MacLagan or Dr. Davies will do something more to provoke the *Rock*, because this "envy, hatred, malice, and all uncharitableness" on its part cannot but do good to the cause of Spiritualism, against which it is directed.

THE *Spiritual Pioneer* is the title of a new monthly journal, published at the astonishingly low price of one half-penny, so as to adapt it for free distribution by societies and individuals. Mr. W. H. Lambelle, the promoter, in the course of a letter to us, states his intention "to publish month by month short articles on Spiritualism, such as may be placed in the hands of strangers to the subject, which may be calculated to arouse their attention and make them eager to peruse the journals and other standard literature of the movement." As an effort to extend a knowledge of Spiritualism, we cordially wish the *Spiritual Pioneer* every success.

THE Newcastle-on-Tyne Spiritual Evidence Society is the most successful local society in this country, as the report for the quarter ended June 30th last, printed on another page, amply testifies. The Society now finds that its rooms are too small for their purpose, and therefore they are on the look-out for a new hall. In order to promote this object the ladies have formed themselves into a Committee for the purpose of holding a bazaar to help them to get over their pecuniary difficulties. The bazaar is to be held on October 28, 29, and 30, and promises to be a success. We trust that the members, as well as the public generally, may show their appreciation of the unflagging energies of the executive officers by every means within their power.

A CORRESPONDENT writes:—"I was at Southend-on-Sea, Sunday, August 17th, and was driven by stress of weather to go to the Parish Church. The incumbent, a venerable gentleman, but of no pretence to pulpit power, preached on the subject of 'Spiritual Gifts,' which had been treated of in the Epistle for the day (10th Sunday after Trinity). and he took occasion to observe that spiritual gifts were much more prominent in the days of the Apostles than now, though he could not affirm that they had even now altogether died out. And the reason, he said, was evident. At that time demonstration was necessary. Something objective was required to bring home the facts of revelation to the consciousness of men. All that was changed now. I rather fancied," added our correspondent, "that if there was any difference at all it rather lay in the opposite direction, and that the nineteenth century wanted demonstration and objective teaching even more than the first century did."

WE see with pleasure that Mr. Burns, as chairman of a committee formed for the purpose, announces in the *Medium* that a Convention of Spiritualists will be held early in the month of September. The first convention was held at Darlington fourteen years ago, and a second was held in the same place seven years since. The present meeting, to be held at 15, Southampton-row, is planned to begin on a Saturday afternoon, and to extend over Sunday morning and evening. Three subjects will be discussed at each meeting, and we learn that papers and addresses have already been promised by various well-known Spiritualists. There is a free and catholic tone about the announcement, which promises well for the success of the venture. "This Convention will not be held in the interests of any class, profession, party, society, committee, or party interest, but solely on behalf of the movement." Its object is "to consider practical methods for spiritual work." No better aim could be had in view, and we cordially wish the Convention a very successful session.

THE wide list of subjects proposed for consideration and discussion includes some questions of very great importance. Among them we find—The Unconscious Influence, beneficial or otherwise, of one Individual upon another, especially in the case of Sensitives; the Proper Development of Mediums; Healing Mediumship; Individual Responsibility and Mutual Interdependence of Mediums and Spiritualists. The Literature and Public Aspect of the Movement, such as Lectures and Trance Addresses, also find a place in the scheme, as does Educational Spiritualism in reference to Schools and Lyceums. And the series concludes with the discussion of Methods of Spirit-culture. We believe that such discussions as those suggested in this plan are among the most valuable methods of quickening spiritual life, and of interesting thinking persons in the work of Spiritualism. When the stage

of wonder at the physical phenomena of Spiritualism passes, a well-constituted mind will seek to know something of the outcome of this new thing, of its effect on the mind of the age, and of its future. Such questions are best ventilated in the way of open discussion, such as this Convention proposes.

THE question of spiritidentity is receiving a curious illustration at present through the mediumship of Mrs. Louie M. Lowe and Mrs. Hollis-Billing. The latter lady has long been known to Spiritualists, both in this country and in America, and her controls, "James Nolan" and "Ski," are familiar to all who have attended her sances. Through a long series of years they have never deserted her, and Dr. Wolfe's well-known volume, "Startling Facts in Modern Spiritualism," have made their names familiar to many who have never had the opportunity of making their nearer acquaintance. They are both sufficiently characteristic in voice, style, and tone of thought to make their words readily recognisable: in short, their individuality is complete and sustained. When, therefore, these same controls claim to manifest their presence through Mrs. Lowe, there is opportunity for identification and independent verification which would be of great value to the student of the profounder mysteries of spirit action. It is perplexing and disappointing, therefore, to find that the original Nolan and Ski declare that they manifest only through Mrs. Billing, and that the voice and peculiar characteristics of the spirits who through Mrs. Lowe use these names are not, in the opinion of many who have heard them, sustained.

WHAT is the explanation? It is idle to suppose that a spirit who has sustained a marked and well-defined individuality for years does not know whether he uses another medium or not. On any conceivable hypothesis he must know, and whether he says or does not say the truth in asserting that he uses no second medium is a question to be settled by evidence and by a knowledge of his character, in the same way that such questions are settled in everyday life. There is no very conceivable reason for assuming falsehood, especially if the statements made by the spirit hitherto have been generally truthful, not necessarily free from error, but characterised by a desire for truth. The change of voice, and even of tone of thought, is of little weight, for we do not know how much of the peculiar nature and character of a medium a spirit necessarily assumes in manifesting through her organism. The question in the end is one of the individuality of the spirit, and of the truthfulness of his statements. Have these "controls" personality, individuality, separate consciousness in our ordinary sense of the words? That is a question on which opinions will differ. If they have, then, are they (in a given case) truthful and trustworthy? On the answer to these questions depends the solution of the problem.

WE are sorry to note the departure of Major and Mrs. Thos. Gales Forster from our shores. He has been so long among us that we had almost come to regard him as a permanent resident. His health, we are sorry to learn, though improved, is not what his friends would desire it to be; and the inclement season through which we have passed has not improved his state. We trust that Major and Mrs. Forster carry away with them pleasant remembrances, and will reap benefit from the change when they have again settled down at home.

ANOTHER of our American visitors, Mrs. Louisa Andrews, is also quitting us. She accompanies her son to Germany, where he is pursuing his scientific

studies. Mrs. Andrews has made many friends during her stay in London, and has rendered, as she always does, service to the cause of Spiritualism by her pen. One of the most valuable papers in the last series of discussion meetings at Great Russell-street was contributed by her.

PREPARATIONS are already being made by the hon. sec., Mr. Stainton Moses, for organising the next series of Fortnightly Meetings, which will commence, as usual, in November next. We are glad to learn that there is no lack of promised help, though the fitting in of the several papers is a matter of considerable nicety in arrangement. The veteran American Spiritualist, Mr. Epes Sargent, sends a contribution, and it is hoped that other friends will lend something of an international or rather cosmopolitan character to the series. It would increase the interest of these always interesting meetings if representative men would give us their views on the state and prospect of Spiritualism in their own countries, and point out its needs, risks, hopes, and the best methods for utilising the frequently ill-regulated force that is everywhere at work. Be this done or not, however, there is every reason to anticipate a valuable and interesting series of papers in the coming session.

MISS BARNES, we hear, obtains very convincing physical phenomena under the most stringent test conditions, and the members of the Hackney Spiritual Evidence Society may congratulate themselves upon so valuable an acquisition to their number. Accompanied by Mr. J. F. A. Cateau van Rosevelt and two of his friends, we had a short sance with Miss Barnes and Mrs. Cannon on Friday evening, the 22nd ult., when both mediums were securely fastened, and lights and voices were obtained.

A CURIOUS instance of "spontaneous phenomena" is reported to us by one of our subscribers, Mr. George Cracroft, of Worcester. He writes:—"A little incident occurred last St. Stephen's Day at my married daughter's house. It was between 3 and 4 p.m. She was coming to my house to spend the evening, and looking up to a clock, which stood on the mantelpiece, she was startled by seeing it (the clock, not the pendulum) swaying to and fro, its base rising about half an inch on each side as it swayed, setting at naught the law of gravitation. She brought in five of the neighbours, who witnessed the performance for about ten minutes, when one of them pressed it down and stopped it. It is an American clock about 12 inches high. Since then her husband has had a serious illness." What is the explanation?

PHARISEES and Herodians still join hands to oppose the truth. Our ultra-Evangelical friend, the *Rock*, actually quotes the Roman Catholic *Tablet* to the following effect:—"We are quite prepared to find ourselves received in some quarters with incredulity, or indeed with disdain, when we avow our conviction that *there are in the world, at the present time, occult phenomena inexplicable by physical causes of any kind*. The phenomena we mean are popularly referred to animal magnetism or mesmerism, both which words, however, are merely examples of names used, not to express knowledge, but to veil ignorance. The sances of the Spiritualists, their intercourse with unseen powers, the manifestation among them of impalpable presences, the mind reading, psychomancy, and soul charming of the clairvoyants, and the abominable impurity which in many cases is associated with these things, are facts to which we may shut our eyes if we please, but they are facts within the knowledge of millions, and powerfully affecting the thoughts and

actions of millions." Of course it is very easy to talk about "abominable impurity," and the *Rock* is never tired of attributing such impurity to the very body from whose organ it now complacently quotes. But it is chiefly exercised at the account given in another journal of Mr. and Mrs. Fletcher's "At Home." The same paper, which had published an account of the entertainment given by Mr. and Mrs. Gardiner to the "Church and Stage Guild," contained the following *contiguous* paragraph:—"At the same time [*i.e.*, while the party in Dean's-yard was in progress] Mr. and Mrs. Fletcher, the Spiritualists, were getting all the rank and beauty of their 'sphere' in an 'At Home' at their residence—[the address is given, but we have purposely struck it out]. Mrs. Georgina Weldon and Mr. Tietkens discoursed sweet music there. The Spiritualists are certainly anything but the morbid gloomy folks some people imagine. I heard Mrs. Fletcher enunciate the maxim that *fun and holiness generally went together*. Curiously enough," says the *Rock*, "this combination of 'fun and holiness' is a doctrine held and, shall we say, often illustrated by Mr. Stanton, of St. Alban's, who formed one of Mrs. Gardiner's guests. Are we, therefore, to infer that the Spiritist League and the Church and Stage Guild are *en rapport*, as they would call it, with each other?" It must be very trying to the *Rock* and to its new ally, the *Tablet*, to notice this rapid growth in new spheres of their common *incubus*, Spiritualism.

### Correspondence.

#### MISS COOK'S SEANCES.

To the Editor.

DEAR SIR,—In your number of this month (August) you state that Signor Rondi has in preparation a work to be published, viz., "Three Years' Experiences in Materialisation" with my Medium, Miss Cook. I shall be glad to be informed if Signor Rondi authorised you to publish his intention without my sanction or that of Miss Cook; as I shall most decidedly stop such a production, for that is my business when I have completed further tests; and I trust you will give this at once a similar publicity through your paper, and oblige, yours,

CHARLES BLACKBURN.

Parkfield, Didsbury, near Manchester,  
Aug. 2, 1879.

### Arrangements for September.

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

#### BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

(Secretary: Miss Burke.)

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

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

- Sept. 20. Mr. A. Calder.
- " 22. Mrs. Maltby.
- " 23. Mr. Stanton-Moses.
- " 24. Mrs. Fitz-Gerald.

- September 25. Mr. C. Pearson.
- " 26. Miss Withall.
- " 27. Mr. A. Calder.
- " 29. Mrs. Desmond Fitz-Gerald.
- " 30. Mrs. Maltby.

#### 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, 4th.—\*Ordinary Weekly Experimental Séance, at 8.

Thursday, 11th.—Session of Council, at 6.45. Ordinary Weekly Experimental Séance at 8.

— 18th.—Ordinary Weekly Experimental Séance, at 8.

— 25th.—Special Séance, at 8. Visit of Miss Barnes and Mrs. Cannon (Physical Mediums), and Mr. C. R. Williams, from the Hackney Spiritual Evidence Society.

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

#### GLASGOW ASSOCIATION OF SPIRITUALISTS.

(President: J. Walker, Esq. Hon. Sec.: Mr. J. Coates, 65, Jamaica-street.

Monday, 1st.—Soirée and reception to Mr. and Mrs. Wallis.

Sunday, 7th.—Sunday morning lecture, J. Coates, 11.30. "Personal Experiences in Spiritualism," J. Coates, at 6.30.

— 14th.—Sunday morning lecture, J. Coates, 11.30. Address, Mr. J. Robertson, 6.30.

— 21st.—"The Spirit of the Times," Mr. Porter, 11.30. "The Spirit in the Churches," Mr. Porter, 6.30.

—28th.—Sunday morning lecture, J. Coates, 11.30. "Protoplasm." J. Walker, 6.30.

#### HACKNEY SPIRITUAL EVIDENCE SOCIETY.

(6, Field View Terrace, London Fields, E. Mr. J. Peck President. C. R. Williams, Hon. Sec.)

Every Tuesday—Dark Séance, at 8. Miss A. Barnes, Medium.

Every Friday—Séance for the Development of Physical Manifestations in the light, at 8.

#### 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, 7th.—Mr. J. J. Morse, Trance Address, at 6.30.

Monday, 8th.—Mr. J. J. Morse, Trance Address, at 7.30.

Sunday, 14th.—Miss E. A. Brown, Trance Address, at 6.30.

Sunday, 21st.—Mr. J. Wright, Trance Addresses, at 2.30 and 6.30.

Monday, 22nd.—Ditto, at 7.30.

Sunday, 28th.—(Speaker not yet fixed), at 6.30.

Admission free. Collection to defray expenses.

## WEEKLY SEANCES AND MEETINGS.

Sunday.—Séance, at 10.30. "Form Manifestations,"  
Miss C. E. Wood.

Tuesday.—Séance, at 8. "Physical Manifestations,"  
Miss C. E. Wood.

Wednesday.—At 7.45, Spiritualists' Improvement Class.  
Discussion.

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

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

Saturday, Séance, at 8. Trance and Clairvoyance,  
Mr. S. Compton. 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.

September 7th and 8th.—Newcastle-on-Tyne.

— 10th.—Ashington.

— 14th.—Keighley.

— 21st.—Liverpool.

— 28th, 29th, and 30th.—Cardiff.

## THE MIDLANDS DISTRICT COMMITTEE.

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

## E. W. WALLIS.

September 1st.—Glasgow.

" 2nd.—Edinburgh.

" 3rd and 4th.—Newcastle.

" 7th to 15th.—Lancashire District Com-  
mittee. (*Vide plan*).

" 21st and 22nd.—Keighley.

" 28th.—Bradford.

" 29th.—Sheffield.

" 30th.—Rotherham.

## LANCASHIRE DISTRICT COMMITTEE.

### LIVERPOOL.

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

Sunday, 7th.—Mr. Lamont, at 11 and 6.30.

— 14th.—Mr. Wright, of New Mills, at 11 and  
6.30.

— 21st.—Mr. Morse, of Derby, at 11 and 6.30.

Sunday, 28th.—Mr. Johnson, of Hyde, at 11 and  
6.30.

### MANCHESTER.

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

Sunday, 7th.—Mr. Johnson, at 2.30.

Friday, 12th.—Mr. Wallis, at Miss Johnson's, 7.30.

Sunday, 14th.—Mr. Wallis, at 2.30.

— 21st.—Mr. Tetlow, at 2.30.

— 28th.—Mr. Wright, of New Mills, at 2.30.

### ROCHDALE.

(Assembly Rooms, Co-Operative Store, corner of Miln-  
row and Oldham-road. Secretary: Mr. L. Firth,  
Hawthorne Terrace, Broad Lane, Buersill.)

Sunday, 7th.—Mr. Wallis, of Nottingham.

Monday, 8th.—Mr. Wallis.

Sunday, 14th.—Mr. Johnson, at 6.

— 21st.—Mr. Quarmby, of Ashton.

— 28th.—Mr. Dawson and friend.

### BOLTON.

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

Sunday, 7th.—Local speaker, at 2.30 and 6.

Tuesday, 9th.—Mr. Wallis, of Nottingham, at 7.30.

Sundays, 14th and 21st.—Local speaker, at 2.30 and 6.

Monday, 22nd.—Mr. Morse, of Derby.

Sunday, 28th.—Local speaker, at 2.30 and 6.

### OLDHAM.

(Society's Hall, 186, Union Street. Secretary: Mr.  
Thomas Kershaw, 8, High Street.)

Sunday, 7th.—Mr. Johnson, at 6.30.

Thursday, 11th.—Mr. Wallis, of Nottingham, at 7.30.

Sundays, 14th and 21st.—Local speaker, at 6.30.

Thursday, 25th.—Mr. Morse, of Derby, at 7.30.

Sunday, 28th.—Mr. Tetlow, at 6.30.

### HEYWOOD.

(Cocoa Rooms, Market-street. Secretary: Mr. J.  
B. Tetlow, 10, Clive-street.)

Sunday, 7th.—Mr. Quarmby, at 2.30 and 6.

— 14th.—Mr. Johnson, at 2.30.

— 21st.—Local speaker, at 2.30 and 6.

### PENDLETON.

Tuesday, 23rd.—Mr. Morse, at 7.30.

### HAYFIELD.

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

Sundays, 7th, 14th, 21st, 28th.—Mr. John Lithgow,  
at 6.30.

### BARROW.

(Secretary: Mr. J. Walmsley, 70, Cavendish-street.)

Sundays, 7th, 14th, 21st, 28th.—Mr. Proctor, of  
Dalton.

### GORTON.

Friday, 26th.—Mr. Morse, at 7.30.

### HOLLOWAY.

(Secretary: Mr. Edward Rutland, Lea Bridge.)

Sundays, 7th, 14th, 21st, 28th.—At 6.30.

### WHITWORTH.

Wednesday, 24th.—Mr. Morse, at 7.30.

### SALE.

(Mr. Sturgess.)

Wednesday, 10th.—Mr. Wallis, of Nottingham, at 7.30.

### NEW MILLS.

(Society's Rooms.)

Monday, 15th.—Mr. Wallis, of Nottingham, at 7.30.

### LOWER BROUGHTON, SALFORD.

(Mr. Wallace, 25, Havelock-street.)

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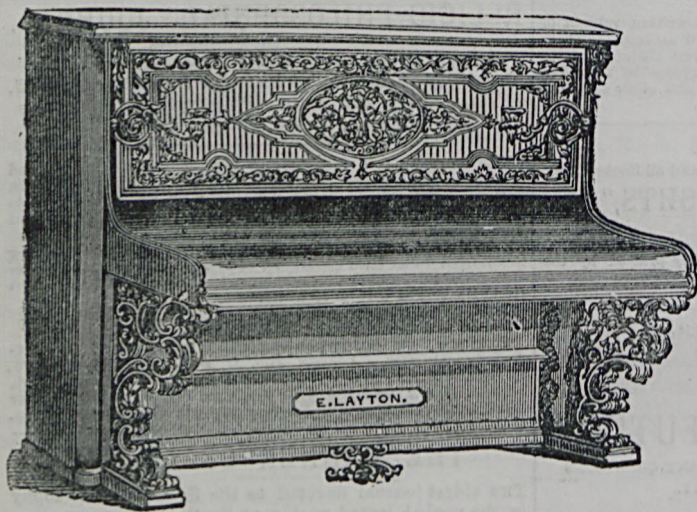
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