

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. VI.]

DECEMBER, 1878.

[PRICE TWOPENCE.]

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(ESTABLISHED 1873.)

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NOTES BY THE WAY.—No. V.

(Specially contributed by J. J. MORSE.)

SPIRITUALISM in the county of Durham has for many years past excited no little attention. The well-known and much-respected family of the Fawcitts, in Bishop Auckland, in years past contributed in no small measure to the progress of our cause in their town and district. Mrs. Fawcitt has since departed to the other life, but while she was in the form her house was a well-known headquarters. Her son, Mr. Thomas, and her daughter, Miss Annie, were capital mediums, the young man having "trance" mediumship of a high order, while his sister as a physical medium was an instrument of the greatest usefulness. For some years past, however, the cause has been deprived of her active service on account of her altered domestic circumstances, she being now a wife. Her brother has departed this life also, and thus the county has been deprived of the services of three good workers and staunch supporters. But the seed sown by them while here is happily bearing fruit; and in Shildon, Houghton-le-Spring, Chester-le-Street, Wellington, West Pelton, Howden-le-Wear, and several other of the outlying towns and villages, the facts and teachings of Spiritualism are gladly welcomed and earnestly proclaimed. Among the names of mediums that are doing service for the work, and deserving mention for their earnestness, are Mr. T. M. Brown, Miss E. A. Brown, of Howden-le-Wear; Mr. Westgarth, of Sheriff Hill; Mr. J. Dim, Mr. Pickford, of Ouston; and several others whose names escape the writer. Mr. Westgarth has lately been making a tour in Lancashire, under arrangements with the District Committee in that county, and his services have been spoken most highly of. So taking matters all round it can be said that the county of Durham has carried the cause on right well, and that, too, in the face of intolerance which is only to be met with in outlying districts, where local prejudices erect a well-nigh impossible conservatism in matters spiritual.

On the 12th ult. a "Happy Evening" meeting was held by the members and friends of the Newcastle-on-Tyne Psychological Society, and a numerous company sat down to an excellent tea. The tables having been cleared, the programme of the evening entered upon its second development in the form of a very pleasant and varied entertainment. Mr. J. Mould, the President of the Society, occupied the chair, supported by Messrs. Lambelle, Westgarth, Wallis, Horsley, and Morse. The evening passed very agreeably and the constant stream of song, reading, recitation, speech, and music contributed to the delight of the large company that assembled. The hall was tastefully decorated with cartoons, &c., and a handsome service of flowers decorated the desk.

Mr. W. H. Lambelle had an excellent and crowded meeting in the Unitarian School-Room, South Shields, during his late visit to his home in the north, the local paper giving a full report of the proceedings in a fair and impartial manner. It is to be earnestly desired that the above gentleman's series of meetings at Ladbroke Hall, London, may be well supported and numerous attended, Mr. Lambelle's spirit-controls are of a superior character, and their lessons are always wise and useful.

The Spiritualists of Nottingham have cause to congratulate themselves on the contemplated removal from London of Mr. E. W. Wallis, who intends "pitching his tent" there in February next. This young gentleman is steadily gaining ground in his profession, and aided by his enthusiasm and devotion he has already accomplished much. That he may find warm friends and true in his new home, and be in all ways benefited by the change, is the sincere wish of the writer.

Spiritualism in Yorkshire has rather languished of late, in some districts of the county at least. It is rumoured that a "Yorkshire District Committee" is to be formed, and, if so, no doubt good results will be brought about. There are two meeting-places in Bradford; one in Bowling—a room built by Mr. Wade, who has departed some time: the attendance is pretty fairly maintained, but a little more life would improve the meetings. Another meeting-room has been opened lately. Leeds has for a long time been in a state of quiescence. A conference was recently held there, but it separated without devising any plan of work to promote progress. Keighley is as active as most towns in the county: it has a nice building, a library, and a band of earnest and devoted workers. Sowerby Bridge is also in a good position, owning a building, having a Lyceum, and carrying on Sunday meetings. Halifax continues its services, though since Miss Longbottom (Mrs. Batie) left matters are not so brisk. Ossett carries on a children's Lyceum, and holds public meetings on Sundays. The friends here recently had a very pleasant gathering, on a Saturday evening, commencing with a substantial tea, and concluding with an entertainment of vocal and instrumental music, recitations, speeches, &c., an instrumental quartette party from Leeds rendering most efficient and pleasant aid. A very laudable effort to instruct children is being made in this town, in which matters Messrs. Kitson, Oliffe, and Hallgath work in a very creditable manner. Sawthorpe, near by, has long been noted in the district, as also has Batley-Carr; and in the latter town regular Sunday services are also held. Yorkshire only needs to organise its forces, and good work can be accomplished.

The Derby Psychological Society intend holding a new year's tea-party and festival, closing with dancing. The meeting will take place in the Temperance Hall on or about January 1st, 1879; tickets one shilling each.

A Grand Festival will be held in the Grosvenor-street Temperance Hall, Manchester, on New Year's Day, in honour of Mrs. Batie, when a presentation will be made to that lady, and "God speed" wished her prior to her departure to join her husband in America. A large attendance is expected.

THE OPENING SOIRÉE for the season, in connection with the British National Association, was held on Wednesday evening, 6th ult. The Misses Withall, Miss Kislingbury, Mrs. Ellis, Miss Maltby, and Mr. Little contributed to the musical part of the entertainment, and Mr. Dietz gave some excellent recitations. In the course of the evening the galvanometer and the weighing and self-recording apparatus used by the Research Committee were exhibited and explained by Messrs. D. G. Fitz-Gerald, F. Barrett, and W. H. Harrison. Mr. D. G. Fitz-Gerald presided, and delivered a short address, welcoming the friends on the occasion of their reunion.

PUBLIC MEDIUMS.

(From *The Banner of Light*.)

LET mediums, appreciating the high value and importance of their work, seek and study to provide the means of giving more conclusive proofs. Let them, in offering their services to the public, lay aside all undue sensitiveness about being tested, on the ground of its being "an imputation upon their honour," &c., and concede thus much to the common scepticism or ignorance of humanity, in which we were all involved but a short time since. Let themselves propose suitable "fraud-proof" conditions, instead of waiting for such to be proposed by others, and then these will involve no humiliation on their part. A little pains taken, too, to rationally explain to inquirers why such and such conditions are required, and why proposed tests cannot be complied with, will be far better than mere arbitrary announcement of rules and brusque refusals of respectful requests. A frank open-hearted demeanour and an intelligent recognition of the difficulties of the case will do much to remove suspicions and inspire confidence.

(From *The Religio-Philosophical Journal*.)

SURELY what every sincere Spiritualist wants is to place the phenomena on a secure, scientific basis, so that all patient and persistent investigators may satisfy themselves of their truth. If we did not fully believe that this can be accomplished, we should have little disposition to contend for the public spread of Spiritualism. If it is merely an esoteric entertainment, to be confined to the knowledge of the few, we should abandon all hope of making the press an instrument for commending it to the attention of all earnest, truth-loving souls. Our first work, then, is obviously to labour to strip Spiritualism of all that is fraudulent, foreign, impertinent, questionable, and insincere. We call upon all earnest, truth-seeking Spiritualists to rally round the standard we erect of scientific certainty as to the absence or practice of fraud, from whatever source it may come. We have no wish to hug any delusion, however precious it may seem. That materialisation by spirits is a fact we have no lingering doubt. But we must rule out all impostures—all opportunities for imposture—before we can come before the world with a body of facts, of which we can say—"These have been repeatedly proved under conditions impervious to fraud, and they henceforth become a part of the enduring records of psychological and physiological science."

"HIS SERVANTS YE ARE WHOM YE
OBEY."

(Taken down in shorthand at a private trance circle.)

SOME of us have listened to what you have been reading. One of them wishes me to speak. It is not easy to put into words the exact tenor of our thoughts. You know where it says:—"His servants ye are whom ye obey." Well, if you obey the instincts of the lower nature—and I do not say lower in disparagement, only by comparison—you are the servants of it. But I have never yet been in communication with any soul, who has been left without a witness, an inspeaking voice, an unwearied

monitor, or whatever you choose to say, which has called to it, through all the phases of its earth-life, to come up higher. There will be sorrow on the earth through the resurrection of this animal part of man. Now listen. There is in every man and woman a something, call it mind, or spirit, or soul, which is capable of guiding, and governing, and controlling, and in the end, redeeming, the essential man or woman. The law of liberty, how can it be in any way a law of death? But you see that death shall follow the law of liberty in the physical plane only, as sure as night follows day. Am I to be told that I have implanted within me, a law of death, that in fact *I am* a law of death unto myself? No! His servant I am whom I obey. That is all.

Now, I speak of your life only. If I find within my natural members a desire after the gratification of the flesh, I can become the servant and the abject slave to those members if I so elect. Let not the Atheist say, Where then is God! I will show you that presently. Well, then, having yielded my members to that law which works death, I go swiftly to the place of mine own election. But I never was without the witness, that there was in me a power which could redeem my members out of the bondage of corruption into the liberty of life which is incorruptible. Do not stumble. I will suppose myself to have followed the law of death, and that it has led me into a land of gloom of which I will not speak now. But in this life, or having passed into the next, I reap what I have sown. I find that the wages of sin is death—only partial death. Do not confuse the thought. There must still be redemption out of that; but you see, to use the awfully true image, as the spirit of the man goeth upward, so the spirit of the beast goeth downward, away from the centre of life, and truth, and love. Away from the land of true liberty goes the spirit of the man who has himself made himself a beast. Why do men stumble at this thought? His servant we are whom we obey. But we never need obey for one moment the lower part of our nature, while the higher part is in living and vital work. I do not say that the soul-less or mind-less idiot shall come in, in this thought. I must have the reason, or the soul, or the spirit, call it what you will, clear; so that you shall not bring against me those beings in whom we have no evidence that conscience exists. But when you show me the man or woman who has mind enough to manage the ordinary matters of your life, you show me a being who holds within him or herself a power which can redeem from all lust—lust of the eye, lust of the flesh. Man is beginning to find out all the mighty potentialities of his nature. And as the spirit is dependent upon the matter by which it is surrounded for its exhibition, man in his puny knowledge, finding out somewhat about the subtleties of the outer man, thinks that the inward man is subject to the organisation through which he manifests himself.

Is it any great stretch of thought that a man should see that the very being who is capable of the lowest fall must have held within himself the capacity for the greatest rise? It is said—All power is given to men on the earth, and in heaven, or words to that effect. Well, it is something like that. Shall the stunted man, who is hardly a man, shall he be nearer to the pattern of his Maker because, so to speak, he had no members through which to sin,

The woman with the hard barren soul, the woman who could hardly know in this life what that mighty word Love meant, shall she be nearer to the pattern of her Maker than the one who, loving much, fell, it may be, very low? No, it is not so! All power being given in the heavenly faculties, and in the earthly ones, to full, free, rich life in body, soul and spirit; that must be, we think, the Maker's pattern man and pattern woman. Then do you say that the perfect development of the lower faculties of necessity leads this God-made man to fall from his high estate; that by virtue of the excellence of one part of his complex being he goes downward in his progress through this earth-life? If you thus say, you make the soul which is in man, the mere sport, the actual bauble, of passions which are no whit higher than those of the animal kingdom. In realising all the wonder and the beauty of this physical frame why do you stumble into that path of error which gives to the lower the victory over the higher? What army was ever led to battle, much less to victory, by the men of the line? There is great hope for mankind in this study of the physical; but they, or their teachers, will find that their work comes to nought unless they clearly recognise that the spirit which is in man is the man himself.

It is said, God made Adam and Eve perfect, and placed them in the garden, and when they disobeyed, He cast them out. Having made a perfect man and woman, with all their instincts perfectly developed, and finding that they sinned, could He then have said, I will make men and women without the capacity for sin, without any members which can yield themselves instruments to unrighteousness! Is that—can that ever be—a Divine plan? No. Perfect man and woman may fall by their own act and election; but perfect man and woman they shall yet stand before their Maker. This is the beauty of all width of thought; that true knowledge brings true charity with it. And if I know that one with strong physical organisation has yielded himself as servant to obey the lusts of the flesh, and if I know another man who cannot be tempted in this way, I pity the one, but I do not exalt the other, because he stood firm where the first fell. This is how you ought to see these things. But you make your God a long way off when you tell your fellow-beings that by reason of the outward organisation, the true man, the spirit, was conquered and degraded. The flesh may convulse and agonise the spirit, but with the will to conquer or to be conquered by the spirit, the lower must yield to the higher. Look at the anarchy throughout all the world if your law was the law of God, the lower governing the higher! Why, it appears to us a profane thought in its very essence. Shall the thing made dictate to him who made it? Shall the child rule its parents? Shall man conquer God?

The chief thought is—His servants ye are whom ye obey. God can not redeem man. Man must redeem himself. And we have evidence of the completeness of this redemption running through the history of all time. And are we, now that we are beginning to recognise the grandeur, and the beauty, and the almighty power of even the lower part of our nature, are we by reason of this revelation of the wonder, of the miracle of this matter, are we because of this to say—it is mightier than mind or spirit? Surely this is to stumble on the

threshold of the door of life itself! Why not enter in, and there behold the triumph of the whole man; the spirit, ever working through the flesh, but never conquered by it; the power of the human passions clearly seen; the beauty of their uses clearly seen also; and yet, as clearly seen, the controlling power of the Divine? It is said, Resist the Devil and he will flee from you. How impotent this sentence if there were no devil of self or lower nature to resist! Yet man will say, you cannot resist the devil, or self, or the lower nature, because in fact your lower nature is your God and King. Now this is dark Atheism,—perhaps necessary for some to pass through,—but we think, no man or woman can look back upon the history of all life that we know of, without clearly recognising that there is a principle in man which exalts him above the brutes, and that if that principle be obeyed, be loved, be cherished, it not only rises triumphantly above the natural man, and keeps that in its rightful place, but it begets in other spirits the hunger and the thirst after holiness without which no man shall see Him who is holy.

Perhaps it is better to keep this thought clear—that we do not send away any into everlasting punishment, even in thought. Only, as the spirit governs, it redeems; as the mere flesh is served, it casts into outer darkness, where there is weeping and wailing and desolate sorrow.

Proceedings of Societies.

BRITISH NATIONAL ASSOCIATION.

MEETING OF COUNCIL.

THE Council met on Tuesday, October 12th; the President, ALEXANDER CALDER, Esq., in the chair; the other members present being Mr. W. H. Harrison, Mr. Theobald, Mrs. Fitz-Gerald, Mr. and Mrs. Desmond Fitz-Gerald, Mr. Wedgwood, Mrs. Maltby, Mr. C. C. Massey, Mrs. Edwin Ellis, Mrs. Lowe, Mr. R. Pearce, Mr. E. Dawson Rogers, Miss Withall, Mr. E. T. Bennett, Miss Houghton, Rev. W. Stainton-Moses, Mr. March, Mr. C. Pearson, Mr. Edmands, Rev. W. Newbould, Mrs. Macdougall Gregory, and Mr. W. H. Coffin.

The following letter, from Mr. N. Fabyan Dawe, was read by the Secretary:—

“5, Portman-street, Nov. 11, 1878.

“To the Council of the British National Association of Spiritualists.

“GENTLEMEN,—I observed with great regret the adoption of the resolutions of Mr. Bennett and others, giving committees power to keep some of their official transactions secret from the members of the Association. I consider secrecy in any form very prejudicial to the interests of any society, more especially one looked upon with the prejudiced eyes with which the public regard Spiritualism.

“For my own part I beg to withdraw my name and support as long as the said resolution remains on the books of the society.—Very truly yours,

“N. FABYAN DAWE.

“PS.—In writing this I represent several other members of the Association.”

A long discussion ensued, in the course of which several members spoke strongly on the misrepres-

sentations that had been published on the subject. In the end it was moved by Mr. STAINTON-MOSES, and seconded by Mr. BENNETT, that the Secretary be requested to write to Mr. Dawe, pointing out to him that his letter argued on a false issue, and that the Council had taken no new powers whatever. On this motion being put to the vote it was found that Mr. Harrison was the only dissident.

The following report was presented by the special committee on the case of Mr. C. E. Williams:—

To the Council of the British National Association of Spiritualists.

The committee appointed to consider the charges brought against Mr. C. E. Williams by friends in Amsterdam, and to report the result of their deliberations to the Council, have the honour to report as under:—

The committee have no reason whatever to doubt the genuineness of Mr. Williams's mediumship, which they regard as conclusively established by the irrefragable evidence of competent witnesses. They desire, however, to suggest to inexperienced observers, that while on the one hand discovery of trickery is no proof that the deceiver is not really a medium, so on the other hand the existence of genuine mediumistic powers is no guarantee that the medium will never resort to the practice of deception. A public physical medium—when not placed under stringent test-conditions—has many temptations to simulate phenomena. Genuine manifestations are often obtainable only by a great expenditure of vital energy; they are always more or less uncertain; and they frequently fail altogether to satisfy the sitters—so that, by simulating certain manifestations, the dishonest medium avoids the expenditure of strength and vitality, affords in most cases greater satisfaction to inexperienced observers, and thus is able to give more *séances* and to earn more money than by acting conscientiously; while, if his character as a genuine medium should be impugned, he has generally the resource of offering to obtain indubitable phenomena under rigid test-conditions. All these considerations are, however, no justification of fraud, and the attempt to deceive by pretended manifestations is deserving of the gravest possible censure. The case of Mr. Williams has occupied the careful and very anxious attention of your committee, and, after an interview with Mr. Williams and a careful investigation of the evidence, they regret to have to report that the charges brought against him by the friends in Amsterdam have, in the opinion of your committee, been sustained. Your committee therefore recommend the Council to direct that Mr. Williams shall not be again employed for the purposes of the Séance Committee, and that the same rule shall also in future apply to every medium whom the Council shall believe to have in any instance resorted to deception.

(Signed) E. DAWSON ROGERS, Chairman.
C. PEARSON. DESMOND G. FITZ-GERALD.
W. MIALL. R. A. MARCH.
MORELL THEOBALD. H. WITTHALL.
RICHARD PEARCE.

Mr. DAWSON ROGERS moved and Mr. MARCH seconded the adoption of the report.

Mr. C. C. MASSEY moved, as an amendment, that the report be received but not adopted, which was seconded by Mr. STAINTON-MOSES, but was lost on a division, five votes being recorded for it and eleven against.

Mrs. LOWE then moved the following amendment, which was seconded by Mr. C. C. MASSEY:—

That the Council of the British National Association of Spiritualists, having through a committee investi-

gated the charges against Mr. Williams, recognises the difficulty of arriving at truth without personal examination of witnesses and judicial machinery, therefore abstains from pronouncing a judicial opinion on the subject.

This amendment was rejected by eleven votes to six; and Mr. Dawson Rogers's motion, "That the report be received *and adopted*," was then put and carried, eleven votes being recorded in its favour and five against.

Mr. STAINTON-MOSES then moved "That it is inexpedient to publish the Report of the Special Committee, or the discussion upon it"; but this motion was rejected by a large majority, only three votes being given in its favour.

Mr. DESMOND FITZ-GERALD gave notice that at the next meeting he should move a resolution to invite the Rev. Thomas Colley, who was believed to be the author of an anonymous letter in *The Medium* of November 1st, either to withdraw or definitely to formulate into a distinct charge and to substantiate, what appeared to be an imputation of a disgraceful character against what Mr. Colley called "the authorities" of the Association.

SPECIAL MEETING OF COUNCIL.

A special meeting was held on Monday evening, Nov. 25, to consider the financial position of the Association. There were twenty members present, Alexander Calder, Esq., the president, occupying the chair.

Mr. MORELL THEOBALD presented and explained a comparative statement of the receipts and expenditure from the establishment of the Association to the present time.

The Rev. STAINTON-MOSES moved that from the first of January next the rooms, instead of being open all day, should be open only from 2 till 10 p.m.; that the Secretary's salary should be £80 a year (instead of £150, as heretofore), with sitting and bed-rooms; and that an urgent appeal should be made to members to increase their subscriptions.

This was seconded by Mrs. MALTBY.

Mr. DAWSON-ROGERS pointed out that to discharge all the liabilities to the end of the present year, £90 would have to be taken from the subscriptions for 1879; that, even with the proposed reduction in the salary of the Secretary, the expenses of the coming year would be largely in excess of the estimated subscriptions; and that the difference would have to be met by special donations, on which, he thought, it was neither prudent nor right to rely. He said he should move no amendment, but would content himself by pointing out the facts, that the Council might know their full responsibilities.

Mr. E. T. BENNETT moved, as an amendment, that the rooms be opened in the evening only; that an evening secretary be engaged at £50 a year, thus saving £100 in salary; and that an offer made by Mr. Maltby be accepted to take the bedroom and sitting-room now occupied by the Secretary at a rent of £30, Mrs. Maltby undertaking to find servants who would do the necessary domestic work of the establishment, which would effect a saving of £30 more, thus making a total saving of £160 per annum.

Mr. DESMOND G. FITZGERALD proposed than an urgent appeal be made to the members for more

generous assistance, with an intimation that if it was not forthcoming the Association would be dissolved.

The amendments were not seconded, and Mr. STANTON-MOSES and Mr. THEOBALD having expressed their confidence that the reduction proposed by the former gentleman would be found sufficient, the original motion was put and carried without a dissentient. No hands were held up against it, but some of the members refrained from voting.

DALSTON ASSOCIATION.

SESSION OF COUNCIL.

THE Council met on Thursday evening, 21st ult., under the presidency of Mrs. AMELIA CORNER, the other members present being Mr. Thos. Blyton, Mr. John Rouse, and Mr. Jonathan Tozeland. Correspondence was read from Mr. Jas. Mather, Mr. J. N. T. Martheze, Mr. F. M. Parkes, Mr. Thos. Catmur, Rev. W. Miall, Mr. J. McIzack, Mrs. Jane E. Smith, and Mr. W. H. Collins. Presentations were laid upon the table, and accepted with a cordial vote of thanks to the respective donors—"M.A., Oxon" and Mr. W. H. Harrison. The cash accounts were submitted and passed, and overdue subscriptions were reported on. A letter was read from Mr. Alfred E. Lovell respecting his membership, and a previous minute accepting his resignation was ordered to be rescinded. Mrs. M. Hollingsworth was elected to ordinary membership. A letter was read from Mr. E. W. Wallis respecting his visit to the metropolis during the current month, and the secretary was instructed to reply. It was resolved to invite Miss Mancell to visit the Association. The secretary was instructed to communicate with Mr. Williams.

FORTNIGHTLY DISCUSSION MEETINGS.

These meetings were opened for the season 1878-9 on Monday evening, 11th ult., but, in consequence of the small attendance, it was resolved to postpone the opening of the discussion on "Professional Mediumship" until Monday evening, 9th inst., when Mr. Thos. Shorter will again attend. On Monday, 25th ult., Mr. T. Blyton read a paper on the "Element of Uncertainty in Results at Séances," in the course of which he referred to the lack of a systematic mode of conducting many séances, and which is, in his opinion, a prolific source of the uncertainties to which he referred. As examples worthy of emulation by investigators he pointed to the mode of experimenting conducted by Mr. W. Crookes, F.R.S., Prof. Zöllner, Mr. Charles Blackburn, Rev. Thos. Colley, and others. A lively discussion ensued.

LANCASHIRE DISTRICT COMMITTEE.

THE fourteenth quarterly conference of the Lancashire Spiritualists was held in the Temperance Hall, Grosvenor-street, Manchester, on Nov. 3. The President, Mr. John Lamont, occupied the chair, and gave an interesting review of the important work which the Committee are accomplishing; and the statement of the esteemed hon. secretary, Mr. John Hartley, showed that 102 meetings had been held, at which 9000 people attended. Mr. Lamont was re-appointed President, and Mr. Johnson Vice-President. Mr. Lamont then explained

a scheme which the Liverpool Psychological Society wished to enter into with the Committee, for the Lancashire Committee to supply the Liverpool Society with speakers every Sunday for six months, except on the five-Sunday months, when they would supply their own speakers on the fifth Sunday of such months. The Liverpool Society desired that Mr. Morse should be sent them one Sunday and one Monday in the month at least. On one of the Sundays in each month the society would not object to a local speaker (that is, a resident of Liverpool). The other Sundays to be filled up by other speakers. For this the Society offered the Committee £27 for the six months. The proposal was unanimously adopted.

HULL SPIRITUAL INSTITUTION AND LIBRARY.

WITHIN the past few months we have had several valuable acquisitions to the Library, and any friends who have books to spare cannot do better than forward them to our Library, which it is intended shortly to make free if possible. Various kinds of Spiritual literature are in hand, and can be had free on application any evening after 6 o'clock. Parcels of books and correspondence should be addressed to, yours respectfully,

JOHN L. BLAND,
Spiritual Institution, 2, Caroline-street, Hull.

LIVERPOOL PSYCHOLOGICAL SOCIETY.

ON Sunday, October 27, in the afternoon, Mr. Morse's guides gave an address on "Eternal Punishment," on which occasion a celebrated Wesleyan minister was present. In the evening Mr. Morse's guides gave two addresses, the subjects being "What is the Gospel in the Light of Spiritualism?" and "What Power have Spirits over Man?" There was a large audience, and a number of questions were asked. On Monday evening "Tien" as usual gave a short address, followed by the Strolling Player. On Sunday, Nov. 3, Mr. Chapman read a paper on "Phrenology" in the afternoon, and in the evening a paper on "Demonology." On Monday evening Mr. John Lamont gave a short address on Spiritualism. On Sunday, Nov. 10, Mrs. Batie conducted the service in the afternoon, reading a chapter from the New Testament; and Mr. Lamont offered some remarks thereon. "Blue Bell" then controlled Mrs. Batie, answering several questions in an instructive manner. In the evening a large audience assembled to hear Mrs. Batie. On Monday a very social meeting was held, when several tests were given by Mrs. Batie's controls. On Sunday, Nov. 17, Mr. Morse was present. In the afternoon three subjects were taken, viz., "Matter," "What Evidence have you that Psychology is a Science?" and "Are Spirits subject to Change and Death in the Spiritual World?" A long discussion followed between the control and a rev. gentleman. In the evening the subject selected was "Has God done His Duty to Man?" which, although rather a strange subject, was answered in a masterly manner, and gave great satisfaction to all. On Monday "Tien" spoke on "Mediums," after which the Strolling Player gave one of his interesting and instructive tales.

SPIRITUAL NOTES.

VOL. I.—No. VI.

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.

SPECIAL NOTICE TO CONTRIBUTORS.

As we shall go to press early this month, in consequence of the Christmas Holidays, all communications for our next issue should be forwarded on or before Wednesday, 18th instant, to ensure insertion.

MR. WILLIAMS AND THE B. N. A. S.

It is most devoutly to be wished that men everywhere—and Spiritualists especially—were always actuated by considerations of principle rather than by considerations of expediency. It may, in some aspects of the case and to some classes of minds, have appeared impolitic for the Council of the British National Association to entertain a charge, against one of its members, of attempted fraud in his capacity of a public medium, and extremely inexpedient to adopt a report of its special committee that in their opinion the charge had been sustained. We hold to the conviction, however, and we hold to it very strongly, that in the end the action of the Council will be justified by the result; that the Association will yet see reason to be proud of the fact that the "principle" of the majority prevailed over the "expediency" of the few; and that a wholesome hint has been given that, in the future, tricksters may expect to be not only exposed, but censured.

The Committee appointed to inquire into the allegations against Mr. Williams had, it must be conceded on all hands, a very disagreeable task committed to their charge. We know the men; and, from all we know of them, we cannot doubt

that they would much rather, if they could have done so conscientiously, have arrived at a very different conclusion to that which was embodied in their report. We believe, then, that their decision was an honest one, and we believe too that their decision was just; for, although it may please a certain legal gentleman to encourage the notion that no correct conclusion can possibly be reached without a strict adherence to the methods of the law courts, every man of common sense knows well enough that the gentlemen who constituted the Committee—prejudiced as they were in Williams's favour, if prejudiced at all—would be certain to sift the evidence with scrupulous care, and to give Mr. Williams the benefit of a doubt, if a doubt could possibly and honestly be found.

And yet, although the report of the Committee was unanimous, what a mass of nonsense has been written and published, with the view of invalidating the correctness of their decision! A thousand proofs of the genuineness of Mr. Williams's mediumship—which, by the way, the Committee themselves very distinctly admitted—is no argument that in a specified instance he did not resort to simulation. And of what value are all the speculations which have been put forth, when the men who utter them can have no knowledge whatever of the evidence by which the charges were sustained? It is reasonable enough that doubts should exist in the minds of those who have no faith in the B. N. A. S., and therefore no faith in its Committee, and who, moreover, having had frequent sittings with Mr. Williams, and having never detected dishonourable practices, are loth to believe that he has even once been betrayed into a discreditable act. Such men we honour for their firm adherence to a friend. But surely it is not becoming in the members of the Council to attempt to discredit their own Committee; and, all protests to the contrary notwithstanding, we cannot but think that when a Committee brings up a unanimous report, it is, designedly or not, an act of disrespect to move amendment after amendment with a view of having the adoption of that report rejected. We should have little hope for the future usefulness of the B. N. A. S. if we feared that there would be a frequent recurrence of such attempts to introduce disharmony into its proceedings.

Shall we say a word about the course which our contemporary the *Spiritualist* has taken in the matter? We would rather pat the Editor on the back, and commend him for his honourable consistency and straightforward denunciation of fraud, than blame him for what looks exceedingly like a policy of trimming. He began by making a prominent feature of the charge against Mr. Williams, and striking out his advertisement from the pages

of the *Spiritualist*, before he gave him the opportunity of saying a single word in self-defence. Since then he has been apparently trying to make matters smooth, by suggesting problematical theories of innocence. Commenting on the Dutch *exposé* in the *Spiritualist* of September 20th, the Editor said:—

The British National Association of Spiritualists might do good service in this case of Williams and Rita by deciding what should be done in the matter, what steps taken to let the public know that Spiritualists as a body are in no way responsible for the conduct of professional mediums, and what ought to be done to put down, with a strong hand, all temptation to such to resort to imposture in the future.

In his issue for November 22nd the Editor, with curious inconsistency, refers to the inquiry as a "precedent of doubtful wisdom," and adds:—

Had the question of the relationship of the National Association of Spiritualists to the alleged misconduct of mediums been considered apart from alliance with a case in point, there is little doubt that the Association would have decided not to interfere in any case in which the witnesses could not appear before it. As matters now stand, it is bound to look after certain mediums in whatever part of the world they may be, and to come to decisions upon evidence which would be rejected in a court of justice.

There may be some reasonable mode of reconciling the two utterances—but unfortunately we have to confess that we are so made that we cannot see it. Perhaps when the Editor has succeeded in getting a Council composed of lawyers—which seems to be his latest pet idea—his association with legal minds may help him to make the matter plain.

FINANCIAL POSITION OF THE BRITISH NATIONAL.

THE Council of the British National have had a Special Meeting at last,—they ought to have had one long ago,—to consider the financial position and prospects of the Association. For some time the expenditure has a good deal exceeded the reliable income, and—though considerable sums have been raised by guarantee funds, and by donations contributed in response to special appeals—the pecuniary situation is anything but easy, even now. The Council have resolved to reduce the salary of the Secretary, as far as they can do so without risking the loss of her services. We sadly fear that even this economy will not be sufficient to keep the Association out of difficulties, and that more appeals will have to be made for special help. If this should be the case we earnestly trust that the requisite aid will be forthcoming. The Association is a standing protest against the scorn and ridicule and scepticism of the world, and a grand barrier against the endless persecutions which would arise

if a strong front were not thus presented against them. All Spiritualists therefore should join in a hearty resolve to do their utmost to strengthen the Association, and to place it on a firm and enduring basis. For ourselves, though we do not regard the step just taken by the Council as the best which could have been adopted, we cheerfully give them the fullest credit for having had in view the truest interests of the Association. They certainly cannot be blamed for their desire to retain the services of a lady whose loss very many of the members would undoubtedly regret; and we sincerely hope that the result will prove their decision to have been a wise and prudent one.

Notes.

WE have heard a whisper about a new movement, which is said to be in contemplation, for the promotion of Spiritualism in Great Britain. More than this we must not say at present; perhaps we shall be at liberty to say more in our next issue. Meanwhile we give this hint to the generous friends of the Cause who have hitherto not been quite satisfied as to how or where the money goes.

M. ALEXANDRE AKSAKOF has been in Paris during the past month.

MR. J. N. T. MARTHEZE started on Tuesday for a journey round the world. He will be absent from England for more than twelve months certainly.

MESSERS. REMINGTON AND Co. will publish, during the current month, a volume from the pen of Miss Corner, a lady well known to metropolitan Spiritualists. We hope to notice the book in our next issue.

THE "Bethnal Green Association of Inquirers into Spiritualism" is the title of a new metropolitan local society. Meetings are held on Sunday and Thursday evenings, at 53, Warner Place, Hackney Road, London, E.

MR. W. J. COLVILLE arrived in Boston, U.S.A., from England, on Monday, October 28th, and has taken up his residence at 8, Davis Street. He made his first public appearance at the Parker Memorial Hall, on Sunday, 3rd ult.

DR. PEEBLES is about to give, in Vineland, N. J., a series of lectures on his voyages around the world. During the current month he is to lecture in Chicago, Ill., before the First Society of Spiritualists in that city. During January next he expects to give a course of lectures in Osceola and Waverley, Iowa.

ALFRED WILLIAM ELDRIDGE, a settler in South Australia, the first potter in brown-ware that ever settled in Adelaide, is reported by A. T. T. P., in the *Medium and Daybreak* of 8th ult., under the heading of "Historical Controls," as a control purporting to be that of a hard-working potter settled in Australia, who passed away about eight years ago. The spirit is reported to have said, among other things, that he was for fifteen years in business near Adelaide, and that he originally came from "West Moulsey in England." Can any of your readers substantiate this statement?

MRS. MELLON has resumed her Sunday morning séances, under the presidency of Mr. William Armstrong, the séances being held at 12, Byker-street, Heaton, Newcastle-on-Tyne, the residence of Mr. Mellon. We understand that they are of a very satisfactory character for tests.

MISS LINDA DIETZ, sister of Mr. and Miss Dietz, of London, has astonished our American cousins by the fervour and strength of her acting, at the New York Union Square Theatre, in the character of the illegitimate wife, *Marcelle Aubrey*, in the play *Une Cause Célèbre*, by Victorien Sardou, the French Spiritualist.

D. A. SPENCER, of Bloomington, Indiana, is described by the newspapers as a remarkable "mind reader." It is said that he can find any object a person may hide, can tell the name and age of a person by taking hold of his hand, detect criminals, discover stolen property, and do many other useful things.—*American Socialist*.

MR. C. F. VARLEY thinks that the materialisation of spirits may be prevented, and that low and troublesome spirits may be kept away, by the vapour of pure nitric acid. Does this indicate that, in Mr. Varley's opinion, a spirit who can materialise, and a low and troublesome spirit, are one and the same? It looks like it.

MR. E. W. WALLIS has been appointed travelling agent to the Lancashire District Committee of Spiritualists, on the same plan as that adopted by the Alliance and Temperance Leagues. It is to be hoped that this appointment may strengthen the position and work of the Committee. We trust it will, for Mr. Wallis is just the man for the work.

MR. CHAS. BLACKBURN, who has perhaps spent more money than any other man in the furtherance of Spiritualism, announces his intention to make another presentation to the British National Association, in the form of an apparatus for automatically registering the weight of a spirit form at one end of the room, while the medium is being weighed at the other end. Nobody can doubt Mr. Blackburn's hearty devotedness to the Cause.

PROFESSIONAL MEDIUMSHIP is to be the subject for an adjourned discussion by the Dalston Association, on Monday evening, the 9th inst., at 8 o'clock. The debate will be opened by Mr. Thos. Shorter. The subject is a very important one at the present moment, and should attract a numerous attendance. We are informed by the hon. secretary that the fortnightly Monday evening discussion meetings are open free to members and visitors.

THE REV. THOMAS COLLEY has been lashing the Editor of the *Spiritualist* very severely in letters contributed to the *Medium*, and signed "A Member of the Council of the B.N.A.S." We do not wish to say a word on the merits of the questions which Mr. Colley has raised. In some points our sympathies are with him. We can even excuse moderately hard hitting, having sometimes no little difficulty in restraining our own wrath and indignation from finding a too expressive utterance. But then Mr. Colley is a clergyman, and therefore a gentleman; and we put it to him whether the language which he has employed in the letters referred to sustain those characters quite becomingly. But perhaps Mr. Colley has had a provocation which he has not yet revealed; in that case there may be some excuse for him.

DR. SLADE has arrived in Australia, and offered to hold a weekly séance with a committee of five well-known citizens—the results to be published. The experiments with Dr. Slade at Leipzig, in the presence of Prof. Zöllner and other eminent scientific observers, were remarkably successful; and an English translation of Prof. Zöllner's work would be a valuable addition to our spiritualist literature.

MR. IRVING BISHOP has come all the way from America to "explode" Spiritualism in Great Britain. Why did not he do it at home before he tried his hand here? He boasts, we understand, that he can, by physical agencies, accomplish everything that can be done in the presence of a Spiritualist medium. Let him submit his powers to the tests of the Research-Committee of the B. N. A. S., and try whether he can perform his marvellous tricks under their conditions without detection. When he does that his claims shall have our best attention. Until then Spiritualists need give no serious heed to his pretensions.

We acknowledge the courtesy of the *Religio-Philosophical Journal* and the *Banner of Light*, the former of which quotes our last month's article on the charge against Messrs. Williams and Rita, while the latter extracts our remarks under the heading "Is the Queen a Spiritualist?" In each case *SPIRITUAL NOTES* is mentioned as the source from which the quotation is given. In contrast with this our readers may have observed that certain spiritualist journals, published in London, affect complete ignorance of the very existence of *SPIRITUAL NOTES*. Well, never mind! We fancy we shall be able to get along without their recognition—perhaps better without it than with it.

DR. PEEBLES, as reported in the *Banner of Light*, gives the following definition of Prayer; it is noteworthy as expressing the thought of one of the truest and noblest of the apostles of Modern Spiritualism:—"Prayer is not posture; not a cold repetition of words; not self-excitation; not chafing the skin; not irritating the throat; not scarring the knees; not fretting the emotions; not twisting and struggling at our shoe-latches to lift ourselves to a located heaven; but in the best sense prayer is aspiration; the gushing-up of the soul's desires; the overflowing of the soul's gratitude; the expression of great resolves for high and holy attainments; the silent strugglings of the divinity within after the Infinite Good!"

"THE IMPORTANCE of Spiritual Culture for the Young" is the subject of a timely and ably written article in the *Religio-Philosophical Journal*. The writer deplores the sad deficiency of spiritual literature suited to the needs and capacities of the little ones, and points out the importance of interesting and instructing the children in the sweet, and comforting, and strengthening truths of the new revelation. We should go with the writer along the whole line of his position but for the humiliating fact that, at present, there is so much connected with the movement which it would be better that the young should never know. Indeed there are few adults amongst us who have not now and again been made sick at heart by the nauseous compounds which have been offered them as veritable angels' food. Who, then, shall guarantee fitting milk for the babes?

MR. EGLINTON says, in a letter which we have received from him, dated Cape Town, October 28th:—"Public opinion is very much against me because of the supposed frauds—first the ring business, and soon

afterwards the Amsterdam fracas. It is dangerous for me to be seen in some quarters. My name is on every tongue. I am caricatured in the theatre; and, at a conjuring entertainment where they are supposed to give a correct representation of my manifestations they have a topical song about me. I have not earned a penny by professional mediumship since I have been here, and am now giving up all séances except those to my own friends. I am studying dentistry and chemistry, and hope to pass my examination in six months' time. I am a professional medium no longer. I am more than pleased with the excellent manner in which SPIRITUAL NOTES is conducted."

THE FORTNIGHTLY DISCUSSION MEETINGS of the B. N. A. S. for the present season were commenced on November 4th, with a paper by Mr. Bonwick, F.R.G.S., on "Soul Ideas amongst the Ancient Egyptians," Mr. Desmond Fitz-Gerald presiding. The paper was an interesting and a very valuable one; but Mrs. Fitz-Gerald's communication, on November 18th, on "Experiences in the Home Circle," was of a more generally useful character, and much more likely to be appreciated both by Spiritualists and enquirers. The Rev. Stainton-Moses presided, and some excellent addresses followed the reading of the paper. Good service would be done to the Cause if Mrs. Fitz-Gerald's contribution and some of the remarks which it elicited—especially those of the highly-respected chairman—were given to the world in a pamphlet form at a low price.

MR. SERJEANT COX delivered the presidential address on the occasion of the opening of the fourth session of the Psychological Society of Great Britain, on Thursday evening, 7th ult. The subject of the address was "The Claims of Psychology to a Place in the Circle of the Sciences." Referring to the term "psychological," he thought it to be unfairly used and too often abused, and suggested the substitution of the term "pneumatological." The Pneumatological Society of Great Britain, he remarked, sounds as well and looks as well, and is free from the cloud of prejudice that has not unnaturally gathered about the term psychology, by reason of the many misuses of the word. But surely the learned Serjeant does not fear that his pet society is going to be ruined because a few small local associations of Spiritualists have also, perhaps unwisely, adopted a similar title! We had thought that the worthy president had a mind above such trifles.

WHAT DID MR. W. H. HARRISON mean when, at the recent Council meeting of the B. N. A. S., he once again formed the minority of one against twenty, and retorted with the remark—no matter how unanimous the Council might be—that he had the great body of outside members at his back? Did he mean it as a threat to use the power which his paper gives him to coerce the Council? It was an unbecoming speech in whatever light it may be looked at. Some time ago, when a much larger minority were rather persevering in impressing their views upon the Council, he lectured them mercilessly for their want of submission! Yet now, when he himself stands absolutely alone, he loses no opportunity of repeating charges against the Council which every member of that body, except himself, repudiates as absolutely groundless. He has the power, no doubt, to perpetrate a vast amount of mischief, for he knows very well that if he makes his allegations often enough, and in type sufficiently imposing, they will sooner or later gain credence amongst people who do not take the trouble, or have not the opportunity, of mastering the facts for themselves. It is a pity that some of his friends do not give him a lesson in humility, and try to show him

that in the course which he is adopting he is injuring the cause which they expected him to serve.

Dr. Monck writes to the *Medium* that notwithstanding the unequalled climate, magnificent scenery, and prolonged rest, his health has remained more or less in a precarious state during the whole of his stay in Switzerland. He is, however, slightly better, and should his life be spared he has reason to believe that future manifestations at his séances will *leave far behind* those astonishing well-attested materialisations which proceeded from his body, not only in his own rooms, but also in the houses of several others, in the presence of nearly fifty competent witnesses, in the light, and without the use of a cabinet or darkness at any time. If these anticipations are realised the Dr. will be able to set at rest the doubts which still seem to linger in some minds about the wonderful narrations recorded some time since by the Rev. Thos. Colley. What reason there can be to question their accuracy we have never heard.

THE SÉANCES OF MR. AND MRS. EVERITT, of Hendon, are thus mentioned by Dr. Peebles, in a Lecture delivered at Boston on the 13th ult. We cheerfully confirm all that the Dr. has said so well:—"Every spiritual séance, if orderly and aspirational,—if those composing it are really seekers after truth, and spiritually-minded,—is a church, a spiritual church to all intents and purposes. Such séance-churches should be opened by invocations and prayers, and by the singing of spiritual songs. They should also be permanent. There are a few such in this country, and more in England. Among the latter is that of the Everitts. Those who have attended their séances for the past fifteen years can truly exclaim 'This is the gate of heaven.' Here we talk with the angels. These séances have been conducted from the first upon a religious basis. God is recognised. Prayer ascends. The angels are invoked. Musical voices fill the room with harmony; then come the vibrating sounds, the psychic lights, the sweet perfumes, the spirit-voices, and the angelic communications."

Our Library Table.

Is Materialization True? and Other Lectures.
Through Mrs. CORA L. V. RICHMOND.
The Psycho-Physiological Sciences and their Assailants. Boston: Messrs. Colby and Rich.

WE have here two good substantial pamphlets—each in its way about as useful a book as could just now have been published. In the first named we have a dozen of the choicest lectures which have been delivered through the mediumship of a lady, well known and esteemed in Great Britain as Mrs. Tappan. Some of them are marvels of eloquence, as well as of argument and illustration in reference to various phases of the Spiritualist's faith. In the second pamphlet there have been brought together into a portable and convenient form, the replies of some of the ablest minds—including Alfred R. Wallace, Professor Buchanan, of New York, Darius Lyman, of Washington, and Epes Sargent, of Boston—to the gross misrepresentations and fallacious reasonings of Dr. Carpenter and others of a kindred school. These pamphlets ought certainly to have a wide circulation, and Messrs. Colby and Rich have done excellent service by their publication in so cheap a form.

Correspondence.

THE UNAUTHORISED ACTION OF THE
COMMITTEES OF THE B. N. A. S.*To the Editor.*

SIR,—I have sent the enclosed letter to the Editor of your contemporary, and if you can find a corner for it in your next Number I shall be glad, as I think accusations of the kind, if made at all, should be definite.

If Mr. Harrison has nothing more to say further comment is needless.—I am, &c.,

EDWARD T. BENNETT.

"To the Editor of 'The Spiritualist.'"

"SIR,—The pages of the *Spiritualist* have recently contained several references, in connection with this subject, to printed matter published by Committees on their sole authority. I will quote only one of these, namely in the last No., p. 247, where you say—"They sometimes issue printed documents to the public which are legally binding on the whole organisation, but of which their superior officers know little or nothing."

"I think it is due to the members of Council who are unable to attend its sittings, to the members of the B. N. A. S. generally, and to Spiritualists at large, that you should give the nature of these offending documents. So far as I am aware the only foundation for your accusation is the printing, by the Special Committee appointed by the Council to assist Miss Kislingbury in the preparation of the late monthly 'Proceedings,' of a form of application for advertisements in that periodical, at the foot of which document my name stands, in consequence of my being a member of that committee.

"I hope you will find space for these few lines in your next issue, and consider my request for their insertion a not unreasonably one.—I am, &c.,

"EDWARD T. BENNETT.

"Richmond, Nov. 25, 1878."

NARROW-MINDED EDITORS.

To the Editor.

SIR,—I think it right to let you know that a letter addressed to *The Watchman* (Israel's) in answer to the article on Dr. Maurice Davies and Spiritualism—and containing facts which are entirely opposed to the theory of these liberal-minded editors—has been ignored. It was written by a lady who is an author, and who is well able to defend any cause.

Will you kindly give publicity to this fact in SPIRITUAL NOTES? It is the only means of showing the real position of our adversaries, and how they eagerly catch at anything that may be said to the prejudice of Spiritualism, and carefully suppress all that is for it.

Tennyson says that "half a truth is ever the worst of lies," and it does not speak well for a man's sincerity or honesty when he is afraid to publish both sides of a question. My belief is these editors are really very much afraid of Spiritualism, as of everything else which is at all beyond

their own narrow circle of interests and dogmas. Not long since I saw a paper in (I think) *The Banner* (the "Identities," &c., ten tribes), which spoke of our scientific men as "devils." Writers of this stamp do their best to bring themselves and their narrow ideas of "religion" into contempt.—I am, &c.,

SUSAN E. GAY.

Pennance House, Falmouth,
November 8, 1878.

Arrangements for December.

BRITISH NATIONAL ASSOCIATION OF
SPIRITUALISTS.

- Monday, 2nd.—Fortnightly Discussion Meeting, at 8. Capt. Burton, F.R.G.S., on "Spiritualism in Eastern Lands."
Friday, 6th.—General Purposes Committee, at 5.45. Experimental Research Committee, at 6.30.
Tuesday, 10th.—Finance Committee Meeting, at 6. Council Meeting, at 6.30.
Friday, 13th.—Experimental Research Committee, at 6.30.
Monday, 16th.—Fortnightly Discussion Meeting, at 8. Mr. Stainton-Moses, M.A., on "The Intelligent Operator at the other end of the Line."
Wednesday, 18th.—House and Offices Committee, at 5. Soirée Committee, at 5.30.
Friday, 20th.—Library Committee, at 5.30. Experimental Research Committee, at 6.30.
(The Offices of the Association will be closed from Monday evening, 23rd, and re-opened on Monday, 30th).

BRIXTON PSYCHOLOGICAL SOCIETY.

- (President: D. G. Fitz-Gerald, M.S. Tel. E.; Hon. Secretary, H. E. Francis.)
Tuesday, 3rd.—Council Meeting, at 7.30.
Wednesday, 18th.—Discussion Meeting, at 7.30.

CAMBRIDGE ASSOCIATION OF INVESTIGATORS
INTO SPIRITUALISM.

A Developing Séance for members only will be held on Friday evenings, Dec. 6th and 13th, and on Thursday evenings, Dec. 19th and 26th, at 8 p.m.

The Library will be opened for changing books from 7.30 to 8.30 on the evenings of Monday, Dec. 2nd, 16th, and 30th. A General Meeting will be held on Monday, Dec. 3rd, at 8.30 p.m.

DALSTON ASSOCIATION OF ENQUIRERS INTO
SPIRITUALISM.

- (President: Mrs. Amelia Corner. Hon. Secretary: Thos. Blyton.)
Thursday, 5th.—*Ordinary Weekly Experimental Séance, at 8.
Monday, 9th.—*Fortnightly Discussion. Subject, "Professional Mediumship," to be opened by Mr. Thomas Shorter, hon. mem., at 8. (Postponed from 11th ult.)
Thursday, 12th.—Ordinary Weekly Experimental Séance, at 8.
— 19th.—Ordinary Weekly Experimental Séance, at 8.

Monday, 23rd.—Fortnightly Discussion. Mr. E. W. Wallis, Inspirational Speaker. Subject to be chosen by the members. Questions at the close.

Thursday, 26th.—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.

GLASGOW ASSOCIATION OF SPIRITUALISTS.

(President: Mr. J. Walker. Vice-Pres.: Mr. J. Bowman. Secretary: Mr. J. Robertson, 59, Grafton Street).

Sunday, 1st.—Mr. E. W. Wallis, at 6.30.

— 8th.—Mr. J. J. Morse, at 6.

— 15th.—Mr. James Walker.

— 22nd.—Mr. J. Coats.

— 29th.—Mr. James Robertson.

HACKNEY PSYCHOLOGICAL SOCIETY.

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

Tuesdays.—Séance, at 8.

Tuesday, 3rd.—Lecture, "Mesmerism made Easy," with Experiments, at 8. Admission free. Collection for Spiritual Institution.

Some Trinitarian Christian Spiritualists meet every Sunday evening at 7 for Devotional Service, and would be glad of the co-operation of any holding similar opinions. In connection private séances are held. Medium, Miss A. Barnes.

LANCASHIRE DISTRICT COMMITTEE.

MANCHESTER.

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

Sunday, 1st.—Mr. Thomas Brown, at 2.30.

Friday, 6th.—Mr. Dunn, of New Shildon, at 7.30.

Sunday, 8th.—Mr. Johnson, at 2.30.

— 15th.—Miss Hall and Mr. Dawson, at 2.30.

— 22nd.—Mr. Johnson, at 2.30.

— 29th.—At 2.30. Speaker to send.

Meeting every Wednesday evening, at 7.30.

LIVERPOOL.

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

Sunday, 1st.—Mrs. Batie, at 7.

Monday, 2nd.—Mrs. Batie, at 7.30.

Sunday, 8th.—Mr. Lamont, at 3 and 7.

— 15th.—Mr. Morse, at 3 and 7.

— 22nd.—Mr. Shepherd, at 3 and 7.

— 29th.—Local Speaker, at 3 and 7.

BOLTON.

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

Sunday, 1st.—Mr. Johnson, at 2.30 and 6.30.

Tuesday, 3rd.—Mr. Dunn, of New Shildon, at 7.30.

Sunday, 8th.—Local Speaker, at 2.30 and 6.30.

— 15th.—Mr. Wright, of New Mills, at 2.30 and 6.30.

— 22nd.—Local Speaker, at 2.30 and 6.30.

— 29th.—Local Speaker, at 2.30 and 6.30.

OLDHAM.

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

Sunday, 1st.—Mr. Dunn, of New Shildon, at 2.30 and 6.30.

Monday, 2nd.—Mr. Dunn, of New Shildon, at 7.30.

Sunday, 8th.—Local Speaker, at 6.30.

— 15th.—Mr. Hartley, of Hyde, at 6.30.

— 22nd.—Mr. Jackson, of Hyde, at 6.30.

— 29th.—Miss Hall, of Manchester, at 6.30.

ROCHDALE.

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

Sunday, 1st.—Mr. Ormrod, of Bolton, at 2.30 and 6.

— 8th.—Mr. Dunn, of New Shildon, at 2.30 and 6.

Monday, 9th.—Mr. Dunn, of New Shildon, at 7.30.

Sunday, 15th.—Mr. Johnson, of Hyde, at 2.30 and 6.

— 22nd.—Mr. R. Fitton, of Oldham, at 6.

— 29th.—Local Speaker, at 2.30 and 6.

HEYWOOD.

(6, Queen-street, Market-place. Secretary: Mr. John Wm. Wild.)

Thursday, 5th.—Mr. Dunn, of New Shildon, at 7.30.

Sunday, 22nd.—Mr. Johnson, of Hyde, at 6.30.

HYDE.

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

Wednesday, 4th.—Reception at 8.

Friday, 13th.—Mr. Dunn, of New Shildon, at 8.

Wednesday, 18th.—Reception, at 8.

MACCLESFIELD.

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

Sunday, 1st.—Local Speaker, at 6.30.

— 8th.—Mr. Johnson, of Hyde, at 6.30.

Wednesday, 11th.—Mr. Dunn, of New Shildon, at 7.30.

Sunday, 15th.—Mr. Lithgow, of Hayfield, at 6.30.

— 22nd.—Mr. D. Cordingley, of Bolton, at 6.30.

— 29th.—Mr. Johnson, of Hyde, at 6.30.

WEST HOUGHTON.

Wednesday, 4th.—Mr. Dunn, of New Shildon, at 7.30.

HAYFIELD.

(The Seminary, Walk Mill. Secretary: Mr. John Lithgow.)

Sundays, 1st and 8th.—Mr. John Lithgow, at 6.30.

Monday, 9th.—Mr. J. Wright, at 7.30.

Thursday, 12th.—Mr. Dunn, of New Shildon, at 7.30.

Sunday, 15th.—Local Speaker, at 6.30.

Sundays, 22nd and 29th.—Mr. John Lithgow, at 6.30.

BURNLEY.

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

Tuesday, 10th.—Mr. Dunn, of New Shildon, at 7.30.

BARROW.

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

Sunday, 1st.—Mr. Proctor, at 2.30 and 6.

Tuesday and Wednesday, 3rd and 4th.—Mr. E. W. Wallis, at 7.30.

Sundays, 8th, 15th, 22nd, and 29th.—Mr. Proctor, at 2.30 and 6.

DALTON.

(Mr. Proctor's, Butt's Beck.)

Thursday, 5th.—Mr. E. W. Wallis, at 7.30.

ULVERSTON.

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

Friday, 6th.—Mr. E. W. Wallis, 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, 1st and 8th.—Mr. J. Wright, at 2 and 6.
 Sunday, 15th.—Mr. D. Cordingly, of Bolton, at 2 and 6.
 Sundays, 22nd and 29th.—Mr. J. Wright, at 2 and 6.

On Christmas Day a Tea Meeting will be held in the Society's Room.

NEWTOWN.

(Mr. J. Wright's.)

Tuesdays, 3rd and 17th.—Mr. J. Wright, at 7.30.

STRINES.

(Mr. Hough's, West End.)

Wednesday, 4th.—Mr. J. Wright, at 7.30.

FURNESS VALE.

(No. 9, Furness Row.)

Wednesday, 11th.—Mr. J. Wright, at 7.30.

WHALEY BRIDGE.

(At Mechanics' Institute.)

Wednesday, 18th.—Mr. J. Wright.

DISLEY.

Saturday, 21st.—Mr. J. Wright.

THE MIDLANDS DISTRICT COMMITTEE.

BIRMINGHAM.

(Templar's Hall, Ladywood-road.)

Sundays, 1st and 8th.—Mr. R. Harper, at 7.
 Sunday, 15th.—Mr. E. W. Wallis, at 2.30 and 7.

SHEFFIELD.

(Cloak-room, Temperance Hall.)

Monday, 9th.—Mr. E. W. Wallis, at 7.30.

BELPER.

(Spiritualists' Meeting Room.)

Tuesday, 10th.—Mr. E. W. Wallis, at 7.30.

NOTTINGHAM.

(Templars' Hall, Churchgate, Low Pavement.)

Sunday, 8th.—Mr. Mahony, at 7.
 Wednesday, 11th.—Mr. E. W. Wallis, at 7.

LEICESTER.

(Lecture Hall, Silver-street.)

Thursday, 12th.—Mr. E. W. Wallis, at 8.

WALSALL.

(16, George-street.)

Friday, 13th.—Mr. E. W. Wallis, at 7.30.

* * All communications for the above Committee to be addressed to the Hon. Secretary, J. J. Morse, Elm Tree Terrace, Uttoxeter-road, Derby.

MANCHESTER ASSOCIATION.

Sunday, 1st.—Mr. T. Brown, of Horden-le-Warr.

— 8th.—Mr. Johnson, of Hyde.

— 15th.—Miss Hall and Mr. G. Dawson.

— 22nd.—Mr. Johnson.

— 29th.—Mr. Ainsworth.

MARYLEBONE ASSOCIATION.

(Quebec Hall, 25, Great Quebec-street, W.)

Sunday, 1st.—Mrs. Treadwell, Trance Medium, at 3.30.

Sundays, 8th and 15th.—Miss Young, Trance Medium.

— 22nd and 29th.—Not yet arranged.

At 7.30 for 8. Séance, admission 6d. Monday, Members' Séance, at 8.30.

Tuesday, 3rd.—Mr. Hocker, "The Future of Labour."

— 10th.—Mr. Drake, "If Spiritualism be True, what do we learn therefrom?"

— 17th, 24th, and 31st.—Mr. E. W. Wallis, Trance Medium. Subjects to be chosen by the audience.

Wednesdays, at 8.30, Members' Séance. Saturdays, at 8.30, Séance, admission 6d. Medium, Mrs. Treadwell.

Note.—Mr. Chas. White resigned as Hon. Secretary at the Quarterly Tea Meeting held on November 24th.

NEWCASTLE PSYCHOLOGICAL SOCIETY.

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

Sunday, 1st.—Mr. J. J. Morse, "Spiritual Diseases," at 2.30. "The Kingdom of Heaven," at 6.30.

Monday, 2nd.—Mr. J. J. Morse, "The End of the World," at 8.

Sunday, 8th.—Mr. John Hopo, jun., "The Reclamation of Moral Wastes," at 6.30.

— 15th.—Mr. W. Westgarth, Inspirational Address, at 6.30.

— 22nd.—Miss E. A. Brown, Trance Address, at 6.30.

— 29th.—Mr. Alex. Duguid, Trance Address, at 6.30.

Admission free. Collection to defray expenses.

WEEKLY SÉANCES AND MEETINGS.

Sunday.—Séance, at 10.30. "Form Manifestations." For Spiritualists only.

Tuesday.—Séance, at 8. For Members only. "Physical Manifestations."

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.

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

PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

(President: Mr. Serjeant Cox. Hon. Sec.: Francis K. Munton.)

Thursdays, 5th and 19th.—Papers and Discussion, 8.30.

MR. J. J. MORSE'S APPOINTMENTS.

Sunday and Monday, 1st and 2nd.—Newcastle-on-Tyne.

Tuesday, 3rd.—Stockton-on-Tees.

Wednesday, 4th, to 13th.—Glasgow.

Sunday and Monday, 15th and 16th.—Liverpool.

Sunday, 22nd.—Blackburn.

Sunday and Monday, 29th and 30th.—Cardiff.

MR. E. W. WALLIS'S APPOINTMENTS.

Sunday and Monday, 1st and 2nd.—Glasgow Public Meeting. Subject to be chosen by the audience.

Tuesday to Friday, 3rd to 6th inclusive.—Barrow-in-Furness. Under the auspices of the Lancashire Committee. Subjects to be chosen by the audience.

Sunday, 8th.—Sowerby Bridge, at 2.30 and 6.30. Evening subject: "What Spirits Teach, and how to communicate with them."

Monday, 9th, to Sunday, 15th, inclusive.—Special Mission work for the Midland Counties Committee.

Monday, 23rd.—Dalston Association, at 8.

Sundays, 22nd and 29th.—Doughty Hall, at 7. Subjects to be chosen by the audience.

Tuesdays, 17th, 24th, and 31st.—Marylebone Association, Quebec Hall, at 8.30 prompt. Subjects to be chosen by the audience.

Societies.

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

METROPOLITAN.

Bethnal Green Association of Enquirers into Spiritualism, 53, Warner Place, Hackney Road, London, E.
British National Association of Spiritualists, 38, Great Russell Street, Bloomsbury, London, W.C. Miss Kislingbury, Secretary.
Brixton Psychological Society, 6, Akerman Road, Brixton, London, S.W. Mr. H. E. Frances, Hon. Secretary, 22, Cowley Road, Brixton, S.W.
Dalston Association of Enquirers into Spiritualism, 53, Sigdon Road, Dalston Lane, Hackney Downs, London, E. Mr. Thos. Blyton, Hon. Secretary.
Hackney Psychological Society, 6, Field View Terrace, London Fields, Hackney, London, E. Mr. C. Rhys Williams, Secretary.
Marylebone Association of Enquirers into Spiritualism, Quebec Hall, 25, Great Quebec Street, London, W. Mr. Charles White, Hon. Secretary.
Psychological Society of Great Britain, 11, Chandos Street, Cavendish Square, London, W. Mr. Francis K. Munton, Hon. Secretary.
Spiritual Institution and Progressive Library, 15, Southampton Row, Holborn, London, W.C. Mr. James Burns, Manager.

PROVINCIAL.

Ashton Society of Spiritualists, 28, Bentinck Street, Ashton-under-Lyne. Mr. W. Avery, Secretary.
Batley Carr Association of Spiritualists, Mr. Joseph Armitage, Secretary.
Cambridge Association of Investigators into Spiritualism, 7, Fitzroy Street. Mr. James Harpley, Secretary.
Cardiff Free Library and Meeting Room, 159, Bute Road, Cardiff. Mr. George Sadler, Manager.
Cardiff Spiritual Society, 22, Moira Place, Cardiff. Mr. A. J. Smart, Hon. Secretary.
Darlington Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths, Darlington.
Derby Psychological Society, Lecture Hall, 9, Full Street, near Market Place, Derby. Mr. J. Mayle, Secretary, 133, Parliament Street, Derby.
Glasgow Association of Spiritualists, 164, Trongate Street. Mr. James Robertson, Secretary, 59, Grafton Street, Glasgow.

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

Hull and East Riding of Yorkshire Association of Spiritualists for Inquirers, Mr. George E. Harrison, Secretary, 2, Caroline Street, Hull.

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

Lancashire District Committee of Spiritualists, Mr. Charles Parsons, Secretary, Hume Street Mill, Rochdale. Mr. John Hartley, Corr. Secretary, 129, Mottram Road, Hyde, near Manchester.

Leigh Spiritualists' Association, Brown Street, Leigh, Lancashire. Mr. G. F. Turner, Secretary.

Liverpool Psychological Society, Mr. George Wharmby, Secretary, 45, Kensington, Liverpool.

Manchester Association of Spiritualists, Temperance Hall, Grosvenor Street, Manchester. Mr. G. Dawson, Secretary.

Midland District Spiritualists' Conference Committee, Mr. J. J. Morse, Hon. Sec., Elm Tree Terrace, Uttoxeter Road, Derby.

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

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

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

Oldham Society of Spiritualists, Psychological Meeting Room, 186, Union Street. Mr. J. T. Jones, Secretary, 9, Bargap Road.

Ossett Spiritual Institution, Ossett Green, near the G. N. R. Station.

Rochdale Spiritualist Society, Mr. Samuel Brearley, Secretary, 246, Manchester Road, Sudden, Rochdale.

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

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

REMARKABLE SEANCE WITH MR. AND MRS. HOLMES AT BOSTON.—On the evening of Monday, Oct. 28th, I was kindly invited by Mr. and Mrs. Holmes to attend their seance for the production of physical and materialisation phenomena. After a splendid physical seance held in the dark, at which Mrs. Holmes acted as medium, and during which very powerful manifestations took place, a light was struck, and Mr. Holmes was secured in a cage in the cabinet. The room was then in a semi-light condition, when several forms successively made their appearance, fully materialised. I was individually specially favoured: after being, while sitting in my seat at some distance from the cabinet, very powerfully influenced by the invisible presence, I was called up to the cabinet, and after having sat immediately in front of it for a few moments, holding Mrs. Holmes's hands, the spirit of my grandmother appeared; every feature was distinct, the height and gesture were unmistakably characteristic of her appearance and manner when on earth, and, bearing in mind the fact that I had only that day arrived from England, and was an entire stranger to the mediums, I am utterly convinced that no satisfactory explanation can possibly be given other than the spiritual. I can give my word of honour to the truth of this occurrence, and by kind permission of the editor feel it both a duty and a pleasure to make this test of spirit identity through Mr. Holmes's mediumship known to the world through the columns of the *Banner of Light*. W. J. COLVILLE.—From the *Banner of Light*.

