

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. XVI.]

OCTOBER, 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 11 a.m. to 4 p.m.; other days, from 2 p.m. to 9.30 p.m.

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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.

CALENDAR FOR OCTOBER, 1879.

Friday, 3rd.—Séance for Members and Enquirers; Medium, Mrs. Elgie Corner; at 7 p.m. precisely.

Tuesday, 7th.—General Purposes Committee at 4.30 p.m.

Friday, 10th.—Séance with Mrs. Corner; at 7 p.m. precisely.

Tuesday, 14th.—Finance Committee at 6 p.m. Council Meeting at 6.30 p.m.

Friday 17th.—Séance with Mrs. Corner at 7 p.m. precisely.

Tuesday, 21st.—Séance Committee at 5 p.m. Soirée Committee at 5.45 p.m.

Friday, 24th.—Séance with Mrs. Corner at 7 p.m. precisely.

Tuesday, 28th.—Soirée. Music, Conversation, and Refreshments. Rooms open at 6.30. Admission to Members and Friends, 1s, each.

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(ESTABLISHED 1873.)

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THE ORDER OF THE WHITE CROSS.

BY LIBERTA.

THERE has existed for some years in the United States a secret order known as the O. W. H. B. S., the members of which are Spiritualists and, for the most part, mediums. The object of this order is simply to band a certain number of congenial minds together for strength, and to receive communications from the spirit world; while, at the same time, many of the meetings are simply social gatherings for friendly conversation and enjoyment. To certain members of this body it was some time since intimated by the spirit guides that a great and noble work was ere long to be commenced, that mediums were being prepared for it, and that when the time came, and all the preparations had been completed, the circle of workers on the physical plane would be duly formed; that, in short, the spirits themselves were engaged in the accomplishment of this object, and the result would be made known when the time was fully ripe. Some time passed, however, before any intimation was given as to who the earthly workers were to be, or where the work was to be carried out, and when the spirits were once asked their reply was, "We are seeking those who are ready to dedicate their lives to God and humanity, who are willing to take up the Cross, namely, the work of the Spirit, and to follow our guiding hands." Still, time went on and no outward sign was given, and so the matter rested, the medium, however, never doubting for a moment that in their own good time the work would be begun and the good accomplished.

By a strange coincidence, if there really be such a thing, a party of seven ladies and gentlemen met not long since in London at the house of a mutual friend, all Spiritualists, and deeply interested in the higher truths as enunciated by the noblest of our heavenly teachers. Several were strangers to each other, living in another country even; but in the midst of their conversation a medium was controlled by one of the wise ones of the past, who indicated that the company had been assembled by the power of the spirits, that, in fact, they were to form the inner circle of the new Order to which in the near future a large number of other friends would be attracted. They were asked to consecrate their lives to a holy work which would require of them their best strength, truest thoughts, and deepest devotion, while duty was ever to be their watchword. The serious and important character of the work was impressed upon all present, an oath was administered, and the ceremony of initiation began. "Words," symbols, laws, &c., were plainly indicated, and finally names were given by which the several members of the circle are addressed. The inner circle, it was stated, is composed of the earthly representatives of spirits, whose lives are for the time being connected with their own through sympathy in Spiritual work. They are present at each initiation, and to them the commands of the spirits are communicated. No sooner had this inner circle been formed than the words of the spirit friends began to be realised, for many persons, both in London and in the country, made application for membership, and already a large number have been admitted. When names are received they are placed before the Spirit Guides for acceptance, and if they are deemed ready for

the work and worthy of the trust they are admitted to the Order.

A room has been fitted up, under the directions of the spirits, in a very peculiar yet artistic style. On the walls are a few portraits of the controlling spirits, while opposite the entrance is a white cross, at the base of which fresh flowers are always kept. As you enter this sanctuary, as it is called, you are enjoined to leave all bitterness outside, and to place your thoughts upon high and holy things. The whole air and influence of the room is quieting and soothing, and seems to bear the spirit away from the turmoil of life into the sweet repose of a more blessed state, while the motto, "Let no unkind thought enter here," at least suggests the divine command of the Master that we "love one another." The Order is in the most prosperous condition, with a large number of members and a still larger number of applicants. Meetings are held every Thursday, and those to which the public are at all admitted are of the most interesting character, comprising communications from the higher spirits and remarkable instances of identity from personal spirit friends. What the exercises of the inner circle are is, of course, only known to those who are among the accepted few.

The object and principles of the White Cross Band will form the subject of another paper.

SPIRITUALISM AND "THE CHURCH."

THE following correspondence on the subject of Spiritualism, between a leading member of one of the London Congregational churches and Miss F. J. Theobald, came under our notice a few days since, and we print it because the letters illustrate in a marked manner the perverse blindness of a large section of the Christian Church and how to meet its infatuated misconceptions. Miss Theobald's reply is excellent:—

"From ——— to Miss F. J. Theobald.

"DEAR ———, . . . Now to return to the books (on Spiritualism). As I scan them down I should think it would be no loss if they had been sold for waste, and made again into paper to turn to a more useful account than disseminating such rubbish as most of such books contain.

"It is a sorrow to me that any relative of mine should be so led astray of the devil. Spiritualism is no new thing. It is the same thing as witchcraft, which was the cause of the destroying of nations (Deut. ii. 17), and distinctly forbidden in the Word of God.

"I would to God that every medium could be spoken to as Paul spoke to the poor girl who brought much gain to her masters, 'Come out of her, thou evil spirit.' (I. Chron. x. 13.) So Saul died for his transgression, and also for asking counsel of one that had a familiar spirit, that is, conversed with spirits of the dead, as I suppose you Spiritualists profess to do.

"I pray God you may be converted to see such things to be hateful in the sight of God, as His Word clearly shows, and seek Jesus in simplicity and truth. I have long thought on this subject, and watched the fruit as I have seen it in one and another, who have come under its blighting influence. I have known those active in the work of

the Lord their testimony for Christ at once silenced, and in their life no influence for good. If the tree be evil the fruit also will be evil. I believe in Spiritualism that it is a real thing, but its right name is Devilism, and one of the signs of the latter time.

"But I really do not write thus in the spirit of harshness, but, with all fidelity, as the opportunity is given, my feeble testimony must be given, and may you be led to review the subject in the light of the Word of God and asking the *Holy Spirit* to lead you into all truth. Oh, cousin Fanny, Christ fills my soul with joy. He *satisfies* me. He is to my soul the *One* among ten thousand. He is my Saviour. And it is my joy to proclaim him as the Saviour all-sufficient to save to the uttermost all who come to God by Him.—With cousinly affection, yours very sincerely,

"——"

"Miss F. J. Theobald to ——.

"DEAR COUSIN,— It is a pity you have troubled yourself to write so much in abuse of Spiritualism! It is not at all a matter for argument or discussion, but *entirely* that of experience.

"Now, we Theobalds having been Spiritualists (and some of us mediums!) for twenty years, must have the advantage over you in this!

"The tone of your letter shows that your real knowledge of the matter is *nil*. You have a slight smattering, gained from a cursory glance over some of the accounts of the external phases, which alone meet the public eye, and you are so generous as to allow that the truth of the *facts* is unanswerable! Few can now-a-days deny that, and from the time when it was said of Christ '*He hath a devil*' up to the present hour, every new phase of thought, theological and otherwise, has been greeted by the unthinking multitudes with the same cry.

"You make a loud (and I believe sincere) profession of what Christ is to *you*. May I ask, are *we* less capable of judging between right and wrong than *you* are? Have you all the truth, and will it die with you and those who think with you? Is it for you to judge and decide that our loving Father—the Hearer and Answerer of prayer—answers *our* prayers for truth, for deliverance from all evil, by giving *us* the 'stone' of delusion, and placing into *your* hands the 'pearl of great price'?"

"My life has been peculiarly secluded, through years of weakness, and truly I can say that, in most distinct definite answer to earnest prayer, this great boon of mediumship came to cheer, help, and uphold me in these years of sickness. By it, thank God, I have been brought into very close communion, not only with His 'ministering spirits,' but with the very presence of Christ Himself. I can testify that all you say of yourself in reference to your love for and belief in our Saviour I can echo in my own feelings and that of all Christian Spiritualists.

"I have a large circle of dear friends. The truest Christians amongst them are the most experienced Spiritualists. By 'Christians' I mean not merely those who take that name, whilst they lack the one great test of their right to use it, which is the *spirit of charity*, but those who following in His steps prove themselves to be *Christ-like*.

"I have no wish to interest you in Spiritualism. I should not have forced the subject upon you, any more than I should have thought of writing to you, whom I have never met since our juvenile days, to abuse any belief that I might have heard you conscientiously entertained. Spiritualists, as a rule, are not in haste to make converts. Least of all would we cast our pearls where they would be trampled under foot, for we know that a bitter spirit of disbelief hinders truth, and those who cannot take to themselves the deep comfort, the truly spiritual help, that Spiritualism gives to those who can accept it, are far better without it. Truth that cannot be assimilated can only prove hurtful, and be productive of spiritual dyspepsia. But let me just suggest one text, 'Judge not that ye be not judged.' We Spiritualists search the Scriptures as well as other Christians, and are in a better position to understand its mysteries than any of those who turn away from this great truth of Spiritualism.—Your affectionate cousin,

"F. J. T."

Proceedings of Societies.

BRITISH NATIONAL ASSOCIATION.

MEETING OF COUNCIL.

THE last monthly meeting of the Council of the B.N.A.S. was held on Tuesday, September 9th, ALEXANDER CALDER, Esq., the President, in the chair. The other members present were: Mr. Morell Theobald, Mrs. Fitz-Gerald, Mr. Desmond Fitz-Gerald, Mrs. D. Fitz-Gerald, Miss H. Withall, Mrs. Malthy, Mr. W. H. Coffin, Mr. E. Dawson Rogers, Mr. E. T. Bennett, Mr. T. H. Edmands, Mr. C. Pearson, and Miss Houghton.

Mr. and Mrs. Applegarth were elected as members of the Association.

A letter of resignation was read from Mr. C. Blackburn, who said that he desired to resign not from any feeling of antagonism, but because he was carrying on some experiments elsewhere, and did not wish to increase his expenses or liabilities.

The resignation was accepted, and the Council passed a resolution expressive of their regret, and cordially thanking Mr. Blackburn for his past services to the Association.

Mrs. Beeby resigned her seat on the Council, because of the distance at which she resided from London.

Mr. Calder presented to the Association two copies of his new work, entitled "*The Coming Era*," and a vote of thanks was passed to him for the gift.

A letter was read from Mr. D. H. Wilson, containing the form of a circular which he had drawn up and which he suggested might with advantage to the Association be printed and circulated. The matter was referred to the General Purposes Committee.

The SECRETARY reported that she had just received from Mr. Harrison's clerk a long printed communication, the nature of which she had not had time to learn.

Mr. DAWSON ROGERS suggested that, as it appeared to be a printed document about a yard and

a half long, it would be well before reading it to refer it to the General Purposes Committee. Whatever the subject might be, it could not be considered at the present meeting, owing to the want of notice.

Mr. BENNETT proposed that it be at once referred to a committee, who should see what it was, and report to the Council.

Mr. Bennett, Mr. Dawson Rogers, and Mr. Coffin were then requested to take the document into another room, while the ordinary business of the Council was proceeding. They accordingly did so, and in a few minutes returned with the information that the document consisted of a dozen printed addresses to the Council, signed by as many members, all couched in precisely the same language, and pasted end to end. The members whose signatures were attached were—M. J. Walhouse, E. L. Bellew, C. Burton Burton, Henry Cook, A. Hannah, W. H. Harrison, Thomas Hayle, Mary T. Ker, Priscilla Otley, James Smyth, Amelia Williamson, and Ellen Williamson. Mr. Hannah, however, subscribed only the last paragraph. The committee recommended that the memorial should at once be read to the Council. The memorial was as follows:—

"To the Council of the British National Association of Spiritualists.

"We, the undersigned members of the British National Association of Spiritualists, think that a constitution of any public body, which practically keeps the managers permanently in office, and leaves no power to change them, is not a good constitution.

"We also desire to point out that, at the last election of the members of our own Council, we were compelled, without option, to elect or re-elect everybody on the list you sent us; because, in consequence of the unusual size of the Council, there were not enough candidates for the vacant chairs to permit our voting over a single seat.

"Furthermore, in the previous year, 1878, there was only contest enough to allow us to vote out or in no more than three or four members of our Council, out of a long list of names you sent us.

"Therefore, since early in 1877, we have had no power of voting out or in more than three or four of our managers, out of a total number amounting nominally to more than seventy, and actually to nearly sixty.

"Thus the managers of the National Association of Spiritualists are practically managers for life, unless we take violent measures to change them—such as by calling a special meeting of members to do it, or annually nominating for the vacant chairs more than two dozen new members for an already too large Council, to enable us to vote for or against the names on the annual lists you send us. Such violent action of ours, even if it were necessary, would be as likely to kill the Association as to enable us, as we desire, to choose our representatives.

"We therefore respectfully ask that on receipt of this you will send a circular to all the members of the Association (accompanied by voting papers, and an unabridged *verbatim* copy of this memorial), requesting them to inform you by vote whether they would like the constitution of our Association to be altered, and the Council of the Association to be re-constructed before the winter active work begins, by an immediate general election of all the future members of the Council; and by the reduction at the same time of their total number to twenty, including all unpaid officers. Even this, we believe, will be a large Council for an Association like ours, which contains

but three or four hundred ordinary members in all. We believe that all the members of the present Council, who have done most good public work, will be glad of the proposed opportunity of allowing the members to express their opinion of that work by voting thereupon."

Mr. BENNETT said he thought the matter should be treated with all due respect, and moved that the memorial be referred to the General Purposes Committee to report thereon at the next meeting. The motion was seconded by Mr. C. PEARSON, and agreed to.

A letter was read from Mrs. Louisa Lowe in reference to some remarks made by Mr. D. Fitz-Gerald at the previous meeting of the Council, and reported in *Spiritual Notes*. Mrs. Lowe said that she addressed the Council on the subject because she had been credibly informed that the monthly report of the proceedings in *Spiritual Notes* was an official document, sanctioned by the President, and paid for out of their public funds. She denied the truth of Mr. Fitz-Gerald's remarks, and characterised them as a wanton and unjustifiable attack on her personal character.

Mr. D. FITZ-GERALD said that Mrs. Lowe seemed to be very indignant, but the indignation was not wholly on her side. Many members of the Council had been indignant at her public charge against them of religious intolerance, and at the fact that when this was disproved she showed no regret at having inflicted an injury on her former colleagues. He was pleased rather than otherwise that Mrs. Lowe had felt his remarks, but he had certainly made no attack upon her personal character. He had simply expressed his own personal opinion, with which the Council had nothing to do, and he was prepared to justify what he had said. Mrs. Lowe's complaints, therefore, should be not against the Council but against himself.

The Secretary was then instructed to write to Mrs. Lowe to the effect that the President and Council knew nothing of the report in *Spiritual Notes* till they saw it in print; that they paid nothing to the *Spiritual Notes* for its reports, but simply for the insertion of their advertisements; and that the complaint as to Mr. Fitz-Gerald's remarks must be left to Mr. Fitz-Gerald and Mrs. Lowe.

This brought the business to a close.

To the Editor.

SIR,—I find a suggestion in this week's *Spiritualist* that it will be interesting to notice whether Miss Houghton's remark "that all the signatures might have been written by one person" will be found in the "authorised report" of the Council. Mr. Harrison knows it will not, for in a letter which I wrote to him, and which he has suppressed, I said:—"The way in which Miss Houghton's remark is reported is entirely misleading. Although I sat next to her, I heard no such remark myself, and Miss Houghton tells me that it was made in a conversational way—not addressed to the meeting—before the document was read and before we knew its nature."

But I have ceased to hope for fair play from Mr. Harrison.—Yours truly,

EDWARD T. BENNETT.

September 26th, 1879.

DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

SESSION OF COUNCIL.

THE Council met on Thursday evening, 18th ult., at the Association's rooms, under the presidency of Mrs. AMELIA CORNER.

Correspondence of general interest was read from Mr. C. Rhys Williams, Miss Brassinne, Rev. W. Stainton-Moses, M.A., and Mr. J. F. Cateau van Rosevelt.

Presentations were laid upon the table and accepted, with a cordial vote of thanks to the donors, from the Rev. W. Stainton-Moses, M.A., Mr. James Bowman, Professor James Coates, Mr. S. C. Hall, F.S.A., and Mr. H. A. Kersey.

Letters of resignation of hon. membership were submitted and accepted with regret from Mr. W. H. Harrison and Miss Emily Kisingbury.

The current cash accounts were submitted and passed.

It was unanimously resolved to invite Mr. and Mrs. Thos. Everitt, hon. members, to visit the Association on Thursday evening, the 30th inst.

The Council then adjourned.

SÉANCES.

At the séance held on the 18th ult., Mr. John Rouse paid the Association an unexpected visit, and in the course of the séance was entranced. A lady member who a few months since passed away from earth-life, and was actively interested in the welfare of the Association, conversed through the entranced medium with apparent ease, and was listened to with pleasure by those of her fellow members who were present. A subsequent controlling spirit, through the same medium, gave the name of William Tubb, and stated that in earth-life, some forty years ago, he and his wife, Mary Tubb, were respectively schoolmaster and schoolmistress at the Union schools, Oxford. He referred to the present School Board system in this country, with which he expressed himself in warm approval; but stated that in his earth-life the only school board of which he had any knowledge was a black one, on which, with a lump of chalk, they used to set the lessons. Before releasing his control of the medium, he desired that enquiry should be made with a view to his identification. Can any of our readers ascertain anything about him?

BELPER.

FEW local centres exhibit more of true unity and brotherhood than is to be found in this pleasant little town some seven miles from Derby. Never weary in well-doing, the friends are always foremost in some good cause, and ever extending hearty greetings to all earnest workers who may chance to pay them a visit. A very pleasant gathering was held on Tuesday, September 2nd, in the new meeting room in the house of Mr. Hitchcock, an old and valued fellow labourer, recently removed to Belper from Nottingham. An excellent tea was provided, which was partaken of by upwards of forty guests; and after the tables were cleared an oration upon "Sacrifice" was delivered through the mediumship of Mr. J. J. Morse, the controlling intelligences doing full justice to the theme chosen for them by the audience.

As an evidence of practical generosity, it may be mentioned that the tea was given by Mr. W. P. Adshead, who defrayed the entire cost himself, thus adding another to the many kindly actions that mark his deep interest in and zeal for Spiritualism in his own town.

DERBY PSYCHOLOGICAL SOCIETY.

THE annual meeting of the above Society was held in Derby on Wednesday, August 27th, the President (Mr. J. J. Morse) in the chair, when there was a good attendance of the members. The following extracts from the report will indicate the work done by the Society:—Public lectures, 8; Conference meetings, 2; entertainment, 1; total, 11 meetings, being an increase of five over the previous year. The speakers were Miss E. A. Brown and Messrs. Morse and Wallis. The Society inaugurated the movement for the creation of the Midland District Committee, which was formed in October of last year, and has been the means of much good being done in the surrounding towns.

The Society's balance-sheet showed an income of £11 7s. 5d., with an expenditure of £9 11s. 5d. for the year, leaving a balance in hand of £1 16s. The President (Mr. Morse), Honorary Secretary (J. Mayle), and Treasurer (C. H. Parker) were each unanimously re-elected for the ensuing year. The report was considered very satisfactory, and the proceedings terminated with the usual votes of thanks to the officers for their zeal and attention to the progress of the Society. Especially was this the case on the part of the honorary secretary, who has generously provided the Society with a meeting-place rent free.

GLASGOW.

A CORRESPONDENT writes:—Spiritualism in Scotland, especially in Glasgow, exhibits healthy indications of life and activity. During a recent holiday visit, I had the pleasure of receiving a very hospitable reception at the hands of those earnest friends of the movement, Mr. and Mrs. James Bowman, of Glasgow; and was gratified by meeting Messrs. Hay Nisbet, David and Alex. Duguid, Professor James Coates, and other friends, from whom I was pleased to hear of the increased interest now being manifested in Spiritualism, phrenology, mesmerism, and kindred topics. I was also greatly interested in finding that Professor James Coates has successfully established a reputation in his profession as a phrenologist and mesmerist. His consultation rooms are situate in a commanding position in one of the principal thoroughfares in Glasgow; and his public lectures in the leading halls of the city are spoken of on all hands in the highest praise. Professor Coates is, moreover, an inspirational medium, and as I was favoured with several opportunities of forming an accurate judgment, I venture to express an opinion that, under favourable conditions, Professor Coates is destined to be the instrument of much useful work in the immediate future. Under his secretaryship the Glasgow Association of Spiritualists has been most successfully reorganised, and there is promise of a thoroughly united feeling of fellowship amongst the

friends. As an instance of the spread of the movement in Scotland, I may say that while on a trip in one of the large saloon steamers, "Lord of the Isles," between Rothesay and Inverary, I noticed that among other publications for sale on a book-stall on board were copies of *Spiritual Notes*. On conversing with some of the passengers on the subject much interest was shown, with a disposition to admit the truth of the facts, if not the deductions which we, as Spiritualists, draw therefrom. Messrs. David and Alex. Duguid continue to do good work with their mediumship, while new phases are in course of development in various circles. Mr. E. W. Wallis created a most favourable impression amongst the Spiritualists of Glasgow during his last visit: and a children's lyceum is the latest outcome of the Glasgow Association, Mr. James Robertson, the vice-president, being the able conductor.

A SEANCE WITH MR. HAXBY.

To the Editor.

SIR,—The following account of a séance with Mr. E. Haxby may be of interest to your readers. The séance was held at the house of a lady and gentleman who are almost unknown to Mr. Haxby. The party, including the medium, was composed of six persons. Of these three were confirmed Spiritualists, one of them being herself a medium, the remaining three, more or less sceptical, may be described as inquirers. After a short preliminary sitting, in which the medium and three others took part, and no manifestation beyond the moving of the table across the room, we all sat together round a small table, each placing his hands upon it. The following evidences or manifestations were presented in, as far as I remember, the order given:—The table was lifted, and thumped violently upon the floor. The fingers of a hand—assuredly not the medium's—warm, soft, and plump, touched each of the party in succession. The medium was very suddenly controlled by the spirit who calls himself "Joey;" at the moment of control a smart rap being given to the table, as though someone had jumped down on it from above, and immediately a thin squeaking voice, speaking through the medium, addressed us. A fan, attached to the dress of one of the ladies, was plucked at sharply, and on her loosening it, carried about the room, thrown on the floor, placed in the hand of a gentleman, and snatched away, and finally returned to the owner. The chair on which a lady was sitting was removed from under her, lifted, and placed on the table, and was found there when the medium returned to himself and we left our places. This closed the second part of the séance. The medium was then placed in a small room adjoining that in which we sat, the doors of communication with the rest of the house being locked, the keys in one of our pockets. The medium sat in an arm-chair with a rug wrapped round him. He expressed himself willing to be bound, but this, by desire of the company, was not done. The medium's room was in darkness, but in that in which we were there was sufficient light to render visible the objects in it. After some talk between "Joey" and a spirit friend whom he called "Toby," a figure in

white appeared between the curtains which divided the rooms, and presently "Abdullah" came out and bowed, and walked up and down before us. He was considerably taller than the medium, dressed in a flowing white robe, and wore an ornament (from which a dull yellowish light was reflected) on his forehead, and a bracelet on his right arm. His features were not visible. He shook hands with several of us, and placed on my knee a naked foot, which was warm and firm to the touch. A pair of scissors being given him, with a request for a piece of his robe, he cut off a small strip and gave it to one of the company. Receiving the piece again, he smoothed it into his dress, which was made whole, with no sign of rent or patch. A rose which was given him by a lady he dematerialised before our eyes, and for the present we saw nothing more of it. "Abdullah" on retiring was followed by "John King," who carried with him his lamp, which he held under his face and passed round the circle, allowing us to examine his features. Some professed to see the face distinctly; it was, at any rate, evidently bearded, and the nose was clearly and sharply chiselled. His lamp was the most remarkable thing about King; a curious crystal-like form, seemingly illuminated from within. King spoke to us, answering several questions that were put to him, and before leaving appeared on a sudden behind the circle, and was afterwards lifted before our eyes up to the ceiling. During the latter portion of the séance the room was in darkness, being only partially lighted by John King's lamp, and by some singular small glittering sparks, not unlike very distant stars, which were showered from time to time. After the spirits had retired into the cabinet, I asked if I might go in, and being answered in the affirmative went and held both the medium's hands in mine, when some wooden rings attached to a chain which hung behind the medium's chair were rattled loudly several times. Afterwards the voice of Joey was heard calling us, and on going into the room we found the medium lying back in his chair, with the chain above-mentioned tight about his neck. He was asleep, and breathing with difficulty. On being released he quickly came to himself again. One thing else is worthy of mention. While we were sitting at supper in a room in another part of the house the rose, which Abdullah had made away with, was suddenly thrown on to the table.—I am, Sir, yours faithfully,

T. H.

Charlotte-street, Bedford-square,
September 18th, 1879.

MISS COOK'S SEANCES.

To the Editor.

SIR,—I was not a little surprised to read in your September issue Mr. Blackburn's curt communication threatening to stop the publication of my work upon Spiritualism. On what reason he bases his right to take, to me, so strange a step is beyond my comprehension. I shall patiently await his explanation for so precipitate an assumption.—Obediently yours,

F. RONDİ.

22, Montague-place, Russell-square
September 3rd, 1879.

SPIRITUAL NOTES.

VOL. I.—No. XVI.

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.

R. T.—The letter is unsuitable for our columns. As regards the question of paralysis being curable, we think there are "healing mediums" who could answer in the affirmative. Try Dr. Mack.

J. Mc. J.—A reliable clairvoyant should undoubtedly be consulted. Write again.

S. W. (India).—Of course, only too welcome.

INQUIRER.—We have no hesitation in saying that the statements are in every respect unreliable, and that we fear they are prompted by personal feeling.

DE-SPIRITUALISED CHRISTIANITY.

CANON FARRAR did such excellent work against the advocates of the Gospel of Despair in his book on "Eternal Hope" that it is with real regret we find ourselves obliged to point an adverse moral on any other books written by him. Less friendly critics than ourselves spoke of his "Life of Christ" as "The Gospel according to Canon Farrar;" and the same censors now set down his "Life and Work of St. Paul" as "The Acts of the Apostles Made Easy." But let us, by all means, refrain from ill-omened words. We are saying nothing either for or against Canon Farrar when we aver that he is fashionable. He represents the favourite tone of popular religionism for the time being. It is certainly no demerit to be fashionable. Mr. Fletcher,

for instance, is the fashion, or the *Whitehall Review*, which assumes to represent the very *crème de la crème* of London society, would not have interviewed him, nor would Steinway Hall, on Sunday evenings, be filled as it is with notabilities in their several walks of life. Supposing that this favour in the eyes of society is obtained by legitimate methods, it is not only no demerit but a strong endorsement of a man's claims, or, at the very least, a proof of tact and *savoir faire* which are much to a person's credit.

Dealing, for the moment, with Canon Farrar's last work only, "The Life of St. Paul," which has obtained so wide a circulation, we venture to ask a question of pure criticism. How is it done? What is this process of making things easy of which we cannot altogether fail to trace the results in a work the cleverness whereof we freely acknowledge. We stop short there. We do not think the work shows research. It has the disadvantage of following the excellent book by Messrs. Conybeare and Howson, which pretty well covered the ground. Canon Farrar would certainly not be the gainer in a rivalry which he warmly deprecates. But the book is very clever; and the dexterity of the author is shown in preserving the odour of sanctity and keeping well within the pale of orthodoxy whilst applying to his subject a method as destructive as that of Bishop Colenso or M. Ernest Renan. Let us hasten to make good what appears so bold an assertion; for we do assert that Canon Farrar has popularised his subject by eliminating, or, at all events, minimising, that spiritual element which, though it is the only key to the narrative of the Acts, finds no favour in a materialistic age. The skill with which this excision is performed and the *caput mortuum* galvanised into life we confess to be startling.

The preliminary event that has thus to be disposed of is, of course, the outpouring of the Spirit on the Day of Pentecost; and we confess we turned with curiosity to see how the writer, who was said to have treated the Gospel History from the standpoint of the Special Commissioner of the *Daily Telegraph*, would get over the double *crux* of the fire-tongues, and the gift of foreign speech. The methods are most characteristic.

The wind and the fire-tongues are pretty gently dealt with. There is only a side hint thrown out that these were not objective but subjective signs. "They who hold the truths on which I have been dwelling," says Canon Farrar, "will not care to enter into the voluminous controversy as to whether what is described as audible and visible was so in seeming only—whether the something that sounded like wind, and the something which gleamed like flame, were external realities, or whether they

were but subjective impressions so vivid as to be identified with the things themselves." Surely if such a doubt as this is once introduced it will not stop short at one single circumstance, but will go on, increasing as it goes, until it revives the old question as to whether it was the objective body of Christ or some subjective phantom of the imagination that hung on the cross.

But Canon Farrar is reserving himself for what he chooses to call the "Glossolaly," which followed, that is, what in plain language we speak of as the gift of tongues. Now, here the words of the New Testament are so clear that they might seem to defy a special pleader. "They were all filled with the Holy Spirit," says the authorised version, "and began to speak with other tongues as the Spirit gave them utterance," or, as the version according to Canon Farrar says, "as the Spirit gave them to utter." The distinction is without a difference, save that the English of the Bible is the better of the two. Then comes the explanation. "The *prima facie* aspect of the narrative which follows—apart from the analogy of other scriptures—has led to the belief that the outpouring of the Holy Spirit at Pentecost was succeeded by an outburst of utterance in which a body of Galileans spoke a multitude of languages which they had never learned." Certainly, if words mean anything, that is what the narrative conveys. But *nous avons changé tout cela*, according to Canon Farrar. "They did not speak as men ordinarily speak," he explains. "The voice they uttered was awful in its range, in its tones, in its modulations, in its startling, penetrating, almost appalling power; the words they spoke were exalted, intense, passionate, full of mystic significance. . . . And among these strange sounds of many voices, all simultaneously raised in the accordance of ecstatic devotion, there were some which *none could rightly interpret*, which rang on the air like the voice of barbarous languages, and which, except to those who uttered them, and who in uttering them felt carried out of themselves, *conveyed no definite significance* beyond the fact that they were reverberations of one and the same ecstasy—echoes waked in different consciousnesses by the same intense emotion. Such—as we gather from the notices of St. Luke, St. Peter, and St. Paul—was the 'Gift of Tongues.' And thus regarded, its strict accordance with the known laws of psychology, furnishes us with a fresh proof of the truthfulness of the history, and shows us that no sign of the outpouring of the Holy Spirit could have been more natural, more evidential, or more intense."

In reference to this explanation, and especially to those portions we have italicised, it is sufficient to quote the comments of those who were present.

"They were confounded," says the author of the Acts, "because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, 'Behold, are not all these which speak Galileans? And how hear we every man in his own tongue wherein we were born?'" The nationalities are then (Acts II., 9-11) minutely specified, and it is again repeated summarily, "We do hear them speak in our tongues the wonderful works of God." They *did* "rightly interpret." The words *did* "convey definite significance," says the author of the Acts of the Apostles. Canon Farrar says the reverse, and *never once refers to the comment we have quoted*. Surely this is not quite ingenuous.

The subject of Pentecost is, of course, introductory to the Pauline biography proper, and Canon Farrar's destructive method is even more conspicuously shown in dealing with the records of the Conversion and the events at Ephesus. Our space, however, forbids us to comment further on the matter in our present number, and we reserve our remarks on these other topics for next month.

Notes.

MEMBERS of the Council and committees of the British National Association will find the Calendar of Work for the month on our first page.

THE B.N.A.S. will hold its first soirée of the coming season on Tuesday, October 28th. Friends should take note of the date, and hold themselves free from other engagements. It is very desirable that the first soirée should be a marked success.

At the last meeting of the Council of the B.N.A.S. a memorial was received from Mr. Harrison, signed by himself and eleven other members, urging the necessity of a change in the constitution of the Association. Such a sweeping alteration as the memorialists propose would, we think, be exceedingly inconvenient at a time when the arrangements for the winter work are on the point of completion; and, indeed, whether any change at all should be encouraged, just at a moment when so many of the members have had so much dust thrown in their eyes by the Editor of the *Spiritualist*, is open to question. It is quite possible, however, that the constitution of the Association may in some respects be modified with advantage, and as a respectful memorial is always entitled to respectful attention, we have no doubt that the matter will have a fair and candid consideration at the hands of the Council.

THE Countess of Caithness has been giving a series of entertainments to her friends at her residence, 46, Portland-place. On Monday, the 16th, Mrs. Fitz-Gerald, General Brewster, Mr. Hope Johnstone, Mr. and Mrs. J. W. Fletcher, and Signor Rondi were among the guests.

MR. J. G. MEUGENS will sail from Liverpool for Calcutta on the 4th inst. We shall hope to see this liberal and earnest friend of Spiritualism in England again in the course of the ensuing year.

MR. J. WILLIAM FLETCHER has been invited to give three lectures in Cambridge during the present month. There are many warm-hearted Spiritualists in Cambridge, and they will no doubt encourage Mr. Fletcher by a cordial welcome.

THE Count de Bullet, an honorary member of the British National Association, who has done such excellent service for Spiritualism in Paris, is, we regret to learn, exceedingly ill. His medium, Mr. Firman, is now in London, and has been giving some private séances with great success.

We regret to learn that Mr. and Mrs. Morse have both been very ill. They are somewhat better, but Mr. Morse has unfortunately sustained some losses through the inability to keep his lecturing engagements.

OUR Newcastle friends, who for their untiring zeal and activity deserve the help of all true Spiritualists, are about to hold a bazaar for the purpose of raising some funds necessary for obtaining a lecture-room. Those who are disposed to aid their efforts will find all needed information in our advertising columns.

MR. J. WILLIAM FLETCHER, on the 21st ult., resumed his Sunday evening services at Steinway Hall, Lower Seymour-street, when his friends and admirers again assembled in large numbers, evidently disposed to give him a hearty welcome after his brief rest. He took for his subject the message which Spiritualism brings to the Church and to the world. If we had space we should gladly give the discourse at length; to curtail it would be to spoil it. Suffice it to say that it was just such an address as was eminently calculated to arouse to higher lives and nobler purposes. If there is any successful work yet remaining for the pulpit or the platform, such teaching as that which we heard given through the mediumship of Mr. J. W. Fletcher can hardly fail to accomplish lasting good. The services will be continued on Sunday evenings to the close of the year. Signor C. Unia, formerly of Her Majesty's Opera, conducts the music, assisted by a select quartette.

Spiritual Notes and other Spiritual literature can be obtained on Sunday evenings at the entrance to Steinway Hall.

NOTHING is more remarkable than the double fact, first, of the unwillingness of scientists to admit the Spiritual theory, and, secondly, of their forced acknowledgment that this theory alone pounds out into symmetry their confessedly imperfect systems. Towards the close of his masterly presidential address to the British Association at Sheffield, Professor Allman said:—"When a thought passes through the mind it is associated, as we have now abundant reason for believing, with some change in the protoplasm of the cerebral cells. Are we, therefore, justified in regarding thought as a property of the protoplasm of these cells, in the sense in which we regard muscular contraction as a property of the protoplasm of muscle? or is it really a property residing in something far different, but which may yet need for its manifestation the activity of cerebral protoplasm? If we could see any analogy between thought and any one of the admitted phenomena of matter, we should be bound to accept the first of these conclusions as the simplest, and as affording a hypothesis most in accordance with the comprehensiveness of natural laws; but between thought and the physical phenomena of matter there is not only no analogy, but there is no conceivable analogy; and the obvious and continuous path which we have hitherto followed up in our reasonings from

the phenomena of lifeless matter through those of living matter here comes suddenly to an end."

AND the Professor's conclusion, so curiously exemplifying that protest against the Spiritual theory to which we allude, thus runs:—"We are not, however, . . . forced to the conclusion that there is nothing in the universe but matter and force. The simplest physical law is absolutely inconceivable by the highest of the brutes, and no one would be justified in assuming that man had already attained the limit of his powers. Whatever may be that mysterious bond which connects organisation with psychical endowments, the one grand fact—a fact of inestimable importance—stands out clear and freed from all obscurity and doubt, that from the first dawn of intelligence there is with every advance in organisation a corresponding advance in mind. Mind as well as body is thus travelling onwards through higher and still higher phases; the great law of Evolution is shaping the destiny of our race; and though now we may at most but indicate some weak point in the generalisation which would refer consciousness as well as life to a common material source, who can say that in the far off future there may not yet be involved other and higher faculties from which light may stream in upon the darkness, and reveal to man the great mystery of Thought?" Professor Allman knows (though the time may not have come for him and his *congrères* boldly to acknowledge it) that the light *has* streamed in upon the darkness, and that the great mystery of Thought *is* even now being revealed to man.

IN our August number we reported some remarks in reference to Mrs. Louisa Lowe, made by Mr. Desmond G. Fitz-Gerald at a meeting of the Council of the British National Association. The *Spiritualist* has published a reply by Mrs. Lowe, with the following introduction by the editor: "Mrs. Lowe asks us to publish the following letter about an attack upon her which the National Association of Spiritualists *recently paid a newspaper to print.*" If we flatly deny the truth of the words which we have placed in italics, it is not from any hope of convincing our contemporary that, by such gross misrepresentations, it is doing far greater injury to itself than to us. We notice the mis-statement simply for the sake of those whom the assertion, if left uncontradicted, might possibly mislead. Neither the President nor the Council of the B. N. A. S. knew anything of our report till it was published. They neither paid, nor offered to pay, for its being printed; nor have they ever attempted to influence us in the discharge of our duties, either directly or indirectly; and if they did attempt, they would not succeed. But this is evidently beyond our contemporary's comprehension.

WE heartily wish that with the above remarks we could fairly dismiss the *Spiritualist's* delinquencies. It is no pleasure to us even to *seem* to quarrel with a journal which professedly has the same mission as ourselves, and which we would much rather commend for honourable conduct than censure for what have all the appearances of unscrupulous departures from the truth. But when facts are perverted, with a manifest view to damage an Association whose interests we shall do our utmost to protect, we are reluctantly compelled to expose the attempt. At the close of the last meeting of the Council of the B.N.A.S., after the President had announced that the business was at an end, one of the gentlemen present, wishing to consult the friends on a private matter which in no way concerned them as a Council, asked them to stay a few minutes; and they did so. But this is how the matter was stated in the *Spiritualist*:—

"The memorial was referred to the General Purposes Committee. The reporters were then, as usual of late, ordered out of the room, that the members of the Council might confer in private."

The obvious intention of this statement was to damage the Council in the eyes of the members of the Association. As a matter of fact, no reporter on the occasion referred to was ordered out of the room; no reporter has ever been ordered out; and the Council have never conferred in private. When will our contemporary, in dealing with the affairs of the B.N.A.S., learn to be honourable and exact?

A FAVOURITE method with our orthodox clerical friends who wish to "put down Spiritualism" is to quote certain passages of the Old Testament against it, especially those in which the Hebrew form of supernaturalism came into collision with that of the Gentile nations. No doubt, to a mind cramped with the fetters of the old semi-Judaic system, misnamed Christianity, such a *crux* is real. A Broad Church clergyman, however, writes thus:—"In answering objections against Spiritualism drawn from the Old Testament, I should, first of all, deny the applicability to the Christian of directions given to the Jew. If, however, this objection was over-ruled, I would urge that, if one portion of the Old Testament applies, every portion applies. At all events, if one portion of a particular book applies every portion of that book must apply. The first passage usually quoted is Deut. xviii., 9-14, where a 'charmer, or a consulter with familiar spirits, or a wizard, or a necromancer' is not to be found with the Jews, and, therefore (so runs the argument), must not be found with Christians. But in Deut. xiv. 7 the Jew is forbidden to eat hare, and in verse 8 pork is prohibited. To be consistent, therefore, the orthodox Christian should abstain from these articles of food. By Deut. xxii. 8 it is made compulsory that every house shall have a 'battlement,' and by verse 12 of the same chapter, every body must wear a fringe on his garment. If it be objected that any of these words are loosely translated in the authorised version, then the etymology of Deut. xviii. 9-14 would have to be examined too. If, again, it be argued that these injunctions were temporary only, the whole argument falls to the ground. The next passage, Lev. xx. 27, orders that the wizard shall be put to death; but the very next chapter (Lev. xxi. 18-20) forbids from the public worship of the sanctuary a blind or a lame man, one with a flat nose, or a dwarf. In 1 Chron. x. 13-14, Saul, it is true, is censured for having asked counsel of the Witch of Endor; but in 1 Sam. ix. he also consults Samuel respecting the paternal donkeys. The difference of the two cases was clearly that in the latter the *séance* was hedged round with religious influences, in the former apparently not so. Or rather, as was said before, it is simply a case of rival mediumships, just as, in the present day, the Established Church, while utterly forbidding Spiritualists to exercise their gifts, numbers amongst its own Canons one whereby the Bishop is empowered to grant a licence for exorcism. There is no new thing under the sun.

Societies.

METROPOLITAN.

- British National Association of Spiritualists. 38, Great Russell Street, Bloomsbury, London, W.C. Miss C. A. Burke, Secretary.
- Brixton Psychological Society. 6, Akerman Road, Brixton, London, S.W. Mr. H. E. Frances, Hon. Secretary, 22, Cowley Road, Brixton, S.W.
- Dalston Association of Enquirers into Spiritualism. 53, Sigdon Road, Dalston Lane, Hackney Downs, London, E. Mr. Thos. Blyton, Hon. Secretary.

- Hackney Spiritual Evidence Society, 6, Field View Terrace, London Fields, Hackney, London, E. Mr. C. Rhys Williams, Secretary.
- Marylebone Association of Inquirers into Spiritualism. Quebec Hall, 25, Great Quebec Street, London, W. W. G. Paul, Hon. Secretary.
- Psychological Society of Great Britain. 11, Chandos Street, Cavendish Square, London, W. Mr. Francis K. Munton, Hon. Secretary.
- Spiritual Institution and Progressive Library. 15, Southampton Row, Holborn, London, W.C. Mr. James Burns, Manager.

PROVINCIAL.

- Ashton Society of Spiritualists. 28, Bentinck Street, Ashton-under-Lyne. Mr. W. Avery, Secretary.
- Batley Carr Association of Spiritualists. Mr. Joseph Armitage, Secretary.
- Cambridge Town Society. A. E. Hunter, Jesus College, Secretary.
- Cambridge University Society for Psychological Investigation: Rooms: 13, Market Street, Cambridge.
- Cardiff Free Library and Meeting Room. 159, Bute Road, Cardiff. Mr. George Sadler, Manager.
- Cardiff Spiritual Society. 1, West Luton Place, Cardiff. Mr. A. J. Smart, Hon. Secretary.
- Darlington Spiritual Institution. 1, Mount Street, adjoining the Turkish Baths, Darlington.
- Derby Psychological Society. Temperance Hall, Curzon Street, Derby. Mr. J. Mayle, Hon. Secretary, 133, Parliament Street, Derby.
- Glasgow Association of Spiritualists, 164, Trongate Street. Mr. James Coates, Secretary, 65, Jamaica Street, Glasgow.
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- Hull and East Riding of Yorkshire Association of Spiritualists for Inquirers. 2, Caroline Street, Hull.
- Keighley Lyceum. 51, Worth Terrace, Keighley. Mr. J. Tillotson, Secretary.
- Lancashire District Committee of Spiritualists. Mr. Charles Parsous, Secretary, Hume Street Mill, Rochdale. Mr. Johnson, Corr. Secretary, 129, Mottram Road, Hyde, near Manchester.
- Leigh Spiritualists' Association. Brown Street, Leigh, Lancashire. Mr. G. F. Turner, Secretary.
- Liverpool Psychological Society. Mr. John Chapman, Hon. Secretary, 10, Dunkeld Street, Liverpool.
- Manchester Association of Spiritualists. Temperance Hall, Grosvenor Street, Hulme, Manchester. Mr. G. Dawson, Secretary.
- Midland District Spiritualists' Committee. Mr. J. J. Morse, Hon. Sec., Elm Tree Terrace, Uttoxeter Road, Derby.
- Millom Society of Spiritualists, Holborn Hill, Millom, Cumberland. Mr. J. E. Sharp, Secretary.
- Newcastle Psychological Society. Freemasons' Old Hall, Weir's Court, Newgate Street, Newcastle-on-Tyne. Mr. H. A. Kersey, Hon. Secretary, 4, Eslington Terrace, Jesmond Road, Newcastle-on-Tyne.
- Nottingham Christian Spiritualist Association. 39, Lower Talbot Street. Mr. W. Yates, Hon. Sec.
- Nottingham Lyceum. Mrs. Story, Secretary, 32, Hedderley Street, Nottingham.
- Oldham Society of Spiritualists. Psychological Meeting Room, 186, Union Street. Mr. J. T. Jones, Secretary, 9, Bargap Road.
- Ossett Spiritual Institution. Ossett Green, near the G. N. R. Station.
- Rochdale Spiritualist Society. Mr. Samuel Brearley, Secretary, 246, Manchester Road, Sudden, Rochdale.
- Sowerby Bridge Spiritualist Progressive Lyceum. Mr. E. Broadbent, Secretary, Lyceum Buildings, Hollins Lane, Sowerby Bridge.
- Walsall Spiritual Society. 16, George Street, Walsall, Mr. T. Blinkhorn, Secretary.

Arrangements for October.

* * 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 October 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:—

Oct. 1. Mrs. Maltby.	Oct. 17. Mr. D. Rogers.
2. Mr. Wedgwood.	18. Mr. Calder.
3. Mr. Pickersgill.	20. Mr. Stainton-Moses
4. Mr. Calder.	21. Mrs. D. Fitz-Gerald
6. Mrs. Maltby.	22. Mr. Walhouse.
7. Mr. Stainton-Moses	23. Mrs. Maltby.
8. Mr. D. Fitz-Gerald.	24. Mr. Bennett.
9. Mr. Pearson.	25. Mr. Calder.
10. Mr. Bennett.	27. Mr. D. Rogers.
11. Mr. Calder.	28. Mrs. Fitz-Gerald.
13. Mr. Stainton-Moses	29. Mr. Pearson.
14. Mr. Theobald.	30. Mr. Walhouse.
15. Mrs. Maltby.	31. Mrs. Maltby.
16. Mrs. Fitz-Gerald.	

BRIXTON PSYCHOLOGICAL SOCIETY.

6, Akerman-road, Brixton.

(Hon. Secretary, H. E. Francis)

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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, 2nd.—Ordinary Weekly Experimental Séance, at 8.

Thursday, 9th.—Session of Council, at 6.45. Ordinary Weekly Experimental Séance at 8.

— 16th.—Ordinary Weekly Experimental Séance, at 8.

— 23rd.—Ordinary Weekly Experimental Séance, at 8.

— 30th.—Special Séance, at 8. Mr. and Mrs. Thos. Everitt, Hon. Members, will attend by invitation of the Council.

* * The Fortnightly Discussion Meetings will be resumed for the winter season on November 10th next, and will be held on the second and fourth Monday evenings in each month up to and including April 29th, 1880. The Council invite the Members to prepare papers, or subjects for discussion at these meetings, and to communicate as early as possible with the Hon. Sec., who will arrange for dates, and prepare the agenda for future publication in these columns.

GLASGOW ASSOCIATION OF SPIRITUALISTS

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

Sunday, 5th.—Sunday morning lecture, J. Coates, 11.30.

— 12th.—Sunday morning lecture, J. Coates, 11.30. Trance Oration, Mr. J. J. Morse, at 6.30.

— 19th.—Sunday morning lecture, J. Coates, 11.30. Lecture, Mr. R. Harper, 6.30.

— 26th.—Conference. Subjects: "The Cultivation of Mediumship," "Spiritual Gifts," "The Best Means of Reaching the Masses," &c. Messrs. Walker, Robertson, Coates, and Porter, principal speakers, 11.30. Lecture, Mr. Porter, 6.30.

A cordial invitation is given to all Spiritualists and liberal thinkers to be at the Sunday Morning Conference, Oct. 26.

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.

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

Wednesday evenings, Members' Séance.

Saturday evenings a Séance is held. Admission 6d.

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NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

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

Sunday, 5th.—Mr. J. J. Morse, Trance Address, at 2.30 and 6.30.

Monday, 6th.—Mr. J. J. Morse, Trance Address, at 7.30.

Sunday, 12th.—(Speaker not fixed).

Sunday, 19th.—Mr. T. Walker (expected). Trance Addresses, at 2.30 and 7.30.

Monday, 20th.—Ditto, at 7.30.

Sunday, 26th.—Rev. J. Stoddart, B.A. Normal Address, at 6.30.

Monday, 27th.—Ditto, at 7.30.

Admission free. Collection to defray expenses.

WEEKLY SÉANCES 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.

No strangers are admitted without an introduction by a Member. Spiritualists from a distance are requested to write to the Secretary before coming and arrange for so doing.

The Library of the Society is open every Wednesday evening from eight to nine o'clock, for the issue of books to Members.

LANCASHIRE DISTRICT COMMITTEE.

LIVERPOOL.

(Perth-street Hall, West Derby-road. Secretary: Mr. W. Johnson, 156, Mottram-road, Hyde, near Manchester.)

Sunday, 5th.—Mr. Wright.
— 12th.—Mr. Johnson.
— 19th.—Mr. Wright.
— 26th.—Mr. Lamont.

MANCHESTER.

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

Sunday, 5th.—Half-yearly Meeting.
— 12th.—Mr. Wright.
— 19th.—Mr. Morse.

Friday, 24th.—At Miss Johnson's, Mr. Morse.
Sunday, 26th.—Mr. Ainsworth, Miss E. A. Hall.

ROCHDALE.

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

Sunday, 5th.—Mr. Johnson.
— 12th.—Mr. Quarmby.
— 19th.—Mr. Lamont.
— 26th.—Mr. Tetlow.

BOLTON.

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

Sunday, 5th.—Local speaker.
— 12th.—Local speaker.
— 19th.—Local speaker.
— 26th.—Local speaker.

OLDHAM.

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

Sunday, 5th.—Local speaker.
— 12th.—Local speaker.
— 19th.—Local speaker.

Tuesday, 21st.—Mr. Morse.
Sunday, 26th.—Local speaker.

HAYFIELD.

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

Sundays, 5th, 12th, 19th, 26th.—Mr. John Lithgow.

BARROW.

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

Sundays, 5th, 12th, 19th, 26th.—Mr. Proctor, of Dalton.

GORTON.

Thursday, 23rd.—Mr. Morse.

WHITWORTH.

Wednesday, 22nd.—Mr. Morse.

HOLLOWAY.

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

Sundays, 5th, 12th, 19th, 26th.—At 6.30.

PENDLETON.

Monday, 20th.—Mr. Morse.

YORKSHIRE DISTRICT COMMITTEE.

BRADFORD.

(Harker's Meeting-room at 2.30 and 6 p.m. (Hon. Secretary, Mr. J. Kealey, 2, Cordingley-street, Bradford.)

Sunday, 5th.—Mr. J. Oliffe, Ossett.
— 12th.—J. Blackburn, Halifax.
— 19th.—Local speaker.
— 26th.—Mr. A. D. Wilson, Halifax.

(Spiritualist Church, Manchester-road, at 2.30 and 6.30 p.m. Secretary: J. Jarvais, 20, Paisley-street).

Sunday, 5th.—Mr. J. Armitage, Batley Carr.
— 12th.—Mr. J. Dent, Heckmondwicke.
— 19th.—Miss Harrison, Shipley.
— 26th.—Mrs. Holling, Churchwell.

UNDERCLIFFE.

(Mr. J. Farrell's, Idle-road, at 2.30 and 6 p.m.)

Sunday, 5th.—Mrs. Butler, Bingley.
— 12th.—Mr. Oliffe, Ossett.
— 19th.—Mr. J. Blackburn, Halifax.
— 26th.—Mr. J. Wright, Keighley.

SOWERBY BRIDGE.

(Spiritualist Progressive Lyceum, Hollins-lane, at 2.30 and 6.30 p.m. Secretary: Mr. E. Broadbent, Lyceum-buildings, Hollins-lane.)

Sunday, 5th.—Mrs. Dobson, Batley Carr.
— 12th.—Mrs. Holling, Churchwell.
— 19th.—Mr. Earl Walker, Batley Carr.
— 26th.—Mr. J. Armitage, Batley Carr.

HALIFAX.

(Spiritual Institution, Union Street-yard. Secretary Mr. Barker, Downborough, at 2.30 and 6 p.m.)

Sunday, 5th.—Mr. J. Blackburn, Halifax.
— 12th.—Mrs. Dobson, Bingley.
— 19th.—Mrs. Illingworth, Bradford.
— 26th.—Miss Harrison, Shipley.

BATLEY CARR.

(Batley Carr Association, Town-street, at 6.30 p.m. Secretary: Mr. J. Armitage.)

Sunday, 5th.—Mr. J. Wild, Ossett.
— 12th.—Mrs. Jarvais, Bradford.
— 19th.—Mr. J. Armitage, Batley Carr.
— 26th.—Mr. J. Dent, Heckmondwicke.

OSSETT.

(Spiritual Institute, Ossett Green, at 2.30 and 6 p.m. Secretary: Mr. Charles Hallgarth.)

Sunday, 5th.—Mr. J. Dent, Heckmondwicke.
— 12th.—Mr. Earl Walker, Batley Carr.
— 19th.—Miss Harrison, Shipley.
— 26th.—Mr. J. Wild, Ossett.

BINGLEY.

(At Mr. Slingworth's, Linden-terrace, at 2.30 and 6.30 p.m.)

Sunday, 5th.—Miss Harrison, Shipley.
— 12th.—Mrs. Butler, Bingley.
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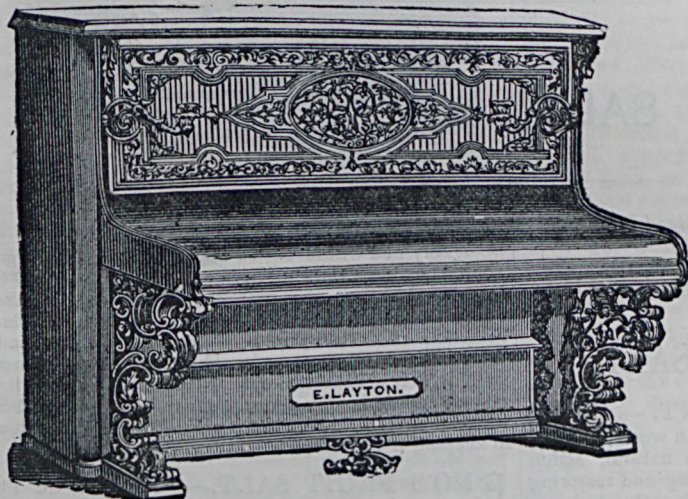
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Any one whose duties require them to undergo mental or unnatural excitement or strain—ENO'S FRUIT SALT is the best known remedy. It acts like a charm. It allays Nervous Excitement, Depression, and the injurious effects of stimulants and too rich food. Its power in aiding digestion is most striking. It also restores the Nervous System to its proper condition (by natural means). Use ENO'S FRUIT SALT. You cannot overstate its great value in keeping the blood pure and free from disease.

ENO'S FRUIT SALT.—

"14, Rue de la Paix, Paris.—A Gentleman called in yesterday. He is a constant sufferer from chronic dyspepsia, and has taken all sorts of mineral waters. I recommended him to give your Salt a trial, which he did, and received great benefit. He says he never knew what it was to be without pain until he tried your Salt, and for the future shall never be without it in the house."—M. BERAL.

ENO'S FRUIT SALT.—

"After suffering for nearly two and half years from severe headache and disordered stomach, and after trying almost everything and spending much money without finding any benefit, I was recommended by a friend to try ENO'S FRUIT SALT, and before I had finished one bottle I found it doing me a great deal of good, and now I am restored to my usual health; and others I know that have tried it have not enjoyed such good health for years.—Yours most truly, ROBERT HUMPHREYS, Post Office, Barrasford."

"SUCCESS IN LIFE."—

A new invention is brought before the public and commands success. A score of abominable imitations are immediately introduced by the unscrupulous, who, in copying the original closely enough to deceive the public, and yet not so exactly as to infringe upon legal rights, exercise an ingenuity that, employed in an original channel, could not fail to secure reputation and profit.—ADAMS.

CAUTION—Examine each Bottle, and see the capsule is marked "ENO'S FRUIT SALT." Without, you have been imposed on by a worthless imitation. Sold by all Chemists. Price 2s. 9d. and 4s. 6d.

Prepared only by J. C. ENO'S PATENT, at ENO'S FRUIT SALT WORKS, Hatcham, London, S.E.



Correspondence.

THE "SPIRITUALIST" AND THE
B.N.A.S.

To the Editor.

SIR,—From long immunity and the suppression of contradictions to his mis-statements, the *suppressio veri suggestio falsi* seems to have become habitual to the Editor of the *Spiritualist* in his reports of what takes place at the Council meetings of the British National Association.

As a vice-president and almost constant attendant at the Council meetings, I think it time that one and all should protest against the false impressions and distortions sent out into the world by the *Spiritualist* regarding the actions of a body of ladies and gentlemen who desire nothing which is true to be hidden, because they have nothing to hide; and all they ask for is a just report of their proceedings. In the *Spiritualist* of September 12th either Mr. Harrison or his reporter (!) has stated an untruth, quite of a piece with that of the alleged resignation of Mr. J. W. Fletcher, reported by Mr. Harrison as having been announced to the Council in his issue of July 11th, and which he was obliged to contradict in his issue of the following week. The assertion in the *Spiritualist* of September 12th that the reporters were "as usual ordered out of the room" is so glaringly untrue that, in either case, whether it was the fault of Mr. Harrison's reporter (the only one in the room, but to make it more significant it was printed in the plural), or, as we would unwillingly believe, of the Editor himself, it is high time that the Council should refuse to see themselves so continually misrepresented, and should request Mr. Harrison, assuming that it was the reporter's fault, to send one who can give a truthful account of what takes place. The Council individually, and the secretary who was present, will attest that the meeting had been formally broken up by the president, Mr. Calder, and the subject on which we spoke but for a few minutes afterwards had nothing whatever to do with the Council meeting, nor, as Mr. Harrison vainly imagined, with a memorial he had submitted to it, signed by a dozen names, for a reconstruction of the Council on his own plan with a view of reducing it to a certain number (although he had formerly himself advocated that it should be as large as possible), in order that by a nice calculation and a species of thimble-rigging he might in process of time get his friends so to vote as to eject those towards whom he is known to have a bitter enmity. The names of all those who leave the Association, and many have done so under the sole plea of "hard times," are all paraded forth as seceders, whilst not one of the worthy names of those who join are given.

C. F.

19, Cambridge-street, Hyde Park-square.

To the Editor.

SIR,—The Editor of the *Spiritualist* has asserted that, in your report of a recent Council meeting of the B.N.A.S., you published an attack upon Mrs. Lowe, and that the Association had paid you to

print it. As a member of the Council I beg to say that, in the insinuations thus conveyed to his readers, there is no truth whatever; and yet Mr. Harrison, who is exceedingly clever at mystification, has endeavoured to give it the semblance of correctness by an ingenious and misleading reference to the terms on which you insert the B.N.A.S. advertisements. The plain facts are these—as you of course know, though you may not care to state them. When we were revising our items of expenditure we offered certain terms to the *Spiritualist* for the continuance of our advertisements, making it a condition that the Editor should also publish an "authorised report" of the proceedings of the Council, signed by the President, and that he should give us a certain number of copies containing the report for the use of the members. The necessity of these conditions had been forced upon us because of the frequent and gross misrepresentations of our proceedings which had been published in the *Spiritualist*. Mr. Harrison consented to publish an "authorised report" of the proceedings of the Council "signed by the President," albeit he made the proviso that he should distinguish it by the word "advertisement," though I fail to see what difference this would make, seeing that the signature of the President would in itself be a sufficient indication of its official character. And yet Mr. Harrison affects to be shocked at the idea that *Spiritual Notes* should do the very thing that he was prepared to do had we come to terms on the other conditions of the offer. But, as a matter of fact, from that day to this *Spiritual Notes* has never published an official or authorised report, as Mr. Harrison well knows, all his suggestions to the contrary notwithstanding, for such report would have been distinguished at once by the President's signature. *Spiritual Notes* has given its own independent reports, and has always given them so fairly and impartially that we have never found it necessary to call upon the Editor to insert an authorised report signed by the President, as we should have been compelled to do if dealing with the *Spiritualist*; and, moreover, we have in no single case known what your report would be till we have seen it in print.

A MEMBER OF COUNCIL OF THE B.N.A.S.

THE following epitaph on a "maid of all work," which is copied from a tombstone in Bushey churchyard, fairly reflects the notions of very many of our Christian friends, who seem to think that the special charm of heaven will consist in a life of idleness—or, at any rate, that all that will be expected of them there will be to express their emotions musically:—

EPITAPH ON A MAID OF ALL WORK.

"Here lies a poor woman who always was tired.
For she lived in a place where help was not hired.
Her last words on earth were, 'Dear friends, I am going
Where washing ain't done, nor sweeping, nor sewing;
And everything there is exact to my wishes,
For where they don't eat there's no washing of dishes.
I'll be where loud anthems will always be ringing,
But, having no voice, I'll be clear of the singing.
Don't mourn for me now, don't mourn for me never,
For I am going to do nothing for ever and ever.'"

How lamentably different is this to what Swedenborg taught, and what modern Spiritualism teaches too, that life in heaven is a life of "uses"—that every one there finds his happiness in doing—and in doing that kind of spiritual work for which he is best fitted.

MR. HARRISON AND COMPANY v. THE COUNCIL OF THE B.N.A.S.

BY DESMOND G. FITZ-GERALD.

THE B.N.A.S., as represented by its Council, is certainly the meekest and most long-suffering of all the corporate bodies I have known. Formed to bear the brunt of attacks from those who, from ignorance, interest, or prejudice, are the enemies of Spiritualism, it has not only been looked upon askance by a certain section of Spiritualists to whom it has been systematically misrepresented and abused, but has received the unkindest blows from individuals who were actually, or who had been quite recently, in membership with it. The feeling of loyal deference to the decision of a majority of colleagues, which renders Englishmen generally so fit for association, and of which they are so justly proud, has in its case received but a very partial illustration. When Brown has been in a minority, and his opponent Jones among the majority, Brown has attacked, not Jones, but the Association. When the tables have been turned, Jones has vented his feelings of indignation against the triumphant Brown, not upon him personally, but upon the Association. And when Brown and Jones, reconciled, have been able to give effect to their views, then Robinson, adverse to both, has resigned his seat upon the Board, and immediately commenced an attack, not upon Brown and Jones, but upon the Association or its Council. Of late it has apparently come to be received as an axiom that anyone whose views are not altogether endorsed by this patient body, or who may be desirous of airing such views and obtaining a little notoriety, or who may happen to be offended by one of its members, may with perfect impunity and safety bring any charge, however disgraceful and unfounded, against those who are working to the best of their ability, in the interests of Spiritualism, on the Council of the B.N.A.S. The last accusation, brought with specious disingenuousness against those ladies and gentlemen by one who is ostensibly a fellow Spiritualist, is that of having *paid a newspaper to print an "attack" upon a lady*.

Now Mr. Harrison, who makes this charge, and who stands self-condemned by his article in the *Spiritualist* of the 19th ult. (showing that his mental and moral obliquity of vision is such that he cannot distinguish between the *non-suppression* of an observation taken down by a reporter and the act of "paying a newspaper to insert an attack"), has been the cause of the greater portion of the attacks which at various periods have been made upon the B.N.A.S. and its Council. On this point I can speak with full *connaissance de cause*, for at one time I was under the impression that Mr. Harrison (who has his good qualities) was an ill-used and inoffensive young man, and I believe I was one of his main champions against those who considered him to be in reality both arrogant and conceited, and for various reasons an unfit person either to edit a paper supposed to represent Spiritualism or to be ostensibly connected with a National Association of Spiritualists. In spite of much opposition (which Mr. Harrison seemed to have a knack of stimulating) and at the cost to the Association of some of its most earnest and influential workers, he was allowed to occupy, and for a

long period to retain, an office on the premises at 38, Great Russell-street. This was made the occasion of attacks upon the Association by many of those who disapproved of Mr. Harrison, all of which attacks were borne by the Council with the meekest fortitude.

Afterwards Mr. Harrison was himself elected a Member of Council, and he then distinguished himself by bringing forward a number of motions which, in the estimation of all his colleagues, were so utterly childish and impracticable that, with one or two exceptions, they were not even seconded. Mr. Harrison then, taking advantage of his position as editor of a paper, adopted the extraordinary course of attempting to force his views upon the Council by advocating them, not from his seat at the Board, but in the columns of the *Spiritualist*, indulging freely in misrepresentation in order to make these views appear somewhat plausible.

Recently, Mr. Harrison was requested by the Council to vacate the office occupied by him on the premises of the Association. The grounds upon which this request was based were that it was anticipated that a considerable pecuniary advantage could be realised to the Association by letting the rooms in question, with others, to a suitable tenant. Now I think that in this direction is to be found the main and real grievance of Mr. Harrison against the Council of the B.N.A.S. He alleges that the result was brought about by surreptitious and underhand influences, tricks, &c. But such allegations come with a very bad grace from Mr. Harrison. In my opinion he should, from motives which any gentleman will readily understand, have vacated the premises long previously without any invitation. As a matter of fact, the Association, instead of *losing £26* in rental, as stated in the *Spiritualist*, have *gained £34* in rental.

But if Mr. Harrison, rightly or wrongly, feels himself aggrieved, it is but natural in his case, that he should turn round and "show fight." I am accustomed to give and take hard knocks in journalistic discussion, and I should be one of the last persons to object to any such blows as Mr. Harrison could fairly give either to myself or to the Association to which I have the honour to belong. But I am accustomed also to a certain amount of fairness, to what may be called many generosity in such encounters. Now, as we are all far from perfect, and as Mr. Harrison has no doubt sufficient acumen to see the faults of others, he might if he pleased administer (and perhaps at the same time receive) much wholesome criticism. But he appears to me utterly unable to discriminate between what constitutes a frank and open attack, a strong expression of disagreement, opposition, or condemnation, and distorted representations of facts or transparently baseless accusations. There is something feline and feminine in his attitude; it reminds one unpleasantly of that of a cat in the act of "spitting." If his paper were published abroad, I think he would never attack, because he would be obliged to insert the replies. As it is, he avails himself largely of his power to suppress any correction of his misrepresentations.

In regard to my observations, which constitute the so-called "attack upon Mrs. Lowe," which has been made the occasion of an attack by that lady on the Council of the B.N.A.S., and of the

preposterous accusation of Mr. Harrison, it is I, and I alone, who should have been called to account. I consider Mrs. Lowe and her "case," whether against her husband or the Lunacy Commissioners, to be of far greater detriment than advantage to the cause of Spiritualism. This opinion I felt called upon to express to the Council under the circumstances mentioned in the report of the meeting of that body, printed on page 187 of your issue for August. I imagine it is one that will be shared by those Spiritualists—say Mr. Jencken, Mr. Burns, Dr. Sexton, and Mrs. Weldon—who have been most fully favoured by Mrs. Lowe herself with details of the case in question. It is obvious that the Council of the B.N.A.S. can be blamed only for not suppressing these observations. But can it for a moment be argued that such a proceeding would have been justifiable, either from the point of view of Mrs. Lowe or from my own? Why, if an "attack" had been made so that it could not possibly be answered, Mrs. Lowe and Mr. Harrison would have had a real instead of a fictitious *casus belli* against the Council!

In conclusion, I have only to ask you to publish the following letters I have addressed in reference to this matter to the Editor of the *Spiritualist* and to Mrs. Lowe respectively. In regard to the latter communication, I have no compunction in publishing it, since Mrs. Lowe informs me that she considers herself at liberty to make any use of it she sees fit.

THE "ATTACK" UPON MRS. LOWE.

To the Editor of the *Spiritualist*.

SIR,—Since in my case, as in others, you have adopted the course of suppressing any correction of your numerous mis-statements, it should be obvious to you without any reminder that you have no right to allow my name to be referred to offensively in your columns. I am quite ready to justify the depreciatory remarks I casually made, not in relation to Mrs. Lowe's personal character, but in regard to her value as a member of the Council of the B.N.A.S. and as a presumed supporter of the Spiritual movement; but I certainly should not do so in your venomous and untruthful paper, even if I were well assured that my answer would not be suppressed as personally inconvenient to yourself.—I am, Sir, yours truly,

DESMOND G. FITZ-GERALD.

September 14th, 1879.

MRS. LOWE,—MADAM,—Although I have no ambition or time to enter into an epistolary squabble with a scolding lady. . . . I must endeavour to point out to you the unfounded nature of the accusations in your letter to the Council of the B.N.A.S. You begin by complaining of a "wanton and unjustifiable attack upon your personal character." Now the slightest reflection should show you that my depreciatory remarks as to your value as a member of the Council of the B.N.A.S. and as a supporter of Spiritualism had nothing to do with your personal or private character. It is obvious that if you conscientiously believe that your mission is to obtain the reform of the Lunacy Laws, and that you are a "Spiritualist" in any sense of the term, it is your right and your duty to move heaven and earth, including the B.N.A.S., if possible, to carry that mission to a successful issue. Then there is nothing against your personal character in the statement that you are not a Spiritualist in what

an individual, like myself, may consider "the true sense of the term." And it is, I believe, a fact, though not one at all derogatory to your character, "that many persons were heartily glad when they heard that you had tendered your resignation." I do not deny that the observations (to which I attached very little importance) were depreciatory in a certain direction, nor that they were intended to be so; but I deny that they were injurious to your personal or private character. Supposing them, however, to be so, they were neither "wanton" nor "unjustifiable;" since, in the first place, they were called for by your arrogant conduct in most unjustifiably bringing forward accusations of religious intolerance and injustice against your former colleagues; and, in the second place, I am quite prepared to justify them. But what shall I say of your ascribing these observations to "private pique" and "unprovoked malevolence?" As you are a woman, I can only say that my feeling towards you is one of sincere pity, mingled with a little indignation at your recent treatment of colleagues and friends, including myself, whom you should have protected against aspersion, instead of (in your culpable ignorance of the real matter at issue) exhibiting indecent haste in bringing against them charge after charge, as dishonourable, considering their professions, as they were cruelly unfounded. In so doing you ostensibly glorified yourself, whilst obtaining a cheap notoriety at their expense by taking advantage of the malevolence of a certain editor, and of the forbearance and kindness of feeling which, by the influence of our dear President, has prevented any justification attended with the infliction of pain upon others. I say I pity you, for you have suffered much, and have terrible self-inflicted suffering yet to undergo. I have no more tenderness for you than you exhibit for others; but I can say truly that if I could save you the suffering that must come hereafter, I would gladly suffer much myself. So much for my "malevolence;" as for "pique," I have studied you as an abstraction, as a problem to be understood in relation to the good and evil in humanity. Nothing you could do or say could "pique" me.

When you come to realise the part you have played, I am sure you will feel deep pain and mortification. The overweening self-esteem that led you to magnify a few casual remarks by an individual into an "attack" from "a once respected, and in some quarters still influential, corporation," after you had set your own hasty judgment above the carefully-weighed and conscientiously-considered action of such men as Mr. Calder, Mr. Stainton-Moses, and others of your late colleagues, and meted out your reckless condemnations in a manner detrimental both to the character and the objects of the Association which had the misfortune to count you as a member, must be profoundly shocked when you come to understand what a tool you have been.

I said that "you have done little for Spiritualism;" I say now that you have done much to aid those who are endeavouring to crush it, and I say dispassionately that, so far as I can perceive, your only connection with Spiritualism is in the fact that you were at one time possessed by evil spirits who led you into acts of folly and wickedness. I think it very likely that you are still, in some degree, under the influence of the same class of spirits. At all events, I feel justified in endeavouring to remove from your mind the mistaken impression that you have rendered an immense service to Spiritualism by associating it in the minds of the public with the kind of thing that led to your incarceration. The Spiritualism that could bring you to commune with loving and truthful spirits, together with womanly meekness and charity to all, is as yet, I fear, a sealed book to you. You may answer, if you like, that I too have my shortcomings, that I am not

worthy of the faith I hold. This I know: pray do not think that I esteem myself to be better than you, or even more wise. But I can see clearly that, in certain directions, you have gone very far on a road that you will have painfully to retrace. I have done something to check you; the attempt is not so unkindly as it may appear. For the rest, we have all much to learn, and to be forgiven.—I am, Madam, yours truthfully,

DESMOND G. FITZ-GERALD.

SEANCE WITH MRS. ELGIE CORNER.

THE first of a series of séances with Mrs. Elgie Corner as medium was held under the auspices of the "Séance Committee" at the rooms of the British National Association of Spiritualists, on Friday, September 19th. The following members of the Committee and others were present:—Rev. W. Miall, Mr. Tietkins, Mrs. Fitz-Gerald, Mr. Desmond Fitz-Gerald, Mrs. Arundale, Miss Arundale, Mr. Wedgwood, Mr. Pearson, Mr. Bennett, Miss Withall, Mr. Dawson Rogers, Captain James, Mr. F. A. Cowley, and Mrs. Maltby. The medium was placed in the cabinet (merely curtains hung across one corner of the room), and as she requested to have her hands tied and the tapes sewn, this was done by Miss Withall, and a tape was also tied round the medium's waist and fastened to the back of her chair, the medium offering to submit to any tests that might be required. The curtains of the cabinet were then closed, the gas was lowered, and we were all desired to join hands. We had not waited long before a bright light was seen at the top of the curtain, followed by a hand thrust out three or four times on the opposite side of the cabinet to that at which the medium was seated. A very small form then appeared, stated to be "Marie," who explained that she could not fully materialise as the circle was so new, as well as the room, which she said smelt still of whitewash (having been recently cleaned and renovated). For at least an hour we kept up an animated conversation with this little spirit, whose repartees were quick and brilliant, preferring conversation to the usual singing, which she designated as "*affreux*," and which from her account seemed to jar on her Spiritual nerves, while intense silence seemed equally annoying to her. Her description of a so-called "model" séance was amusing. "First," she said, "they sing a hymn, 'Come, Holy Spirit.' The form then appears in answer to this invitation. Immediately she is saluted with 'Oh! how pretty you are.' 'Oh! how sweet.' 'How charming.' 'Come and give me a kiss.' 'No, come over to me, and touch me.' 'No, come over to me,' &c., &c. 'Then,' she deprecatingly added, 'people go away complaining how frivolous the spirits are!' We were then desired to put out the light, as Marie proposed to appear with her own light, but owing to the newness of the surroundings, she was unable to accomplish this, promising to do so the next time. She, however, came round the circle, touching everyone in turn, throwing her veil over some, and raising one lady's hand to her lips twice. Much to our surprise, a large materialised form also came amongst us, which Marie informed us was a male spirit who had lately appeared with her medium, and was perfectly harmless. He gave unmistakable tokens of his materiality by brushing boldly

past the lady nearest one side of the cabinet, and also by the vigorous grips he gave to the hands, arms, and knees of the said lady, and many of the others in the circle. He appeared to take up his position close to the cabinet, and when asked if he could spell out his name by rapping on the lady nearest to him he replied in a deep guttural voice, "I don't think I can do that." After waiting for the re-appearance of the spirit Marie, Mrs. Fitzgerald was requested by her to move the medium, as her feet were outside of the curtain. In trying to effect this in the dark, she was desired by Marie to push the medium, chair and all, further into the cabinet. To obey this request of the spirit Marie, she had to enter the cabinet, and at the same time that Marie's voice spoke to her she found the medium in a deep heavy sleep, with her head drooping on her shoulder and the ligature to the chair intact. After a time, as the medium seemed somewhat restless and Marie was warmly expostulating with her, a break was proposed, Marie expressing herself delighted with the harmonious circle present, and promising to do greater things in future.

Taking into consideration the newness of the surroundings and the slight fatigue of the medium, this séance must have been considered by all present as very satisfactory, and the whole circle at parting expressed as much. Mrs. Corner is a very highly gifted medium, and we all look forward with great pleasure to a regular continuation of séances with her as medium at 38, Great Russell-street. The sittings will always be held under the supervision of one of the Séance Committee.

C. F.

19, Cambridge-street, Hyde Park-square,
September 19th.

BELIEVE AND TRUST.

A CHILDLESS widow, seemingly forsaken,
Gave words to wrath—rebellious, fierce, and wild;
Wrath that the gift the Giver gave was taken:
And would not pardon God who took her child.

She had a waking-vision: saw a band
Of happy children. There she knew her boy:
Each held a lighted lamp in his young hand;
And as they passed each sang a hymn of joy.

All but one mournful child: his solemn tread,
And face, were gloom: his lamp it had no light:
When sobbing through her tears, the mother said,
"How comes it, dear, your lamp is dark as night?"

"Mother!" he said, "you, mother, make me sad,
Your tears put out my lamp, and stay my voice:
I must be mournful when I would be glad,
And silent when, in soul, I should rejoice."

Up rose the mother from her knees and smiled;
Her sobs were stilled; of tears remained none,
As, bending low her head towards her child,
She clasped her hands and said, "HIS WILL BE
DONE!"

Out burst the lamp with a wide-spreading light!
Out burst, from all the group, a joyful hymn!
'Twas as a change to perfect day from night
When heard and echoed by the Seraphim.

S. C. HALL.