

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.

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THE CAREER OF MR. EGLINTON AS A MEDIUM.

MR. EGLINTON is one of the most popular and universally respected of our mediums, and we cannot, therefore, doubt that the following sketch of his career, written by himself, will greatly interest our readers:—

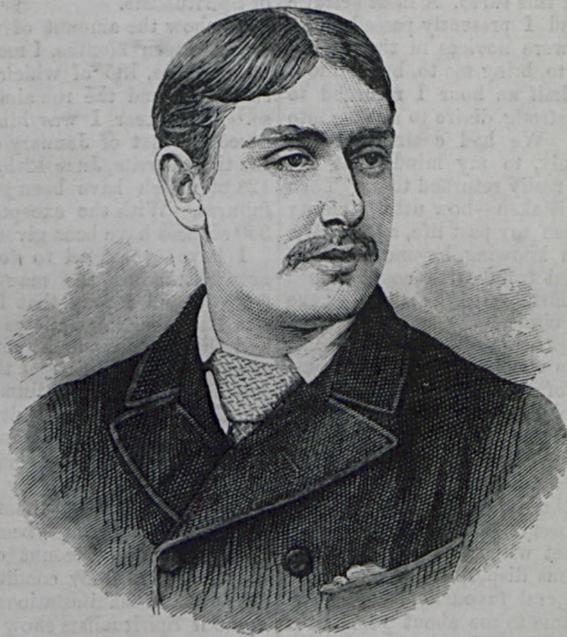
I was born on the 10th July, 1857. My early life was spent at school, and nothing occurred then to show that I possessed any of the wonderful power which afterwards developed itself. I left school at the age of 14, and entered my father's office to learn the business of printer and publisher.

My father and I were in the habit of attending Mr. Bradlaugh's lectures every Sunday evening at the Hall of Science, Old Street, City Road, E.C. When I was about 17 years of age, a discussion was announced at this hall between Dr. Sexton, Spiritualist, and Mr. Foote, Atheist; the subject, "Spiritualism." I had never heard the word "Spiritualism" mentioned before, and was full of eager inquiries about it. My father attended this discussion with some friends, and I did so too with some young companions. The hall was densely packed in every part, and hundreds had to be refused admission. I remember that when Dr. Sexton appeared he was but slightly cheered com-

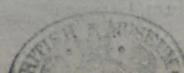
pared with Mr. Foote, owing, as I then supposed, to the weakness of the Spiritualistic party. I can but own that I felt a slight feeling of awe creep over me when Dr. Sexton began to address the audience, because my information had led me to expect that in his presence chairs and tables would float about! This showed my utter ignorance of the subject. During one of the periods in which Dr. Sexton was

allowed to speak, he made the remark that "all persons wishing to test the truth of Spiritualism should try in their own homes by themselves, rather than with a professional medium." My father thought this sensible advice, and, turning to a friend, they agreed to buy a book of rules, and try that very night to see "if there was anything in it."

They accordingly formed a circle at our house, and, conforming with the conditions stated in the book of rules, read chapters from the Bible and sang hymns, events quite unprecedented in our family circle. I refused to join them, on the plea that "it was all humbug," setting myself up as an authority upon a subject of which I knew nothing. The others sat patiently for two hours awaiting manifestations, but in vain. Not discouraged by this failure, my father agreed to sit with his friends again and again, and give the subject a fair trial. For seven or eight evenings they tried to obtain proofs



*Yours most truly,
William Eglington.*



of the existence of some spiritual power, but none were forthcoming. They followed the conditions to the letter, but it was apparent that there was no "medium" among them. In the meantime, to show my feelings upon the matter, I fixed upon the door of the séance-room large cards, upon which was written, "There are lunatics confined here; they will shortly be let loose; highly dangerous," &c., &c., until I so far offended my father that he said I must either come into the circle, or leave the house during his investigations. I took the former alternative, and, under protest, entered the séance-room. My manner, previous to doing so, was that of a boy full of fun; but as soon as I found myself in the presence of the "inquirers," a strange and mysterious feeling came over me, which I could not shake off. I sat down at the table, determined that if anything happened I would put a stop to it! Something did happen, but I was powerless to prevent it. The table began to show signs of life and vigour, and suddenly rose off the ground, and steadily raised itself in the air, until we had to stand to reach it. This was in full gaslight. It afterwards answered, intelligently, questions which were put to it, and gave a number of test communications to persons present.

The next evening saw us eagerly sitting for further manifestations, and with a larger circle, for the news had got widely spread that we had "seen ghosts and talked to them," together with other marvellous reports. After we had read the customary prayer, I seemed to be no longer of this earth. A most ecstatic feeling came over me, and I presently passed into a trance. All my friends were novices in the matter, and tried various means to bring me to, but without result. At the end of half an hour I returned to consciousness, feeling a strong desire to relapse into the former condition. We had communications which proved conclusively, to my mind, that the spirit of my mother had really returned to us. Then I began to realise how mistaken—how utterly empty and unspiritual—had been my past life, and I felt a pleasure indescribable in knowing, beyond a doubt, that those who had passed from earth could return again, and prove the immortality of the soul. In the quietness of our family circle, only broken by the admission of friends to witness the marvellous manifestations, we enjoyed, to the full extent, our communion with the souls of the departed; and many are the happy hours I have spent in this way.

A few months after our first séance stronger phenomena gradually developed, one of the guides being a spirit who gave the name of "Joey Sandy," and who has since become the principal director at all my séances. To his honesty and fidelity I owe the success which I have met with, both in public and private, while his vivacious disposition and common sense render him a general favourite. "Ernest," another of my guides, came to me about 18 months after the advent of "Joey." His soberness, intelligence, and kindness make him beloved and respected by all, and I cannot pay too high a tribute to so noble and good a spirit-guide. We finally obtained materialisations, not as we generally obtain them now—with a cabinet or darkened chamber—but in the moonlight, while we all sat round the table; and, generally, the figure of my deceased mother appeared, radiant and transcendently beautiful, and looking more as we imagine a spirit to be than any I have since seen, and they are not a few. I was induced to sit in the dark for manifestations by a friend of mine, who had been to a séance of a professional medium,

and who gave a wonderful account of what had taken place. After I did this, the really *spiritual* séances we had been having seemed to leave us, and, in their stead, we obtained the rough, physical phenomena so common to dark séances.

One of the earliest trance-addresses I ever heard was at the Goswell Hall, Goswell Road, E.C., the medium being Mr. J. J. Morse. The meeting was under the auspices of the St. John's Association of Spiritualists, then in the last stages of its existence. I joined the remnants of this society as a member, and the meetings were carried on at the house of a gentleman in Islington, to whom I owe many thanks for the hospitality and kindness always shown to me.

The power of my mediumship having attracted public notice, I received numerous applications for séances, but steadily resisted all efforts to become a professional medium. However, the strain upon me in following my business and giving séances at the same time, proved too much; and, after a rather severe illness, I resisted the calls of the public no longer, and entered upon my career as a professional medium. For three years I have been continually before the public—how favourably I leave the Spiritual Press to say. I have given séances to the most eminent men in London and elsewhere, to many of our highest statesmen and noblemen; and to all the Spiritualistic Societies in London, and many in the provinces. I have given *over one hundred séances* to the Committees of the British National Association of Spiritualists.

To show the amount of work I have done in the past eighteen months, I may say that in 1877 I gave 204 séances, 185 of which were very good or fairly successful, and the remaining 19 failures, or nearly so. That year I was hindered by serious illness. Since the 1st of January of the present year, up to the time I write, June 12th, I have given 146 séances, 128 of which have been good, and the remaining 18 failures. With the exception of two, none of these 350 séances have been given upon my own premises.

I have ever tried to do my duty to the public, notwithstanding the many temptations to swerve from it, and I pray that I may always do so. No one but a medium knows how severe is this duty, and the suffering to be undergone at the hands of unreasonable sceptics. I thank God for the spiritual benefit which my mediumship has been to me, and for the comfort I have derived from it.

I am about to make a rapid tour round the world, my first engagements being in South Africa, and this has been thought by my friends a fitting opportunity to present them with a short sketch of my life. I have also been requested to write a more extensive account of my experiences as a medium, and of my condition and sensations during the period of manifestations. This I shall be pleased to do if Spiritualists show more interest in the fact that mediums, from the nature of the case, have, in certain respects, a peculiar advantage in describing the phenomena which occur in their presence. I here take the opportunity of thanking—and wishing "good-bye" to—all those kind friends (and mediums want many) who have interested themselves on my behalf, and trusting I may long be spared to carry on the fight for spiritual freedom and progress,

I remain,

A Servant of Spiritualism,

WILLIAM EGLINTON

SPIRITUAL NOTES.

VOL. I.—No. I.

TO OUR READERS.

OUR title is simple, our aim practical. The object of SPIRITUAL NOTES is to supply, from month to month, that information which is specially interesting to, and required by, those who are engaged in the investigation of Spiritualism, those who are professionally connected with it, and those who are seeking for the means of entering upon the study of the subject.

The contents of our pages will, therefore, comprise a record of all that is going on of permanent interest and value. Properly authenticated accounts of phenomena, and concise reports of meetings, addresses, and lectures, will be acceptable from correspondents. We shall welcome short articles on the theory and philosophy of any of the different branches of the subject, and shall gladly insert letters of inquiry or of information. We shall also, in each number, give as complete a programme as possible of the spiritualistic engagements and fixtures for the coming month. This will be of special value both to spiritualists and to inquirers. How rapidly the number of this latter class is increasing can only be appreciated by those who are so constantly being applied to by intelligent persons begging to know how and where they can find opportunities of searching into the matter. Hardly a week passes without our receiving inquiries of this sort from some fresh quarter. To all such our paper will supply exactly what is wanted.

As far as Spiritualism itself is concerned, we recognise no "party;" we have no pet theories; we are committed to no dogmas or preconceived explanations of much that is at present perplexing and mysterious. We have a belief, based on knowledge, that there is not only a natural world, but also a spiritual world. Possibly there may be many spiritual worlds, and many natural worlds. And we also have a belief, based on knowledge, that both these worlds are inhabited by conscious, rational beings, and that, under certain conditions, intelligent communication is established from the one to the other.

This is the cardinal truth or fact upon which our Spiritualism is built up. Starting from this foundation we are free to discuss and to investigate the infinitely varied physical and psychical problems which meet us on every hand, the interest and beauty of which entitle us to claim for our subject the foremost place among those to which the human mind can devote itself.

One word as to Spiritualism in connection with religion. We are profoundly convinced that Spiritualism is destined to exert a most powerful influence on the religious thoughts,

and aspirations of the future; that is, on aspirations towards an ideal, which is the bond of union of all forms of religious life. The religious side of Spiritualism is to us of supreme value. For this reason we recognise no limitations connected with any of the religions of the world. Spiritualism to us is a religion, and a religion in which we can shake hands with all those who are spiritually-minded, in cordial union, not of creed, not of belief, but of aim and aspiration.

With these few words of introduction, we ask those who sympathise with us to give their aid towards the attainment of the object which we have in view.

SPIRITUALISM—ITS PRESENT AND ITS FUTURE.

At the commencement of a new periodical devoted to Spiritualism, it will not be considered inappropriate to refer briefly to the present position of the question. That a belief in the facts, and also in the theory regarding them, as generally accepted by Spiritualists, is widely spreading there can be scarcely a doubt. As a necessary consequence, the interest in the subject and the desire for information is also becoming more widely extended.

It would answer no useful purpose to enter into a *résumé* of the progress of Spiritualism for years past. It may be sufficient to point out that during the past twelve months progress has been great in several directions, sufficiently so to be exceedingly encouraging for the future. Many splendid materialisation séances have been held, of some of which well-authenticated reports have been published; while others, and among these perhaps those of the highest class, were of a more private character. The name of more than one rising trance-medium has been brought prominently before the public, and we regret much that many exceedingly instructive séances of this character are so thinly attended. Turning to another class of manifestations, the Experimental Research Committee of the British National Association of Spiritualists seems to be on the threshold of some important discoveries. If certain phenomena, which appear to be indisputable, can be brought a little more under control, a step will have been gained of the greatest possible practical value.

Another prominent feature of the Spiritualism of the past year has been the attention excited by a variety of theories brought forward to account for some or all of the phenomena. We confess to the very decided conviction that in the present state of all those theories, and of the amount and nature of the evidence brought forward in support of them, they have in their present crude state claimed far too much attention and space in Spiritualistic literature. We do not propose, therefore, in the pages of SPIRITUAL NOTES to enter into a discussion of the subjects of Theosophy, Re-incarnation, Diakkas, and Elementaries, the ex-corporeal action of the human spirit, &c., &c., but in the general way to restrict ourselves to the recording of facts in relation to Spiritualism, to a consideration of their bearing on the conditions and nature of a future conscious existence, and the communication be-

tween such a life and the present. A more useful purpose will, we think, be attained in this way than by attempting to cover a wider and more indefinite field.

What is most needed for further progress is regular sances or circles, held under favourable conditions. By this we mean circles of serious investigators—the same persons meeting at regular stated intervals under as far as possible the same circumstances. It is manifestly very difficult to make arrangements of this kind; but from the success which has attended imperfect efforts of the sort, we believe that time and patience in this direction would be amply rewarded, whether such circles were held for physical manifestations merely, or in pursuit of the wonderful interest of mediumship of a higher and more ennobling character.

With regard to imposture connected with the movement, we are inclined to believe that there has been, all through, much less than many have supposed. Direct evidence of deception has rarely been obtained; and in private sances, some manifestations are occasionally of such a perplexing and curious character as almost to have justified an unfavourable verdict of imposture were they to occur in public. It is generally easy, however, to arrange absolute test conditions of a kind which do not interfere with the phenomena, although the most conclusive tests most often occur spontaneously from a combination of physical and psychical manifestations.

To no subject more than to ours is the old motto applicable—"Patience and perseverance conquer difficulties;" and its truth is sure to be illustrated in our future progress.

THE MADNESS OF SCIENCE.

DR. CHAS. MACKAY wrote a book entitled "Memoirs of Extraordinary Popular Delusions and the Madness of Crowds." A similar work might, we believe, be written with advantage, illustrating the unreasoning incredulity which prevails as to the very existence of certain facts and phenomena, characterising a phase of thought which has developed in the present age, and which might fairly be called the "Madness of Science."

Mr. W. E. H. Lecky, in one of his works, shows how national belief may be changed, not in consequence of evidence, but from a new mental position being taken up, which, if a sound one, involves the abstract impossibility of previously accepted theories. Much is frequently said as to the credulity of Spiritualists and their imperfect knowledge of the value of evidence, but we believe that credulity may be found to quite an equal extent among those who have been brought up in the intellectual atmosphere of modern materialistic thought. The credulity of the crowd and the incredulity of the man of science may be equally illogical and unreasoning.

These ideas, which have often impressed us in investigating spiritualistic phenomena, and especially in relation to the treatment of the subject by some of our leading scientific men, were unexpectedly revived in reading Dr. B. W. Richardson's recent work "Health and Life." The book is in seven parts, the subject of the sixth being "Hallucinations." The writer divides the section into four chapters:—Shadows of the Mind; De-

ceptions of the Senses; Applied Hallucination; and Projected Visions. Colour-blindness, and the false impressions of external objects produced by alcohol and opium are given as illustrations of the first. The persistent or repeated reappearing of certain powerful or familiar impressions on the senses, illustrates the second; for instance, Dr. Johnson's belief that he heard his mother calling him by name, when miles away. As an instance of the third is given the case of "an eminent portrait painter," who could look at a sitter attentively for half an hour while commencing a sketch, then put him away and commence another. On resuming the first at his leisure, "he took the man and put him in the chair, where he saw him as distinctly as if he had been before him in his own proper person."

In the fourth chapter, Dr. Richardson quotes the case of Nicolai, a bookseller of Berlin, who lived a century ago. We could not help being amused on reading the following lines:—"In the beginning of the year 1791, he was affected in his mind by several incidents of a disagreeable character, and on the 24th of February of that year he observed at the distance of ten paces from him the figure of a person he had known in life but who was deceased." What amused us was the minute statement of detail in this narrative of alleged occurrences nearly a century old, incapable of investigation or corroboration, while similar things are asserted to be happening among us to-day. Why did Dr. Richardson select this old narrative, and expect his readers to accept the statement of the "disease" and the "cure" without producing any evidence in support of it? Why does he do this, when he himself would treat so differently any account and explanation of similar phenomena, considered from a different point of view to his own? That he would do this is shown by the remarkable sentence which commences the next paragraph:—"In the whole history of spiritual manifestations (so called), there is nothing that equals in marvel this experience of Nicolai."

We do not in the least degree wish to imply on Dr. Richardson's part any intentional misapprehension of fact, or of the inferences to be drawn from them. But it seems to us that there are only two possible explanations of such a sentence. The first is, that the writer is almost wholly ignorant of "spiritual manifestations" and their history, in which case, of course, he ought not to have expressed such a decided opinion." The second is, that the writer's intellectual education, and the tone of mind resulting from the thought and labour he has bestowed on the subjects to which he has devoted himself, have rendered him incapable of appreciating the value of evidence on certain classes of subjects, have produced, in fact, the "Madness of Science."

"Spiritual Manifestations," appealing not to one sense only, but to two or three at the same time—sight, hearing, and touch—and supported by the contemporary evidence of men of equal standing to Dr. Richardson, evidence in comparison with which the authority for any narrative of the past is worthless, are of daily occurrence. It is utterly illogical, and exhibits the unreasoning incredulity we have spoken of, to dismiss whole volumes of evidence, when, if the writer's conclusions had been different, they would have been accepted without question, simply from our knowledge of and confidence in the

man. Yet this is really the course which the scientific world has in all ages to a great extent pursued. It is not intentional unfairness; the wrong is done quite unconsciously. It results, as we have said before, from certain ideas becoming dominant in the mind, which prevent an impartial free mental vision; it is an illustration of Dr. Richardson's second chapter.

Scientific men recognise this readily in the past history of science, and several hackneyed instances might be quoted. But we look to the more liberal and partially "unorthodox," such as Dr. Richardson is in many respects, to aid in bringing about a better state of things; one in which preconceived ideas shall have no more than their due weight, and in which all minor and secondary considerations shall be entirely thrown aside in the pursuit after wisdom and truth.

NOTES BY THE WAY.—No. I.

(SPECIALLY CONTRIBUTED.)

A FREE press is the determined enemy of Ignorance and Superstition. Through its influence wrongs are ventilated, rights obtained, and doubts removed. Under its criticism tyrants tremble, and hoary errors fly to their appropriate darkness. Representative papers, so called, give but one side of a question, carefully excluding adverse opinion. An organ that represents a movement should exclude nothing pertaining to the cause, or incident upon its progress. A paper that excludes one and accepts another, though each be workers in a common cause, for no other reason than because a "class" of readers is appealed to, reflects but the predilections of its directors, and is not representative of the cause it is connected with.

The establishment of SPIRITUAL NOTES as an independent journal, whose interests are in truth and fact, is a cause of pleasure to all who see in Spiritualism a means towards advancement, and in the divers natures of its works, efforts for the effectuation of one common end. An independent record of events and progress has advantages alike for the present and for posterity.

The summer season having now fully arrived, public work is to a degree suspended. In the matter of regular meetings, Newcastle-on-Tyne must rank first, so far as success is concerned. The best speakers are continually presented, while home talent of great use is in frequent request. The regular Sunday meetings are well attended, and as a rule the hall is filled. A library, which is steadily increasing in dimensions, is in effective operation; while the regular Sunday morning and week evening séances form valuable adjuncts to the teachings from the platform. A truly fraternal spirit animates the membership, while a most agreeable positiveness prevents unity of thought degenerating into fossilised sectarianism.

The cause in the district around Newcastle-on-Tyne has rather languished of late, the chief cause being the exceedingly depressed and disturbed commercial conditions which have so long prevailed. Sunderland has recently reorganised under the title of the Sunderland Psychological Society; while in South Shields, since the departure of Mr. Lambelle, matters have fallen somewhat into abeyance.

In Glasgow recently the writer was favoured with invitations to a series of materialisation séances, the medium being Miss A. Fairlamb, of Newcastle. The séances were in many points exceedingly interesting, and on one occasion the lady medium and the "form" were both distinctly observable at the same time—*the medium speaking under control while in view!* A series of investigations as to the material of which these forms are composed would no doubt lead to some valuable results, and contribute no little interesting information. It is the writer's opinion that three stages of manufacture are passed through—and that in one stage at least the material is of so brittle a nature as to crack and split, like an imperfectly dried cast. Experiences on this head should be published. The courteousness and frankness of Miss Fairlamb are most commendable. The Glasgow Society has suspended its sessions until September next.

Very encouraging reports are made concerning the progress of our youngest speaker, Mr. W. J. Colville. He has been quite hard at work in Manchester for some time past. He has in hand a project for delivering a series of lectures, extending over three months, in the Town Hall, Hulme, Manchester, commencing in the autumn.

Mr. E. W. Wallis is also doing good service, and is spoken well of in the places which he has visited. Animated by an earnestness to be commended, this gentleman is a useful worker, deserving more patronage than he has as yet obtained.

The Macclesfield Spiritualists recently (June 12) celebrated the opening of a new Hall, built for, and devoted to, the purposes of Spiritualism. It is a neat, comfortable, and well adapted edifice, erected at the cost of a local Spiritualist, Mr. E. Hammond, who lets it at a merely nominal rental to the society. The opening meeting was a great success. Speeches were made by various workers, among whom were present Messrs. Lamont, Hartley, Colville, Wallace, Morse, &c.

The "Lancashire District Spiritualists' Committee" is a valuable federation in active existence in the county that gives its name. It is determined to carry out the maxim of "Local funds for local needs," and applies its resources for the benefit of its own area. It employs speakers, prints a series of admirable tracts, issues a cheap hymn book, and publishes a monthly report and plan of its doings. Many societies which were well nigh extinct are now alive through timely service rendered by this committee. A "memorial mission" is to be inaugurated during the coming season, the object being to thus practically celebrate the thirtieth anniversary of the existence of our cause.

The committee held its Annual Pic-nic at Haddon Hall, near Bakewell, Derbyshire, on Saturday, June 15. Upwards of 170 joined the party, and the weather being fine a most enjoyable day was spent.

The Liverpool Society is slowly emerging from its embarrassments, the energetic and self-sacrificing efforts of not a few of its members contributing to this important end. Greater publicity and a better adapted place of meeting are desirable.

If any reader can furnish the writer with the address of Mr. G. Farmer, editor of the late *Pioneer of Progress*, it would be esteemed a favour.

The formation of local societies and their amalgamations into district committees are of much importance. A "society" does not necessarily mean a body subscribing to a cut and dried series of opinions; it ought to mean a union of purpose and effort, under the bond of a common object. The fact of spirit communion, the brotherhood and equal rights of humanity, and the law of love—to be obeyed always—makes the best "constitution" that can be adopted. "Liberty, justice, truth—our aim, our life, our practice." This is what we want; there has been enough of warfare against orderly union. Of the practicability of federation, let the "District Committee" of the Lancashire conference speak.

Our Spiritualism must make us tolerant of others' opinions. We must ever think that if we were as others we should act as they do. If we desire angels' visits, we ourselves must strive to be angelic.

The Spiritualists of the North are likely to lose the services of a well-known and highly respected lady medium, Mrs. Batie—*nee* Miss Longbottom. Mr. and Mrs. Batie having resolved to try their fortunes in the United States. In all probability their departure may occur in September next, though the lady would like to defer it until the coming spring. Mrs. Batie's trance addresses are well worthy of taking rank with many more pretentious efforts that do not often possess the same amount of merit either as to thought or deep spiritual fervour. All who know her will deeply regret her loss. Our consolation must be that others will share her rare gifts and kindly affections.

J. J. MORSE.

Notes.

SPIRITUAL NOTES being intended to serve as an auxiliary to all agencies engaged in disseminating a knowledge of Spiritualism, it is hoped it may receive the cordial support of all sections of the movement. Mr. J. J. Morse has accepted the agency for the Midland districts.

THE Sunday Evening Services held at Doughty Hall, 14, Bedford-row, Holborn, W.C., during the past month, have been ably sustained by a series of trance discourses "On the Origin of Religious Rites," given through the mediumship of Mr. W. H. Lambelle. Reports of these discourses have appeared in the *Medium* weekly.

RECENT issues of the *Medium* have contained some very remarkable instances of alleged "historical controls," reported and communicated by "A. T. T. P.," to which the attention of students should be particularly drawn.

THE Order of Spiritual Teachers, of which School No. 1 meets on Thursday evenings at the Spiritual Institution, 15, Southampton-row, W.C., and which was inaugurated by Mr. James Burns, is a novel and useful feature in connection with the movement of Spiritualism. Visitors are admitted.

DR. J. M. PEEBLES and MR. WILLIE EGLINTON have lately been elected honorary members of the Dalston Association of Enquirers into Spiritualism.

THE Lancashire District Committee of Spiritualists evince most commendable activity and usefulness in their sphere of operations. We learn from Mr. J. Hartley, the corresponding secretary, that the committee are contemplating a practical demonstration to commemorate the thirtieth anniversary of modern Spiritualism. This will be done by a special mission to the homes of all Spiritualists in the Lancashire district during the last four months of the current year. Mr. Hartley states that £50 will have to be raised as a special fund for this purpose, the committee being convinced that the outcome of the mission will be to the benefit of the entire movement. The thirteenth Quarterly Conference will be held in the Grosvenor Street Temperance Hall, Manchester, on Sunday, August 3.

MR. T. L. HENLY read a paper entitled "The Origin of Matter—a Speculation based on Scripture," before the Dalston Association on Thursday evening, the 30th May, Mr. John Rouse in the chair.

MR. BERKS T. HUTCHINSON, of Cape Town, is an active supporter of the cause of Spiritualism, through whom we learn by a recent letter that Mr. Eglinton has been engaged to give a series of sances while in South Africa.

THE Hackney Psychological Society is the title of a new organisation formed recently by a few members of the late East End Spiritual Institution and others interested in psychological subjects. Mr. C. Rhys Williams is the secretary *pro tem.*, and the meetings are held on Sunday and Tuesday evenings, at 6, Field View Terrace, London Fields, Hackney, London, E.

MR. THOS. WILKS, of 21, Wingmore-road, White Hart-lane, Tottenham, will be glad to correspond with any students of Spiritualism residing in the vicinity of Tottenham, with a view to the formation of regular sances at his residence, or elsewhere, as opportunity may offer. Those of our readers who reside in or about Tottenham are invited to communicate with Mr. Wilks.

MRS. HENRY D. JENCKEN (Kate Fox) is about to publish her autobiography, containing remarkable experiences of Spiritual phenomena from the commencement of the movement of modern Spiritualism, thirty years ago, to the present time.

MR. E. W. WALLIS announces a meeting for a trance address at 53, Sigdon-road, Dalston, this (Monday) evening, 1st July, at 8 o'clock. Admission will be free, with a voluntary offering at the close.

THE "East Riding Association of Inquirers into Spiritualism" is the title of a new organisation lately established in Hull. Mr. Thomas Thelwall is the president, and Mr. George E. Harrison secretary. Letters are to be addressed to 2, Caroline-street, Hull.

MACCLESFIELD has just opened a newly-built hall for Spiritual meetings in Great King-street, which is capable of seating about two hundred people. The

opening services took place on 12th June, when Messrs. Morse, Wallis, Colville, and others took part in the proceedings. Mr. E. Hammond has generously borne the entire cost of the building of the hall.

Mrs. LOUISA ANDREWS, of Springfield, Mass. (says the *Banner of Light*), with her son, Mr. Lancelot Andrews (a graduate at Yale, who recently took the highest honours of his class in scientific studies), together with her sister, Miss Emily G. Jones, sailed for England from New York on the 4th June. It is the intention of Mrs. Andrews to fix her residence for a time at Brighton. Both she and her sister have been for many years devoted investigators of the phenomena of Spiritualism, and there are few writers in our ranks better qualified than Mrs. Andrews to present the subject favourably and clearly to the English public. Her address at present is "Care of Mrs. C. Barnard, 6, York-road, Western-road, Brighton."

DR. PEEBLES is in communication with Mr. Doucarolis, a prominent Buddhist layman at Ceylon, from whom he has received a letter specifying upon what terms a distinguished Buddhist priest is ready to visit America and spend a year there in order to attempt the work of evangelising the corrupt and war-practising Christians. We hope the attempt will be made, and shall watch the result with some curiosity.

A PICNIC is proposed to be held in Epping Forest in the early part of this month (July), and, as many metropolitan Spiritualists with their friends and acquaintances may like the idea of an outing during the summer, Mr. E. W. Wallis, who suggests the idea in the *Medium and Daybreak* of 21st ult., will be glad of the co-operation of those friends approving the proposal, and who are requested to communicate with him at 1, Englefield-road, Kingsland, London, N.

A TESTIMONIAL is to be presented to Mr. W. Eglington-to-morrow (Tuesday) evening at the Beethoven Rooms, 27, Harley-street, London, W., prior to his leaving this country for Cape Town, South Africa. Full particulars will be found in our advertisement columns.

MR. CHARLES BLACKBURN, of Manchester, in an article in the *Spiritualist* of 21st ult., narrates some interesting particulars of his recent experiences with Miss Cook, who has been on a visit to his residence. He says:—"Upon evenings when no visitors called, myself and daughter and Miss Cook have sat in the dark in the library around a small table, when suddenly the musical-box has been wound up by a rough hand, the table jumping up and floating for several minutes, say, nine or ten inches, off all four legs, and we three all fast holding each other's hands, and standing up; then the intelligent force went and played several airs on the piano at the medium's back, whilst myself and daughter held her; then took a small bell high up in the air, ringing around the room, also a tin musical box." Further on, he remarks:—"Mr. B., of Eccles, enjoyed a materialisation séance a few evenings ago; he went into the cabinet with the medium and held her until a form in pure white rose up and spoke to him in the identical voice, in twilight, which has always spoken to him at 'dark séances'; the medium's dress was worsted, and the spirit form's dress was white calico, both of which he at the same time handled and saw whilst the medium was conscious, and not in the trance state." Miss Cook informs Mr. Blackburn "that dark séances affect

her afterwards with headache only, but after materialisations it takes long to recuperate her, as her very life seems 'to flow out of her,' also her memory and other powers; but she takes no part in them by her will; she merely sits passively in her chair whilst the spirit comes, and talks, and forms itself; it can vanish instantly, and comes nearly as quickly. In dark séances, Miss Cook says that when spirit hands touch the sitters she frequently knows it, owing to a slight electrical-like shock; and if a positive sceptic or disagreeable person is touched, the shock is much stronger. 'Materialisations' being of a far higher character than dark séances, cause the medium to feel drowsy and grow thin, and the form produced has difficulty in solidifying, especially if thunder is about, or an uncongenial atmosphere exists, especially when she is in a conscious state; but if in deep trance, she becomes much thinner, and the form becomes quite solid."

MR. W. H. HARRISON, proprietor of the *Spiritualist*, announces two books from his own pen, on the subject of Spiritualism—one to be issued at the beginning of next winter, and one in the year 1879. The price is to be ros. each. The figure we think is too high. The volumes may be intrinsically worth the money—and in all probability they will be so, for Mr. Harrison has had a large field for some years, from which to gather his facts—but he would better serve the cause of Spiritualism, if he published the books at a price which would place them within the reach of "the many," instead of at a sum which must make them a luxury to a few.

DR. PEEBLES' "WELCOME HOME."—Our good friend Dr. Peebles reached Boston on the 28th May, and on the 1st June he had a splendid reception, and a cordial "Welcome Home" from a large number of friends, assembled in the Circle Room of the *Banner of Light*. The meeting had been convened by those good and earnest workers in the cause of Spiritualism, Messrs. Colby and Rich. This is what the *Banner* reports Dr. Peebles to have said about England:—"Spiritualism has made rapid strides in England since my first visit in 1866. The contrast is as cheering as striking. Not only did I give the first public lecture on Spiritualism in Constantinople, speak at the first séance-party at a Russian's residence in Smyrna, introduce Spiritualism as a Western movement into Ceylon and India, and give the first public lectures in Natal and Cape Town, South Africa; but I gave the first regular course of Sunday lectures upon Spiritualism ever given in England. They were delivered in the Cavendish Rooms, under the auspices of that veteran worker, James Burns. When the Everitts were present, complimentary "rappings" were frequently heard. The distinguished naturalist, Alfred R. Wallace, was a frequent attendant. English thinkers and scientists are much braver and more independent than Americans. J. J. Morse, highly esteemed as a man, is doing most effective work in the lecture-field; and so also is Mr. Wallis, Mr. Colville, Mrs. Beatie, Mr. Lamont, and others. Mr. Fletcher, well known to many of you, is crowded at times with visitors seeking converse with their spirit friends. Mr. Lambelle, a most excellent medium, is now assisting Mr. Burns upon the *Medium and Daybreak*. London has several superior mediums. Mr. Harrison publishes the *Spiritualist*. The *Psychological Review* is a fresh and fair new-comer into the field of Spiritualist literature. Success to it, and all the liberal journals of the kingdom. Clans and cliques, insinuations and jealousies, though hardly as common there as in some of the American cities, are too common. The

Jews do not deal with the Samaritans, and so history repeats itself. Beautiful was that trait in Jesus that led him to "eat with publicans and sinners," and "go about doing good." Spiritualism as a phenomenon, as a diffusive, liberalising principle, is making rapid headway all through my parish, and *my parish* is as extensive as the world. Still, there are many dark corners, and there is much missionary work to be done. And whenever Spiritualists, Free-religionists, Liberal Unitarians, and *Liberalists* of all names and *no* names, will so sink minor differences, and so co-operate and systematise their efforts as to present one solid phalanx to the enemies of progress, their labours will tell, and the victory come! A stool with one leg will not stand. The velocipede often trips and throws the rider. Differentiation is just as much a law of the universe as unity. I believe in no such rigid uniformity as that promulgated by the Pope of Rome with one rut for his road-way, one wheel for his chariot, one "*seal*" for salvation, and that Roman Catholicism! Education, toleration, and a rational religion based upon the divine Fatherhood, the universal brotherhood, the ministry of angels, and the harmonical development of common humanity—these are wants pertaining to this sunset period of the nineteenth century!

Proceedings of Societies.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

FOURTH ANNUAL GENERAL MEETING.

THIS meeting was held at 38, Great Russell-street, W.C., on Tuesday evening, 28th May, 1878. MR. ALEXANDER CALDER, President, in the chair.

The minutes of the previous annual general meeting having been read and confirmed, Messrs. A. Joy and E. Dawson Rogers were appointed scrutineers of the votes for election of members of Council, and Mr. R. Pearce was subsequently authorised to act as a substitute for Mr. A. Joy, consequent on his having to leave early.

The annual report of the Council was read by the Secretary, and has since been distributed amongst the members of the Association.

On the motion of Mr. FREDERICK COLLINGWOOD, seconded by Mr. R. A. MARCH, the report and statement of income and expenditure account were unanimously adopted after a short discussion.

Messrs. J. W. Gray and G. H. Potts were elected Members' Auditors.

Sundry alterations in the rules and regulations, as made by the Council during the past year, were confirmed.

The Scrutineers announced the following members as elected to seats on the Council in the place of the same number who had retired by rotation or resignation:—F. Barrett; Mrs. Beeby; E. T. Bennett; C. Blackburn; Dr. Carter Blake; J. Bonwick; J. Chapman; T. H. Edmands; Mrs. Ellis; J. C. Eno; R. Fitton; W. H. Harrison; Thos. Hayle, M.D.; Miss Houghton; Miss Hannah Hunt; G. C. Joad; E. Maitland; R. A. March; Rev. W. Miall; J. J. Morse; W. C. Pickersgill; Capt. Rolleston; S. T. Speer, M.D.; G. N. Strawbridge; M. Theobald; J. P. Turner; D. H. Wilson.

Votes of thanks to the President and various officers brought the proceedings to a close.

SOIRÉE.

The last soirée of the season, held as usual, at 38, Great Russell-street, on Wednesday, June 5, was exceptionally attractive and well attended. Pictures were exhibited by Signor Rondi, Miss Florence Claxton, Mdlle. Paiche, Mr. Cornelius Pearson, Madame de Steiger, Mrs. Hallock, Mr. H. E. Frances, and Mr. H. P. Cotton. The most interesting pictures of the collection, to spiritual students, were contained in a frame of five photographs of the "Materialised spirit form of 'Lillie Gordon,' taken in the studio of Signor Rondi, on 26th May last, at 1 o'clock p.m., in full daylight, Miss Cook being the medium." We hope to have an opportunity of referring to these photographs again.

The proceedings of the evening comprised a description by Mr. J. W. Fletcher of some incidents of his travels in Egypt; with vocal and instrumental music, contributed by Miss Withall, Miss Leslie-Young, Mrs. Limpus, and Mrs. Georgina Weldon.

FORTNIGHTLY DISCUSSIONS.

"*Weighing Mediums during Séances*" was the subject of a paper read by Mr. W. H. HARRISON, on Monday, June 3, and which was published *in extenso* in the *Spiritualist* of 7th ult. The following remarks, at the close of the paper, from M. Aksakof, of St. Petersburg, are reproduced in these columns, as likely to prove of interest to our readers:—

"The remarkable experiment with Mr. Williams in the cabinet upon the weighing machine suggests the following ideas to me, which I submit to your consideration. It only needs one thing to render the experiment absolute—the presence of light.

"1. The materialisation should take place in a dark cabinet on the weighing machine, with the medium placed within it, the rest of the room being in full light. John King might then float up to the top of the cabinet and touch a little bell, or show himself at the aperture of the cabinet, and at the same time the weight of the medium should be registered. That John King *can* sustain himself in the air he has proved to me by rising, with his lamp, up to the ceiling of the room at an hotel, where I saw him, in London, in the year 1875. Many other people also certified the same.

"2. Or the materialisation should take place in a dark cabinet, with the medium placed *outside* on the weighing machine, in the lighted room, and in full view of the observers. Here the conditions would be absolute. We know that materialisations do take place when the medium is *before* the curtains. If, then, in view of the experimenters, the weight of the medium diminished, if only a *few pounds*, we should be able to pride ourselves on having obtained 'the grandest discovery of our age' under indubitable circumstances.

"Have the goodness to communicate my suggestions to your Research Committee, and if they find them useful and practicable I shall be well pleased to concur in any results obtained under such conditions."

On Monday, June 17, the Rev. W. STANTON MOSES gave a retrospect of the session. There was great wisdom in the choice of such a man for the work. In keenness of observation, soundness of judgment, and careful classification of ascertained facts, Mr. Stanton-Moses stands head and shoulders above so many of his co-workers in the spiritualistic movement, that no one could

"take stock" more efficiently than he. Mr. Stainton-Moses, however, not only well reviewed what the British National Association of Spiritualists had accomplished during the session, paying the Association a well-deserved tribute of praise for its admirable achievements, but he gave some valuable advice for the future, recommending that in the next session a better organised plan should be adopted, and that the meetings should be begun with a well defined programme, showing what subjects would be discussed, and when. He suggested, too, that if the results of the discussions could be collected and published in a cheap form at the close of the session, a great boon would be secured for the intelligent and inquiring Spiritualist. This is a wise suggestion no doubt, but to carry it out well and satisfactorily it would be necessary to secure the services of a really competent short-hand writer, and that would be expensive. At the close of the discussion of Mr. Stainton-Moses' paper, a vote of thanks was passed to that gentleman for his services as Secretary to the meetings, and to Mr. Desmond Fitz-Gerald for his very efficient help as chairman.

COUNCIL MEETING.

The Council met on Tuesday evening, June 11, when, on the motion of Mr. E. DAWSON ROGERS, seconded by Miss HOUGHTON, Alexander Calder, Esq., was re-elected President for the ensuing year, and acknowledged the unanimous vote of the Council in a few graceful remarks.

The SECRETARY announced that she had received a communication from Mr. Thomas Blyton, expressing his wish to attend to report the proceedings for SPIRITUAL NOTES, but she had replied that she had no authority to invite him to be present. Mr. Blyton also asked to be furnished, for the same journal, with the usual monthly notices of forthcoming business.

Mr. DAWSON ROGERS remarked that there was no need for Mr. Blyton to wait for leave to attend as reporter for SPIRITUAL NOTES, as he had the same right to do so as reporters for other papers. He moved, too, that Mr. Blyton be furnished every month by the Secretary with the usual notices of forthcoming business. This was seconded by Mr. R. PEARCE.

Mrs. LOWE moved as an amendment, seconded by Mr. JOY, and supported by Mr. C. C. MASSEY, that Mr. Blyton's request be deferred, as SPIRITUAL NOTES was not yet in existence. On a division however, Mr. Dawson Rogers' motion was agreed to.

The PRESIDENT announced that he had been authorised by a gentleman, whose name he was not at liberty to mention, to offer the Association the sum of £50, to be spent in paying mediums for admitting enquirers to séances. The matter was referred to the Séance Committee.

The Vice-Presidents, Committees, Treasurer, and Auditor were re-appointed.

Mr. DAWSON ROGERS reported on the part of the Soirée Committee, that at the close of the series of soirées, they had a profit of £6 13s. 1½d. This sum would be handed to the association with a recommendation that it be devoted to the purchase of a new carpet for the Séance Room. This recommendation having been agreed to, Mr. Dawson Rogers called attention to the fact that the *Spiritualist* had held up to censure two ladies, members of the Soirée Committee, for having

appointed him to preside at one of the soirées, although it was strictly their business to select the chairman. He denied *in toto* the accuracy of the statements made in that paper in regard to his conduct as chairman on the occasion referred to, but even if his conduct had been wrong, the editor had no right to blame those who appointed him; in fact he had no right to know who were present at the committee meeting at which he was appointed, and, even if he did know, had no right to use his knowledge publicly.

Mr. E. T. BENNETT moved that the thanks of the Council be given to the Misses Withall for their attention to the musical arrangements at the Soirées. This was seconded by Miss HOUGHTON, and unanimously agreed to.

Dr. CARTER BLAKE and Captain ROLLESTON resigned the seats on the Council to which they had been just elected.

On the motion of the Rev. STAINTON-MOSES, it was resolved,—“That the General Purposes Committee be instructed to inquire into and report to the Council upon the working and tendency of the Lunacy Laws in relation to Spiritualism, having especial regard to the Report of the Select Committee of the House of Commons, and to any cases in their judgment well authenticated which may be brought to their notice.”

The following notices of motions to be made at the next meeting were then given:—

1. *By Mrs. Lowe.*—“That in future the rooms of the British National Association of Spiritualists be closed on national holidays until further orders.”

2. *By Mr. E. T. Bennett.*—“That it be considered a breach of privilege on the part of any member of the Association to make public criticisms on the proceedings of its committees, and on the action of individual members on those committees, except as far as they are brought before the Council by their own reports or otherwise.”

3. *By Mr. A. Joy.*—“That it is the opinion of the Council that when a member has been proposed for election on the Council at the annual general meeting, it is competent for him to withdraw his name before the scrutiny, even though he shall have previously consented to its being proposed; and that when the scrutineers have official knowledge of the withdrawal, they ought not to take that name into consideration at all, but should make up the required number without it (that is, of course, supposing there are enough candidates on the authorised list).”

4. “That no payments on account of services rendered after this date, in any way to the Association, be in future made, directly or indirectly, to *The Spiritualist* newspaper so long as its editor and proprietor continues to be a member of the Council.”

5. “That it is inexpedient that the proceedings of committees appointed by the Council be open for the inspection of any person not a member of the Council.”

6. “That those members of Council who have not paid the subscription for the current year should be struck off the list of the Council.”

7. *By Mr. W. H. Harrison.*—“That the side on which each member of Council votes at all divisions at Council meetings be recorded, and published in the Proceedings of the Association.”

8. “That the side on which each member of a committee votes at every division of a committee be recorded in the minutes; that the minutes of all committee meetings be open to inspection for public and other purposes by any member of the Association on demand; and that the votes at divisions of committees shall be published in the Proceedings of the Associa-

tion whenever, at the discretion of the chairman of the committee, they are deemed to be of sufficient public importance."

9. "That a Stock Account of the property belonging to the Association be kept and presented monthly to the Finance Committee. That it shall show all changes in the stock during each month, and the causes thereof. That the Finance Committee shall report monthly to the Council the value of the stock belonging to the Association."

DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

SESSION OF COUNCIL.

THE Council met on Thursday, June 13th, at 53, Sigdon-road Dalston, E.; present, Mrs. Amelia Corner, President, in the chair, Mr. T. Blyton, Mr. R. A. March, Mr. J. Rouse, and Mr. T. Wilks.

The minutes of the previous session of 9th May were read and confirmed.

Letters of general interest were read from Mr. Berks T. Hutchinson, of Cape Town, Mr. W. Eglinton, Miss S. A. Mancell, Mr. J. Hartley, Corresponding Secretary of the Lancashire District Committee of Spiritualists, Mr. C. Rhys Williams, Secretary to the Hackney Psychological Society, Mr. T. L. Henly, Miss Charlotte Leslie-Young, Mr. E. W. Wallis, and Miss Emily G. Fitz-Gerald.

Presentations were reported from Madame Ourry, Messrs. Thos. Weeks, G. R. Tapp, and Dr. George Sexton, which were accepted with a vote of thanks to the respective donors.

A letter was read from the Hon. Alexandre Aksakof, who was unanimously elected a life member of the Association.

The cash accounts were submitted, and passed.

The June agenda and report of transactions, as incorporated in the printed Proceedings of the British National Association, were confirmed.

An application from the manager of SPIRITUAL NOTES was submitted, and it was resolved to furnish that paper with reports of the transactions of the Association as solicited.

The Hon. Secretary was instructed to invite the attendance of Mrs. Prichard, for Thursday evening, 25th July.

On the motion of Mr. R. A. MARCH, seconded by Mr. THOS. WILKS, it was resolved,—“That the hon. secretary write to Dr. George Sexton, enquiring whether Dr. Sexton considers it consistent with his present views on Spiritualism to remain an honorary member of the Association.”

The Council then adjourned.

HULL AND EAST RIDING OF YORKSHIRE ASSOCIATION OF SPIRITUALISTS FOR ENQUIRERS.

THIS Association has been formed with the view of extending the truths of Spiritualism, and it is hoped that all friends in the district will avail themselves of the opportunity now afforded them.

The first meeting of the Association was held at 2, Caroline-street, Hull, on Wednesday evening, 29th May, 1878, for the purpose of framing the rules and transacting other business.

A library has been formed in conjunction with

the Association, 31 books being gratuitously given, but further assistance in this department is desired, as means are limited.

At a general meeting, the following members were elected to office for a term of six months, viz:—President—Mr. Thirlwall. Vice-President—Mr. Barstow. Secretary—Mr. Harrison, Assistant-Secretary—Mr. Mulligan. Treasurer—Mr. J. S. Bland. Librarian—Miss S. Bland. Committee—Mrs. C. Bland, and Messrs. Metcalf, Waterhouse, Heels, and McCree.

The rules of Association have been settled as follows:—1. The nights of meeting to be held every Wednesday, at 8 p.m., and Sunday's 6.30 p.m. 2. The subscriptions to the Association shall not be more than 3d. per week per member, which entitles them to all privileges of the Association. 3. No member to hold two appointments at the one time. 4. The officers and members of the Committee to be elected every 6 months from a general meeting of the Association. 5. That a general meeting for the transaction of business be held the last Wednesday in each month. The Rules for the Library are—1. No book to be kept longer than 7 days, but it may be renewed at the end of 7 days, by informing the Librarian. 2. A fine of 1d. per day will be charged for all books not returned within the stated period. 3. The lending of books to be confined to members of the Association only. A monthly programme will shortly be arranged for the convenience of members. All information relating to the Association may be addressed to the Secretary, Spiritual Institution, 2, Caroline-street, Hull.

Arrangements for July.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

- Friday, 5th.—Experimental Research Committee, at 6.30.
— Committee's Séance, at 7.30. Mr. Williams, medium.
- Tuesday, 9th.—Finance Committee, at 6.
— Council meeting, 6.30
- Friday, 12th.—Séance Committee, at 5.30.
— Experimental Research Committee, at 6.30.
- Friday 19th.—Library Committee, at 5.30.
— Experimental Research Committee, at 6.30.
- Wednesday, 24th.—House and Offices Committee, at 5.
— Soirée Committee, at 5.30.
- Friday, 26th.—General Purposes Committee, at 5.30.
— Experimental Research Committee, at 6.30.

BRIXTON PSYCHOLOGICAL SOCIETY.

- (President: D. G. Fitz-Gerald, M.S. Tel. E.; Hon. Secretary, H. E. Francis.)
- Tuesday, 2nd.—Council meeting, at 7.30.
- Wednesday, 10th.—Discussion meeting, at 7.30.

DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

(Hon. Secretary: Thos. Blyton.)

- Thursday, 4th.—Ordinary Weekly Experimental Séance, at 8.

- 11th.—Session of Council, at 6.45.
- 11th and 18th.—Ordinary Weekly Experimental Séance, at 8.
- 25th.—Clairvoyant Séance with Mrs. Pritchard, at 8.

HACKNEY PSYCHOLOGICAL SOCIETY.

(Secretary : C. Rhys Williams.)

- Tuesdays, 2nd and 9th.—Trance Address, at 8 p.m. Medium, Mr. E. W. Wallis.
- Sunday, 14th.—Trance Address, at 7. Medium, Miss E. Young.
- Tuesday, 16th.—Mesmeric Experiments, at 8. By Mr. C. R. Williams.
- Sunday, 21st.—Spiritualists' Experience Meeting, at 7.
- Tuesday, 23rd.—Developing Séance for trance, writing, healing, and clairvoyance, at 8.
- Sunday, 28th.—Lecture by Mr. C. R. Williams, at 7. Subject, "Is Spiritualism Anti-Christian?"
- Tuesday, 30th.—Developing Séance, at 8.

HULL AND EAST RIDING OF YORKSHIRE ASSOCIATION OF SPIRITUALISTS FOR INQUIRERS.

- Wednesday, 3rd.—Debate and Development, at 7.30.
- Sunday, 7th.—Séance, at 6.30.
- Wednesday, 10th.—Reading from Theo. Parker, at 8.
- Sunday, 14th.—Séance, at 6.30.
- Wednesday, 17th.—Lecture, "Strength and Weakness," at 8.
- Sunday, 21st.—Séance, at 6.30.
- Wednesday, 24th.—Debate, at 8.
- Sunday, 28th.—Séance, at 6.30.
- Wednesday, 31st.—General meeting, at 8.

LANCASHIRE DISTRICT COMMITTEE.

MANCHESTER.

- (Large Room of the Temperance Hall, Grosvenor-street. Secretary : Mr. George Dawson, 31, Back Quay-street, Water-street.)
- Meetings every Sunday afternoon, at 2.30. Mediums, Messrs. Jackson and Johnson. Society's Meeting every Wednesday evening, at 7.30.

LIVERPOOL.

- (Camden Hotel, Camden-street. Secretary : Mr. G. Warmby, 45, Kensington.)
- Sunday, 28th.—Mr. Ainsworth, of Liverpool, at 6.30.

BOLTON.

- (Reform Room, Duke-street. Secretary : Mr. T. Parkinson, 21, Kent-street.)
- Sunday, 14th.—Mr. Jackson, of Hyde, at 2.30 and 6.30
- 21st.—Mr. Johnson, of Hyde, at 2.30 and 6.30.

OLDHAM.

- (Society's Hall, 186, Union Street. Secretary : Mr. J. T. Jones, 9, Bargap-road.)
- Sundays, 7th and 21st.—Mr. Jackson, of Hyde, at 6.
- 28th.—Mr. Brown, of Manchester, at 6.

ROCHDALE.

- (Regent Hall, Regent-street. Secretary : Mr. J. T. Owen, Newhey Store, Milnrow.)
- Sunday, 21st.—Mr. Bottomly, of Shaw, at 2.30 and 6.30.
- 28th.—Messrs. Dawson and Mills, of Manchester, at 2.30 and 6.30.

MACCLESFIELD.

(New Lecture Hall, Great King-street. Secretary : Mr. G. Rogers, 7, Chester-gate.)

- Sunday, 7th.—Mr. Brown, of Manchester, at 6.30.
- 14th.—Mr. Johnson, of Hyde, at 6.30.
- 21st.—Mr. Coates, of Liverpool, at 6.30.
- 28th.—Mr. Jackson, of Hyde, at 6.30.

ASHTON.

(Secretary : Mr. W. Avery, 28, Bentinck-street.)

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

HOLLOWAY.

(Secretary : Mr. M. Nightingale, Smedley House, Lea Bridge.)

- Sunday, 7th.—Mr. Johnson, of Hyde. Open-air meetings, at 10.30 and 2.30.

MILLOM.

(Mr. J. H. Taylor's Room. Secretary : Mr. J. H. Taylor, Holborn Hill.)

- Sunday, 21st.—Mr. Taylor, of Millom, at 6.30.

BARROW.

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

- Sundays, 7th and 23rd.—Mr. Taylor, of Millom, at 6.30.

ULVERSTON.

- Sunday, 14th.—Mr. Taylor, of Millom, at 6.30.

MARYLEBONE ASSOCIATION.

(Hon. Secretary : Charles White.)

- Sunday afternoons, at 3.15, Trance and Inspirational discussions; evenings, at 8, Séance. Admission 6d.
- Mondays, at 8.30, Members' Séance. Tuesday, Lectures, at 8.30.

July 2nd.—Mr. Fletcher, "How a Spiritualist Enjoyed Egypt."

- 9th.—Not yet arranged.
- 16th.—Mr. Hocker, "Strange, but True."
- 23rd.—Miss Kislisbury, "Spiritualism: its Moral Benefits and Dangers."
- 30th.—Mr. C. W. Pearce, "The Identity of the Higher Teachings of Spiritualism with Bible Christianity."

Wednesdays, at 8.30, Members' Séance. Saturdays, at 8.30, Séance, admission 6d. Terms of Membership, 1s. per quarter, including use of lending library.

NEWCASTLE PSYCHOLOGICAL SOCIETY.

(Hon. Secretary : H. A. Kersey.)

WEEKLY SÉANCES.

- Sunday.—For Spiritualists only. Miss Wood, "Materialisation," at 11 a.m. Admission 1s.
- Monday.—Intellectual Séance.* Mr. Westgarth, "Materialisation," at 8 p.m. Voluntary contributions.
- Tuesday.—For Members of the Society only. Miss Wood, "Materialisation (dark)," at 8 p.m. Voluntary contributions.
- Thursday.—For Spiritualists and Investigators. Miss Wood, "Physical Séance," at 8 p.m. Admission 1s.
- Friday and Saturday.—For Members only. Miss Wood, "Developing Circle," at 8 p.m. Admission free.

* Whenever Lectures are held on Monday evenings, this séance is held on the following Wednesday.

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

All communications for the Society to be addressed to the Hon. Sec., Mr. H. A. Kersey.

LECTURES.

- Sunday, 7th.—“The Life that is, and how to bless it,” at 6.30. Mr. J. J. Morse.
 Monday, 8th.—“Man and Woman,” at 8 Mr. J. J. Morse.
 Sunday, 14th.—“Power and Beauty of Spiritualism,” at 6.30. Mr. S. Compton.
 “Inspirational Addresses,” by Mr. W. J. Colville:—
 Sunday, 21st.—At 2.30 and 6.30.
 Monday 22nd.—At 8.
 Sunday, 28th.—At 2.30 and 6.30.
 Monday, 29th.—At 8.
 Admission free. A collection to defray expenses.

MR. W. J. COLVILLE'S APPOINTMENTS.

- Monday, 1st.—Milnrow, near Rochdale.
 Wednesday, 3rd.—Derby.
 Sunday, 7th.—Liverpool, Camden Hotel, Camden-street, at 11 a.m. and 6.30 p.m.
 Monday, 8th.—Same place, at 8 p.m.
 Sunday, 14th.—Rochdale, Regent Hall, Regent-street, at 2.30 and 6.30 p.m.
 Thursday, 18th.—Oldham, 186, Union-street, at 7.45.
 Sunday, 21st.—Newcastle-on-Tyne, Weir's Court Hall, Newgate-street, at 2.30 and 6.30.
 Monday, 22nd, and Wednesday, 24th.—Same place, at 8 p.m.
 Sunday, 28th.—Same place, at 2.30 and 6.30.
 Monday, 29th.—Same place, at 8.
 W. J. Colville holds a reception at 159, Strangeways, Manchester, every Friday at 7.30, except July 26th.

MR. MORSE'S APPOINTMENTS.

- Sunday, 7th.—Newcastle-on-Tyne, Spiritualists' Lecture Hall, Weir's Court, Newgate-street. Evening at 6.30; subject: “The Life that is, and how to bless it.”
 Monday, 8th.—Same place. Evening at 8; subject: “Man and Woman.”
 Sunday, 21st.—Liverpool, Camden Hotel, Camden-street. Morning at 11; Brief addresses on topics presented by the audience. Evening at 6.30; Lecture.
 Monday, 22nd.—As above. Lecture and discussion.

MR. E. W. WALLIS'S APPOINTMENTS.

- Monday 1st.—53, Sigdon-road, Dalston, E. Trance Séance, at 8. Questions invited. Voluntary contributions at close.
 Tuesday, 2nd.—Hackney Psychological Society, 6, Field View Terrace, London-fields, E., at 8, Trance address; subject: “Is Man naturally immortal? or, Death and its consequences.”
 — 9th.—Same place. Trance address at 8; subject to be chosen by the audience. Questions allowed at the close.
 Friday, 5th and 12th.—Spiritual Institution, 15, Southampton-row, W.C. Reception séance, at 8.
 Sunday, 7th.—Ladbroke Hall, Ladbroke-grove, Notting-hill. Trance addresses, at 11 a.m. and 7 p.m.; subjects to be chosen by the audience.
 Wednesday, 3rd; Thursday, 4th.—Probably at Kingston-on-Thames.
 Saturday, 14th, to Friday, 19th.—Leicester.

Societies.

* * In order that this list may be useful for reference purposes, secretaries of societies are particularly requested to notify to the Editor of SPIRITUAL NOTES any change of title, address, or name of officer.

- Ashton Society of Spiritualists. 28, Bentick Street, Ashton-under-Lyne. Mr. W. Avery, Secretary.
 Batley Carr Association of Spiritualists. Mr. Joseph Armitage, Secretary.
 British National Association of Spiritualists. 38, Great Russell Street, Bloomsbury, London, W.C. Miss Kislingbury, Secretary.
 Brixton Psychological Society. 6, Loughborough Road North, Brixton, London, S.W. Mr. H. E. Frances, Hon. Secretary.
 Cardiff Free Library and Meeting Room. 159, Bute Road, Cardiff. Mr. George Sadler, Manager.
 Cardiff Spiritual Society. 3, Guilford Street, Cardiff. Mr. A. J. Smart, Hon. Secretary.
 Dalston Association of Enquirers into Spiritualism. 53, Sigdon Road, Dalston Lane, Hackney Downs, London, E. Mr. Thos. Blyton, Hon. Secretary.
 Darlington Spiritual Institution. 1, Mount Street, adjoining the Turkish Baths, Darlington.
 Derby Psychological Society. Lecture Hall, Curzon Street, Derby. Mr. T. W. Ward, Secretary, Glasgow.
 Hackney Psychological Society. 6, Field View Terrace, London Fields, Hackney, London, E. Mr. C. Rhys Williams, Secretary.
 Halifax Spiritual Institution. Union Street Yard, opposite the Old County Court House, Halifax. Mr. C. Appleyard, Secretary.
 Keighley Lyceum. 51, Worth Terrace, Keighley. Mr. J. Tollotson, Secretary.
 Lancashire District Committee of Spiritualists. Mr. Charles Parsous, Secretary, Hume Street Mill, Rochdale.
 Leigh Spiritualists' Association. Brown Street, Leigh, Lancashire. Mr. G. F. Turner, Secretary.
 Liverpool Psychological Society. Mr. George Wharmby, Secretary, 45, Kensington, Liverpool.
 Manchester Association of Spiritualists. Temperance Hall, Grosvenor Street, Manchester. Mr. R. Fitton, Secretary.
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 Newcastle Psychological Society. Freemasons' Old Hall, Weir's Court, Newgate Street, Newcastle-on-Tyne. Mr. H. A. Kersey, Hon. Secretary, 4, Eslington Terrace, Jesmond Road.
 Nottingham Lyceum. Mrs. Story, Secretary, 32, Hedderley Street, Nottingham.
 Oldham Society of Spiritualists. Temperance Hall, Horsedje Street. Mr. S. H. Quarmby, Secretary.
 Ossett Spiritual Institution. Ossett Green, near the G. N. R. Station.
 Psychological Society of Great Britain. 11, Chandos Street, Cavendish Square, London, W. Mr. Francis K. Munton, Hon. Secretary.
 Sowerby Bridge Spiritualist Progressive Lyceum.
 Spiritualist Institution and Progressive Library. 15, Southampton Row, Holborn, London, W.C. Mr. James Burns, Manager,
 Sunderland Psychological Society.
 Walsall Spiritual Society. 16, George Street, Walsall. Mr. T. Blinkhorn, Secretary.

Correspondence.

THE MICROPHONE IN THE SPIRIT CIRCLE.

To the Editor.

SIR,—The wonderful discovery of the microphone by Prof. Hughes, which enables a person a hundred miles away to hear the tramp of a fly and other sounds inaudible to the human ear at the end of the apparatus, seems to me to place in the hands of the scientific Spiritualists a splendid opportunity of detecting and hearing the spirit voice at séances.

It is well known that many spirits come and go at different circles without any apparent purpose, and I believe this is simply because they cannot gather power sufficient even for the most trivial manifestations. Yet who knows but they may speak to us all the time, though the sound never reaches our ears for want of power enough to make it so? Now, if there were in the room one of these microphones, which catch and convey to a distance sounds not audible to those present, it is more than likely that another astonishing discovery would be made, viz., that nearly all the spirits who come would be able to speak to us by its aid.

I believe there is room for SPIRITUAL NOTES if conducted in a spirit of impartial liberality, and I trust that it may meet with all the success it deserves.—I am, &c.,

JOHN ROUSE.

80, George-street, Sloane-square, June 2.

WORDS OF WELCOME.

To the Editor.

SIR,—Accept my hearty congratulations and sympathy with your enterprise in establishing a kind of "medium" which the spiritual movement has been anxiously looking for: an exposition of facts and events without the intervention of party feeling of any kind; viz., a *direct rapport* of occurrences from the other side with our own plane. I always hold the accumulation of facts, the widening of the horizon of phenomena in the present (still primary) phase of development above all in importance, as every new theory seems to be overtaken by changes (sometimes surprising) of phenomena and dis-closures. Again, the strange, at times objectionable, conduct of some mediums when confronting questionable demands of a certain class of sceptics and outside Puritans, has created a section of fault-hunters, who greedily accept *mere slanders* to turn (perhaps unwillingly) an otherwise useful process of purification into most degrading *persecution*. If tests to the bitter end are perfectly justifiable when a revolutionising truth is at stake, the same severity (and more intensified) should be adopted when the character and social position of a medium is in question. If I understand that SPIRITUAL NOTES will represent the *growth*, the *blossoms* as it were, of our movement, to encourage us to continue our wanderings in the beautiful new fields of knowledge and hope, then I repeat my sincere congratulation. There will be plenty of worms making for the roots, all kinds of insects meddling with the beauties of the flora, but a loving, careful gardener

will leave the study of destructive powers only to those provided with microscopes. If we have to admit a constant combat between creative and destructive powers, good and evil, light and darkness, or how our fancy may term them, the aspiration of true Spiritualists should be the cultivation of the former, in accordance with the design of the invisibles in their *original* intention as the *first* messengers of love,—I am, &c.,

C. REIMERS.

London, June 6, 1878.

Spiritual Lyrics.

THE SECOND ADVENT.

We ask of thee O watcher on the lofty lonely tower,
Of thee O patient studious sage whose hair with
time is grey,
O thoughtful patriot statesman in thy high place of
power,
O poet, tell us will it come—the brighter better
day?

By the seer beheld in vision, and prophesied in song;
In pain and grief the weary world has waited for it
long.

Do ye see it faintly dawn as ye watch with eager eyes
The aurora of its presence in the far eastern skies?

The coming in the spirit of Messiah, Prince of Peace,
Whose kingdom in the human heart shall evermore
increase,

Extending its dominion over every land and sea,
The second, better advent of the Christ that is to be!
T. S.

To Correspondents.

- A. M.—Will think about it. May, perhaps, appear in our next.
W. W.—Thanks for your good wishes. We shall certainly try to deserve them. But we cannot insert your letter. No mere ridicule of creeds, which are as sacred to those who hold them as yours can be to you, will find a place in our pages.
A. S. R.—Your suggestions are, no doubt, admirable, and quite in accordance with our own ideas—but we cannot unfold all our plans in the first number. If there really are any who may seem at first disposed to "wait and see" before they give us their countenance and support, we hope to win them over to a cordial co-operation as our plans become more fully matured.
S. M. T.—We are obliged for your enclosure, but should have more faith in a communication from plain "John Smith" than in one which claimed to be given by the Angel Gabriel. We are always suspicious of such very great names.
J. S.—You can help us by sending us short and reliable news of what the Spiritualists are doing in your own neighbourhood, and by introducing SPIRITUAL NOTES to the notice of your friends.
E. D. R.—We shall give brief but impartial reports of the meetings to which you refer.

SPECIAL NOTICE TO CONTRIBUTORS.

A large mass of correspondence, including interesting reports of séances and meetings, has reached us too late for publication. Our friends have shewn an unlooked-for, and exceedingly welcome, desire to help us, but unfortunately their assistance has not come in time. We trust that they will be more prompt another month.

SUBSCRIPTION RATES.

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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 EMILY KISLINGBURY, 38, Great Russell Street, to whom Post Office Orders may be made payable, at the Great Russell Street Office.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

(ESTABLISHED 1870.)

53, Sigden Road, Dalston Lane, London, E.

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THE PSYCHOLOGICAL REVIEW.

No. II., July. Price 2s. 6d.

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Leaves from my Life. An Innocent Sinner. Buddhism. Miss Martineau Defended. More Glimpses of the World Unseen. Concerning Everlasting Punishment. Possible Planetary Influences. An Intelligent Tree. Psychography. The Truthseeker. Views of our Heavenly Home. The Master's Field. Marguerite Marie Alacoque.

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The friends of Mr. Eglinton having resolved to present him with a Testimonial on the occasion of his leaving England for Cape Town, South Africa, the above Committee has been formed, by any Member of which subscriptions will be gladly received. The Presentation will take place at the BEETHOVEN ROOMS, 27, HARLEY STREET, LONDON, W., on TUESDAY EVENING NEXT, 2nd July, at 8.30 o'clock. The proceedings will comprise a selection of high-class vocal and instrumental music, recitations, &c., by various well-known artists. Tickets of admission, with programmes, can also be obtained of any Member of the Committee, or at the doors on the evening of the Presentation. The price of the tickets are 5s. and 2s. 6d. each.

MR. W. EGLINTON

Is now on a TOUR ROUND THE WORLD. He first visits Cape Town, South Africa; afterwards proceeding to Australia, New Zealand, India, and America. The following are a few opinions of the Press, and of eminent ladies and gentlemen who have witnessed the manifestations in Mr. Eglinton's presence, under strict test conditions:—

"Mr. Eglinton seems to be so reliable a medium, that all Spiritualists should encourage his endeavours in the cause in every way. . . . His courtesy and willingness to submit to any proposed test cannot be too strongly commented upon."—MARIÉ NEVILLE, in *Spiritualist*, March 17, 1876.

"Mr. Eglinton has firm friends . . . and when I say that he owes this entirely to his own personal worth and uprightness of character, I cannot give a greater proof of the genuineness of the manifestations."—P. F. LEMAITRE, in *Medium*, September 29, 1876.

"We can only say that, if Mr. Eglinton is a conjurer, he is undoubtedly the very cleverest who ever lived. To sit at a table, with ten people, and be held hand and foot, and keep all the instruments playing and alighting on people at one time, is no mean performance."—*Western Daily Mercury*, July 28, 1876.

"Thus ended this remarkable séance, that will long be remembered by all who took part in it, as a series of wonderful phenomena."—*Devonport Independent*, August 12, 1876.

"The conditions under which we were sitting utterly precluded any idea of trickery or fraud on the part of Mr. Eglinton."—Writer in *Torquay Times*, August 26, 1876.

"Mr. Desmond Fitzgerald reported that the Scientific Research Committee had obtained direct spirit-writing under absolute test conditions, through the mediumship of Mr. W. Eglinton."—*Daily Telegraph*, October 10, 1876.

"The readiness of Mr. Eglinton to submit at all times to the most stringent and frequently somewhat uncomfortable conditions, helps to confirm the conviction of his thorough honesty induced by observation of the phenomena which occur in his presence."—WILLIAM NEWTON, F.R.G.S., in *Spiritualist*, January 5, 1877.

"The tests we have used, and the character of the phenomena . . . perfectly satisfied all the six persons . . . of the perfect good faith of the medium, and the verity and importance of the manifestations."—THOMAS LOWE NICHOLS, M.D., in *Spiritualist*, July 13, 1877.

"Those who have attended this series of séances have reason to thank Mr. Eglinton for his thorough sincerity, simplicity, and cordiality. . . . The strict yet simple tests imposed, and the facilities given to strangers to satisfy themselves of the bona fide nature of the manifestations, have had lasting and beneficial results."—C. CARTER BLAKE, Doc. Sci., in *Spiritualist*, January 26, 1877.

"I have lived in the same house, and been on familiar terms with Mr. W. Eglinton for many months, and can attest his entire honesty and openness of character. I have witnessed the effects of his mediumship at odd hours, in various places, in light and in darkness, almost daily, the possibility of fraud being utterly precluded by the circumstances."—A. HILDBRETH, LL.B.

"Not a doubt was entertained of the genuineness of Mr. Eglinton's powers, nor of the efficiency of the tests."—EMILY KISLINGBURY, Sec., B.N.A.S., in *Spiritualist*, March 17, 1876.

"The test manifestations with Mr. Eglinton are of great value, not because other mediums may not obtain equally conclusive results, but because, in his case, they have been observed and recorded by good critical witnesses, whose testimony will carry weight with the public."—WILLIAM H. HARRISON, Editor of *Spiritualist*, May 12, 1876.

"I have had Mr. Eglinton here . . . and he gave us a most satisfactory séance in my own drawing room . . . Every action bore the stamp of undeniable genuineness upon it."—MISS CHANDOS LEIGH-HUNT, in *Medium*, March 16, 1877.

"At the conclusion of the séance a unanimous vote was given, approving the conditions and satisfactory nature of the séance."—T. H. EDWARDS, B.N.A.S., in *Spiritualist*, March 15, 1878.

"Under strict test-conditions, subject to the scrutiny and expressed approval of the strangers present, and held in a moderate degree of light, certain simple physical manifestations have been produced, generally of the most satisfactory and convincing nature. The medium has been Mr. W. Eglinton, who has always shown the utmost willingness to submit to any test which has been proposed, and has, we believe, in all cases left the impression of his perfect good faith, and of the genuineness of the manifestations produced in his presence, on the minds of all witnesses."—*Annual Report of the Council of the British National Association of Spiritualists*, May 18, 1878.

Captain J. James, Mr. E. Dawson Rogers, Mr. George King, Mr. Algernon Joy, M.I.C.E., Dr. Robert Wyld, LL.D. (Edinburgh), Herr Christian Reimers, Dr. Kenningale Cook, Mr. J. M. Peebles, M.D., Mr. Desmond Fitzgerald, M.S.Tel.E., Mr. H. E. Frances, Mr. Alfred Russell Wallace, F.R.G.S., Mr. William Tebb, Mr. W. Williams Clark, Mr. George M. Sutherland, Mr. Charles Blackburn, Mr. George C. Joad, Mr. A. J. Riko, M.A. (Oxon.), Mr. Thomas Blyton, and other gentlemen, have written reports to the Spiritualistic journals testifying to the phenomena occurring through Mr. Eglinton's mediumship; and the following ladies and gentlemen have been named as witnesses at various séances:—Dr. Kenealy, M.P., Rev. C. Maurice Davies, D.D., Lord and Lady Avenmore, M. de Veh, Rev. W. Newbould, Capt. Humphreys, Rev. W. Miall, Miss Florence Marryatt, Mr. A. Vacher, F.C.S., Mr. St. Geo. Stock, M.A., Sir Garnet Wolseley, K.C.B., General Brewster, Captain Rolleston, Baron Von Dirckinck Homfeld, Mr. Alexander Tod, Mrs. Woodhull, Mr. Wedgewood, Mr. J. M. Gully, M.D., the Right Hon. Cowper Temple, Sir Patrick and Lady Colquhoun, Lord Borthwick, Mrs. M. S. G. Nichols, Lady Jenkinson, Mr. Sergeant Cox, Lady Pau'ett, and many other distinguished ladies and gentlemen.

Mr. Eglinton has also given séances to all the Psychological Societies in London, in the principal towns in England and Wales, and to the Gite of London. Investigators and Societies desirous of his services will please address until further notice, MR. W. EGLINTON, 2, New Street, Cape Town, South Africa.

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Notwithstanding its medical value, the FRUIT SALT must be looked upon as essential as breathing fresh air, or as a simple and safe beverage under all circumstances, and may be taken as a sparkling and refreshing draught in the same way as lemonade, soda-water, potass-water, &c., only it is much cheaper, and better in every sense of the term, to an unlimited extent. Being a genuine product of nature, it is a true or natural way of restoring or preserving health.

On that account it is impossible to overstate its value; and if its great value in keeping the body in health were universally known, no family would be without it.

To Europeans who propose visiting or residing in HOT CLIMATES, I consider the FRUIT SALT to be an indispensable necessary, for by its use the system is relieved of all poisonous matter, the results of eating to nearly the same extent, and of too rich food, which often results in Apoplexy, Heart Disease and Sudden Death.

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A NATURAL WAY OF RESTORING or PRESERVING HEALTH.—USE ENO'S FRUIT SALT (prepared from sound ripe fruit). It is a pleasant beverage, both cooling, refreshing, and invigorating.

HOW TO AVOID THE INJURIOUS EFFECTS OF STIMULANTS.—The present system of living—partaking of too rich food, as pastry, saccharine, and fatty substances, alcoholic drinks, and an insufficient amount of exercise, frequently deranges the liver. I would advise all bilious people, unless they are careful to keep the liver acting freely, to exercise great care in the use of alcoholic drinks, avoid sugar, and always dilute largely with water. Experience shows that porter, mild ales, port wine, dark sherries, sweet champagne, liqueurs, and brandy, are all very apt to disagree; while light white wine, and gin or whiskey largely diluted, will be found the least objectionable. ENO'S FRUIT SALT is peculiarly adapted for any constitutional weakness of the liver; it possesses the power of reparation when digestion has been disturbed or lost, and places the invalid on the right track to health. A world of woes is avoided by those who keep and use ENO'S FRUIT SALT. Therefore no family should ever be without it.

HOT WEATHER.—To all persons leaving home for change, relaxation, &c., or for those who from any cause are FATIGUED, WEARY, or WORN OUT, or any whose duties require them to undergo mental or unnatural excitement or strain, errors of eating and drinking, &c., use ENO'S FRUIT SALT. It is health-giving, pleasant, cooling, refreshing, invigorating, and invaluable.

"I have used your Fruit Salt for many years, and have verified the statement that it is not only refreshing and invigorating, but also invaluable as giving speedy relief in cases of heartburn, sourness of the stomach, and constipation and its great evils. The thanks of the public are due to you for your unceasing efforts to relieve suffering humanity. Long may you live to be a blessing to the world!—B. HURST, Ph.D., Vicar of Colterly, St. Thomas Vicarage, Armfield Plain, Lintz Green, Durham, March, 1878."

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ENO'S FRUIT SALT.

A Lady writes:—"Everything, medicine or food, ceased to act properly for at least three months before I commenced taking it; the little food I could take generally punished me or returned. My life was one of great suffering, so that I must have succumbed before long. To me and our family it has been a great blessing. I feel I cannot say too much for it."

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A Gentleman states:—"In cases of bilious headaches, followed by severe attacks of fever, Eno's Fruit Salt had acted like a charm, when all other treatment failed. The day is not distant when a neglect of its use in all fevers and diseases resulting from poisoned blood will be considered as criminal." See "The Stomach and its Trials" (Tenth Edition), for fourteen stamps, post free. J. C. ENO, Fruit Salt Works, Hatcham, London, S.E.

ENO'S FRUIT SALT.

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

ENO'S FRUIT SALT.

"Jersey, 4, Beresford Street, May 8th, 1877.
"Dear Sir,—Since you advertised us as your Agents here for ENO'S FRUIT SALT, we have had a very large sale for it, in fact more so than other Patent Medicines, and in all cases our customers have been satisfied with the results, and afterwards have strongly recommended it to their friends. You justly say you cannot overstate its great value.—Yours respectfully, WOODS BROTHERS, Chemists."

CAUTION.—Examine each Bottle, and see the Capsule is marked "ENO'S FRUIT SALT." Without it you have been imposed on by a worthless imitation.

Sold by all Chemists. Price 2s. 9d. and 4s. 6d.