

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. XXII.]

APRIL, 1880.

[PRICE TWOPENCE.]

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(ESTABLISHED 1873.)

33, Great Russell Street, London, W.C.

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CALENDAR FOR APRIL, 1880.

Wednesday, 7th.—Séance with Mrs. J. W. Fletcher at 7 p.m. precisely.
Friday, 9th.—Séance Committee at 5.30 p.m.
Monday, 12th.—Soirée Committee at 6 p.m. Discussion Meeting at 8 p.m. Paper by Mr. J. W. Fletcher on "Some of the Ghosts I have seen."
Tuesday, 13th.—General Purposes Committee at 5.30 p.m. Finance Committee at 6 p.m. Council Meeting at 6.30 p.m.
Wednesday, 14th.—Séance with Mrs. J. W. Fletcher at 7 p.m. precisely.
Wednesday 21st.—Séance with Mrs. J. W. Fletcher at 7 p.m. precisely.
Monday, 26th.—Discussion Meeting at 8 p.m. Paper by Madame de Steiger on "Religious Aspects of Spiritualism."
Wednesday, 28th.—Séance with Mrs. J. W. Fletcher at 7 p.m. precisely.

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DISSOLVED SOUL.

It may at first glance stagger, or even disgust, us to hear the soul spoken of as a volatile odoriferous principle, capable of being dissolved in glycerine, and yet this is the last new thing in "Science." Professor Jäger, the author of this strange hypothesis, is not merely a biologist of known merit, but, what is more to the purpose, by no means the gross materialist which an outline of his views might lead us to suspect. Like many eminent philosophers and theologians, he considers man as a threefold being, formed of body, soul, and spirit; but unlike the majority of these writers, he regards the spirit as the immaterial and indivisible principle, connected to the body by means of the soul, a volatile, though material element, which is the seat of the passions, the emotions, and the will.

Psychogen, the material of which he regards the soul as constituted, is present, he holds, not merely in the body as a whole, but in every individual cell, in the ovum and even in the ultimate elements of protoplasm. It forms an ingredient of the molecules of albumen. As long as such molecules remain intact, the soul is, he maintains, in a combined state, and is completely devoid of action; but on the decomposition of such molecules, it is set free and appears at once in a state of activity. Hence it follows that the decomposition of the albumen in the human tissues must go hand in hand with psychical activity. The professor asserts, that during pleasurable excitement, as well as during fear or distress, the expenditure of nitrogenous matter is greater than during muscular exertion. And, truly enough, according to the researches of Böcker, Benecke, Prout, and Haughton, this is exactly what takes place. Violent muscular work does not increase the percentage of nitrogenous compounds in the urine as much as does excitement or agitation of mind.

Again, if we prepare the purest albumen from the blood of any animal, we have a tasteless and scentless mass. Neither chemical analysis, nor microscopic examination, can discover whether such albumen was prepared from the blood of a man, an ox, or a dog, &c. But if we add to it an acid, there is a brief development of an odour which is perfectly specific, differing in the case of every animal. If the acid we use is feeble, and the resulting decomposition incomplete, we have the peculiar, not unpleasant, odour which the flesh of the animal gives off in boiling or gentle roasting; but if we use a more powerful acid, and effect a more thorough decomposition, the scent given off may be at once recognised as that peculiar to the excrement of the species.

Hunger is an agent which powerfully excites the living animal, and its exhalations then possess an exceptionally powerful odour. This odour is terrifying to its prey. Thus, to our nostrils, all beasts of prey, especially tigers, are exceedingly offensive. In like manner, the odour of a cat is well known to banish mice from any locality, as may be observed, even in case of the Persian cats, so generally kept in Paris, and which will rarely condescend to chase a mouse. The hare is thrown into panic dread on scenting a fox, a hound, or a huntsman.

Dr. Jäger's theory is, that instinctive hatred, or ear, as the case may be, arises between two beings

whose exhalations do not harmonise; while, on the other hand, where such harmony exists, the result is instinctive sympathy and mutual attraction. These observations, he considers, explain the repulsion—the antipathy—between different races of mankind. The negro, the black fellow of Australia, and even the Chinese possess a different specific odour from the white man, and hence they can scarcely form other than distinct and mutually hostile elements in any community where they co-exist.

It will be seen at once, that though the professor deals with many admitted facts, and brings them into a certain accord with his hypothesis, it is far from demonstrated that they do not admit of other explanations; and this new theory must be judged by the light it may be capable of throwing upon the many unsolved problems of biology and psychology. As regards some of these, to wit heredity, instinct, fascination, the transmission of certain classes of diseases, and perhaps the action of animal poisons, it may not improbably prove suggestive.

Herr Gr. C. Wittig, who writes on this subject in *Psychische Studien*, intimates that Jäger's theory may perhaps enable us to reduce somnambulism, ecstasy, and the mediumistic phenomena, to the action of these soul-emanations or albumenoid vapours. On the other hand, it is quite possible that some of the phenomena upon which Jäger relies may be accounted for on spiritual principles. We are told that the learned professor placed a number of hares in a large wire cage, whilst a dog was allowed to prowl around and sniff at the terrified animals for two hours. The dog being then killed, his olfactory nerves and the lining-membranes of the nose were taken out and ground up with very pure glycerine. The extract thus obtained was an essence of timidity,—a liquid panic. A cat under whose skin a few drops had been injected was not willing to attack a mouse. A mastiff, similarly treated, slunk away from a cat. Other emotions and passions appear to have been experimentally communicated to men and to animals by analogous means. But mesmerists declare, on the faith of experiment, that a glass of water if magnetised with the firm intention on the part of the operator that it shall produce a certain definite effect, is found no less efficacious. Spiritualism and Jägerism are antagonistic—a fact which may help both to a fair hearing.

CONFIDENCE IN MRS. CORNER.

A GENTLEMAN of position, writing from abroad, sends the following expression of sympathy with Mrs. Corner, and of confidence in her integrity and mediumistic power:—

A story of an unfortunate occurrence that happened at the rooms of the B. N. A. S., where Mrs. Corner was the medium, has reached my ears, and I think that, as she has probably had a good deal of unpleasantness to put up with, she may like to see a line from one whose confidence in her has been in no way shaken by what transpired.

I have had the pleasure of sitting with her as a medium a great number of times, and seen the materialisations of several spirits through her

instrumentality. Marie, her own control, especially do I know, and have watched her closely. During Mrs. Corner's sances at Mr. Fletcher's I always sat quite near to the curtain of the inner drawing room on the left hand side, a vantage ground of observation from whence I could inspect what was going on with minuteness. On several occasions I have seen Marie only partially materialised, gradually growing up into her full form of about five feet four. I have conversed with Marie; have often touched her hand, which was almost invariably a cold one; and have measured her height against the door post; and I solemnly declare, against all possibility of contradiction, that she is not Mrs. Corner, does not resemble Mrs. Corner in figure, and is several inches taller than Mrs. Corner.

I have also seen Marie come out into the circle with a veil on, just sufficient to reach below her knees, and then, before all, cause an elongation of the veil to the extent of many yards. But perhaps the most convincing proof of the medium and the spirit being different individuals occurred in October last at Mr. Fletcher's house. The medium was in a trance, when suddenly a tall spirit in a white oriental robe, with a girdle round the waist, and a swarthy face, appeared, holding Mrs. Corner with his arm about her, she being still entranced. For some time the two forms stood together before the curtain, showing a remarkable contrast to one another in height, size, dress, and general features. At length the tall figure—which looked to be about six feet three inches, or six feet four inches—got more shadowy, and Marie's voice from within was heard calling to Mr. Fletcher to come, as the spirit was going to let the medium fall; and before Mr. Fletcher could render assistance, the spirit vanished, and let Mrs. Corner fall on the floor so heavily that we were all afraid she might be seriously hurt.

Besides Marie, who always, by the way, appeared with bare feet, I have seen many other materialised spirits through Mrs. Corner's mediumship—Winona, Dewdrop, Marguerite, and others connected with myself, who have appeared upon the scene—and it has been very interesting to watch the process of materialisation, which varies according to the power that is present, and the employment of it by spirits who wish to clothe themselves with flesh. There is a marked difference between the efforts of those who make the attempt for the first time, and others, such as Marie, who practise materialisation constantly.

I understand that Marie was not with Mrs. Corner on the late unfortunate occurrence, and I should judge, therefore, that the medium was made the victim of some malicious spirit who found her unprotected. I sincerely hope that the matter may pass over without giving her too much annoyance, and that her professional career may not be prejudicially affected. The time has come for her friends to speak out on the genuineness of the phenomena which take place through her mediumship, and if I were in England I would most readily take all the means in my power to put her right before the world. Allow me to conclude by expressing my unabated confidence in her power and in her integrity. I look forward to the time when I shall again have the pleasure of a sance with her, and be again shaking hands with Marie and Winona.

MRS. FLETCHER'S SEANCES AT THE B. N. A. S.

The first of these sances took place on the 18th ult., and was exceedingly well attended. In a few opening observations, Mr. Fletcher, who presided, pointed out that there are comparatively few mediums through whom, in virtue of certain arrangements and the nature of the control, spirits can generally communicate with their own friends on this side. He stated also that Mrs. Fletcher had been strongly urged to allow her mediumship to be utilised in this direction.

After an invocation, Mrs. Fletcher then passed under control; and, having delivered a beautiful invocation, expressed a hope that spirits would endeavour to communicate, whether they were exalted or degraded, as by so doing they might benefit themselves and others. Out of the body people occupy the same sphere as they do when in the body, and part of our work should be to assist and develop those spirits who are near the earth. A few written questions were then handed to Mr. Fletcher for the medium, but were stated by the former to be not suitably proposed. Such questions, Mr. Fletcher stated, should be of general interest, whereas in this case they were wholly of a private nature. Signor Rondi then proposed the question: What is the best method of developing Spiritualism at the present time? This was answered to the effect that the best method would be for Spiritualists to make sure that all their thoughts, in relation to tests applied to mediums and otherwise, are noble, true, and gentle. They should not seek for any notoriety, nor for their own particular ideas in regard to religion or philosophy; but they should seek for honesty in their mediums and for a high standard in themselves. A private communication was then given for some persons amongst the audience, and was duly acknowledged. "Serjeant Cox" then took the control, stating amongst other things that Spiritualists could not test too much if they were careful that their tests were in the right direction, and he reminded them that the mediums, as well as themselves, require protection from spirits who counterfeit phenomena. In reference to the doctrine of eternal punishment, he said that memory in itself constitutes sufficient punishment for sins of commission or omission. Speaking of his sudden departure from earth life, he said:—Some of you may not know that I had a daughter in the spirit world. All my last day on earth I saw her plainly, and could not make out what it signified. In the evening she said, "We are quite ready for you." I asked her to come down to me, but she said, "Come up." I tried to reach her hand, and when I did reach it I was up here. That was all I knew, except that I felt very happy and peaceful.—A test communication was then given to the address of Major Carpenter; and a spirit called "Dewdrop," and somewhat reminding one of "Winona," next controlled the medium. Several communications, all of which appeared to be acknowledged as pertinent by those to whom they were addressed, were given through this control, and the first of this series of sances was thus brought to a close.

On Wednesday Mrs. Fletcher gave her second sance. The rooms were quite full, and all present were highly gratified. Mrs. Fletcher, having

passed under control, the following questions were sent up: "What is implied by the expression God is love?" "What is the best method of developing mediums?" "Are not mediums at times unaccountable for their actions?" "When disembodied spirits revisit the earth, and, taking on new conditions, communicate with us through mediums, do they always remember the scenes and haunts of their higher spirit life, or are these only partial and dreamlike reminiscences?" These questions having been read, the controlling spirit at once gave to each a highly intelligent and exceedingly interesting reply, which we regret that we have not space to reproduce. This was followed by a number of eminently satisfactory tests, in the form of descriptions of spirits present, with their messages to friends in the room, the particulars as to names, and various minute details, being strikingly correct. Upon the whole these sances are by far the best of the kind which we have ever attended, and the B. N. A. S. is to be congratulated on being able, through the kindness of Mrs. Fletcher, to afford its members and friends the opportunity of attending free of all charge.

The next sance will be given on Wednesday, the 7th inst. Friends are requested to be in their places by seven o'clock, as the sance will begin punctually at a quarter past seven, after which time no persons can be admitted. It is also desirable that those who attend regularly should, as far as possible, always occupy the same seats.

PROVINCIAL NOTES.

THE friends of our earnest co-worker, Mr. E. W. Wallis, will regret to hear that his recent most laudable effort to open up new ground in the West of England has resulted in a financial loss. The work he did while there was great, but local prejudices, and clerical intolerance, hampered the friends on all sides. It is to be hoped some kind soul may be "impressed" to render a little assistance to our brother, who has sacrificed alike time, means, and labour in the interest of the cause. Mr. Wallis speaks in high terms of his reception by the Cardiff friends, who—according to a note Brother Wallis sends me—fully sustained their well merited reputation for the sympathetic and generous treatment of our workers. The Cardiff "Circle of Light" is almost unique in construction and conduct, and the phenomena and communications received by it are always marked with a spirit and purpose highly commendable.

A cheap edition of that remarkable book "Hafed: Prince of Persia," is being issued, for which the writer has been appointed agent. It can now be obtained for six shillings instead of, as formerly, ten shillings. This will be its third edition. It is a most curious and wonderful volume.

A rumour reaches me that Mr. J. Hartley may possibly resume the Secretaryship of the Lancashire District Committee. He is just the man for the office, having quite a genius in that direction.

After completing an engagement, extending over four successive years, with the "Spiritual Evidence Society" of Newcastle-on-Tyne, the writer has been re-engaged for the fifth years' work. It is the longest continuous engagement made by any society in this country.

I continually hear the most gratifying accounts of the valuable services of Mr. F. O. Matthews, the test medium. In innumerable cases his tests are astonishing. He is permanently located at Saltaire, Yorkshire, and his services are in such demand that he has more calls than he can attend to.

The many provincial friends of Mr. Thomas Walker regret his departure from England, but all unite in wishing him *bon voyage* and a cordial reception at his journey's end.

At the time of writing week evening lectures are in almost all cases failures. The election demon is abroad, and the public attention is concentrated upon things political to the exclusion of all matters spiritual.

The writer recently held a second meeting in North Shields, when a hall full to the doors again assembled. The "Control" delivered a masterly address that called forth the warmest encomiums. So the good cause extends, and new ground here and there is being constantly opened.

Mr. and Miss Brown, Mr. Wright, Mr. Westgarth, and our army of provincial workers of all classes, are all doing full justice to the cause they labour for, and good results rise up on all sides.

J. J. MORSE.

Proceedings of Societies.

BRITISH NATIONAL ASSOCIATION.

MEETING OF COUNCIL.

THE Council met on the 9th ult., A. Calder Esq., the President, in the chair. The other members present were Mr. C. Pearson, Mr. E. T. Bennett, Mrs. Fitzgerald, Mrs. Desmond Fitzgerald, Miss Houghton, Mrs. Maltby, and Mr. E. Dawson Rogers.

The Council accepted the resignation of Mrs. Parrick and Miss Steadman, who is leaving England.

The following were elected members of the Association:—Mrs. Harrison Green, Mrs. Scull, Miss Bartley, and Mr. D. D. Maclean. The Secretary also reported that three persons, who desired their names to be kept private, had become subscribers to the Library.

Mr. Tebb presented two copies of Mr. Farmer's new book, "Spiritualism as a New Basis of Belief," and an anonymous donor gave an old painting of the Martyrdom of St. Stephen. The thanks of the Council were voted for the gifts.

It was resolved that the rooms should be closed from the 24th March to the 5th of April, for the Easter holidays.

The President reported that he had received the following letter from Major Wallace Carpenter:—

28, Apsley Place, Victoria Street, S.W.

DEAR SIR,—If it is not trespassing too much upon your time, may I ask you what steps your Council propose taking in future, in investigating sances, to ascertain whether spirits make use of the medium's body for manifestations, or whether the spirits manifest themselves in a direct manner? As this is an important subject, I should like to know what the Council recommended to earnest inquirers who would

always be anxious to know whether they are witnessing extraordinary feats of somnambulism or genuine materialisations.—Yours faithfully,

GEORGE N. WALLACE CARPENTER.

March 6, 1880.

The Council expressed their thanks to Major Carpenter for his letter, and resolved that he should be informed that the séance committee had arranged for a series of séances with Mrs. Corner, as soon as her health is sufficiently re-established, with the view of thoroughly investigating the points referred to, and other questions of a kindred character; and that the results would be reported to the Council.

Mr. Dawson Rogers reported that a letter had been received from a gentleman who was not a member of the Association asking whether a room could be hired at 38, Great Russell-street for a series of séances with a public medium; and it was resolved that the gentleman should be informed that a rule had recently been passed that no cabinet séances to which strangers were admitted should be held in the rooms of the Association.

FORTNIGHTLY DISCUSSION MEETINGS.

At the Fortnightly Discussion Meeting on the 1st. ult., Mr. E. T. Bennett read a paper on "Spiritual Power as a Curative Agency." In introducing the subject, he said he had taken a wider ground than merely that of spiritualism, as manifested in healing mediumship, and proceeded to point out the great variety of ways in which spiritual, as distinguished from mechanical power or force, exhibits itself. He referred to the almost universal recognition of spiritual power as a means of curing disease, from antiquity down to the present time, mentioning some of the leading names connected with it, and quoting various curious instances of its operation. He pointed out how gradually, in modern and civilised times, the practice of medicine had more and more prevailed, as naturally more in harmony with the materialistic tendency of modern thought. In the latter part of the paper, the writer dwelt upon the powers inherent in the human spirit of affecting disease both in its own body and in the bodies of others, and quoted a few of the best authenticated modern cases in which organic disease, after fruitless treatment by the profession, appeared to be cured by spiritual treatment. Mr. Bennett concluded, by urging the importance of the whole subject as a practical one, and by attention to which many persons might become the means of benefitting others. An interesting discussion followed, in which Dr. Wyld, Dr. Mack, Mr. Ashman, Mr. Tapp, Mrs. Vance, and others took part.

On the 15th ult., a large audience assembled to hear Mr. Peterson, better known to the Spiritualist public by his initials, "A. T. T. P.," read a paper upon the "Philosophy of Spirit Control." After a few introductory remarks by the Chairman, Mr. Desmond Fitz-Gerald, Mr. Peterson proceeded to deliver an address, varied by a few extracts from a written paper before him. Mr. Peterson said that he was introduced to the medium through whom the "Historic Controls" are given about three years ago in that very room. The medium, then the subject of persecution at the hands of unthinking and ignorant people, came to the Association, in a condition of bodily and mental trouble, in order that some of the members might judge of his

gifts. He had been impressed to come, and was disappointed that the séance they then held with him was barren of results. But directly he saw Mr. Peterson he became entranced, and a spirit, speaking through him, addressed that gentleman in Hindustani. He (Mr. P.) recognised the spirit as an old Indian acquaintance, and held a long conversation with him. Other Indian controls, who had been clients of Mr. Peterson during his legal career in India, came afterwards through the medium and established their identity. That incident, and a visit to Mrs. Olive, by the aid of whose spirit guides Mr. Peterson was relieved in a remarkable way from an attack of acute disease, formed a turning point in his career as a Spiritualist. Hitherto he had been little more than an inquirer into the phenomena, but such proof of identity and beneficent spirit action made a Spiritualist of him, he hoped in the best and truest sense of the word. He had endeavoured to study the philosophy of the matter instead of being content with mere sight-seeing as formerly. He found that certain conditions at his séances brought about certain controls, and had a different effect upon the medium and himself. He endeavoured as far as possible to induce absolute passivity in himself at a sitting, and his function as Recorder, being more or less mechanical, helped to bring that about. It had been urged that his own knowledge was used by the spirits to produce the communications. He could only say that they far transcended any ideas or learning he possessed, so far as the higher class controls were concerned; and the matter given by controls of a very different character, who also came sometimes, was certainly not in the minds of himself or his medium. Conditions determined, apparently, whether Plato should control one day, a bushranger the next, and Tycho Brahé on another occasion. His medium, by trade a hard-working riverside porter, was not at all likely, with his scanty education, to be able of himself to give forth those communications which had been spoken through him by the great minds of all ages, and which were recorded in the pages of the *Medium* newspaper. The highest spirit who communicated at Mr. Peterson's séances called himself "Busiris the Ancient," and stated that he had inspired Krishna, Mahomet, and many other religious reformers in past ages to perform their missions to mankind. These great men mostly thought that they were inspired directly by Deity, but such, "Busiris" stated, was never the case. All inspiration was given by an intermediary spirit or influence. Mr. Peterson then narrated at length the details of communications received by him through his unlettered medium from many eminent personages. It was remarkable that what were generally considered comparatively unimportant events in the earth lives of great men were those which caused them the greatest joy or the deepest contrition in their spirit life. "Wellington" had told him that his deepest regret was that he had not made greater exertions to save the life of Ney. "Pitt" grieved for him in keeping England at war to maintain a Bourbon on the throne of France. Several of the spirits uttered remarkable ideas. "Byron" asserted his belief in re-incarnation. "Shakspeare" had told him (Mr. P.) that all his best plays were given inspirationally, he being scarcely sensible of what he wrote. The *Mid-*

summer Night's Dream was written at a sitting of four hours—the bard being unconscious all the time—after a jovial carouse with Ben Jonson and others. “Arkwright” said that his great invention was wrought through him directly by spirits, that England might have the means wherewith to fight the whole civilised world, which she did successfully. Not alone, said Mr. Peterson, did he obtain communications from historical and noted personages of past days. His own relations not unfrequently communicated, and gave the clearest proofs of their identity. It might be urged that he was too credulous in the matter; but such was the weight of testimony that had been given him, that no room was left for doubt. He regretted that, after all, he had read but little of his paper and had taken up so much of the time; but he would be happy to address his friends again on a future occasion, when the matter could be more fully discussed and he would meet any objections that might be put forward by inquirers. After a few remarks from the chairman (Mr. Fitz-Gerald), and Mr. Shorter, the proceedings terminated with a vote of thanks to Mr. Peterson for his interesting discourse.

DALSTON ASSOCIATION.

SESSION OF COUNCIL.

THE Council met on Monday evening, 22nd ult., Mr. R. Bodmer, F.C.S., in the chair. The previous minutes were read and confirmed. A letter was read from Mr. T. Everitt, respecting the presidency, and it was resolved to invite Mr. C. C. Massey to accept the office.

Correspondence was read from Rev. G. T. Driffield, M.A., Mr. F. M. Parkes, Mr. A. E. Hunter, Miss Susan E. Gay, and Mr. Jno. S. Farmer. With reference to a paragraph in the *Medium* of 19th ult., the following reply was ordered to be sent:—

To the Editor of “*Medium and Daybreak*.”

March 22nd, 1880.

DEAR SIR,—With reference to a paragraph in your last issue, the Council desire me to inform you that they have no desire to take part in any controversy between yourself and Mr. Thomas Walker. The incident referred to was perfectly unpremeditated: the audience assembled at the meeting in question unanimously agreed to give Mr. Walker, as he was leaving England on the following day, an opportunity of replying to certain statements published in your journal.—Yours faithfully.

(Signed) THOMAS BLYTON, Hon. Sec.

Presentations were laid upon the table and accepted with a cordial vote of thanks from Messrs. Thos. Walker, Jno. S. Farmer, and W. H. Terry. Mrs. Nichols and Mr. R. P. Cobham were proposed and elected ordinary members. The hon. secretary reported the decease, on 3rd February last, of Mr. H. C. Davis, ordinary member. Mr. R. Pomeroy Tredwen was re-elected to the representative seat on the Council of the British National Association. The current cash accounts were submitted and passed. The proposed public lecture was deferred *sine die*. It was agreed to engage the services of Mr. C. E. Williams for a séance on Thursday evening, 29th inst., to which an admission fee of

1s. for members, and 2s. 6d. for non-members, would be charged. The Council then adjourned.

FORTNIGHTLY DISCUSSIONS.

MR. A. E. HUNTER, of Cambridge, read a paper entitled “The Greek Philosophers to Plato, Viewed from a Spiritual Standpoint,” on Monday evening, 8th ult., Mr. James Burns in the chair. Mr. Hunter began by calling attention to the various points of view from which we must take a survey of a nation in order to gain a true and comprehensive idea of that nation's history. The unique position of Spiritualists in respect to history and historical inquiry was next adverted to, and the peculiar facilities offered for its normal and (so-called) abnormal investigation, of which latter none but Spiritualists could avail themselves, were pointed out. Mr. Hunter then passed on to a severe criticism of the wise men of to-day with their utter denial that Spiritual gifts were ever possessed by the ancients; a denial, of course, purely dogmatic, incapable of proof, but capable of refutation by those who have parallel occurrences in their midst at the present day. The teachings and lives of the early Greek philosophers, in so far as they are interesting to Spiritualists, were then detailed and commented on. Empedocles and Pythagoras, alike vegetarians and reincarnationists (though the latter in a somewhat wider sense than the modern acceptance of the term), came in for special remark. Democritus was but lightly touched upon as somewhat too materialistic in his teaching: his physical speculations being adopted by the other Atomists, and later on by the Epicureans. The Eleatic school received rather cursory treatment, while Plato, although his Ideal Theory was explained in the paper, had hardly so ample a mention as Socrates. The writer expressed his regret at not having completed his paper, and hoped to develop the latter subjects of his paper more fully.

A vote of thanks, unanimously accorded to the author of the paper, brought the proceedings to a close.

MISS SUSAN E. GAY contributed a paper entitled “The Relation of Spiritualism to Modern Thought,” on Monday evening, 22nd ult. In the absence of the author, the paper was read by Mr. G. R. Tapp, the chair being taken by Mr. Thos. K. Howden. A spirited discussion, in which Messrs. R. P. Cobham, R. Bodmer, Thos. Emms, G. R. Tapp, S. Williams, the chairman, and others took part, followed the close of the reading of the paper. A very hearty and unanimous vote of thanks to Miss Gay for her thoughtful paper brought the proceedings to a close.

SOME of the opponents of Spiritualism have certainly the merit of being candid. Professor Hermann W. Vogel declares—“I am an opponent of Spiritualism, and should remain so even if all the reported spiritualist wonders were shown to be pure truth.” Herr Schembra, in the *Vienna Tagblatt* (Jan. 1, 1880), says—“We laugh still; we see the swindle, though we cannot comprehend it.” Cannot comprehend it! Then how can he be sure that it is a swindle? Would it not be more becoming to investigate before condemning?

SPIRITUAL NOTES.

VOL. I.—No. XXII.

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 séances 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.

LORD DUNRAVEN'S GHOST STORIES.

UNDER the category of "Spiritualism in Unexpected Places" may well be classed those incidents which occur incidentally in the course of other narratives; sometimes, no doubt, introduced designedly by the writer, but oftener perhaps cropping up almost by accident.

In the April number of the *Nineteenth Century* is a most interesting paper by Lord Dunraven called "Days in the Woods." It is mostly made up of moose-hunting stories, very engrossing for sportsmen, and of descriptive passages in reference to Manitoba, particularly useful to emigrants. But Spiritualists will be content to skip all this for the sake of two ghost stories which Lord Dunraven tells *par parenthèse*, and which have a double interest as coming from the pen of one so well posted up in Spiritualistic matters. Those, too, who know how frequently Indian spirits announce themselves at séances will be able to estimate at their real value these two stories of apparitions. Both stories are supposed to be told by the Indian guide, John Williams, who says:—"Some of our people believe in ghosts, sir. Very foolish people, some Indians." (They are shy, Lord Dunraven tells us, of confessing their "superstitions" lest they should be laughed at). "Don't you, John?" asked Lord Dunraven, not owning the soft impeachment, as he might have done, on his own account. "Oh, no,

sir," John replied, "I never see'd no ghosts. I have seen and heard some curious things, though. I was hunting once with two gentlemen near Rocky River—you know the place well, sir. We were all sitting in the camp—winter time, sir—pretty late, about bed-time. The gentlemen were drinking their grog, and we was smoking and talking, when we heard someone walking, coming up to the camp. 'Holloa,' says one of the gentlemen, 'who can this be at this time of night?' Well, sir, we stopped talking, and we all heard the man come up to the door. My soul, sir, we could hear his mocassins crunching on the hard, dry snow quite plain. He walked up to the door, but did not open it, did not speak, did not knock. So, after a little, one of us looked out. *Nobody there; nobody at all, sir.* Next morning there was not a track on the snow—not a track—and no snow fell in the night. Well, sir, we stayed there a fortnight, and most every night we could hear a man in mocassins walk up to the door, and stop; and if we looked out there was no one there, and he left no tracks in the snow." How devoutly Lord Dunraven must have wished he could have held a séance and communicated with the "man in mocassins!"

In the second story an apparitional figure gets right in range when a hunter is about to shoot a moose. "He stood there all the time," says the narrator, "never moved. I kind of bowed, nodded my head to him, and he kind of nodded his head, bowed just the same way to me. Well, I started to go up to him, when up rose a great fat cow-moose between him and me. 'Look at the moose, captain,' I said, 'Shoot her!' 'Good heavens, John!' he says, 'if I do I shall shoot the man too.' 'No, no, sir, never mind,' I cried, 'fire at the moose.' Well, sir, he up with the gun, fired, and downed the moose. She just ran a few yards, pitched forward, and fell dead. When the smoke cleared off the man was gone, could not see him nowheres. 'My soul and body! what's become of the man, captain?' I says. 'Dunno, John; perhaps he is down too,' says he. 'Well, sir,' says I, 'you stop here, and I will go and look; mebbe he is dead, mebbe not quite dead yet.' Well, I went up to the place, and there was nothing there—nothing but a little pine-tree, no man at all. I went all round, sir, no tracks, no sign of a man anywhere on the snow."

It would be very interesting to know whether Lord Dunraven ever *did* open up communications with any of these Indian hunters of the woods. Perhaps he was as shy as the Indians themselves of betraying his knowledge of the supernatural. We should all of us be in the way of gaining a great deal more knowledge if we were not so sensitively afraid of being laughed at for our convictions.

Notes.

At the B.N.A.S. Discussion Meeting on Monday, the 12th inst., Mr. Fletcher will give an address, entitled "Some of the Ghosts I have seen." Mr. Fletcher will have some strange stories to tell. We hope he will have a large audience.

Mr. THOMAS WALKER, of Melbourne, who has lately been on a visit to this country and filled a good many engagements as a trance speaker, has left for Cape Town, on the invitation of Mr. Berks T. Hutchinson. During his stay here Mr. Walker has had some severe raps from Mr. Burns, and on his leaving he has given Mr. Burns "a parting blessing" in return, in the form of a pamphlet which is being freely circulated, and in which he brings against Mr. Burns a number of very serious charges. We express no opinion on either side; we simply say that, for the sake of the cause, we sincerely hope the charges are not true.

In reference to the new weekly Spiritualist paper, projected some months ago, we are asked to say, in reply to enquirers, that the proposal has certainly not been abandoned. A large number of promises were given to take shares—but not sufficient to warrant proceeding with the undertaking at present. There is a good deal of apathy just now amongst the Spiritualists of Great Britain. It is a pity; but so it is. There was never greater need than there now is for a periodical which should be large enough, and frequent enough, and conducted with sufficient fairness and sufficient ability, to command universal attention and respect. There might be such a paper at once, if the funds were forthcoming. All Spiritualists should make it a point of duty to help. Forms of applications for shares may be had of Mr. Morell Theobald, 23, St. Swithin's Lane, E.C.

PROFESSOR ZÖLLNER reports that during an experimental interview with Dr. Slade, at Leipzig, a paper which had been laid under a double slate, carefully sealed up, disappeared and was found between the slates. Slade, whilst at breakfast in the house of O. von Hoffmann, fell into a trance and uttered the remarkable prediction that Carpenter will become a labourer in the field of Spiritualism! It will be curious if it should turn out that Dr. Slade amongst his other wonderful gifts has also the gift of prophecy.

DR. JANISCH considers that the mediumistic spiritualist materialisations are not apparitions of the spirits of deceased men. He maintains that during life the soul possesses the power of appearing at remote places in visible and even palpable form, by means of a partial emergence from the body. Spiritualists knew of this possibility already—but surely that is no reason why the spirits of deceased men cannot make themselves visible too!

DR. MENTZNER, in *Das Ausland* (No. 2, 1880) and the editor of *Die Natur* (Jan. 1, 1880), give favourable notices of the recent work of Mr. Crookes on "Radiant Matter." The latter critic remarks that "with the radiometer the science of physics enters upon a new epoch where speculation is converted into reality."

A CONSIDERABLE part of the *Psychische Studien* for February is taken up with Dr. R. Fries's powerful letter in defence of Spiritualism addressed to the members of the Elbing Trade Association. It may be thought strange that a trade association, as such,

should take up the question of Spiritualism. But it is not more strange than that the *Inventors' Record* should for the nonce transform itself into an anti-spiritualist organ, and invest itself with the necessary qualifications.

Who is the London correspondent of the *Chicago Times*? We think we know, but for his own credit's sake we should not like to name him. He speaks of the English materialising mediums as having been of a "cheap" kind and "nasty." For a time, he says, the British National Association did considerable work, but latterly its more influential members have retired from active co-operation in the business of the society and are mainly engaged in other organisations. This will be news to the very people who ought to know best. We venture to assert, in direct contradiction to the "London Correspondent" of the *Chicago Times*, that the B.N.A.S. was never doing better work than it is accomplishing at the present moment.

BUT this "London Correspondent" makes a further blunder—a blunder so manifest as to prove his utter ignorance of the subject on which he presumes to write. While, at home, the B.N.A.S. has been censured for admitting to membership every variety of doubter and unbeliever, the following story is thought good enough for Chicago:—

"Spiritualists have now begun to realise that a dogmatic creed is impossible in a young science, and that the only way to insure real progress is to tolerate the opinions of persons around us, while we work with them in a scientific and diligent manner. This lack of charity was the rock on which the late British National Association managed to split."

The late British National Association! Killed by its lack of charity! Well, certainly, we live and learn. We were totally oblivious of the facts till we were thus kindly informed of them by the sapient "London Correspondent" of the *Chicago Times*.

THE Soirée at the rooms of the B.N.A.S. on the 23rd ult. was a great success. There was a large attendance, and the evening passed very pleasantly. Dr. Nichols gave a brief narrative of some strange spiritualistic experience; Mr. F. Dietz favoured the company with some very excellent recitations; and the musical portion of the programme, vocal and instrumental, was admirably sustained by the Misses Beaumont, the Misses Withall, Mr. Palmer Thomas and Mr. J. C. Ward. The company also included Madame de Steiger, Mrs. Tebb, Mr. and Mrs. J. W. Fletcher, Capt. James, Signor Volcari, Dr. O'Neil, Mrs. Carshore, Mrs. Colquhoun Grant, Mrs. Fitz-Gerald, Mrs. Maltby, the Misses Corner, Mr. F. Podmore, Mr. D. Maclean, Mr. Collingwood, Mrs. J. C. Ward, Mr., Mrs., and Miss Allen, Mr. Arthur Cölmán, Mrs. Olive, Mr. and Mrs. Morse, Mr. Haxby, Mrs. Hammarbom (Newcastle), Mr. R. G. Tapp, Mr. E. T. Bennett, Mr. H. Withall, Mr. and Mrs. E. Dawson Rogers, Mr. Frank Rogers, Mr. W. H. Harrison, and many others.

MEETINGS will be held on Sunday next at Steinway Hall, Lower Seymour Street, at 11 a.m. and 7 p.m., in celebration of the 32nd Anniversary of Modern Spiritualism. Amongst the speakers will be Miss Gay, Mrs. Fletcher, Mr. Fletcher, the Rev. Stainton Moses, Mr. Shorter, and Mr. E. Harrison Green.

MR. AND MRS. FLETCHER held a reception at their residence, 22, Gordon Street, Gordon Square, on Thursday last. There was a very numerous and distinguished gathering.

MADAME OUREY's annual concert is announced to take place on Thursday evening, 15th inst., at St. Michael's Hall, London Fields, Hackney, E., and, as the *beneficiare* has on numerous occasions freely rendered her kindly services amongst local spiritualists, we trust those of our readers who can will make a point of attending the concert.

MR. EGLINTON, writing from Zwickau, Saxony, on Tuesday, March 23, sends us a few pleasant notes about his valuable work. He says—"Will you kindly send to me 'per address Advocate D. Schubert, Prague, Bohemia,' half-a-dozen copies of the first number of 'Notes,' which contains my portrait? Many biographies appear in the German papers of me, and I want to spread your excellent little journal as much as possible. A full account of my mediumship appears in an early number of *Licht, Mehr Licht*, written by a Dr. Kellner, who has become converted during my short stay here. I was sorry to leave Leipsic, as I had such a pleasant time there, not the least being my acquaintance and friendship with Prof. Zöllner, who will soon publish his 4th volume with his experiments with me. Many hard-headed Professors have been converted, and, as previously Zöllner stood alone, he is now backed by the most eminent names the university affords. Wherever I go new interest is aroused, and the cause gains the influence of eminent names. For instance, when I came here, there was not one believer; now there are no less than three medicine doctors and five doctors of law who are converts, and a society is to be started for the propagation of the new faith. I leave for Dresden to-morrow, but go on to Prague on Thursday. It is hard, very hard, work breaking up new ground, but thank God the reward is a certain knowledge of the fact of immortality.—Yours in haste, W. EGLINTON."

STEINWAY HALL LECTURES.

SOME time has elapsed since we made allusion to Mr. Fletcher's public labours at Steinway Hall; they are going on, however, with the same encouraging success, and the interest seems to be even on the increase. Every Sunday evening finds Steinway Hall well filled, and Mr. Fletcher as earnest and as eloquent as ever. During the past four weeks the lectures have been spoken of as exceptionally fine, especially on the nights when questions have been proposed by the audience and answered by the controlling spirit. Indeed, it is a pity that these evenings do not oftener occur. A lecture upon Joan d'Arc has attracted so much attention that Mr. Fletcher has been asked, if possible, to repeat it. The tests, which occupy a prominent place in the meetings, are clear and decided, and carry conviction to the hearers. Very recently Mr. Fletcher said, "I see three spirits, mother, sister, and wife. They stop there, near to you (indicating a gentleman in the centre of the hall). They are in great trouble, and a message is written. It comes from all three of them: 'Dearest, turn back; all last night we were with you, trying to make you see the right path. You are wrong, wholly wrong. To-morrow it will be too late, and all will be lost. Misery is before you. We brought you here to plead with you, to help you, and, if possible, to avert the fearful calamity before you.'" The vision passed, and no response was made; but when Mr. Fletcher retired to the ante-room, he was there met

by a gentleman who, with tears in his eyes, thanked him for the message he had received. He said that he was passing the hall with a friend, and being in great trouble, he came in; and the message was true in every particular. This is only one instance out of hundreds that might be quoted, showing how accurate these visions are. Mr. and Mrs. Fletcher are certainly carrying on the greatest work that has ever been attempted in London, and are doing much, very much, for the cause.

The Steinway Lectures will continue to be held every Sunday evening, at 7 o'clock, until further notice.

Our Library Table.

THE GREEK ORACLES.

IN the course of an elaborate essay* on "The Greek Oracles," Mr. F. W. H. Myers gives some very interesting information as to the beliefs entertained by the ancients on what we should now call spirit-control. Porphyry describes how the "demon" (spirit) sometimes speaks through the mouth of the "recipient" (medium) who is entranced: sometimes presents himself in an immaterial or even material form. The trance state is mixed with "exhausting agitation or struggle." Right choice of time and circumstances for inducing the trance-state, and obtaining oracular replies, is, according to Porphyry, most important, for a Pythian priestess (medium) compelled to prophesy (speak in trance) while under control of an alien spirit died; and under unfavourable conditions, "the spirit would warn the auditors that he could not give information, or even that he would certainly tell falsehoods on that particular occasion." "On descending into our atmosphere the spirits become subject to the laws and influences that rule mankind . . . and then a confusion occurs; therefore, in such cases, the prudent enquirer should defer his researches, a rule with which inexperienced investigators fail to comply."

Given a favourable day, and a "guiltless intermediary" (a true medium), some confined space would then be selected *so that the influence should not be too widely diffused.* This place was sometimes made dark, and the spirit was invoked with "*yells and singing.*" During this singing the medium "falls into an abnormal slumber, which extinguishes for the time his own identity, and allows the spirit to speak through his lips," or, in the exact words of Porphyry, "to contrive a voice for himself through a mortal instrument." In such trance speeches, of which several exist, the spirit alludes to the medium as "the mortal" or "the recipient," while he speaks of himself in the first person, or occasionally as "the god" or "the king."

"After a time the spirit becomes anxious to depart, but is not always able to quit the intermediary as promptly as he desires. We possess several oracles uttered under these circumstances, and giving directions which we can but imperfectly understand. It appears that the recipient was in

* "Hellenica: Essays on Greek Poetry, Philosophy, History, and Religion." London: Rivingtons.

some way bound with *withes*, and enveloped in fine linen, which had to be cut and unwrapped at the end of the ceremony. The human agent had then to be set on his feet, and taken from the corner, where he had been outstretched, and a singular collaboration seems to have taken place, the spirit giving his orders to the bystanders by a voice issuing from the recipient's still senseless form. At last the spirit departs, and the recipient is free." Some of the recipients, according to Eusebius, would seem to have been implicated in fraudulent manifestations: and darkness and the seclusion of the recipient would seem, even at that early date, to have given rise to suspicious phenomena.

This reads more like a satire from a somewhat ignorant source on the Spiritualistic phenomena of these later days than the comments of a Neo-Platonist of the early part of the third century on what was going on then. Verily, there is nothing new under the sun. Those ancients had their mediums for trance and materialisation, their tricky spirits, and their "souls of departed friends:" their dark séances and cabinets in which the bound medium robed in white was placed: their singing (we wonder did they "gather at the river," or what was the Greek equivalent for that modern ditty?); their spirit-lights; their warnings and addresses from their spirit-world. In short, the practice of communion with the spirit-land was as familiar to them as to us, and their methods much the same as those in vogue in the nineteenth century."

It is instructive to note that Porphyry, after his intercourse with Plotinus, withdrew from lower methods of communion with the invisible world, and fixed his aspiring soul on a ceaseless effort after union with God. Oracles bewildered, spirits played fast and loose with the holiest feelings; there must be for the strenuous soul some surer path, some higher counsel of perfection than could be derived from the crude utterances, purposely enigmatical and delusive, of the oracles that so often deceived and led astray the too confiding votary. Accordingly we find Porphyry in his declining days "rising higher, resting more confidently in those joys and aspirations which are the heritage of all high religions, and the substance of the communion of saints." And as he dwelt on this ennobling thought of union and communion with the Supreme—this absorption into Deity, this anticipated Nirvana—the idea of visible communion with any less august Being became intolerable. "Why should he draw to him those unknown intelligences from the ocean of environing souls?" They can tell him nought that he cannot learn by communion of his own soul with his God. And so, to recur to modern phraseology, Porphyry the Spiritualist becomes Porphyry the Theosophist, and ends his days in a strenuous and prolonged struggle to develop the powers of his own spirit and unite it with Deity. M. A. OXON.

Correspondence.

MR. THOMAS WALKER.

To the Editor.

SIR,—The Macclesfield Society of Spiritualists desire me to express their deep sympathy with

Mr. Thomas Walker in the recent attack upon his honesty as an inspired speaker.

Mr. Walker gave fifteen lectures in Macclesfield on Spiritual, scientific, and political subjects in a style that astonished most intelligent audiences. These could not all be "stock lectures," as most of them were chosen by the audience, and those thus chosen generally elicited the greatest applause.

On one occasion Mr. Walker was invited to meet twelve gentlemen (non-Spiritualists) to spend an evening in answering questions. The most profound questions were asked upon such a variety of subjects as proved that Mr. Walker had no illiterate men to deal with, and they were answered by him in a manner that surprised all present, and several admitted that they thought it impossible for Mr. Walker to have answered the questions of himself. As Mr. Walker could not possibly know the questions that would be asked, was it not equally impossible for him to go to his "stock" for the answers? We think we have in our Society people who are quite capable of judging when they hear a good lecture, and they certainly would not have walked long distances again and again to have heard Mr. Walker had they not considered him a very superior lecturer. It was with the greatest regret that we heard that he was so soon to leave England, and we are looking forward with pleasure for his return amongst us.—Yours truly,

E. WOOLAM, Hon. Sec.

Obituary.

ON Tuesday, March 9, Mrs. JOHN DAVIS, of London Road, Clapton, London, E. She was a sincere and ardent spiritualist, her home being always opened to enquirers and all persons interested in the Cause. She will live in the memory of a large number of metropolitan spiritualists, who were warmly attached to her.

On Wednesday, February 3, Mr. HENRY CHARLES DAVIS, of 55, Euston Road, London, N.W., in the 68th year of his age. His transition from earth to spirit life was a calm and happy one, being in conscious communion with spirit friends. He was in former days associated with Mr. Steel, in connection with the St. John's Association in Clerkenwell, and will be remembered for his many sterling qualities.

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, name of officer, or other corrections. This list is inserted FREE of charge.

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British National Association of Spiritualists. 38, Great Russell Street, Bloomsbury, London, W.C. Miss C. A. Burke, Secretary.

Brixton Psychological Society. 6, Akerman Road, Brixton, London, S.W. Mr. H. E. Frances, Hon. Secretary, 22, Cowley Road, Brixton, S.W.

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Secretary.
Walsall Spiritual Society, 16, George Street, Walsall.
T. Blinkhorn, Secretary.

Arrangements for April.

*** Secretaries of Societies, Mediums, Lecturers, and
others, are requested to furnish their notices to the
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to ensure their publication in the following issue.*

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

(Secretary: Miss Burke.)

(For the Calendar of Work for April 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.
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with well-known mediums, and are entitled to the use
of books on Spiritualism from the Library.

CARDIFF SPIRITUAL SOCIETY.

(Heathfield House, 1, West Luton Race, Cardiff.
President: Mr. Rees Lewis. Hon. Sec.: Mr. A. J.
Smart.)

Sundays.—Public meeting, at 6.30 p.m.

Wednesdays.—Developing circle.

Thursdays.—Materialisation, or Physical Manifesta-
tions (for members).

DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

(Hon. Secretary: Thos. Blyton, 53, Sigdon Road,
Dalston, E.)

Thursday, 1st.—Ordinary Weekly Experimental Sé-
ance, at 8.

Monday, 4th.—Discussion. "Thoughts on Luke xvi.
v. 31," by the Rev. Frederic Rowland
Young. Chair taken at 8.30.

Thursday, 8th.—Session of Council, at 6.45. Or-
dinary Weekly Experimental Séance
at 8.

Thursday, 15th.—Ordinary Weekly Experimental Sé-
ance, at 8.

Monday, 18th.—Discussion. Chair at 8.30.

Thursday, 22nd.—Ordinary Weekly Experimental Sé-
ance, at 8.

Thursday, 29th.—Special Séance, at 8, with Mr. C. E.
Williams. Admission fee to Mem-
bers, 1s.; visitors, 2s. 6d.

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.

GREAT YARMOUTH ASSOCIATION OF INVESTI- GATORS 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.

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GOSWELL HALL.

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Sundays—Morning Conferences, at 11. Evening Trance Addresses, at 7 (with an occasional normal address). Admission free; collection to defray expenses.

Sunday, 4th.—Mr. A. T. T. Peterson. Normal Address.

— 11th.—Mr. W. Howell. Trance.

— 18th.—Mr. R. Wortley. Trance.

— 25th.—Mr. Morse. Trance.

The Happy Evening announced last month has, through unavoidable circumstances, been obliged to be postponed until April 22nd. Tickets, 1s. each, to be obtained of the Hon. Sec. or at the doors.

HACKNEY SPIRITUAL EVIDENCE SOCIETY

(6, Field View Terrace, London Fields, E. Mr. C. R. Williams, Manager.)

Sundays, a 6.30 for 7 p.m. Tuesdays and Thursdays, at 8 p.m.—Séances for Materialisation or Form Manifestations.

Wednesdays, at 8 p.m.—Dark Experimental Séance. Spiritualists only, or by introduction.

Mondays and Saturdays, at 8 p.m.—Inquirers' Séances for Experiments in Mesmerism, Clairvoyance, and Physical Mediumship.

Voluntary Contributions towards expenses.

MARYLEBONE ASSOCIATION.

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

Sunday mornings, at 11.15, Developing Meeting.

Sunday evenings, at 6.45, Meetings of a Devotional Character. Sacred Songs and Readings by Miss A. Waite.

Wednesday evenings, at 8.30, Circle for Members, Outer Circle for friends.

Saturday evenings, at 7.30, Mr. Hancock attends to speak with strangers. Séance, Mr. Savage, Medium.

Sunday, 7th.—Quarterly Tea and Anniversary. Tickets for Tea, 1s., sacred songs, &c., after.

Monday, 8th.—Entertainment. Dancing from 10 till 11.30.

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 8.

Sunday, 11th.—Mr. F. O. Matthews. Trance Tests and Clairvoyance, at 2.30 and 6.30.

Sunday, 18th.—Mr. J. Wright, Trance Address, 2.30 and 6.30.

Monday, 19th.—Ditto, at 8.

Sunday, 28th.—Local speaker. 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, Spiritualists' Improvement Class. Discussion.

Thursday.—Séance, at 8. "Form Manifestations," Miss C. E. 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.

LANCASHIRE DISTRICT COMMITTEE.

PLAN OF SPEAKERS FOR APRIL.

LIVERPOOL.

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

Sunday, 4th.—Mr. J. Clegg, of Liverpool.

— 11th.—Mr. Johnson, of Hyde.

— 18th.—Mr. Morse, of London.

— 25th.—Mr. Clegg.

ROCHDALE.

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

Sunday, 4th.—Mr. Johnson, of Hyde.

— 11th.—Mr. Tetlow.

— 18th.—Miss E. A. Hall, of Manchester.

Tuesday, 20th.—Mr. Morse, of London.

Sunday, 25th.—Mr. Tetlow.

BOLTON.

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

Sunday, 4th.—Local Speaker.

— 11th.—Mr. Lamont.

— 18th.—Local Speaker.

Monday, 19th.—Mr. Morse, of London.

Sunday, 25th.—Mr. W. Johnson, of Hyde.

NEW MILLS.

(Secretary: Mr. John Lithgow, Hayfield.)

Sunday, 4th.—Miss Hall.

— 11th.—Local speaker.

— 18th.—Mr. Johnson, of Hyde.

— 25th.—Local speaker.

RAMSBOTTOM.

Sunday, 11th.—Miss Hall.

WHITWORTH.

(At Mr. Clegg's, Victoria Terrace, Market Place, Healey.)

Wednesday, 21st.—Mr. Morse, of London.

OLDHAM.

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

Thursday, 22nd.—Mr. Morse, of London.

MANCHESTER (at Miss Johnson's).

Friday, 23rd.—Mr. J. J. Morse, of London.

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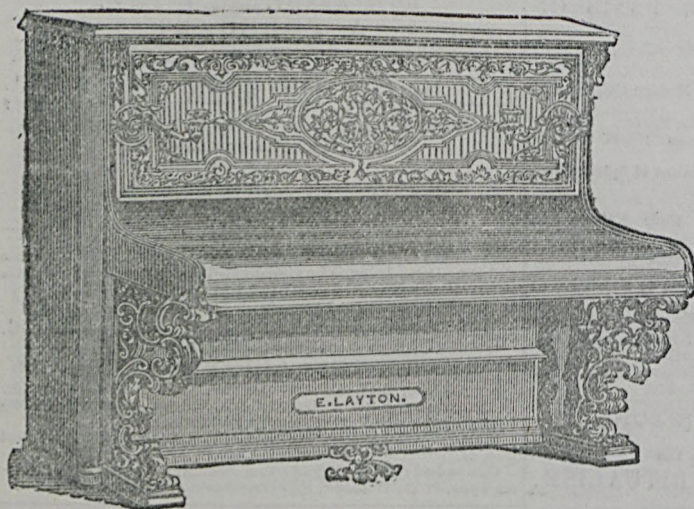
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