

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. IV.]

OCTOBER, 1878.

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ALLEGED EXPOSURE OF PUBLIC MEDIUMS.

WE make the following extracts from a communication addressed to the Spiritualistic journals by Mr. A. J. Riko, of The Hague—a gentleman who has been known for many years as one of the most trustworthy, earnest, and generous friends of the movement on the Continent:—

In Spiritualism, as in all sciences and religions, impostors and quacks are to be found, but they do not injure the system itself. It is human depravity abusing good things; and here is a new and startling example.

You know that Williams and Rita came to The Hague and gave some sittings here, after which they went to the friends at Amsterdam. In the night of the 10th-11th September last, I was disturbed in my rest by receiving a telegram from Amsterdam, which I here translate:—

Mediums Rita and Williams both unmasked. Have all proofs against both in our hands. Come and we will show you John King and apparel.

(Signed)

KRABBE.

Early next day came another telegram from Mr. Van Maurik with details; then a postal card from the same, and a letter from Mr. Krabbé, giving further information. As I expected, Rita and Williams returned to The Hague on the morning of the 11th, and when I came home at twelve o'clock I found them in my drawing-room.

As soon as I entered Williams said to me, "What do you think about the roughs at Amsterdam, Mr. Riko?" I answered, "I have not yet any opinion. I want to speak to the friends there, whom I expect here to-day or to-morrow." Then he made a feeble effort to excuse himself by saying, "I really don't know how it came about." I stopped this at once, by telling him very calmly that I knew spirits sometimes made mediums do certain things in trance; but I advised him to never try to convince any person or Spiritualist who possessed a grain of common sense that the spirits provided mediums with muslin, beards, &c., to play tricks with occasionally, and that I myself could never be made to believe such things. Williams remained silent, and so did Rita, and I proceeded to give them a lesson out of my heart, telling them that their conduct was a shame; that I did not understand how men, having a grain of honesty and human feeling in their souls, could cheat true friends in such a base manner: those friends had done all they had in their power to please them, receiving them as friends under their own roofs, &c. I further gave them my advice to take the Harwich steamer at five o'clock, and go back to England at once. I assure you it was a heavy task to me to remain calm.

They remained silent. Rita seemed to repent, and to be very much struck; he was the first to offer test sittings after calm should be restored, for which purpose he said he would come back to the Hague. I told them that I had to consult the friends, and that we should decide together in our line of conduct in this matter. Rita said that this was right, and he restored to me out of his own money the cost of one night's lodging at a friend's house at Amsterdam. Whereupon they went away, and, as I heard later, left the Hague at three o'clock for Rotterdam. Of course I did not pay them the

rest of the amount they would have got if all had finished honourably. The contributors can now divide this amongst themselves. They had other engagements, but, you understand, I would not allow them to accept them, nor let them go to other places.

Mr. Van Maurik visited me on Thursday evening, and in the presence of some friends he related the history of the exposure with all details, and showed the dirty John King apparel and other things found on the mediums. He told me the Amsterdam friends wished an exposure in the English spiritual papers, and so did all who heard Mr. V. Maurik's relation at my house.

This is his version of the affair, and perhaps you may receive their own report soon:—

On Tuesday evening, the 10th of September, some good investigators held a séance with Messrs. Williams and Rita at the rooms of one of the sitters. Two days before the mediums had given another sitting, and suspicions were aroused by some of the manifestations; therefore some of the sitters made up their minds to obtain security on that point, convinced as they were that both mediums cheated in the most impudent manner. On the said evening, at first the usual physical manifestations at the table occurred, but were very weak. After that the cabinet was made, and Messrs. Williams and Rita placed behind the screen. After some singing and the playing of the musical box, the materialisation began. "Charlie," one of Rita's spirits, showed his face, lighted by his spirit-lamp.

At once one of the sitters near the cabinet made a leap, grasped Charlie, and caught the collar of Mr. Rita's coat. A struggle ensued in perfect darkness. The gentleman cried out, "I hold the medium," and others entered the cabinet to assist in catching the two struggling mediums. Heavy blows were given and received, and furniture was broken. As at last a light was struck, the two mediums tried to escape out of the room, but luckily the lady of the house had shut the front door, so that they were again seized, and brought into the room and searched, notwithstanding their courageous powers of defence, for some of the gentlemen who held them can give proof of their muscular force. Williams, chiefly, was foaming with rage. Rita resisted less. The following objects were found on the mediums, but hidden between their clothes, shirts, pockets, &c..

On Rita, a reddish-grey, nearly new beard (Charlie's); three large handkerchiefs, one of them of muslin; a very small ditto—he kept in addition two for his own use; a bottle of phosphoric oil: the bottle is of the size of an ordinary flat-round scent bottle, convincing us that the light of Charlie was nothing else.

On Williams, a black beard (very old, dirty, and used) sewed on brown silk ribbons (John King's); several yards of dirty, soiled, and very frequently used muslin; some muslin handkerchiefs, which served without doubt as John's turban, &c.; a bottle of phosphoric oil; a small bottle of scent (for the perfume), in which particles of phosphorus were found, which made us draw the conclusion that they used it for cleaning their fingers after showing spirit lights in the cabinet. Mind this, the beard and all the muslin very old, dirty, and been long used. This is an important point to the

English. Afterwards, on searching Mr. Williams's hand-bag, a small tube filled with very minute pieces of slate-pencil was found. These points fitted into a flat, thin fishbone or spring, serving probably to produce the phenomenon of writing between sealed slates, if room enough is left to introduce the instrument. Williams had the most complete apparel. After the finding of the above-mentioned objects, the two mediums looked perplexed. It was about twelve o'clock; they were then turned out of doors, without trying to gain a better opinion for themselves by accepting the offer of some gentlemen to give a test *séance* to prove that they were mediums. In fact, they ran away to the Hague next morning as early as possible.

FURTHER DETAILS.

The following additional particulars have since come to hand:—

On the 10th September a *séance* took place at the house of one of the undersigned. After the usual table manifestations, the cabinet was made, and Messrs. Rita and Williams placed in it. Some minutes elapsed, and all sat waiting patiently. The musical box played very loudly, and made it impossible to hear any noise in the cabinet. The spirit form of John King showed himself, lighted by his lamp; then came the form of Charlie, also with his light. The gentleman next to the cabinet, Mr. C. Ferpstra, jumped up and made a grasp at the spirit (?) and seized the medium, A. Rita, by the collar of his coat. A struggle in the dark ensued; blows were given and received; some pieces of furniture were broken, a lady fainted, and the musical box continued to play its merry tunes; it was a scene of indescribable confusion. At length a light was struck, and we saw Mr. Ferpstra rising from the ground, and the mediums (who in the struggle had found time to hide their apparatus) sitting on the sofa with faces deadly pale, and much disturbed. They pretended not to know at all what was the matter, and refused to give any explanation; neither did they accept the offer of Mr. Ferpstra to give a new sitting after being searched. On the contrary, they tried to escape through the front door, but were brought back into the room by some of the gentlemen. In short, after some fruitless defence on their part, their persons and clothes were searched (*ad forcem majorum*), and the following objects were found hidden between their dresses and in their pockets.

On Mr. Rita: A reddish grey *postiche* beard; a large cotton handkerchief; a ditto of muslin; a smaller ditto; a flat round bottle of phosphoric oil (he kept two ordinary handkerchiefs for his private use with him.) In his hand-bag: A large bottle of phosphoric oil; a bottle of scent; and a tube containing small pieces of slate pencil (for the purpose of procuring direct writing between two sealed slates).

On Mr. Williams: A very dirty worn-out (?) black *postiche* beard; about six or seven yards of very thin and worn-out, dirty, and soiled muslin, in three pieces; and a round flat bottle of phosphoric oil. All these objects to be seen and examined at the house of the first undersigned.

We only give facts, and our opinion that genuine

mediums do not carry such apparatus with them. Every sane man will conceive the fraudulent purpose of the described objects, and no longer believe that Mr. Williams and Mr. Rita are mediums, but come to the conclusion that a lot of people have been already too long the victims of their imposture.

(Signed) C. FERPSTRA, M. KRABBE, JUSTUS VAN MAURIK, A. J. DANIELS, C. ADMIRAAL, T. F. ROOSFINCK, H. DRAJER, J. J. ZAALBERG v. ZELST.

MR. WILLIAMS IN SELF DEFENCE.

Mr. Williams has sent us the following, which in justice to him we readily insert:—

To the Editor of SPIRITUAL NOTES.

SIR,—Having seen the report in the *Spiritualist* of Friday last entitled "An Exposure of Imposture," I venture to request a space in your paper, so that I may have the opportunity of refuting the charges made against me.

On the 27th of last month I went to Holland, accompanied by Mr. Rita. We gave several successful *séances* at the Hague, afterwards going to Amsterdam. We gave three sittings at that place, the last one of which was the one where the feigned exposure of imposture was made.

It is evident from subsequent circumstances, that a plan was made out, whereby the members of that *séance* endeavoured to lay a trap for our destruction.

I will now give you my version of the occurrence. I may here state that on entering the room I felt very unwell, and Mr. Rita remarked that he did also. We sat under ordinary test conditions during the first part of the *séance*; we then retired behind a three-fold screen, which, placed before a couch, formed the cabinet. After we had been sitting for a few minutes I was aroused from a semi-entranced state by a loud outcry and the screen falling in upon us. Then I felt myself roughly handled, a light was struck, and a general tumult ensued. I was then dragged into the midst of about a dozen apparently infuriated men, and as near as I could judge from their imperfect ejaculations (only one or two of them speaking English, and that imperfectly), we were accused of cheating. I was in a state of the greatest amazement, and naturally very indignant. For some reason the room door was opened, and I made my way to the hall followed by half-a-dozen men. I found the street door locked, and was told I should not leave until I was searched. I was seized by several men, one of whom searched my dress and all my pockets. At length, putting his hand behind me, he produced what appeared to be a roll of white stuff, apparently taken from my tail coat pocket. This I was not allowed to examine. We then then left the house, and the next morning we proceeded to the Hague. I saw Mr. Riko, who advised us to return to England, which we did accordingly.

I must admit that appearances assume a strange aspect, but that I am innocent of the charges brought against me I declare most solemnly. The people at Amsterdam have mis-stated, in a great measure, what took place on that occasion. The hand-bag they spoke of remained at my hotel, and was not interfered with, as the hotel-keeper can

prove. I do not consider it worth my while to reply to the personal abuse of Mr. Riko and others, as it would cause another phase of the matter to come to light.

In conclusion, I beg you, and all those who know me, to consider whether it is at all feasible that I, who have stood the test of public mediumship, including the stringent tests of scientific men, for at least eight years, should have occasion to play the part of a trickster. I am sure that did I find it necessary, I should retire from the unenviable position of a public medium. Trusting that you will insert this in your next issue,—I remain, Sir, Yours truly,

CHARLES WILLIAMS.

Sept. 24, 1878.

MR. RIKO'S TESTIMONY.

In the following communication, which we have since received from Mr. Riko, that gentleman gives the following testimony as to the reliability of the witnesses who were present at the sitting at which the alleged exposure occurred:—

"The party who exposed Williams and Rita are respectable, trustworthy men, who only wished to obtain security against the mixing up of cheating with genuine phenomena by the mediums in question. The séance was held at the house of Mr. Daniels, who has been for some time convinced of the truth of Spiritualism, and who witnessed Slade's phenomena, and others. Mr. Ferpstra, who caught the mediums, is a gentleman who has also for years been acquainted with the subject, and has witnessed many interesting phenomena in the home circle. Mr. Krabbé is an upright truth seeker in Spiritualism. I know him personally, and answer for him as for myself; his wife is highly mediumistic, and through her phenomena are very often obtained. Old Mr. Van Maurik is convinced of the phenomena fully, and his son, Justus, is also a Spiritualist. In short, all the persons connected with the matter are trustworthy and respectable folks, who would not be found ready to undersign falsehoods on any account."

A SKETCH OF THE LIFE OF JOEY SANDY.

ONE OF THE SPIRIT CONTROLS OF MR. W. EGLINTON.

IN 1876, Mr. Eglinton was a visitor at the house of Mr. J. J. Docton, No. 2, High-street, Merthyr Tydvil, South Wales. Opening into Mr. Eglinton's room, and separated from it by a thin partition, was the apartment of two other gentlemen visitors, for whose edification Joey was accustomed to produce manifestations, using the medium's chamber as a dark cabinet. On the night previous to Mr. Eglinton's departure (October 3rd), when he had retired to rest and was asleep, the whole household assembled in the room above described, and Joey, addressing them in the direct voice, told the story of his life. The following narrative is from notes taken at the time by Mr. J. J. Jones, of Merthyr:—

I was born November 1, 1820, at a little hamlet near Hesket, Newmarket, England. My father and mother were poor and ignorant. I was left, unacquainted with parental solicitude and control, to make my way in the world as I could, and my early life was one of hardship and want.

While still very young I displayed a love for horses, was constantly among them, and at five or six years of age could ride almost any horse bare backed.

When nine or ten years old, my skill in riding attracted the notice of a gentleman visiting near our village, and I was invited to accompany him to Paris. Being of a mischievous, lively, restless disposition, my parents readily consented, and were in fact glad to get rid of me.

I went to Paris. The gentleman was kind to me, and for a while I was happy and comfortable. But my good fortune was not to last long. One day while displaying my accomplishments before my benefactor and other gentlemen, I met with an accident so serious that I could not again put foot in stirrup. Having made my patron's fortune in horse-racing, I was cast aside like a worn-out tool, and found myself obliged to go back to my native village.

Soon after my return I joined a travelling circus, receiving meagre pay, owing to my injuries. My master knew my utter dependence upon him for employment, and I became the butt of his company as well as of himself. He was a hard, bullying, passionate man, and I was his victim. Many blows I had to bear in silence, but one day his ill-treatment went beyond endurance, and I struck him. From that time he cherished a feeling of hate against me; many were the degrading things I was forced to do for him; finally, one day, while giving orders about the work, and complaining about the delay, he became enraged, gave me a dreadful blow in the back with a billet of wood, and presently thinking his deed might come within reach of the law, fled with his company.

I was left alone, badly injured, without any means of helping myself, and had it not been for an old woman who was passing at the time, I believe I should never have recovered. The dear old soul led me to her cottage, and there nursed me until I was convalescent.

I was now about nineteen years of age, completely destitute, with no means of support, no friends, and nowhere to turn for a night's rest. My condition so preyed upon my mind that I became one of the most miserable of mortals. Luckily, however, as if Providence had interfered for me, a party of strolling players overtook me upon the road, along which I was painfully toiling. I asked them for employment, however humble. They agreed to take me, and I was fortunate enough to win their friendship. I received small parts in dramas, &c., and acquitted myself so well as to gain their esteem and confidence. It was with them that I first attempted the character of a clown, and that proved my first step toward success in life. I remained with them nearly two years, gained great proficiency in my adopted profession, and having been very careful, saved a small sum of money.

At the end of that time, I resolved to sail for America. With regret I took leave of my comrades, to whom I had become sincerely attached, and in due course arrived in New York.

In that city I readily found employment in my profession, made many friends, became a great favourite with the public, and obtained a decided success. One point I always aimed at, and that was to utter none but original jokes.

At this eventful period of my life I often directed my thoughts homeward, and, thinking of the days of my childhood, an irresistible longing crept upon me to return and visit my parents. So great was this strange yearning to see those who had given me life, and whom, perhaps, though not wilfully, I had neglected, that I determined to return to my native land. Often on the voyage home I pictured to myself the happiness of meeting my parents, of making them comfortable with my earnings, and of spending many happy hours in their company. How strange is this desire for home! How joyous I felt at the prospect of seeing once more those who were dear to me, and from whom I had been separated for so many years. But alas for human hopes! My dreams of happiness were cruelly disappointed, for on my arrival at the home of my birth I found them gone. Yes, friends, not gone for a short journey, but to that land whither you all will go. They had passed through that strange, yet necessary change which you call death, and my only consolation was to visit their pauper graves. My father had fallen a victim to hunger and drunkenness, and my mother had survived him but a short time.

Thus were my hopes dashed away. While at their grave what thoughts rushed through my brain! How different might have been my life had I been blessed with parents who had watched, trained, and cared for me as parents ought to care for their children; and I felt how much more than a child in name I should have been to them had they shown a gentler nature towards me. Hard words and blows are of no avail on a stubborn donkey, and such I considered myself to be. I felt I had no one to love, no friend who would mingle his tears with mine, and many were the prayers that I offered up to my Most High Father.

Completely unmanned by this sudden shock, I determined to return to America. I was then twenty-two years of age. At New York I again followed my profession, and met with greater success than ever, so that I presently found myself in a condition to retire from the stage, and embark in another line of business, not so exciting and tedious as that of a clown.

The manager arranged a farewell benefit for me, and the day was fixed for October 25th, 1845. It only wanted seven days to complete my twenty-fifth birthday. A large and brilliant audience assembled to do honour to the occasion, and the house was crowded in every available space. Everything passed off well until the close. In the concluding scene, elated with the kind wishes, continual greetings, and applause of the vast audience, I determined to leap upon the shoulders of the pantaloon who was standing somewhat on an eminence, and, in that position make my final bow. I leaped. The pantaloon staggered under my unexpected weight. I was pitched headforemost upon the footlights, receiving fatal injuries, and then and there my spirit took its flight to other regions. This ended my mortal career.

In the Spirit-land—the change to which I could not at first understand—I met my father and

mother. We greeted each other, and were happy together until I was removed higher. Now my mission is to come back to earth, and through my slumbering medium demonstrate to mankind the grand and glorious truth of immortality and the possibility of spirit communion.

“Oh listen man!

A voice within us speaks that startling word—
‘Man thou shalt never die!’ Celestial voices
Hymn it unto our souls. According harps
By angel fingers touched, when the mild stars
Of morning sang together, sound forth still
The song of our great immortality.
Thick-clustering orbs, and this our fair domain,
The tall dark mountains, and the deep-toned seas,
Join in this solemn universal song.”

Oh! what might my life have been had I only known that ever around us hover the spirits of the departed, ever ready to comfort and console us in our hours of trial and need! Instead of this I was deprived of home-happiness, home-comfort, home-training, and of the knowledge of spirit care and communion, and when I hear “Home, Sweet Home” sung in the spirit circles, these recollections of the past rush through my mind, and I pray to God that none of you may ever be deprived of your “Home, Sweet Home.” Had I known a “Home, Sweet Home” my career in life might have been one of usefulness and instruction to my fellow creatures and of happiness to myself, instead of which I played the part of a poor despised clown; but when friends welcome me with love from their hearts, when I find souls deeply sympathetic for their fellow creatures, I in a measure forget the past.

I am only too happy to manifest to my friends in earth-life, and do all in my power to teach and instruct them in the truths of spirit-communion; yet, I often meet in your circles those who, in spite of our desire to convince them of our existence and power, and thus bring comfort and knowledge to their minds, are disposed to annoy, ridicule, and insult us and our medium. I feel the most unutterable contempt and disgust for these people so “enlightened” in this your nineteenth century. To them is the loss, to us the grief and pain.

Such is the sketch of my life. I should like to give many minor details to fill up these outlines but I fear that if I continued longer I should exhaust Mr. Eglington. It is my intention, whenever “conditions” allow it, to write a complete history of my life, and when done you shall be favoured with a copy. Joey wishes you Good bye, and may God bless you.

Thus ended the narrative. During its delivery “Joey” could at times scarcely master his emotions. Sometimes his voice faltered, at others he seemed fired with energy, and throughout was exceedingly impressive.

THE materialisation of eight distinct forms of both sexes, and of varying sizes, from a child of 3 feet to a giant of at least 6 feet 3 inches (the medium being 5 feet 7 inches), is described by a correspondent from the Ogmores Valley, in the *Medium* of the 6th ult. The medium is a private one, and a friend of Mr. A. J. Smart, of Cardiff. The writer further states that five of the ten sitters were entire sceptics as to spirit communion, but were perfectly satisfied, and are now convinced that Spiritualism is no delusion.

Proceedings of Societies.

BRITISH NATIONAL ASSOCIATION.

THE Council met on Tuesday evening, September 10th. Mr. Alexander Calder, president, in the chair. The other members present were Mr. W. H. Harrison, Mr. Morell Theobald, Mrs. Fitz-Gerald, Mrs. Desmond Fitz-Gerald, Mr. March, Mr. C. Pearson, Herr Christian Reimers, Mr. R. Pearce, Mr. E. Dawson Rogers, Mr. A. Joy, Miss Houghton, and Mr. E. T. Bennett. After some formal business Mr. Joy called attention to some recent strictures in the *Spiritualist* upon the Soirée Committee, and moved a resolution declaring it inexpedient that the minutes of the proceedings of committees should be open to any persons except members of Council. Mr. Harrison moved an amendment, which had only his own vote, and Mr. Joy's resolution was adopted. Mr. Bennett moved that it be considered a breach of privilege to make public comments on the proceedings of committees until those proceedings had been reported to the Council. Mr. Harrison moved an amendment to this proposition also, but the amendment was not seconded, and the motion was agreed to, Mr. Harrison being the only dissident. Mr. Harrison then submitted motions making it imperative that, in all divisions, both in Council and in committees, the side on which each member voted should be recorded, and published in the Proceedings. These motions, however, were rejected by a large majority as unnecessary and impracticable, especially as it is already provided in regard to divisions in a meeting of Council that any member can call for the names to be taken if he wishes to do so. Mr. Harrison next moved that a stock account of the property of the association be kept and be presented monthly to the Finance Committee, and the proposal was referred to the General Purposes Committee for consideration. Mr. Harrison then gave notice that at the next meeting of the Council he would move—"That the minutes of all committee meetings held during the intervals between Council meetings be read in full by the secretary to the Association at the first Council meeting after they have been passed, and be of none effect and not authorised until they are both received and adopted by the Council." A vote of thanks was passed to Mr. Blackburn for his very handsome gift of valuable apparatus for recording the varying weights of a medium during a materialisation séance.

DALSTON ASSOCIATION.

THE Council met on September 19th. MRS. AMELIA CORNER, Lady President, in the chair; the other members present were Mr. Thomas Blyton, Mr. John Rouse, and Mr. Jonathan Tozeland. Letters were read from M. Aksakof, Mr. James Bonwick, F.R.G.S., Mr. F. M. Parkes, Mr. Edwin Dottridge, Mr. H. D. Jencken, M.R.I., and Miss S. A. Mancell. Presentations were reported from "A Member," Mr. James Bonwick, F.R.G.S. Countess of Caithness, and Mr. James Bowman; and a cordial vote of thanks was passed to the respective donors. A letter of resignation of membership was submitted from Mr. Alfred E. Lovell, consequent on removal. The hon. treasurer submitted cash

accounts made up to 31st August last, showing a small deficit, and reported on outstanding subscriptions. The question of celebrating the eighth anniversary of the association was considered, and the hon. secretary was instructed to arrange for a "musical conversazione" on Thursday evening, 10th inst.; admission *free*; to commence at 8 o'clock. Respecting sale of surplus literature, it was resolved that tenders be invited from members, and that the sale be made to the highest offer, on Thursday, 10th inst., at 7.30 p.m., prior to proceedings of the conversazione on the same evening. The hon. secretary was authorised to make all necessary arrangements for the fortnightly Monday evening discussion meetings for the winter season, 1878-9; members and others to be invited to contribute papers for reading and discussion. The opening meeting will be held on Monday evening, 4th November next. The attention of Council having been drawn to arrangements for the last Thursday evening's meeting in October, it was resolved to engage the services of Mr. J. J. Morse, trance inspirational medium, for the occasion. A proposal for a series of winter subscription séances with accessible mediums was suggested by Mr. Thomas Blyton, seconded by Mr. J. Tozeland, and approved; the arrangements to be made by the hon. secretary, and results reported to Council from time to time.

LIVERPOOL PSYCHOLOGICAL SOCIETY.

THE friends at Liverpool have been busy, as usual, during the past month. On Sunday, September 1st, and the following evening, Mr. Colville's controls gave some admirable addresses, and replied to questions very effectively. On September 8th, the greatly respected president, Mr. John Lamont, delivered an admirable lecture on "The Elements of Success in the Investigations of Spiritualism." On September 15th, Mr. Morse—who is always a welcome visitor—gave the opening addresses to large audiences in the new Hall, in Perth-street, where he also lectured with his usual ability on the following evening. On the morning of the 22nd, the platform was ably occupied by Mr. John Priest; and in the evening by Mr. John Shepherd, alluding to the recent alleged exposures, said that the more false mediums were exposed the better would it be for the cause, as we wanted only genuine mediums in our midst. Mr. John Chapman followed with an interesting paper. Mr. Colville intends giving his farewell address in the Concert Hall, Lord Nelson-street, on Sunday, October 6th, in the afternoon and evening, and on Tuesday, the 8th, in the evening, when good audiences are expected. Mr. Colville will also give a private reception on the Monday, at Perth-street Hall, when a tea meeting will be held.

CAPTAIN R. F. BURTON will read a paper on "Spiritualism in the East" at one of the fortnightly discussion meetings of the British National Association of Spiritualists, in December next. Captain Burnaby has sent to press two volumes, entitled "Midian Revisited" describing his last journey of four months in North Western Arabia, and to which a former volume, "The Gold Mines of Midian," has served as preface, or *avant courier*. The book will be published by Messrs. C. Kegan Paul & Co.

SPIRITUAL NOTES.

VOL. I.—No. IV.

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, 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 must apologise for the non-insertion of several communications. They came to hand too late. For the same reason other contributions had to be very much abridged. Our friends will greatly oblige if they will forward their favours earlier in the future.

To Correspondents.

SCPTIC.—We do not care to say too much about the interlinked rings. As matters have turned out, they afford no test. We believe you are right, moreover, when you say that, at the sance referred to, three public mediums, Messrs. Herne, Williams, and Rita, sat together.

C. R.—Thanks for your remarks about Dr. Davies' articles. We are sorry that we cannot find room for your letter.

CABINET.—All dark sances with public mediums should certainly be under strict test conditions. But who is to decide what constitutes such conditions? Perhaps the Research Committee of the B. N. A. S., who have now had a good deal of experience, could give some advice on the subject.

THE CHARGE AGAINST MESSRS. WILLIAMS AND RITA.

EVERY honest Spiritualist will read with shame, sorrow, and indignation the news which comes to us from Holland, and which we publish in our present issue, alleging that two public mediums, Messrs. Williams and Rita, have been detected in a base and impudent imposture. Whether the report be true or not, the very fact of its possibility should startle all true and honourable men amongst us to a sharp conviction of the need of instant action, with the view of removing all incentives to trickery and all opportunities to practise it.

Of Mr. Rita we know but little—but Mr. Williams has been long honoured, and trusted, as

perhaps no other public medium in London has ever been; and now the movement is scandalised and humiliated by the allegation that he in whose honesty Spiritualists generally, if not universally, have implicitly confided, has been vile enough to attempt to swindle some of his warmest and most generous friends. And what does Mr. Williams himself say to this most frightful charge? He has his explanations of course, but we deeply regret to be obliged to say that, to our mind, in the face of the very pointed evidence against him they are of extremely little value; and we strongly suspect that if matters are allowed to remain as they are Mr. Williams will find very few indeed, even amongst those who have hitherto been his warmest admirers, who will be credulous enough to think that he has at present succeeded in removing the terrible stain with which his character is now so hideously disfigured. But Mr. Williams owes it to those who have until now been his fast and trusting friends—he owes it indeed to the Spiritualists of Great Britain, and of all the world—to wipe away the disgrace if it be possible; he owes it especially, we think, to the British National Association, whose countenance has—indirectly at least, if not directly—been an implied guarantee for his honesty and honour. If, then, Mr. Williams is in his very heart conscious of his own innocence and integrity, let him, in this his hour of need, at once, and unhesitatingly appeal, as he may safely do—for they have all been in the past his admiring and confiding friends—either to the Seance Committee or the Research Committee of that Association, to act as judges or mediators between him and his accusers. Mr. Williams knows that in *their* hands, if he has been the victim of a false accusation, his cause and his character will be safe. Let the committee take all the evidence on both sides, and give their decision to the world. If Mr. Williams is held to have been guiltless he will have suffered nothing, but will have gained immeasurably, in the sympathy and esteem of Spiritualists everywhere; whereas, should he hesitate to submit his cause to some such impartial tribunal, he will be justly held as self-condemned.

But if the charge against Williams shall be held to have been established—what then? We sorely regret to have to discuss such an alternative in the case of one whom we, in company with others, have hitherto been accustomed to regard as an upright and honorable man. And even now we will only say what we would also say in regard to any medium who is found guilty of fraud. There has been all along too ready a disposition to white-wash tricksters, to scour the world for excuses, and to overlook past offences, however heinous. We do not speak of doubtful cases, where the charges have

come from designing enemies; but of cases where the imposture was beyond all reasonable doubt. In all such instances we hold it to be the duty of every Spiritualist, who is jealous for the untarnished reputation of his cause, to shun all Spiritualistic communion with such men. After reasonable evidence of repentance they may of course be forgiven; but they can hardly again be trusted. To reinstate them, to restore them again to favour and confidence, as though the offence were of the most venial description, is simply to encourage others in a resort to similar deceptions. Against a recourse to this, it may be, good natured but nevertheless most mischievous, policy we have gratefully recognised the consistent efforts of the *Spiritualist*; and in this journal, too, dishonest mediums—who are the worst enemies of our cause—may expect to be fearlessly exposed, and their recognition in our ranks strongly and systematically repudiated. Spiritualism must, at any cost, be kept pure and without reproach in the eyes of the world; and to this end mediums must be taught to feel that, once detected in imposture, they will henceforth be shunned by all right-minded men, as objects—deserving their pity, certainly—but equally meriting their indignation and disgust.

MR. BURNS AND HIS TRADUCERS.

MR. JAMES BURNS, proprietor of the Spiritual Institution in Southampton Row, and editor of the *Medium*, is a much abused man; as, indeed, every man is apt to be who undertakes work which brings him in any way into public prominence. We have it on his own authority—as stated above his own signature in the pages of his own journal—that during his public career “almost every form of imputation” has been breathed against him, and that “foul charges have been brought against his moral conduct.” If this be really so—as we must believe it is, seeing that Mr. Burns speaks far too pointedly to leave any room for doubt—then we would cordially endorse the very scathing terms in which Mr. Burns speaks of his traducers. Still, we cannot fully agree with him along the whole line of his remarks. No man has laboured more earnestly, and to all appearances more disinterestedly, on behalf of Spiritualism than he has done—and no man has better right than he has to take credit to himself for much of the success to which the movement has attained. Let others say what they will, Mr. Burns has, by hard work and persevering energy, achieved a position which entitles him to the respect and esteem of all friends of the cause. But then Mr. Burns should remember that if his brethren have a duty towards him, he also has a duty towards his brethren; and Mr. Burns is

wrong, we think, when—speaking of the imputations that have been made against him—he not only declares that he has taken no pains to contradict them, but further asserts that that is a course to which he is determined to adhere! If Mr. Burns were a private individual merely, we should honour his attitude of dignity and self-respect in the contemptuous disregard of malice and slander; at any rate he might very fairly be considered quite free to please himself by an unabashed silence in the presence of his detractors. But Mr. Burns is not a private individual merely—he is a public representative of a great cause, a cause which is very dear to the hearts of thousands; and he owes it to these thousands that the reputation of their cause is not sullied in the reputation of one of its most active apostles. Mr. Burns has not infrequently defined his own position as that of a hard working servant, whom Spiritualists altogether fail to compensate sufficiently well for his labours; and we do not for a moment question the correctness and justice of his definition. But this very admission, it seems to us, settles the whole question of his duty and responsibility. If Mr. Burns conducts a large share of the work of the movement, in the interests of the Spiritualists of this country rather than in the interests of himself—he must, for the fair fame of the movement, keep his own reputation pure, and free from baseless attacks. We would on no account assume that there is the slightest ground in the world for any of the imputations against his character to which Mr. Burns has alluded; but why, then, should they be allowed free circulation—to the injury of the cause? and to the vexation and annoyance of his most ardent friends—if by a few words he could at once and for ever scatter the calumnies to the winds? If the agent or manager of any one of our large and influential philanthropic or religious institutions—of the Religious Tract Society for example—were the subject of a rumour to the effect that he had obtained books by questionable means, and had not paid for them, or that he had published works and had not accounted for the results of his sales, would not Mr. Burns say that it would be to the interest of the Society that he should satisfy its subscribers that the charge was a malicious slander? We have put, of course, an extreme and supposititious case, but the principle is very much the same. If a man claims that he is working, not for himself but for a special cause, and that the friends of the cause should stand manfully by him with their sympathy and substantial aid, he must, if need be, submit to the unpleasant necessity of having to demonstrate that he is in every way deserving of their confidence. So Mr. Burns, we doubt not, would give confidence and encouragement to his admirers, if,

when he knows that he is being slandered, he would take such decisive steps as would close the mouths of his traducers for ever.

IS THE QUEEN A SPIRITUALIST?

THE *Whitehall Review* has a very prominent article headed with the pertinent question "Is the Queen a Spiritualist? Spiritualists themselves are often asked the question—but none of them, so far as we know, have ever been able to give a very definite reply, either one way or the other, though as to certain other members of the Royal Family they could readily say "Yes," with no small degree of confidence. As to Her Most Gracious Majesty, the *Whitehall Review*, as we have said, asks the question, but only hints the answer—and the hint, as we read it, is in the affirmative. The article, in fact, reads somewhat like an apology for the royal sympathy with so unpopular a faith. "Nobody doubts," says the editor, "that there are impostors who profess Spiritualism and rely upon jugglery as the proof positive of their manifestations," but, "on the other hand, Spiritualism finds favour with men whose intelligence is as indisputable as their honesty, and who are as little likely to be duped as to dupe others." This means, of course, that if the Queen really is a Spiritualist, she is not, therefore, necessarily a fool; a very loyal prelude to a very important paragraph, in which the writer says:—

"It is rumoured in circles not likely to be victimised by an absolute *canard* that among the converts to Spiritualism must be numbered our gracious Sovereign. It is, we believe, a fact that one of Her Majesty's most confidential friends, the late Madame Van de Weyer, was a thorough Spiritualist, and held *séances* at New Lodge, in order to communicate with *quicquid fuit immortale* of her husband. If the Queen was, indeed, ever present at these *séances*, the idea at once suggests itself that her motive in taking part in a function of this sort would be something more than mere vain curiosity or a morbid search after excitement. Like her friend, the Queen has suffered a terrible bereavement, and we can well imagine that the hope of penetrating, if only for a second, behind the veil, and of learning the condition of the illustrious personage with whom her life was linked, may have drawn her unresistingly towards the medium and have converted the *séance*—associated as it is in most minds with absurdity and trickery—into a solemnity of rare significance."

The writer goes on to say that he purposely avoids "asserting positively that Her Majesty has, even *sub rosâ*, ranged herself on the side of the Spiritualists, or taken an active part in spiritual functions," whatever that may mean; but it is clear nevertheless, from the whole tenor of the article, that he entertains a strong suspicion that she has. If she truly has, and the fact comes

clearly out, we may soon see our ranks crowded by a host of the pitifully weak people, who are always waiting to rush to the front of fashion. Heaven save us from any but honest converts to our cause!

A SPIRITUALISTIC COMMUNITY.

IN the *Standard* newspaper of Friday, September 13th, was a leading article in reference to M. Piérart's scheme for establishing a Free-thought Monastery in a villa at St. Maur, once the *habitat* of a Benedictine community. The leader was intended to be intensely satirical; and considering that it appeared in the silly season, when the best hands are probably making holiday, it was smart enough. It is easy to laugh at the "Esseno-Druidism," which M. Piérart proposes to incorporate into his system; and the use of the word "Free-thought" in connection with Spiritualism is probably a mistake, as M. Piérart himself has already found out from the suppression of his journal, *Le Concile de la Libre Pensée*, by the authorities. But there is not the slightest doubt that M. Piérart is on the right tack. Could a nucleus of earnest inquirers be got to live together in a frugal but not unnecessarily ascetic manner, devoting themselves to work and worship, and closing each day with what M. Piérart calls a "Eucharistic Agape," there would be the chance, at all events, of developing more systematically than is possible amid the distractions of our ordinary social life, the obvious conditions for Spiritualistic manifestations. We say nothing against the "Esseno-Druidism" of M. Piérart, for we do not understand it, and have not laid it down as our mission to pen satirical articles on subjects we know nothing about; but in place of his gathering at the Cromlech we would simply put, as we have said, the nightly *séance*, and we feel no doubt that a higher tone would be given to the resulting communications. If those engaged in the study would simply bind themselves to a vegetarian diet, foregoing alcoholic stimulants, but still engaging in their daily avocations, so as to prevent the mind being confined to one groove only, there is little doubt that something like a revival of the old Schools of the Prophets might be looked for. We hear that such a scheme is likely to be carried out in the outskirts of London, by a clergyman whose name has long been well known in connection with Spiritualism; and we shall look anxiously to see how far the movement bears the fruit we anticipate.

Should our readers feel interested in this idea, we shall be happy to forward into the proper channel any communication with which we may be favoured.

Notes.

THE British National Association has, very properly, lost no time in directing its attention to the charges against Messrs. Williams and Rita. A Special Council Meeting to consider the subject will be held on Tuesday, the 8th instant.

THE HAPPY EVENING at Doughty Hall this year is announced for Wednesday, 16th instant.

MR. WILLIE EGLINTON writes us of his safe arrival at Cape Town, South Africa, where we wish him every success in his work.

WE understand that a lengthy paper from the pen of T. P. Barkas, F.G.S., appears in the October number of the *Psychological Review*.

MR. WILLIAM TEBB, with his family, has been travelling in Switzerland. He will return to London in the course of the current month.

WE are informed that the committee of the Newcastle-on-Tyne Psychological Society has adopted test conditions at all their sances for "physical" and "form" manifestations.

MR. W. H. HARRISON, Editor of the *Spiritualist*, has been on a visit to Paris during the past month. One of his objects is, we believe, to obtain material for a history of the "Rise and Progress of Spiritualism in France."

THE Progressive Literature Agency of Mr. J. J. Morse at Derby is a depot for the sale of American books on Spiritualism and other "progressive" works. We commend Mr. Morse's depot to the attention of our provincial readers.

THE OCTENAL ANNIVERSARY of the Dalston Association of Enquirers into Spiritualism is to take the form of a musical conversation, and will be held at the Association's Rooms, on Thursday evening, the 10th instant, commencing at 8 o'clock.

MRS. BELLEW, widow of the Rev. Mr. Bellew, the celebrated public speaker, we regret to learn, was among the injured in the recent railway collision at Sittingborne. Fortunately she is recovering. Mrs. Bellew is a member of the British National Association of Spiritualists.

DR. MONCK, in respect of whose whereabouts enquiry has of late been made, has been met in Switzerland by Mr. J. H. Gledstanes, who states that Dr. Monck has been suffering from the effects of the great strain on his constitution, consequent upon the evolution of the "Mehedi" and other forms from his body, as reported by the Rev. Thos. Colley and others a few months ago, in London.

MR. W. J. COLVILLE, an inspirational orator and poet, will sail for Boston, U.S.A., on Thursday, 10th instant, from Liverpool, in the *Siberia*, one of the Cunard steamers. His portrait, accompanied by an account of his development and career as a medium, appears in the *Medium* of the 20th ult. Mr. Colville's farewell meeting in London was held at the Langham Hall, on Friday evening, 20th ult.

AN AUTOMATIC recording apparatus, for showing variations in the weight of mediums during the occurrence of materialisations, has been presented by Mr.

Charles Blackburn, of Manchester, to the British National Association. A description of the apparatus was published in the *Spiritualist* of the 6th ult. Mr. Blackburn writes to Mr. W. H. Harrison, "If this gift to the British National Association of Spiritualists does not make known something extraordinary I shall feel much disappointed, for I apprehend it will be the key to unlock many things yet. I should like the investigators to be Mr. D. FitzGerald, Mr. S. Moses, Mr. F. Barrett, Mr. A. R. Wallace, Sig. E. Roni, and yourself, with any additional persons who will fearlessly give publicity through your newspaper to our experiments, whether the results be for or against."

WHEN two good and true friends of Spiritualism like 'M.A., Oxon' and Dr. Davies differ, not about things but the names of things, good rather than harm is likely to be done by the discussion. Such, we feel sure, will be the result of the correspondence which has ensued in reference to the two papers on "Modern Demonology" by Dr. Davies in these columns. We have the best reason to know that "M.A., Oxon." and Dr. Davies are absolutely at one on the cardinal fact of Spiritualism. For purposes of his own, and altogether unconnected with the *Rock* newspaper, Dr. Davies chose to call Spiritualism by the misleading title of "Demonology," and to set down low agencies as "diabolical." The *ruse* succeeded beyond expectation, but we can answer for Dr. Davies having no more leaning towards "Socratic niceties" or the orthodox devil than "M.A., Oxon." himself has.

MR. THOMAS BLYTON'S visit to Glasgow last month afforded him some valuable experiences of Spiritualism in that city. At a soiree of the Glasgow Association, held in honour of Mr. Morse's visit, on Tuesday, September 10, Mr. Morse's spirit guides spoke with their accustomed ability, and met with the warmest appreciation of a crowded audience. The proceedings of the soiree were of the very enthusiastic and enjoyable character. Among those who took part were Miss Jenny Bowman, Messrs. James Walker, James Bowman, Hay Nisbet, J. T. Alexander, J. Broadly, S. Haigh, J. J. Morse, James Brown, and J. Robertson, the honorary secretary. On the following day a sance was held with Mr. David Duguid, at which, in addition to other interesting manifestations, two beautiful miniature oil paintings and some Greek and Hebrew characters were obtained under absolute test conditions. Mr. James Bowman, to whose kindness and hospitality Mr. Blyton is deeply indebted, has sent us, as well as other metropolitan friends, sets of photographs of the materialised form of "Geordie," obtained by Mr. Bowman and Mr. Smith through the mediumship of Mrs. J. B. Mellon (née Annie Fairlamb). The pressure upon our space this month prevents our publishing Mr. Blyton's extended notes of his visit.

MR. SPURGEON is clearly getting on the right tack. When he resumed work after his illness on the 1st of September, he preached in the evening on "Discoveries," and, according to the newspaper report of his sermon, observed "that if the eyes of man were still further opened, the result would be very remarkable. The range of the natural vision of man, as well as the mental and spiritual, was limited, and when the range of any of those was enlarged, remarkable discoveries were made. By the aid of optical instruments man had his ideas enlarged, and his natural vision magnified. . . . Besides the scientific, if men's eyes became opened in other instances, remarkable facts would be discovered. . . . The hard and tough battle for life, with all its discipline, the efforts to gain a livelihood, the losses met with, the disappointments experienced, the trials and afflictions borne during those dark and gloomy days—all these man could not see as

having occurred for his benefit had he not his spiritual eyes opened by divine power. Why, some might ask, was the son taken away—the family's hope; why the husband, when the father's arm was needed, or the wife, when the mother's care was most necessary." Has Mr. Spurgeon been attending séances?

At the last Council meeting of the British National Association of Spiritualists there was a lively discussion with respect to the committees of that Society and their relationship to the council. The proceedings arose out of a paragraph which appeared in the *Spiritualist* in May last, in which the editor of that paper indulged in some of the "personalities" which have occasionally disfigured the pages of our usually well-conducted contemporary. To obtain the material on which to base some accusations against one of the Council, Mr. Harrison, the Editor of the *Spiritualist*, requested the Secretary of the Association to show him the minutes of one of the committees. This irregular request was granted, and the information thus obtained was used in a manner which certainly did not bespeak charity and good feeling. But it takes two to make a quarrel, and in this case we cannot impute all the blame to one side; we only refer to the matter as furnishing a key to the proceedings at the last Council meeting. Two resolutions were passed, which were in effect condemnatory of Mr. Harrison's action and of the principle involved—of commenting on the doings of individual members of committees or on the work of committees, except as brought before the Council "by their own reports or otherwise." The chief interest of the debate, however, lay in the contention of Mr. Harrison, that the committees are prone to transact important business in secret and to withhold their proceedings from the Council; he called on the Council to repudiate "all attempts to cut off any of those proceedings from its own knowledge," and invoked the "broad light of day" upon all business transacted. But Mr. Harrison stood alone; his motions and amendments were not seconded; the premises on which he based his arguments were declared to be false, and the resolutions he opposed were carried with his voice alone dissenting. It was shown that there is no secrecy, no withholding of business; the committees report progress even as to the mere routine work committed to them, and enter on no new business until their reports and recommendations are presented, discussed, and adopted. Moreover, the minutes of all committees are laid on the table, and are open to any member of Council. But still Mr. Harrison continues to *se battre contre des moulins*, and has given notice of a motion for the next meeting, the effect of which, he says, will be to prevent committees from concealing their work from the Council.

Our Library Table.

The Spirit's Book. By ALLAN KARDEC. Translated from the Hundred and Twentieth Thousand by ANNA BLACKWELL. London: Trübner and Co., Ludgate Hill.

This is a work which should not be taken up unless with the intention of devoting to it a considerable amount of time and thought. The facts that M. Rivail (Allan Kardec) was educated under Pestalozzi, afterwards became a prominent member of various learned societies, was the author of many educational and other books, and after middle life convinced himself of the truth of Spiritualism, and devoted himself subsequently to the development of

a form of its philosophy which, though not much known or appreciated in this country, has large numbers of adherents in others, are sufficient to show that we have here no ordinary man; and that his works and views must not be glanced at cursorily. English and American Spiritualists owe much to Miss Anna Blackwell for enabling them to study, in their own language, the views and writings of one whose labour cannot be ignored by students of spiritualism and its allied phenomena and manifestations.

Leaves from My Life. A Narrative of Personal Experiences, &c. By J. J. MORSE. Illustrated with two Photographs. London: James Burns, 15, Southampton-row, W.C.

QUITE apart from its special interest to Spiritualists as an account of the life, down to the present time, of one of the most estimable and genial of the public advocates of the cause, we consider this book as one of the most interesting and valuable ever published, simply as an autobiography. It deserves the widest possible circulation among the rising generation, as showing what may be done, by simple straightforward industry, steadiness and honesty, without any of the advantages of education, money, or patronage. For a lad who, at the age of 13, was for six months in the infirmary of a London Workhouse, without relations or friends, to have worked himself up to the position he now occupies—still under 30 years of age—and to have earned the welcome he receives among educated and refined circles in London, Liverpool, Newcastle, Glasgow, and many other places, is, so far as we know, without a parallel. We would ask all who can do so, to aid in the circulation of the book.

A Midnight Visit to Holyrood. By the Countess of CAITHNESS. Printed for private circulation. Glasgow: H. Nisbet, 219, George-street.

WE could have wished it had been more clearly explained in this little book, *how* some of the communications recorded were received, and that a more exact description of one or two of the manifestations had been given. In the mind of an outsider the thought arises of possible confusion between the objective and subjective, although there is much beautiful spiritual mysticism, and many good thoughts are scattered through its pages. Here is a good sentence about books:—"All books are sacred that are given to earth for its unfoldment, but should not be used as wedges to shut out the Living Light of the present, the living fire of inspired thought of to-day."

The Prophecies of the Brahan Seer. By ALEXANDER MACKENZIE, Editor of the *Celtic Magazine*. Second Edition. With an Appendix on the Superstition of the Highlanders, by the Rev. ALEXANDER MACGREGOR, M.A. Inverness: *Celtic Magazine* Office, 1878.

A GREAT deal of curious information is contained both in the book itself and in the appendix, all tending to show that, however inextricably fact and fiction, reality and imagination, may be mixed up together, all materialistic theories are utterly inadequate to solve the phenomenon around us. A pretty story is related on the authority of Hugh Miller, by the reverend writer

of the Appendix, regarding the discovery of "Fiddler's Well," but it is very possible we might not agree with him respecting all "the many superstitions by which past ages have been deluded," and which "have greatly vanished before the pure light of evangelic truth."

Correspondence.

THE REV. MAURICE DAVIES, D.D., AND
M. A. OXON.

To the Editor.

SIR,—Travelling from place to place in North Sutherland, I have only just seen your comments on any letter. I have read them with respectful wonder, and hope to be in time to state more clearly what must have been obscurely put in my letter.

My protest was against what had been printed, which was complete in itself. I am no prophet, and confined my protest to the method of treatment of a very important subject. And though Dr. Davies then stood on one side of the fence only, I do not see that my special cause of complaint is removed now that he has a leg on the other side also.

In my opinion he gave no fair grounds for assuming the presence of *diabolic* agency in Spiritualism. And it does not much mend matters to talk to the public of *demoniacal* agency. People do not understand Socratic niceties, and to speak of a demon to the vulgar is equivalent to speaking of a fiend, that is, an evil spirit.

I hope I may be allowed to plead urgency as excuse for what you deem my precipitancy. It required no prophet to predict long ago that the time would surely come when people, no longer able to ignore facts, would ascribe them to the Devil—that convenient scapegoat who has borne so many burdens. Such a method of getting rid of unwelcome facts is too easy and cheap to fall into disuse. And the present temper of the public mind is one which makes it very easy to successfully injure the progress of Spiritualism, by hints of *idiabolic* or *demoniac* agency.

I repeat my complaint that this is a question that should not be dealt with by hint and innuendo. If that portion of the public who regard such statements as these as worthy of consideration are to be frightened from investigation by means of them, they must be frightened. And I am quite prepared to believe that the difficulties in the way of those who regard Spiritualism as I do, as one of the most serious factors in the religious creed of the near future, will be materially increased by such allegations. But there will be a vast and increasing number who will require evidence and proof of the existence and interference of this Devil. They will recognise him as the Bogie that has been flourished in the face of every new truth which has been impinged on the domain of theology. They will look him in the face without much fear, and will find that he is a poor bogie after all, more fit for the dark ages than for present day use.

The question of the nature of the intelligence at work has always attracted me: and I have tried to study it dispassionately. For myself I profess that I have found nothing *diabolic* in Spiritualism—

—nothing that I would insult the semi-omnipotent and omniscient Devil of theology by putting to his credit. I have seen traces, as I believe, of sub-human intelligence, the tricks of a Puck rather than the plots of a Devil for the ruin of my soul: but I have found very, very little that cannot be referred to the action of that infinitely varied human intelligence which is perpetually passing from this world of ours to the world of spirit. The human race comprises within it the whole range of intelligence which the investigators find at work in Spiritualism, with a few possible exceptions.

We need not go back to the Fall, or introduce the Devil, to account for what we find. And the Inspiration of the Bible seems to me to have still less to do with it. Whatever theological opinion a man may hold, it seems to me ten thousand pities to complicate the already hard and uphill battle against materialism by introducing them into Spiritualism.

M. A. Oxon.

Arrangements for October.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

- Friday, 4th.—Séance Committee, at 5.30. Experimental Research Committee, at 6.30.
 Tuesday, 8th.—Special Council Meeting, at 5: business, to consider the charge of fraud against Messrs. Williams and Rita. Finance Committee, at 6. Ordinary Council Meeting, at 6.30.
 Friday, 11th.—Experimental Research Committee, at 6.30.
 Friday, 18th.—Library Committee, at 5.30. Experimental Research Committee, at 6.30.
 Wednesday, 23rd.—House and Offices Committee, at 5. Soirée Committee, at 5.30.
 Friday, 25th.—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, 1st.—Council Meeting, at 7.30.
 Wednesday, 16th.—Discussion Meeting, at 7.30.
 Séances with various Mediums in the course of the month.

DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

- (President: Mrs. Amelia Corner. Hon. Secretary: Thos. Blyton.)
 Thursday, 3rd.—*Ordinary Weekly Experimental Séance, at 8.
 — 10th.—Session of Council, at 6.45. Sale of Surplus Literature, at 7.30.
 *Musical Conversazione, at 8, in commemoration of the Eighth Anniversary of the Association. Admission free.
 — 17th.—Ordinary Weekly Experimental Séance, at 8.
 — 24th.—*Special Séance with Mr. J. J. Morse, the well-known and highly-respected trance inspirational Medium, at 8. Admission to Members, 6d.
 * Members are invited to introduce their friends as visitors on these dates.

DERBY PSYCHOLOGICAL SOCIETY.

(President: Mr. J. J. Morse. Hon. Secretary: T. W. Ward, 15, Railway Terrace.)

- Wednesday, 2nd.—Investigating Séance, at 8.
 — 9th.—Quarterly Meeting, at 8.
 — 16th.—Developing Séance, at 8.
 — 23rd.—Business Meeting and Conversation, "Spiritual Topics," at 8.
 — 30th.—Investigating Séance, at 8.

N.B.—Mr. T. W. Ward will cease to occupy the position of Secretary after October 9th, 1878. All letters after that date, until further notice, to be addressed "To the Secretary, Derby Psychological Society, No. 9, Full Street, Derby."

HACKNEY PSYCHOLOGICAL SOCIETY.

(Hon. Secretary: Mr. R. Carrol, 12, Gotha Street, E
 Corr. Secretary: C. Rhys Williams.)

Every Sunday, Devotional Meeting, at 7.
 Every Tuesday, Séance, at 8.

Monday, 21st.—Mesmeric Séance, at 8. Collection.

A Private Developing Circle, to be held on Saturday evenings, is in course of formation.

LIVERPOOL PSYCHOLOGICAL SOCIETY.

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

- Sunday, 6th.—Mr. Colville.
 — 13th.—Mr. Wallis.
 — 20th.—Mr. Lamont.
 — 27th.—Mr. Morse.

LANCASHIRE DISTRICT COMMITTEE.

MANCHESTER.

(Large Room of the Temperance Hall, Grosvenor-
 street. Secretary: Mr. George Dawson, 31, Back
 Quay-street, Water-street.)

- Sunday, 6th.—Quarterly Meeting, at 2.30.
 — 13th.—Mrs. Batie, at 6.30.
 Wednesday, 16th.—Miss Brown, at 7.30.
 Friday, 18th.—Mr. Wallis, at Miss Johnson's, at 7.30.
 Sunday, 20th.—Mr. Johnson, at 2.30.
 Wednesday, 23rd.—Mrs. Batie, at 7.30.
 Sunday, 27th.—Mr. Wallis, at 2.30.
 Meeting every Wednesday evening, at 7.30.

LIVERPOOL.

(Perth-street Hall, West Derby-road. Secretary: Mr.
 G. Wharmby, 45, Kensington.)

- Sunday, 6th.—Mr. Colville, at 11 and 6.30.
 Monday, 7th.—Mr. Colville, at 7.30.
 Tuesday, 8th.—Mr. Colville, at 7.30.
 Sunday, 13th.—Mr. Lamont, at 6.30.
 — 20th.—Mr. Wallis, at 11 and 6.30.
 — 27th.—Mrs. Batie, at 6.30.
 Monday, 28th.—Mrs. Batie, at 7.30.

BOLTON.

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

- Sunday, 6th.—Mr. Johnson, of Hyde, at 2.30 and 6.30.
 — 13th.—Local Speaker, at 2.30 and 6.30.
 Monday, 14th.—Mrs. Batie, at 7.30.
 Sunday, 20th.—Local Speaker, at 2.30 and 6.30.
 Monday, 21st.—Mr. Wallis, at 7.30.
 Sunday, 27th.—Mr. Coates, of Liverpool, at 2.30 and
 6.30.

OLDHAM.

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

- Sunday, 6th.—Local Speaker, at 6.
 — 13th.—Mr. D. Brown, at 6.

Thursday, 17th.—Miss Brown, at 7.30.

Sunday, 20th.—Mrs. Batie, at 6.

Monday, 21st.—Mrs. Batie, at 7.30.

Friday, 25th.—Mr. Wallis, at 7.30.

Sunday, 27th.—Miss Hall and Mr. Dawson, at 6.

ROCHDALE.

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

Sunday, 6th.—Mrs. Batie, at 6.

Monday, 7th.—Mrs. Batie, at 7.30.

Sunday, 13th.—Mr. Coates, of Liverpool, at 2.30 and 6.

Monday, 14th.—Miss Brown, at 7.30.

Sunday, 20th.—Local Speaker, at 2.30 and 6.

Thursday, 24th.—Mr. Wallis, at 7.30.

Sunday, 27th.—Mr. Johnson, of Hyde, at 2.30 and 6.

HYDE.

(Mr. J. Hartley, 129, Mottram-road.)

Friday, 11th.—Mrs. Batie, at 7.30.

Tuesday, 15th.—Mr. Wallis, at 7.30.

Friday, 18th.—Miss Brown, at 7.30.

MACCLESFIELD.

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

Sunday, 6th.—Local Speaker, at 6.30

Wednesday, 9th.—Mrs. Batie, at 7.30.

Sunday, 13th.—Miss E. A. Brown, at 6.30.

Wednesday, 16th.—Mr. Wallis, at 7.30.

Sunday, 20th.—Mr. Johnson, of Hyde, at 6.30.

— 27th.—Mr. Wallis, at 6.30.

HAYFIELD.

(Secretary, Mr. John Lithgow.)

Sundays, 6th and 13th.—Mr. John Lithgow, at 6.30.

Thursday, 17th.—Mr. Wallis, at 7.30.

Sundays, 20th and 27th.—Mr. John Lithgow, at 6.30.

LEA AND HOLLOWAY.

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

Saturday, 12th.—Mr. Johnson, of Hyde, at 7.30.

Monday, 14th.—Mr. Wallis, at 7.30.

MILLOM.

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

Wednesday, 9th.—Mr. E. A. Brown, at 7.30.

BARROW.

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

Sunday, 6th.—Miss A. E. Brown, at 2.30 and 6.30.

Thursday, 10th.—Miss A. E. Brown, at 7.30.

Sundays, 13th and 20th.—Mr. Proctor, at 2.30 and
 6.30.

Sunday, 27th.—Mr. Proctor, at 2.30. Mrs. Batie, at
 6.30.

ULVERSTON.

(Mr. Crewdson's, Union-street.)

Friday, 11th.—Miss E. A. Brown, at 6.30.

DALTON.

(Mr. Proctor, Butt's Beck.)

Monday, 7th.—Miss E. A. Brown, at 6.30.

COCKEY MOOR.

(Mr. Tootill's, Brownhill Farm.)

Tuesday, 22nd.—Mr. Wallis, at 7.30.

BLACKBURN.

(Mr. Wolstenholme's, 4, Preston New-road.)

Wednesday, 23rd.—Mrs. Batie, at 7.30.

BURNLEY.

(Mr. W. Brown's, 40, Standish-street.)

Friday, 18th.—Mrs. Batie, at 7.30.

BURY.

(Mr. John Howard's, Bell-lane.)

Friday, 25th.—Mrs. Batie, at 7.30.

NORTH DERBYSHIRE AND EAST CHESHIRE DISTRICT.

NEW MILLS.

(New Shop Buildings, High-street. Secretary: Mr. James Wright, Newtown.)

Sundays, 6th, 13th, 20th, and 27th.—Mr. J. Wright, at 2 and 6.

NEWTOWN.

(Mr. J. Wright's.)

Tuesdays, 8th, 22nd, and 29th.—Mr. J. Wright, at 7.30.

FURNESS VALE.

(No. 9, Furness Row.)

Thursday, 3rd.—Mr. J. Wright, at 7.30.

Wednesday, 22nd.— " "

STRINES.

(Mr. Hough's, Wood End.)

Monday, 28th.—Mr. J. Wright, at 7.30.

DISLEY AND WHALEY BRIDGE.

Arrangements pending.

MARYLEBONE ASSOCIATION.

(Quebec Hall, 25, Great Quebec-street, W. Hon. Secretary: Charles White.)

Sunday, 6th.—Mrs. Treadwell, Trance Address.

— 13th.—Miss Young, Trance Address.

— 20th and 27th.—Miss Keeves, Trance Address. Doors open at 3, commence at 3.30. Séance, commencing at 8; admission 6d. Every Monday, Members' Séance, at 8.30.

Tuesday, 1st.—Miss Chandos Leigh Hunt [Mrs. Joseph Wallace], "A Review of Vaccination"

— 8th.—Mr. J. Burns, O.S.T., "The Creation, Fall, and Salvation of Man."

— 15th.—Mr. Hancock, "Thoughts on the late Great Disaster on the Thames, with a Review of Sermon on same by the Rev. C. H. Spurgeon."

— 22nd.—Mr. J. J. Morse, Trance Address.

— 29th.—Mr. Iver MacDonnell, Lecture, the fourth of a series on "The Teachings of the Church and the Teachings of Jesus," this bearing on the Church especially.

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

NEWCASTLE PSYCHOLOGICAL SOCIETY.

(Weir's-court, Newgate-street. President: J. Mould. Hon. Secretary: H. A. Kersey.)

Sunday, 6th.—Mr. J. J. Morse, "Spiritual Phenomena: their Place in Nature," at 2.30. "Liberty: its Nature and Value," at 6.30.

Monday, 7th.—Mr. J. J. Morse, "Hell and its Tenants," at 8.

Wednesday, 9th.—Mr. J. J. Morse, "Illustrative Readings from the Prose and Poetry of Spiritualism" (Normal Address kindly given in aid of Library Funds), at 8.

Sunday, 13th.—Mr. T. M. Brown, Trance Address, at 6.30.

— 20th.—Mr. W. Pickford, Trance Address, at 6.30.

Monday, 21st.—T. P. Barkas, Esq., F.G.S., "Modern Psychological Wonders," at 8.

Sunday, 27th.—Mr. S. De Main, Trance Address, at 6.30.

Admission free. Collection to defray expenses.

WEEKLY SÉANCES AND MEETINGS.

Sunday.—Séance, at 11. "Form Manifestations." For Spiritualists only.

Tuesday.—Séance, at 8. For Members only.

Wednesday.—At 7.45, Spiritualists' Improvement Class (except on October 9th).

Thursday.—Séance, at 8. For Members only.

Friday and Saturday.—Developing Circles, at 8. For Members and Friends. Admission free.

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. W. J. COLVILLE'S APPOINTMENTS.

Tuesday, 1st.—Rochdale. Social Meeting in Regent street, followed by Public Addresses, &c.

Friday, 4th.—Manchester. Reception at 159, Strange-ways, from 7.30.

Sunday, 6th.—Liverpool. Concert Hall, Lord Nelson-street. Public Meetings at 3 and 7.

Monday, 7th.—Social Meeting in Perth-street Hall, West Derby-road, followed by Public Addresses.

Tuesday, 8th.—Farewell Lecture in England, in Concert Hall, Lord Nelson-street, at 8.

MR. J. J. MORSE'S APPOINTMENTS.

Sunday, 6th.—Newcastle-on-Tyne, Spiritualists' Lecture Hall, Weir's Court, Newgate street, at 2.30 and 6.30.

Monday, 7th.—Same hall, at 8.

Wednesday, 9th.—Same hall, at 8.

Thursday, 10th.—West Pelton Co-operative Hall, at 7.

Sunday, 13th.—Derby Co-operative Assembly Rooms, Monk-street. Formation of Midland District Conference Committee, at 11, 2.30, and 6.30.

Wednesday, 16th.—London. Doughty Hall. Soirée.

Sunday, 20th.—Same place. Lecture at 7.

Tuesday, 22nd.—London. Quebec Hall, 25, Great Quebec-street, at 8.30.

Sunday, 27th.—Liverpool, Perth-street Hall, West Derby-road, at 3 and 7.

Monday, 28th.—Same hall at 8.

MR. E. W. WALLIS'S APPOINTMENTS.

Tuesday, 1st.—Loughborough. Chamber Meeting.

Wednesday, 2nd.— " " "

Thursday, 3rd.—Leicester. " " "

Friday, 4th.— " " "

Sunday, 6th.—Northampton Quarterly Tea and Social Meeting.

Monday, 7th.—Chamber Meeting.

Tuesday, 8th.— " " "

Sunday, 13th.—Derby Conference.

Monday, 14th, to Sunday, 27th.—Special Fortnight's Mission for Lancashire District Committee.

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ALL the Latest and Standard Works on Spiritualism and cognate subjects published in England and America are kept on sale or procured to order. Subscriptions received for all Periodicals. English Agency of Messrs. Colby & Rich, Boston, U.S. Subscriptions received for the BANNER OF LIGHT, at 15s. per annum, post free. Catalogues and prospectus on application to the Agent, J. J. MORSE, Elm Tree Terrace, Utttoxeter Road, Derby Wholesale, Retail, and Subscription Agent for SPIRITUAL NOTES.

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MISS HARDCASTLE, 6, Clarence Road, Lower Clapton, E.
E. GILLSON, 390, Mare Street, Hackney, E.
JOHN BEALE AND Co., 55, East Street, Brighton.
J. J. MORSE, Elm Tree Terrace, Uttoxeter Road, Derby.
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MADAME OURRY, 74, Dalston Lane, E.

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Publishers' Column.

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No. III., October. Price 2s. 6d.

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- II. Astrology, Ancient and Modern.
- III. Recent Investigations in Psychology. By T. P. Barkas.
- IV. Immaterialism in Brussels. By J. C. Earle.
- V. Inspiration and Symbolism. By Mrs. De Morgan.
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ANNALI DELLO SPIRITISMO IN ITALIA. Rivista Psicologica di Niceford Fileate. Published on the 15th of every month, at Turin, Tip Baglione, via Bogino, No. 23.

PSYCHISCHE STUDIEN. A Monthly Journal devoted to the investigation of the unexplained phenomena of psychic life. Edited by ALEXANDRE AKSAKOF, and contributed to by several German and foreign men of science. Price 1s. monthly—Leipsic: OSWALD MUTZE. London: *The Spiritualist Newspaper Branch Office*.

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.

THE SPIRITUAL REPORTER and Monthly Plan of Meetings in connexion with Spiritualism. Published by the Lancashire District Committee of Spiritualists, at the Tract Depot, 153, Mottram Road, Hyde, Manchester. Price One Penny Monthly.