

# 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. XVII.]

NOVEMBER, 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.

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

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

CALENDAR FOR NOVEMBER, 1879.

Monday, 3rd.—Discussion Meeting at 8 p.m. Paper by Mr. Calder, "The New Epoch."

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

Tuesday, 11th.—Finance Committee at 6 p.m. Council Meeting at 6.30 p.m.

Friday, 14th.—Séance with Mrs. Corner at 7 p.m. precisely.

Monday, 17th.—Discussion Meeting at 8 p.m. Paper by Mr. G. R. Tapp, "Philosophical Spiritualism."

Friday, 21st.—Séance with Mrs. Corner at 7 p.m. precisely.

Tuesday, 25th.—Soirée Committee at 5 p.m. Séance Committee at 5.30 p.m.

Friday, 28th.—Séance with Mrs. Corner at 7 p.m. precisely.

C. A. BURKE, Secretary.

## DRAMATIC RECITATIONS

BY

MISS ELLA & FRANK DIETZ.

### SECOND PROVINCIAL SEASON.

LIST OF ENGAGEMENTS with Institutes, &c.:—Croydon (3rd time), Oct. 16; Greenwich, Oct. 21; Chelmsford, Oct. 29; Harborne and Edgbaston Institution, near Birmingham, Nov. 4; Moseley and Balsall Heath, Nov. 6; Tavistock (Devon) Institution, Nov. 10; Devonport (2nd time), Nov. 11; Plymouth (3rd time), Nov. 12; Exeter Literary Society, Nov. 13; Tiverton, Nov. 14; Blackheath, Nov. 21; Deal (2nd time), Nov. 25; Eastbourne (2nd time), Nov. 26; Upper Norwood (Normal College for the Blind), Dec. 3; Huddersfield, Highfield Lecture Society, Dec. 9; Shifnal, salop, Dec. 10; Greenock, Dec. 12; Dumfries, Dec. 15; Helensburgh, Dec. 16; Falkirk School of Arts, Dec. 17; Dumbarion, Dec. 18; Busby (by Glasgow), Dec. 19; Montrose (Lecture on "American Humour," Dec. 22; Edinburgh Philosophical Institution, Dec. 23; Bonnybridge (Lecture on "American Humour"), Dec. 25; Stranraer, Dec. 26; Glasgow Saturday Evening Concerts (2nd time), Dec. 27; New Swindon (2nd time), Dec. 31. 1880:—Coalbrookdale (3rd time), Jan. 20; Maidstone (2nd time), Feb. 17; King's Heath and Moseley, Mar. 8; Perry Bar (2nd time), Mar. 9. Other engagements pending. Favourable terms en route; or for consecutive nights. For vacant dates, &c., address Mr. Frank Dietz, 54, Denbigh Street, London, S.W.

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## THE ORDER OF THE WHITE CROSS.

By LIBERTA.

WHAT the White Cross Society is like, its purposes and its work, are now questions of no small importance, and although it will be difficult indeed to foreshadow its work some intimation may be given of its principles and purposes.

The Society of the White Cross is a secret order to this extent, that the methods of its work can only be known to the initiated. These initiates gain admission to the working room or lodge by means of information, which, if sacredly kept, guards the members from interruption and intrusion. And those who are at all familiar with the different phases of mediumship know the great value of quiet, order, and concentration.

Unlike all other secret societies the Order of the White Cross has inner circles in connection with the Lodge, where its work is freely spoken of and explained. These inner circles are really open meetings, to which members may invite their friends, and which are largely like the general trance, or inspirational, séances.

The members of the White Cross may or may not, be Spiritualists in name; still it is absolutely necessary that some of the advanced phases of Spiritualism be known before the work in hand can be properly estimated; yet any religious belief, or lack of it, does not constitute ineligibility. Membership is never invited, and no person is asked to work for or with us; but when one wishes for our sympathy, advice, and friendly co-operation, the name of such an one is sent to our corresponding secretary, and, by him, through the committee of investigation, is forwarded to the Lodge, when the applicant is at once balloted for, and duly informed of the result. A fee for membership is required, and monthly assessments are made upon each of the members for the purpose of establishing a charitable fund, which is placed in the hands of a committee elected for the purpose of inquiring into cases of destitution, and, when possible, alleviating distress. If we are correctly informed the institutions, associations, and various societies connected with Spiritualism in this great metropolis have not yet thought the care of its poor one of the essentials. We do; and believe it far better to unite in helping the many than in sustaining any one individual, even although that one may represent an order, an institution, or the press. We were told by one of old that the poor we have always in our midst, but modern reformers find the poverty of sympathy far greater than the absence of wealth.

One important object of this society is the development of mediumship, and we have grown into the comprehension of a method at once easy and rare,—namely, surrounding our sensitives with so much hearty sympathy and appreciative encouragement that no bad spirit, either on this or the other side of the veil, can penetrate this bulwark of human hearts. Consequently we impose no "test conditions," use no weighing machines, and satisfy no curiosity, but like a little household gathering for family prayers we raise our loftiest aspirations, pray our most earnest prayers, and expect, while asking with true humility, that the best we are able to appropriate will be given unto us.

Another desire of the Society is to constitute

itself a wall of protection for the defenceless. An innocent medium is claimed to have been exposed, and is immediately written up or talked down through the impetuous impulses of his friends, enemies, and critics. Or a strange medium comes into our midst, and immediately falls into the hands of a clique, who use him either to oppose another clique, or to increase their own popularity, and then leave him to get out of the many difficulties clustering around him as best he can. For those needing advice and concerted action such a society in the past would have exposed some of the shams, righted a few of the wrongs, and lessened the tyranny of power that now stands like a disgraceful record over the fair beautiful form of Spiritualism. What it might have done in the past it will try to do in the present, and this is not the smallest of our hopes. We listen always with pleasure to our Spirit-teachers, believing that minds are not always led because they listen; and we of the White Cross feel that we do not lose our individuality or independence of mind because we ask for and consider the suggestion of others.

Would that we could found this White Cross Society in every city and hamlet where even one earnest true soul resides. In the mad race after fame and fortune, for that outward tinsel which the water of adversity immediately obliterates, we forget that the inner life perisheth and the soul groweth sad. Our leading motto now is, "The truth at any cost," and some of us who have borne disgrace and fatigue in being amongst the first witnesses to the truths of Spiritualism can estimate some of the strength necessary to a successful struggle for the grand truth which proclaims, "As ye serve men must ye serve God best."

Further on we will write some of the lessons taught at our inner circles.

## SPIRITUALISTS AND SPIRITUALISM IN AMERICA.

MR. AND MRS. TEBB, who have been on a visit to the United States, have returned to their home in London, after three months' absence. They speak with warmth of the kindness they everywhere experienced, and the pleasure afforded them in meeting with old and valued friends, and renewing acquaintance with others whose names have long been familiar to them as exponents and advocates of Spiritualism. In New York City they met Sir Alexander Wilder and Professor Buchanan, whose writings in the *Banner of Light* have recently interested so many readers. In Boston they were hospitably entertained by Mr. and Mrs. Epes Sargent; they also met Mr. Robert Cooper, formerly of Eastbourne, who established the first Spiritual Journal in the metropolis, and at whose expense mainly the first Spiritual Institution in London was founded and supported; Mr. Luther Colby and Mr. Rich of the *Banner*; Mr. Dole, the able secretary of an association established for the spread of Spiritual and other liberal literature; the mediums, Miss Lizzie Doten, Mrs. Thayer, and Mr. Powell; the veteran spiritualist and philanthropist, John M. Spear, still actively engaged in useful work for the alleviation of suffering humanity, and Mrs. Caroline Spear. Elsewhere they had the plea-

sure of making the acquaintance of Judge Bullard, and Mr. and Mrs. Horn, of Saratoga; Judge Martin, of Washington; and of again meeting the venerable and venerated Adin Ballou, of Hopedale, Massachusetts, the founder of the Hopedale community, and the author of one of the earliest works on Spiritualism, who is now the minister of the Liberal Church at Hopedale; Mr. B. J. Butts, a well known lecturer and editor; and Mr. W. S. Godbe, the leader of the seceders from the Mormon Church in Utah, and the founder of the Liberal Institute of Salt Lake City, all Spiritualists.

When staying at a friend's house in Newark, New Jersey, Mr. and Mrs. Tebb received a visit from the author of "Nature's Divine Revelation," Mr. Andrew Jackson Davis, who has been compelled, owing to a physical ailment, to retire from active public work for some time, but Mr. Tebb reports that Mr. Davis has now recovered his health, and had just arranged for the delivery of a course of lectures in New York, when Mr. Tebb left that city. When in Boston the Spiritualists tendered to Mr. and Mrs. Tebb a public reception at the "Banner of Light" Rooms, Montgomery Place, which they were reluctantly obliged to decline. Mr. Tebb has been greatly impressed with the signs of material progress made in the United States since his previous visit in 1871. With regard to the advance of Spiritualism he considers the indications less favourable, though the present is no doubt a transitional state out of which a revival into a higher development of the movement may be expected.

#### A STRANGE VISITOR.

It is not often that those who have investigated the phenomena of Spiritualism are surprised or alarmed at any occurrence, no matter how wonderful it may be. The mind of a Spiritualist, if he has studied the phenomena in its varied aspects, is ever open and ready to receive whatever law is demonstrated and whatever revelation is given. But the séance I am about to record was so wonderful and convincing that I think it cannot fail to interest the readers of your paper.

A few evenings ago a number of ladies and gentlemen assembled in my drawing-room for the purpose of witnessing the phenomena as given through the remarkable mediumship of Mrs. Elgie Corner. The company for the most part were investigators, and among the number were the editors of two of the leading scientific journals of the day, all of whom were interested in the *truths* of Spiritualism. After a short séance in the dark—when a large number of most interesting demonstrations of spirit power took place, such as lights, voices, touches, &c., it was proposed that we should sit in the light. Accordingly the back drawing-room was used as a cabinet, a curtain being drawn across the open door-way. The room having been previously examined by the company, Mrs. Corner took her seat behind the curtains, the sitters having ranged themselves in a semi-circle around the curtain. We were told by the direct voice of the spirit that the power was very strong, and great results might be expected. Shortly, the curtain was raised, and

"Marie," a young French girl, appeared perfectly materialised, with long flowing robes about her. She spoke a word or two, and then returned to the cabinet. In a moment the curtain was raised again, and the spirit of a man nearly seven feet in height stood before us. His long black arms were bare and very thin. His black face, surmounted by a white turban, seemed immovable, while his long white tunic, bound with a shining girdle, completed a picture not soon to be forgotten. The figure remained standing before us for a moment and then retired. Again, he advanced further into the room, and made a low bow, pointing to various members of the company. This time he moved about with great rapidity and apparent ease, but the features seemed quite unlike any person we had ever seen. While he was out the spirit "Marie" was continually talking behind the curtain, telling us the great amount of power that was being used, and that we must take great care of her medium after this séance. Some one in the séance said, "How I wish Mrs. Corner might be seen at the same time." Our tall, dark friend thereupon vanished behind the curtain, and instantly reappeared leading the medium, who was still entranced. "Marie" followed, standing in the shadow of the dark curtain. The male spirit advanced to the centre of the circle, and medium and spirit stood side by side. Then the medium gave a shudder, and fell fainting to the floor. We hurried to help her up, but the spirit, with one wave of his hand, motioned us all back, and, stooping to the floor, raised her with his right hand, and bore her back to the cabinet, where we heard her fall. Marie said, "Let some one take my medium out of the cabinet; you must sit no more to-night." Madame S. at once entered the cabinet, and found the medium upon the floor moaning as if in pain; but our tall friend had returned to the land from whence he came, whilst in the distant corner of the room we heard Marie's sweet voice saying, "Handle her very carefully." Mrs. Corner was taken down stairs, and it was some time before she recovered from the effects of this extraordinary manifestation. I need scarcely add that all the company were delighted at this glorious demonstration, and expressed their great indebtedness to the gifted medium through whom the manifestation was given. I have held during the past few months a large number of séances with Mrs. Corner, all of which have been most satisfactory. In many instances personal friends have been seen and recognised, and I have from the hundreds who have now witnessed these manifestations never heard anything but the very best feeling expressed; while Mrs. Corner personally is sure of winning for our cause what it needs—"a just hearing."

J. WILLIAM FLETCHER.

22, Gordon-street, W.C.,  
October 20th, 1879.

#### MESMERIC HEALING.

By J. COATES, Glasgow.

I HAD the pleasure to give recently a course of five lectures, illustrated by experiments, on mesmerism, at one of the largest halls in this city. As they were attended by over nine thousand people, they necessarily gave rise to not a little excitement and

discussion. Many persons called at my rooms for further information on the subject, some of them being very sceptical, and wishing me to go specially out of my way to mesmerise them—of course, making their own conditions—a modest offer which I firmly but politely declined. Others came for the cure of disease, and were treated with varying success. Some were cured, others were relieved, and some went away as they came. Nevertheless, the work goes bravely on—helped rather than hindered by a little noise, publicity, and scepticism. A Mr. B—, a well-known merchant, an elder in one of the United Presbyterian churches, was cured of two years' rheumatism simply by the "laying on of hands." A Dr. D—, who heard of the matter, had under his treatment an old lady, Mrs. H—, who was suffering with acute rheumatism in both knees, so severely that she could not move, or be touched without suffering the greatest agony. The doctor first adopted the usual methods of his school, truly allopathic, which in this instance proved a failure, but having heard of my success in the case of B—, he thought he would see what he could do for Mrs. H— mesmerically. He accordingly called upon his patient, and finding her still suffering the agonies of the disease, he said, without informing her of his real intention, that he wished to more carefully diagnose the case, for which it would be necessary to see the parts affected. He thereupon proceeded gently to touch the knees and then to make passes, when, to his surprise, and to the astonishment of Mrs. H—, the swelling abated, and the pains, which had not ceased for six weeks, disappeared. Was it *mesmerism* or was it imagination? Whatever it was, it was good enough for the old lady. Both patients mentioned are above sixty-five years of age, and the cures were instantaneous. There is, however, a much greater difference between the cures. In the first case both operator and patient were willing, and looked for results. In the second, the operator had no faith in himself, made no suggestion to his patient, and was simply experimenting, so that if he failed he would not be ridiculed for trying to "mesmerise;" and the patient herself was not in an expectant condition, and had little faith in the actor. Yet the cure was perfect, and the result permanent.

### SPIRITUALISM AND "THE CHURCH."

UNDER this heading, in our last month's issue, we gave a copy of correspondence between a lady Spiritualist and an Orthodox friend. The lady now asks us, in fairness to her friend, to publish the following letter which she subsequently received from him, and which certainly does credit to the heart of the writer:—

"I accept your stern rebuke as well deserved, and heap other scripture against myself. 'Thou that judgest another condemnest thyself.' I feel in many points self-condemned. I admit fully that mine was not worded as if in the spirit of Christian love, although, as far as feeling went, no other feeling predominated. My views doubtless are pronounced on the subject, and, as I believe, drawn from the word of God. But to our own Master each will stand or fall. . . . Let my last letter be forgiven in all that it needs forgiveness."

### MR. EGLINTON ON THE CONTINENT.

THE Continental tour of Mr. W. Eglinton has, we learn, been one of the most satisfactory which that gentleman has yet undertaken. Leaving London on the 19th September he reached Stockholm, the capital of Sweden, on the evening of the 22nd, and was most cordially received by the few Spiritualists of that city. Commencing his labours immediately he gave 19 seances without any intermission of rest between, and we have much pleasure in saying that not only were they successful, but most satisfactory to those who attended them. Among the sitters were four eminent professors, many literary men, and artists and poets of Sweden, and one or two members of the aristocracy. So satisfactory indeed were the seances that Mr. Eglinton was asked to remain there for an indefinite period, but having other engagements, and the cold weather having set in, he was unable to stay longer. We understand, however, that he has promised his friend, the Countess P—, to pay a visit to her in April next, when it is likely that the king will be present at many of his seances; and he has also promised to sit for experiments with the professors who attended these seances. Leaving Stockholm on Friday, the 10th October, he travelled to Annathal, in Bohemia, via Denmark, Hamburg, Leipsic, and Eger, reaching the residence of Mr. Schmid on the evening of the 13th, one of the quickest journeys ever performed. Of Mr. Schmid too much praise cannot be said, for his indefatigable exertions for the cause in his country are acknowledged on all sides. Dr. Slade visited the same gentleman when he was in Europe, some of the marvellous phenomena of that gifted medium being reported in the *Psychische Studien* at the time. Annathal is a model colony, built entirely by Mr. Schmid, where he has great manufacturing works, and so excellently has he conducted his colony that there is not one man there who does not love and respect him. By other large manufacturers his system might be adopted with success both to themselves and their *employés*. Here Mr. Eglinton's seances have been again a success; many manifestations of a new kind having occurred both in the light and in the dark, which we understand will be fully reported in *Psychische Studien*, and the new Continental paper *Licht, mehr Licht*. Mr. Eglinton was to leave on the 25th for Prague, on a visit to Prince L—, of Taxis, who has evinced a deep interest in Spiritualism, and at whose seances Mr. Eglinton expects to meet the Crown Prince of Austria. From Prague he goes to Munich and Paris *en route* for London, and next year it is his intention to visit the principal cities of Europe, provided, of course, he receives his invitations in due course when he returns to London. We believe he will remain in town for the season.

### YORKSHIRE NOTES.

THE members of the Yorkshire District Committee of Spiritualists have fairly entered upon their duties, viz., to supply Yorkshire platforms with efficient speakers and to consolidate our forces in that county. Mr. E. W. Wallis and Mr. F. O. Matthews have been engaged for a fortnight each in November. Notwithstanding opinions held by

some against organisation, a feeling of satisfaction prevails in all societies connected with the committee. The benefit to be derived from unity amongst societies will be practically seen when an engagement is made with a speaker. The only return required by the committee for the services of a speaker is two-thirds of the collections at public meetings, and the whole collection at chamber séances. From this it will be apparent that local societies engaging speakers under the auspices of the committee *cannot* lose money. Active measures are being taken to get all the shares taken up of the £500 guarantee fund, and our Yorkshire friends would do well to assist the committee in their work. The officers of the Yorkshire Committee are:—President, Mr. Sutcliffe, Sowerby Bridge; vice-president, Mr. Backhouse, Bradford; treasurer, Mr. J. Armitage, Batley Carr. Suggestions, &c., will be gladly received by the hon. secretary at 2, Cordingley-street, Bradford, York.

Owing to the very favourable impression made by Mr. W. H. Lambelle at Sowerby Bridge on the occasion of the formation of the Yorkshire Committee, that body have invited Mr. Lambelle to occupy the platform at Batley Carr at their next conference to be held on the 14th of December next.

A Spiritual publication, issued a few weeks ago, contained an article against the action of our Yorkshire friends in forming themselves into a committee. At the last meeting of the members of that body, the president said he hoped the article would not prove their death blow by discouraging them in their efforts. Though there were many old and well-tried Spiritualists present, only three had seen the paper in question, a fact full of significance.

The exertions of our Keighley friends have had most beneficial results. The addresses of Mr. J. J. Morse and Mr. E. W. Wallis are well attended, and the Mechanics' Institute has frequently to be engaged to supply accommodation for larger audiences. The friends have a good library, and on the occasion of Mr. E. W. Wallis's last visit he gave an excellent entertainment in support of the funds. A tea and *soirée* is announced by the Sowerby Bridge friends to be held at the Lyceum, November 5th. Mr. E. W. Wallis will be present, and a good time is expected. The movement gains strength in Bradford, and a free reading room will be opened at the Lyceum, Otley-road, on Saturday evenings. Spiritual publications, magazines, books, &c., will be provided, while materials will not be wanting for persons engaging in such innocent games as chess, &c. Last week an excellent entertainment was afforded by one of the members with the aid of a magic lantern. The attendance was large, whilst the funds were materially benefited.

On the whole the movement in Yorkshire is increasing in strength. During the coming winter the friends would do well to form "discussion classes" or "schools of Spiritual teachers." Each should teach, and be willing to be taught. Such classes in connection with each society would bring the members oftener together, and tend to promote harmony. Public meetings are not sufficient. They are indispensable as a public means of promulgating Spiritual truth, but the individual Spiritual growth of each member is needed. May

each work and be aided by the comforter, which is the Spirit of Truth.

Mr. J. Armitage, of Batley Carr, lectured at the Spiritual Church, Bradford, a few days ago. After being entranced, subjects for the evenings discourse were invited. Two were sent up in writing, another was proposed verbally. They were respectively, "What is the Use of Living?" "How to Make the Best of Both Worlds," and "Future Punishments and Rewards." The harmony between the subjects caused no little amusement. The "Guide" then proceeded to show what was the use of living, and how by a consistent, virtuous life we could make both lives happy, after which he concluded by the consideration of future punishment and rewards. A very pleasant evening was spent.

J. K.

## SPIRITUALISM IN THE PROVINCES.

By J. J. MORSE.

THE meeting held for the presentation of the "T. M. Brown Testimonial" in Newcastle was in every respect a most gratifying success. With the sum collected at the meeting, the amount presented was made up to £20. It is to be hoped that Mr. Brown may prosper in Australia, and find there a field of usefulness in which his talents as a medium may be profitably employed. As trance speakers are not too numerous here, it is a matter of regret that Miss Brown is to be withdrawn from our cause in this country. She is our most promising lady speaker, and has won golden opinions in all the places she has visited. Sympathetic and amiable in disposition, sensitive and shrinking from undue prominence, she has not had altogether the amount of attention or publicity to which her merits as a speaker and a lady justly entitle her. That she may be long spared to exercise her gifts and meet with personal happiness, as well as public fame, is the earnest hope of hundreds, in which the present writer heartily joins. Our mediums need sympathy, their work is hard enough, oftentimes thankless. Let us each help the other, and thus lighten the load of all. There is no doubt that Mr. Brown and his amiable daughter will be welcomed with open arms in Australia, and prove there, as they have proved here, valuable aids in the promotion of the facts and philosophy of our great cause.

Healing mediumship is certainly one of the most practically useful gifts a medium can possess. The amount of suffering it alleviates is wonderful, and in all parts of the country are to be found healers who practise under spirit direction with a success that is truly astonishing. We have a notable instance in the person of the celebrated American healer, Dr. Mack. It is in one sense to be regretted that his work has been to a large extent confined to London, but an opportunity has recently occurred which has enabled him to give a public exemplification of healing at Newcastle-on-Tyne. The visit may be almost called the outcome of spirit direction. A gentleman in the above town, well known to the writer, was recently suffering from a severe indisposition, and went up to London to consult Dr. Mack, who operated upon him with such good effect that the visitor

returned home most materially benefited. The result was the formation of an informal committee of three—Messrs. Ashton, Armstrong, and Miller—who invited Dr. Mack and Mr. Burns to pay a visit to Newcastle. The meeting is to be held in the Percy-street Circus, an edifice capable of seating a couple of thousand people. Mr. Mellon was appointed hon. secretary, and to his zeal and judiciousness the details of the meeting were left. The result will certainly be the creation of much interest in regard to healing mediumship, and no doubt Mr. Burns' lecture will be listened to with profit.

Lying before me is the balance-sheet of the Manchester Association of Spiritualists for the six months ending September 30th, during which time the income, including a balance of £8 5s. 7d. from the previous term, has been £36 13s. 0½d. The expenditure has been £29 10s. 9d., leaving a balance in hand of £7 2s. 3½d. This association is affiliated to the Lancashire District Committee, and pays that body an annual subscription of £26, in return for which the Committee provide the Association with a speaker every Sunday, all our best speakers appearing from time to time. The Association for about ten shillings per Sunday thus obtains an array of talent for its services which it could not otherwise get at less than four times the price. The advantage of co-operation is, of course, apparent. The services at the Association's meeting place are better attended now than ever, and a spirit of unity is manifested which augurs well for even greater success in the near future.

Mr. Thomas Walker, the trance speaker, has been acceptably ministering to various societies, and as he has brought with him flattering testimonials of ability it is to be hoped that a full opportunity may be given him to exercise his talents amongst us ere he returns to Australia.

The trance lectures through Mr. J. Howell are most favourably received in Manchester, Oldham, Rochdale, and other Lancashire towns which he has visited.

The little town of Alva, near Stirling, Scotland, has lately had two meetings on behalf of Spiritualism. Mr. S. Duguid was the speaker at the first, and the writer at the second. A large audience assembled, and much interest was evoked. A morning's climb among the Ochills, and a visit to the falls of Craighorn and Archboggie brought a useful and pleasant trip to a satisfactory close.

The writer's friends will be glad to know that, though he is not quite restored to health, he is able to resume his duties and buckle on the harness once again.

#### A SPIRITUALISTIC FUNERAL AT HAMMERSMITH.

*To the Editor.*

SIR,—It may interest some of your numerous readers to know somewhat of the progress of Spiritualism in this district. I will, therefore, with your kind permission, give you a few details of what happened at the Hammersmith Cemetery on Saturday last.

Any one looking into that cemetery between the

hours of three and four p.m. on that day, and wishing to compare the results of the relative teachings of Spiritualism and popular theology might have witnessed the different effects which these teachings had at two funerals which were taking place in close proximity. One was the consignment to the grave of the earthly body of a child of tender years, the son of Mr. and Mrs. Chaplin, of Starch Green, near Hammersmith, the service being performed by Mr. Croucher, the President of the West London Spiritual Society, Brook Green.

The party drove up to the cemetery in a carriage drawn by a white horse, and without any signs of mourning in their dress. The three little sisters of the departed young spirit were attired in blue, with white sashes and gloves to match, and carrying flowers in their hands to be strewn upon the grave. By the request of the parents the attendant minister of the cemetery read only a short portion of the usual form (which it appears is necessary in consecrated ground), and then walked away, whereupon Mr. Croucher at once stepped upon the plank and spoke a few words as to the state of the newborn spirit, saying that he had heard of it from some of its friends on the other side, who informed him that it had not yet realised that it was out of the body. When it saw that it was in its grandmother's arms, it said "Bring Liddy too," referring to a little sister of whom it was very fond; and, after that, upon being taken into the place prepared for children, it collected a lot of flowers, and laid them aside, saying they were for Liddy, selecting, however, one which was specially beautiful for its mother, and proposing to give the garden to its father.

Mr. Croucher then gave out verse by verse the 111th Hymn, "Spiritual Lyre," which was sung by the company, and after speaking of the beauty of spiritual teaching, and referring to the unreasonableness of the fear of death, read the 60th Hymn, "Spiritual Lyre." This address was listened to very attentively by some twenty or thirty strangers. The party then with cheerful faces left the grounds, not with a hope of a glorious resurrection, but with a positive knowledge that the young spirit had already arisen, and was being cared for better than it could have been on earth.

The contrast to these proceedings offered by the funeral which was being conducted close by was most painfully striking, for although the minister said that there was a sure sign and certain hope of a glorious resurrection, it would be very hard to persuade one's-self that such was the real conviction in the minds of those present, for there was the dismal black hearse, with black horses draped in black, with black plumes on their heads; all the friends were dressed in black; much weeping was going on, and everything seemed to indicate disappointment and despair.—Yours truly,

A. PITT.

8, Great Church-lane, Hammersmith.

A COMMITTEE has recently been appointed to promote the establishment of a weekly high-class Spiritualist paper, and most of our readers have no doubt received copies of the Committee's circular inviting them to subscribe for shares. We are asked to urge intending shareholders to communicate at once with Mr. Morell Theobald, 30, Mark-lane, E.C., that there may be no unnecessary delay.

# SPIRITUAL NOTES.

VOL. I.—No. XVII.

## 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 communications should be addressed to Mr. Thomas Blyton, 53, Sigdon Road, Dalston, E.

## 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.

B. T. H. (South Africa).—We have received your kind letter and noted your instructions, thanking you for your interest in our welfare.

J. A. J.—Your last letter has been received, and your wishes shall be borne in mind.

R. H. M.—Will write to you shortly.

L. B.—Your observations are just. We hope a better spirit may soon prevail in the direction indicated.

M. T.—Our contemporary ought certainly to have published your letter in reply to his strictures, but we would rather not re-open the controversy if we can possibly avoid doing so.

## UNINSPIRED SCRIPTURES.

It is a remark which will, we feel sure, be borne out by the experience of Spiritualists that, in proportion as spiritual gifts grow, they often tend to become more and more subjective. The kingdom comes not "with observation." There is less and less encouragement given to the mere wonder-seekers, the criers of "Lo here! Lo there!" The growth of Spiritualism as a whole attests this fact. It began with the simple tap which was the A B C of the system, the first tick of the telegraphic apparatus between two worlds. But now the term "Spirit-rapping" is utterly a misnomer. We might as well seek to designate the poems of Tennyson by a title appropriate only to Mavor's Spelling Book. In London, at the present moment,

it is not the physical manifestation that is carrying conviction by its loud and palpable evidence, at least not on the largest scale. Individual conversions are still, we cannot doubt, being wrought by this method; but the majority of grown Spiritualists have, so to say, completed their education: and to them such undemonstrative evidence as that supplied, say, by Mr. Fletcher's addresses at Steinway Hall, with the quiet "tests" he gives afterwards, are far more impressive than any amount of rapping could be, though the percussion might sound like Armstrong artillery.

But there is a limit to this subjectivity. Just as it is possible to make a solitude and call it peace, so is it also possible to let conviction evaporate in mere otiose assent. Because the majority of Spiritualists are working quietly, and some few, perhaps, have given in to this dead faith, the cry has gone forth that Spiritualism is on the wane—that it is dying out like many another nine days' wonder. On the contrary, it is fermenting like yeast, and leavening the whole tone of society. People are afraid of it. Theologians have ceased to abuse it openly, and are now doing their best to shake their systems clear of it. Woe betide them if they succeed! These systems may not indeed be disestablished or disendowed, any more than Pharisaeism was dethroned directly it was confronted with Christianity; but it will have ceased to have a hold on the heart of the people; and when that happens, the system to which it occurs has received its death-blow and grows moribund, no matter how richly endowed or how jealously hedged around with dignities and respectabilities.

We pointed out in our last month's number how markedly this tendency to eliminate all the spiritual element from the Bible narrative was shown in that unquestionably popular book, Canon Farrar's "*Life and Work of St. Paul*." We quoted two instances in support of our views, and reserved further consideration for the current number. Really we feel that it was almost a work of supererogation to do so, and that we scarcely have the right to occupy space which might be devoted to more positive matters in thus pointing out the merely negative character of what is the book of the season. As to the Conversion of St. Paul, it is enough to say that Canon Farrar leaves it quite an open question whether the vision was subjective or objective; whether, that is, the convert did see what he is recorded to have seen or only "fancied he saw it," as the modern savants say. This theory is, in fact, a repetition of that applied to explain Pentecost. A single instance taken from the second volume will suffice for our present purpose; and we are bold to say that if Bishop Colenso or Ernest Renan had written the page from which we

quote to-day the orthodox readers among Mr. Mudie's clients, instead of calling for fresh thousands from the inexhaustible stores of Messrs. Cassell, would have lifted up their hands and classed the volume at once with the "Vie de Jésus," "Les Apôtres," and those ponderous tomes upon the Pentateuch and the Book of Joshua.

The passage to which we refer is the one in the 19th chapter of the Acts of the Apostles, where the incidents are detailed which preceded the tumult at Ephesus. For the sake of variety let us reverse our previous order, and give first the narrative as it stands in the Acts of the Apostles according to St. Luke, and then in the Acts of the Apostles according to Canon Farrar. The Authorised Version runs thus (Acts xix., 11-12). "God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs and aprons, and the diseases departed from them and the evil spirits went out of them." A plainer statement of facts, a clearer concatenation of cause and effect it would be difficult to imagine. What says Canon Farrar? This:—"It was a common thing in Ephesus to use all kinds of magic remedies and curious arts. We are not, therefore, surprised to hear that articles of dress which had belonged to Paul, handkerchiefs which he had used, and aprons with which he had been girded in the pursuit of his trade were assumed by the Ephesians to have caught a magic efficacy, and were carried about to sick people and demoniacs." How the two passages which we have underlined in the respective narratives of St. Luke and Canon Farrar are to be reconciled is known only to the inventive genius of a nineteenth century theologian on whom has fallen the mantle of Sir David Brewster inasmuch that spirit is the last thing he will give in to.

#### A SPIRIT'S MESSAGE CONFIRMED.

In our last month's issue we reported a séance held at the Rooms of the Dalston Association, with Mr. Rouse as medium. From that report we reproduce the following extract:—

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?

In reference to the above message we have received the following letter, which, it will be seen, generally confirms its accuracy, though the writer

it appears would have been better pleased if Mrs. Tubb had addressed him instead of Mr. Tubb:—

SIR,—“Anonymous” has sent me a copy of your *Spiritual Notes* (vol. 1, No. 16) drawing my attention to an article headed “Séances” on page 206.

With reference to that article I beg to say that Mr. and Mrs. Tubb were formerly schoolmaster and mistress of the school, then in the Oxford Workhouse, but since removed to Cowley. Mrs. Tubb was personally known to me, but I believe her name was Elizabeth. Mr. Tubb had been dead some years before I became resident in Oxford. I think I am not far wrong in saying that at about forty years ago Mr. and Mrs. Tubb were actively engaged in their work of tuition in the Oxford Workhouse, and the board (black one) that Mr. Tubb used is now still in use. Mrs. Tubb died about twenty-six years ago.

If Mr. Tubb would hold communication with the material world, which he must have left about thirty-five or thirty-six years ago, and wish his communication to be sent to me, although I was not personally acquainted with him, I think Mrs. Tubb (with whom I was on terms of friendship for two years before her death) might have had the courtesy to forward a message respecting herself.—I am, Sir, your obedient servant,

E. KERBY.

Oxford Industrial School, Cowley, Oxon,  
October 8th, 1879.

#### Notes.

As our readers know, we have persistently defended the Council of the British National Association from the unjust attacks which have been made in the pages of the *Spiritualist*. It has ever been a most disagreeable duty, but it has been a duty that had to be done, for false allegations allowed to pass uncontradicted would come, sooner or later, to be generally accepted as true. Now, we find that the ire of the enemies of the B.N.A.S. is turned upon ourselves. Pressure has been brought to bear upon our publisher, who is also publisher of the *Spiritualist*, to induce him to discontinue the publication of *Spiritual Notes*, and he has been compelled to yield. We have no complaint to make against Mr. Allen, who is in every way a courteous and obliging gentleman; but we regret that others should have had recourse to so mean an attempt to injure us. Happily their efforts will be without avail. We anticipate no difficulty in finding another publisher; meanwhile all orders and other communications should be addressed to Mr. Thomas Blyton, 53, Sigdon-road, Dalston, E.

We hear that at a recent business meeting of the Order of the White Cross, J. G. Meugens, Esq., was unanimously elected Vice-President of the Order. All letters of inquiry in regard to this new and important movement should be addressed to the corresponding secretary, F. T. Morton, Esq., 22, Gordon-street, Gordon-square, W.C.

MR. TEBB, of London, has just received a letter of thanks from the manager of the Public Library, Boston, U.S., for a copy of the first volume of the *Psychological Review*.

THE *Medium* for October 17 contained an interesting sketch of the life and work of Mrs. Weldon, and also an admirable portrait, which, as a likeness and a work of art, is one of the best pictures that has ever appeared in the pages of our excellent contemporary.

WE learn that Professor Zöllner is about to issue another volume illustrative of his experiments with Dr. Slade. It will contain a good deal of matter of the very highest interest in relation to phenomenal Spiritualism.

It is confidently reported on the Continent that Dr. Slade returns to Germany next year to enable the professors of Leipsic to continue their investigations of the marvellous phenomena occurring in this medium's presence.

THE *Medium* announces the programme of a "Convention" of Spiritualists, the first meeting of which is to be held to-day at 15, Southampton-row. This will be followed by meetings at Goswell Hall, 290, Goswell-road, to-morrow (Sunday), and the proceedings will close with a concert and ball at the same place on Tuesday evening. During the Conference some interesting questions will be submitted for consideration and discussion.

MR. J. S. FARMER is about to publish a work on "Spiritualism as a New Basis of Belief." We have seen the table of contents, from which we should judge that the book will be one of exceptional interest. Mr. Farmer's object has been to make it specially useful for circulation amongst the members of Christian churches, dealing as he does with the many doubts and difficulties which arise in the course of investigation. It has been his aim to write in such a spirit as to induce inquiry; in short, to prove that Spiritualism is the complement both of Science and Religion.

MR. F. O. MATTHEWS, clairvoyant medium, is receiving visitors at No. 2, Vernon Street, Bloomsbury Square. We had the pleasure of meeting Mr. Matthews a few evenings since, in company with some other friends, when some remarkable good tests were given.

THE Sunday Evening Services at Steinway Hall continue to attract very large and fashionable audiences, and Mr. Fletcher is as successful as ever in his public tests. It must be a matter of no little gratification to Mr. Fletcher that he is able to excite in the public mind such an abiding interest in his work.

MRS. ELGIE CORNER is giving a series of *séances* at the rooms of the B.N.A.S., 38, Great Russell Street. The sitting last week was a very satisfactory one. Mrs. Corner was placed behind some curtains, and was bound to her chair by an "enquirer," the end of the tape with which she was tied being brought outside the curtains, and fastened to the chair of one of the sitters. Mrs. Corner was dressed in black, but within two or three minutes a bare arm was put out, and immediately afterwards the curtains were parted, revealing a female figure, profusely draped in white, and with bare arms and feet. This appearance of "Marie" was repeated again and again, and at last the spirit walked quite out into the room, spoke to and touched several of the company, and allowed them to examine the very beautiful drapery in which she was attired. When "Marie" finally withdrew, Mrs. Corner was found asleep in her chair, and securely fastened as at first.

MR. and MRS. FLETCHER gave a brilliant reception on Thursday afternoon last at their residence, 22, Gordon Street, Gordon Square. The invitations included the Countess of Caithness and the Duke de Pomar; Lady Cranstoun and the Hon. Miss Cranstoun; Lady Helena Newenham; Sir William Topham; Mrs. General Leonard and Mr. S. Leonard; Major Wallace Car-

penter; Major General McLean; Col. Western and Mr. and Miss Western; Capt. James; Dr. Kenningle Cook and Mrs. Kenningle Cook (Mabel Collins); Dr. Maurice Davies; Dr. Lackersteen; Rev. Geo. Reynolds; Rev. W. Miall; Mr. A. Russel Wallace; Mr. Serjeant Cox; Mr. Hensleigh Wedgwood; Mr. Alexander Calder; Madame J. de Steiger; Madame Schweizer; Mrs. Carshore; Mr. James Dredge (Editor of *Engineering*); Mr. Compton Reade; Mr. and the Misses Withall; Mrs. Fitz-Gerald; Mr. and Mrs. Desmond Fitz-Gerald; Mrs. Barrett; Mrs. Patterson; Mrs. Maude Elliott; Mr. P. H. Nind (Auditor-General of Trinidad) and Mrs. Nind; Mr. E. Harrison Green; Signor Rondi; Mrs. Hart-Davies; Mr. E. Tietkens; Mrs. Brewerton; Mrs. Woodforde; Captain Corner and Mrs. Corner; Mrs. Weldon; Madame Menier; Miss Bessie Richards; Mr. Arthur Colman; Mr. W. H. Haxby; Mr. C. E. Williams; Mr. Alfred Firman; Mr. E. Dawson Rogers and Mrs. Rogers, &c., &c.

THERE seems to be every sign of active life and the completest harmony in the British National Association. At their *soirée* on Tuesday evening last the whole suite of rooms at 38, Great Russell Street, were filled to overflowing. The rooms had been charmingly arranged, the *matériel* for their decoration having been generously contributed by the Marquis de Leuville; Major Wallace Carpenter; Mr. J. C. Eno; Mr. C. Pearson; Mrs. and Miss Maltby, and other friends. The Marquis de Leuville obliged the company with excellent recitations; the Misses Withall gave their very valuable services at the piano; and Miss Katharine Poyntz, Miss Terry, and Mr. Tietkens delighted the company with their admirable singing; so that the evening was a very happy one. We are not personally acquainted with all the friends who were present, but amongst them we observed:—Mrs. and Miss Arundale; the Hon. Mrs. Byng; Mrs. Barclay; Mrs. Bentley; Miss Birkett; Mr. E. T. Bennett and Mrs. Bennett; Mr. T. Blyton; Mr. A. Calder (President of the Association); Mrs. Carshore; Major Wallace Carpenter; Mrs. Bagott Chester; Mr. J. F. Collingwood; Mr. W. H. Coffin; Miss Coffin; Mrs. Elgie Corner; Miss Cook; Mrs. Hart-Davies; Rev. Dr. Davies; Mr. J. Deane; Mrs. Ellis; Mr. J. William Fletcher and Mrs. Fletcher; Mrs. Fitz-Gerald; Mr. and Mrs. Desmond Fitz-Gerald; Mr. E. Harrison Green; Mr. Glendinning; Mrs. Harte; Mrs. Harkwood; Miss Houghton; Captain James; Mr. Kay; Mrs. Kay; The Marquis de Leuville; Mrs. J. G. Meugens; Rev. W. Stainton-Moses, M.A.; Rev. W. Miall; Miss Mallett; Mr. March; Mr. F. O. Matthews; Lady H. Newenham; Miss Katharine Poyntz; Mr. C. Pearson; Mr. Frank Podmore; Rev. Geo. Reynolds; Signor Rondi; Mr. Dawson Rogers and Mrs. Rogers; Madame de Steiger; Madame Schweizer; Mrs. Stanhope Speer; Mr. Thomas Shorter and Miss Shorter; Madame Torriano; Mr. Morell Theobald and Mrs. Theobald; Mrs. Palmer Thomas; Miss Terry; Mr. E. A. Tietkens; Mr. G. R. Tapp; Mr. Withall and the Misses Withall, &c., &c.

THE question of the personal identity of Nolan and Ski, the spirit controls of Mrs. Holles-Billing, is revived in letters addressed to us by Mr. and Mrs. Lowe. We regret that we have not space at our disposal sufficient to allow us to print these and other letters that we receive. When our size is extended we shall have more room for correspondence of general interest. In the present case our regret is lessened by the fact that we are not disposed, under any circumstances, to enter into matters of private dispute. We treated the question as one of the evidences for or against spirit identity. Mrs. Lowe mentions an interesting fact in the course of her letter: viz., that Nolan when first manifesting in her circle was recognized by five or six

persons and that he has repeatedly given *verbatim* to friends in her circle messages that he had previously spoken to them in private circles with Mrs. Billing. This would seem to be the experience of Dr. Mack also. We approach here something definite in the way of proof. Nolan, through Mrs. Billing, denies his identity with the Nolan of Mrs. Lowe. That of itself, though it establishes a presumption, gives no conclusive proof. But if Nolan through one medium would make a definite and precise statement, and afterwards repeat this *verbatim* through the other lady, we should be disposed to consider that a serious case was made out. We should be glad to try the experiment.

A SHORT essay on *Spiritual Evolution*, by J. P. B., opens out many questions which may profitably occupy the minds of thinking spiritualists. The author has fortified himself with a prolonged study of the works of evolutionists, and of writers who have faced the problems of life and mind. His pages bristle with quotations from Haeckel, Darwin, Romanes, Charlton, Bastian, Herbert Spencer, J. H. Lewes, Maudsley, and such writers. The dominant idea in the volume is that organic evolution of itself is insufficient to satisfy the inner craving which all the human race, with rare exceptions, feels for a future life of progressive development, and that spiritual evolution is the necessary complement of that theory. The soul is developed *pari passu* with the body. "Life is the elaboration of soul through the varied transformations of matter." The author considers that spirits cannot progress otherwise than through matter, and believes that we have in this world the scene of all our experiences, and that we need no other school. This is the great aim of the book, to put the doctrine of re-incarnation on a basis of scientific demonstration, or at least of probable deduction. There will always be difference of opinion, we presume, on this point, but, for ourselves, we see no reason to believe that this is the only school in God's universe, nor to assume that the only preparation for the countless changes that the spirit must undergo on its way to perfection can be found, or is likely to be found, in this little back end of creation.

Incidentally some very interesting subjects are mooted. The triune nature of man, body, soul, and spirit is correlated with a threefold aspect of nature. The psychological nomenclature throughout the book is different from that now generally adopted, the writer calling the innermost principle soul, and the link between it and the physical (or natural) body the spiritual body. But the parallel that is sought to be made out is between the *Anima Mundi*, the great soul in nature and the soul in man, an offshoot from it, between the spiritual body, which is composed of a more subtle form of matter, and the luminiferous ether, and between the physical body and gross matter. The evolution and development of all mutually interact, and man is associated intimately with his dwelling place.

The question of identity or individuality in spirit presents itself to the author in a somewhat new light. Man he considers to be the outcome of an infinite series of experiences in various states of being. Just as the cultured European has been evolved from his parent ape by an infinite series of imperceptible growths and developments, each leaving its mark on him and on the race, so a particular spirit is the result of a vast series of psychical and physical experiences in various states of life, each one of which has left its mark on his spirit-body, which is his real self. When this spirit body shuffles off its garb of flesh, it enters on its next state of life of necessity as it is. It can by no possibility change or lose aught of its identity, for it is the growth of a vast series of acts, habits, and conditions which have made it precisely what it is. Identity is selfhood, and cannot be lost.

There are some incidental allusions to religion which are sufficiently bold. The author considers that he has proven (but most will consider that he has only formulated an opinion which has little logical connexion with the premisses to which it is attached), that "there is no room outside of Nature for a Deity either personal or otherwise," and that "there can have been no creation of that which is self-existent, *i.e.* of the universe." This is a sort of Pantheism which begs the question of the eternity of matter. Nature, self-existent, indestructible, yet Protean, in her ceaseless change, is God. We hardly rejoice in that gospel; and though we are disposed to regard matter and spirit as two sides of the same shield, and Nature as the phenomenal manifestation of that Great Soul, to which we affix the X symbol God, we are disposed to say that to go further than this is waste of time. There is a word in the oldest of the sacred books which is as true now as it was when it was written. "Canst thou by searching find out God? Canst thou find out the Almighty to perfection?" These are still mysteries which cannot be reduced to axioms or embodied in a readable paragraph of a daily newspaper.

## Arrangements for November.

\* \* 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 November 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:—

|                         |                             |
|-------------------------|-----------------------------|
| Nov. 1. Mr. Calder.     | Nov. 17. Mr. Stainton-Moses |
| 3. Mr. Stainton-Moses   | 18. Mr. Bennett.            |
| 4. Mrs. Fitz-Gerald.    | 19. Mrs. Maltby.            |
| 5. Mrs. Maltby.         | 20. Mr. Pearson.            |
| 6. Mr. Pearson.         | 21. Mr. E. D. Rogers.       |
| 7. Mr. E. D. Rogers.    | 22. Mr. Calder.             |
| 8. Mr. Calder.          | 23. Mrs. D. Fitz-Gerald     |
| 10. Mr. D. Fitz-Gerald. | 24. Mr. Walhouse.           |
| 11. Mr. Theobald.       | 25. Mrs. Maltby.            |
| 12. Mrs. Maltby.        | 26. Mr. Pearson.            |
| 13. Mr. Pickersgill.    | 27. Mrs. Fitz-Gerald.       |
| 14. Mr. E. D. Rogers.   | 28. Mr. E. D. Rogers.       |
| 15. Mr. Calder.         | 29. Mr. Calder.             |

### BRIXTON PSYCHOLOGICAL SOCIETY.

6, Akerman-road, Brixton.

(Hon. Secretary, H. E. Francis)

The object of the Society is to promote the study of Psychology and Spiritualism, and kindred subjects.

Members have the privilege of attending séances with well-known mediums, and are entitled to the use of books on Spiritualism from the Library.

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

### DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

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

Thursday, 6th.—Ordinary Weekly Experimental Séance, at 8.

- Monday, 10th.—Ninth Anniversary Celebration. Conversazione, at 8. Vocal and Instrumental Music, Recitations, Congratulatory Addresses. Admission, 1s.
- Thursday, 13th.—Session of Council, at 6.45. Ordinary Weekly Experimental Séance at 8.
- 20th.—Ordinary Weekly Experimental Séance, at 8.
- Monday, 24th.—Fortnightly Discussion, at 8. "Some of the Spiritual Teachings of the Great Pyramid," Mr. C. W. Pearce, F.S.S.
- Thursday, 27th.—Special Séance, at 8. Mr. Haxby, Medium, will attend by invitation of the Council.

\* \* The Fortnightly Discussion Meetings are this month resumed for the winter season, and will be continued 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 without delay with the Hon. Sec., who will arrange for dates, and prepare the agenda for publication in these columns.

#### GLASGOW ASSOCIATION OF SPIRITUALISTS.

(President: J. Walker, Esq. Hon. Sec.: Mr. J. Coates, 164, Trongate).

- Sunday, 2nd.—Trance Address by Mr. Thomas Walker (late of Australia), "Spirit," 11.30. In the Trades Hall, Glassford Street, Address by Mr. Walker, "What Spiritualism is doing and will do for the World," 6.30.
- Monday, 3rd.—Address by Mr. Walker, 8.
- Tuesday, 4th.—Quarterly Soirée and Tea Meeting. Secretary's Report, Addresses by Messrs. Walker, Robertson, and Coates, Songs and Recitations by friends, 7.30.
- Sunday, 9th.—Sunday morning Séance, 11.30. Address by Mr. Porter, 6.30.
- Sunday, 16th.—Sunday morning lecture, J. Coates, 11.30. Lecture, J. Coates, "Objections to Spiritualism stated and considered," 6.30.
- 23rd.—Sunday morning Séance, Mr. Wallis, 11.30. Inspirational Address, Mr. Wallis, 6.30. Subject to be chosen.
- 30th.—Sunday morning lecture, J. Coates, 11.30. Lecture by Mr. Robertson, 6.30.

The Members of the Association are invited to avail themselves of the use of the Library, which has recently received an accession of valuable books, principally from the séances given by Messrs. Wallis and Morse.

#### HACKNEY SPIRITUAL EVIDENCE SOCIETY.

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

- Every Tuesday—Dark Séance, at 8. Miss A. Barnes, Medium.
- Every Friday—Séance for the Development of Physical Manifestations in the light, at 8.

#### MARYLEBONE ASSOCIATION.

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

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

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

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

Wednesday evenings, Members' Séance.

Saturday evenings a Séance is held. Admission 6d.

Terms of membership, 1s. per quarter.

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

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

- Sunday, 2nd.—Mr. J. J. Morse, Trance Address, at 2.30 and 6.30.
- Monday, 3rd.—Mr. J. J. Morse, Trance Address, at 7.30.
- Sunday, 9th.—Mr. Westgarth, Inspirational Address, 6.30.
- Sunday, 16th.—Mr. Wallis, Trance Addresses, 2.30 and 6.30.
- Monday, 17th.—Ditto, at 7.30.
- Sunday, 23rd.—Mr. Walker (of Melbourne), Trance Addresses, at 2.30 and 6.30.
- Monday, 24th.—Ditto, at 7.30.
- Sunday, 30th.—Ditto, at 2.30 and 6.30.
- Monday, Dec. 1.—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.
- Children's Lyceum, 2.30.
- Tuesday.—Séance, at 8. "Physical Manifestations," Miss C. E. Wood.
- Wednesday.—At 8, Spiritual Evidence Improvement Society. 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.

#### IMPROVEMENT SOCIETY.

(Secretary: Mr. R. H. Mould, 12, St. Thomas's Crescent).

The meetings of this Society commence on Wednesday, Nov. 12, and will be continued regularly throughout the session. A programme for the session is to be printed, and any who are desirous to give essays or open a debate are requested to hand the subject to the Secretary.

#### LANCASHIRE DISTRICT COMMITTEE.

LIVERPOOL.

(Perth-street Hall, West Derby-road. Secretary: Mr. H. Morris, 35, Cobden-street, Everton Road. Cor. Sec.: Mr. J. Chapman, Dunkel-street, West Derby Road).

- Sunday, 2nd.—(At 11 and 6.30).—Mr. Wright, of New Mills.
- 9th.—Mr. Johnson.
- 16th.—Mr. Morse.
- 23rd.—Mr. Lamont.
- 30th.—Mr. Wright, of Derby.

## MANCHESTER.

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

Sunday, 2nd.—18th Quarterly Conference of Lancashire Committee, 11 and 2.30.

— 9th.—Mr. Howell.  
— 16th.—Mr. Wright.

Friday, 21st.—At Miss Johnson's, Mr. Morse.

Sunday, 23rd.—Mr. Johnson.  
— 30th.—Miss Hall and Mr. Tetlow.

## ROCHDALE.

(Assembly Rooms, Co-Operative Store, corner of Miln-row and Oldham-road. Secretary: Mr. L. Firth, 16, Equitable-street.)

Sunday, 2nd.—Mr. Howell.  
— 9th.—Mr. Lamont.  
— 16th.—Mr. Johnson.  
— 23rd.—Mr. Morse.  
— 30th.—Mr. Howell.

## BOLTON.

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

Sunday, 2nd.—Local speaker.  
— 9th.—Local speaker.  
— 16th.—Local speaker.  
Monday, 17th.—Mr. Morse.  
Sundays, 23rd and 30th.—Local speaker.

## BURNLEY.

Tuesday, 18th.—Mr. Morse, at 7.30.

## WHITWORTH.

Wednesday, 19th.—Mr. Morse, at 7.30.

## REDDISH (near Stockport).

Thursday, 20th.—Mr. Morse, at Mr. Hartley's, at 7.30

## PENDLETON.

Monday, 24th.—Mr. Morse, at 7.30.

## HAYFIELD.

Sundays, 2nd, 9th, 16th, 23rd, and 30th.—Mr. John Lithgow.

## BARROW.

Sundays, 2nd, 9th, 16th, 23rd, and 30th.—Mr. Proctor, of Dalton.

## HOLLOWAY.

Sundays, 2nd, 9th, 16th, 23rd, and 30th.—At 6.30.

## YORKSHIRE DISTRICT COMMITTEE.

## PLAN OF SPEAKERS FOR NOVEMBER.

## BRADFORD.

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

Sunday, 2nd.—Mr. J. Armitage, Batley Carr.  
Tuesday, 4th.—Mr. E. W. Wallis, Nottingham, at 7.30.  
Sunday, 9th.—Mrs. Butler, Bingley.  
— 16th.—Mr. F. O. Matthews, Halifax, at 2.30.  
— 23rd.—Mr. J. Wright, Keighley.  
— 30th.—Mrs. Jarvis, Bradford.

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

Sunday, 2nd.—Mrs. Dobson, Batley Carr.  
Monday, 3rd.—Mr. E. W. Wallis, Nottingham, at 7.30  
Sunday, 9th.—Mrs. Illingworth, Bradford.  
— 16th.—Mr. F. O. Matthews, Halifax, at 6.30 p.m.  
Thursday, 20th.—Mr. F. O. Matthews, Halifax, at 7.30.  
Sunday, 23rd.—Miss Harrison, Shipley.  
— 30th.—Mrs. Butler, Bingley.

(Spiritual Lyceum, top of Heap-lane, Tennyson-place, at 2.30 and 6.30. Secretary: F. Leach, 244, Exeter-street.)

Sunday, 2nd.—Local.

— 9th.—Mr. E. W. Wallis, Nottingham, at 2.30.  
Wednesday, 12th.—Mr. E. W. Wallis, at 7.30.

Sunday, 16th.—Local.

Wednesday, 19th.—Mr. F. O. Matthews, Halifax, at 7.30.

Sunday, 23rd.—Mr. J. Armitage, Batley Carr.  
— 30th.—Local.

## SOWERBY BRIDGE.

(Spiritualist Progressive Lyceum, Hollins-lane, at 6.30 p.m. Secretary: Mr. H. Robinson, Gatrix-lane.)

Sunday, 2nd.—Mr. E. W. Wallis, Nottingham, at 6.30.  
Wednesday, 5th.—Mr. E. W. Wallis (tea and soirée).  
Sunday, 9th.—Mr. Fitton, Rochdale.  
Friday, 14th.—Mr. E. W. Wallis, Nottingham, at 7.30.  
Sunday, 16th.—Mr. R. Harper, Birmingham, 2.30 and 6.30 p.m.

— 23rd.—Mr. A. D. Wilson, Halifax.  
Monday, 24th.—Mr. F. O. Matthews, Halifax, at 7.30.  
Sunday, 30th.—Mr. J. Armitage, Batley Carr.

## HALIFAX.

(Spiritual Institution, Union Street-yard, at 2.30 and 6 p.m. Secretary: Mr. Barker Downsborough, 160, Hanson-lane.)

Sunday, 2nd.—Mr. E. W. Wallis, at 2.30.  
— 9th.—Mr. J. Armitage, Batley Carr.  
Thursday, 13th.—Mr. E. W. Wallis, Nottingham, at 7.30 p.m.

Sunday, 16th.—Mrs. Illingworth, Bradford.  
Sunday, 23rd.—Mr. J. Blackburn, Halifax.  
Tuesday, 25th.—Mr. F. O. Matthews, Halifax, at 7.30.  
Sunday, 30th.—Mrs. Dobson, Batley Carr.

## BATLEY CARR.

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

Sunday, 2nd.—Mr. J. Wright, Keighley.  
Thursday, 6th.—Mr. E. W. Wallis, Nottingham, at 7.30 p.m.

Sunday, 9th.—Mrs. Hollings, Churwell.  
— 16th.—Mr. J. Armitage, Batley Carr.  
— 23rd.—Mr. F. O. Matthews, Halifax, at 7.30 p.m.  
Thursday, 27th.—Mr. F. O. Matthews, at 7.30 p.m.  
Sunday, 30th.—Mr. J. Blackburn, Halifax.  
Monday, 10th.—Mr. E. W. Wallis, at Keighley, at 7.30.  
— 17th.—Mr. F. O. Matthews, Keighley, at 7.30.  
Friday, 21st.—Mr. F. O. Matthews, Churwell.  
— 28th.—Mr. F. O. Matthews, at Boothtown.

## OSSETT.

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

Sunday, 2nd.—Mrs. Jarvis, Bradford.  
— 9th.—Mr. E. W. Wallis, Nottingham, at 7.30.  
— 9th.—Mrs. Dobson, Batley Carr.  
— 16th.—Mr. J. Oliffe, Ossett.  
— 23rd.—Mr. F. O. Matthews, Halifax, at 2.30.  
Wednesday, 26th.—Mr. F. O. Matthews, Halifax, at 7.30.

Sunday, 30th.—Mr. Whimpenny.

## BINGLEY.

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

Sunday, 2nd.—Mrs. Butler, Bingley.  
— 9th.—Mr. E. W. Wallis, Nottingham, at 6.30.  
Tuesday, 11th.—Mr. E. W. Wallis, Nottingham, at 7.30.  
Sunday, 16th.—Miss Harrison, Shipley.  
Tuesday, 18th.—Mr. F. O. Matthews, Halifax, at 7.30.  
Sunday, 23rd.—Mr. A. Morrell, Keighley.  
— 30th.—Mr. J. Wright, Keighley.

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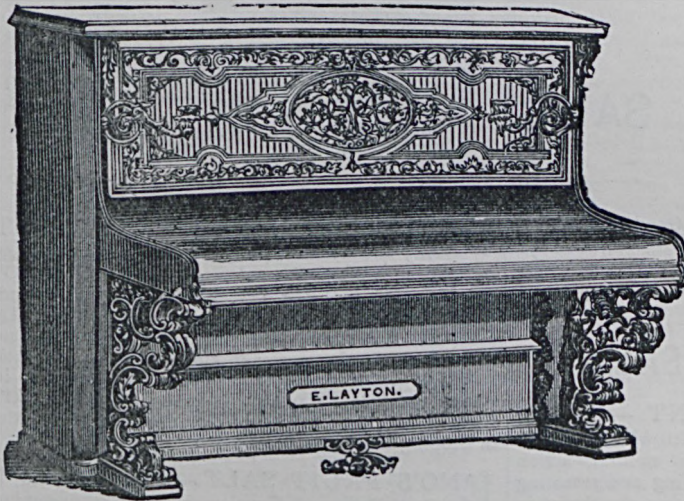
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## Proceedings of Societies.

### BRITISH NATIONAL ASSOCIATION.

#### MEETING OF COUNCIL.

THE Council met on Tuesday, October 14th, under the presidency of Alexander Calder, Esq. The other members present were Mr. M. Theobald, Mr. March, Mrs. Fitz-Gerald, Mr. Desmond Fitz-Gerald, Mrs. Desmond Fitz-Gerald, Dr. Speer, Mrs. Maltby, Mr. R. Pearce, Mr. E. Dawson Rogers, Mr. E. T. Bennett, Miss Houghton, Rev. W. Stainton Moses, Mr. C. Pearson, and Mr. Podmore.

The following resignations were accepted with regret:—Mr. Bonwick (from the Council only, having been originally nominated without his consent), the Countess Caithness, Mrs. Jeffreys, Mr. F. W. Smith, Mr. E. Brocard (all for private reasons only), and Dr. Hayle (because, living at such a distance, he was unable to come to an intelligent decision between conflicting lines of action).

The following new members were elected:—Mr. R. Bodmer, Mr. A. C. Lyster, Mrs. E. Vesey, and the Baroness de Guldenstube.

The SECRETARY read a memorial (signed mostly by the same members as those whose names were subscribed to the memorial presented at the previous meeting) setting forth that they had heard a rumour that some who hold seats on the Council contemplated referring the points mooted in the first memorial about life directorship to a general meeting of members, and urging that for various stated reasons it would be preferable to take the opinion of the members by means of voting papers.

MR. STAINTON-MOSES said it was well known that these memorials were promoted by one individual who had no desire to benefit the Association. The memorial now presented contained an amount of assumption and mis-statement which rendered it unworthy of any consideration from the Council. He moved that "it do lie on the table."—Agreed to.

A letter was read from Mrs. Lowe in reply to the last communication addressed to her by the Council. Mrs. Lowe maintained, notwithstanding all the explanations that had been given, that the Council was still responsible for the report which had appeared in *Spiritual Notes* of Mr. Fitz-Gerald's "attack" upon her. Mr. Fitz-Gerald had now shown society that he was unable to eliminate personal feeling from public action. She herself always did so, and never suffered platform or press antagonisms to chill the amenities of social intercourse. Should she therefore hereafter have the pleasure of meeting such of her late colleagues as she was personally acquainted with, she should heartily tender, and should expectantly hope to receive, as cordial a greeting as though the same perfect concord had prevailed in their public as happily had prevailed in their private relations.

The Secretary was directed to send Mrs. Lowe a respectful acknowledgment of the receipt of her communication.

The following presentations to the Association were accepted with thanks:—"Spiritual Evolution," by J. P. B., from the author; "German Translation of Thoughts from beyond the Tomb," from the Baroness Guldenstube; "An Account of Genii or Familiar Spirits," *Anon.*, from Mr. J. Deane;

and seven pictures belonging to the late Mr. Benjamin Coleman, presented by Miss Deckens.

MR. STAINTON-MOSES, as Chairman of the General Purposes Committee, brought up their recommendation that the following reply should be sent to the members who had signed the memorial presented at the previous meeting:—

SIR (OR MADAM),—I am directed by the Council of the British National Association of Spiritualists to acknowledge the receipt of your communication presented at their last meeting, in which you complain of certain alleged results due to the large number of those who, by the constitution of the Association, are enabled to accept a seat upon its Council, and in which you request the Council, on the receipt of the communication in question, to send a circular to all the members of the Association, accompanied by voting papers and an unabridged *verbatim* report of your memorial. And, in reply, I am instructed to state that, while the Council is prepared to take into careful consideration any proposal brought forward with a view to increasing the efficiency of the Association, it is of opinion that, having regard to the existing rules laid down for its guidance, it has no power to comply with your request as above; but that the matter would be a fair subject for discussion at the proper time, viz., the next annual meeting.—I am, Sir (or Madam), your obedient servant,

C. A. BURKE, Secretary.

In compliance with the recommendation of the Committee, this reply was ordered to be sent to the memorialists; and Mr. Stainton-Moses then submitted, from the same committee, the following draft of an address intended to be sent to all the members of the Association:—

SIR (OR MADAM),—It will be within your knowledge that Mr. Harrison was recently requested to vacate an office occupied by him on the premises of the Association. You may also be aware that his attempts so to pull the wires as to control the action of the Council on a plan of his own met with ludicrous failure, scarcely any of his fourteen resolutions finding even a seconder among his more practical colleagues.

Irritated by this failure to obtain the exclusive power at which he grasped, and by the request made to him that he would retire from the premises of the Association, where a large body of its members regarded his presence as detrimental to its best interests, he has since published in the *Spiritualist*, of which he is both proprietor and editor, a number of charges and allegations directed with wearisome iteration against the general action of the Council of the Association.

For the credit of journalism, it is seldom that an editor resorts to persistent misrepresentation and unfounded insinuation in the pages of his own paper in revenge for the defeat of his tactics at the council-board of a public body. Still more rare is it that he does this week by week, repeating baseless charges already refuted, and denying to those whom he misrepresents a fair right of reply. This, however, the Council regrets to say, has been Mr. Harrison's method of procedure.

His allegations are in themselves absolutely baseless, and are so obviously inspired by pique and wounded vanity that the Council considers that ordinary self-respect precludes it from noticing them further than to declare them to be severally and collectively untrue. It may, however, be allowable to point out that Mr. Harrison was, until recent events changed his views, the enthusiastic champion of much that he now scornfully attacks. The *Spiritualist* of May 19, 1876, contains an article, bearing the plain marks of Mr. Harrison's somewhat peculiar style, which forms a com-

plete answer to his recent criticisms and allegations, especially as respects the size of the Council.

These, however, the Council regards as matters of little importance, compared with the grievous injury done to the cause, which Mr. Harrison equally with the Council should have at heart, by this constant wrangling and repeated misrepresentations of acts, and imputation of unworthy motives to ladies and gentlemen whose sole aim is to serve the cause of Spiritualism to the best of their ability, and whose great fault in Mr. Harrison's eyes is that they will not submit to his dictation. It is this feeling that restrains the Council from a detailed notice of Mr. Harrison's fancied grievances.

There is, however, one point on which the Council feels that the opinion of its constituents may fairly be obtained, and this was lately raised in a memorial to the Council, signed by some dozen members of the Association, most of whom, however, have had no opportunities of becoming acquainted with the nature of the work devolving upon the governing body.

Though the suggestion of this memorial appears to have emanated entirely from the same source as the misrepresentations of which the Council has so much reason to complain, it is, nevertheless, entirely disposed to entertain with all due respect any suggestion signed by any body of its constituents, however small.

The point in question is briefly this. The memorialists contend that the constitution of the Council, and especially its size, is such as to render it difficult for the Association, as a body, to exercise perfect freedom in electing its representatives. They suggest, as a remedy, an alteration in the constitution, which your Council has no power to make, but on which, in their judgment, the opinion of their constituents may fairly be elicited at the general meeting.

Meantime the Council cannot but notice that the suggestion emanates from a very small proportion of the general body of members, who have expressed no sympathy whatever with Mr. Harrison's attempts to stir up dissension, and who the Council has reason to believe, saving a few members whom Mr. Harrison personally influences, would disclaim any desire to add to the difficulty of the work to which the Council devotes a large amount of time and much anxious labour. Still less would they wish to render harmonious and profitable work impossible by vexatious fault-finding and unfair criticism.

The very size of the governing body of which complaint is now made goes a long way (as indeed the editor of the *Spiritualist* pointed out himself in May, 1876, and has frequently pointed out in his own paper since) to secure it from the influence of any section who would desire to monopolise power, and to render it practically impossible for private animus, backed by an organ of the Press such as the *Spiritualist* has lately been, to obtain a most detrimental influence over its management.

The Council is convinced that the present action is not inspired by a *bonâ fide* desire to benefit the Association, and, distrusting the source from which its inspiration springs, awaits a more representative expression of opinion before suggesting any step in the direction contemplated by the memorialists.

For the Council of the British National Association of Spiritualists,

(Signed) ALEXANDER CALDER, President.

Mr. STANTON-MOSES moved that this address should be printed and freely circulated. The General Purposes Committee, he said, had approached the subject which had been referred to them with considerable care, and were entirely unanimous in their recommendations to the Council. True, they had not before them the later lucubrations which had just appeared in the most recent

issue of the *Spiritualist*, and he was not at all sure that, even if they had, they would have been much benefited by them, for they contained the same ideas with the same stereotyped disregard of truth, the same ignoring of honest criticism, and the same Bashi-Bazouk style of warfare, which meant "Fair or not fair, stick your enemy wherever you can get him." The opinions at which the Committee had arrived were put forward with considerable care, and were couched in language which everyone who had followed the argument from the beginning must see was studiously moderate. They had thought that it was best to put what they had to say plainly and clearly before the members, and to ignore altogether the personal criticism which had been so unhappily imported into the question. Their meetings had been full, and their accord had been entirely unanimous.

The motion was seconded by Mr. MARCH.

Mr. FITZ-GERALD said that what the Council had to complain of was not criticism, but absolute mis-statements and disgraceful accusations. When ladies and gentlemen were charged with having bribed a newspaper to insert an attack upon a lady it was perfectly disgraceful.

The motion was then agreed to unanimously.

Mr. STANTON-MOSES submitted the programme for the Fortnightly Discussion Meetings, which had been arranged by himself as honorary secretary, and Mr. Fitz-Gerald as chairman, of the Research Committee. (This programme will be found in another column of our present issue).

THE PRESIDENT—I am sure we ought to express our great satisfaction with the result of the kind efforts of our friend Mr. Stanton-Moses. We have great reason to congratulate ourselves at this evidence that we are still alive and doing valuable work. (Cheers).

It was then resolved that to give new members the advantage of an opportunity of attending the discussion meetings from their commencement, members joining at any time before the conclusion of the present year should be considered as members for 1880.

This brought the proceedings to a close.

## DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

THE Council met on Thursday, October 9th, Mrs. Amelia Corner, President, in the chair. A letter was read from Mr. Edwin Dottridge resigning his seat on the Council, consequent on his inability to attend to the duties. The resignation was accepted with regret. Letters of general interest were also read from the Rev. F. R. Young and Mr. S. C. Hall, F.S.A. Presentations were laid upon the table and accepted with a cordial vote of thanks to the donors, from Mr. Alex. Calder, Mr. S. C. Hall, F.S.A., and the author of "Spiritual Evolution." The hon. treasurer submitted the current cash accounts, which were passed. The attention of the Council having been drawn to the ninth anniversary of the Association, it was resolved to hold the anniversary celebration on Monday evening, November 10th, and the hon. secretary was instructed to make all necessary arrangements for the evening's entertainment in the form of a *conversazione*. With reference to arrangements for

the last Thursday evening in November, it was resolved to invite Mr. W. G. Haxby, hon. member, to pay the Association a friendly visit and afford the members a séance in his presence. The Council then adjourned.

### NEWCASTLE SPIRITUAL EVIDENCE SOCIETY.

On Friday evening, October 3rd, a meeting was held in the hall of this Society for the purpose of presenting a testimonial to Mr. T. M. Brown on his departure from this country to Australia. There was a large and enthusiastic audience, Mr. John Mould, President, occupying the chair. After speeches had been delivered by Mr. Mould, Mr. J. Irwin, Mr. Rowe, and others, the chairman called upon Mr. J. J. Morse to present the testimonial, for which he has worked so arduously. Mr. Morse, in complying with the request, said that after all the sum was only a small one, being £17 in all, and he had great pleasure in presenting this sum to their esteemed friends, wishing them health and happiness in the land to which they were going. Mr. T. M. Brown feelingly responded, as did also Miss E. A. Brown, under the control of one of her guides. At the suggestion of the chairman, a collection was taken in order to swell the sum already presented, when the handsome sum of £3 was received. Mr. H. A. Kersey then moved the following resolution:—"That this meeting of the members and friends of the Newcastle Spiritual Evidence Society do hereby extend their cordial sympathies, loving regards, and earnest best wishes to Mr., Mrs., and Miss Brown on the occasion of their farewell, previous to their departure from their native land to other fields of usefulness across the ocean, bidding them a hearty God speed, and at the same time cordially commending them to the fraternal notice of Spiritualists in all parts of the world, and that this resolution be entered on the minutes of this Society, and that an official copy of the same be given to Mr. Brown." This was seconded by Mr. W. C. Robson, and supported by Mr. W. Hunter, and carried unanimously. The meeting concluded with the customary vote of thanks.

On Sunday afternoon, the 5th inst., Miss E. A. Brown delivered an address in the Society's Hall in the place of Mr. J. J. Morse, who found himself incapable after his recent indisposition of speaking more than once in a day. The address, which was of a very instructive character, referred chiefly to the teachings of Spiritualism and how we ought to teach our children. In the evening at 6.30 p.m. Mr. J. J. Morse occupied the platform, and gave an admirable address. Mr. John Mould occupied the chair, and the large hall was so uncomfortably filled that it was found necessary to close the doors. On the following evening he again lectured to a very large audience, and at the close numerous questions were propounded.

On Friday evening, the 10th ult., Mr. J. J. Morse gave a tea to the Committee of the Newcastle Spiritual Evidence Society and a few friends in celebration of his thirtieth birthday. Tea was provided at six o'clock, and about fifty persons partook of the good things provided. After the tea-tables had been cleared away, a meeting was held, which was open to the members of the Society. The

large hall was crowded to excess, Mr. J. Mould officiating as chairman. The meeting having been opened with a few remarks by the chairman, speeches were given by Messrs. Irwin, Rowe, J. J. Morse, &c., which were interspersed with songs by Mr. Lowrie, Miss Coltman, and Miss C. E. Woods. The second part of the entertainment consisted of dramatic recitals from "Othello," and the characters were taken as follows:—Othello, Mr. H. Burton; Iago, Mr. J. Harrison; Cassio, Mr. T. Dawson; Montano, Mr. C. Gillespie; Lodovico, Mr. R. H. Mould; Gratiano, Mr. J. M. Routledge; Desdemona, Miss E. H. Elliott; and Emilia, Mrs. Gillespie. The different characters were rendered very cleverly, and the whole recital was received with great applause. Votes of thanks concluded the meeting.

On Sunday afternoon, October 12th, Mr. J. Walker, of Melbourne, made his *début* before the Spiritualists of Newcastle, and lectured upon "Who and What are the Spirits?" In the evening, at 6.30, a large and overflowing audience were present to greet this medium. His address was entitled "The Spiritualistic Religion the Best on Earth." He delivered his concluding address on the Monday evening before a large and intelligent audience, the subject being "How Spirits Communicate with Mortals." At the conclusion numerous questions were asked.

On Sunday evening, October 19th, Mr. W. H. Lambelle occupied the platform.

A meeting of the "Spiritualists' Improvement Class" was held on Wednesday evening, October 22nd, when several alterations of rules were made, amongst which was the changing of the name of the class to "Newcastle-on-Tyne Spiritual Evidence Improvement Society." The following officers were elected:—President, Mr. H. Burton; vice-president, Mr. George Wilson; secretary, Mr. Richard H. Mould; treasurer, Mr. T. Dawson. Committee: Messrs. C. E. Gillespy, T. D. Smedley, J. M. Routledge, J. Harrison, and L. Bristol. A programme of the session was ordered to be printed, and any person wishing to contribute an essay or willing to open a debate is requested to hand the subject of the same to the secretary immediately.

### Correspondence.

#### RECOMMENDATION OF A MESMERIC HEALER.

To the Editor.

SIR,—I see that someone has been asking for a healing medium to undertake a case of paralysis (see "Answers to Correspondence" in *Spiritual Notes*). We have the highest possible reason to speak most confidently and highly of Miss Godfrey's powers as a "curative mesmerist." She has testimonials from patients whom she has restored from hopeless invalidism. Will you send the enclosed circular to the enquirer? Having been ill, and then travelling on the Continent as mesmerist for the last three years with a lady, Miss Godfrey has been out of sight, and so lost many of her old connection. I wish all could know of her restored health and increased power. She has recently

moved to 51, George-street, Euston-road, N.W. Her terms are most reasonable.—Yours truly,

F. J. THEOBALD.

18, Fitzroy-square, W., October 9th.

### THE B.N.A.S. FORTNIGHTLY DISCUSSION MEETINGS.

THESE interesting meetings are about to be recommenced, and the first for the ensuing season will be held on Monday evening next, when a paper will be read by the President. Friends who have not yet joined the Association should do so at once, as the Council has decided—in order to give new members the opportunity of attending such of the discussion meetings as will take place before the end of the year—that subscriptions paid now for 1880 shall entitle to membership from the date of payment.

We have pleasure in giving insertion to the following communication from the esteemed honorary secretary of the Research Committee:—

*To the Editor.*

SIR,—Herewith I have the pleasure to enclose for the information of your readers a programme of the papers to be read during the coming session at the Fortnightly Discussion Meetings of the B.N.A.S. In doing so I avail myself of the opportunity of thanking those ladies and gentlemen who have enabled me to present so attractive a list of subjects. I entertain no doubt that the series will prove both interesting and instructive.

I am anxious that it should be widely known that these meetings are free to all members of the B.N.A.S., and that any enquirer is cordially welcome. The only stipulation we make is that an introduction should be obtained from some member or from the Secretary. All are invited to join in the discussions, and to contribute to their success by questions or by presenting their own views of the matter under notice. The meetings are held at 38, Great Russell-street, W.C., and the chair will be taken punctually at 8 p.m.

W. STANTON-MOSES, M.A., Hon. Sec.

#### FORTNIGHTLY DISCUSSION MEETINGS. *Session 1879-80.*

- Nov. 3.—Mr. Calder, Pres. B.N.A.S., "The New Epoch."
- " 17.—Mr. Tapp, "Philosophical Spiritualism."
- Dec. 1.—Mr. G. F. Green, "Spiritualism and Positivism in relation to Problems of Government."
- " 15.—Rev. Maurice Davies, D.D., "Spiritualistic Positivism."
- \*Jan. 19.—Mrs. Fletcher, "Startling Evidences of the Communion of Spirits."
- \* " 26.—Rev. W. Stainton-Moses, M.A., F.R.S. Lit., "The Present Position and Future Needs of Spiritualism in England."
- Feb. 2.—Rev. W. Miall, "Treatment of Spiritualism a Test of Mental and Moral Qualities."
- " 16.—Mr. Podmore, "A Voice from Laodicea."
- Mar. 1.—Mr. E. T. Bennett, "Spiritual Power as a Curative Agency."
- " 15.—Mr. A. T. T. Peterson, "The Philosophy of Spirit Control."
- \*April 12.—Mr. Fletcher, "Some of the Ghosts I have Seen."
- " 19.—Madame de Steiger, "Religious Aspects of Spiritualism."
- May 3.—Mr. J. A. Campbell, "Psychonomy in its relation to Religion and Ethics."
- " 17.—Mr. D. H. Wilson, M.A., "Psychometry."

June 7 and 21.—Left free for discussion of any subject that presses, or for Papers not assigned to a previous date.

\* Date slightly altered on account of Christmas and Easter vacations. Additional papers have been kindly promised by Mr. Epes Sargent (Boston, U.S.A.), Mr. Barkas, and Dr. G. Wyld, if required.

DESMOND G. FITZ-GERALD, M. S. Tel. E.,  
Chairman.  
W. STANTON-MOSES, M.A., Hon. Sec.

### DALSTON ASSOCIATION.

*To the Editor.*

DEAR SIR,—For the information of your readers, I have pleasure in announcing that the Council have resolved to open the Fortnightly Monday Evening Discussion Meetings under the auspices of this Association for the winter season on Monday, 10th November, on which date the ninth anniversary celebration will be held, commencing at 8 o'clock in the evening. The fortnightly discussion meetings will be continued on the second and fourth Monday evenings in each month until the end of April, 1880. The Council invite the general body of members to prepare papers or subjects for discussion, and request those who are willing to contribute such service to communicate at their earliest possible opportunity with the honorary secretary, who will arrange dates and prepare the agenda for publication in your columns.

Your announcement of the above will oblige,  
yours faithfully,

THOMAS BLYTON, Hon. Sec.  
53, Sigdon-road, Dalston, E.  
October 15, 1879.

### SPIRITUALISM IN AUSTRALIA.

THE Victorian Association of Spiritualists, whose head-quarters are at Melbourne, Victoria, have just completed a very satisfactory year's work. They have maintained consecutive Sunday evening lectures at the theatres and large halls of the city, which have been attended by audiences often exceeding a thousand, and the philosophical discourses given at them have had a marked influence on public opinion in reference to Spiritualism. Public sances, experience meetings, and debates on other days of the week have kept alive the interest awakened, while the occasional distribution of rational tracts and reports of the lectures have carried the new truths into the country districts. The *Harbinger of Light*, which represents the Spiritual and Freethought movement at the Antipodes, has just entered its tenth year of publication, and everything seems to indicate the steady progress of the cause there. The Association, which now numbers over two hundred members, is in treaty with Prof. William Denton to visit the colonies and lecture for them.

MR. C. E. WILLIAMS has returned from abroad, improved in health by the change and rest, and has resumed his sances at Lamb's Conduit-street, Holborn. At some recent private sances, at which he has been present, some very remarkable physical manifestations have occurred while he has been sitting in the circle and held on both sides by sceptical investigators.