

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. XIX.]

JANUARY, 1880.

[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 p.m.

All communications and enquiries should be addressed to the 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 JANUARY, 1880.

Friday, 2nd.—Séance with Mrs. Corner at 7 p.m. precisely.

Wednesday, 7th.—Séance Committee at 5.30 p.m.

Friday, 9th.—Séance with Mrs. Corner at 7 p.m. precisely.

Tuesday, 13th.—General Purposes Committee at 5.30 p.m. Finance Committee at 6 p.m. Special Council Meeting at 6.30 p.m. for the purpose of revising the Terms of Subscription to the Association and of altering Rules 5 and 30. Ordinary Council Meeting at 7 p.m.

Friday, 16th.—Séance with Mrs. Corner at 7 p.m. precisely.

Monday, 19th.—Discussion Meeting at 8 p.m. Paper by Mrs. Fletcher on "Startling Evidence of the Communion of Spirits."

Friday, 23rd.—Séance with Mrs. Corner at 7 p.m. precisely.

Monday, 26th.—Soirée Committee at 6.30 p.m. Discussion Meeting at 8 p.m. Paper by the Rev. W. Stainton-Moses on "The Present Position and Future Needs of Spiritualism in England."

Friday, 30th.—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.:—

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.

MR. E. W. WALLIS,
INSPIRATIONAL SPEAKER AND
PSYCHOMETRIST.

For terms and dates, apply 92, Caroline Street,
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DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM

A SERIES of FORTNIGHTLY TUESDAY

EVENING SUBSCRIPTION SEANCES, under favourable test conditions with various mediums, will be continued on 6th and 20th inst., at 8 o'clock. Medium, Mr. W. G. HAXBY. A limited number of Tickets will be issued for each Séance, price 2s. 6d. Members can obtain tickets on application, prior to date of each Séance, of the Hon. Sec., 53, Sigdon Road, Dalston Lane, Hackney Downs, E.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

NOTICE is hereby given that the NINTH

ANNUAL GENERAL MEETING will be holden at the Association's Rooms, 53, Sigdon-road, Dalston, London, E., on Thursday Evening, the 29th of January, 1880, at 8.30 o'clock precisely, when the Annual Report of the Council and Statements of Account for the year ended 31st day of December, 1879, will be submitted to the Members for approval and adoption; Election of President and other Officers for year 1880; and other business of a general character transacted.

Notice of any proposed alteration in the Constitution and Rules of the Association must be sent to the Secretary in writing, one week prior to date of the above General Meeting.

AMELIA CORNER, President.

THOMAS BLYTON, Hon. Sec.

53, Sigdon-road, Dalston, London, E.,
11th December, 1879.

MR. J. WILLIAM FLETCHER,

RECEIVES DAILY AT

22, GORDON STREET, GORDON SQUARE,
From 12 to 6.

PUBLIC LECTURES at Steinway Hall, Lower Seymour Street, on Sunday evenings throughout the year.

MR. A. H. FIRMAN,

(Medium of Count de Bullet),

Will hold his

HOME CIRCLE

Every Tuesday and Friday evenings at Half-past Eight o'clock,
his rooms,

52, MORNINGTON ROAD, LONDON, N.W.

Mr. Firman will be at home every day, except Sunday, from 12 to 5, to make arrangements for Private Sitzings.

EDWIN CLAFTON,

STORS HILL, OSSETT,

Begs to notify that he is now open for Engagements as Trance
Healing Medium.

MR. WM. G. HAXBY,

8, SANDALL ROAD, CAMDEN ROAD, N.W.

MR. C. E. WILLIAMS,

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

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

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

(ESTABLISHED 1873.)

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Allied Societies.

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 L'Union Spirite et Magnetique. Secretary—M. Charles Fritz, 121, Rue de Louvain, Brussels.
 The Brixton Psychological Society. Hon. Sec.—H. E. Frances, Esq., 22, Cowley-road, Brixton, S.W.
 The Spiriter-Forscher Society, Buda-Pesth. Secretary—M. Anton Prochaska, Josefstadt Erzherzog Alexander-gasse, 23, Buda-Pesth, Hungary.
 Dalston Association of Enquirers into Spiritualism. Hon. Secretary, T. Blyton, Esq., 53, Sigdon-road, Dalston, E.
 Cardiff Spiritual Society. Hon. Sec.—Mr. A. J. Smart, 1, West Luton Place—Cardiff.
 Sociedad Espiritista Espanola, Cervantes, 34, 28, Madrid. President—El Visconde de Torres-Solanot.
 Sociedad Espiritista Central de la Republica Mexicana. President—Senor Refugio T. Gonzalez, 7, Calle de Alameda, Mexico.
 Sociedad Espiritista di Bogota, Colombia, South America. President—Senor Manuel Jose Angarita.

A TRUE CHRISTMAS STORY.

It is now some eight years ago that we sat round the fire one cold Christmas night, taking it in turns to stir the huge log of wood which, whenever it was touched, filled the hearth and the chimney with bright red sparks. We talked of ghosts, and spirits, and dreams, laughing at each other's vagaries, and from metaphysical reasoning descending to banter, when suddenly my mother, who had alone of the party hitherto remained silent, remarked that she at least knew of one dream which came true, and that if we, her children, would be still, we should hear the story. Premising that the matter referred particularly to me, she began the following story:—

It is now many years ago when your father (he was dead) accepted the pastorate of the church at —. Our household was small; you were the only child. We employed a housemaid and a nursemaid; they were all. The nurse was a girl who, though boasting a good character, had an extremely forbidding appearance: her dark eyebrows met over her nose, her dark eyes, always restless, seldom seemed to bode any good; from the first I took a dislike to her, and so apparently did you—the baby. The thought of what she might do to you weighed much upon my mind. I was anxious for an excuse to send her away—I wanted to be rid of her. And it may be that this feeling had something to do with my dream. Be that as it may, however, I went to bed very troubled one Friday evening, and was soon in dreamland. In view of me rose the nurse at once. She was in Mr. —'s chemist's shop buying some poison, which, she said, was for rats. The shop, the chemist, she—were all plainly in view and as I looked on I heard the chemist say, while he wrapped the stuff in a piece of blue paper, "Be careful and not give any of this by mistake to the baby." Then I followed the girl as she returned to my house, went up to her own room, took from underneath her bed a bandbox of a colour I had not seen before, hid the poison therein, and quitted the room with a small portion of the poison in her hand. I awoke much agitated, but presently fell asleep again, when my dream went on. I saw in my sleep that the poison had been given you; that you were ill, but not sufficiently so for the nurse, who presently made an excuse to go out again, and this time went to another chemist's shop, that of Mr. —, for some very strong rat poison, receiving it, wrapped in white paper, this time with a strong caution from the chemist. I saw, too, that she returned to her room, once more, mixed the two poisons, placed both papers round them, and again with a part of the mixture prepared to operate upon you. To my horror, I saw that next day, while I was in the church, she gave the poison to you, and that you were apparently dying from it, when I suddenly came home, and, frightened, rushed to the front door for help. I saw, too, that failing to see anyone in the street, I had just abandoned myself to despair, when, through the window, I espied my doctor's servant, and that sending him for his master, much against his will, I succeeded in get-

ting medical aid. The expression of the doctor as he entered the room, "Good God, the child is poisoned!" also came to me; and with this I awoke.

I resolved that the dream should not come true. I would not go to church on the Sunday. But as the time for the afternoon service approached your father insisted on my presence, and I, unwilling to explain to him why I wished to linger behind, very reluctantly went. I forgot the dream for a little while; the sermon was proceeding, when a voice in my ears suddenly shouted "Go home!" Out I rushed from the church, straight to your nursery, when lying on the bed, apparently at the last gasp, I found you. My first impulse was to rush to the front door, which I did without any result, and then, remembering my dream, I went to the window. The doctor's man was in sight, and I prevailed upon him to go for his master, who presently appeared, entering the rooms with the very words on his tongue I had heard in my dream. "The poison is in a blue and white paper upstairs in a brown and red bandbox under the nurse's bed," I cried. I fainted away; and, helped by this indication, those who searched found it. A police investigation, and subsequently a trial at the assizes, substantiated every incident as I saw it in my dream, and even the chemists deposed to having used the very caution which I, lying in my bed, dreamed they used.

I never talked about the dream afterwards, but it always seemed to me that in some way or other I was forewarned that terrible Christmastide—for Christmastide it was—of the danger that environed you and the events that led up to it.

G.

SPIRITUALISM IN THE PROVINCES.

BY J. J. MORSE.

THE outlook for 1880 presents many indications of promise. It is a matter of satisfaction to all concerned that *Spiritual Notes* is finding greater favour each month, and the call for its more frequent appearance grows louder. If all who are desirous of taking a copy weekly would drop a card to the manager there is no doubt that sufficient support would be forthcoming to ensure a more frequent issue.

The new society lately formed in Liverpool has collapsed. The support needed for its permanent maintenance was not forthcoming. Its promoters will do better service for the cause in Liverpool by strengthening the hands of the existing society than by dividing its forces. Union should be the primary object, not division.

I understand that a new meeting place will shortly be opened in Nottingham. The names of Messrs. Yates and Hancock are among the expected workers in the movement.

An intimate friend of mine recently visited Newcastle, and, while there, attended Mme. d'Esperance's séance. He speaks in the highest terms of the phenomena he observed. Mme. d'Esperance is doing a most useful work.

The "Midland District Committee" hold their next conference on the last Sunday of the present month. The meeting will take place in the Spiritualists' Hall, Exchange-buildings, High-street,

Walsall, at 2.30 and 6.30 p.m. A committee meeting will be held at 10.30 in the morning. During the present month Miss E. A. Brown will deliver a course of lectures under the auspices of the committee. This will probably be her last visit to the Midland Counties prior to her departure for Australia.

The Newcastle *Examiner* is a plucky paper, and the first secular journal that has regularly incorporated the news of Spiritualism among its ordinary local intelligence. The example deserves an extended recognition, and as the paper only costs 4s. 4d. a-year, post free, it would not be an ungrateful act on the part of any of your readers to take it for three, six, nine, or twelve months, by way of encouraging honourable enterprise. The annual general meeting of the society in Newcastle comes on during this month, when the usual annual elections will take place. It is to be hoped that the officials who have done so well, and worked so hard, in the past, may be reinstated in their chairs for another term.

I recently visited Greenock, and held the first meeting in the town which has been attended by a professional medium. The company was eminently respectable, and highly intelligent. Ground has thus been opened for future work and fruit. While in Glasgow also I had an excellent public meeting of somewhere about 600 people, nearly filling the Trades Hall. Professor James Coates commenced a series of 24 mesmeric and phrenological entertainments in the same hall on the 22nd ult. It was the largest event of the kind which ever occurred in Glasgow, and crowded houses were the result, as is always the case with Mr. Coates' entertainments. As an experimental mesmerist he has few equals, and as a lecturer he succeeds in putting the audience *au fait* with the subject in a most pleasing and satisfactory manner.

I have received from the compiler a copy of "The Spirit World," by Dr. E. Crowell, published by that eminent firm Colby and Rich, Boston, U.S. The book is to my mind charming in style, but contains matters that almost take one's breath away. The book is got up with all the taste and skill for which Messrs. Colby and Rich have justly earned so high a reputation.

Proceedings of Societies.

BRITISH NATIONAL ASSOCIATION.

MEETING OF COUNCIL.

THE Council met on Tuesday, December 9th, under the presidency of Alexander Calder, Esq. The other members present were Mr. M. Theobald, Mr. R. A. March, Mr. Fletcher, Mrs. Fitz-Gerald, Mrs. Desmond Fitz-Gerald, Mrs. Maltby, Mr. R. Pearce, Mr. F. Podmore, Mr. E. Dawson Rogers, Mr. E. T. Bennett, Miss Houghton, the Rev. W. Stainton-Moses, Mr. C. Pearson, and Mr. C. Reimers.

The resignations of Mrs. Rudd, Mr. J. A. Smyth, Miss Brasinne, and Miss Mackay were accepted with regret.

The following new members were elected:—Mr. J. Drew Gay, Mr. P. M. H. Tait, Mr. C. T. Speer, Herr Samson, Madame Samson, Mr. W. V. Lindsay, and Mr. C. D. Lindsay.

Letters were received from M. Rappard and Dr. Friese, accepting invitations to honorary membership.

The SECRETARY reported the following letter from Mr. H. A. Kersey, honorary secretary of the Newcastle Spiritual Evidence Society:—

"DEAR MADAM,—Your letters containing resolution passed by the Council of the British National Association of Spiritualists has been duly laid before the committee of this society, and I am directed to inform you that a resolution was unanimously passed cordially acknowledging the same, and tendering our warmest thanks for the kind expressions contained therein, and the very friendly interest taken in the humble efforts of our society in their endeavours to promote a knowledge of Spiritualism and its teachings. We sincerely trust that those efforts in the future will be found worthy of a continuance of the sympathy of the members of the B.N.A.S.; and further return our grateful thanks for the present of the four quarterly numbers of the *Psychological Review* (from Mr. W. Tebb), which shall be duly bound and placed in the society's library as a memento of the kindly feeling evinced.—Yours very truly,

H. A. KERSEY.

The following letter was read from Mr. W. C. K. Evans, Chilli Eente, City Agra, India:—

"As I am desirous of becoming a member of the British National Association of Spiritualists, may I solicit the favour of your kindly furnishing me with copies of the Constitution and Rules of the Association? As a committee is about to be formed here, having for its object the inquiry into manifestations of Spiritualism, could the British National Association of Spiritualists lend us its aid by furnishing me with such pamphlets and papers, &c., as the Association may think to be essentially necessary to facilitate the experiments of enquirers and sepietics?"

This letter was referred to the General Purposes Committee.

It was resolved that the rooms of the Association should be closed for the Christmas holidays from the evening of December 23rd to the morning of December 29th.

On the motion of Mr. STAINTON-MOSES, the thanks of the Council were voted to the editors of the *Banner of Light* and the *Religio-Philosophical Journal* for the publicity they had given to the proceedings of the Association.

Mr. STAINTON-MOSES reported that he had been in correspondence of Mr. R. R. Dale, of Great Yarmouth, and had sent him some books. Mr. Dale was desirous of having the Great Yarmouth Society affiliated with the B.N.A.S.

The SECRETARY was instructed to write to Mr. Dale for a copy of the Rules of the Society and a list of officers.

Mr. STAINTON-MOSES, on the part of the General Purposes Committee, recommended for adoption the following revised scale of members' subscriptions:—

	£	s.	d.
Country members, with privilege of voting for members of Council, and of receiving the reports of the Association ..	0	5	0
Town members do., do.	0	10	6
Members, with use of reading rooms and library, and the right of purchasing tickets for the séances, and taking out one volume from the lending library ..	1	1	0
Family tickets, with all privileges ..	2	2	0
Town members to be understood as those residing within the metropolitan postal district.			

It was resolved that the next meeting of the Council be made special for the consideration of these and other suggested alterations.

Mr. PEARSON, on the part of Mr. W. Tebb, presented a bound volume of the *Psychological Review*, to be given by the Council to any society which the Council might deem advisable.

DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

SESSION OF COUNCIL.

THE Council met on Thursday, 11th ult., Mr. Thos. K. Howden in the chair.

Attention of the Council having been drawn to the decease of Mr. Henry Cook, on Wednesday, 10th ult., it was proposed by Mr. Thos. BLYTON, seconded by Mr. R. BODMER, F.C.S., and resolved "That the Council of the Dalston Association desire to express their sincere condolence with Mrs. Cook and her family on their recent bereavement, and to assure them of their warmest sympathy."

Presentations were reported and accepted with a cordial vote of thanks from Mrs. Tebb, Mr. Wm. G. Haxby, and Miss M. A. Sparey.

Resignations of membership were accepted with regret from Miss Louise Brassinne, Mrs. M. A. Macauley, and Mr. W. H. Atkins.

Miss M. A. Sparey was proposed and elected an ordinary member of the Association.

The current cash accounts were submitted and passed, and the hon. secretary was instructed to communicate with those members whose subscriptions are in arrears.

A cordial vote of thanks was accorded to Mr. William G. Haxby for his visit and séance on November 27th last.

Mr. Thos. K. Howden and Mr. G. R. Tapp were appointed to audit the accounts of the Association for the year ended 31st ult.; and the Hon. Secretary was directed to prepare a draft of the annual report, to be submitted with the statements of account, at the next session of the Council, prior to their being laid before the members at the general meeting on Thursday, 29th inst.

The Hon. Secretary reported arrangements in connection with the series of fortnightly Tuesday evening subscription séances fixed for 2nd and 16th ult.

Arrangements for the proposed lecture by Mr. Thos. Walker were reported to be incomplete, Mr. Walker's visit to the metropolis being fixed for February next.

The Council then adjourned.

TEST SÉANCE WITH MR. WM. G. HAXBY.

At the second fortnightly subscription séance, held on the premises of the Association on Tuesday evening, 16th ult., Mr. Haxby was placed between two of the members, Mr. Thos. K. Howden and Mr. Thos. Blyton, all hands being carefully held throughout the first portion of the séance. A series of powerful physical manifestations occurred, hands freely manipulating the sitters and various articles, and some very remarkable lights being observed, while several direct and characteristic voices maintained an animated conversation. A secure hold of the medium's hands being still retained, the back of the chair, upon which the medium was seated,

was suddenly threaded on to the arm of Mr. Howden. The second portion of the séance was arranged for the production of form manifestations. A silken thread was securely fastened around the medium's waist, and then to the back of the chair, the end being brought out into the front room and fastened to one of the chairs. The sitters arranged themselves in front of the curtain separating the two rooms, the gas being reduced so as to leave sufficient light to discern the surroundings. Several white draped forms manifested, one professedly that of a female, who approached Mr. T. Blyton, and allowed him to take her hand, after which the form quickly shrank downwards until but the head was visible, when it again rose and developed into the well known form of "Abdullah." The gas was then extinguished, and the draped form of "John King" manifested with his peculiar lamp, approaching close to various sitters, Mr. R. Bodmer, F.C.S., stating that the material which gave the light was of a soft plastic nature and cold. After other interesting manifestations the séance was brought to a close, the medium being found secured to his chair.

NEWCASTLE SPIRITUAL EVIDENCE SOCIETY.

THE lectures during the past month have been given by Mr. Thomas Walker, of Melbourne, Mr. J. J. Morse, and Mr. Coates, of Glasgow. All were well attended, and great interest was manifested.

The Improvement Society, which meets regularly every Wednesday evening, bids fair to become a success. On November 26th an essay was given on "Knowledge and Faith," and another on December 3rd, on "Marcus Aurelius." On the 10th a trance address was given by Mr. Morse's guides, on "The Physiology of Domestic Happiness," in place of Mr. Harrison's essay as per programme.

Meetings are held in Gateshead every Sunday evening, at which well-known local speakers occupy the platform. On Sunday evening, Dec. 14th, Miss E. A. Brown delivered a trance address before a large and intelligent audience on "The Attributes of God."

A meeting is to be held at Burradon, on January 3rd, in which Mr. John Mould, Mr. W. C. Robson, Mr. Kersey, &c., are expected to take part. A similar meeting will be held once a month during the year if this should prove a success.

BARNARD CASTLE.

On the 12th ult. a lecture on Spiritualism was delivered here by the Rev. W. Stoddart, B.A., to a very intelligent and appreciative audience. Several questions were put after the address, and were courteously answered by the lecturer. A vote of thanks was proposed by the Rev. J. W. Taylor (Unitarian), and seconded by Mr. Watson. The following incident is worth relating as an example of the lack of moral courage of many orthodox ministers. After the lecture the Rev. J. W. Taylor and an independent minister agreed between themselves that the former should propose the vote of thanks and the latter second it, but when the critical moment drew near the independent (?) minister suddenly disappeared. Was he afraid of what his congregation would say?

Correspondence.

WAS SERJEANT COX A SPIRITUALIST?

To the Editor.

SIR,—In your issue of the 1st December, in referring to the lamented death of the late Mr. Serjeant Cox, you ask the question, Was he a Spiritualist? I am in a position to say, from words which fell from his own lips, at the house of Mrs. Macdougall Gregory, that he *was*. It was after a dinner there; and when he was closely pressed by Mrs. Gregory, in the presence of Sir Jocelyn Coyghill and others, he remarked, "If I am not a Spiritualist now, I never shall be;" and when asked for his definition of Spiritualism, he replied, "I mean I believe most fully that my daughter Florence has returned to me this evening as a spirit." As a medium, I am glad to be able to pay my tribute to the kindness, courtesy, and friendship which characterised him in his connection with me and others in his investigations.—Yours truly,

W. EGLINTON.

32, Fopstone-road, Earl's Court, S.W.,
Nov. 30th.

PROPHETIC CLAIRVOYANCE.

To the Editor.

SIR,—I feel it is a duty that I owe to Mr. Fletcher to bear my testimony to the very satisfactory nature of his mediumship. When, some six months ago, I had my first sitting with him, I was very deeply predecided against so-called clairvoyance. I was fully prepared for the usual statements as to my circumstances and position, and some probable forecast of the future, all of which I had settled in my own mind might have been readily guessed or ascertained by Mr. Fletcher, from his intimate acquaintance with my brother. I was very much surprised, therefore, when, instead of making the most distant allusion to my circumstances, Mr. Fletcher, directly he passed under control, began a sort of an address to me, and gave me an outline of my own peculiarities, and the influence which the events of a very unusual life have had upon my character. Without mentioning any incident in particular, his control, "Winona," went steadily on, and I think must have been talking fully half-an-hour with scarcely a word of interruption from me, when she remarked that, having said so much about my mental history in the past (and her sketch was limited entirely to the history of my mind), she was desirous of giving me some advice and information about the future. As I assented to this, she quietly announced that certain events (which she described as accurately as she had already done the processes by which she had arrived at the condition of mind I was then in) would take place which would entirely change my opinions and views upon certain subjects, and that one incident especially would change the interests of my life. The interview over, I decided that it was within the bounds of possibility for Mr. Fletcher to have gained his accurate knowledge of my character and mind from my expression, and that the rest of the communication was merely prophetic guesswork. Prophetic it certainly was; guesswork it

can hardly have been. One by one every incident then foretold me has come to pass, and to my great surprise I find myself, after a lapse of six months, in the exact position which "Winonna" foretold to me and which at the time I considered utterly and ridiculously impossible. I took notes of what had passed directly I left Mr. Fletcher's house, and sealed up the paper. The other day I opened the packet, and found that, even to minute details, which I had entirely forgotten, the prophecy had been fulfilled. It was my recognition of the surprising accuracy of the forecast that induced me to offer this testimony to the efficiency and unusual nature of Mr. Fletcher's clairvoyant powers.—I am, yours faithfully,

JANET E. REES.

A MARVELLOUS CURE.

To the Editor.

SIR,—I hope you will pardon one who until very recently was an entire stranger to the science, philosophy, and phenomena of mesmerism, in addressing you. I wish, however, to express my gratitude for the great benefits I have received through its application to my long hopeless affliction. Four years and nine months ago I was attacked with violent pains in my body, so severe and violent that it is only the sad experience which I went through afterwards could have made me believe that any human being could endure them and retain reason and life. Often in the stillness of the night I have jumped off tables and flights of stairs, lain for hours with my head on the floor, and my stomach pressing on the footrail of the bed, with many other ridiculous experiments, to try and get a moment's respite from my cruel tormentor; but, alas! to no purpose. I had what was thought to be the best medical aid procurable, namely, twenty-six of the leading physicians of London, amongst them the celebrated Dr. Horatio Donkin. I also became an inmate of six hospitals, and at last was told that I was suffering from angina pectoris and gastric ulcers, and was pronounced incurable, and was informed that the only relief I should ever know would be by the numbing influence of morphia injected into my arms by a syringe. This I have had done to as much as a hundred and sixty minims in one day until my arm became one mass of lumps and sores, but with no permanent effect on my suffering. When, however, all human aid seemed useless, and my sufferings were intensified by mental anxiety for my family's welfare, who have felt acutely the temporary loss of their bread-winner, a kind neighbour, who is in the habit of perusing your valuable paper, recommended me as a last hope to try Dr. Mack. I accordingly wrote to that gentleman, and received a reply advising me to apply to Mr. D. Younger, of 164, Euston-road, or No. 1, Sandy-hill, Woolwich, as advertised in your paper. I did so, and, thank God, from him I met with all the sympathy and kindness of a loving brother. But more; when he laid his great manly hand upon me, I felt, for the first time, my pains shift, and, after a few manipulations, ceased altogether, and I returned home, to the surprise of all my neighbours, apparently with a new lease of life. My pains did not return that day. He called on me next day, and brought

me a supply of his anointing oil, and made passes over me. This he has done three or four times a week for about two months at considerable inconvenience and some expense to himself, for knowing my circumstances he strictly refuses any remuneration. I am now about to resume my employment, not only released from my enemy, but thoroughly invigorated. Mr. Younger has also healed several other minor cases in this neighbourhood with the greatest success.

If these facts should offer any inducement to any persons to investigate this question of mesmeric healing or be the means of relieving other poor sufferers, it will be a pleasure to—yours respectfully,

W. WICKINS.

30, Lower Andrew-street, Silvertown, Essex.

We, the undersigned, are witnesses of the truth of the foregoing statement:—

CHAS. JACKSON, Draper, Silvertown.

SARAH E. MARSH Silvertown.

CHAS. THOMPSON, 30, Richmond-place, Plumstead.

Numerous other witnesses would be glad to sign if time or space would permit or you think it necessary.

JANNES AND JAMBRES.

To the Editor.

SIR,—I am indebted to the courtesy of a very dear friend for a copy of your *Spiritual Notes*, in which I find much to instruct and fascinate each true lover of free light and the cause of Spiritualism, which, fairly represented, is the chief factor in the elements of human progress, internally and externally. Of course there are certain sceptics or secularists of the school of Jannes and Jambres now, as ever, since the first portion of "The Book of Spiritualism" made its original appearance. What of it? Nothing! If matters continue to be discussed on one side only, as heretofore, we shall require to have not alone a fresh interpretation of Scripture from time to time, but another interpretation of Scripture interpreters themselves. And so of the physical sciences. Like the usage of the word *thohu*, in the book called Isaiah, a scientific fact may have many theories attached to it, and in the end all of them but signify empty or worthless—in short, nothingness. Spiritualism is knowledge founded upon demonstration, and therefore to ignore experience and observation of *actual communion* between different phases of life and being is to fancy one probability as good as another, and commit the fault of credulity the blindest, as regards evidence on testimony. The physicist may be a trained manipulator of analytical formulæ, competent to interpret mathematical symbols, or solve problems *ad infinitum*, but he can never become a Spiritualist unless his mind be inductive and deductive. Microscopic sight, I fear, not unfrequently leads our Jannes and Jambres of 1879 to a microscopic structure of soul and spirit, and it is far from impossible that many a man has been scientifically murdered on the dictum of a professor of chemistry who found arsenic or antimony, not in the alleged poisonous fluid of the prisoner or the deceased, but in the very tests of bright copper

and hydrochloric acid, or the rest, he employed to form his "infallible" crystals. Oh! clear the atmosphere, Sir, I beseech you, thick with the mists of "scientific" error and the night of secular prejudice, deflagrate the worldly air of "society," and let in some of the purer breezes that once emanated from the Great Teacher's spiritual work. Then may we hope to deal with the unseen universe with more fitting instruments for determining the beautiful and the angelic, for discriminating between good and evil spirits, in the flesh and out of it, whether we converse with the angel of Jesus, Persian magi, Indian Gymnosophistæ, chant the precepts of Zerdusht, the ancient hymns of the Veda, hear tidings of Ormuzd the all-loving, Indra the all-encompassing, of Pyrrho the Sceptic, and others, or the sadness of those corrupt minds now undergoing the chastisement of purification in spiritual bodies, like Jannes and Jambres, once "reprobate concerning the faith."

To dispute Spiritualism requires more credulity than to believe it, scientifically and philosophically. —Yours with respect,

WILLIAM HITCHMAN, M.D.

December 18th, 1879.

THE PSYCHOLOGICAL SOCIETY.—At a special general meeting of this society, held at 11, Chandos-street, Cavendish-square, on Saturday afternoon, December 19th, the following resolutions were passed: "1. That inasmuch as the society was founded by Mr. Serjeant Cox for a special object, which has in some measure been attained, and he was throughout distinctly identified with the undertaking, and his loss is practically irreparable, it is expedient that the society should be dissolved as from December 31, 1879, and that, except for the purpose of adjusting accounts, it be dissolved accordingly. 2. That Mr. F. K. Munton be requested to retain his appointment as hon. secretary and treasurer as long as may be necessary to collect the assets and discharge the obligations of the society, he rendering an account thereof in due course to the council, who, for this limited purpose, shall remain in office and be called together to decide on the appropriation of the balance, if any." In the course of the debate upon the principal resolution (as to which the members had been polled by circular and the voting was nearly unanimous) the hon. secretary remarked that a rumour had gone abroad that the late serjeant had recently admitted his belief in the spirits of the dead. He (Mr. Munton) was unaware of any authority for this assertion; all he could say was that in a private letter from the serjeant to himself, not long since, after remarking that some had "assumed that the society was devoted to spiritualism under a false name," the writer went on to say: "This was not my design, nor yours, and I am not willing to lapse into a spiritualist society."

A NEW MONTHLY PERIODICAL, to be entitled "The Phrenological Magazine, a Scientific and Educational Journal," is announced to be published in January, by Mr. L. N. Fowler, the well-known Phrenological publisher, of 107, Fleet-street, London.

A PLEASANT letter was received, this Christmastide, from that ardent Spiritualist, Mr. T. L. Henly, who, after some years' residence in England, has returned to his home in Virginia. During the latter part of his sojourn in this island he devoted considerable attention to astrology, and some very remarkable predictions were made by him which received the most minute fulfilment. Mr. Henly is also a magnetist of no ordinary power.

SPIRITUAL NOTES.

VOL. I.—No. XIX.

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.

"DOUBTING DOUBT."

WITH the death of Serjeant Cox and the consequent disruption of the Psychological Society, a somewhat irrelevant question has been raised as to whether the late serjeant was a Spiritualist or not. Mr. Munton is anxious to put it on record that he was *not*. That he did not wish the Psychological Society to become a Spiritualistic society is quite another matter; but that Mr. Serjeant Cox was some time before his departure a Spiritualistic in the most complete and exhaustive sense of the term is capable of being proved from his own words. We have the testimony of Mr. Eglinton to the fact that the late serjeant expressed his firm belief that he had seen and conversed with his departed daughter at a sance held in the house of Mrs. Makdougall Gregory; and if that does not constitute him a Spiritualist, we should like to know what evidence would be deemed sufficient. That he held his judgment in abeyance, and coquetted with psychic force until he found it insufficient to cover the facts he had accumulated, only proves that, in Tennyson's words, "he forgot his doubts and gathered strength." Such tardily convinced converts are always better in the end than those who jump to conclusions, and sometimes leap back from them again just as nimbly.

There was an interesting letter in the *Spectator* of December 20th, which, though not alluding in the least to Spiritualism, bore very clearly on the

subject. It was written by Julia Wedgwood, and headed "Doubting Doubt." Its object was to point out the wide distinction between doubt and denial. Your hard-headed Atheist and dogmatic Evangelical does not doubt. He denies. The bugbear of one is theism in general; of the other Catholicism in particular. The doubter, as we have said, holds his judgment in suspense, waiting for fresh evidence. To revert to Serjeant Cox's case, such a mind may rest in such a theory as psychic force for a time; but when it is proved incommensurate with new experiences, it is quietly abandoned, or, rather, expanded into something else more adequate to the explanation. Such men do not feel it necessary to sound a trumpet or to proclaim their convictions from the housetop. Hence an imperfect observer is apt to gauge them unfairly. And it is something of the same kind to which the really able letter in the *Spectator* refers. The writer says (and no Spiritualist can read her remarks without interest):—

"I am struck continually by seeing how men of really powerful minds, trained thoroughly to doubt on their own field of observation, when they come to a region with which they are unfamiliar, think that if they do not believe any statement, they must perforce disbelieve it. These seem the intellectual alternatives even to men who give evidence of a capacity for that rare and arduous intellectual attitude,—a continued attention, and a suspended judgment. It is a dangerous error to assume that men have reached this arduous position, when they have simply slipped into that blank negation which is testified, not only by the words of such outspoken men as Professor Clifford, but quite as effectually by many of his fellows, who show in all their words that they account for the beliefs which they cannot share by assuming hallucination in believers, and not allowing for the possibility of blindness in unbelievers. I think we thus run the danger of confusing a condition which every observer of this mysterious world must acknowledge to be a part of the discipline appointed for us by its ruler, with one which seems, to me, a flat defiance to our trust in that which is noblest in human beings,—a want of reverence for the thoughts of men who have profoundly influenced the world, and to whom, in some measure, we all owe it that we are what we are."

Those words appeared, opportunely enough, on the eve of the day which the Church of England dedicates to the memory of St. Thomas, the first doubter. As the Church of Free Thought she treats such doubt as being allowed "for the mere confirmation of the faith;" and we cannot help thinking that the honestly expressed doubt of men like Serjeant Cox (and of others we could name) followed in due course by equally honest and outspoken avowal of convictions, does more for the propagation of right views than the hasty or otiose assent of persons who are too apt to confound faith with credulity.

Notes.

THE third discussion meeting at the B.N.A.S. was introduced by a paper from Mr. G. F. Green on the somewhat abstruse subject of "Spiritualism and Positivism in relation to Problems of Government." It was apparent in the discussion which followed the paper that the words Positivism, Christianity, Spiritualism, and terms of the same nature were loosely used and variously understood by different speakers. Mr. Green referred to "the philosophy without assumption which is the expression of the scientific spirit of modern days" when he used the term Positivism, and not, as many of his hearers seemed to think, to the Positive Philosophy of M. Comte. The scope of the paper, which was closely reasoned and logically stated, was to show that Positivism as thus defined is incapable of forming the basis of government, inasmuch as it is incomplete in itself, ignoring, for instance, the vast domain of Psychology; and inasmuch also as even if it dealt with the whole realm of experimental knowledge it would be incapable of deducing therefrom any guiding principle or purpose to direct the practical work of government.

At the Fortnightly Discussion Meeting, on Monday evening, December 15th, a valuable paper was read by the Rev. Maurice Davies, D.D. Dr. Davies took as the title of his essay "Spiritualistic Positivism;" or rather, (he said) as he himself would have phrased it, "Christian Positivism." He took up the system of Auguste Comte, that is, at the point where Mr. George Henry Lewes and the majority of Positivists left it, namely, where the Positivist Philosophy developed into the religion of Humanity. Dr. Davies sought to point out (1) that Christianity, in so far as it was the Christianity of Christ and not the Christianity of Constantine, was Positivist in its method. Its faith was not blind credulity, but reasonable conviction founded on adequate evidence; (2) that the Church of England, in so far as it was true to the principles of the Reformation, was a recurrence to this Primitive Christianity; and (3) that Modern Spiritualism was the nearest exponent of Christ's teachings and thus (Dr. Davies claimed,) its profession was quite compatible with his position as a clergyman of the Establishment. The paper seemed to give pretty general satisfaction.

At its conclusion a brisk debate ensued. Dr. Wyld was at one with its substance. Stripped of ritual and dogma, he said, Christianity agreed with Spiritualism. The Rev. W. Miall could not give in his adhesion so fully, as the worship of humanity appeared to him to ignore God. Mr. Shorter stigmatised the expression Christian Positivism as "a clumsy combination of terms." Mrs. Hallock, in a humorous speech, expressed her belief that Dr. Davies would soon be "disestablished" if he preached Christian Positivism in Church; but the chief merit she discerned in Comte's system was its perfect altruism. Mr. Stack, in a concise speech, reminded the disputants that all which was involved in the term Positivism was a religion that appealed to facts, and admitted of demonstration instead of resting on mere authority. Miss Houghton also expressed her concurrence in Dr. Davies's views; and, after several other speeches, he replied, again reminding his hearers that he spoke of the religion not the philosophy of Comte, and referred them to the Catechism instead of the philosophical treatises, reminding the Association that it was after the death of Clotilde de Vaux that Comte broadened out his philosophy into the religion of Humanity. Dr. Davies also read extracts from Mr. Lewes' work on the History of Philosophy, and from a treatise by Mr. W. R. Greg.

SERGEANT COX'S decease was one of dramatic suddenness. He had worked to the very last on the bench, among his neighbours at Hendon, and in the Psychological Society, in which so much of his interest was centred. When he departed from this world in which he had been a busy dweller, the cards were already issued for the fortnightly meeting of the society. He had founded it, and as interest in the somewhat heavy papers that were read at its meetings began to flag, he hit upon the idea of getting some friends to give evidence as to facts in their psychological experience. He had himself undertaken this charge for December 4th. The printed summons bears these words, "A Member of the Society (*the President*) will narrate some personal experiences 'On the Investigation of Psychological Phenomena,' after which questions may be asked and the points will be discussed." Of what incalculable value might that evidence now be; and how eager the questions that would be asked had it been possible for the intention of the man to be carried out by the disembodied spirit!

"He has found out the great secret," people say. "He has solved the great mystery that in this life remained unknown." *Has he?* It is frequently assumed that the opening glance of the spirit in the world on which it is just entering reveals the great secret of life. But this would seem a misconception. Spirits learn there as they learned here, and many learn very slowly. One thing, however, Sergeant Cox could have told his friends, had he been able to occupy the chair that he has left vacant; he could have testified to his own spiritual existence, have taught the reality of Soul more forcibly than he ever did from the same place while he was in the body, and have answered his old question, *What am I?* more clearly than he ever could before.

MR. J. BRUCE GILLON, a member of the British National and Dalston Association, left London for India on the 4th ult., travelling *via* the overland route. Mr. Gillon is deeply interested as a student of the phenomena of Spiritualism, and we trust that our readers in India will afford him such facilities as may lie in their power for prosecuting his investigations during his sojourn in their country. We hope to receive from Mr. Gillon, as our special correspondent, some interesting incidents in connection with his visit to India.

A new experiment was recently tried with some degree of success through the mediumship of Mr. W. G. Haxby at a séance of the Dalston Association. Mr. Haxby stood amongst the sitters, one of whom held both of his hands, and while the medium was thus secured a "form" came from the inner room, a peculiar luminosity accompanying its movements, the "spirit" uttering a few words to attract the attention of the sitters. The object of the experiment was to supply an additional demonstration of the separate existence of the spirit form and the medium.

Two instances of what is termed the passage of matter through matter are reported in connection with Mr. Haxby's mediumship at the rooms of the Dalston Association on 16th ult., when the back of a mahogany chair was threaded on to the coupled hands of the medium and Mr. Thomas K. Howden, who testifies to not having relaxed his hold of the medium's hand. At the same séance, when the medium had been carefully secured by a silken cord by Mr. R. Bodmer F.C.S., it was found that the silk had apparently been passed through the solid woodwork of the middle rail in the back of the chair, although the knots showed no signs of having been tampered with.

Mr. W. EGLINTON has received many invitations to return to the Continent immediately. One is from an eminent Professor in Leipsic, who desires Mr. Eglinton to stay as his guest for some months, to afford the other professors of the German university an opportunity of investigating the phenomena. Owing to the winter season having set in, Mr. Eglinton is compelled to remain in town, where we understand he will give sances to his friends as usual. He will keep his Continental appointments as soon as the spring sets in.

We announced last month that Mr. Firman and Mr. Chapman were about to give two public exhibitions of Spiritualism in Langham Hall. These exhibitions were not a great success, but neither were they altogether a failure. Assuming that they were in every respect honest and *bona fide*, of which, by the way, we have not the slightest doubt, yet they were practically useless for the conversion of sceptics, seeing that no evidence of their *bona fides* was afforded; while, for the satisfaction of Spiritualists, no such exhibitions were needed. Mr. Firman was locked in a wire cage on the platform, and the lights were then so far lowered that it was impossible for the audience to be certain whether he was aided by confederates or not. Under these circumstances a tall white figure was indistinctly seen waving what appeared to be a luminous girdle, but, in the absence of better facilities for observation, disbelievers might fairly look upon the whole affair as a weak attempt at conjuring. By the way a strange error somehow or other crept into the placards. Mr. Chapman, in the course of the proceedings, gave a short lecture each evening, and the printer, in announcing his intention, placed "B.N.A.S.," the initial letters of the "British National Association of Spiritualists," after Mr. Chapman's name, as though they indicated a degree conferred upon him. In a certain sense they indicated a high degree of good sense in him, as they showed that he is a member of the British National Association. But he would laugh, as some other people did, if he noticed the amusing mistake into which the appendage of these letters to his name necessarily led the uninformed.

Mrs. WOODFORD kindly proposes very shortly to hold a sance for the benefit of the testimonial fund now being raised for Dr. Monck. On that occasion Mrs. Woodford will be happy to see such of Dr. Monck's friends as may like to attend, leaving it to them to contribute what they can. Any who are unable to attend may send their contributions by post. The time of holding the sance will be duly announced.

It is said that the Rev. C. Maurice Davies, D.D., is about to commence, with the new year, a series of Sunday afternoon services at a well-known Anglican church; and that they will be carried out strictly on the lines laid down in his paper on "Spiritualistic Positivism," read at the British National Association of Spiritualists.

Mrs. JULIA B. DICKINSON-CHEEVER has arrived in England on her third visit to this country. She is an excellent medical medium, and has effected many wonderful cures. Her former friends will be glad to welcome her again; and all Spiritualists can with safety give a hearty welcome to our American visitor. She is at present resident in Liverpool.

THE ninth annual general meeting of the Dalston Association will be held on Thursday evening, 29th inst., when important business will be transacted.

Mr. W. EGLINTON is announced to read a paper on "Mediums and Mediumship" before the Dalston Association on Monday evening, the 12th inst. The subject is one which, from Mr. Eglinton's wide and varied personal experience, should prove not only an interesting and attractive theme, but a very suggestive topic for an instructive discussion. We hope there will be a good attendance of members and friends, as it is seldom that an opportunity occurs to hear the views of a medium, especially one of Mr. Eglinton's standing, on the subject in question.

Mr. W. G. HAXBY's services have been again secured for the fortnightly Tuesday evening subscription sances in connection with the Dalston Association for the current month, the opening sance of the series having proved satisfactory.

It is rumoured that Mr. J. William Fletcher will, in the coming summer, pay a visit to America in order to recruit his health. Mr. Fletcher has, in fact, been working much too hard. If he should really find it necessary to leave England for a time, we trust that, for the sake of the cause in London, which he has done so much to benefit, he will return in the most perfect health and thoroughly able to resume his labours with all his wonted energy and zeal.

Mrs. EVERITT very kindly gave a sitting, on the 16th ult., at the rooms of the B.N.A.S. Of course, Mrs. Everitt met with a cordial greeting from the party assembled, which comprised several old friends who are warmly attached to her. The circle was large and very harmonious, and, as a natural result, the sance was eminently successful. Both "Znippy" and "John Watt" spoke in loud, clear voices, and held long and well-sustained conversations with several of the sitters, bringing to some of them messages of love from dear departed friends. Amongst the "spirits" who communicated during the evening was the late Sergeant Cox, who was unable to say much at present, but who wished it to be understood that amongst other theories that of "unconscious cerebration" failed to account for the phenomena, and it was certainly a fact that spirits who have left the earth can return again. The friends at 38, Great Russell-street will be delighted to welcome Mrs. Everitt amongst them again as soon as it may be convenient to herself.

THE ideal song would be that in which, to use the Poet Laureate's expression in the "Princess," perfect music should be set to noble words. Without going quite so far as to say that the music of "Loved, not Lost," composed by Pearson Bridgeford, is absolutely perfect, it may be said that it is exceedingly tuneful, and with just enough plaintiveness in the idea to adapt it for the really noble words of "Edith Saville," the *nom de plume* of a Spiritualist not altogether unknown in London circles. In place of the mere ballad-monger's jingle of rhymes, we have here a little poem which any Spiritualist may sing *con amore*, though at the same time there is nothing specially Spiritualistic in it. The accompaniment is pleasantly varied, and the whole song very much above the average. It is published by Duncan Davidson and Co., 244, Regent-street.

WE regret to learn that, towards the end of the present month, Mrs. Billing proposes to leave England for California, chiefly, we believe, for the benefit of her health. Mrs. Billing has made a host of friends in this country who will be sorry to hear of her intention. She is, moreover, a very excellent test medium, having in this respect so few equals that we can ill afford to lose her.

Truth says, "Lord Rayleigh, the newly-elected Professor of Experimental Physics at Cambridge, is an ardent Spiritualist. It is an admirable appointment, though, as he is a scientific scholar and investigator of rare attainments." Lord Rayleigh is hardly a Spiritualist, ardent or otherwise, but he is a clear-headed, far-seeing, and intellectually honest man who was not afraid to look into the merits of a very unpopular subject, and, after patient care, to avow his belief in the reality of the facts presented to his notice. He has never publicly expressed any opinion that can be held to affix to him the name of Spiritualist, but, like Mr. Crookes, he has repeatedly avowed his belief in the objective reality of the facts themselves.

On the 19th inst., at the rooms of the B.N.A.S., Mrs. Fletcher will read a paper, entitled "Startling Evidences of the Communion of Spirits," and on the 26th inst. the Rev. W. Stainton-Moses will give his views on "The Present Position and Future Needs of Spiritualism in England." On both occasions there is sure to be a large attendance.

The *soirée* at the rooms of the B.N.A.S. on the 18th ult. was fairly well attended, but, unfortunately, several of the friends who had kindly promised to take part in the musical programme were unable to be present. There was, however, no lack of assistance in this department, and Miss H. Withall, Madame Samson, Herr Samson, Mr. Bodmer, and Mr. Frazer, kindly gave their valuable services, so that the evening passed very pleasantly.

MRS. CORNER's weekly *séances* at 38, Great Russell-street have been fully attended during the past month, and have given the utmost satisfaction. Naturally, perhaps, when persons are present who know nothing of the conditions requisite for complete success, a little discordant element has crept in and spoiled the *séance* altogether, but, happily, this has been but seldom, for Mrs. Corner cheerfully assents to any sort of test that can be devised, if it be but kindly and pleasantly applied. At some of the recent sittings the most carefully secured bonds were instantly taken off the medium without the loosing of a single knot. On one occasion a trinket that was handed by one of the sitters to the materialized spirit was nowhere to be found at the close of the *séance*, but half-an-hour afterwards was dropped in the street in front of the medium and of a friend who was accompanying her. At another time "Marie," within a period of but a few seconds, appeared in two totally distinct dresses, and laughingly called attention to the change. We are glad to be able to state that these *séances*, which are attended by both members and "enquirers," will be continued, and that it is in contemplation to hold another series for members only.

In our advertisement pages will be found an earnest appeal on behalf of Dr. Monck. We commend the case to the cordial sympathy of those who—while themselves enjoying without limit the good things of this life—have a heart which can feel for the sorrows and sufferings of others.

We have received a copy of Dr. Mack's new book on "Healing, by Laying-on of Hands," published by Mr. Burns, 15, Southampton-row, and heartily recommend it to those of our readers who are interested in the subject. Of course, a good deal of space is occupied in the report of Dr. Mack's own "cases" in which his treatment has been successful, but the Doctor is by no means exclusive, and he honourably acknowledges the valuable services which have been

rendered by others to suffering humanity, and gives an interesting record of the work performed by various "healers," both ancient and modern. Not the least interesting portion of the book is that in which he gives his opinion of what constitute the organic qualifications of the "healer," and his mature judgment, as the result of a large experience, as to the best methods of procedure. All spiritualists may read the book with profit and pleasure, and some may confidently expect to find in its pages hints for the development in themselves of the same valuable power as that possessed by Dr. Mack.

Our old friend Dr. J. M. Peebles is filling a three months' engagement in San Francisco. Spiritualists seem to be in a healthy condition upon the Pacific Coast, inasmuch as they have several organised societies and sustain regular meetings. Dr. Peebles has been invited by the Australians to come direct from San Francisco to Melbourne, for the purpose of lecturing in Melbourne until June next, when they expect Prof. Wm. Denton to fill a six months' or a year's engagement. Dr. Peebles will not go at present, on account of engagements in Brooklyn, New York, and other American cities. He writes us that spiritualism is undergoing a gradual transformation in America, that is to say, it is taking in more of the religious element, and is becoming more constructive and catholic in spirit.

Our Library Table.

PROFESSOR ZÖLLNER'S THIRD VOLUME.

Transcendental Physics and So-called Philosophy. A German Reply to a "So-called Scientific Question." By FRIEDRICH ZÖLLNER. With the portraits of Crookes, Slade, and Hansen, besides eight photographs and one lithographic illustration. Scientific Essays, Vol. III. Leipzig: L. Staackmann.

PROFESSOR ZÖLLNER is an author, *sui generis*. No candid and thoughtful reader can turn over even a few pages of his works without finding matter for profound reflection, and without feeling himself in the presence of a man of vast learning and of gigantic intelligence. On the other hand, no one can fully enter into the whole of what is here written unless he is thoroughly acquainted, not merely with the position of modern science, but with the ideas current in German newspapers, the debates in the German parliament, and the gossip and party-warfare of the German universities. We find here the most eloquent and powerful exposure of the assumptions and the intolerance of some who profess to speak as the infallible representatives of science. We find also subjects which might better have been discussed elsewhere dragged in again and again. The luxuriance of thought in fact reminds us of the tangled life of a tropical forest where it is sometimes difficult to trace from what stem and root a blossom or a fruit has been developed. It cannot be denied that such a style of writing plays into the hands of those who have no intention of pronouncing an upright judgment on the merits of the book and of its author.

The main tendency of the present volume, the third of Prof. Zöllner's "Scientific Treatises," will at once appear from the titles of the chapters: Spiritualism and the so-called Philosophers; Spiritualism and the so-called Mathematicians; De-

fence of the American Henry Slade; German Men of Science of "unimpeachable credibility" before the judgment seat of booksellers, Jews, and liberal Protestants; Transcendental Physiology and so-called Animal Magnetism; and lastly, Spiritualism and the Christian Revelation.

The whole work, then, is essentially a plea on behalf of Spiritualism, and those who fancy that they have "explored every corner of this universe, and found nowhere any place where spiritual beings can exist," who assume that they know all the facts and all the laws of nature, and are able at once to pronounce beforehand, and in defiance of experience, what is possible and what is impossible, will doubtless throw it aside unread, or read merely to lament that another man of science has, like Crookes and Wallace, become the slave of a DOMINANT IDEA.

Those, however, who will take the trouble to peruse Zöllner's writings carefully will probably find their notions as to the boundaries of possibility somewhat shaken, and will learn that modern science has lessons which some of her self-constituted interpreters would fain suppress. For in what direction is the current of discovery now setting? Is it in the direction hoped for by the materialist? Surely not: we were told at the end of the eighteenth and at the beginning of the nineteenth century that the existence of spirits and their possible interference with man and his doings must be rejected as incompatible with certain facts and laws. What could not be perceived with any of our senses was proclaimed non-existent, a conclusion justifiable only if we were sure that no senses other than our own could exist. But where do we now stand? We see that many senses of whose nature and revelations we have no more conception than has a man born blind of the phenomena of light and colour may exist. Some of the most advanced biologists are even beginning to suspect that indications of such senses are to be traced among certain insects.

Again, we have been told that matter must exist in one of three forms, the solid, the liquid, and the gaseous. But we learn now from the splendid researches of Mr. Crookes that a fourth state is also possible, in which its general properties are essentially modified.

If, then, our notions of five senses and of three states of aggregation as the only possible can now no longer be upheld, need we wonder if a fourth dimension in space, incomprehensible as it may seem, should be gradually dawning upon our minds? Such a fourth dimension, superadded to the length, breadth, and depth which we alone perceive in bodies, is, as Zöllner points out, not indistinctly indicated by St. Paul (Ephesians iii. 18). It appears as a consequence of the view of the illustrious Kant that space and time are merely modes of our perceptions, and for other orders of beings may be non-existent, or may differ fundamentally. Coming down to our own times, we find mathematicians and physicists led by their different researches to the conclusion that this same fourth dimension is a possibility or rather a probability, and if this be the case all our conceptions of what is mechanically possible and of what, on the other hand, may be denied, in spite of all evidence in its favour, must be seriously modified.

Perhaps the most interesting chapter in the work

is that entitled the "Defence of Henry Slade." It contains a biographical notice of Mr. A. R. Wallace, with an abstract of his work—now out of print—"The Scientific Aspect of the Supernatural." Upon this follows Mr. Crookes' account of his researches on spiritual phenomena from 1870 to 1873, and reports on similar phenomena by the late Serjeant Cox and Mr. Coleman, followed by an unfavourable critique from the *Times*, December 26th, 1872.

We are then brought to the painfully notorious scene, the legal proceedings taken by Prof. Lankester and Dr. Donkin. An eminent scientific journal has pointed out that by this action Prof. Lankester, as far as in him lay, has greatly lowered the position of science. To refer a scientific question to the decision of solicitors, police magistrates, and jurymen was a formal declaration that Science was impotent in her own especial domain. The reflections which Prof. Zöllner makes on this trial as a proof of the moral, political, and intellectual decline of England, show how very far he is from understanding us as a nation. The outrageous charge brought by Lankester against Slade, in a letter to a Leipzig professor, and repeated by the latter to Prof. Zöllner, we do not repeat, as the name of the professor is not given.

With the exception of this Lankester prosecution, the scientific advocates of Spiritualism appear to have fared no better in Germany than in England. Their experiments have been falsely reported, their arguments burked by the Press, their intellectual competence denied.

It is to be regretted that Prof. Zöllner threatens Prof. W. Wundt, one of his opponents, with a prosecution on behalf of Slade, for libellous and insulting language. This appears to us to be a repetition of the error of Prof. Lankester. We have made no attempt to lay before our readers any of the gems of thought with which this work is replete, nor to point out the many instances where we are compelled to differ from the author. All enquirers who are sufficiently masters of the German language will find the study of "Transcendental Physics" most profitable.

Arrangements for January.

* * 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 January see Advertising columns).

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 sances with well-known mediums, and are entitled to the use of books on Spiritualism from the Library.

DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

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

Thursday, 1st.—Ordinary Weekly Experimental Séance, at 8.

Tuesday, 6th.—Subscription Séance, at 8. Tickets of admission, 2s. 6d.

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

Monday, 12th.—Fortnightly Discussion, at 8. Paper, "Mediums and Mediumship," Mr. W. Eglinton, Hon. Member.

Thursday, 15th.—Ordinary Weekly Experimental Séance, at 8.

Tuesday, 20th.—Subscription Séance, at 8. Tickets of admission, 2s. 6d.

Thursday, 22nd.—Ordinary Weekly Experimental Séance, at 8.

Monday, 26th.—Fortnightly Discussion, at 8. Paper, "Thoughts on Luke xvi. 31," Rev. F. R. Young, Hon. Member.

Thursday, 29th.—Ninth Annual General Meeting, at 8.30. To receive the Report of the Council and Statement of Accounts for 1879, Election of President and other Officers for 1880, and to transact other business of a general character.

GLASGOW ASSOCIATION OF SPIRITUALISTS.

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

Lectures every Sunday morning, at 11.30, in Hall, 164, Trongate; and evening, at 6.30, Trades Hall, Glassford-street.

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.)

Tuesday, 6th.—Séance by Mrs. Olive for the benefit of the Association. Social Gathering at 7.30. Séance to commence at 8.30.

— 13th.—Vocal and Elocutionary Entertainment.

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, 4th.—Mr. J. J. Morse, Trance Address, at 2.30 and 6.30.

Monday, 5th.—Mr. J. J. Morse, Trance Address, at 7.30.

Sunday, 11th.—Mr. Westgarth, Inspirational Address, at 6.30.

Sunday, 18th.—Mr. Wallis, Trance Addresses, 2.30 and 6.30.

Monday, 19th.—Ditto, at 7.30.

Sunday, 25th.—Mr. S. De Main, Trance Address, at 6.30.

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 7.45, 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.)

Every Wednesday evening during the session at 8 prompt. All persons are invited to attend.

Wednesday, 7th.—Lecture, "Parentage, its Laws and Duties," Mr. J. J. Morse.

— 14th.—Essay, "Different Kind of Types," Mr. H. C. Brougham.

— 21st.—"Thoughts on Women," Mr. J. M. Routledge.

— 28th.—"Does God Answer Prayer," Mr. W. Westgarth.

GREAT YARMOUTH ASSOCIATION OF INVESTIGATORS INTO SPIRITUALISM.

(Secretary: Mr. R. R. Dale, 3, Waterpark Terrace, Southtown Road, Great Yarmouth.)

Sundays.—Instructive Séances, at which Discourses are delivered.

Tuesdays.—Investigators' Séance.

Thursdays.—Development Séance.

YORKSHIRE DISTRICT COMMITTEE.

PLAN OF SPEAKERS FOR JANUARY.

BRADFORD.

(Harker's Meeting-room, at 2.30 and 6 p.m.)

Sunday, 4th.—Mr. J. Dent, Heckmondwike.

— 11th.—Mr. W. Farrar, Pudsey.

— 18th.—Local speaker.

— 25th.—" " "

(Spiritualist Church, Charlotte-street, Manchester-road, at 2.30 and 6 p.m. Secretary: J. Jarvis, 20, Paisley-street.)

Sunday, 4th.—Mr. J. Armitage, Batley Carr.

— 11th.—Mr. J. Blackburn, Halifax.

— 18th.—Mr. J. Dent, Heckmondwike.

— 25th.—Miss Harrison, Shipley.

SOWERBY BRIDGE.

(Spiritualist Progressive Lyceum, Hollins-lane, at 2.30 and 6.30 p.m. Secretary: Mr. H. Robinson, Gatrix-lane.)

- Sunday, 4th.—Mrs. Dobson, Batley Carr.
 — 11th.—Local speaker.
 — 18th.—Mr. A. D. Wilson, Halifax.
 — 25th.—Mr. Harper, Birmingham.

HALIFAX.

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

- Sunday, 4th.—Mr. J. Blackburn, Halifax.
 — 11th.—Mrs. Illingworth, Bradford.
 — 18th.—Mr. J. Lamont, Liverpool.
 — 25th.—Mrs. Butler, Bingley.

BATLEY CARR.

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

- Sunday, 4th.—Mrs. Jarvis, Bradford.
 — 11th.—Mr. W. H. Lambelle (editor *Spiritual Pioneer*).
 — 18th.—Mr. J. Armitage, Batley Carr.
 — 25th.—Mrs. Dobson, Batley Carr.

BINGLEY.

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

- Sunday, 4th.—Mrs. Hollins, Churwell.
 — 11th.—Mrs. Butler, Bingley.
 — 18th.—Mrs. Illingworth, Bradford.
 — 25th.—Mr. J. Dent, Heckmondwike.

OSSETT.

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

- Sunday, 4th.—Mrs. Illingworth, Bradford.
 — 11th.—Local speakers.
 — 18th.—Mrs. Dobson, Batley Carr.
 — 25th.—Mrs. Jarvis, Bradford.

The second Quarterly Conference will be held at Batley Carr, on Sunday, Jan. 11th. Session—Morning at 10.30., Afternoon 2 o'clock, Evening 6 o'clock. Mr. W. H. Lambelle will occupy the platform both afternoon and evening.

TRADE AND PROFESSIONAL ANNOUNCEMENTS.

The charge for announcements in this column is 6d. per line per insertion.

BOOKSELLERS AND NEWSAGENTS—

- R. COCKER, 74, Dalston Lane, E.
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 J. J. MORSE, Elm Tree Terrace, Uttoxeter Road, Derby.
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INSPIRATIONAL MEDIUMS AND LECTURERS—

- J. J. MORSE, Elm Tree Terrace, Uttoxeter Road, Derby.
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PHYSICAL MEDIUMS—

- MISS WOOD, 3, Sunderland Street, Newcastle-on-Tyne.
 C. E. WILLIAMS, 61, Lamb's Conduit Street, W.C.

MUSICAL PROFESSORS—

- MADAME CURRY, 74, Dalston Lane, E.

PHOTOGRAPHERS—

- R. J. EDWARDS, the Grove, Hackney, E.
 J. BOWMAN, 65, Jamaica Street, Glasgow.

CHRISTMAS APPEAL TO SPIRITUALISTS.

THE Committee formed to promote a Testimonial to DR. MONCK commend his case as one eminently claiming your generosity at this time of the year, when gifts and benevolence are peculiarly appropriate.

As one of the pioneers of our belief, he has expended health and all his resources in devotion to the cause. For nearly two years he has been cared for by kind friends, who have thereby earned the lasting thanks of Spiritualists; and to enable Dr. Monck to return to the work still so dear to him, it is necessary to sustain him for the winter in a warmer climate. If all unite heartily there will be no difficulty, and the Master's benediction will be yours: "*Inasmuch as ye did it to the least of these little ones, ye did it unto ME.*"

The smallest contributions will be equally welcomed as those whose larger means enable them to give more largely. They should be sent to the Hon. Secretary of the Committee whose names were announced in *Spiritual Notes* of December 1.

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Miss Douglas, South Audley-street .. .	1	0	0
Dr. Blunt, Northampton	0	5	0
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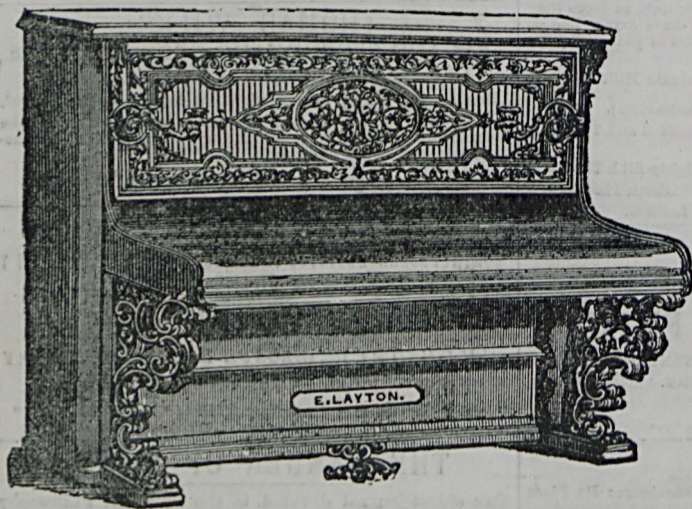
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