

Spiritual Notes.

209

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. III.]

SEPTEMBER, 1878.

[PRICE TWOPENCE.]

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(ESTABLISHED 1873.)

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MR. W. EGLINTON

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Mr. Eglinton has also given séances to all the Psycho-logical Societies in London, in the principal towns in England and Wales, and to the elite of London. Investigators and Societies desirous of his services will please address until further notice,

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NOTES BY THE WAY.

(Specially contributed by J. J. MORSE.)

THE past month will, in future, be held as not the least miserable in the annals of phenomenal Spiritualism. The "ring test," as obtained by Herr Gillis, is certainly a wonder, among the many wonders, of physical mediumship in this country. And, when the microscopical examination is completed, it will, we hope, demonstrate the reality of the "test," and be such "proof palpable" of extra-human action as cannot be gainsayed. Another point is thus scored by the Spirits. At present they have the best of it—as ever!

The labours of Mr. W. J. Colville in this country are soon to be suspended, for a time at least. He is about to visit our American cousins. He is advised to do so by his "controls," who say that he is not strong enough to bear the rigour of another winter in England without the risk of injury to his health. Mr. Colville's many friends will no doubt regret to lose him; but we trust he will return, and be the better for his trip and the experience it will bring. Of all Americans who scan these lines the writer thereof bespeaks for his co-worker a cordial welcome. My last advices from America, though, are that commercial depression was never more severe.

From time to time discussions arise as to the relative merits of the terms "psychological" and "spiritual," as defining titles for our societies. Until we have settled what is meant by our "spiritualism," the question of right title for our societies will always remain undecided. We are so often told that Spiritualism "is not a religion," "has no creed," and "possesses no dogma," that it would be a pleasant change if the "Nothingites" would tell us what Spiritualism is composed of. So long as each Spiritualist manufactures his own Spiritualism we shall be a rope of sand. Have we not experience enough by this time to help us to a series of happy generalisations that may constitute the charter of our cause?

What is to become of our public mediums when they are too old for service? If they do not earn enough to lay by for old age the poor-house or private charity seems the answer. Neither is pleasant to the recipient. Could not a "Mediums' Provident Fund" be established?

The newspaper press is certainly animated by a better spirit in its dealings with Spiritualism than was wont to be the case some years since. Mrs. A. Mellon, *née* Miss Fairlamb, has been holding séances in Glasgow of late, and a gentleman, a local poet of no little fame, sent a report to the *North British Daily Mail* of August 14th, 1878, which, all in all, was fair and honest. The writer entered the chamber a sceptic, but we should think that he departed with other feelings if we may judge from the closing sentences of his article.

The improvement—hinted at in my last—concerning the condition of Spiritualism in Liverpool is about to receive its first practical fulfilment, one of the Trustees of the Society (Mr. J. Chapman) having erected a Hall for the use of the Society, himself defraying all the cost of its building. The new Hall is in the township of Everton, and situated in Perth Street West, Derby Road. It is

called the "Perth-street Hall," and is in an eminently quiet and suitable locality. It will meet a want long felt in the district, for a Hall for various kinds of meetings, lectures, entertainments, &c. It is a neat unpretending structure, some 41 feet long by 20 feet wide, and 14 feet high, lighted by windows from the sides, roof, and ends. Gas-lights are liberally distributed, so that day or night there is no lack of illumination. A neatly-constructed movable platform has been erected, and the seating of the Hall is effected by the introduction of chairs—itself a great advantage, as it avoids the necessity of the sitters being crowded together in uncomfortable proximity. The building is erected on a plot of ground in the possession of Mr. Chapman. The east wall bounding the said plot of ground forms the head of Perth Street, and the wall having had a door inserted in it gives access to a courtyard, and the visitor, on turning to the left, finds the hall-door there, and at once gains entrance. A spacious ante-room is attached, where every accommodation required for the purposes of teas, soirées, or refreshments, has been erected. The Liverpool Psychological Society removes from its present quarters—in the Camden Hotel, Camden Street—on Sunday, September 15th, and the writer is to have the honour of addressing the opening services of the new Hall, to be held on that day.

The Newcastle-on-Tyne Psychological Society held their annual picnic at Stella Park, Blaydon, on Tuesday, August 13th. It was a very enjoyable affair indeed. Mr. E. W. Wallis has recently filled another engagement in the above town, in a manner most acceptable to all concerned. Local societies should keep the above-named gentleman going always.

While in Glasgow recently your correspondent was shown a series of photographs of the Spirit "Geordie," taken in the broad daylight: they are very remarkable indeed. The editor of our contemporary, *Human Nature*, has promised a detailed account, with selected specimens of the picture, and our readers should by all means purchase the number. It would hardly be fair to steal the thunder for use here.

The writer and his household have just come south from a little breathing-time upon the banks of the Clyde—enjoyed through the generous hospitality of Mr. and Mrs. Bowman, of Glasgow. The bracing air and lovely scenery are good cures for tired nature and hipped spirits. It is, though, an unfortunate fact, owing to the Sabbatarianism that prevails "across the borders," that air and scenery are alike desecrated once a week by scenes that are not to be witnessed "in any other place in the country where there is Sunday sailing," according to a recent issue of the *Glasgow Herald*. The same journal—commenting on the matter of the drunkenness that takes place on the one Sunday steamer sailing on the Clyde, and which drunkenness has grown so notorious as to assume the proportions of a public scandal—points out its cause, and condemns the Puritanic Sabbatarianism that leads to it. Truly Spiritualism, if it have vital life, is here much needed. Men righteous because they hate wickedness, and the world free, and happy in its freedom, would be a sight for angels and gods to gaze admiringly upon.

OBSEQUIES OF MISS R. W. PICKERING.

By E. W. WALLIS.

AMONG the many duties of the Spiritual worker, that of interment is perhaps the least frequent of all, not because Spiritualists do not die, but because their relatives and friends prefer that the funeral arrangements should be left to the undertaker or the ordinary service performed by the Church of England minister. Yet the funeral customs are most gloomy and depressing, and anything but spiritual—more fitting for the dark ages of Paganism, when death was the fell destroyer and sackcloth and ashes the symbol of grief and woe, rather than the age when death is the gateway to a higher life and the liberator from the enthralling bonds of Earth.

It is, then, with satisfaction as a sign of the dawn of more natural and rational ideas and customs in this respect that I record the fact of a funeral conducted in accordance with Spiritualistic principles.

Miss R. W. Pickering, aged 19, the daughter of an earnest and enthusiastic Spiritualist of Gateshead-on-Tyne, having been summoned by the angel of death to join the mighty army of arisen ones in the bright beyond, her father deemed it his duty to have the precious casket restored to mother earth, in conformity with his convictions. Being ready at the call of duty, I gladly agreed to be present to assist in the sad yet necessary services. The coffin was neat and simple, covered with black cloth, with white lace edgings. No scarves or hat bands were worn either by the undertaker's men or mourners; many of the latter wore white flowers in their coats. Before the coffin was put into the hearse a hymn was sung from the Spiritual Lyre, viz., "There is a land of pure delight," at the house, by the assembled friends, after which all walked in procession to the cemetery, where, after the coffin had been lowered, it was almost covered with flowers, which, together with others, I threw upon it, at the same time saying a few words expressing the conviction that our sister was not in the tomb, but among the shining hosts of the higher spheres. The hymn "Over There" being sung, my guides controlled and delivered a short but impressive and appropriate address, which was listened to with marked attention and respect by the numerous company who had gathered round.

Everything betokened the deep feelings of grief, and the natural sadness which such a bereavement occasions; but there was no ostentatious display of woe and sorrow, but in the bearing of all were manifest the strength and consoling power which a knowledge of Spiritual manifestations and the Spiritual philosophy alone can give.

There was a strong soothing and pleasant influence around the grave, which was felt by many, and even the gravedigger was moved to tears by the simple truths spoken by my guides, and he has since said he never in all his life attended such a service. Indeed, the two worlds were blended and united, the hereafter merged into the here, and all felt strengthened by the consciousness that, in the words of the closing hymn, there were "Angels hovering round."

MR. SERJEANT COX has been re-elected President of the Psychological Society of Great Britain for the ensuing year.

Literary Notices.

Through Death to Life. By GEORGE BARLOW. London: S. Tinsley and Co., 10, Southampton-street, Strand. 1878.

THE name of George Barlow is not unknown in the pages of spiritualistic literature. Our readers will doubtless remember some fine passages from his pen both of prose and poetry. Inspired, he is a Spiritualist, but whether or not it would be correct to call him one apart from his genius we do not know.

Philip James Bailey, in the Proem to *Festus*, says:—

"Poetry is itself a thing of God,
He made His Prophets Poets; and the more
We feel of Poesie, do we become
Like God in love and power,—under-workers.
And song is, of the supernatural,
Natural utterance; and solely can
Speak the unbounded beauty of the world
And the pre-mortal concord of pure mind."

There is in the volume before us poetry of a high order, some that, once read, will not readily be forgotten. Poetry, however, does not speak to all; it is an intelligible language to those only who are to some extent themselves poets. The writer, to be understood, requires readers of the same spirit as himself.

"Through Death to Life" is in three parts. Part I., "Earth,"—is divided into "Earth Gladdened" and "Earth Darkened." Part II. is "Heaven," and Part III., "Heaven on Earth." The theme is love—immortal love. In "Earth Gladdened" we have the eager anticipation of realising the ideal, before afflictions and vicissitudes have sadly convinced the "pilgrim of love" that the way is long and weary. In this part are three beautiful sonnets under the title of "Dreams," containing the following lines, and which embody what is doubtless an actual truth in the spiritual or inner world:—

"Therefore I love the darkness, and right gladly
I lay me down and close my eyes and wait,
Wait, wonderingly half smilingly, half sadly,
What dreams will issue through the ivory gate;
'Tis bliss to feel that I perchance may meet her,
And talk to her, and walk with her till morn,
And falling low before her feet entreat her
Till dreams at daylight-advent fly forlorn."

"Earth Darkened" is despondent. The glory is departed, will it ever return? The flowers die, we all die—Death seems victor! A sonnet entitled "The Moonlit Island" is a most exquisite picture of the past.

In Part II., "Heaven," Hope again arises, and the voice of the ideal is once more heard. "Yes, she *did* hear me, and her eyes were wet." In "The Lost Glory" we have an expression of triumphant faith in the Future, as the healer and interpreter of the Present:—

"Beyond the grave that passionate lost glory
Shall surely with white splendour be revealed
We left, a lily dead in Love's fair field;
And the thread of life's sweet intercepted story
Shall be renewed,—although man's head be hoary
Before the eternal lagging meadows yield
And Perseus leap with perfect polished shield
From life's immeasurable promontory."

In "Heaven on Earth," Part III., we have the attainment of the ideal :—

"Now that I press towards the pure ideal
All earthly things are sanctified and white.
Now that I live as in my lady's sight
Superb imaginations crown the real.
I am happy now : before me shines the right—
Sweet to pursue, a gracious flag to follow ;
All lesser lamps are glow-worms in a hollow
By Purity's unutterable light."

We cannot quote more, and different minds will of course select their different favourite gems. The meaning to the reader will perhaps not be wholly in accordance with that which was in the mind of the writer, and it is possible he himself may not always have been aware of the full import of that which flowed from his pen.

Egyptian Belief and Modern Thought. By JAMES BUNWICK, F.R.G.S. London: C. Kegan Paul and Co., 1, Paternoster-square. 1878. Pp. 454.

The design of the author of this work, as expressed in the preface, is simply to collect information for those with little leisure for research. He considers that no race dwelt so much upon the life to come as the Egyptians, and that when men, now as ever, seek to know what can be known of the Future Life, a resumé of their doctrines cannot be unacceptable. The writer says he has no views of his own to propound, but believes that the relation of the facts of ancient religion to modern thought will be sufficiently obvious.

The subject of the work is treated under about fifty different heads, comprising funeral rites, immortality, heaven, resurrection, re-incarnation, sacrifices, prayer, different kinds of worship, &c. With the chapter entitled the "Religion of Magic," commences the most interesting part of the book in connection with modern Spiritualism. The author says :—"The Spiritualism, if such it may be called, of the ancients has been little understood and much derided. Whatever folly and deceit were connected with it, there was sense or fascination enough about it to hold the greatest and wisest in its folds. Proclus, the Platonist, has the following reasoning upon magic :—As lovers gradually advance from that beauty which is apparent in sensible forms to that which is divine, so the ancient priests, when they considered that there is a certain alliance and sympathy in natural things to each other, and of things manifest to occult powers, and discovered that all things subsist in all, they fabricated a sacred science from this mutual sympathy and similarity."—(P. 333.)

The writer proceeds in the next page to say :—"Some philosophers even in this age of blank materialism are beginning to recognise subtle influences in nature not to be explained, but which in olden times formed the groundwork of magic." Again :—"Egyptian mystics could levitate, walk the air, handle fire, live under water, sustain great pressure, harmlessly suffer mutilation, read the past, predict the future, make themselves invisible, and cure diseases."—(P. 334.) The writer, however, remarks :—"There is no record of the Egyptians going beyond the mere conjuring up of the dead. They do not appear to have known what is now practised—the materialisation of spirits, or ghosts clothed more or less with flesh as well as garments."—(P. 338.)

There is an immense amount of carefully collected information in the volume, but the impression from its perusal is the rather cold and unsatisfactory one of a dictionary or cyclopædia. This is, however, probably inevitable from the special aim of the author. It would be most interesting to know what conclusions the mind of one has come to who has studied these subjects so minutely. Possibly at a future time he will give his own thoughts to the public, on some of those questions which mankind can never be satisfied to ignore or wholly to neglect.

Proceedings of Societies.

HACKNEY PSYCHOLOGICAL SOCIETY.

MR. C. RHYS WILLIAMS, the Secretary, writes :—I am glad to inform you that several members obtain physical manifestations at their own homes, and a young lady who resides on the premises obtains very powerful rappings, not only on the table, but upon all parts of the room, and this at any time and under any conditions in full light. A ball was recently floated through the room, and suddenly disappeared. Materialisation is taking place in full light.

HULL AND EAST RIDING OF YORKSHIRE ASSOCIATION.

MR. G. E. HARRISON, the secretary of this Association, writes :—We have been progressing in our divine work, and hope to be well established before winter commences. Our friend J. L. Bland paid a visit to London, and brought home a magnificent gift of books from one of our most esteemed workers, for which we are grateful. A few more gifts of the same description will be thankfully received. It is our aim to try and abolish paid mediums, as we think that if a person is really interested in the search for truth he will willingly give his services for that object without asking for a fee. We have mediums who are ready to devote their spare Sunday hours for this purpose on merely having their railway fare paid to and fro. If any brethren of the district wish to amalgamate with this society, we shall be pleased to accept their proposals.

LANCASHIRE DISTRICT COMMITTEE OF SPIRITUALISTS.

THE thirteenth quarterly Conference—the third anniversary of the existence of the Committee—was held in the Temperance Hall, Grosvenor-street, Manchester, on Sunday, August 4th, 1878. The President, Mr. Lamont, spoke upon the work of the Committee. Mr. W. Johnson read the report, of which the following is an abridgment :—

Your Committee congratulates the Conference on the third anniversary of its existence. It is three years ago to-day since its first Conference was held at Bury. It is a matter for congratulation that at this apathetic period of the year all the societies in the district should be in active operation. Your Committee has the greatest pleasure in presenting you the statement of number and cost of meetings during the quarter. 89 meetings have been held at

a nett cost to the Committee of 5s. 3d. for each meeting. Your monthly paper, the *Spiritual Reporter*, has now been in existence four months, and has proved both a success and a great help to the district movement. The nett loss for the four months is £1 19s. 7½d. In reference to the Midland Counties' District Committee, mentioned in the last Quarterly Report, we are happy to say that the Midland friends hope to hold a Conference on Sunday, October 13th, 1878. We advise that your next elected Committee Executive depute a representative of your Committee to attend such Conference. The friends in the West Riding of Yorkshire are also feeling their way to adopt a similar plan of action. We hope this work may long continue. The balance sheet shows a deficiency of £8 17s. 3d. Stock on hand of hymn books, tracts, and books £26 0s. 4d. The membership returns from the affiliated societies in the district was for the May quarter 500. The estimated returns for August quarter are expected to reach 650 members. These returns it is hoped will be attended to faithfully by the secretary of each society every quarter, so that the number of members in the district may be known from quarter to quarter. Your Committee now lay the quarterly report upon the table for your observations, and hope with the election of the next Committee that this work will be further enhanced and persevered in.

The report was moved by Mr. HESKETH, of Manchester, and Mr. DAVID BROWN, of Rhodes, seconded the motion, and as no further remarks were made it was unanimously passed by the Conference.

Mr. JOHNSON moved "that Mrs. Beattie be kindly asked to give a farewell tour in the Lancashire District previous to her departure for America."

Mr. JOSHUA WOOD seconded the motion, which was unanimously passed.

Mr. E. HALL, of Manchester, moved that Mr. Hartley be elected Guarantee Fund and Corresponding Secretary for the Lancashire Committee, and coupled with the motion a vote of the fullest confidence; also that the best thanks of the meeting be given for his past services.

This being seconded by Mr. MILLS, it was enthusiastically passed.

Mr. HARTLEY, in thanking them for their kind appreciation of his humble services, explained that the task of Corresponding Secretary was one full of responsibilities. The confidence of this assembly he valued very highly, for it enabled him to defend the interests of the Committee with vigour and energy, when he knew and felt he had the sympathy of the people.

After referring to mixing pleasure with work, in a contemplated visit to the Barrow District, the President called over the list of officers which, with a few exceptions, were proposed by Mr. COATES, and seconded by Mr. SHAW, and they were voted as read by the President for another quarter's work.

The following will comprise the official list for the quarter:—

President—Mr. John Lamont.

Vice-President—Mr. W. Johnson.

Guarantee Fund & Cor. Sec.—Mr. J. Hartley.

General Secretary—Mr. Charles Parsons.

Assistant-Secretary—Mr. Thomas Langley.

Treasurer—Mr. Singleton.

Working Committee—Mr. John Lithgow, Hay-

field; Mr. David Brown, Rhodes; Mr. Chiswell, Manchester; Mr. George Dawson, Manchester; Mr. Allen Hall, Manchester; Mr. Salisbury, Manchester; Mr. John Howard, Bury; Mr. James Sutcliffe, Rochdale; Mr. Joshua Wood, Oldham; Mr. James Hargreaves, Bolton; Mr. Richard Fitton, Manchester; Mr. Hammond, Macclesfield; Mr. George Wharmby, Liverpool.

Ladies' Committee—Mrs. A. Hall, Mrs. Chiswell, Mrs. Rhodes, Mrs. Rowe, Miss Blundell, Miss H. Blundell, Miss Johnson, Miss Rhodes, Miss Hall.

MESSRS. CAMPION and KNOTT, of Manchester, were elected auditors.

Proposed by Mr. JOHNSON, and seconded by Mr. PEARSON, "That this Conference having expressed its fullest confidence in the members of the Executive Committee, now entirely depend upon its own machinery and resources for the working out of its future plans and the mode of bringing such before the public."

After some remarks by Mr. LAMONT and others, the resolution was unanimously adopted.

Mr. FITTON moved a vote of thanks to the President, which closed the proceedings.

In the evening at 6.30 a public meeting was held, when the chair was taken by Mr. R. Fitton, of Manchester, and addresses were delivered by Mr. Coates, of Liverpool, and Mr. W. Johnson, of Hyde. The meetings were very successful, and a spirit of harmony and brotherly feeling prevailed, making the Conference one of great pleasure and profit.

LIVERPOOL PSYCHOLOGICAL SOCIETY.

On Sunday, July 28th, Mr. Shepherd gave a lecture on "Love, Courtship, and Marriage." On Sunday, August 4th, Mr. Colville fulfilled his usual monthly engagement, by addresses in the morning and evening. In the morning five subjects being given in by the audience, Mr. Colville's Controls, instead of as usual having the hearers to choose which they should speak upon, gave a short address on each, followed by a poem on "Mother." In the evening a crowded room listened to a grand oration on "The Best Means of Developing Harmonious Men and Women." A splendid poem on "Music" followed. On Monday evening it was decided that the subject of the address should be left to Mr. Colville's Controls, when Theodore Parker delivered a thrilling address on "Spiritualism in Relation to the Religion of the Future," at the conclusion of which George Rush answered in a masterly manner the many questions propounded. "Winvona" then gave a beautiful poem on "The Heaven on Earth that is to be."

At a recent committee meeting it was decided to remove to a larger hall, viz., the "Perth-street Hall," in Perth street, West Derby-road, built by one of our members, Mr. John Chapman. On Sunday, 1st September, Mr. Morse will open the hall. A free lending library has been started for members, and also a bookstall for the sale of spiritual literature. If any friends have spare copies of *Medium*, *Banner of Light*, *Spiritual Magazine*, *SPIRITUAL NOTES*, &c., or any books on kindred subjects, we shall be very thankful for them for the library, and will acknowledge all donations through this paper.

On Sunday, August 11th, the president, Mr. John Lamont, gave a lecture on "Diabolism," in

reply to the Rev. Dr. Maurice Davies's article in SPIRITUAL NOTES.

On Sunday, August 18th, Mr. Morse's guides gave several short addresses in the morning, and in the evening "Tien" gave a most interesting account of his "Earth and Spirit Life," commencing from his birth at Pekin."

On Monday "Tien" gave a short lecture on "Conjugal Life, its Duties, and Responsibilities."

BENJAMIN B. SCOTT.

MANCHESTER ASSOCIATION OF SPIRITUALISTS.

On August 5th this society and friends had a picnic at Alderley Edge. Mr. Hesketh was controlled, and gave a short address upon Freedom. After tea Mr. Brown, of Hoden-le-Ware, gave a splendid address upon "The Beautiful in Nature," and Miss Shafto also was controlled and spoke with great effect. Miss Hall was controlled by "Sunshine," who gave an address, and took the child of Mr. Ressel in her arms and named it after the usual manner.

On the 11th inst. Mr. Colville gave two addresses and two poems, on subjects selected by the meeting, and on the 18th Mr. Johnson's guides spoke, and answered questions in a very satisfactory manner.

MILLOM SOCIETY OF SPIRITUALISTS.

PICNIC ON BLACK COOMBE.

The annual picnic took place on August 12th, on Black Coombe, a mountain situated about three miles from Millom. After the arrival of friends, from Ulverston and district, the company wended their way to the foot of the mountain. Having partaken of refreshments they ascended the first flat, where an open air meeting was held. While singing the hymn "There are spirits hovering round," Mr. J. H. Taylor, of Millom, was entranced, and an appropriate address was delivered, urging us as Spiritualists to keep climbing after Spiritual Truths, as we climbed to that high eminence to see the scenery around. After the address, Mr. Hartley, Corr. Sec. of the Lancashire Committee, said that he thought that Mr. Taylor had been of some use to the cause, and he hoped that in future they would be more bound together, and make Spiritualism something to look to, and not be as it had been in the past. After Mr. Hartley's short address, the company descended the hill, and returned to the station, all apparently, having enjoyed the day's outing.—ALFRED LANG.

NEWCASTLE PSYCHOLOGICAL SOCIETY.

ANNUAL PICNIC.

The annual picnic of the Newcastle Psychological Society was held, by the kind permission of Mr. Cowan, M.P., in his picturesque grounds on the banks of the coaly Tyne, known as Stella Park. The weather proving favourable, the friends assembled to the numbers of from eighty to ninety, and a very happy and enjoyable time was spent. Short speeches appropriate to the occasion were delivered by Mr. W. Armstrong, Mr. Westgarth, and the spirit guides of Messrs. E. W. Wallis and

T. M. Burnside of South Shields. A vote of thanks to Mr. Cowan, proposed by Mr. H. A. KERSEY, Sec., and seconded by Mr. J. URWIN, was carried with acclamation. Dancing, swinging, and other amusements were engaged in very enthusiastically till a late hour, and all departed expressing their pleasure and enjoyment in no measured terms. Mr. Haydock, a member of the committee, deserves especial praise for his great success in supplying so good a tea. Everything passed off pleasantly, and I trust it may not be the last opportunity I shall have of joining in the exercises of such a happy day.—E. W. WALLIS.

Correspondence.

DR. MAURICE DAVIES ON DEMON- OLOGY.

To the Editor.

SIR,—I have just read Dr. Maurice Davies' paper, and I write, with some diffidence, to enter my protest against its conclusions, and even against its appearance in your columns.

There are many, I do not doubt, who, like myself, consider the facts detailed in that paper quite insufficient to carry its conclusion.

There must be many, too, who could from the storehouse of very much less than twenty years' experience, produce a long array of evidence on the other side.

But I submit, with deference to your editorial will, that it is not quite fair to set forward such a conclusion as Dr. Davies does in a paper so compressed that he is forced to apologise for not being able to state his case for want of room.

I submit that such a case should be sustained by grave and careful argument, elaborated and complete. It is easy to hint, and the hint will do its work with those who are predisposed to receive it. But that is not fair argument.

Nor can those who would reply entertain any hope that your space is sufficient. And for myself, I had hoped that such controversy would have been absent from your columns, which, it seems to me, would be more usefully occupied with other matter.

M.A., Oxon.

"THE Essential Elements of a Liberal Education" is the subject of an address delivered in the University Convocation of the State of New York, at Albany, U.S.A., on July 10th last, by Joseph Rodes Buchanan, M.D., and published in the *Banner of Light* of August 10th. The address should be widely read by English Spiritualists, as it is a complete statement of the full nature or demands of liberal education.

NATIONAL ASSOCIATION'S SEANCES FOR ENQUIRERS.—A gentleman having subscribed a handsome sum for the continuation of the Free Séances to Enquirers, which have hitherto formed so important a feature in the arrangements of the Association, the Séance Committee hope to be able to announce the re-opening of these séances in the month of October. Members desiring to introduce enquiring friends are requested to send in their names during the present month. Enquirers applying in person should be, in all cases, furnished with a written recommendation from a Member, or well-known Spiritualist, to the Secretary.

SPIRITUAL NOTES.

VOL. I.—No. III.

TO CONTRIBUTORS.

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

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

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

All communications, and books for review, should be addressed to the Editor, care of the publisher, Mr. E. W. ALLEN, 11, Ave Maria Lane, London, E.C.

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, by application to the Publisher, Mr. E. W. ALLEN, 11, Ave Maria Lane, London, E.C.

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.

- * * We have in type an interesting autobiography of "Joey Sandy," one of Mr. W. Eglinton's controlling Spirits, but have no room for it in this issue.

To Correspondents.

- G. A. S.—Your letter has been attended to. Kindly make enquiry, and write us further, but be sure the facts are as reported.
- H. K.—The point is not of vital importance. Far better wait awhile, rather than judge hastily from what may be "mistaken appearances."
- A. T.—No. We would recommend a more charitable course to be adopted.
- J. B. O.—1. Keep the circle select, and all the surroundings harmonious. Let your aspirations be of a high and noble tendency, and the desired results will doubtlessly follow in due time. 2. The book can be obtained of Messrs. Trübner and Co., Ludgate-hill, London, E.C. 3. Very probably.
- A. SUBSCRIBER.—The remittance is very welcome, and shall be appropriated as directed.
- INQUIRER.—We think with you that a little wholesome public criticism in the direction indicated would do much good to the movement at large, but the motive would in all probability be misconstrued. It will, however, claim attention sooner or later.
- R. P.—Our publisher will in future send you the papers.
- J. R. W.—The journal is published on the first of the month. The trade can usually obtain supplies two or three days previously.

DR. DAVIES AND THE "ROCK."

NEVER before have we been so thoroughly impressed with the wisdom of the remark contained in the Book of Proverbs, "He that answereth a matter before he heareth it, it is folly and shame unto him." Last month Dr. Maurice Davies, the author of *Unorthodox London*, contributed to these columns the first portion of an article on "Modern Demonology," which he promised to conclude in the present number. He has fulfilled that promise; and on the whole, we think, fairly stated both sides of the

question as it struck him. A certain amount of clericalism, it may be thought, is noticeable in both instalments; but this was perhaps to be expected from the profession of the writer. However, we are not so much concerned with this. We do not commit ourselves to all Dr. Davies's opinions. He has prefixed his name to the paper, and is, no doubt, prepared to give a reason for what he says. We have our suspicions—but in this we speak without book—that Dr. Davies cut his article in two, not solely for the purpose of accommodating our columns, but with the object of "drawing" his friend the *Rock*. That journal bespattered him with abuse for several weeks because he had, as it alleged, given apostolic benediction to an assemblage of "witches and warlocks" at Grafton Hall. It invoked the Bishop to excommunicate this heterodox parson. In fact, the *Rock* appeared to attach quite an unexpected value to the *opus operatum* of priestly benediction and episcopal anathema. Then came the first instalment of Dr. Davies's article on Demonology in this journal, and straightway the *Rock* claimed him as its own. Dr. Davies said that beyond a doubt some of the manifestations in Modern Spiritualism were diabolical, or the work of low spiritual agencies. Without waiting for the second instalment, the *Rock* read the assertion as universal, and straightway gushed in a column and a half over this new convert to the devil. Now we are not in the least surprised at this. It would not astonish us if Dr. Davies made a clean breast of it, and told us he meant to play a joke on the *Rock*. We have, in fact, the very best reason for thinking that such was the case. But what does surprise us is, that a gentleman of such very different calibre from anybody connected with the *Rock* as "M.A., Oxon," should have fallen into the same trap. He could only have done so by reading Dr. Davies's former paper cursorily instead of carefully. Others besides himself did the same. Without violating confidence we may state that Mr. S. C. Hall wrote a letter of remonstrance to Dr. Davies. The talented lady who first of all suggested the subject to him wrung her hands in despair. In reply to each of these Dr. Davies had only to say "Wait until my article is finished. *Audi alteram partem*." It is obviously unfair to say you dissent from a person's conclusion until you have heard that conclusion. It is the opposite error to that of the *Rock*, by which that journal succeeded as usual in making itself ridiculous. "M.A., Oxon" criticised, just as the church-comic gushed, prematurely. Now the whole paper is before the public, and we make no doubt that Dr. Davies is quite ready for the revocation of the *Rock's* edict, or for any criticism which friends or foes may pass upon him. He has submitted to the ordeal of harsh criticism before now,

and is not, we believe, thin-skinned. We are glad to have opened up the controversy because we think that good may come of it. Something, at all events, has been gained, since the *Rock* and the author of *Unorthodox London* have met together and kissed one another, conceding so much, at least, that they are both of them Spiritualists, and leaving as a question for future and further discussion, in every separate case, the character of the communicating intelligence. The *Rock* says it is all diabolical. Dr. Davies says it is partly diabolical and partly angelic, but all "demoniacal." There is the gist of the matter in a nutshell.

MODERN DEMONOLOGY.

Contributed by the REV. MAURICE DAVIES, D.D.,
Author of "Unorthodox London."

II.

"DEMON," I need not say, is a *vox mælie significationis*. Unlike the word "diabolus," which has only a bad meaning, "demon" signifies either a good or bad spirit. When, therefore, we say that these modern manifestations are demoniacal, we are only asserting that they are spiritual. The goodness or badness of the communicating intelligence remains yet to be examined. In my former paper I gave two or three passages from my experience, in which the lower, or, as we elected to term it, the diabolical, element predominated. Now comes the question, Is there anything to be said on the other side? If so, can we in any way strike a balance between the two, and so in that degree generalise as to the character of the whole system?

So far as my experience goes—I mean not only of this particular subject, but in all matters with which I have to do—I find that the evil is mingled with the good. I find little that can be set down as purely and hopelessly bad; less still, perhaps, even of what is *per se* good that may not be perverted by misuse. Is Spiritualism an exception?

I find, for instance, if I look into the statistics of our lunatic asylums, that religious mania is a fruitful source of the disease which peoples those places with their wretched inmates. But I know I should be guilty of a false process if I argued that therefore religion was calculated to make people insane. So, too, when the Apostle bids the faithful neophyte take a little wine for his stomach's sake and for his often infirmities, I know that it is quite possible to abuse that which he sets down to be a good gift of God. I should expect, therefore, *a priori*, to find that in this matter of Modern Spiritualism the wheat and the tares grow together too.

But in my former paper I studiously put aside all *a priori* reasoning, and came straight to facts. I must in fairness be equally inductive on this side of my subject too.

That the general *tone* of my communications (subject to the exceptions I have named) has been religious, I am prepared to set aside as of no great account. I know well enough that the devil can quote Scripture for his purpose. I have the highest

authority for being assured that Satan does transform himself into an angel of light.

But I am bound to look at results. I am speaking, be it remembered, of more than twenty years' experiences; and therefore I can apply that tremendous test, that criterion which is sanctioned by the very highest authority, "By their fruits ye shall know them." Looking back over those years, and as many again which preceded them, if I am asked to put my finger upon one purely unselfish, generous—more than that, one religious—action, I find that it was done by a Spiritualist, not in spite of her creed, but as a direct outcome from that creed. I must not specify that action more particularly, because the note and mark of the agent was that she did not let her left hand know the good her right hand was doing. But I keep the mute record of that deed by me, and as often as I see it, I ask myself, Can that be the devil's work? I look at St. Matthew xxv., and feel that it might be one of those acts for which the words "Come, ye blessed," shall be uttered. I compare it with the alms of Cornelius; and, so far as my frail human judgment can go, it seems to me of a piece with them. Again, I ask, can we, without an amount of uncharitableness which we deprecate in our Litany suffrage, say that such an act is diabolical?

Again, to be more personal still—to be, in fact, egotistical. The position always assumed by the communicating intelligence that comes to me at home is this. The spirits desire, they say, that I should accept the truths of religion in the same way as I do those of secular life. I used to say, But I believe. I never had a shadow of doubt about the cardinal verities of the Christian faith. No, it is replied, but you do not hold them as you do the facts of daily experience. We want to make your faith more worthy its name—more co-extensive with knowledge. I have long and anxiously debated whether this could be a clever device—purely devilish if so it were—for undermining my faith by loosening its previous supports and offering in exchange a ground which would give way beneath my feet; putting in place of the stout staff of God's Word a reed that should pierce my hand if I leaned upon it. I do not find that such is the case. I look over my voluminous notes of communications, and I find the appeal constantly "to the law and to the testimony." I may have yet to find that this is a crafty device of the Evil One; in which case I should relegate this phase of the subject ruthlessly to the category with which I was concerned in my last month's paper. Whenever I have ventured on those communications of which I then spoke, I have been taken to task. I have been warned against believing all spirits. I have been told that I can never be safe unless I approach the matter with prayer, and in a reverential state. Surely if this advice be Satanic, it is suicidal so far as the assumed source is concerned.

Thus, then, I use the two tests of moral result and of religious tone. I come in the third place to the criterion of truth as to the identity of the communicating intelligence. Here I find the very greatest difficulty, because I am determined that I will not be satisfied with slight proofs or mere chance circumstantial evidence. I am more rigid in my demands than I should be if the witness were before me in the flesh, and I could judge by

looking into his face and seeing whether he told me the truth.

The most recent experience of this kind which I have had is to myself far more convincing than I shall be able to make it to others on paper. A medical man of eminence at the west-end of London, who has been dead some four or five years, was a constant attendant at a church where I was Sunday evening lecturer. I did not know this—did not know him. It is only since his death that I have become acquainted with his family. His widow, however, lent me his common-place book; and I found in that MS. volume the revelations of a deeply religious as well as a highly cultured mind. Communications (with the production of which I had nothing whatever to do) purported to come from him. He wished that I should bring the matter before his favourite daughter, whom, it was said, I should find to be a medium. She was the last person I should ever have expected to be one, for she doubted the whole matter. But she sat, and was at once convinced of the identity of her father. She proved a first-rate physical medium; though the same intelligences soon after forbade the exercise of the gift, saying he had since discovered that her physical strength was not equal to it. Her mother sat with us, having heard what her daughter said on the subject; and a message came to her, the purport of which we could not understand, but which at once convinced her that none but her departed husband could have given it.

Now, I feel I am bound to put these two classes of "demons" or intelligences side by side; and just as I was forced to the conclusion that in the one case I was in communication with low, or diabolical, existences, so, using the very same tests, I am, it appears, driven to the conclusion that there are good as well as bad influences at work.

Whether the danger outweighs the possible advantage, I do not feel empowered to set down dogmatically. Every day I feel more and more convinced that it is matter for prayer and the study of God's Word. Bring the matter face to face with the Bible, and fearlessly abide the result. Spread it before the Lord in prayer, as Hezekiah spread the heathen king's letter. Such is the advice I give. Depend upon it, that the greatest mistake is to set the whole matter down as a piece of charlatanism; and next to that is the error of substituting mere declamation and denunciation for calm argument. Above all, "Search the Scriptures." This thing is not happening for the first time. There is no greater misnomer than to call it "Modern Spiritualism." I have only used the word in deference to conventionalism. It is as old as man himself. Good and bad spirits battled around our first parents in Eden. Is the Fall so complete that only the bad can approach while the good stand hopelessly at a distance? That is the position which I cannot help thinking good men ought to endeavour to answer for themselves and for those weaker brethren who may be led away by the unquestioned fascination of a subject that is either fraught with danger or full of unguessed advantages.

We understand that Mrs. De Morgan contemplates a re-issue of the late Prof. De Morgan's celebrated work, *From Matter to Spirit*, revised, with additional matter, so as to include the later phases of phenomena.

DR. SLADE IN GERMANY.

THE Lancashire Spiritualists, whose energy is eminently deserving of imitation, have done good service to the cause by the publication, in the pages of their *Spiritual Reporter*, of long extracts from a work just issued by Herr Zöllner, Professor of Physical Astronomy at Leipzig University, in which he records the results of his séances with our old friend Dr. Slade. From these extracts we select the following incident, which occurred in the presence of Prof. Zöllner and Prof. W. Weber. What will Lankester and Donkin have to say to it? "I pasted half a sheet of ordinary writing-paper on a rather large wooden board, blackened the paper by holding it over a petroleum lamp, and then laid it under the table at which W. Weber, Slade, and I had taken our places. In the hope that we might, as on the preceding day, obtain the impression of a hand, we immediately directed our attention to the magnetic experiment. Suddenly the board under the table was violently shoved out about a yard, and when I lifted it up there was upon it the impression of a naked left foot. I at once asked Slade to stand up and show me both his feet. He willingly agreed. After he had pulled his shoe off, his stocking was examined to see if there was any soot upon it, but nothing was found. He was then asked to have his foot measured, and the length of the impression was found to exceed that of his foot by $4\frac{1}{2}$ centimetres." The professor, anxious to find confirmation for his theory of the existence of four-dimensional beings, asked Slade to try whether an impression could not be obtained inside a closed book-slate. He had previously bought a book-slate, pasted a half-sheet of letter-paper inside, and blackened it with the lamp, and here is his description of the result:—"I closed this slate, and remarked to Slade that if my theory of the existence of intelligent four-dimensional beings in Nature were well founded, it would be easy for them to give the impression hitherto obtained on an open slate inside a closed one." Slade laughed, and was of opinion that this would be absolutely impossible; even his 'spirits,' whom he asked, seemed very much perplexed about this proposition, but at last answered on a slate with the cautious stereotyped reply, *We will try it*. To my great surprise Slade agreed that I should lay the book-slate (which since I had blackened the paper I had not once let go out of my hands) during the séance upon my knees, so that I could always see half of it. We had been sitting perhaps five minutes at the table in the brightly-lighted room, our hands linked with those of Slade upon the table in the usual manner, when I felt twice, at short intervals, that the slate upon my knees was pressed down without the slightest visible cause. Three knocks in the table announced that all was finished, and when I opened the slate I found inside on one side the print of a right, and on the other of a left foot, the latter the same as we had obtained the two previous evenings. My readers may judge for themselves how far it is for us, after such facts, to look upon Mr. Slade as a deceiver or a trickster. Slade's own astonishment at the success of the experiment was almost greater than mine."

MR. C. W. PEARCE'S paper on "The Identity of the Higher Teachings of Spiritualism with Bible Christianity," read before the Marylebone Association of Inquirers into Spiritualism on Tuesday evening, July 30, and which was published in *The Spiritualist* of August 9, had special reference to Mr. William Howitt's charges against Spiritualists, and especially against the British National Association. In our opinion, a reprint of Mr. Pearce's paper in pamphlet form would be most useful for distribution broadcast throughout the country, as it meets Mr. Howitt's statements in a thoroughly Christian and temperate spirit.

Notes.

THE *Medium and Daybreak* of August 9 states that the barque *M. A. Dixon*, Captain Corner, is on her way home from China. We are informed that such is not the case.

MRS. HORN, the clairvoyant, through whom the work *Strange Visitors* was given to the public, has in hand a companion volume, entitled *The Next World*. The book is now in the press, and will be published by Mr. James Burns, price 5s.

THE Bank holiday on Monday, August 5, was taken advantage of by a number of metropolitan Spiritualists for a picnic in Epping Forest. An open-air meeting was held in the evening, and addresses delivered by various friends, and a need expressed for more frequent meetings of this nature.

MR. THOMAS BLYTON purposes visiting Glasgow and Edinburgh for a few days in the early part of the current month, it being his intention to leave London for the North on Monday, the 9th instant. Mr. Blyton hopes to have the opportunity of greeting many of his fellow-workers in Scotland.

MR. JAMES BURNS announces a scheme for raising £1000 in connexion with his publishing work, and states that the plan "is based on the principles of political economy, justice, and fraternity, and is worthy of the truths it is meant to advance." What security is offered to "depositors" in the fund in question?

MR. WILLIAM TOWNS was the recipient of a testimonial, consisting of a purse of money amounting to £5, presented to him on Tuesday evening, July 30, at the Spiritual Institution and Progressive Library, London, in acknowledgment of pleasure and benefits derived through his medial services rendered gratuitously at the Tuesday evening sésances.

RESPECTING the individuality of "John King," a spirit well known to the frequenters of Mr. C. E. Williams' sésances, Mr. E. O. Fountain, of Pembroke College, Cambridge, reports in *The Spiritualist* of August 2, some interesting particulars tending to prove the identity of "John King" with a spirit of the same name who manifests at Cambridge.

THE *Religio-Philosophical Journal* of July 27 reports the suicide of Ernest J. Witheford on Saturday, July 20, and whose career was a very sad one. He leaves behind him a young wife, a sister, and an aged mother unprovided for. We read in the *Medium* "that poor Witheford has reported himself to us from the spirit world. He is in a deplorable state of remorse."

WE regret to learn that M. Aksakof, who is at present residing on his estates at Krotofka, about 2000 miles from St. Petersburg, is suffering greatly from neuralgia in the hand, which deprives him of sleep and unfits him for intellectual activity. He hopes that he will be well enough to return to St. Petersburg in a month. We sincerely hope so too.

MR. JOSEPH PERKS, of West Bridge-street, Birmingham, is reported by Mr. H. Whitaker, also of Birmingham, to be a drawing medium of great power. It is stated that the drawings are produced in the dark in a few seconds, under strict test conditions, and are of the most masterly character such as can only be pro-

duced under the spirit guidance of artists like Turner, or West, or Wilkie. Could not two or three be photographed as specimens?

"A SPIRIT PHOTOGRAPHED IN THE LIGHT" is the title of an interesting letter from Mr. J. William Fletcher, in the *Banner of Light* of July 27, describing in detail the photographing of the materialised form of "Lillie Gordon," through the mediumship of Miss Cook, sister to the celebrated Florence Eliza Cook; and is attested by the joint declaration of Enrico Rondi, Giovanni Cucco, and Giulio Dentoni, as being "a truthful account of what occurred at Signor Rondi's studio, May 26th, 1878."

Mr. and Mrs. A. J. Riko's experiences during their recent visit to the metropolis are narrated in the *Medium and Daybreak* of August 16th, which speaks in the most gratifying terms of the various public and private mediums whom they were privileged to meet. Mr. Riko writes that they also met a number of new friends—good, true-hearted people, and amongst the London Spiritualists are many of which the movement should feel proud; and concludes with best wishes to all whom they could not meet during their visit.

WE have much pleasure in recording the fact that an Association of Investigators into Spiritualism has been formed in Cambridge. The following are the names of the officers of the Society:—President: Mr. E. O. Fountain, Pembroke College. Vice-President: Mr. Nicholls. Treasurer: Mr. D. Burgess. Secretary: Mr. Harpley. Librarian: Mr. A. E. Hunter, Jesus College. Sub-Librarian: Mr. H. Burgess. There will also be a Council of five Members. Any books on Spiritualism or kindred subjects will be thankfully received for the Library, and duly acknowledged, if addressed to Mr. H. Burgess, Fitzroy-street, Cambridge.

THE Sunday evening services at Doughty Hall, Bedford Row, London, have been actively sustained during the past month. On Sunday, August 4th, Herr Christian Reimers lectured on "Twenty-five Years' Experience in Psychological Phenomena." The first monthly Convention of Circles and Schools, denominated "The Order of Spiritual Teachers," and instituted by Mr. James Burns, was held on Sunday, August 11th, a lengthy report of which is published in the *Medium and Daybreak* of August 16th. On Sunday, August 18th, Mr. W. Wallace was the speaker; and on Sunday last, August 25th, Mr. Lambelle again resumed the series of discourses on the "Origin of Religious Rites and Ceremonies."

THE following account is given in the *Guardian* of the death of an Anglican *religieuse*, Sister Rosa Mary, at Fulham, towards the end of July:—"It was strangely illustrative of this phase of her character, that she often spoke of death, in her ordinary conversations, not so much with shrinking from the terrible reality, as rather with a natural interest and quiet awe; wondering in herself what the mysterious passage would be like—as one contemplating, at no distant time, a visit to some unknown land, and trying to picture to herself the scenes that would there burst upon her view. And so, when death came, and the journey was harder and longer than she perchance had anticipated, the words that broke forth from her lips at intervals, during those last struggling hours, still bore witness to the same eager longing for the visions of that land where all should be made perfect. She seemed to be registering, one by one, the successive steps of her advance towards its unfolding perfection—"I doubt no more!"—"I believe!"—"I see!"

"SPIRITUALIST CAMP MEETINGS" appear to be the order of the day in America, and are evidently well organised and successful enterprises. July 21 was the opening day at Lake Walden camp meeting, at which addresses were delivered by the manager, J. B. Hatch, Dr. John H. Currier, C. Fannie Allyn, George A. Fuller, and others. At the inauguration of the camp meeting at Highland Lake, on the same date, Dr. J. M. Peebles took part in the proceedings. The camp meeting at Onsett Bay Grove held the opening exercises on August 4, closing on 2nd inst., and among the speakers were Dr. J. M. Peebles, Dr. R. T. Hallock, Dr. H. B. Storer, Giles B. Stebbins, and a host of others. When will English Spiritualists adopt a system of camp meetings?

THE interlinking of an ivory and a mahogany ring, as reported in *The Spiritualist and Medium and Day-break* of August 2, took place at a séance held at the Royal Hotel, Blackfriars, on July 27, in the presence of four mediums. The following message was telegraphed to Professor Zöllner, of Leipzig University, by Herr Gillis:—"After getting at former sittings direct writing and three knots tied in an endless cord, I got, just now, my ivory ring interlinked with a wooden ring, in presence of the mediums, Mr. Williams, Mrs. and Mr. Herne, and Mr. Rita, with the additional presence of Mr. Christian Reimers." Herr Gillis has had the grain of the rings laid bare, and enlarged photographs taken, which, he says, will sufficiently prove the genuineness of the phenomenon. The interlinked rings should, in our opinion, be exhibited at the British National Association of Spiritualists.

Arrangements for September.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

Tuesday, 3rd.—Séance Committee, at 5.30.
 Friday, 6th.—Experimental Research Committee, at 6.30.
 Tuesday, 10th.—Finance Committee, at 6. Council Meeting, at 6.30.
 Friday, 13th.—Experimental Research Committee, at 6.30.
 Saturday, 14th.—Trance Address, by Mr. W. J. Colville, at 3.30.
 Friday, 20th.—Library Committee, at 5.30. Experimental Research Committee, at 6.30.
 Wednesday, 25th.—House and Offices Committee, at 5. Soirée Committee, at 5.30.
 Friday, 27th.—General Purposes Committee, at 5.30. Experimental Research Committee at 6.30.

BRIXTON PSYCHOLOGICAL SOCIETY.

(President: D. G. Fitz-Gerald, M.S. Tel. E.; Hon. Secretary, H. E. Francis.)
 Tuesday, 3rd.—Discussion.
 Wednesday, 18th.—(No business determined on at present.)

DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

[(President: Mrs. Amelia Corner. Hon. Secretary: Thos. Blyton.)
 Thursday, 5th.—Ordinary Weekly Experimental Séance, at 8.
 12th.—Inspirational Discourse, Mr. W. J. Colville, at 8.

— 19th.—Session of Council, at 6.45; and Inspirational Discourse, Mr. W. J. Colville, at 8.
 — 26th.—Séance, at 8. Visit from Mr. F. M. Parkes.

DERBY PSYCHOLOGICAL SOCIETY.

(President: Mr. J. J. Morse. Hon. Secretary: T. W. Ward, 15, Railway Terrace.
 Wednesday, Sept. 11th.—Developing Séance, at 8.
 Sunday, 22nd.—Trance address. Medium, Mr. E. W. Wallis.
 Monday, 23rd.—Ditto. Ditto.
 Tuesday, 24th.—Ditto. Ditto.
 Wednesday, 25th.—Ditto. ditto.

Mr. Westgarth (trance medium of Gateshead) is expected in Derby shortly. All friends desirous of attending his Séances will please communicate with the Secretary.

GLASGOW ASSOCIATION OF SPIRITUALISTS.

(President: Mr. James Walker. Secretary: Mr. James Simpson.)
 Sunday evening services during the month, at 6, at the Hall, 164, Trongate-street, Glasgow.

HACKNEY PSYCHOLOGICAL SOCIETY.

(Hon. Secretary: Mr. R. Carrol, 12, Gotha Street, E. Corr. Secretary: C. Rhys Williams.)
 Séance every Tuesday evening, at 8. Service every Sunday evening, at 7.

Monday, Sept. 9th.—"Mesmerism experiments, with hints for the development of trance and physical mediumship." C. Rhys Williams. At 7.30 for 8. Admission free. Collection.

HULL AND EAST RIDING OF YORKSHIRE ASSOCIATION.

(Secretary: Geo. E. Harrison.)
 Sunday, 1st.—Séance, at 6.30.
 Wednesday, 4th.—Debate and Development, at 8.
 Sunday, 8th.—Séance, at 6.30.
 Wednesday, 11th.—Reading, at 8.
 Sunday, 15th.—Séance, at 6.30.
 Wednesday, 18th.—Lecture, by J. L. Bland, at 8.
 Sunday, 22nd.—Séance, at 6.30.
 Wednesday, 25th.—General Meeting, at 8.
 Sunday, 29th.—Séance, at 6.30.

LANCASHIRE DISTRICT COMMITTEE.

MANCHESTER.

(Large Room of the Temperance Hall, Grosvenor-street. Secretary: Mr. George Dawson, 31, Back Quay-street, Water-street.)
 Sunday, 1st.—Mr. Coates, of Liverpool, at 2.30.
 — 8th.—Mr. Colville, at 2.30.
 — 15th.—Miss Hall and Mr. Dawson, at 2.30.
 — 22nd.—Mr. Johnson, at 2.30.
 — 29th.—At 2.30.
 Meeting every Wednesday evening, at 7.30.

LIVERPOOL.

(Camden Hotel, Camden-street. Secretary: Mr. G. Wharmby, 45, Kensington.)
 Sunday, 1st.—Mr. Colville, at 11 and 6.30.
 — 8th.—Local Speaker, at 6.30.
 — 15th.—Mr. Morse, of Derby, at 11 and 6.30.
 — 22nd.—Local Speaker, at 6.30.
 — 29th.—Mr. Johnson, of Hyde, at 6.30.

BOLTON.

(Reform Room, Duke-street. Secretary: Mr. T. Parkinson, 21, Kent-street.)

- Sunday, 1st.—Mr. Johnson, of Hyde, at 2.30 and 6.30.
 — 8th.—Local Speaker, at 2.30 and 6.30.
 — 15th.—" " "
 — 22nd.—" " "
 — 29th.—" " "

OLDHAM.

(Society's Hall, 186, Union Street. Secretary: Mr. J. T. Jones, 9, Bargap-road.)

- Sunday, 1st.—Mr. Coates, of Liverpool, at 6.
 — 8th.—Mr. Harper, of Birmingham, at 6.
 — 15th.—Local Speaker, at 6.
 — 22nd.—Mr. Johnson, of Hyde, at 6.
 — 29th.—Local Speaker, at 6.

ROCHDALE.

(Regent Hall, Regent-street. Secretary: Mr. S. Brearley, 246, Manchester-road, Sudden.)

- Sunday, 1st.—Mr. Dawson, at 2.30 and 6.
 — 8th.—Local Speaker, at 2.30 and 6.
 — 15th.—Mr. Colville, at 2.30 and 6.
 — 22nd.—" " "
 — 29th.—Mr. Coates, of Liverpool, at 2.30 and 6.

MACCLESFIELD.

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

- Sunday, 1st.—Mr. Harper, of Birmingham, at 6.30.
 — 8th.—Local Speaker, at 6.30.
 — 15th.—Mr. Johnson, of Hyde, at 6.30.
 — 22nd.—(Speaker to send), at 6.30.
 — 29th.—At 6.30.

LEA AND HOLLOWAY.

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

MILLOM.

(Mr. J. H. Taylor's Room. Secretary: Mr. J. E. Sharpe, Albert-street.)

- Sunday, 1st.—Mr. Taylor, at 6.30.
 — 15th.—" " "

ULVERSTON.

Sunday, 22nd.—Mr. Taylor, of Millom, at 6.30.

BARROW.

(Secretary: Mr. Thos. Glaister, 111, Ramsden-street.)

- Sunday, 8th.—Mr. Taylor, of Millom, at 6.30.
 — 29th.—" " "

LIVERPOOL PSYCHOLOGICAL SOCIETY.

(Meeting-Room, Camden Hotel, Camden-street. President: Mr. John Lamont. Secretary: Mr. Geo. Wharmby, 45, Kensington.)

- Sunday, 1st.—Opening of Perth Street Hall, by Mr. Morse.
 — 8th.—Local Speaker.
 — 15th.—Mr. Colville.
 — 22nd.—(Not settled on.)
 — 29th.—" "

MANCHESTER ASSOCIATION.

- Sunday, 8th.—Mr. Colville, afternoon and evening.
 — 15th.—Miss Hall and Mr. G. Dawson.
 — 22nd.—Mr. Johnson.
 — 29th.—(Left open.)

MARYLEBONE ASSOCIATION.

(Hon. Secretary: Charles White.)

Sunday afternoons, at 3.15, Trance and Inspirational discourses; admission free. Saturday evenings, at 8,

Séance; admission 6d. Wednesdays, at 8.30, Members' Séance. Tuesday, Lectures, at 8.30.

Sunday, 1st.—Mr. Fletcher, "Weighed in the Scales and Found Wanting."

- 8th.—Mrs. Treadwell.
 — 15th.—Mr. Colville.
 — 22nd and 29th.—Mrs. Treadwell.

Tuesday, 3rd.—Mr. Cartwright will deliver a Lecture on "The Rev. Maurice Davies, D.D., and his 'Diabolicals.'"

- 10th.—Mr. Iver MacDonnell, "The Teachings of the Churches and the Teachings of Jesus on Public Worship."
 — 17th.—Mr. Colville, Inspirational, Subject chosen by audience.
 — 24th.—Dr. Carter Blake, "Experimental Spiritualism."

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

NEWCASTLE PSYCHOLOGICAL SOCIETY.

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

Sunday, 1st.—Mr. J. J. Morse, "The Golden Age: its Significance and Philosophy," at 6.30.

Monday, 2nd.—Mr. J. J. Morse, "Vice and Virtue," at 8.

Sunday, 8th.—Mr. W. Westgarth, Inspirational Address, at 6.30.

- 15th.—Mrs. H. L. Batie, Trance Address, at 6.30.
 — 22nd.—Mr. Jas. Dunn, " " "
 — 29th.—Miss E. A. Brown, " " "

Admission free. Collection to defray expenses.

WEEKLY SÉANCES AND MEETINGS.

Monday.—Intellectual Séance.* Mr. Westgarth, at 8 p.m. Voluntary contributions.

Tuesday.—For Members of the Society only. Miss Wood, "Physical Séance," 8 p.m. Voluntary contributions.

Thursday.—For Spiritualists and Investigators. Miss Wood, "Materialisation," at 8 p.m. Admission 1s.

Friday and Saturday.—For Members only. "Developing Circle," at 8 p.m. Admission free

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

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

All communications for the Society to be addressed to the Hon. Sec., Mr. H. A. Kersey, 4, Eslington Terrace, Jesmond Road.

MR. J. J. MORSE'S APPOINTMENTS.

Sunday, 1st.—Newcastle-on-Tyne, Spiritualists' Lecture Hall, Weir's Court, Newgate-street. Evening at 6.30.

Monday, 2nd.—Same place. Evening at 8.

Tuesday, 3rd.—Windy Nook. Evening at 7.30.

Wednesday, 4th.—Newcastle-on-Tyne Society's Hall. Evening at 8. Special Lecture for Library Fund.

Sunday, 8th.—Glasgow, in Spiritualists' Hall, 164, Trongate. Evening at 6.30.

Monday, 9th.—Same place. Evening at 8.

Sunday, 15th.—Liverpool, Perth-street Hall, West Derby-road, at 11 a.m. and 6.30 p.m.

Monday, 16th.—Same place, at 8 p.m.

Thursday, 19th.—Keighley.

Sunday, 22nd.—" "

Monday, 23rd.—Belper.

Sunday, 29th.—Cardiff.

Monday, 30th.—" "

MR. W. J. COLVILLE'S APPOINTMENTS.

- Sunday, 1st.—Liverpool, Camden Hotel, Camden-street, at 11 a.m. and 6.30 p.m.
 Monday, 2nd.—Same place, at 8 p.m.
 Thursday, 5th.—Manchester, Hulme Town Hall, at 8 p.m.
 Sunday, 8th.—Temperance Hall, Grosvenor-street, at 2.30 and 6.30 p.m.
 Tuesday, 10th.—Castleton.
 Thursdays, 12th and 19th.—London, Dalston Association, 53, Sigdon Road, Dalston Lane, E.
 Fridays, 13th and 20th.—Langham Hall, 43, Great Portland Street, at 8 p.m.
 Sunday, 15th.—Quebec Hall, 25, Great Quebec Street, W., at 3.15 p.m. Doughty Hall, 14, Bedford Row, Holborn, at 7 p.m.
 Tuesday, 17th.—Quebec Hall, at 8.30 p.m.
 Sunday, 22nd.—Rochdale, Regent Hall, Regent-street, at 2.30 and 6.15 p.m.
 Sunday, 29th.—Manchester, Hulme Town Hall, at 10.45 a.m. and 6.45 p.m. Temperance Hall, Grosvenor Street, at 2.30 p.m.

Mr. Colville expects to sail for Boston, U.S., on Thursday, October 10th.

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.*

METROPOLITAN.

- British National Association of Spiritualists. 38, Great Russell Street, Bloomsbury, London, W.C. Miss Kislbury, Secretary.
 Brixton Psychological Society. 6, Loughborough Road North, Brixton, London, S.W. Mr. H. E. Frances, Hon. Secretary.
 Dalston Association of Enquirers into Spiritualism. 53, Sigdon Road, Dalston Lane, Hackney Downs, London, E. Mr. Thos. Blyton, Hon. Secretary.
 Hackney Psychological Society. 6, Field View Terrace, London Fields, Hackney, London, E. Mr. C. Rhys Williams, Secretary.
 Marylebone Association of Inquirers into Spiritualism. Quebec Hall, 25, Great Quebec Street, London, W. Mr. Charles White, Hon. Secretary.
 Psychological Society of Great Britain. 11, Chandos Street, Cavendish Square, London, W. Mr. Francis K. Muntion, Hon. Secretary.
 Spiritual Institution and Progressive Library. 15, Southampton Row, Holborn, London, W.C. Mr. James Burns, Manager.

PROVINCIAL.

- Ashton Society of Spiritualists. 28, Bentick Street, Ashton-under-Lyne. Mr. W. Avery, Secretary.
 Batley Carr Association of Spiritualists. Mr. Joseph Armitage, Secretary.
 Cambridge Association of Investigators into Spiritualism. Mr. James Harpley, Secretary.
 Cardiff Free Library and Meeting Room. 159, Bute Road, Cardiff. Mr. George Sadler, Manager.
 Cardiff Spiritual Society. 3, Guilford Street, Cardiff. Mr. A. J. Smart, Hon. Secretary.
 Darlington Spiritual Institution. 1, Mount Street, adjoining the Turkish Baths, Darlington.
 Derby Psychological Society. Lecture Hall, Curzon Street, Derby. Mr. T. W. Ward, Secretary, 15, Railway Terrace, Derby.

- Glasgow Association of Spiritualists, 164, Trongat Street. Mr. James Simpson, Secretary, 141, Elderslie Street, Glasgow.
 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. Mr. George E. Harrison, Secretary, 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. John Hartley, Corr. Secretary, 129, Mottram Road, Hyde, near Manchester.
 Leigh Spiritualists' Association. Brown Street, Leigh, Lancashire. Mr. G. F. Turner, Secretary.
 Liverpool Psychological Society. Mr. George Wharmby, Secretary, 45, Kensington, Liverpool.
 Manchester Association of Spiritualists. Temperance Hall, Grosvenor Street, Manchester. Mr. G. Dawson, Secretary.
 Millom Society of Spiritualists, Holborn Hill, Millom, Cumberland. Mr. J. E. Sharp, Secretary.
 Newcastle Psychological Society. Freemasons' Old Hall, Weir's Court, Newcastle Street, Newcastle-on-Tyne. Mr. H. A. Kersey, Hon. Secretary, 4, Eslington Terrace, Jesmond Road, Newcastle-on-Tyne.
 Nottingham Lyceum. Mrs. Story, Secretary, 32, Hedderley Street, Nottingham.
 Oldham Society of Spiritualists. Psychological Meeting Room, 186, Union Street. Mr. J. T. Jones, Secretary, 9, Bargap Road.
 Ossett Spiritual Institution. Ossett Green, near the G. N. R. Station.
 Rochdale Spiritualist Society. Mr. Samuel Brearley, Secretary, 246, Manchester Road, Sudden, Rochdale.
 Sowerby Bridge Spiritualist Progressive Lyceum. Mr. E. Broadbent, Secretary, Lyceum Buildings, Hollins Lane, Sowerby Bridge.
 Sunderland Psychological Society. Mr. G. H. Pyne Jones, Secretary, 33, Devonshire Street, Monkwearmouth.
 Walsall Spiritual Society. 16, George Street, Walsall. Mr. T. Blinkhorn, Secretary.

Fraternal Greetings.

"It is called SPIRITUAL NOTES, and is to be devoted exclusively to its own subject. The others are too apt to fly off into theology, science, and a hundred other topics. People are not likely to consult the columns of a Spiritualistic journal for these matters; so that the new journal represents a real desideratum. The mere fact of three newspapers being necessary as exponents of Spiritualism shows that the thing is not dying out just yet, as a good many of us had got to think."—*Northern Evening Express*, Newcastle.

"We venture to hope it will find favour with the Lancashire friends, for to us it contains information which is most valuable. It is a pleasure to know it is not a party paper, but is devoted to Spiritualism purely and solely."—*The Spiritual Reporter*.

"We know not who has the editorial charge of SPIRITUAL NOTES, but the tone of the editorials is excellent, and its appearance promises a very valuable work, giving a sort of journal, or record, of all important events in Spiritualism. It is an excellent publication to put by and bind for reference, and as the cost will not be more than a dollar a year to American subscribers, we hope it may get a good circulation in this country."—*Banner of Light*, Boston, U.S.A.

Spiritual Lyrics.

TO DEATH.

Through the Mediumship of H. H.

I have looked in thy eyes, O Death, my friend,
And gazed on thy beautiful face;
I have bent me down to thy valley of gloom,
And held thee in warm embrace.

And lo! the shadows have rolled away,
And the gloom like a mist is gone;
And where the feet of "the pale horse" went,
The brightness of day has shone.

Now therefore I walk through life, O Death—
Life as we live it here;
Knowing that thou art a mask so bold,
For life is life everywhere.

And that mask when 'tis lifted by time, O Death,
Sheweth an angel fair;
For the purple curtain of life thou art,
Lest its "Holy of holies" be bare.

So I look in thy eyes, and am glad, O Death,
And I smile on thy face with love;
For I know that mask and that purple cloud
Are but hiding my home above.

J. C. D.

Guildford, Sunday Afternoon,
June 23rd, 1878.

Marriage.

On the 21st August, at Hull, Geo. E. Harrisson to
Julia Ann Elworthy.

TRADE AND PROFESSIONAL ANNOUNCEMENTS.

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

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NOTE.—The above are agents for sale of *Spiritual Notes*.

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ELOCUTIONISTS—

ANNE WAITE, 6, South Crescent, Bedford Square, W.C.

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MISS MANCILL, 99, Great Suffolk Street, Borough, S.E.

Publishers' Column.

THE PSYCHOLOGICAL REVIEW.

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

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- II.—James Hinton. By WM. WHITE.
- III.—Clairvoyance and Psychography. By EPES SARGENT.
- IV.—The Abate of San Gandolfo. By J. C. EARLE.
- V.—Remarkable Psychological Experiences. By A. E. NEWTON.
- VI.—Psychology of the Bible. By J. W. FARQUHAR.
- VII.—Pilgrimages in France, II. Issoudun. By REV H. N. GRIMLEY.
- VIII.—30th Anniversary of Modern Spiritualism. By THOMAS SHORTER.

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By J. J. MORSE.

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REVUE SPIRITE, Journal d'études psychologiques, fondé par Allan Kardec, appears on the 1st of every month. Price, 1 franc. Published by the *Société Anonyme*, 5, Rue Neuve des Petits Champs, Palais Royal, Paris. Post-Office orders payable to M. Leymarie.

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ENO'S FRUIT SALT.

(PREPARED FROM SOUND RIPE FRUIT.)



It is the best preventive and cure for all FUNCTIONAL DERANGEMENTS of the LIVER, TEMPORARY CONGESTION arising from ALCOHOLIC BEVERAGES, BILIOUSNESS, SICK HEADACHE, SKIN ERUPTIONS, IMPURE BLOOD, PIMPLES ON THE FACE, GIDDINESS, FEVERISHNESS, or FEVERISH COLDS, MENTAL DEPRESSION, WANT OF APPETITE, CONSTIPATION, VOMITING, SEA-SICKNESS, THIRST, &c., and to remove the effects of ERRORS of EATING and DRINKING; also GOUTY or RHEUMATIC POISONS from the BLOOD, the neglect of which often results in Apoplexy, Heart Disease and Sudden Death.

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

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

To Europeans who propose visiting or residing in HOT CLIMATES, I consider the FRUIT SALT to be an indispensable necessity, for by its use the system is relieved of all poisonous matter, the results of eating to nearly the same extent, and of too rich food, which is not required in a warmer climate. By keeping the system clear, health is preserved.

As they do in a colder country, while so much heat-making food is not required in a warmer climate. By keeping the system clear, health is preserved. A NATURAL WAY OF RESTORING or PRESERVING HEALTH.—Use ENO'S FRUIT SALT (prepared from sound ripe fruit). It is a pleasant beverage, both cooling, refreshing, and invigorating.

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

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

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

Out of a large number of Testimonials we select the following:—

ENO'S FRUIT SALT.

A Gentleman writes:—"I feel quite certain if your FRUIT SALT was known in INDIA and the COLONIES, that the sale would not be limited to thousands of bottles per annum, but many MILLIONS. India alone would use more than all England."

ENO'S FRUIT SALT.

A.M.D. (EDINB.), and M.R.C.S., L.A.C., London, writes:—"I am much pleased with your Fruit Salt, having tried it on myself. Your theory and remarks are most reasonable. Having nearly died of Typhoid, when studying at College, being the only one out of sixteen who recovered, I mean to go in well for purifying the blood. Though I am sixty-three, I have not the least doubt it will be very serviceable to me."

ENO'S FRUIT SALT.

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

ENO'S FRUIT SALT.

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

ENO'S FRUIT SALT.

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

ENO'S FRUIT SALT.

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

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

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