

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. XXIII.]

MAY, 1880.

[PRICE TWOPENCE.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

(ESTABLISHED 1873.)

38, Great Russell Street, Bloomsbury, W.C.
(Entrance in Woburn Street.)

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This Association was formed in 1873 for the purpose of uniting Spiritualists of every variety of opinion in an organised body, with a view of promoting the investigation of the facts of Spiritualism, and of aiding students and enquirers in their researches by providing them with the best means of investigation.

The Association possesses a Library, which now contains a large collection of the best works on Spiritualism and occult subjects, and a Reading Room, where Spiritualist and other newspapers and periodicals from all parts of the world are regularly supplied.

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Monday, 3rd.—Discussion Meeting at 8 p.m. Paper by Mr. J. A. Campbell on "Psychonomy in its relation to Religion and Ethics."

Wednesday, 5th.—Séance with Mrs. J. W. Fletcher at 7 p.m.

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

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

Wednesday, 12th.—Séance with Mrs. J. W. Fletcher at 7 p.m.

Monday, 17th.—Discussion Meeting at 8 p.m. Paper by Mr. D. H. Wilson on "Psychometry."

Tuesday, 18th.—Annual General Meeting at 6.30 p.m.

Wednesday 19th.—Séance with Mrs. J. W. Fletcher at 7 p.m.

Wednesday, 26th.—Séance with Mrs. J. W. Fletcher at 7 p.m.

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JÄGER'S THEORY OF THE SOUL.

DR. G. C. WITTIG has written to us on the subject of an article which appeared in last month's SPIRITUAL NOTES, and we have much pleasure in giving the translation of his communication:—

MOST HONOURED SIR,—A passage in the April number of your SPIRITUAL NOTES, p. 295, says: "Herr G. 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." This is not my view; it is rather the theory of our opponents who will try to explain away the spiritual phenomena which they are no longer able to deny. You would confer a great favour on me if you would give my words in *Psychische Studien*, March, 1880, p. 129, in a literal translation from "Wenn sich," &c., to the end, in order that my Spiritualist position may not be misunderstood in England. I have been much pleased with all your other notes from *Psychische Studien*. I am just occupied with getting the April number ready, which will endeavour to allay the storm recently raging in the German papers against Mrs. Corner by a reproduction of your account presented to the B.N.A.S. on this so-called "unmasking affair." I have also been present at a séance with Mr. Eglinton, and give an account of it. We have in Germany very dangerous opponents, who, if we do not everywhere proceed discreetly and privately, as before, may bring upon us the banishment of the mediums just as Professor Hansen's public activity has been paralysed.—With great respect, &c.,

(Signed) G. C. WITTIG.

Leipzig, April 5, 1880.

The following is a translation of the passage in the March number of *Psychische Studien* to which Dr. Wittig refers. For want of equivalent words in English by which to render the German expressions we have been compelled to coin two new words—psychogen, the matter of which the soul is assumed to be composed, and ozogen, matter supposed to be the cause of odours:—

Although this soul-theory of Jäger's does not as yet rise much above the point of view of Vogt, once so much talked of, according to which the brain secretes thoughts just as the gall-bladder does bile,* we must still recognise it as a certain advance on the hitherto crudest materialistic theory of soul and spirit. Certainly the albumenoid body is made to appear here as containing, supporting, and developing its specific odour; made to appear, in short, as the crude originally given ozogen, on which everything further depends in the play of accidental physical combinations; still it is an advance that Jäger supposes his psychogen to be set free from the albumenoid matter by decomposition. Without a formal avowal he concedes, therefore, as if unconsciously, a separation of force from matter. This result would probably have not yet been arrived at without the impulse which for years has been given by Spiritualism, which forces the

materialist savants of our day against their will to revise and slightly to modify their theories of the identity of force and matter—hitherto quite out of harmony with the facts—in view of the otherwise inexplicable mediumistic phenomena, so as to obtain thereby at least a superficial explanation of those strange occurrences which it is no longer possible impudently to ignore or to deny. We shall not greatly err if even now, sharpened by the example of Preyer and Haeckel we give scope to a suspicion that the above soul-theory of Jäger will shortly attempt to reduce somnambulism, ecstasy, and the mediumistic phenomena to albumenoid emanations. That completely organised Spiritual beings and not albumenoid bodies are the true supporters and evolvers of psychic life which attracts from nature, and employs the albumenoid matters in a pre-formed organic germ as a kindred plastic material—or even evolves them out of itself—is a view of Spiritualism diametrically opposed to that of Jäger as given above. Until all the phenomena of mediumism have been covered and explained by Jäger's soul and spirit-theory it will have at least an equal right to attention.

GR. C. WITTIG.

MR. EGLINTON IN GERMANY.

DR. G. C. WITTIG communicates, in *Psychische Studien*, a very interesting account of a séance with Mr. Eglinton, which took place in the house of Baron Oscar von Hoffman, in Leipzig. Nine persons, including the medium, sat hand in hand in a darkened room around a table upon which Baron Hoffman had placed a musical box weighing 22 lbs. Upon this box lay a sheet of paper from which one of the gentlemen present tore off a corner, and put it in his pocket so that the paper might be afterwards identified. There were also a pencil, with three glass tubes partially filled with mercury and then sealed after exhaustion of the air, so that they might become luminous in the dark if shaken, and a hand-bell. The room had been carefully searched at the request of Baron Hoffman. Both the doors were locked and fastened with gum paper upon which Dr. Wittig had written his name, so that no person could enter without detection. The first phenomenon observed was a sound as if a number of busy hands were feeling about on the table. The hand-bell was raised and moved about, ringing at some height above the table. The glass tubes were also raised and carried about, throwing out a faint light over the heads of the company. Then the pencil was seized, and the sound of something writing on the sheet of paper was heard. The key of the musical box was seized, the box wound up, and the lid opened, when it began to play. The writer, on repeatedly questioning the ladies who sat on the right and the left of Mr. Eglinton, found that all this time they had kept fast hold of his hands. He sat quietly in his chair, breathing heavily, and at times sighing distinctly. Meantime a sound was heard outside the circle at a side table where Baron Hoffman had laid a guitar, enclosed in a case covered with packing paper, and well corded. It was heard to be untied and unwrapped, the case was opened, and the guitar hovered over the heads of the persons present, sounding a few chords, and touching the heads of the circle. Certain luminous phenomena are said to have been

* By a strange clerical error Wittig has here written urine, which of course is not secreted by the gall-bladder. This error will be pounced upon.

seen in the middle of the table, which Dr. Wittig was unable to see, as the lid of the musical box stood in the way. The box was then raised, and hovered in the air still playing, and touching Dr Wittig gently on the forehead. Hands began to touch the spectators on the back and the head. The fingers of an invisible hand touched the back of Dr. Wittig's left hand, and then tapped that of his neighbour, which was enclosed in his own, so that here was a case of force or else of matter interpenetrating matter. Mr. Eglinton began to rise from his seat, and the ladies to his left and right, in order to retain hold of his hands, were compelled to stand upon their chairs. An arm-chair weighing 33 lbs., which had been moved from a corner of the room, was laid upon the shoulders of a lady in the circle. When light was introduced the musical box, the guitar and its case, and the other objects were found upon the table. The sheet of paper tallied exactly with the torn-off corner, and upon it was written in pencil, in rather large characters, the name "Joey," one of Mr. Eglinton's attendant spirits. The doors were then examined, and the papers pasted over them bearing Dr. Wittig's signature, were found untouched, so that no confederate could have entered the room. It must be remarked that none of the persons present, except Baron Hoffman and Dr. Wittig, understood a word of English, and therefore could not have entered into a secret agreement with the medium.

According to *Licht mehr Licht* Mr. Eglinton was very successful also in Zwickau in the presence of a company of ten gentlemen, physicians, naturalists, and technologists, some of whom were decidedly sceptical. The phenomena were of a very similar character to those elicited at Leipzig. The medium was raised from his chair towards the ceiling, the gentlemen on his right and left being compelled to stand upon their chairs in order to keep hold of his hands. In the last séance a billiard ball, lying upon the table, was projected against the wall with some force, and then fell to the ground leaving a hole in the wall. All the articles on the table were thrown about in confusion. Mr. Eglinton recognised in the character of the manifestations a certain "animosity of the spirits" due to the sceptical and unsympathetic nature of some of the spectators. The results excited great sensation, and will be discussed in a scientific journal.

"SYNESIUS OF CYRENE" AS A WRITING MEDIUM IN THE FOURTH CENTURY.

THE *Modern Review* for April contains an interesting account of "Synesius," one of the early Christian philosophers. The following lines will be of especial interest to Spiritualists:—

"There is also a curious treatise 'On Dreams,' which, in a letter to Hypatia (submitting it to her for criticism, together with the 'Dion'), he describes as having been written under the direction of God Himself, and finished all in a single night, or rather the remnant of a night.

"There are two or three passages in it," says Synesius, "in which I seemed to be some one else among my auditors. And even now, when I go through its pages, a strange feeling comes over me, and a divine voice, as the poets say, sounds about me.

"In the essay itself he treats of the imagination and the doctrine of correspondences in the universe, and justifies the practice of divination by dreams. At the same time he discredits the arbitrary and conventional rules for their interpretation, and gravely recommends that everyone should observe what has actually followed on each particular dream with a view to establishing the *data* of a true science of divination."

SECRET DISCIPLES.

THE following letter written to the Editor of SPIRITUAL NOTES by a Clergyman of the Church of England, in whose good faith we have every reason to believe, appears to us of some importance as illustrating a phase of the great Spiritualistic question to which sufficient attention may not have been giving. We therefore print the communication *in extenso*, not as of necessity approving everything it contains, but simply by way of giving fair play and a free stage to the reverend writer.

"London, April, 1880.

"SIR,—I write to ask you whether there is any method by which I may pursue the study of Modern Spiritualism (so called) *privately*.

"I know that there is some truth in Spiritualism. Mark me, I do not say I think, but I *know*, and I want to test and try how much truth there is, and how far that truth may be utilised.

"You will say, 'the way is open to you as to others. Join a circle. Enrol yourself a member of the British National Association. Have the courage of your opinions.' I reply, 'Put yourself in my place.' Remember that in the Church of England we have not one Pope as in the Catholic Church, but some thirty or more. Sarcastic people name them the Thirty Tyrants. I should be sorry to say this. They are thirty polished scholarly gentlemen, not, perhaps, as a rule, very spiritually minded, but certainly one and all, to a bishop, bitter against Spiritualism in your sense of the word. They cannot, it is true, burn you for heretical opinions in these days: but they can starve you most effectually. It is only the *modus operandi* that has changed. Not only so, but there are others whom one is bound to consider, good narrow-minded members of one's flock who have decided that Spiritualism is diabolical, and whom no amount of argument would convince to the contrary. If I join a circle (as I have done), I find myself duly reported in the next number of the *John King Journal*, or some other print, as having had my leg pinched at a select circle. If I join the B.N.A.S., that fact is published, and some aggrieved parishioner goes to the bishop or gives up his pew. What am I to do? I feel that the matter is of great importance. Spiritualism is either a gigantic error or the grandest revelation since Christianity itself. Will you help me in my anxious and (believe me) honest desire to determine which or what it is?—Yours in all sincerity,

"_____"

Now, although Nicodemus is not quite the kind of disciple we should choose, yet in a comprehensive system like ours, we feel there ought to be room even for Nicodemus; and we are disposed to give every consideration to a case which we believe to

be far from singular. Let us, at all events, assure our reverend friend that he may belong to the British National Association without having that fact placarded in the highways and byways. If he will communicate with the Secretary, Miss Burke will soon give him *en tête à tête*, all the information he can desire on *that* subject. There are also plenty of circles where he can have his leg pinched in private, or witness more agreeable manifestations to his heart's content. We have already suggested one or two gatherings of this kind to him; but we publish his letter and append these notes, because we feel that this inquiring cleric may possibly represent other aspirants, and to them, as to him, we would say there is ample machinery, public and private, by which they may be initiated into the arcana of Spiritualism without involving that publicity which, in the present state of society, may, we can quite see, be infinitely prejudicial. If our reverend correspondent knew how many Secret Disciples like himself are at this moment convincing themselves of the solemn truths of Spiritualism, without setting foot over their own thresholds or calling in any outsider to the home-circle, he would be surprised. Even if such domestic facilities do not exist, the deficit may readily be supplied; and we shall be glad to help others as we have helped this gentleman in their anxious quest after truth.

Correspondence.

MR. E. W. WALLIS.

To the Editor.

SIR,—Our esteemed brother and fellow worker, Mr. E. W. Wallis, is in need of immediate help.

His wife and children are just recovering from an attack of measles; he has had to neglect his appointment to return home to nurse them.

During the past winter, in consequence of the bad trade, his engagements have not been at all remunerative, and at Truro he lost money by the engagement, besides suffering much persecution from the people while there. The loss at Truro caused him to lose a fortnight's engagement at Cornwall. When he left home last Friday evening for his engagement at Keighley he could scarcely walk, being bodily ill; he knew that by staying at home no "grist could be brought to the mill." The friends of Spiritualism are kindly yet earnestly entreated to send help at once to one who is a thorough worker in our cause, and none more worthy than he of sympathy and practical assistance. The friends are anxious to raise a testimonial to him of £50.

The following donations have been received:—The Glasgow Association of Spiritualists, £4; "Philadelphia," £3; "A Friend," Glasgow, £3; Miss H. Blundell, Manchester, £1; Mr. R. Fitton, £1; Mr. J. J. Morse, £1 10s.; Three Friends at Newcastle, £2; L. J. L., £1; T. B. and W. Y., 10s.; Mr. Dale, Goods, 15s.; Mr. J. Hawkins, London, 5s.; "Omega," Devonport, 5s.; Mr. D. Brown, 2s.; J. A. H. and W. Y., 10s.

Donations will be thankfully received by yours respectfully,

W. YATES, Hon. Sec.

39, Lower Talbot-street, Nottingham.

April 15, 1880.

THE NEED OF THE HOUR.

To the Editor.

SIR,—One of the needs of the hour in Great Britain and Ireland is a lively weekly devoted to the facts and philosophy of modern Spiritualism, containing more original matter and less padding than present weeklies, more London and provincial news than reiterated displays of chronic impecuniosity and bad temper; a general paper devoted to Spiritualism not to cliques; a religious-philosophical and scientific journal, not a blotting-pad or a circular which is constantly soliciting donations. It is a standing disgrace to the movement that we have not a decent weekly which can be placed in the hands of inquirers with safety.

I believe the time has come, notwithstanding the apparent apathy in Spiritual circles, that a respectable weekly would receive substantial support. A few energetic men should take the thing in hand, and the matter will be accomplished at once.—Yours truly,

J. S. COATES.

65, Jamaica-street.

MRS. CORNER'S MEDIUMSHIP.

To the Editor.

SIR,—Last month brought us the very unwelcome and unpleasant intelligence that another so-called "fraud" had been exposed, the medium on this occasion being one against whom no such suspicion had ever been previously directed, namely, Mrs. Corner. Now I am not going to express any opinion as to what occurred at the séance in question, but at the same time I am not disposed to remain quiet when a question of such vital importance to Mrs. Corner is on the tapis. Few people, I take it, that have taken the trouble to go below the surface in Spiritual investigations will question the fact that the unconscious medium when under spirit control is frequently made use of for deceptive manifestations, when from some cause or other which we cannot rightly or fully understand, the right conditions do not exist for proper manifestations; and, for my part, I do not for one moment believe that Mrs. Corner, in her normal condition, either *could* or *would* attempt to defraud, and I do not make this assertion without due cause. I have been to many public séances with Mrs. Corner under strict test conditions, and I have had a score of private séances with her when members only of our own family were present, and I can safely assert, and I do assert, that "Marie" is as distinctly different a person from Mrs. Corner as I am from you. To tell me that I could be mistaken as to which was "Marie" and which was Mrs. Corner would be about as sensible as saying that I did not know my wife from my sister. From what I know of "Marie," too, I know her to be actuated by good and true motives, and I decline to suspect her also of any "hanky-panky" tricks. Had I sent an account of my various séances with Mrs. Corner to any newspaper in the kingdom, except the Spiritual ones, it would probably have found its way into the waste paper basket, but every paper will open its columns to an account of an exposure, or a tirade against Spiritualists. For Mrs. Corner's sake I

deeply regret this *contretemps*, for it may interfere with her earning a livelihood, and I know her to be a most hard working, true, and conscientious wife and mother, ever striving to do her duty honestly and truly. I cannot attempt to explain this unhappy *séance*, but I do feel that as it has not been the first so also it is not likely to be the last until such time as we begin to try and understand somewhat more of the laws of mediumship, and to surround our mediums with higher tones and better influences than are likely to gather around them so long as they are exposed, as they are at present, to be used by each and all indiscriminately. If I were a wealthy man I would found a college for mediums for the purpose of making them really and truly ministers of the religion of Spiritualism, which will yet, despite all such troubles as the one that has called forth this letter, become the religion of humanity. When a person in Mrs. Corner's position is accused of fraud it is the duty of every one who is satisfied of her honesty of purpose to come forward and say so, and that is my reason for troubling you with this letter.—Yours, for the truth,

F. G. MEUGENS.

3, Church Lane, Calcutta.
February 11, 1880.

P.S.—Do you think that "fraud" could in any way account for the manifestations that took place in Professor Crookes's house, as reported in his book, or for what took place recently at Mr. Fletcher's house, when the fully materialised spirit and Mrs. Corner were seen at one and the same time by every one at the *séance*?

SOME WORDS FROM HOLLAND ABOUT MR. EGLINTON.

To the Editor.

SIR,—I think the English brethren may be pleased to hear that Mr. Eglinton has written me a lengthy letter, from which it appears that that good and honest medium is doing splendid work in Germany and Austria. Prof. Zöllner has also written me. He is very satisfied with his experiments with Mr. Eglinton, from which he learned very much—*Sie waren sehr lehrreich*, as he says. He will publish them in time, and so a new, great, and good work is being performed. I intend translating those experiments later for investigators on the Continent. Mr. Eglinton will keep his promise to visit us as soon as his engagements permit him to do so, notwithstanding that some friends would like immensely to see him back in England without extending his tour to other countries, as they have written me from London. This summer we expect also a visit of a splendid private medium in England, perhaps the best for physical manifestations and materialisations in the light and under excellent conditions for true Spiritualists. So we don't lose courage notwithstanding that the Dutch were slandered in England some time ago. A friend sent me some of Mr. Walker's letters, which are highly instructive. Let us work in the right way, fight for honesty and true tests, and stamp out all foolish enthusiasm, all trickery, and everything which may obscure the light of Spiritualism.—Truly yours,

A. F. RIJO.

The Hague, April, 1880.

Arrangements for May.

* * Secretaries of Societies, Mediums, Lecturers, and others, are requested to furnish their notices to the Editor of SPIRITUAL NOTES by the 23rd of each month to ensure their publication in the following issue.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

(Secretary: Miss Burke.)

(For the Calendar of Work for May see Advertising columns).

BRIXTON PSYCHOLOGICAL SOCIETY.

6, Akerman-road, Brixton.

(Hon. Secretary, H. E. Francis.)

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

Members have the privilege of attending *séances* 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).

DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

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

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

Thursday, 13th.—Session of Council, at 6.45. Ordinary Weekly Experimental Séance at 8.

Thursday, 20th.—Ordinary Weekly Experimental Séance, at 8.

Thursday, 27th.—Special Séance, at 8.

GLASGOW ASSOCIATION OF SPIRITUALISTS.

(President: J. Walker, Esq. Hon. Sec.: Mr. J. M'G. Munro, 32, Govanhill-street, Govanhill.)

Lectures every Sunday morning, at 11.30, and evening at 6.30, in Hall, 164, Trongate.

GREAT YARMOUTH ASSOCIATION OF INVESTIGATORS INTO SPIRITUALISM.

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

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

Tuesdays.—Investigators' Séance.

Thursdays.—Development Séance.

GOSWELL HALL.

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

HACKNEY SPIRITUAL EVIDENCE SOCIETY

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

Particulars as to *séances* to be obtained of Mr. C. R. Williams.

HOLBORN LITERARY AND DEBATING SOCIETY.

(38, Great Queen-street, W.C. Hon. Secretary: Mr. J. M. Fells, 68, Melbourne Terrace, Barnivell Road, Brixton, S.W.)

Thursday, 27th.—Lecture, "Spiritualism," Part II, Mr. B. Howard. Chair at 8.

MANCHESTER ASSOCIATION.

(Temperance Hall, Grosvenor-street, Hulme).

Speakers for May:—Messrs. Ainsworth, Wright, and Howell, and Miss Hall. For further particulars see Manchester papers.

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, rs., 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, 2nd.—Mr. J. J. Morse, Trance Address, at 2.30 and 6.30.

Monday, 3rd.—Mr. J. J. Morse, Trance Address, at 8.

Sunday, 9th.—Miss E. A. Brown. Trance Address, at 6.30.

Sunday, 16th.—Mr. E. W. Wallis, Trance Address, at 2.30 and 6.30.

Monday, 17th.—Ditto, at 8.

Sunday, 23rd.—Mr. J. A. Rowe. Normal Address, at 6.30.

Sunday, 30th.—Mr. W. H. Lambelle. Trance Address, at 6.30.

Admission free. Collection to defray expenses.

WEEKLY SÉANCES AND MEETINGS.

Sunday.—Séance, at 10.30. "Form Manifestations," Miss C. E. Wood.

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.

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.

LANCASHIRE DISTRICT COMMITTEE. PLAN OF SPEAKERS FOR MAY.

LIVERPOOL.

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

Sunday, 2nd.—Mr. J. Clegg, of Liverpool.

— 2th.—Mr. Johnson, of Hyde.

— 19th.—Mr. Morse, of London.

— 23rd.—Mr. Clegg.

— 30th.—Local speakers.

ROCHDALE.

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

Sunday, 2nd.—Mr. Johnson, of Hyde.

— 9th.—Mr. Tetlow.

— 16th.—Mr. Clegg.

Tuesday, 18th.—Mr. Morse, of London.

Sunday, 23rd.—Miss E. A. Hall, of Manchester.

Sunday, 30th.—Mr. Tetlow.

BOLTON.

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

Sunday, 2nd.—Mr. E. W. Wallis.

— 9th and 16th.—Local Speaker.

Monday, 17th.—Mr. Morse, of London.

Sundays, 23rd and 30th.—Local Speaker.

NEW MILLS.

(Secretary: Mr. John Lithgow, Hayfield).

Sunday, 2nd.—Miss Hall.

— 9th.—Local speaker.

— 16th.—Mr. Johnson, of Hyde.

— 23rd and 30th.—Local speaker.

RAMSBOTTOM.

Sunday, 9th.—Miss Hall.

HOLLOWAY.

Sunday, 30th.—Mr. W. Johnson, of Hyde.

OLDHAM.

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

Thursday, 20th.—Mr. Morse, of London.

MANCHESTER (at Miss Johnson's).

Friday, 21st.—Mr. J. J. Morse, of London.

WHITWORTH.

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

Wednesday, 19th.—Mr. Morse, of London.

MR. MORSE.

May 2nd and 3rd.—Newcastle-on-Tyne.

— 4th.—North Shields.

— 9th.—Keighley.

— 16th to 21st.—Lancashire District.

— 23rd to 25th.—Cardiff.

— 30th.—London.

MR. E. W. WALLIS.

May 2nd.—Bolton.

— 3rd.—Oldham, Entertainment.

— 9th.—Glasgow.

— 16th and 17th.—Newcastle-on-Tyne.

— 18th.—North Shields.

— 23rd.—West Pelton.

— 24th.—Darlington.

— 30th.—Nottingham.

Mr. Wallis will visit London for ten days, commencing June 2nd, and will be glad to hear from friends who would like to engage his services. Address, 338, St. Ann's Well Road, Nottingham.

SPIRITUAL NOTES.

VOL. I.—No. XXIII.

TO CONTRIBUTORS.

Reports of proceedings of Societies or Committees, and announcements of their prospective arrangements, in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in *SPIRITUAL NOTES*. Mediums and Lecturers are also invited to forward particulars of their prospective engagements for announcement. Members of home or select circles will oblige by contributing brief records of sances for publication; and Inquirers forming new circles are especially invited to report their proceedings, and to state any difficulties which may arise in the course of their investigations, with the view of permanently recording results and obtaining advice from other investigators.

To ensure early insertion reports should reach the Editor not later than 23rd of the month; and correspondents are requested to write legibly, and on one side of the paper only.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding, and enclose stamps for the return postage.

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

SUBSCRIPTION RATES

The Annual Subscription for "*SPIRITUAL NOTES*," post free within the United Kingdom, is 2s. 6d., payable in advance.

Societies can obtain a monthly parcel, for sale or distribution amongst their members or others, on special terms. Particulars on application.

ADVERTISEMENT CHARGES.

Five Lines in column (about ten words to line), 3s. 6d. Each additional line, 6d. Whole column, £1 15s. Whole page, £3. A reduction made for a series of insertions.

Orders must reach the Office by the 25th of the month to be in time for the following month's issue.

To Correspondents.

C. R. W.—We scarcely think the "facts" justify your remarks, and a more careful comparison will in all probability prove this to your entire satisfaction.

H. A. K.—Thanks for your kind attentions. We have duly noted the particulars.

"ROGUES AND VAGABONDS."

WHILE we write Mr. F. O. Matthews is lying in the common jail at Wakefield, whither he has been committed by the magistrates assembled at the Keighley petty sessions for three months' hard labour as a Rogue and a Vagabond, having, because he exercised his gifts as a clairvoyant, been charged under 5 Geo. IV., cap. 83, sec. 4, with using "subtle means or device, by palmistry or otherwise, to deceive or impose on" Her Majesty's subjects. Mr. Matthews has fallen a victim to the iniquitous law from the vengeance of which—or rather of his ignorant prosecutors—Dr. Slade so narrowly but happily escaped. Mr. Matthews has our hearty sympathy; the cruel and unjust law, and the cruel and unjust men who set it in motion against him, have at once our pity and our indignation.

A "Rogue" and a "Vagabond" forsooth! A medium who professes to have clairvoyant powers, or any other powers of an abnormal condition, may

possibly be a rogue, of course. There are, we are sorry to know, dishonest and dishonourable mediums; but there are also dishonest and dishonourable men in every grade of life. The iniquity lies here—that, while bigoted men refuse to believe because they have refused to inquire, every medium, whether he be honest or not, is accounted a rogue and an impostor without proof. If a man only professes to exercise a gift, of the existence of which prejudiced men know nothing, it is assumed at once that he is necessarily guilty of imposition and deception; he is branded as a rogue and a vagabond; and is committed to jail without mercy. And all this injustice is perpetrated under the shadow of a law which was enacted before modern Spiritualism was heard of; in which, therefore, it was never intended that Spiritualist mediums should be of necessity included; and the main purpose of which was, obviously enough, the suppression of the swindling of dishonest and disorderly vagrants, by whom, when the law was passed, the country was notoriously infested. Had this act been intended from the first to include every assumption of spiritual gifts, and the exercise of every "subtle means or device" which was beyond the comprehension of average humanity, how is it that the Church has escaped the consequence of pretending to confer the gift of the Holy Ghost by the laying on of hands? The Church escapes because it is assumed that the Church is honest, and that, even if it has not the power which it professes, it sincerely believes that it has, and therefore is guiltless of any intentional deception or imposture. But in the case of a Spiritualist medium, who can offer better proof of his gifts than any priest or bishop has ever done, the law has no leniency whatever; establish the fact of his profession and that suffices; away with him; three months hard labour; the fellow is a Rogue and a Vagabond beyond a doubt!

What, then, is to be done? Are we to fold our hands quietly and submit? Plainly not. There was a time when Spiritualists would have had no choice but to meekly endure—not scoffings and revilings merely—but any pains and penalties which ignorance and bigotry might inflict. Once they were a "feeble folk," and had to suffer for the sin of weakness, as many men now suffer for the crime of being poor. But times have changed since then. Year by year Spiritualists have been growing to be a power in the land—they are now strong enough to protest; and if the protest is not listened to they will soon be strong enough to fight. Within their ranks are now included men of the highest culture and the greatest learning; men of eminence for their scientific attainments;

men whose good sense, and whose honour and probity cannot be doubted; men whose voice—when once they are constrained to speak out—it will be impossible to disregard. And they will be expected to speak out; nay, more, not to speak only, but to unite in one solid phalanx in doing battle for the right.

We are pleased to learn that already many memorials have been very numerously signed calling upon the Home Secretary to release Mr. Matthews from his imprisonment without delay. As a matter of fact, so far as we have the means of judging, the Home Secretary will have no power, as he will have no ground, to grant the prayer of the memorialists. The prisoner has been convicted according to law, and has accepted his conviction without notice of appeal; but the memorials will at least serve the very excellent purpose of a protest against the law itself, and against the interpretation that has been placed upon it. It is the law, however, that must be attacked; and that, too, with vigour and persistency, till honest mediums are relieved from its operation. The whole question, we are glad to see, has been promptly taken in hand by the British National Association; and we have no doubt that the Association will do its work wisely and well. Of course we do not know at present what steps it will be deemed best to adopt; but we have reason to believe that it will take legal advice on the subject, and shape its course accordingly. To ourselves it seems obvious that—whatever else may be done—the method of procedure should include an influential deputation to a leading member of the new ministry, the presentation of petitions to both Houses of Parliament, and the forwarding of copies of these petitions to every member of the legislature, to all the judges, and to the chairmen of quarter sessions throughout the country. And this should be done again and again, if necessary, till public opinion has been enlightened, and the importunity has been rewarded by the desired success. No body of men in the kingdom can do this work so efficiently as the B.N.A.S., because there is none which has so much influence at its command. But in the pursuit of its purpose it must be well sustained. The object cannot be achieved without a considerable expenditure of money, and friends everywhere should join the Association at once, and thus increase its power, and replenish its funds. Some provincial Spiritualists have occasionally questioned the value of a central association like the B.N.A.S.; but they have now a proof of its real worth, and we trust that they will give abundant evidence of their own sympathy and sincerity by a prompt and generous assistance.

Notes.

THE Annual Meeting of the members of the B.N.A.S., will take place at 38, Great Russell Street, at half-past six o'clock on the evening of Tuesday, the 18th inst. As there will be some important business for transaction, it is in the highest degree essential that there should be a good attendance, and we therefore trust that every member who can do so will consider it a duty to be present. By a reference to the proceedings at the last Council Meeting, reported in this month's number of SPIRITUAL NOTES, it will be seen that the Annual Meeting will be asked to assent to the reduction of the Council to thirty-six members, twelve of whom shall retire annually. Other matters, too, are coming to the front—notably the relation of public mediums to the law—which require serious consideration, and in relation to which the Council will be glad to have a free expression of the views of the Members of the Association, that their hands may be strengthened for a crusade against iniquitous laws under which the most honest and conscientious medium is liable to the pain and ignominy of imprisonment as a rogue and vagabond. Against these laws no body in Great Britain can fight with so much promise of success as the B.N.A.S.

MRS. SIMPSON, of Chicago, known as the celebrated "Flower Medium," contemplates visiting London. We can assure her of a hearty welcome. As her wonderful manifestations occur in broad daylight, her mediumship will be valuable in confounding sceptics.

MRS. FLETCHER'S Wednesday evenings séances at the rooms of the B.N.A.S., are a great success. They attract large gatherings and great interest is manifested in the proceedings. Very fine tests are frequently given, and the answers to questions sent up in writing by the audience are surprisingly ready and to the point. Members of the Association are admitted free, and on application to the Secretary may have tickets for the introduction of friends.

THE 32nd Anniversary of Modern Spiritualism was kept at Steinway Hall on the first Sunday in April. Services were held both in the morning and evening. That in the evening was very well attended, the Hall being comfortably full. The speakers were Mrs. Fletcher and Mr. Stainton-Moses.

It is a noticeable fact that both speakers dwelt on some of the religious aspects of Spiritualism. Mrs. Fletcher, whose address was full of eloquence and beauty, vindicated for the Mediums of to-day a place along side of the Bible worthies who were, in their day, the vehicles of Divine Power. She alluded in very feeling terms to the unrighteous and harsh sentence just passed on Mr. Matthews, and urged Spiritualists to some united action for its repeal.

MR. STAINTON-MOSES spoke of the parallel between the days of Christ and our own, and of that between these and the state of the Corinthian Church in the days of Paul. In that church were ignorance, open sin, grossness, dissension, and yet *the Truth*; though it must have been very difficult for an educated dweller in Corinth to see and accept this—almost as hard as it was for a Pharisee to believe that from the Cross where Christ hung would proceed a Religion the most pure and beautiful that the world had yet seen. He had no doubt of the future of Spiritualism, in spite of the unlovely report that too frequently was all that

the world heard respecting it. It had aspects profoundly interesting to the Scientist, the Philosopher, the Religionist, and it touched in its broadest aspects the great heart of Humanity, with its universal craving for reunion with its loved ones who have preceded us within this veil.

EXCELLENT music added to the charm of a harmonious meeting. Mr. Fletcher's work at Steinway Hall is one of the greatest value and of considerable permanent success. The higher credit is due to him that he works single-handed, the full burden of the weekly services being on his shoulders.

MR. EPES SARGENT has rendered conspicuous service to Spiritualism in countless ways and throughout a long course of years. His last work has been to bring the Rev. Joseph Cook face to face with the psychographic phenomena which occur through the mediumship of Mr. Watkins. The séance was held in Mr. Sargent's library in the presence of nine persons, five of whom were unbelievers in the reality of the alleged phenomena of spiritualism. Mr. Cook had protected himself from all potential assaults of the Evil One by taking with him his family physician, and was further supported by his wife. That lady was further fortified by the presence of a friend "who herself had performed psychic experiments for Mrs. Stowe," and who was therefore a judge of such things. Thus guarded, Mr. Joseph Cook ventured as he says, "to meet a psychic," and this is what occurred.

FIVE strong gas jets being alight, four over and one in the middle upon the table; the slates having been "cleaned with the utmost care," and "never once removed from the sight of the nine persons who watched them;" and while "a dozen hands in full light were tightly clasped about the slates," all distinctly heard the grating sound made by a slate pencil. On opening the slates the fragment of pencil was found to be worn by friction. This experiment, it will be seen, was conducted in a manner which absolutely precludes deception. The slates were not even concealed from view by being placed under the table as is the usual practice of Dr. Slade.

FURTHERMORE Mr. Cook had written during Watkins' absence from the room the name of Warner Cook, with the question, "When did my father die?" This he had folded into a "tight small pellet," and had mixed it with a number of others, so that he was unable to distinguish it from others in the collection. Watkins told the name correctly, and gave an important message from Mr. Warner Cook. He was then much convulsed, and took two slates, and placed them on the table before him, and a hand, palm downwards, on each. The slates were carefully examined, and a crumb of pencil placed between them. All present grasped the slates by the rim, and the Psychic made passes over Mr. Cook's hands. "His face shewed strong efforts of will; his whole countenance energised; he seemed to be in an agony of volition; his features changed their expression to one of great vigour and determination; and yet, while this look was kept up, he was shedding tears. It was in this mood of the psychic that audible writing began, and when it was finished, he returned to his usual state." The writing was, "I think in 1812, but am not sure. Warner Cook." The date was correct.

It is noteworthy that Mr. Watkins has before claimed that these psychographic experiments are the product of his own will-power in, at least, some cases. Miss Kislisbury, writing from New York, on October

26, 1877, gave an interesting account ("Psychography," by "M.A. Oxon," p. 3,) of some experiments which she made with Mr. Watkins. She says, that he "boldly volunteered the opinion that the phenomena are, in many cases, produced by the action of his own spirit." He has no evidence, he thinks, of the action of departed spirits in his public experiments, though he has proof of their communication with him privately. Be this as it may, the experiment in Mr. Sargent's library convinced Mr. Cook that what occurred was *bond fide*, and he and his family physician and three other observers signed a formal declaration of the facts on the spot.

THE Rev. Joseph Cook is a man of considerable influence in America. "Half the sermons in New England get their tone from Mr. Cook's Monday Lectures," it is said. If so, there will be a very desirable infusion of the Spiritual element into New England Theology, for Mr. Cook boldly told his people what he had seen, and though he tried hard to explain away the import of what he had witnessed, he bore testimony to the facts. That is enough. Mr. Cook may attribute them to the Devil if he pleases. That does not matter. When the facts are fairly faced, and their reality admitted, we will deal with the theories and let the sawdust out of Mr. Cook's bogie. His mental attitude may be gathered from one of his conclusions, "Materialism is overthrown utterly by the facts proving the existence of a psychic force." That will do for the present.

AT the Discussion Meeting on Monday, April 12, the rooms of the B.N.A.S. were very full, a very large number of enquirers being present. The address was delivered by Mr. J. William Fletcher on "Some of the Ghosts I have seen." He spoke chiefly to Spiritualists, and assumed a certain amount of knowledge on the part of his hearers. His cases of apparitions were selected with good judgement, stress being laid on those which were seen by more than one person, or which established their identity by some means. Mr. Fletcher considered that all spirits came with a definite purpose, though it was not always easy to gather the exact cause of attraction.

IN the discussion that followed, several enquirers asked questions bearing on the cases which had been adduced; and one gentleman seemed to think that it was unlikely that the Almighty would permit spirits to wander out of safe keeping. As, however, he knew nothing about Spiritualism, and cannot be supposed to be in the counsels of the Almighty, his speculations as to what God would or would not do with spirits, if such there be, were not very valuable. The discussion was well sustained by Mr. Shorter, Mrs. Blake, Mr. Stainton Moses, Mr. Reimers, Mr. Ashton, and the Chairman, Mr. Desmond Fitz-Gerald.

AT the Meeting on April 19, Madame de Steiger read a paper of great interest on "Some of the Religious Aspects of Spiritualism." She considered that we were too eager in our search after signs and wonders. This was to begin at the wrong end. She propounded as her theory that man is the relic of a fall from a golden age of perfection. Once on a time he was one with his Creator. Now he is striving after a resurrection from a degraded state to one of innocence from which he had fallen. Religion everywhere, she thought, was one and the same in essence; and Spiritualism, the world's great protest against the crushing weight of Materialism. This, however, was only one step on the way. We needed to know ourselves, the

potencies of our own spirits, the true methods of vindicating our birthright. Theosophy was the complement of Spiritualism.

In the discussion that followed, opened by Dr. Wyld and sustained by Mr. Shorter, Mr. Fletcher, Mr. Tapp, and Mr. Stainton Moses, exception was repeatedly taken to the notion of man's fall from a golden age to a state of degradation, as being a hypothesis inconsistent with fact, especially with modern theories of evolution. Mr. Stainton Moses pointed out that Theosophists were too much inclined to ignore the action of spirit external to man, and to make too much of what, however, Spiritualists were too much inclined to ignore, the necessity for cultivating the inherent potencies of the incarnate spirit. He thought that Spiritualism had given us quite as much as we deserved, and looked to a study of the psychological conditions under which phenomena are evoked for a solution of many of the difficulties that now beset the study of the question. We got, he opined, just what we were fit for, and what we fitted ourselves for. It was a very hopeful sign that the attention of thoughtful Spiritualists was being increasingly directed to the religious side of the question. For Spiritualism was to modern Christianity just what the teaching of Jesus Christ was to old Judaism. The world was ripe for advanced spiritual teaching, and was getting it by slow degrees. Witness the advance in theological teaching within the churches since Spiritualism had leavened them. A cordial vote of thanks to Madame de Steiger closed the proceedings.

Mr. J. H. STEVENS has resigned office as secretary of the Goswell Hall Sunday Services Committee. It is likely that Mr. Herbst, late of Cape Town, will be his successor.

BARON HELLENBUCH, the representative of Spiritualism in Austria, as Professor Zöllner is in Germany, is, we hear, indefatigable in his exertions on behalf of the cause. He has already published several works in which Spiritualism is recognised, and is about to issue a volume entitled "The Intelligible World," which is looked for with no little eagerness.

It is quite impossible to over-estimate the good that is done to Spiritualism by the publication of such books as those of Mr. Stainton Moses. We offer no apology for thus translating his *nom de plume* of "M.A., Oxon." Most of our readers understand the pseudonym; and if there should be any who do not it is just as well that they should be made aware who it is that lends the weight of his unquestioned influence to the cause. The volume just published is called "The Higher Aspects of Spiritualism," and, if we may compare great things with small, it appears to us that this volume is calculated to exercise very much the same kind of influence as was excited by Professor De Morgan's preface to his wife's book "From Matter to Spirit." That was addressed to an earlier generation of Spiritualists, and since then "things have happened." M.A.'s book represents the most advanced stage of thought, and from the first page to the last it is made evident that a most cultured mind is addressing himself to readers who are like minded. This is specially evident in the portions of the work which deal with the religious and scientific aspects of Mr. Stainton-Moses' great subject.

THERE is one point in which, above all others, this book, "The Higher Aspects of Spiritualism," strikes us as taking a salutary view of the whole question. Without treating Spiritualism as a purely esoteric

system it points out the superiority of what may be called its domestic aspect. Spiritualism is greatest in the family circle; and we have special means of knowing that Mr. Stainton Moses is speaking within the mark when he dwells on the large number of unsuspected Spiritualists who are to be found in our households.

BUT, at the same time, M.A. recognises the necessity of organisation. "It could never, I think," he says, "give to the chance inquirer the conviction to be got only from private investigation. It could never supply the place of the family circle, never even presume to interfere with that stronghold of our faith. But as a *defensive* organisation, capable of becoming *offensive*, too, under unrighteous attack, it seems to me to be almost a necessity. It is one of the glories of the British National Association of Spiritualists which will never fade, that it saved Slade when other means would have been almost helpless."

WE have received a copy of Mr. J. J. Morse's "American List; new and revised edition," and notice a considerable reduction in the price of American books, which are supplied by him postage free at the rates quoted. Mr. Morse is doing a service in thus bringing transatlantic publications within easy reach of English readers.

THE distinguished *savant*, Flammarion, in the course of a letter to one of our correspondents, writes:—"My opinion is not yet formed about Spiritualism. There is in it a new order of facts which must be studied, but one loses so much time at it, and the world goes round so fast! I do not, however, despair of forming an opinion about it one day."

MRS. ANNA KIMBALL has been staying at Nice during the past winter; she expects to be in London about the beginning of this month.

MR. S. C. HALL has just been rewarded for his services to art and literature by a civil pension of £150.

MR. FRANK EVERITT read a paper on "Spiritualism" before the members and friends of the Socrates Literary and Debating Society in Barnsbury-road, Islington, on Friday evening last, the 30th ult.

THE "Savannah Abend Zeitung," quoted in *Licht mehr Licht*, gives the following method of distinguishing genuine Spiritualist phenomena from the imitations produced by jugglers. In the former the pulsation of the medium is found to be very considerably reduced, and there is a corresponding fall in the temperature of the skin. When the phenomena are produced by the action of a pretended medium, or through the intervention of a confederate, the pulse, even if not accelerated, will not be reduced, and the temperature of the body will remain normal.

A CORRESPONDENT of the *Frankfurter Zeitung* thinks that the "faculty" of Leipzig should offer their Spiritualist colleagues the alternative of admitting their error, and abstaining in future from publishing such "absurdities," or of retiring from their professorial duties! Very kind advice certainly, but not very likely to be taken we hope.

DR. ROBERT FRIESE, of Breslau, has communicated to the Council of the B.N.A.S. an account of some experiments by which he thinks he has demonstrated in a very easy way the existence of magnetic and spiritual forces. We do not see that the results which he has obtained establish anything more than is abundantly proved by the levitation of material objects at ordinary physical séances. If, however, the success of the experiments can always be depended upon, they certainly have the merit of simplicity. If some of our mediumistic readers will try them we shall be glad to record the results.

The *Journal de Magnetisme* gives a series of physiognomic and pathognomic studies on the hand, with particular reference to the indications of character furnished by the nails. The author maintains that thick nails show a want of tact and perspicacity, with slowness of conception, and a certain narrowness of intellect. If, at the same time, hard, they indicate brutal energy and resolution, unaccompanied by intelligence. If soft, they betray indecision.

ACCORDING to a correspondent of *Licht mehr Licht* Dr. Hedler, of Hamburg, calls on the magistracy to take proceedings against Spiritualist schoolmasters and professors. The *Berliner Tageblatt* also denounces the members of a Spiritualist association with a view to deprive them of the use of a municipal room for their meetings.

Is Talmage among the prophets? After all his vulgar tirades against Spiritualism, which, no doubt, "paid," he began his Easter Sunday sermon on "The Decorated Grave" thus:—"Looking around the church this morning, seeing flowers in wreaths, and flowers in stars, and flowers in crosses, and flowers in crowns, billows of beauty, conflagration of beauty, I feel as if I stood in a small heaven. You say these flowers will fade. Yes, but perhaps we may see them again. They may be immortal. The fragrance of the flower may be the spirit of the flower; the body of the flower dying on earth, its spirit may appear in better worlds. I do not say it will be so. The ancestors of these tuberoses and camellias and japonicas and jasmines and heliotropes were born in Paradise. These apostles of beauty came down in the regular line of apostolic succession. Their ancestors, during the flood underground, afterward appeared. The world started with Eden, it will end with Eden. Heaven is called a Paradise of God. Paradise means flowers. While theological geniuses in this day are trying to blot out everything material from their idea of heaven, and, so far as I can tell, their future state is to be a floating around somewhere between the Great Bear and the Dipper, I should not be surprised if at last I can pick up a daisy on the everlasting hills, and hear it say, 'I am one of the glorified flowers of earth. Don't you remember me? I worshipped with you on Easter morning in 1880.'" Spiritualism does indeed crop up in very unexpected places all the world over.

NEW MANIFESTATIONS.

WE take the following interesting communication from the *Banner of Light*:—

"During a social call (from which I have just returned) at Col. Kase's, corner of Oxford and North Fifteenth streets, I witnessed a new phase (to me at least) of the finger-writing phenomenon

purporting to be executed under the control of Wanatah, an Indian chief of the Cherokees, who died about seventeen years ago. A little pale-faced boy, in his twelfth year, by the name of Frank A. Howard, after showing me the ball of his forefinger to inspect, took a piece of white paper from my hand, which he placed on a slate lying in his lap, and drew thereon five petals of a star-shaped flower in red, each petal an inch in its longest diameter. Without once removing his finger from the paper, he then drew with it a stem and two leaves some two inches in length, all in clear blue, and also a star inside the flower of the same colour. The little artist was very modest and unobtrusive, but told me, in reply to queries, that his spirit-guide sometimes made use of seven or more different colours in the writings and drawings made with the forefinger of his right hand. Mrs. Kase introduced me to Mrs. Best, a most accomplished drawing medium, and showed me some specimens of her wonderful art, among others a beautiful female head, executed in pastel painting, in making which the inspired artist used the balls of two of her fingers at one and the same time, instead of pencil or brush. It was marvellous how the fine fibres of the hair could have been so nicely and naturally executed in that way, as they really were. The colours were also laid on with a rapidity inconceivable to mere mortal artists. Mr. A. L. Hatch, of Astoria, N.Y., has two spirit pictures drawn by Mrs. French, in which the mediumistic artist used four pencils in one hand, all at the same moment. They were executed each in less than thirty minutes, and sure I am that no merely earthly power could copy them in their original perfection in as many days, each day counted for a minute. At a very pleasant and instructive sitting I recently had with Mrs. Katie B. Robinson, at her old "MECCA," 2123, Brandywine-street, that far-famed and eminently useful medium told me that she never knew a time when there was more enquiry from the outside world about the phenomena of Spiritualism than at the present moment.—Yours truly, THOMAS R. HAZARD, Philadelphia, March 15."

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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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. 53, Sigdon Road, Dalston Lane, Hackney Downs, London E. Mr. Thos. Blyton, Hon. Secretary.

Goswell Hall Committee. 290, Goswell Road, E.C. Hackney Spiritual Evidence Society, 6, Field View, London Fields, Hackney, London, E. Mr. C. Rhys Williams, Manager.

Marylebone Association of Inquirers into Spiritualism, Quebec Hall, 25, Great Quebec Street, London, W. Mr. J. M. Dale, Hon. Secretary.

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

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

Darlington. Mr. J. Hodge's Rooms, High Northgate.

Derby Psychological Society. Temperance Hall, Curzon Street, Derby. Mr. J. Mayle, Hon. Secretary, 133, Parliament Street, Derby.

Glasgow Association of Spiritualists, 164, Trongate Street. Mr. John Monro, Secretary.

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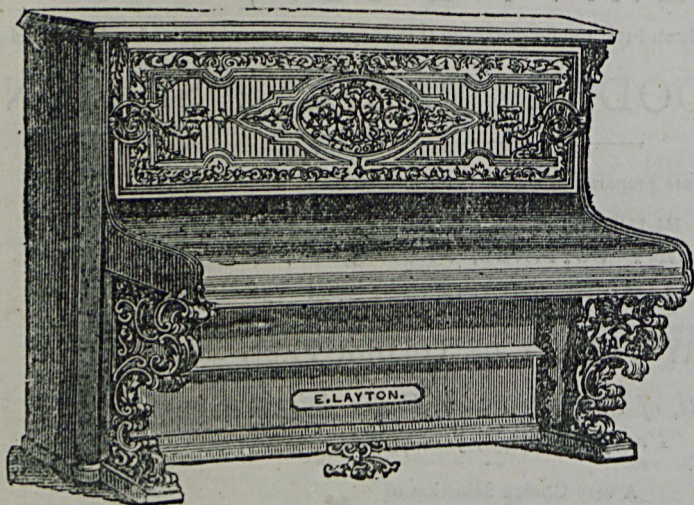
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BRITISH NATIONAL ASSOCIATION.

MEETING OF COUNCIL.

THE Council met on the 13th inst., Alexander Calder, Esq., the President, in the chair. The other members present were the Rev. W. Stainton Moses, Mr. M. Theobald, Mr. Dawson Rogers, Mrs. Fitz-Gerald, Mr. Desmond Fitz-Gerald, Mr. M. J. Walhouse, Mr. Christian Reimers, Mr. R. Pearce, Mr. C. Pearson, Miss Houghton, and Mrs. Maltby.

The following were elected members of the Association:—Col. Evans, Mr. Bower, Mrs. Bower, Mr. H. J. Stevens, Mr. G. G. Francis, and Mrs. C. Howell.

Two copies of Miss F. Theobald's story "Bob and I" were presented by the authoress, to whom a vote of thanks was accorded.

A letter was received from Mr. Berks T. Hutchinson, accompanied by a communication which he had addressed to one of the Cape papers in defence of Mrs. Corner.

A letter was received from Mrs. Maltby expressing her desire, for private reasons, to discontinue her occupation of rooms at 38, Great Russell-street, on the 14th July. The letter was referred to the General Purposes Committee.

It was resolved that the annual general meeting of members of the Association should be held at half-past six on the evening of Tuesday, May 18.

EXPERIMENTS BY DR. FRIESE.

The following letter, which had been addressed to the President by Dr. Robert Friese, of Breslau, was communicated to the Council:—

To the President of the British National Association of Spiritualists.

SIR,—As a member of your Association I beg leave to inform you of a discovery which I made a few days ago, and I shall be much obliged if you will appoint some members of the Association for the purpose of examining the facts, and repeating the following experiments:—

First. A physical medium has the power of setting in motion a pendulum under the following conditions: The pendulum consists of a wooden ball of about seven to eight centimetres in diameter attached to a horse hair of one metre. After having held this ball for about a minute in his hands the medium removes both hands gently to a distance of five to ten centimetres, allowing the ball to steady itself. The hands must be placed to the right and left of the ball nearly parallel. If then the medium draws his hands in this position towards his body the ball will follow up to an angle of 35, or even 40 degrees. If both hands are placed on the same side of the ball the effect of this magnetic attraction is increased.

I have called this apparatus a medium-meter.

Second. After having been touched by the medium's hands the ball is allowed to hang perpendicularly, and both hands are again removed to five to ten centimetres distance. A spirit will be able to throw this ball out of its position, and thus cause it to oscillate. He will, on your request, start it with considerable power either in the direction of the medium's body, or in an opposite direction, away from the body, but not from hand to hand, the attractive power being equal. If, however, both hands are placed on one side of the ball the spirit will be able to swing the ball in any given direction.

The weight of the ordinary ball which I used is 50 grammes, but I have seen one of 176 grammes thrown with great force, and all of a sudden, to above 50 degrees elongation.

It is well to observe that in the first experiment the ball is kept quite steady at the height of 35 degrees elongation, thus hanging in the air, whilst the horsehair with its first position is forming an angle of 35 degrees. I also beg to direct the attention of the experimenters to the peculiarly trembling or intermittent motion of the ball when it begins to fall.

These experiments will prove of great importance, being of a rather more scientific character than table-turning, and proving at the same time the existence of a specific mediumistic power, and of an invisible intelligence near us.

I have no objection to your publishing this letter, or the results of your experiments.—I am, Sir, yours very truly,

DR. ROBERT FRIESE.

Breslau, Sandstrasse 12.

April 10, 1880.

On the motion of Mr. Stainton-Moses the Council expressed their thanks to Dr. Friese for his communication, which was referred to the Research Committee.

THE LAW AS AFFECTING MEDIUMS.

Mr. Dawson Rogers called attention to the recent conviction of a medium at Kighley, in Yorkshire, and his sentence to three months imprisonment, under a charge of having used "subtle means or device to deceive and impose" on Her Majesty's subjects. It was useless, he said, to discuss the question whether the medium was honestly and conscientiously exercising the gift of clairvoyance, because it was manifest, under the existing state of the law, and of ignorant prejudice against Spiritualism, that he would have been equally convicted whether he was honest or not. Something must be done to remedy such an obvious injustice to conscientious mediums, and he would therefore move the following resolution:—

That whereas by 5 Geo. IV., cap. 83, sec. 4, it is enacted that every person using any "subtle means or device, by palmistry or otherwise, to deceive and impose on" any of Her Majesty's subjects, shall, on conviction, be deemed a rogue and vagabond, and may be committed to the House of Correction, there to be kept to hard labour for any time not exceeding three months; and whereas this enactment has been held to be applicable to Spiritualist mediums without evidence that they have intentionally resorted to deception and imposture; this Council is strongly of opinion that immediate steps should be taken to secure to honest and conscientious mediums a relief from the said penalties, and requests the General Purposes Committee to adopt such measures as they may deem best calculated for the accomplishment of this purpose.

Miss HOUGHTON seconded the resolution.

Mr. STAINTON MOSES supported the proposal. While it was extremely desirable that the Association should in no way, directly or indirectly, commit itself to the defence of anything that was not perfectly straightforward and *bonâ fide*, and so that it should move with caution, there could be no doubt that it was its bounden duty to defend mediums from unjust persecution. This it had always been foremost in doing. Witness its action in Dr. Slade's case. This it would do when-

ever opportunity offered. He was the more glad that this resolution had been brought forward because an American paper, remarkable only for the scurrilous language in which it phrased its criticisms, and for the frequent absurdity of its suggestions, had lately charged the Association with a desire to persecute mediums—(Laughter)—and had printed some most abusive articles on the subject. These were beneath notice save by the practical reply which this resolution afforded. The Association desired at all times to defend honest mediumship, and would do that the more effectually by declining to support any medium who was not willing to sit under circumstances that precluded suspicion.

The motion was then put and carried unanimously.

THE CONSTITUTION OF THE COUNCIL.

Mr. DAWSON ROGERS said that he was now about to ask the Council to take a step which would involve their own dissolution. It would be remembered that some months ago a memorial was presented to them asking them to dissolve, that the members might elect a smaller body in their place. That memorial was signed by a very small number of members, and was, moreover, presented at a time when, to accede to its request, would have been to endanger the success of the winter's work, as the business of the then approaching season had all been arranged, and the very men into whose hands the work had been given might have been suddenly swept from amongst them. And, besides all this, the proper, as well as the most convenient, time for such a change, was obviously the annual general meeting. For these reasons he had been opposed to the granting of the prayer of the memorial at the time when that memorial was presented. He confessed, however, that he had all along felt that there was very much to be said in favour of the change that had been proposed. The size of the Council was such as to make it unwieldy, and it was obvious, too, that to carry out the rules as they should be carried out, by sending notices of all business to a large number of members who never attended, was to incur an unnecessary expenditure both of time and money. It could not be doubted, moreover, that the number of those who went out of office every year, and were proposed for re-election, was so large that it was difficult to find a sufficient number of new candidates to contest the seats, so that the members of the Association had no power to infuse new blood into the Council, however much they might desire it. This was a mistake which might now be rectified, and that, too, without danger to the interests of the Association, for he could not doubt that those who had been the most assiduous workers would again be elected to the Council. He had pleasure in moving:—

That it be a recommendation from this Council to the annual general meeting, to be held on the 18th day of May next, that the Council as now existing shall be dissolved, and that a Council shall be elected to consist of thirty-six members, twelve of whom shall retire by rotation every third year, but shall be eligible for re-election; and that if this recommendation be adopted the election of the new council shall take place on a day to which the annual meeting shall be adjourned for the purpose; the Council, as now existing, to continue in office till their successors have been appointed.

Mr. STANTON-MOSES said he had much pleasure in seconding the motion. Long before the presentation of the memorial to which Mr. Dawson Rogers had alluded he had entertained a very strong opinion that the Council was too numerous, that the head was too large for the body; and he had been quite prepared for an alteration whenever a suitable time might arrive for the change. But when the demand was accompanied by menaces and threats, when a pistol had been presented at them calling on them to "Stand and deliver!" he for one had been disposed to "stand" but not to "deliver." Now, however, that a convenient time had come for reducing the size of the Council, and placing their election or rejection completely in the hands of the Association, he cheerfully assented to the resolution, as it would completely remove the slightest pretence for the unjust allegation that the Council was in any sense a packed and not a representative body.

Mr. FITZ-GERALD thought it very proper that the motion should be submitted to the annual meeting of members; but if it were carried, and the Council were reduced in numbers, they would more than ever be open to the insinuation of being a "clique."

Mr. DAWSON ROGERS—But surely those who have professed themselves anxious for this change can make no such insinuation! Anyhow, if the thing is right it ought to be done, regardless of what any person may choose to say about us.

Mr. WALHOUSE—It has been hinted that the memorial which has been referred to was accompanied by menaces and threats. Allow me to say that I signed that memorial, and that no such idea was present in my mind.

Mr. STANTON-MOSES—I never supposed it was. I did not in the slightest degree impute such an idea to Mr. Walhouse. I alluded to the person by whom the memorial was got up.

This brought the business to a close.

DALSTON ASSOCIATION.

SESSION OF COUNCIL.

The ordinary monthly session of the Council was held on Thursday evening, 8th ult.—Mr. Thos. K. Howden in the chair.

A letter was read from Mr. C. C. Massey declining the proffered presidentship, and the further consideration of the subject was deferred.

Mr. S. Williams was proposed and elected a member of the Council.

Correspondence of general interest, received since the previous session, was read from Mr. James Smyth and Miss Susan E. Gay.

Mrs. A. E. Erwood and Miss A. Gilmour were proposed and elected ordinary members.

The current cash accounts were submitted and passed.

Letters were read from Mr. C. E. Williams regretting his inability, through a prior engagement, to attend the séance on 29th ult.; and a letter having been also read from Mrs. Olive it was resolved to accept her offer to visit the Association on that date.

The secretary was instructed to communicate with Mr. C. E. Williams with a view to secure his services, if possible, for Thursday evening, the 27th inst.

GOSWELL HALL.

A *soirée musicale* was held at Goswell Hall, on Thursday evening, April 22nd—Mr. T. Everitt in the chair. Upwards of 200 ladies and gentlemen assisted by their presence, and a variety of interesting vocal and instrumental selections were presented. A noticeable feature of a somewhat over long programme was the excellent singing of the Hackney Choral Union, under the efficient leadership of Mr. G. Raper. The other *artistes* of the evening comprised Miss Lily Gillam, the Misses Everitt, Miss Vandyke, Miss Swindin, Miss Annie Waite, Miss Alice Copley, Miss Alice Worsley, Miss May Coffin, Miss Keeves, and Messrs. F. Everitt, Vandyke, E. Furse, and Iver McDonnell. Mr. J. J. Morse, who came up specially from Manchester, made a few pleasant remarks, which were enthusiastically received. At about 10.30 the floor was cleared for dancing, which was kept up with every indication of enjoyment. Why not hold a ball for our younger folks at the above hall?

HACKNEY SPIRITUAL EVIDENCE SOCIETY.

MR. WM. G. HAXBY paid this society a visit on Tuesday evening, 13th ult., on which occasion Mr. Williams, the secretary, informs us "there was a run of most astounding phenomena for several hours. What would have been most convincing to sceptics was the floating off the floor of a *heavy* loo table *in the light*. The materialisations were all that could be desired."

THE BOLTON ASSOCIATION.

MR. D. CORDINGLEY, the Secretary of the Bolton Association, informs us that at a recent meeting of the Association the articles which have appeared in one of our contemporaries reflecting on Mr. Thos. Walker were the subject of discussion. The articles were unanimously condemned as being void of charity, vulgar in conception, injurious to the cause which the editor professes to serve, and proving that love of self is the ruling principle of the writer. The Association thought that his pretensions to being an exponent of Spiritualism, and a representative of Spiritualists, are unwarranted, and that such pretensions are the misfortune and not the blessing of Spiritualism.

MANCHESTER ASSOCIATION.

MR. R. FITTON, the late Secretary of this Association, sends us a copy of the half-yearly report presented to the members on the 4th inst. From this we learn that the Association has to congratulate itself on a steady progress, the attendances at the Sunday lectures having much increased, and the discourses having been listened to with thoughtful attention. The object of the executive has been to show that the great purpose of Spiritualism is something more than to create amusement for an idle hour, or even to bring the conviction that our dear departed are still with us; that its real purpose is to help us to lead pure and harmonious

lives, blessing others both by example and precept.

The report and statement of accounts having been adopted the following officers were elected:—President, Mr. R. Fitton; vice-president, Miss Blundell; treasurer, Mr. Allan Hall; secretary, Mr. Cross; librarian, Master T. Emery; committee, Mrs. Chiswell, Mrs. Emery, Mrs. Braham, Miss Johnson, Miss Goodall, Miss H. Blundell, Mr. Chiswell, Mr. Ainsworth, Mr. Elliott, Mr. Goodall, Mr. Shaw, Mr. Braham, Mr. Booth.

Mr. Fitton remarks, in his communication to us, "I am of opinion that public meetings for lectures and discussion on the Sunday, and at other times, have done more to make known the end and aim of Spiritualism than any other means. The phenomena doubtless arrest the attention, and cause inquiry, but after a while the phenomenalist, in too many instances, soon gets satiated. With many what they have seen has been of little use to them; no redeeming feature is manifested in their conduct, no bad habit is thrown off, the love of indulgence and pleasure is not decreased. On the other hand, those who have tasted the sweets of Spiritualism in its higher phases have found therein joys which the world can neither give nor take away. Such minds as have remained true to their convictions are our best workers, and are ever willing to bear their share of the burthen of organisation."

GLASGOW ASSOCIATION.

At the quarterly *soirée* of the Glasgow Spiritualist Association, held in the Hall, Trongate, on Tuesday, April 13, the quarterly report was presented and adopted. Mr. J. Coates resigned office, after a year's service, in favour of Mr. J. M'G. Monroe. The proceedings consisted of songs, recitations, and brief addresses, Mr. J. J. Morse, of London, occupying the position of honour as the guest of the evening.

The following is a brief abstract of the report, which was unanimously adopted:—

"Your Association, ever ready to show its appreciation of faithful services rendered to the cause by the much despised public workers, professional mediums, tendered its recognition lately to Mr. E. W. Wallis, of Nottingham, by a *soirée* and testimonial. Guided by the same spirit, which we believe to be in harmony with the principles of Spiritualism, we deem it right to acknowledge, protest, and defend, if necessary, all well tried workers who have been engaged in its services, and while we have no desire to interfere with the judgment of others at home and abroad we consider ourselves intelligent and experienced enough to decide for ourselves as to the respective merits of the public mediums and speakers employed by this Association; and in this quarterly report we desire to make honourable mention of Mr. E. W. Wallis, Mr. F. O. Matthews, Mr. Thos. Walker, late of Melbourne, and of our guest, Mr. J. J. Morse.

"We, as an Association, are certainly indebted for the cordial and able manner with which these gentlemen have fulfilled their engagements, and should future circumstances be favourable we shall always be glad to treat them as friends and

brethren, but never as 'hirelings,' as suggested by the editor of one of our weeklies."

MR. JOHN M'G. MONROE, the Secretary of the Glasgow Association, informs us that at the last quarterly meeting of the Association it was unanimously resolved, that in consequence of the present management of one of our contemporaries, and the constant intrusion of personal matters into its columns, together with unjustifiable attacks on well-known and respected workers, the Association cannot afford that paper as hearty support as formerly, believing the course pursued by its editor to be highly prejudicial to the propagation of the truths of Spiritualism. The Association would gladly hail a better tone in the editorial columns; but if such does not present itself the members will have to transfer their support to other papers recognised in the movement.

SPIRITUALISM IN THE PROVINCES.

THE most noticeable fact in the events of the past month has been the condemnation of Mr. F. O. Matthews to three months' hard labour by the magistrates of the Keighley Petty Sessions. Mr. Matthews was prosecuted at the instance of Mr. Ireland, a superintendent of police, for exercising his mediumship as a clairvoyant. That Mr. Matthews is a clairvoyant of striking powers there is abundant testimony, and that his mediumship is true and genuine plenty of evidence is forthcoming. Hence it can only be understood that the convicting justices must either be ignorant of the facts of clairvoyance, or have ignored their existence. In either case it is the duty of Spiritualists to move in such cases as these, and strive to get either all such convictions quashed, or the law so amended that the just and honest exercise of psychological talents shall be as legitimate as the exercise of any other "gift" or "genius" of our natures. It is with feelings of no little pleasure I record the fact that the Newcastle-on-Tyne Spiritual Evidence Society has issued a petition which has been extensively circulated throughout the kingdom praying the authorities to remit the remainder of Mr. Matthews's sentence. The Newcastle Society has thus earned the gratitude of all mediums and workers, who have the satisfaction of knowing that the local friends are neither afraid nor ashamed to stand by those who have served the cause when persecuting bigotry endeavours to overthrow them. It is another evidence of the value of the "consolidation of co-operation," as a petition from a representative body is an evidence that we exist as a power, and demand that our rights shall be respected. But some of our would-be "men of light and leading" have unwisely attempted to reflect discourteously upon Mr. Matthews, and by the aid of cheap sentiment and masked attack not only cast reflections upon him personally but upon all professional mediums and speakers as well, who are termed "hirelings," "hangers on," &c. Well, that no mediums means no Spiritualism is pretty evident. Then, of course, no papers, editors, institutions, associations, or ought else. I sincerely hope Mr. Matthews may obtain the remission of the rest of his sentence, and that our people

will set on foot an agitation that will result in the law being so far amended that honest mediums may be as free to exercise their gifts for pay as are writers, singers, lecturers, and the rest.

MR. J. COATES, of Glasgow, has resigned the secretaryship of the Spiritualists' Association in the above city. He has worked hard during his term of office, and leaves the Association in a high state of efficiency. It is not unlikely Mr. Coates may ere long make a lecturing tour round the world. Mr. John M'G. Munroe is his successor in office.

The friends in Gateshead are doing a good work, conspicuous among them being Mr. M. Fidler and Mr. Esperance. A bazaar is to be held during the summer, the proceeds to be devoted to a building fund. Indeed "building funds" are in process of formation by no less than three societies, viz., Newcastle, Liverpool, and Rochdale.

MR. E. W. WALLIS has been very ill during the past few weeks. And not a few friends have acted on the hint conveyed in my letter of last month, and have sent contributions towards a testimonial being promoted for him. He is worthy of assistance.

MR. WALTER HOWELL, of Manchester, is spoken of as a most promising speaker, whose improvement is both marked and rapid. He has recently visited London, speaking with acceptance there.

Still the cry is, "When is SPIRITUAL NOTES to be weekly?" To this I always answer, "As soon as the movement *wants* it." And that will be when the needed shares are taken up.

J. J. MORSE.

PROF. COATES, the well-known phrenologist, is, we understand, returning south, and will visit Liverpool during the Whitsuntide holidays. He may be seen at Reynolds' Gallery of Illustration, 12, Lime-street, Liverpool, daily from 11 to 9 p.m. He will lecture on Spiritualism and cognate subjects in Liverpool, Manchester, and Macclesfield.

WE have interesting news from Vienna of Mr. Eglinton's success there. Amongst those already convinced of the truth of Spiritualism by means of his sésances are the Princes Khevenüller, Louis, Alfred, and Henri Liechtenstein; the Duke of Cumberland; the Princesses Dietrichstein, Khevenüller, and Hatzfeld; Professor von Mosetig (the great anatomist), Countess Clam-Gallas, Countess Schönborn, Count Willzeck, Count Zieby, Count and Countess Bathyani, &c. This is a tolerably rich harvest as the result of the labours of a single medium.

SPIRITUALISM is well represented in the Exhibition of the Institute of Painters in Water Colours. Mr. Henry J. Stock's four pictures are all more or less of one character. The first is "Two Lovers Meeting After Death," an eminently suggestive subject most appropriately handled by the artist. More striking still is "The Soul Leaving the Body." The husk lies stark and stiff, whilst its duplicate, "The Young Immortal," soars skywards. The next is a "Study of a Guardian Angel," illustrating the lines in "Comus"—

"Angels lackey her,

Driving far off each thing of sin and guilt."

The last, too, though on a mythological subject, is purely spiritualistic. It is a picture of Orpheus and Eurydice, the incident represented being that narrated by Virgil in his "Georgic," "She in an instant vanished far away like smoke that mingles with the floating air." The four pictures are only priced at a total of sixty guineas, and they are very striking.