MR. J. J. MORSE, TRANCE SPEAKER.

In open to receive calls to lecture in all parts of the United Kingdom. A large selection of choice English and American works upon Spiritualism continually on sale.—Address all communications to J. J. Morse, Progressive Literature Agency, 22, Pala- drics, London, N. W.

MR. C. E. WILLIAMS, 61, LAMB'S CONDUIT STREET, W.C.
At home daily from 12 till 5. On Thursday and Saturday evenings from 8 o'clock for reception of friends.

MR. J. WILLIAM FLETCHER, RECEIVES DAILY AT 22, GORDON STREET, GORDON SQUARE, From 12 to 6.

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

THIRTY-SECOND ANNIVERSARY OF MODERN SPIRITUALISM will be celebrated at Steinway Hall, Lower Seymour Street, Portman Square, W., on Sunday, April 15th. Service at 11 a.m. and 7 p.m. Among the speakers who will be present are:—Rev. Stainton Moses, Mr. Thomas Shorter, Mr. E. H. Greene, Miss S. E. Gay, and Mrs. Fletcher. Mr. G. William Fletcher in the chair. Admission Free.

EDWIN CLAFTON, STORS HILL, OSSETT,
Begs to notify that he is now open for Engagements as Trance Healing Medium.

MR. WM. G. HAXBY, 8, SANDALL ROAD, CAMDEN ROAD, N.W

MRS. C. HOWELL, CURATIVE MESMERIST, 3, BATOUN GARDENS, WEST KENSINGTON PARK, W., Near Uxbridge Road Station.

MISS GODFREY, Curative Mesmerist and Rubber, has REMOVED to 51, George-street, Euston-road, where she sees patients by appointment only. Ladies suffering from weakness, miscarriage, or prolapsus, speedily cured without medicine. Terms moderate.
### President

Alex. Calder, Esq., 1, Hereford-square, South Kensington, S.W.

### Vice-Presidents

Fitz-Gerald, Mrs., 19, Cambridge-street, Hyde-park, W.

### Secretaries

Miss Burke, 38, Great Russell-street, Bloomsbury, London, W.C.

### Auditors

Miss Gray, Esq. G. H. Potts, Esq. Morell Theobald, Esq.

### Council

Achache, W. P., Derby House, Belper.

Barkès, T. P., Central Exchange, Newcastle-on-Tyne.

Barrett, F., Hawthorned, Leacroft, Staines.


Benny, F. A., 24, St. Ann's-square, Manchester.

Chapman, John, 16, Dunkeld-street, Liverpool.

Collin, W. H., 94, Cornwall-gardens, Queen's-gate, S.W.

Colley, Rev. Thos., Natal.

Crosland, Newton, Lyon-ton-lodge, Varnham-park-road, Blackheat, S.E.

Daw, N., Fabian, 5, Portman-street, Portman-square, W.

Dod, J. T., Lynwood, Southern-hill, Reading.

Edmonds, T. H., 7, Oyster-street, New Wandsworth, S.W.

Ellis, Mrs.

Eno, J. C., Eastlands, Dulwich, S.W.

Fitten, R., 34, Walnut-street, Chestham, Manchester.

Fitz-gerald, G. G., 6, Akerman-road, Brixton, S.W.

Fletcher, J. W., 22, Gordon-street, Gordon-square, W.C.

Green, G. F., 4, Shrewsbury Villas, Plumead Common.

Harrison, Mrs., 3, Oxford-pavement, Westminster, S.W.

Hunt, Miss Hannah, The Mansion, Richmond.

Isham, Sir Charles, Bart., Larmont-hall, Northampton.

Lambert, J., 45, Prescot-street, S.W.

McGown, J. G., 38, Great Russell-street, W.C.


Miall, Rev. W., 236, Richmond-road, Hackney, E.

Morse, J. J., 22, Palatine-road, Stoke Newington, N.

Nesworthy, Mrs., 14, Cavendish-road, Blindland Sands, near L enrich.

Parme, Charles, Larnath House, Holder's Hill, Hondon, N.

Paxton, C., 13, Harpur-street, Bloomsbury, W.C.

Picken, John W., 4, Buckingham-square, N.W.

Poolemore, Frank, 15, Hart Street, Bloomsbury.

Reimers, Christian, 6, Manor Villas, Richmond.

Stock, St. George, M., 8, Museum-villas, Oxford.

Theobald, Morell, 14, Granville-park, Blackheat, S.E.

Theobald, Mrs., M., 67, Granville-park, Blackheat, S.E.

Tietkens, W., 18, Oakley-square, N.W.

Trowley, R., Pembridge, 40, Claverton-street, Pimlico, S.W.

Turner, J. F., Avenue-road, Leamington.

Walhouse, M. J., 9, Randolph crescent, Maida-vale, W.

Wedgeod, Hindleig, 31, Queen Anne-street, Cavendish-square, W.

Wilson, D. H., M.A., LL.M., care of A. Calder, Esq., 1, Hereford-square, West Brompton, S.W.

Wiseman, Mrs., 1, Orme-square, Bayswater, W.

Withall, Miss H., 5, Angell Park Gardens, Brixton, S.W.

Withall, 11, 5, Angell Park Gardens, Brixton, S.W.

Honorary Treasurer

Alex. Calder, Esq., 1, Hereford-square, South Kensington, S.W.

Auditors


Secretary

Miss Burke, 38, Great Russell-street, Bloomsbury, London, W.C.

Honorary Corresponding Members

His Imperial Highness Nicholas, Duke of Leuchtenberg.

Austria, Budapest, Hungary.

Budapest, Hungary.

Budapest, Hungary.

Budapest, Hungary.

Budapest, Hungary.

Budapest, Hungary.

Budapest, Hungary.

Budapest, Hungary.

Budapest, Hungary.

Budapest, Hungary.

Budapest, Hungary.

Budapest, Hungary.

Budapest, Hungary.

Budapest, Hungary.

Budapest, Hungary.

Budapest, Hungary.

Budapest, Hungary.

Budapest, Hungary.

Budapest, Hungary.

Budapest, Hungary.

Budapest, Hungary.

Budapest, Hungary.

Budapest, Hungary.

Budapest, Hungary.

Budapest, Hungary.

Budapest, Hungary.

Budapest, Hungary.

Budapest, Hungary.

Budapest, Hungary.
Dissolved Soul.

It may at first glance stagger, or even disgust, us to hear the soul spoken of as a volatile odorous 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 albumin 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 Haugthon, this is exactly what takes places. 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 feebly, 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 fear, 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 coexist.

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 séances 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. Mrs. Fletcher's home was then occupied by a trance, when suddenly a tall spirit in a white oriental robe, with a girdle round the waist, and a curtain, showing a remarkable contrast to one of 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.

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 godliness 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 séance with her, and be again shaking hands with Marie and Winona.

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

The first of these séances took place on the 15th 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 Bondi 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 be 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 séances was thus brought to a close.

On Wednesday Mrs. Fletcher gave her second séance. 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 un­
accountable for their actions?" "When dis­
embodied 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 exceed­
ingly 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 seances
are 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 séance will be given on Wednesday,
the 7th inst. Friends are requested to be in their
places by seven o'clock, as the séance 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 preju­
dices, 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 reputa­
tion 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 "Nafed:
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. H. Artley may
probably resume the Secretarship 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 "Spiriuali 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. West­
garth, 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. Mors.

BRITISH NATIONAL ASSOCIATION.

MEETING OF COUNCIL.

The Council met on the 4th 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 Sec­
retary 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 seances, to
ascertain whether spirits make use of the medium's
body for manifestations, or whether the spirits mani­
fest 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 spiritualism, 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, formed a turning point in his career as a Spiritualist. 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 Brahe 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 men of all ages, and were recorded in the pages of the 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 his folly 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. "Shakespeare" had told him (Mr. P.) that all his best plays were given inspirationally, he being scarcely sensible of what he wrote. The Med-
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 sonages of past days. His own relations not un-

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 acceptation 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. T. Tapp, the chair being taken by Mr. Thos. K. Howden. A spirited discussion, in which Messrs. E. 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 Schembera, in the Vienna Tagblatt (Jan. 1, 1850), 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?
TO CONTRIBUTORS.

Reports of proceedings of Societies or Committees, and announce
ments 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 Enquirers 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
writing legibly, and on one side of the paper only.

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 28. 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), 35. 6d. Each
additional line, 6d. Whole column, £1. 15s. Whole pages, £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 sports­
men, 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 parenthése, and which have a double inter­
est as coming from the pen of one so well posted
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,'
said I, '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 nowhere. '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 haunters 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.
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. 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 enquiries, 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 impartiality, 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. Mentzen, 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. Friese'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 most 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 progress is to tolerate the opinions of persons around us, while we work with them in a scientific and dignified 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 saintly "London Correspondent" of the Chicago Times.

This 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 Vincenzi, Dr. O'Neill, Mrs. Carshore, Mrs. Colequhon Grant, Mrs. Fitz-Gerald, Mrs. Maltby, the Misses Corner, Mr. F. Polmores, Mr. D. Maclean, Mr. Collingwood, Mrs. J. G. Ward, Mr., Mrs. and Miss Allen, Mr. Arthur Colman, Mrs. Olive, Mr. and Mrs. Morse, Mr. Hazby, Mrs. Hammabomb (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. Stanton 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.

April, 1880.
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 '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 distinguishes 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

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 tricksy spirits, and their “souls of departed friends”; their dark seances and cabinets in which the bound medium robed in white was placed: their singing (we wonder did they “gather at the river, for potamon 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—the absorption into Deity, this ennobling thought of union and communion with the Supreme—this absorption into Deity, this anticipated Nirvana— the idea of visible communion with the Supreme friends—their dark seances and cabinets in which the bound medium robed in white was placed: their singing (we wonder did they “gather at the river, for potamon 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.”

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. Woolllam, Hon. Sec.

**In order that this list may be useful for reference purposes, secretaries of societies are particularly requested to notify to the Editor of this list any change of title, address, name of officer, or other corrections. This list is inserted free of charge.**

**METROPOLITAN.**

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

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

Dalston Association of Enquirers into Spiritualism. 58, Sigdon Road, Dalston Lane, Hackney Downs, London E. Mr. Thomas Blyton, Hon. Secretary.

Goswell Hall Committee. 290, Goswell Road, E.C. Mr. J. H. Stevens, 224, Albany Road, Camberwell, S.E., Hon. Secretary.

Hackney Spiritual Evidence Society, 6, Field View, London Fields, Hackney, London, E. Mr. C. Rhys Williams, Secretary.
Marylebone Association of Inquirers into Spiritualism. Quebec Hall, 26, Great Quebec Street, London, W. Mr. J. M. Dale, Hon. Secretary.

Spiritual Institution and Progressive Library. 15, Southamton Row, Holborn, London, W.C. Mr. James Burns, Proprietor and Manager.

PROVINCIAL.

Batley Carr Association of Spiritualists. Mr. Joseph Armitage, Secretary.

Cambridge Association of Investigators into Spiritualism. 7, Fitzroy Street. Mr. James Harpley, Secretary.

Cardiff Free Library and Meeting Room. 157, Bute Road, Cardiff. Mr. George Seiler, Manager.

Cardiff Spiritual Society. 1, West Luton Place, Cardiff. Mr. A. J. Smart, Hon. Secretary.

Darlington. Mr. J. Hodge’s Rooms, High Northgate. Hull and Last Riding of Yorkshire Association of Spiritualists, Mr. J. Hodge’s Rooms, High Northgate.

Derby Psychological Society. Temperance Hall, Curzon Street, Derby. Mr. J. Maylo, Hon. Secretary.

Glasgow Association of Spiritualists. 164, Trongate Street. Mr. James Coates, Secretary, 65, Jamaica Street, Glasgow.

Great Yarmouth Association of Investigators into Spiritualism. 3, Waterpark Terrace, Southtown Road. Mr. R. R. Dale, Secretary.

Halifax Spiritual Institution. Union Street Yard, opposite the Old County Court House, Halifax. Mr. C. Appleyard, Secretary.

Hull and East Riding of Yorkshire Association of Spiritualists for Inquirers, 2, Caroline Street, Hull.

Keighley Lyceum. 51, Worth Terrace, Keighley. Mr. J. Tillotson, Secretary.

Lancashire District Committee of Spiritualists. Mr. Charles Parsons, Secretary, Hume Street Mill, Rochdale. Mr. Johnson, Corr. Secretary, 156, Mottram Road, Hyde, near Manchester.

Leicester Lecture Hall, Aner Street. Secretary, Mr. J. Bent, 1, Town Hall Lane.


Liverpool Psychological Society. Mr. H. Morris, Hon. Secretary, 35, Cobden Street, Everton, Liverpool.

Manchester Association of Spiritualists. Temperance Hall, Grosvenor Street, Hulme, Manchester. Mr. R. Fitch, Secretary, 44, Walnut Street, Cheetham, Manchester.

Manchester and Salford Spiritualists’ Society. 83, Chapel Street, Salford. Mr. J. Campion, Secretary.

Midland District Spiritualists’ Committee. Mr. Farnsworth, Crosby Street, Derby, Hon. Secretary.

Millom Society of Spiritualists, Holborn Hill, Millom, Cumberland. Mr. J. E. Sharp, Secretary.

Newcastle Psychological Society. Freemasons’ Old Hall, Weir’s Court, Newgate Street, Newcastle-on-Tyne. Mr. H. A. Kersey, Hon. Secretary, 4, Ealington Terrace, Newcastle-on-Tyne.

Nottingham Lyceum. Mrs. Story, Secretary, 32, Hedderley Street, Nottingham.

Oldham Society of Spiritualists. Psychological Meeting Room, 180, Union Street. Mr. T. Kershaw, Secretary, 8, High Street.

Ossett Spiritual Institution. Ossett Green, near the G. N. R. Station. Mr. C. Hallgath, Secretary.

Rochdale Spiritualist Society. Mr. L. Firth, Secretary, 16, Equitable Street.

Sowerby Bridge Spiritualist Progressive Lyceum. Mr. E. Broadbent, Secretary, Lyceum Buildings, Hollins Lane, Sowerby Bridge.

Yorkshire District Committee of Spiritualists, 2, Ordingley Street, Bradford. Mr. J. Kealey, Hon. Secretary.

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

Table: Arrangements for April.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

(Secretary: Miss Burke.)

(British Association of Enquirers into Spiritualism. For the Calendar of Work for April see ‘Advertising columns’.)

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

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 Manifestations (for members).

GREAT YARMOUTH ASSOCIATION OF INVESTIGATORS INTO SPIRITUALISM.

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

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

Tuesdays.—Investigators’ Seance.

Thursdays.—Development Seance.

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 INVESTIGATORS INTO SPIRITUALISM.

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

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

Tuesdays.—Investigators’ Seance.

Thursdays.—Development Seance.

Notes for the Calendar of Work for April see 'Advertising columns'.

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

Members have the privilege of attending seances 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 Manifestations (for members).
GOSWELL HALL.
(Hon. Secretary: Mr. H. J. Stevens, 224, Albany Road, Camberwell.)

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.

Richard.—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.)


Wednesday, at 7.45. Spiritualists’ Improvement Class. Discussion.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY

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

Sunday, 4th.—Mr. J. J. Morse, of London. Trance.

11th.—Mr. Johnson, of Hyde.

18th.—Mr. Morse, of London.

25th.—Mr. Clegg.

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 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.

LANCASHIRE DISTRICT COMMITTEE.

LANCASHIRE DISTRICT COMMITTEE.


Sunday, 4th.—Mr. J. J. Morse, of London. Trance.

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, 6, Equitable-street.)

Sunday, 4th.—Mr. Johnson, of Hyde.

11th.—Mr. Tew. Trance.

18th.—Miss E. A. Hall, of Manchester.

Tuesday, 26th.—Mr. Morse, of London.

Sunday, 25th.—Mr. Tew.

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.

WITWORTH.
(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 Ker Shoes, 8, High Street.)

Thursday, 22nd.—Mr. Morse, of London.

MANCHESTER (at Miss Johnson’s).

Friday, 23rd.—Mr. J. J. Morse, of London.
TESTIMONIAL FOR DR. MONCK.

The undersigned earnestly appeal to Spiritualists to contribute liberally to the Testimonial fund under their care. If a sufficient sum is raised to complete the patenting and manufacturing of several inventions, which have already met the approval of competent men of business, it is the hope of Dr. Monck to return to his work as soon as his health permits as an Unpaid Medium.

W. P. Adshead, Belper.
A. Aksakoff, St. Petersburg.
Dr. Brown, Burnley.
James Burns, Southampton Row.
Alexander Calder, 1, Hereford Square, S.W.
Prof. R. Fries, Breslau.
A. J. Cranston, Meggen, Lucerne.
J. H. Gledstanes, Merignac.
Baron Dirckinck Holmfield, Holstein.
Sir G. Isham, Bart., Northampton.
Wm. Oxley, Manchester.
E. Dawson Rogers, Finchley.
Morell Theobald, Hon. Sec.
J. Pemberton Turner, Leamington.
Mrs. Tyndall, Edgbaston.
Hensleigh Wedgwood, J.P., Queen Anne Street.
Prof. F. Zollner, Leipzig.

All remittances should be sent to Morell Theobald, 62, Granville Park, Blackheath.

SUBSCRIPTIONS ALREADY RECEIVED.

<table>
<thead>
<tr>
<th>Name</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mr. and Mrs. Cranston, Lucerne</td>
<td>£ 12</td>
</tr>
<tr>
<td>Mrs. Tyndall, Edgbaston</td>
<td>£ 5</td>
</tr>
<tr>
<td>W. P. Adshead, Esq., Belper</td>
<td>£ 5</td>
</tr>
<tr>
<td>William Tebb, Albert Road</td>
<td>£ 5</td>
</tr>
<tr>
<td>H. R. H. Prince G.</td>
<td>£ 5</td>
</tr>
<tr>
<td>Alexander Calder, Esq., Albert Road</td>
<td>£ 5</td>
</tr>
<tr>
<td>Dr. J. Dixon, Great Ormond Street</td>
<td>£ 5</td>
</tr>
<tr>
<td>P. G. S., per A. Calder, Esq.</td>
<td>£ 2</td>
</tr>
<tr>
<td>Sir Charles Isham, Bart.</td>
<td>£ 2</td>
</tr>
<tr>
<td>Hensleigh Wedgwood, J.P.</td>
<td>£ 2</td>
</tr>
<tr>
<td>J. Pemberton Turner, Esq.</td>
<td>£ 5</td>
</tr>
<tr>
<td>Morell Theobald, Esq.</td>
<td>£ 5</td>
</tr>
<tr>
<td>F. Myers, Esq.</td>
<td>£ 2</td>
</tr>
<tr>
<td>Two Friends</td>
<td>£ 2</td>
</tr>
<tr>
<td>Dr. Brown, Burnley</td>
<td>£ 2</td>
</tr>
<tr>
<td>W. Oxley, Esq.</td>
<td>£ 2</td>
</tr>
<tr>
<td>Rev. W. Stainton-Moses, M.A.</td>
<td>£ 2</td>
</tr>
<tr>
<td>Mrs. Stone, Shute Hayes</td>
<td>£ 1</td>
</tr>
<tr>
<td>J. E. Stones, Esq.</td>
<td>£ 1</td>
</tr>
<tr>
<td>Dr. Stowell, Brighton</td>
<td>£ 1</td>
</tr>
<tr>
<td>James Bowman, Glasgow</td>
<td>£ 1</td>
</tr>
<tr>
<td>Miss Douglas, South Audley-street</td>
<td>£ 1</td>
</tr>
<tr>
<td>R. Gessler, Basle</td>
<td>£ 1</td>
</tr>
<tr>
<td>A Friend, per R. Gessler</td>
<td>£ 1</td>
</tr>
<tr>
<td>Joseph Swinburne, Esq.</td>
<td>£ 1</td>
</tr>
<tr>
<td>A. Tod, 834, South Audley-street</td>
<td>£ 1</td>
</tr>
<tr>
<td>R. W. Miall, Hackney</td>
<td>£ 1</td>
</tr>
<tr>
<td>Miss Ottley, Belgravia</td>
<td>£ 1</td>
</tr>
<tr>
<td>Dr. Wyld</td>
<td>£ 1</td>
</tr>
<tr>
<td>John A. Hoover, Philadelphia</td>
<td>£ 1</td>
</tr>
<tr>
<td>A. P., Edinburgh</td>
<td>£ 1</td>
</tr>
<tr>
<td>W. R. Tomlinson</td>
<td>£ 1</td>
</tr>
<tr>
<td>T. Farrell</td>
<td>£ 1</td>
</tr>
<tr>
<td>J. Thompson, Newcastle</td>
<td>£ 1</td>
</tr>
<tr>
<td>Mrs. Mackdougall Gregory</td>
<td>£ 1</td>
</tr>
<tr>
<td>Professor Cornwall University</td>
<td>£ 1</td>
</tr>
<tr>
<td>F. W. Percival, Esq. Savile Club</td>
<td>£ 1</td>
</tr>
<tr>
<td>Thomas Grant, Esq.</td>
<td>£ 1</td>
</tr>
<tr>
<td>Percy Wyndham, Esq.</td>
<td>£ 1</td>
</tr>
<tr>
<td>F. J. T.</td>
<td>£ 1</td>
</tr>
<tr>
<td>Vincent Bird, Devonport</td>
<td>£ 1</td>
</tr>
<tr>
<td>Dr. C. J. Curtis, Rome</td>
<td>£ 1</td>
</tr>
<tr>
<td>Mrs. Nosworthy, Liverpool</td>
<td>£ 1</td>
</tr>
</tbody>
</table>

The Ven. Archdeacon T. .................................. £ 10
Herr Oscar von Hoffman, Leipzig .................................. 5
J. Clark Ferguson .............................................. 50
Dr. Kennedy ................................................... 200
R. Glendinning, Birkdale ........................................ 10
"One who Wishes She Could Do More" .................................. 5
George Tommy, Bristol ........................................... 10
Capt. Copperthwaite, Malton ..................................... 5
Capt. James, Gower Street ...................................... 110
P.O. Order from Germany ......................................... 10
J. H. Aldridge, Bradford ....................................... 10
T. Stocking, Wisbech ........................................... 170
Friends, per Dr. Brown .......................................... 205
A. T. .............................................................. 2
Dr. Hitchman ................................................... 10
Some Members of Psychological Society of Hamburg ................. £ 1
E. ................................................................. £ 1
L. E. G. .......................................................... £ 1
A Friend, per W. T. Rossit ..................................... 10
Mrs. Lenox, Nice ................................................ £ 1
Mrs. Woodforde’s Séance ......................................... 2
The Hon. A. Aksakoff, &c., Russia ................................ 10
R. Carrol ........................................................ £ 3
Dr. Blunt ....................................................... 5
Friends, per T. McKinney ........................................ 7
Dr. Johnston ..................................................... 5
Col. J. Brany .................................................... 5
A Sympathiser ................................................... 2
"J. W." Brighton ................................................ 2
Mrs. Maltby ...................................................... 3
S. J. H., Grimsby ............................................... 2
J. Robertson ..................................................... 7
Mrs. Ayres ....................................................... 5
Collects by W. S. Hunter ........................................ 14
at Mrs. Town’s Séance, 15, Southampton Row ...................... 15
by James Beals, Wisbech ........................................ 18
H. A. Beckett ................................................... 2
“Chip” .............................................................. 2
A. M., Hungary ................................................... 5
G. Bryan, Budleigh ............................................... 5
Mrs. Esperance, Séance .......................................... 8
Mrs. Blunt’s Circle .............................................. 10
Per Miss Wood’s Séance, Newcastle ................................ 15
Stamps, per E. W. Wallis ........................................ 12
Glasgow Friends, second donation ................................ 12
S. C. Hall, Esq., F.S.A .......................................... 2
W. S. Hudson, Paterson .......................................... 6

S P I R I T U A L  N O T E S. | April, 1880.

CHARGES FOR ADVERTISEMENTS.

Single Insertion.

<table>
<thead>
<tr>
<th>Length</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Five lines</td>
<td>£ 5</td>
</tr>
<tr>
<td>Each additional</td>
<td>£ 5</td>
</tr>
<tr>
<td>Half column</td>
<td>£ 5</td>
</tr>
<tr>
<td>Whole column</td>
<td>£ 10</td>
</tr>
<tr>
<td>Whole page</td>
<td>£ 15</td>
</tr>
</tbody>
</table>

The following reductions are made for a series of insertions:

<table>
<thead>
<tr>
<th>Price</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>£ 10</td>
<td>Six do. do. do. four</td>
</tr>
<tr>
<td>£ 20</td>
<td>Twelve do. do. eight</td>
</tr>
</tbody>
</table>

A discount of 10 per cent. allowed on cash payments in advance.

Cheques and Post Office Orders payable to the order of Mr. Thomas Blyton.

DR. BLUNT’S ELECTRO-MAGNETIC NERVE PILLS.

Every sensitive, and all persons whose delicate health and weakened nerves should take Dr. BLUNT’S ELECTRO-MAGNETIC NERVE PILLS. As a pure nerve tonic these Pills cannot be surpassed. They correct morbid sensibility, quicken and energise nerve forces, arouse mental and physical activity, and rejuvenate the exhausted resources of the “Vit Nature.”

Price 2s. 6d. and 1s. 6d. per Box, post free, from J. H. BLUNT and SONS, 46, Drapery, Northampton.
PUBLISHERS' ANNOUNCEMENTS.

Just Published, Price Five Shillings and Sixpence, Post Free.

**SPIRITUALISM AS A NEW BASIS OF BELIEF.**

By J. S. Farmer.

CONTENTS.

Chapter I.—The Existing Breach between Modern Culture and the Popular Faith.

Chapter II.—Modern Thought versus Modern Facts.

Chapter III.—The Attitude of the Religious World towards Modern Spiritualism.

Chapter IV.—The Popular Faith and the Claims of Spiritualism as a Renewal of Revelation.

Chapter V.—The New Bases of Belief.

Chapter VI.—Inspiration and Revelation: their Nature and Source.

Chapter VII.—The Identity of Bible Facts and Spiritual Phenomena.

Chapter VIII.—Popular Errors and Objections to Spiritualism Explained and Answered.

Chapter IX.—Immutability in the Light of Modern Spiritualism.

Will be sent by the Author, on receipt of Stamps or P.O.O. (P.O.O.'s made payable at Akerman-road, Brixton, S.W.)

Copies may be ordered and obtained immediately on publication.

NEW WORK BY M.A. (OXON.)

Nearly ready, a New Work on the

HIGHER ASPECTS OF SPIRITUALISM.

By M.A. (OXON.)

Uniform with "Psychography" and "Spirit Identity." Price 2s. 6d.


Copies may be ordered and obtained immediately on publication.

OPINIONS OF THE PRESS ON

SPIRIT IDENTIT.

"A very remarkable book, and one which should be read by all students of modern phases of thought."—Whitehall Review.

"Wisdom, reflection, and valuable suggestions from an able and logical pen."—Spiritual Notes.

"A masterly little work. There is no waste matter in it, nothing weak or emotional: it is clear, cool, moderate, and concise: the work of a scholar who knows how to learn and how to teach."—Banner of Light.

"The author is among the ablest advocates of Spiritualism in England, and everything he writes is valuable: A clear and thoughtful style: high scholastic culture and literary ability."—Religious and Philosophical Magazine.

"A delightful, scholarly, elevated tone that characterizes all the author's productions. The narratives are of unusual interest."—Mind and Matter.

"This invaluable little volume ... a practical handbook for the guidance of wise investigators that should take its place in the library of every earnest Spiritualist."—Psychological Review.

Crown 8vo, pp. 155, cloth, price 3s.

AN ESSAY ON SPIRITUAL EVOLUTION,

Considered in its bearing upon Modern Spiritualism, Science, and Religion.

By J. P. B.

"This is a very ingenious work. . . . It is eclecticidism has led him to recognize philosophical unity and system in more than one popular scheme of metaphysics, and we have rarely had so complete a resume of all the prevalent schools of metaphysics."—Full Mail-Gazette.

London: Thurner and Co., Ludgate Hill.

ALLAN KARDEC (Blackwell's Translations).

THE SPIRITS' BOOK (1856). From the Hundred and Twentietb Thousand.

THE MEDIUMS' BOOK (1861). From the Eighty-sixth Thousand.

HEAVEN AND HELL (1855). From the Sixtieth Thousand.

Price 7s. 6d. Thurner and Co., London.

THIRD AND CHEAPER EDITION!

Just Published, 592 pp., demy 8vo. Price 6s. Free by Post, 7s.

HAFED PRINCE OF PERSIA:

HIS EXPERIENCES IN EARTH-LIFE AND SPIRIT-LIFE.

Communicated through the Mediumship of Mr. David Duguid, the Glasgow Trance-Painting Medium.

J. J. MORSE, Progressive Literature Agency, 22, Palatine Road, Stoke Newington, London, N.

NOW READY, Cloth, pp. 234, 5s.

A FORECAST OF THE RELIGION OF THE FUTURE,

BEING SHORT ESSAYS ON SOME IMPORTANT QUESTIONS IN RELIGIOUS PHILOSOPHY.

BY

W. W. CLARK.

CONTENTS.


THE ELECTRIC LIGHT OF THE NEW ERA, OR THE GOSPEL OF SPIRITUALISM.

By Rev. W. Stoddart, B.A. A Lecture delivered before the Newcastle Spiritual Evidence Society, and published by request.

Single Copies 2s. each, post free 2½d. One Dozen, 18, 9d; post free, 2s.

Can be had of H. A. Kersey, 4, Ealington Terrace, Newcastle-under-Tyne, or HEAVYSIDES, Printers, Stockton-on-Tees.

"BOB AND I," OR

FORGET ME NOTS FROM GOD'S GARDEN.

A Novelette by F. J. Theobald (Author of "Heaven Opened, &c.") New, ready, price 2s., to be had of the Publishers,

JAMES CLARKE AND CO., 13, Fleet Street, E.C.

"BETWEEN THE LIGHTS,

by LISETTE EARLE.

Five charming stories in one volume; highly praised by the Press, and of special interest to Spiritualists.

REMINGTON AND CO., ARUNDEL ST., STRAND, AND ALL BOOKSELLERS.

SOCIAL NOTES.

Published Weekly, price 1d., and Monthly, price 6d.

Correspondence for insertion on all subjects concerning Social Reforms, Social Requirements, and Social Progress, whether accompanied with the names of the writers or not, as they may prefer, will be received with thanks. Such communications to be addressed to the Editor, 16, Southampton-street, Strand, W.C.

Just Published, price 7s. 6d.

THE SPIRITUAL PIONEER,

A Monthly Sheet devoted to the Teachings and Philosophy of Spiritualism, and intended for Free Distribution by Circles and Societies.

Price 3s. per ross, 50 post free 1s. 10d.; 12 post free 5d.

W. H. LAMBELLE, 63, Manchester Road, Bradford.

PSYCHISCHE STUDIEN. A Monthly Journal devoted to the investigation of the unexplained phenomena of psychic life. Edited by ALEXANDRE AKSAROF, and contributed to by several German and foreign men of science. Price Is. monthly—Leipzig.

OWALD MUTER. London: W. H. Harrison, 38, Museum Street, W.C.
Established 1840.

EDWARD LAYTON,
PIANOFORTE MANUFACTURER,
SHOW ROOMS:—
309, UPPER STREET, ISLINGTON, LONDON.

PIANOFORTES LENT on Hire for THREE YEARS, from Two and Half Guineas per Quarter, to become the property of the Hirer at the end of that term. Also a great variety of New and Second-hand Instruments always in stock, at all prices.

Pianos Tuned, Repaired, and Regulated in a superior manner, in Town or Country, by Yearly Contract or otherwise.

INSTRUMENTS TAKEN IN EXCHANGE.

Further particulars, and specimen instrument to be seen at the Show Rooms, 309, Upper Street, Islington, London, N.; Madame Ourry's Musical Repository, 74, Dalston Lane, London, E.; and T. Blyton, 53, Sigdon Road, Dalston Lane, Hackney Downs, London, E.

SPECIALITIES—

FOOD
OF

DR. NICHOLS

HEALTH.

ONE Meal a Day will give health to thousands who are now suffering from Dyspepsia, Constipation, and their attendant maladies.

6d. per lb. packet.

DR. NICHOLS' SANITARY SOAP.

PERMIT SOAP MADE.
Sold by Chemists, Grocers, &c.

ADSHED'S DERBY CEMENT,
For repairing Glass, China, Parian Marble, Papier Mache Leather Ornaments, Cus Tips, Fancy Cabinet Work, and for Setting Precious Stones.

Derby Cement is the best ever offered to the public for repairing Meerschaum Pipes. The Strongest and Quickest Setting Cement in the World, beautifully Transparent, and defies separation.

In Bottles at 6d. and 1s. each. A sample Bottle sent to any address on receipt of 12 stamps.

ADSHED'S SILVER SOAP,
For Cleaning Gold, Silver, and Electro Plate. A splendid Preparation A single trial will unquestionably secure for it precedence over every other article of the kind in use.

In Tablets, 2d. and 6d. each.

PROGRESSIVE LITERATURE AGENCY.
22, PALATINE ROAD, STOKE NEWINGTON, LONDON, N.
(ESTABLISHED 1878)
Agent and Manager, Mr. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER.

Mr. Morse is the appointed English Agent of Messrs. Colby and Rich, of Boston, U.S., and he keeps a choice assortment of their publications constantly on sale. He also receives subscriptions for the world renowned Banner of Light at 15s. per annum, post free; and is Agent for the Religio Philosophical Journal, of Chicago, U.S. Subscriptions, 15s. per annum. Subscriptions received for all periodicals native and foreign. Lectures given in all parts of the United Kingdom. For terms and dates direct Mr. Morse, as above, where also all orders or enquiries concerning books, &c., will meet with prompt attention. Prospectus and catalogues free.

THE MANSION,
RICHMOND HILL, NEAR LONDON.

A FIRST-CLASS RESIDENCE FOR FAMILIES, LADIES, AND GENTLEMEN.

In its own Grounds—Close to the Park—Overlooking the River—Hall and Corridors well Warmed—Handsome suite of Dining, Drawing, Billiard, and Smoking Rooms—Table d'hôte—Hot and Cold Baths.

Terms by the week.

Address—
EDWARD T. BENNETT, Secretary.

Photographs of the Mansion on application.