

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. V.]

NOVEMBER, 1878.

[PRICE TWOPENCE.]

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

(ESTABLISHED 1873.)

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

President:—ALEXANDER CALDER, Esq.

This Association possesses a Library, which contains a large collection of the best works on Spiritualism and occult subjects, and a Reading Room, where Spiritualist and other newspapers and periodicals from all parts of the world are regularly supplied. The Reading Room is open every day, Sundays excepted, from 10.30 a.m. to 9 p.m.

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All communications and enquiries should be addressed to the Resident Secretary, Miss EMILY KISLINGBURY, 38, Great Russell Street, to whom Post Office Orders may be made payable, at the Great Russell Street Office.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

(ESTABLISHED 1870.)

53, Sigdon Road, Dalston Lane, London, E.

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Publishers' Column.

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

CONTENTS.

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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.
- VI. Jacob Böhme. By A. A. Watts.
- VII. James Hinton's Philosophy.
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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.

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NOTES BY THE WAY.—No. IV.

(Specially contributed by J. J. MORSE.)

A CHEERING report reaches me concerning the progress and position of the Manchester Association of Spiritualists, whose half-yearly meeting was held lately. The Treasurer reports a balance in hand of £9 6s. 10d. The meetings are well attended, and a flourishing condition of affairs generally prevails. The Directorate is composed of earnest workers, and during the current season there is no doubt Manchester will continue in the good work with its accustomed success.

There are a number of Spiritual societies in the Manchester district that have been largely helped to their present stability by the judiciously expended assistance and funds at the command of the Lancashire District Committee; and, indeed, Manchester has pleasant reminiscences of help afforded at a time when it was peculiarly required. The above-named committee represent a strong and growing public opinion that is silently but surely instituting a new order of things. Every earnest worker in the district resents as an affront any attack made upon the workers in the District Committee. A hot and cold policy, which at one time supports such efforts and pats the backs of those engaged in them, and then descends to personal attacks and invidious suggestions, does not constitute the work of a Spiritual teacher; it is rather viewed as an exhibition of spleen by those who incur it. The Lancashire Committee is a great success; and, guided by clear common sense and an open-handed policy, its power for good is continually increasing.

Entirely new ground has at last been opened in the ancient city of Chester, where the writer has been engaged by the Society of Natural Science, in consequence of a debate on Spiritualism which has recently been held before that body. A report of the meeting will appear in the next number of SPIRITUAL NOTES.

As an indication of broadening out on the part of the temperance community, it may be noted that the Gateshead-on-Tyne Temperance Union have engaged the writer for a series of five trance addresses on temperance. Much more of the same kind of work could be done with advantage.

Stockton-on-Tees is happy in the possession of a Unitarian minister who is not afraid to speak his mind. The Rev. Mr. Stoddard has for some time past given serious attention to Spiritualism, and has electrified his congregation by dealing with it in his sermons. The result has been that a church which was well-nigh deserted (prior to Mr. Stoddard's recent advent) is filled by an assembly of earnest people, who find there a fount of living waters; and great good is the consequence to all concerned. Your correspondent has been engaged for his usual winter visits to the above town, and through the courtesy of the Unitarian minister, his chapel school-room has been obtained for the meetings. It is a handsome, well lighted structure, capable of seating some two or three hundred people.

A County Durham correspondent sends me a bill in shape, size, and style not unlike those used for announcing music-hall performances. It was issued by a Rev. W. Baitey, of St. Helens,

Auckland, and the lecture announced upon it was entitled "Spiritualism Imperfect as a Form of Religion, and Inconsistent with Science and Art, which it Professes to Aid." The meeting was at Chester-le-Street, and the attendance very poor. The lecturer announced "discussion invited," but forgot to carry it out! As his efforts have entirely failed, he has had to give up; but the Spiritualists of the county and district are much pleased at the interest he has excited, and at the number of people who are investigating Spiritualism through his tirades against it.

While in London recently the writer called at the rooms of the British National Association of Spiritualists, and had an exceedingly kind reception and pleasant chat with the courteous Secretary, Miss Kislingbury, and was shown by her a series of photographs taken in the dark by the Count de Bullet, in Paris. They are highly interesting. The writer also called at Mr. Burns' establishment, but the proprietor was out. Through some defect in the gas pipes, the Institution has for some months been illuminated with paraffin lamps. The effect is dismal in the extreme. Also, the writer attended the "Happy Evenings at Doughty Hall" on Friday, the 18th ult. There was an excellent audience, and as the prices of the tickets were two shillings each single, and three shillings and sixpence double, no doubt a handsome surplus will be available to meet the arrears in the Sunday service funds, as announced in the *Medium* prior to the meeting. Why there should be any arrears is an open question, especially as much of the speaking is done without pay, and the expenses are easily met from the excellent collections. A committee of management is being asked for, and some workers would have liked to have seen it in the early part of the present year.

The Derby Psychological Society recently held a conference of Spiritualists in Derby. It was well attended, and the outcome is the formation of the Midland District Spiritualists' Committee. The above Society has changed its Secretary and place of meeting, for which information see Societies' List.

Mr. Colville has taken four thousand copies of the *Medium and Daybreak*, containing his portrait and experiences, to America with him. Fifteen pounds is the cost of the advertisement, and, no doubt, the paper will sell well in America. A series of remarkable (?) prophecies have been made through the above gentleman, and they forcibly remind me of a conversation I had with the Rev. Chauncy Barnes while in Philadelphia, U.S. Mr. Barnes has been translated since then, and it struck me he was the agent inspiring the prophecy in question. Mr. Barnes was one of the eccentric curiosities the writer met with in America—well-meaning and sincere, but painfully emotional, and with a mission, of course!

THE NEWCASTLE PSYCHOLOGICAL SOCIETY has, in consequence of adopting a resolution requiring mediums to be placed under test conditions at all sances held at the Society's rooms, occasioned some dissatisfaction amongst some of the members, and a controversy has resulted in the columns of our contemporary, the *Medium*, during the past month. Would it not be better for the Society to discuss the matter at one of its general meetings rather than in the columns of a public journal?

Proceedings of Societies.

BRITISH NATIONAL ASSOCIATION.

THE CHARGE AGAINST MR. C. E. WILLIAMS.

A SPECIAL meeting of the Council was held on Tuesday evening, October 8, to consider what steps should be taken in relation to a charge of fraud brought against Mr. Williams by Mr. A. J. Riko, of the Hague, and other Spiritualists resident in Amsterdam. Mr. ALEXANDER CALDER presided, and the other members present were Mr. W. H. Harrison, Mr. Morrell Theobald, Mr. G. C. Joad, Mrs. Fitz-Gerald, Mr. and Mrs. Desmond Fitz-Gerald, Mrs. Maltby, Mr. F. Barrett, Mr. March, Rev. T. Colley, Mr. R. Pearce, the Rev. W. Miall, Mr. Dawson Rogers, Miss Withall, Mr. E. T. Bennett, Mr. C. C. Massey, Mr. Stainton-Moses, Mr. A. Joy, Mr. Cornelius Pearson, Dr. Wyld, Mrs. Edwin Ellis, Mr. Green, Mr. M. J. Walhouse, and the Rev. W. W. Newbould.

Mr. DAWSON ROGERS moved, and Mr. THEOBALD seconded:—

"That the following be appointed a Special Committee to consider the charges made by gentlemen in Amsterdam against Mr. C. E. Williams; and that the said committee be requested to report as early as possible to the Council the result of their deliberations, accompanied by such recommendations as they may deem advisable."

Mr. DESMOND FITZ-GERALD moved, and Mr. E. T. BENNETT seconded, the following amendment:—

"Resolved—In relation to the charge of fraudulent deception, unanimously brought against Mr. C. E. Williams and Mr. Rita, by a party of eight investigators who held a sitting with them at Amsterdam, on the 10th of September last,—

"1. That this Council feels itself called upon to take cognisance of this charge, as far as it regards Mr. Williams—a medium whose powers have been repeatedly tested by committees appointed by them, as well as by many individual members of this association.

"2. That this Council recognises the necessity of keeping entirely distinct and separate the two following questions involved in the aforesaid charge, viz.:—

"(a.) Has Mr. Williams been guilty of trickery in intent and in fact, by concealing about his person the various articles stated to have been found upon him, and by using them in order to simulate Spiritual phenomena?

"(b.) Has Mr. Williams actually possessed, at various periods, at least, during the last eight years, and does he presumably actually possess, the abnormal powers termed mediumistic or psychic, in virtue of which the genuine physical phenomena of Spiritualism occur?

"Further, in regard to question (a), this Council feels bound, in the absence of reasonable disproof, to respect a conclusion arrived at unanimously by persons who are certified to be "trustworthy and respectable" by a well-known and esteemed Spiritualist. They recognise also that it is incumbent upon them not to shield any medium against whom there is reasonable, not to say conclusive, evidence of trickery, but in every case to take up a position calculated to protect Spiritualism and Spiritualists, against the deceptions which bring opprobrium upon a great truth. Moreover, they have before them in the

present case, so far as they can perceive, only the two alternatives, of admitting either that the charge is well founded, or that a conspiracy—the malice and turpitude of which would be equalled only by its intrinsic improbability—has been deliberately entered into against two innocent men, by persons who are stated to be brother Spiritualists and honest investigators. Under these circumstances, this Council recognises, with deep regret, that there are no valid grounds upon which they could ignore or rebut the charge made against Mr. Williams. At the same time, they desire to express their readiness to receive and consider any evidence of an exculpatory or palliative character that may be forthcoming in reference to the above mentioned charge.

"In regard to the second question (b), this Council desires most emphatically to state their conviction, arrived at from evidence extending over a long period of time, that Mr. Williams has been possessed of genuine mediumistic powers of a very high order, and further, that these powers could probably, at the present moment, be established by irrefragable evidence."

Mr. ALGERNON JOY moved, and Mrs. Ellis seconded, a further amendment:—

"Mr. Williams having been publicly accused of fraud by respectable and credible witnesses, that this Association will not recognise him in any way in future until he shall have taken some effective steps to publicly clear his character.

Mr. C. C. MASSEY moved, and the Rev. W. STANTON-MOSES seconded, a further amendment, namely:—

"That the correspondence and other evidence submitted to the Council be referred to the Research Committee, which is requested to consider it in relation to the future employment of Mr. William."

After a long discussion, divisions were taken with the following result:—

Mr. Massey's amendment was lost, seven voting for it and fifteen against.

Mr. Joy's amendment was lost, three voting for it and ten against.

Mr. Fitz-Gerald's amendment was lost, six voting for it and nine against.

Mr. Dawson Rogers' motion was carried, twelve voting for it and nine against; and the following members were appointed to act as the committee:—Mr. Fitz-Gerald, Mr. March, Mr. H. Withall, Mr. Joy, Mr. R. Pearce, Mr. Theobald, the Rev. W. Miall, Mr. Pearson, and Mr. Dawson Rogers.

The Rev. W. Stainton-Moses, Mr. Massey, Dr. Wyld, Mr. Bennett, and Mr. Harrison were also proposed for the committee, but declined to act.

ORDINARY COUNCIL MEETING.

The Ordinary Monthly Council Meeting was held the same evening under the presidency of Mr. ALEXANDER CALDER.

From the reports of the Finance and General Purposes Committees, it appeared that the Association is out of funds until the new year's subscriptions have come in.

As a matter of economy it was resolved at present to discontinue the issue of the monthly paper of "Proceedings."

Mr. HARRISON moved the following resolution:—

"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 non-effect and not authorised until they are both received and adopted by the Council."

Several members objected that, as the work of the committees was duly reported, and as the full minutes of their proceedings were laid on the table and were open to Mr. Harrison and all other members of Council, there was no need that every little detail should be read—especially as the Council had already a great deal of business on its hands.

The motion did not find a seconder.

Mr. HARRISON then gave the following notice of motion:—

"That some of the committees of this Council having entered minutes of business transacted which they have not reported to the Council; that a resolution having been passed forbidding private members of the Association to see those minutes without the special sanction of the Council; that the press having been silenced in relation to the said minutes by a resolution that the publication of them will be deemed a breach of privilege—it is hereby resolved that action upon all the resolutions thus changing the constitution of the Association and producing the above results, passed on the 10th of September last, shall be suspended until the members have had an opportunity at the next annual general meeting of saying whether they wish to support a heretofore public institution, which, without their consent, has taken the power to transact secret business, and to shut them out from subsequent knowledge thereof."

Mr. MARCH thought such a notice should not be received. It was not properly a notice of motion, but an argument based on errors and mis-statements.

On the motion of Mr. E. T. BENNETT, seconded by Miss HOUGHTON, the notice was rejected by seven votes to five.

Mr. HARRISON then gave in the following notices of motion:—

"1. That this Council is of opinion that if it does not inform the members of the Association how each councillor has voted in divisions relating to public questions, yet asks the members to vote for or against him at annual elections, the members are thereby placed in a false position; so this Council pledges itself to adopt measures to let them know how their representatives perform their duty."

"2. That the General Purposes Committee is hereby instructed to consider and to report to the next Council meeting the best method of keeping the members of the Association informed how each of their representatives on the Council does his duty."

A vote of thanks was unanimously passed to the Editor of SPIRITUAL NOTES, for his kind offer to advertise the Association, for the present, free of charge.

FORTNIGHTLY DISCUSSION MEETINGS.

Thanks to the energy and tact of the Rev. W. Stainton-Moses, the following very excellent programme has been arranged for the coming session.

SESSION 1878-9.

- Nov. 4.—Mr. Bonwick, F.R.G.S., "Soul Ideas amongst the Ancient Egyptians."
 ,, 18.—Mrs. Fitz-Gerald, "Experiences in the Home Circle, No. 1."
 Dec. 2.—Capt. Burton, F.R.G.S., "Spiritualism in Eastern Lands."
 ,, 16.—Mr. Stainton-Moses, M.A., "The Intelligent operator at the other end of the Line."

- Jan. 6.—Baroness von Vay, "Visions in Vessels of Water."
 ,, 20.—Mr. W. H. Harrison, "Hauntings."
 Feb. 3.—Miss Kislingbury, "Apparitions of the Living."
 ,, 17.—Dr. Carter Blake, "On the Nerve Ether."
 March 3.—Dr. Wyld, "Christian Occultism."
 ,, 17.—Mrs. Ellis, "Experiences in the Home Circle, No. 2."
 April 7.—Dr. Bloede, "Psychometry."
 ,, 21.—Mr. C. C. Massey, "On Some of the less-known Facts of Spiritualism."
 May 5.—Mr. D. Fitz-Gerald, M.S.Tel.E., "Recent Research in the Phenomena of Spiritualism."
 ,, 19. These days are purposely left free for
 June 2. the discussion of any subjects of importance that may arise.
 ,, 16.—Mr. Stainton-Moses, M.A., "Review of the Session."

Last Session the fortnightly discussion meetings excited a large amount of interest, and were exceedingly well attended. We hope that the interest will be equally well sustained during the coming session. It is proposed, at the close, to issue a carefully prepared report of the "transactions" in the form of a volume, at the subscription charge of five-shillings. Intending subscribers should send their names to the secretary of the British National Association. If the reports are well done, the book will be one of the most useful ever issued in connection with the movement.

DALSTON ASSOCIATION.

SESSION OF COUNCIL, October 10th, 1878.

In the absence of the President, Mr. JOHN ROUSE was voted into the chair, the other members present being Messrs. R. A. March, J. Tozeland, and T. Blyton. The minutes of the previous session were read and confirmed. Letters since received were read from M. Alexandre Aksakof, and Mr. Benjamin Coleman. Presentations were reported and accepted with a cordial vote of thanks to the respective donors—Mr. Benjamin Coleman, Mr. Thomas Grant, and Mr. Richard Pearce. The cash accounts were submitted and passed, and a donation reported from M. Alexandre Aksakof. The hon. secretary was authorised to dispose of the surplus literature at his discretion. Letters were read from Mr. C. C. Massey, Mr. Thomas Shorter, Miss Kislingbury, Mr. Henry D. Jencken, M.R.I., and Mr. W. H. Harrison, respecting arrangements for the fortnightly Monday evening discussion meetings for the winter season 1878-9; and an offer was accepted from Mr. Thomas Shorter to open the series with an address on "Spiritualism in relation to Religion and Life," to be delivered before the association on Monday evening, 11th inst., at 8 o'clock. The arrangements for the last Thursday evening in the present month were referred to the hon. secretary. The Council then adjourned.

EIGHTH ANNIVERSARY CELEBRATION.

A very numerous assembly of members and friends took place at the Association's rooms on Thursday evening, 10th ult., among the company being the Misses Caroline, Nina, and Eveline Corner, Mr. and Mrs. Alfred E. Lovell, Mrs. M.

Theresa Wood, Mr. Thomas Shorter, Miss Shorter, Mr. Richard Pearce and Miss Pearce, Mr. and Mrs. F. Berkeley, Madame Ourry, Mr. R. Cocker, Miss Kate Coldrey, Mr. G. R. Tapp, Mr. Jno. Rouse, Mr. R. A. March, Mr. J. Tozeland, Mr. C. Rhys Williams, Miss A. Barnes, Mr. T. E. Larking, Mrs. C. Rice, Mr. Edwin Dottridge, Mr. W. H. Harrison, Mrs. Edward Elgie Corner, Mr. J. Bruce Gillon, Mrs. and Miss Blyton, Mr. E. Hubbard, Mr. William Coxon, Mrs. W. Button, Mr. and Mrs. R. Lovell, Mr. M. Pardo, Mrs. George Worth, Mr. Thomas Blyton, and others. The proceedings were opened at 9 o'clock, by a letter being read from the President, Mrs. Corner, regretting that ill-health prevented her presence, and presenting her congratulations to the members and friends present, with the hope that some of the latter may, from that evening, make up their minds to join the Association, and become earnest workers in the grand cause of Spiritualism. Letters of regret at being unable to be present were also read from Mr. Benjamin Coleman, Miss Kisingbury, Mr. and Mrs. Fletcher, Mr. Henry W. Howell, Mrs. Maltby, Mr. D. G. Chittenden, and Mr. Frank Dietz.

Mr. R. A. MARCH, having been elected chairman for the evening, briefly reviewed the progress of the Association; and congratulated the members on the present position of its affairs, while he urged them to increase their support, by availing themselves of the additional facilities for carrying out the objects of the Association. After a few further remarks on the present aspect of the movement in relation to mediumship, he announced that various friends would contribute some vocal and instrumental music for the enjoyment of the company assembled. (Applause.)

A song, "Come, Birdie, Come," sung by Mr. T. Blyton, and accompanied on the pianoforte by Madame Ourry, was well received.

After a speech from Mr. Thomas Shorter, Miss Kate Coldrey sang the ballad "Anita" with remarkable sweetness of expression, and was rapturously applauded.

Mr. M. PARDO's song, "Beautiful Isle of the Sea," met with a warm reception.

Mr. EDWIN DOTTRIDGE occasioned no little amusement by singing some whimsical verses, in which were introduced several prominent members of the association, whose characteristics were very humorously depicted in song by this versatile artist.

Mr. JOHN ROUSE delivered a few congratulatory remarks on the work of the Association, and pointed out the advantages which are presented through its agency to local investigators.

After a short interval for refreshment, Miss KATE COLDREY again favored the company by singing the popular song "Sweethearts," which gave evident gratification to all present, the applause at the close being most hearty.

Mr. J. BRUCE GILLON sang "Looking Back" with considerable taste and feeling, and met with warm plaudits.

Mr. R. A. MARCH gave a recitation in true dramatic style, which received well merited applause.

Mr. W. H. HARRISON narrated two amusing anecdotes, which occasioned much laughter.

Mrs. EDWARD ELGIE CORNER, on request, sang "Prince Charles Stuart's Farewell to Manchester."

The proceedings of the evening were brought to a close by dancing.

CONFERENCE IN DERBY.

ON Sunday, October 13, a Conference of the Spiritualists of the Midland Counties was held in Derby, under the auspices of the Psychological Society in that town. The conference consisted of two meetings, held in the morning and afternoon, in the co-operative assembly room, Monk-street, Derby, followed by a tea; the day's meeting closing with a trance lecture, through the well-known medium Mr. J. J. Morse.

The meeting was opened in the usual manner, the friends present uniting in singing; and the chairman, Mr. R. Harper, of Birmingham, offering a suitable and impressive invocation. Spiritualists were in attendance from Birmingham, Walsall, Nottingham, Belper, Sheffield, Leicester, Lea Bridge, and other places in the district; and messages of sympathy were received from Cambridge, Northampton, Loughboro', &c., accompanied by expressions of regret that absence was unavoidable. A deputation was present from the Lancashire District Committee, in the person of that indefatigable worker, Mr. Johnson, of Hyde. Mr. Hartley, who was also appointed, was, through severe indisposition, unable to attend.

Mr. JOHNSON was the first to address the meeting, and he gave the history of the rise and progress of the committee which he represented, showing how from the first Conference at Bury down to the last in Manchester the committee had gradually and effectively increased in usefulness, and had gone on gaining the confidence of the Societies and the District. They had no rules, no creed. All were free, and aided by their institutions, the advice of spirit friends, and their own common sense, coupled with a stern determination to work, the present successful state of things had been created. He strongly advocated the wisdom of forming a "Conference Committee" for the Midland Counties, alike as a means of strengthening existing efforts, as of assisting the spread of Spiritualism. In closing, the speaker urged upon the Conference, if they decided to adopt the "Conference Committee" plan, to strengthen the work already going on, and not, at first, to exhaust their energies on new ground.

The chairman, Mr. HARPER, then said that Birmingham had lately reorganised upon a basis sufficiently comprehensive to include the various sections of Spiritual workers in the town; and they felt that with organised effort all that was desired could be done.

Mr. HUNTER, Sheffield, gave some interesting details of the position of affairs in that town. He was one of the oldest Spiritualists there, and was always willing to do his part, and never afraid to avow himself. He complained that some districts monopolised mediums and speakers to the exclusion of districts that were starving for Spiritual food, and he protested, upon principle, against paid mediumship, especially where paid mediums were maintained in luxury.

Mr. HITCHCOCK, of Nottingham, said that the friends there suffered from want of funds. But they had kept up, though singlehanded. He would like to see the Conference Committee formed, and would help to do it.

Mr. E. H. WALLIS, of London, remarked that he was very much interested in the proposed "Con-

ference Committee," and in all the places he had recently visited he had advocated it, and done his best to persuade the friends to unite in the matter. He had the pleasure of saying that in Leicester, Loughborough, Walsall, Northampton, Mount Sorrel, and other places he had visited, the friends all expressed a desire to unite and help to form the Committee. He felt the need of organisation, and without it the cause would always be chaotic and unsound.

Mr. BURDETT, Leicester, reported that Spiritualism in his town had been at a low ebb recently, though the friends were all earnest and doing their best to help on the cause. He felt the Conference could do a good work, and the friends in Leicester desired to be included in what might arise from the meeting of that day.

Mr. J. J. MORSE then made a few explanatory and critical remarks, after which the meeting adjourned.

On reassembling at the afternoon session, after Mr. Johnson had made a few observation in reply to several points suggested by speakers who addressed the Conference in the morning,

Mr. BLINKHORN, Walsall, said that in his town they had been a struggling few for truth's sake. There was a society some twelve months old, but their members were not rich in this world's goods. They were in full sympathy with the object of the Conference, and hoped it would succeed in accomplishing its purpose.

Mr. TAYLOR, Nottingham, was pleased to see his town so well represented, and he did not think a more opportune time could be found to push the work in Nottingham than the present. He fully sympathised with the movement of that day, and wished it all success.

After various questions had been asked and answered, the following resolution was proposed and carried:—"That a Conference Committee for the Midland Counties district be formed," and the following were elected as the executive for the ensuing quarter:—Mr. Taylor, Nottingham; Mr. Hunter, Sheffield; Mr. Burdett, Leicester; Mr. Blinkhorn, Walsall; Mr. Bodel, Belper; and Mr. Mayle, Derby.

The following officers were also elected:—President, Mr. R. Harper, Birmingham; Treasurer, Mr. Hitchcock, Nottingham; Corresponding Secretary, Mr. Morse, Derby.

A ladies committee was also elected, consisting of Mesdames Hitchcock, Storey, Bodel, Preston, Farmer, Groome, and Bewcastle.

It was then decided to adopt a Guarantee Fund, on the model of a similar fund created by the "Lancashire Committee," and, at once, upwards of £40 was entered upon the list.

After the usual routine business, the Conference was formally adjourned for three months.

The assembled friends then partook of tea, and their smiling faces and cheerful conversation gave evident testimony to the harmony and good feeling that had prevailed during the day. The opening and closing of the Conference meeting, as well as the services in the evening, were much assisted by sweet music from an excellent harmonium, kindly lent by Mr. C. Parker, the Treasurer of the Derby Psychological Society, an act of kindness fully appreciated by all present.

At 6.30 the hall was filled in every part by a most respectable audience, who assembled to listen

to a trance address, delivered through Mr. J. J. Morse, the well-known trance speaker. The subject of the address was "Spiritualism as a Moral Power and Religious Teacher," and the elucidation of the theme was effected in a most able manner, to the evident satisfaction of all present.

The series of meetings were well attended, cleared all their expenses, and were eminently successful. No doubt at the assembling of the Conference in January next the executive will be able to present a satisfactory report of work done. The plans of the committee will be announced in SPIRITUAL NOTES and its contemporaries in due course.

MANCHESTER ASSOCIATION OF SPIRITUALISTS.

At the half yearly meeting, held on 6th ult., the balance sheet showed the receipts, inclusive of the balance, £16, brought forward from the previous half-year, to have been £50 5s. 10d., and the expenditure £40 19s. 0d., leaving a balance in hand of £9 6s. 10d. The following officers were elected for the current half-year:—*President*, Mr. R. Fitton; *Vice-President*, Mr. J. S. Knott; *Secretary*, Mr. G. Dawson; *Assistant-Secretary*, Mr. J. Campion; *Treasurer*, Mr. Allen Hall; *Collectors*, Miss Blundel and Miss H. Blundel; *Committee*, Miss A. Hall, Mr. John Hall, Mr. Mills, and Mr. Taylor. The thanks of the society are tendered to those friends who have helped them during the past half year.

WALSALL SOCIETY OF SPIRITUALISTS.

The quarterly financial meeting was held on the 6th ult., when the secretary read the statement of accounts, showing a small deficit. A circular was also read from the Derby Psychological Society, inviting a representative to attend the Conference at Derby, on the 13th ult., to consider a proposal for the formation of the Midland Counties District Committee; and Mr. T. Blinkhorn was appointed to represent the Walsall Society.

NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.

At the annual meeting, held on 14th ult., Mr. John Mould, President, in the chair, the official report for the last quarter, ending September 30th, was read and adopted. The number of subscribing members is 148, life members 3, and honorary members 15. The resignation of the librarian, Mr. Matthew Patterson, is reported with regret, as by his untiring zeal the library has been made one of the leading features of the society. The treasurer's account, as certified by the auditors, exhibits a deficit of £8 19s. 0d. The following Executive Committee was elected:—*President*, Mr. John Mould; *Vice-Presidents*, Messrs. W. C. Robson and W. Hunter; *Treasurer*, Mr. John Coltman; *Financial Secretary*, Mr. Fenwick Pickup; *Corresponding Secretary*, Mr. H. A. Kersey; *Auditors*, Messrs. E. J. Blake and J. Hare; *Librarian*, Mr. Thomas D. Smedley; *Committee*, Messrs. Kay, J. Haydock, Jos. Urwin, L. Bristol, S. Compton, James Robson, George Wilson, and James Cameron. The usual votes of thanks brought the proceedings to a close.

SPIRITUAL NOTES.

VOL. I.—No. V.

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 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.

To Correspondents.

W.—Thanks for your kind hints; but we wish *SPIRITUAL NOTES* to be reliable rather than sensational.

E. F.—We cannot discuss the Williams-Rita affair while the B. N. A. S. Committee is sitting; nor can we say anything of what the Committee is doing or has done until it has made its own report to the Council.

"NEW SOUTH WALES."—Your communication to hand; but we wish to write you, and cannot, because you have not sent us your name, nor given us a sufficient address.

J. B. (Glasgow).—Thanks for photographs, which have been distributed as suggested. Several friends have expressed a wish for some statement respecting their production.

MR. HARRISON AND THE BRITISH NATIONAL ASSOCIATION.

ON opening *The Spiritualist* for October 18th, and glancing at the table of contents, many of its readers had, no doubt, their curiosity equally aroused with our own, as to what could be the meaning of the heading "Power Taken to Work Secretly in Spiritualism!" The article to which his singular title was given being awarded the most prominent place in the paper must surely be of deep interest and vital importance! Great was our astonishment on discovering its real purport!

Looking at it from our independent position, outside any of the organisations and associations at work within the circle of the great spiritual movement, and having the welfare of all of them sincerely at heart, our first impulse was that no notice need be taken of it. Further consideration brought us, however, to the conclusion, that the distortions of fact on which it is based, and the plausibility of some of its suggestions, rendered it capable of misleading easily impressionable or only partially informed readers. One remark we must

make before proceeding to sober criticism, and it is this; that the article under consideration, and the reports of the Council Meetings of the British National Association in that and the preceding number of the *Spiritualist*, so completely identify "the editor" with "Mr. W. H. Harrison" as a member of the Council, that we must be excused for ignoring the literary etiquette which generally veils editorial personality, throwing the blame of doing so, if there be any, on our friend, the editor himself. We therefore take together, this article on "Power, &c," the report of the Special Council Meeting in the *Spiritualist* of October 11th, the report of the Ordinary Council Meeting in the *Spiritualist* of October 18th, and last, but not least, the second "Answer to Correspondents" in the latter number. To come now to this cry of "secret work," which has been raised:—There is plenty of evidence to our mind that it is a pure delusion, so far as regards any real meaning of the words "work," and "secret." Work, if it is worth speaking of, implies visible result and action. Where is there any visible result and action, in regard to any part of the proceedings of the British National Association, the source of which is, in any objectionable manner, hidden in obscurity and secrecy? The results before the world are—Conferences, Discussion Meetings, Soirées, Séances, and other things which might be enumerated. How is all the work to be done which produces these "manifestations," work often requiring a great amount of thought, tact, and delicacy? As humanity exists in its present incomplete state of moral and intellectual development, it is absolutely essential to the success of such work that a great part of it be done in "secrecy." Letters have to be written and read, subjects, and even persons, discussed, occasionally resolutions adopted, and minutes made, and a variety of matters carried on, the object of which would be defeated if all was to be done in public. This must be obvious to every one. Hence the origin of committees. The Council appoints the committees, and it is its own fault if it appoints committees in which it has no confidence. The committees collectively, through their chairmen, report to the Council; and the minute books are laid on the table for the inspection of those—including Mr. Harrison himself—who wish to see everything in detail; so that in fact, though, very properly, nothing can be known while the committees are actually sitting, everything is made public as soon as their work has been completed.

Early in the history of the Association it was decided to throw open the Council Meetings to reporters of the public press. This has not proved an unmixed good, but it would probably be a

mistake to withdraw that privilege. But, the Council Meetings being thus public, it became imperatively necessary that certain committees should, at all events, have the power in their own hands, that they should have the right, if they chose to exercise it, of sitting with closed doors; and in our opinion the Council could do no less than endorse the resolution as to "breach of privilege" which was proposed by Mr. Bennett at the meeting on the 10th of September. Unless there should be any personal or other motive which we cannot fathom, with which we could have no sympathy, and which we should not think worthy of notice if we did understand it, we can only attribute Mr. Harrison's pertinacity on this point to an almost morbid and monomaniacal distortion of the idea of "freedom of discussion." We would be the first to protest against, and utterly denounce, any attempts to carry out "secret work," or in any way to undermine the all-men-and-women-free-and-equal basis and constitution of the British National Association of Spiritualists; and we hope that what we have said will convince our readers, as a careful consideration of the matter has convinced ourselves, that nothing has been done or is contemplated, that will impair the confidence of Spiritualists in its Council, and in its disinterested and consistent efforts in the work; and we trust that the Association will receive in the future that increased support which it deserves—which it specially needs at the present moment—and which Mr. Harrison of all men ought to be amongst the first to give it—instead of apparently doing all he can to damage it at the moment of its greatest need.

We had nearly forgotten the Answer to Correspondents referred to above. We restrain our indignation with difficulty at the implications and obviously intended effect of those few lines. We feel convinced that Mr. Harrison, editor of the *Spiritualist*, has no more belief or even suspicion than we have, as editor of *SPIRITUAL NOTES*, that any committee has acted as imputed, and we feel ashamed that one of our contemporaries in the cause should condescend to suggest anything of the kind.

We hope, in conclusion, that many of Mr. Harrison's "constituents" will do as he asks them and respond to his appeal, not merely "in secret," but publicly.

SEANCES WITH PUBLIC MEDIUMS.

Nothing is more essential to the progress of Spiritualism than that candour and honesty should mark every phase of its manifestations; and nothing is more calculated to bring it into disrepute than

the weak and foolish excuses with which some of its friends seek to smother fair enquiry into cases of doubt and suspicion. You must not, they say, distrust the medium at the outset, or you will introduce discordant elements and hinder the manifestations. If "spirits" come clad in garments which bear all the semblance of earthly origin, you must believe wholly and unreservedly in every such instance that they are of spiritual manufacture nevertheless. If, unfortunately, the materials for the "make up" are secured, found even secreted upon the persons of the mediums; and if they turn out to be "of the earth earthy" beyond the shadow of a doubt, you must still, at any cost, defend the unsuspecting innocence of the mediums; and having no fleshly enemies amongst the sitters whom it would be safe to charge with the design to produce a mock exposure—why then, all other sources having failed, of course you must believe that the garments were brought in by the spirits themselves, who, for some good end, had either begged, borrowed, or stolen them.

When Spiritualists are driven to such shifts as these; when, according to varying circumstances, they fly readily from one set of excuses to another; when they offer to an honest enquirer no such evidence as he would be held justified in requiring in any other department of human knowledge; surely they must admit that they occupy a most ignoble and humiliating position. That, as séances with public physical mediums are now conducted, this is too often the sad position in which Spiritualists do actually find themselves, who amongst us can doubt? And this being so, who can wonder that so many men of intelligence, so many of the best and the clearest thinkers, prefer fields of research where there is more hope that patient investigation may be rewarded by the proof of facts beyond doubt or cavil?

Is there no remedy? We think there is. We would, of course, greatly prefer that there should be no public paid mediums at all, and that all enquirers should seek the facts in the family circle. But manifestly there are circumstances in which this would be impossible; and so, paid mediumship being a necessary evil, we must make the best of it. It should never be forgotten, however, that an honest searcher after truth is entitled to have his doubts respected until they are removed by facts which he cannot, and will have no desire, to discredit. Dark sittings may be held, and, in fact, should be encouraged, amongst personal friends, as phenomena are thus obtainable which have hitherto been seldom gained in any other way; though there are indications that even these may yet come satisfactorily in the light, if perseveringly sought. But Spiritualists are not justified in expect-

ing that absolutely dark sittings should ever convert a sceptic. And, even in a subdued light, if the sceptic sees a paid medium placed in a cabinet or behind a screen, and if he sees a form walk out clothed in white—it may be, turbaned and bearded—the garments being, to all appearance, of a familiar physical texture, why should the observer believe, without better evidence than this, that the spirit is any other than the medium wrapped in clothing with which he had purposely provided himself beforehand?

In the presence of a novice, no sitting should be held with a paid physical medium except under the most rigid test conditions and with every facility for observation and examination. If the medium fails under such conditions, his powers are valueless as proof of extra-physical agency. If he can give no evidence, however slight, that he remains in the cabinet when the "spirit form" emerges—the bare assertion of the fact can go for nothing. If he simply denies all knowledge of the beards, turbans, and drapery with which the "form" was covered, why should the doubter believe the denial against all the evidence of his senses to the contrary? And even amongst Spiritualists themselves, when using public mediums for the further investigation of phenomena it is equally essential that there should be no cheating—in fact, no possibility of cheating. The medium should be stripped to his skin in the presence of a committee, and placed in the cabinet dressed in black apparel provided for the purpose, that there may be no opportunity and no temptation to simulate a "spirit clothed in white." Even the spirits themselves must not be allowed to cheat, and if they do they must be discarded. Deceiving spirits should meet with no more favour than deceiving mediums. If a materialised spirit clothes himself with physical garments, and passes them off as of spiritual origin, he is as great a swindler as the medium who does the same. The "spirits" whom the Count de Bullet so satisfactorily photographs in the dark—to the utter confounding of physical scientists—plainly ask him to supply them with drapery "to save the unnecessary expenditure of power"; and he candidly avows that he does so. If this is to some minds unintelligible, it is at least honest. And honesty is what we must have, at any cost, both in spirits and mediums—or we must give up both without reserve. The spirits we may not be able to control so completely as we could wish; though we strongly suspect that even trickish spirits would not often be found where they were not made welcome; but we can, at least, keep public mediums honest, notwithstanding the temptations of notoriety and gain, by giving them no opportunity to be other-

wise. We are glad to believe that, even amongst public physical mediums, there are many yet who are above all suspicion of deception and fraud; and they will be amongst the first to admit the need of the advice and the caution which we have felt it our pressing duty to offer.

Notes.

MR. J. N. TIEDEMAN MARTHEZE has started on his long-contemplated voyage around the world, and expects to be absent from England about eighteen months.

MR. JAMES COATES, phrenologist and mesmerist, of Liverpool, has been during the past month lecturing on Sunday evenings before the Glasgow Spiritualist's Society, at their Hall, 147, Trongate.

MR. and MRS. REGAN are now in Paris. They speak encouragingly of the state of Spiritualism in the French capital, and warmly and gratefully of the kindness and hospitality which they have received on every hand.

THE fortnightly discussion meetings of the Dalston Association will be opened for the session 1878-9, on Monday, 11th inst., when Mr. Thomas Shorter is announced to open a discussion on "Professional Mediumship."

THE charge against Mr. C. E. Williams, by the friends in Amsterdam, is under investigation by a special committee of the British National Association, who are expected to make their report at the next meeting of the Council on the 12th inst.

THE Soirée, at 38, Great Russell-street, on Wednesday, the 6th inst., will be especially interesting. An excellent musical programme has been arranged; and during the evening the various scientific apparatus for the investigation of physical phenomena under test conditions, will be exhibited and explained.

MR. and MISS DIETZ, whose abilities are well and favourably known among metropolitan Spiritualists, are arranging their provincial engagements, and will give their entertainment at the City Hall, Glasgow, on 2nd inst. Provincial friends will do well to secure an opportunity of listening to these artistes.

AT the village of Snodland, in Kent, a handsome tower, with illuminated clock, has just been erected to the memory of Charles Townsend Hook. Mr. C. T. Hook was a spiritualist, a member of the British National Association, a large employer of labour, a man of practical philanthropy, and much beloved.

MR. W. H. LAMBELLE, the well-known medium, has engaged Ladbroke Hall for a series of services in connection with Spiritualism. It is expected that the hall will be at liberty on the 10th or 17th November, when a devotional meeting, with short address, will be held in the morning at 11.30, and in the evening at 7. Mr. Lambelle will speak in continuation of the theme, "The Origin of Religious Rites and Ceremonies," which has engaged so much attention of late at Doughty Hall. We hope the friends interested in this subject will generously support the effort to popularise the knowledge of the philosophy of Spiritualism in the West-end.

A NEW DISPENSATION has been repeatedly alluded to in the course of various inspirational discourses delivered through Mr. W. J. Colville as likely to be inaugurated in those countries occupied by Anglo-Saxons in or about 1881. It is stated that under this dispensation the prophecies contained in the 21st chapter of the Apocalypse are to be realised. It is also prophesied through Mr. Colville that mediums shall soon obtain materialisation phenomena in public halls in the light and without cabinets, and that the "materialised spirits" will deliver addresses while the medium is seated entranced beside them. We hope that these prophecies will be fulfilled.

THE HISTORICAL CONTROLS, reported and contributed by "A. T. T. P." in the *Medium*, continue to present some very remarkable features, and are specially deserving of careful study by all Spiritualists. The various communications evince a knowledge of the details of the lives of the reputed authors which go far to prove their genuineness. But the *Christian Life* of the 19th ult. had a keen but kindly criticism on the control by Michael Servetus, showing that in many instances the statements were quite at variance with well-known facts, so that either the controlling "Spirit" was not Servetus at all, or Servetus had quite forgotten what he ought to have remembered.

MR. GLADSTONE has sent the following reply to Mr. J. T. Markley, who recently wrote to him on the subject of Spiritualism:—"London, October 16.—I do not share or approve the temper of simple contempt with which so many view the phenomena. It is a question, in the first instance of evidence; it then follows to explain, as far as we can, such facts as may have been established. My own immediate duties prevent my active intervention; and I remain, in what may be called contented reserve, without any fear that imposture will rule or that truth can be mischievous.—Yours faithfully, W. E. GLADSTONE." These are noble words, and do great honour to the distinguished statesman.

THE British National Association is practically without funds—in other words, the income of the year has not been sufficient to meet the expenses of the year. This is much to be regretted. If substantial aid does not come soon, we fear that it will be necessary to place the Association on a more economical footing, but that would be to restrict its usefulness. We do not regard it as by any means perfect, nor do we think that its proceedings are always the best and wisest; but there is no better or more efficient Spiritualistic organisation in the world nevertheless. It deserves, therefore, a hearty and generous support, and we would urge rich and influential Spiritualists everywhere to give it the most liberal assistance in their power.

A MEETING of Spiritualists, called by Mr. Enmore Jones, was held on Thursday evening, October 24th, at Langham Hall. The primary purpose was to welcome Mr. D. D. Home, who is now in London; but that gentleman was prevented by ill-health from being present. Mr. Jones presided, and the meeting was addressed by Major Forster, Mr. Shorter, Dr. Carter Blake, and Mr. Humphreys. Their speeches included a review of the past, an examination of the present, and speculation as to the future. Several hymns were sung; and Mr. Jencken, whose name was coupled with that of Mr. Home, occupied a seat in the body of the hall. Dr. Maurice Davies, who had purposed to address the meeting on the recent correspondence between himself and the *Rock* newspaper, was prevented at the last moment from being present.

THE HAPPY EVENING this year at Doughty Hall, Bedford-row, London, was unavoidably postponed from Wednesday, 16th, to Friday evening, 18th ult., when a large and appreciative company assembled. The programme, a very long but attractive one, was carried out with slight deviation; while the efforts of the various artistes were in every case enthusiastically received. Mr., Mrs., and Miss Ward, Miss Annie Waite, Mrs. Georgina Weldon, Miss Lilian Gilham, Mr. Furze, Miss Leslie-Young, Mr. J. J. Morse, and Miss Sparey are deserving of special mention for the manner in which they all acquitted themselves of their parts. Dancing was commenced at about 10.30 to an efficient band, and was kept up with unflagging spirit until midnight.

A CLERGYMAN writes:—"On Sunday evening, Oct. 20th, I was preaching in a London church. It was the eve of the anniversary of my child's death some years ago. All the time I was delivering my sermon I was thinking of the event; and though I did not, of course, allude to it, many of my expressions were suggested by the recollection. After service, a lady sent for me, and when I went to her she said, 'I wanted to tell you that I have seen a child near you all the time you were preaching, and for a long while it had its hand on your head.' Few of my intimate friends would remember the date of the child's death. This lady is only a slight and very recent acquaintance. I leave the explanation to others, simply giving the facts as they occurred to me."

WE WERE GLAD to meet Mr. Daniel D. Home on Monday, October 14, at the house of Mr. S. C. Hall. It was under the same auspices that we first met him twelve years ago; and, although his frequent illnesses have left him very weak, he looks more robust now than he did then. He does not exercise his mediumistic powers now; but he gave some very good specimens of his talents as a reciter. He delivered himself in English, in Scotch, in broad Yankee, and in French with equal success and to the delight of those who listened to him. Among those present were Rev. Dr. and Mrs. Irons, Dr. and Mrs. Maurice Davies, Mr. and Mrs. Griffin, of Palace Gardens, Mrs. Fuller-Maitland, Mrs. Cashel Hoey, Dr. Netherclift, Mr. Rudall, &c., most of them Spiritualists of more or less pronounced opinions.

CONSIDERING how purely special a publication the *Psychological Review* is, some of the papers in the last number for October have only a remote bearing on such subjects as one would expect to find in its pages. Mr. St. George Stock's article, "Why Must I Do What is Right?" is almost purely ethical, and might be an amplification of Aristotle's tenth book of the *Nicomachean Ethics*. It is, however, an able and interesting paper. The same remarks will apply to Professor Grimley's account of the Pontigny Pilgrimage. "Astrology Ancient and Modern," and Mr. Barkas's "Recent Investigations in Psychology" are readable essays; but by far the most interesting are Mr. Earle's (for so it may be allowed to interpret the initials J. C. E.) on "Immaterialism in Brussels," and Mrs. De Morgan's on "Inspiration and Symbolism." On the whole, however, the third number of this *Review* is a very interesting instalment, and promises well for success. The shorter notices are especially good.

SPIRITUALISM is indeed making converts at opposite poles of thought. Last month we traced it leavening the doctrines of Mr. Spurgeon: now we find it in the columns of the *High Church Guardian*. In a recent impression the following letter from Sir Charles Isham occupied the place of honour in the correspondence

—"Having examined for thirty years the subject of occult phenomena, I am in a position to prove that the law of gravitation is daily overcome by a power—call it what we please—independent of either human or direct Divine agency. This has been clearly demonstrated by acknowledged scientists, professors in English universities, and clergy of high standing, and within the last few weeks by Professor Zöllner, astronomer of Leipzig University. To deny this power would be tantamount to denying that railway and telegraph are recognised channels of communication in civilised countries." The admission of such a letter shows that the doctrines of Spiritualism are quietly making their way into very unexpected places.

THE SUNDAY EVENING SERVICES at Doughty Hall, London, have during the past month received a fresh and very welcome accession of interest to metropolitan Spiritualists in the person of Major Thomas Gales Forster, whose health had been so far recovered as to permit of his addressing the crowded congregation assembled on Sunday evening, 13th ult., the Rev. W. Stainton-Moses in the chair. A brief report of Major Forster's discourse was given in the *Medium* of the 18th ult.; and in the same paper we observe that "an arrangement has been entered into for the delivery of a course of lectures by Major Forster at Doughty Hall during the winter." We sincerely hope that the arrangement may be carried out with a generous spirit. Mr. J. J. Morse occupied the platform on Sunday evening, 20th ult., when the subject of the inspirational discourse, delivered through his trance mediumship, was "Spiritualism: its Distinctive Mission." The address was heartily applauded by a very large audience. Mr. Rowe, of North Shields, presided.

Correspondence.

THE CHARGE AGAINST MESSRS. WILLIAMS AND RITA.

To the Editor.

SIR,—Your article in *SPIRITUAL NOTES* for October about the Rita-Williams affair in Amsterdam is manly, fair, and to the point, and must express the exact feelings of every genuine and honest Spiritualist. I have conversed about this charge with many people in private, and have already had it thrown in my face several times as a proof of the gullibility of Spiritualists in general.

Now, as a private Spiritualist and medium myself, of about ten years' experience, and known to most of the ladies and gentlemen connected with the movement, I think that I, and others like me, ought not to remain silent under the present circumstances; for if our cause is to thrive it must be defended by ourselves at a moment like this, when brought into contempt by such doings as those lately reported by the Dutch investigators. I myself have no wish to be considered either a knave or a fool, and I therefore ask you to give me a little space in your valuable paper to state my opinion about the matter in question.

Now, to my mind, everything depends upon the known respectability and honesty of our Dutch brethren. If Mr. Riko and his friends, as Spiritualists, are men of fair trustworthiness and honour, as I have been told they are, I do not see how any sane mind can disbelieve them; there are eight names to the report, and these men declare that

they found, upon both mediums, beards, muslin, phosphoric oil, bottles of perfume, and other things of a suspicious nature, and that they took these things from them by force at the very moment of their use in the séance. If this is not the strongest possible evidence of fraud I know not what is; at any rate, had it happened in my house, I should have called it so, and acted accordingly.

Now in the face of this collective and tangible evidence, what is the defence of Rita and Williams? Simply this—We know nothing of the things you say you found upon us, and as to being impostors let our former séances prove. Now what does this amount to, and what does it prove when brought face to face with the accusation? I have no hesitation in saying that were I on a jury, trying the case, my verdict would be for the plaintiffs.

Genuine mediums can prove themselves so by giving genuine séances, even under test conditions; but this by no means proves that their séances are always genuine when not so tested, or that they have the power to obtain phenomena at all times. This argument is therefore of no use to Rita and Williams in the above case, for it proves nothing about that séance. What, then, are we driven to? Why, one of three conditions. Either Williams and Rita did impose in this instance; or (as some think) the Spirits did, by bringing these things into the cabinet, and were unable to take them away again; or else the eight gentlemen investigators conceived the wicked and diabolical design of bringing these things to the séance and swearing that they found them on the mediums, in order to completely ruin two innocent men. Can this be possible? God forbid that eight such demons should be allowed to plot the destruction of innocent men in any cause. For my part I cannot, and will not, believe it.

Then it lies between the Spirits and the mediums. But the mediums' answer to the whole question is—We know nothing about it; so we are compelled to place the whole burden on the shoulders of the Spirits. Well, their backs are broad, and they often have loads imposed upon them which they have no right to bear; but I am inclined to think that some day we shall add the last straw that will break even them down, and then, as in many other cases, we shall find how unjust we have been.

I congratulate you upon the continued improvement of *SPIRITUAL NOTES*; each number is better than the preceding, while its fearless and independent way of speaking augurs well for its future prosperity and usefulness.—I am, &c.,

JOHN ROUSE.

80, George Street, Sloane Square,
October 2, 1878.

OUR ORTHODOX CRITICS.

To the Editor.

SIR,—May I offer two suggestions to those who think it worth while to notice the contemptible attacks of the *Rock* and like-minded journals on Spiritualism? They are, first, that (putting aside the thousands of proofs of spirit-identity, which are enough to convince any sane person of its character) clairvoyants have frequently seen the spirit emanating from the body at the time of death, and in some of these instances messages have been sent to friends

on earth almost immediately on entrance in the spirit-world; secondly, that communications have been received from spirits of the living during the period of trance, under circumstances which make their recognition as much a fact as any incident of mortal life. Here are two classes of facts which, in my opinion, quietly maintain their ground in the face of all the text-torturing which is wont to exercise the clerical mind. Texts *supporting* our position are comfortably ignored, but I cannot refrain from saying that I do not see why Spiritualism cannot be valued for its own merits.

It is not designed to support the Christianity of the Gospels, but gradually uplift it into the sphere it was and is designed to fill, and to make it a more interior and active agency. Christianity, as at present preached from very many of the pulpits of this land, is outside of, and powerless to deal with, a mass of ignorance and evil from which man daily suffers, and which mere science can never reach. Spiritualism is, I believe, destined to carry into practical operation the much-misunderstood religion of Christ. It deals with causes, not with effects. Has any but the Spiritualist any consciousness even of the ideal marriage?

I venture to say—not one. It has hardly moved the mind of the poet—as a rule the most inspired of the writers of all the ages—much less called men and women to higher relations and pure and lasting love.

As soon as mediumistic power has acquired hereditary influence, we shall obtain those conditions which are necessary for higher and more reliable spirit-intercourse and extended spirit-power, to which most of the manifestations of the present time are probably a mere introduction.

S. E. G.

ASHTON-UNDER-LYNE.

MR. W. AVERY writes—We have removed to more commodious premises, called the Hall of Freedom, 185, Fleet-street, where we shall hold public meetings for the future, for trance speaking. We have also begun a circle meeting at 28, Bentinck-street, and have a circle for investigators every Wednesday and Sunday evenings, at 8 o'clock; and on Thursday evenings at 8 o'clock, for members only. We have four mediums under development, through three of whom the spirits speak to us, and the information we thus receive respecting the spirit land, and how we should live whilst we are on the earth plane, is really grand and sublime. It cheers our souls, draws our spirits nearer to God, and we experience the truth of the promise "They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." We open our circle with singing and prayer, and we close in the same way.

Obituary.

GEORGE D. THOMSON (father of Mrs. Nosworthy) passed to the higher life on October 7th, aged 74. The body was interred at the Burmantofts Cemetery, Leeds.

PRINCE EMILE DE SAYN WITTGENSTEIN, on September 8th.

Arrangements for October.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

- Monday, 4th.—Fortnightly Discussion Meeting, at 8. Paper by Mr. J. Bonwick, F.R.G.S.
 Wednesday, 6th.—Conversazione, at 7. Music. Refreshments, and exhibition of Research Committee's scientific apparatus.
 Friday, 8th.—Experimental Research Committee, at 6.30.
 Tuesday, 12th.—Finance Committee Meeting, at 6. Council Meeting, at 6.30.
 Friday, 15th.—Experimental Research Committee, at 6.30.
 Monday, 18th.—Fortnightly Discussion Meeting, at 8. Paper by Mrs. Fitzgerald "Experiences in the Home Circle."
 Wednesday, 20th.—House and Offices Committee, at 5. Soirée Committee, at 5.30.
 Friday, 22nd.—Library Committee, at 5.30. Experimental Research Committee, at 6.30.
 Tuesday, 26th.—General Purposes Committee, at 5. Séance Committee, at 6.

DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

(President: Mrs. Amelia Corner. Hon. Secretary: Thos. Blyton.)

- Thursday, 7th.—*Ordinary Weekly Experimental Séance, at 8.
 Monday, 11th.—*Fortnightly Discussion. Subject, "Professional Mediumship," to be opened by Mr. Thomas Shorter, hon. mem., at 8.
 Thursday, 14th.—Session of Council, at 6.45. Ordinary Weekly Experimental Séance, at 8.
 — 21st.—Ordinary Weekly Experimental Séance, at 8.
 Monday, 25th.—*Fortnightly Discussion. Subject, "The Element of Uncertainty in Results at Séances, with Suggestions thereon," a paper by Mr. Thos. Blyton, at 8.
 Thursday, 28th.—Ordinary Weekly Experimental Séance, at 8.

* Members are invited to introduce their friends as visitors on these dates.

Members are desired to prepare papers for discussion at the fortnightly discussion meetings on Monday evenings during the Session 1878-9.

BRIXTON PSYCHOLOGICAL SOCIETY.

(President: D. G. Fitz-Gerald, M.S. Tel. E.; Hon. Secretary, H. E. Francis.)

- Tuesday, 5th.—Council Meeting, at 7.30.
 Wednesday, 20th.—Discussion Meeting, at 7.30.

Séances with various Mediums in the course of the month.

HACKNEY PSYCHOLOGICAL SOCIETY.

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

- Every Sunday evening, Divine Service, at 7.
 Every Tuesday evening, Experimental Séance, at 8.
 Every Saturday evening, Private Developing Séance.

LANCASHIRE DISTRICT COMMITTEE.

MANCHESTER.

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

Sunday, 3rd.—Quarterly Conference of the Lancashire District Committee, at 2.30; Tea Meeting, at 5; and Public Meeting, at 6.30. Speakers: Mrs. Batie; Mr. John Lamont, of Liverpool; Mr. W. Johnson, of Hyde; and others.

— 10th.—Miss Hall and Mr. Dawson, at 2.30.

Friday, 15th.—At Miss Johnson's, Mrs. Batie, at 7.30.

Sunday, 17th.—Mr. Johnson, at 2.30.

Friday, 22nd.—At Miss Johnson's, Mr. Morse, at 7.30.

Sunday, 24th.—At Grosvenor-street, Mr. Morse, at 2.30. At Hulme Town Hall, Mr. Morse, at 6.30.

Meeting every Wednesday evening, at 7.30.

LIVERPOOL.

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

Sunday, 3rd.—Local Speaker, at 3 and 7.

— 10th.—Mrs. Batie, at 7.

Monday, 11th.—Mrs. Batie, at 7.30.

Sunday, 17th.—Mr. Morse, at 3 and 7.

Monday, 18th.—Mr. Morse, at 7.30.

Sunday, 24th.—Mr. Lamont, at 3 and 7.

BOLTON.

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

Sunday, 3rd.—Local Speaker, at 2.30 and 6.30.

— 10th.—Local Speaker, at 2.30 and 6.30.

— 17th.—Mrs. Batie, at 2.30 and 6.30.

Monday, 18th.—Mrs. Batie, at 7.30.

Sunday, 24th.—Mr. Shepherd, of Liverpool, at 2.30 and 6.30.

Monday, 25th.—Mr. Morse, at 7.30.

OLDHAM.

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

Sunday, 3rd.—Local Speaker, at 6.

Wednesday, 6th.—Mrs. Batie, at 7.30.

Sunday, 10th.—Local Speaker, at 6.

— 17th.—Mr. Johnson, of Hyde, at 6.

Thursday, 21st.—Mr. Morse, at 7.30.

Sunday, 24th.—Miss Hall and Mr. Dawson, at 6.

ROCHDALE.

(Regent Hall, Regent-street. Secretary: Mr. P. Spencer, 14, Kilworth-street, Sudden.)

Sunday, 3rd.—Local Speaker, at 2.30 and 6.

Monday, 4th.—Mrs. Batie, at 7.30.

Sunday, 10th.—Local Speaker, at 2.30 and 6.

— 17th.—Mr. Wright, of New Mills, at 2.30 and 6.

Wednesday, 20th.—Mr. Morse, at 7.30.

Sunday, 24th.—Mr. Johnson, of Hyde, at 2.30 and 6.

HYDE.

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

Wednesday, 13th.—Mrs. Batie, at 7.30.

Tuesday, 26th.—Mr. Morse, at 7.30.

MACCLESFIELD.

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

Sunday, 3rd.—Local Speaker, at 6.30.

— 10th.—Mr. Johnson, of Hyde, at 2.30 and 6.30.

— 17th.—Mr. D. Brown, at 6.30.

Sunday, 24th.—Mrs. Batie, at 6.30.

Monday, 25th.—Mrs. Batie, at 7.30.

Wednesday, 27th.—Mr. Morse, at 7.30.

HAYFIELD.

(Secretary, Mr. John Lithgow.)

Sundays, 3rd, 10th, 17th, and 24th.—Mr. John Lithgow, at 6.30.

Friday, 29th.—Mrs. Batie, at 7.30.

LEA AND HOLLOWAY.

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

Wednesday, 27th.—Mrs. Batie, at 7.30.

CROMFORD, NEAR MATLOCK.

(Temperance Hall.)

Friday, 29th.—Mr. Morse, at 7.30.

BARROW.

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

Sundays, 3rd, 10th, 17th, and 24th.—Mr. Proctor, at 2.30 and 6.

ULVERSTON.

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

DALTON.

(Mr. Proctor, Butt's Beck.)

Wednesday, 30th.—Mrs. Batie, at 7.30.

COCKEY MOOR.

(Mr. Tootill's, Brownhill Farm.)

Wednesday, 20th.—Mrs. Batie, at 7.30.

BLACKBURN.

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

Friday, 7th.—Mrs. Batie, at 7.30.

BURNLEY.

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

Tuesday, 19th.—Mr. Morse, at 7.30.

WEST HOUGHTON.

Friday, 22nd.—Mrs. Batie, at 7.30.

BUXTON.

(Unitarian Chapel.)

Thursday, 28th.—Mr. Morse, at 7.30.

* * Speakers are requested to inform the Secretaries, at least two days previous to the date of their appointment, as to the time of the train they will arrive by.

NORTH DERBYSHIRE AND EAST CHESHIRE DISTRICT.

NEW MILLS.

(Secretary: Mr. James Wright, Newtown.)

Sundays, 3rd and 10th.—Mr. J. Wright, at 2 and 6.

Sunday, 17th.—Local Speaker, at 2 and 6.

— 24th.—Mr. J. Wright, at 2 and 6.

NEWTOWN.

(Mr. J. Wright's.)

Tuesdays, 5th, 12th, 19th, and 26th.—Mr. J. Wright, at 7.30.

NEWCASTLE PSYCHOLOGICAL SOCIETY.

(Weir's-court, Newgate-street. President: J. Mould.

Hon. Secretary: H. A. Kersey.)

Sunday, 3rd.—Mr. J. J. Morse, "Spiritualism: a Prophecy," at 2.30. "Man's Bible versus God's," at 6.30.

Monday, 4th.—Mr. J. J. Morse, "The Coming of Christ," at 8.

Sunday, 10th.—Mr. E. W. Wallis, "The Word of God, and how to Read it," at 6.30.

Monday, 11th.—Mr. E. W. Wallis, "The Soul and its Powers," at 8.

Sunday, 17th.—Mr. E. W. Wallis, "The Great Beyond as Revealed by Spirit Communications," at 6.30.

Monday, 18th.—Mr. E. W. Wallis, "Faith, False and True, at 8.

Sunday, 24th.—Miss E. A. Brown, Trance Address, at 6.30.

Admission free. Collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

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

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

Wednesday.—At 7.45, Spiritualists' Improvement Class.

Thursday.—Séance, at 8. "Form Manifestations."

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 to Members.

A Tea and "Happy Evening" will be held on Tuesday, November 12th.

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

SOWERBY BRIDGE LYCEUM.

SPECIAL DISCOURSES.

Sunday, 3rd.—Mr. A. D. Wilson, "The Broad and Beneficial Tendencies of Spiritualism."

— 10th.—Mr. J. Armitage, Trance Medium. Subject to be chosen by the audience. Collection at the close.

— 17th.—Mr. A. D. Wilson, "Science and Religion in the Light of Spiritualism."

— 24th.—Mr. A. D. Wilson, "Politics viewed in the Light of Spiritualism."

MR. J. J. MORSE'S APPOINTMENTS.

Saturday, 2nd.—Gateshead-on-Tyne.

Sunday and Monday, 2nd and 3rd.—Newcastle-on-Tyne.

Tuesday, 4th.—Stockton.

Thursday, 7th.—Fencehouses.

Friday, 8th.—Chester-le-Street. Reply to Rev. W. Bailey.

Sunday and Monday, 10th and 11th.—Ossett.

Wednesday and Thursday, 13th and 14th.—Bradford. November 19th till 29th inclusive.—Lancashire. Special mission work for District Committee.

Mr. Morse is desirous of making arrangements for missionary work around the various points he periodically visits in the Northern counties. For week-night meetings he will make special arrangements of a most advantageous character, thus assisting local efforts and promoting the progress of the Cause.

MR. E. W. WALLIS'S APPOINTMENTS.

Sunday, 3rd.—Keighley Spiritual Lyceum, at 2.30 and 6.30.

Monday, 4th.—Bradford Chamber Meeting.

Tuesday, 5th.—Bradford Public Meeting.

Wednesday, 6th.—Darlington Public Meeting.

Thursday and Friday, 7th and 8th.—Stockton-on-Tees Chamber Meetings.

10th, 11th, 13th, 17th, and 18th.—Newcastle-on-Tyne. (See Society's Notice.)

24th to Dec. 2nd inclusive.—Glasgow.

Marriage.

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

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TO MEDIUMS, SPIRITUALISTS, AND OTHERS.—SUITABLE ROOMS FOR SEANCES, Committee Meetings, etc., can be had on moderate terms. —For particulars apply at 53, Sigdon Road, Hackney Downs, London, E.

As a Health-Giving, Refreshing, Cooling, and Invigorating Beverage, or as a Gentle Laxative and Tonic in the various forms of Indigestion, use

ENO'S FRUIT SALT.

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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 assential 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 necessary, 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, 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, the Fruit Salt takes away the ground-work of malarious diseases, and all liver complaints, and neutralises poisonous matters.

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.