

Spiritual Notes

A Monthly Epitome of the
Transactions of Spiritualist and Psychological Societies,

AND

AUXILIARY TO THE SPIRIT CIRCLE, MEDIUM, AND LECTURER.

REPORTS—ANNOUNCEMENTS—REVIEWS—CORRESPONDENCE—NOTES.

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JULY, 1880.

[PRICE TWOPENCE.]

British National Association of Spiritualists.

(Established 1873.)

38, GREAT RUSSELL STREET, BLOOMSBURY, W.C.

(Entrance in Woburn Street.)

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"THE STATE OF THE LAW OF ENGLAND
AS IT AFFECTS
PUBLIC MEDIUMS,
WITH SOME REFLECTIONS THEREON."

By M.A. (OXON).

I AM fully aware that it is a bold thing for any one whose mind has not had a legal training to attempt to meddle with the interpretation of the law. One who so meddles is very apt to burn his fingers, and to wish that he had left it alone, especially if he have any strong personal interest in the question involved.

Why then do I meddle with it without any compulsion and of my own free will? I will tell you. Some month or six weeks ago the state of the law as it affects mediums was brought before the Council of the British National Association of Spiritualists, and the full consideration of the matter was referred to a committee, over which I have the honour to preside. This committee instructed me to prepare a memorial to Government with a view to the alteration of what I will at once describe as a grossly unjust and oppressive enactment.

Those who are familiar with my pamphlet* on the SLADE CASE will remember that I had there set forth the statutes which had already been, or might in the future be, put in action against Public Mediums. When I published that pamphlet Slade was already convicted, and the Act under which he had been punished was prominent in my mind. In the present case the point of view was wider, and the whole state of the question came under notice.

I had the great advantage of the advice and assistance of Mr. C. C. Massey, who has been so kind as to see that the legal questions are properly stated, and whose draft relieves me from any doubt that I may have floundered into error through inability to understand legal subtleties. The result has been that the Association will be enabled to put forth a document which will not only draw attention to the injustice of which we have so much reason to complain, but which will also set forth a digest of the evidence on which we rely, and a list of those distinguished persons who have found that evidence cogent enough to compel their assent to the reality of the phenomena called spiritual.

UNJUST LAWS AND PREJUDICED JUDGES.

The work that I have done on this memorial has deeply impressed me with a sense of the dangers that beset the practice of mediumship from the very state of the law itself; and I have become sadly aware how infinitely those dangers are aggravated when, as is usually the case, these laws are administered by judges who have no personal knowledge of the subject, but a great deal of violent and angry antipathy to it. The law itself is bad; the ignorance that applies it to Spiritualists is a great deal worse.

It is bad enough, it seemed to me, that any man who possesses these "gifts of the Spirit," these

qualities of mediumship that link him on to the unseen world, should be made indictable at common law for their possession; that some statutes originally framed against fortune-telling and witchcraft should be made applicable to that which, when they were enacted, was unknown to the legislature that framed them; but it is far worse when the animus that governs the administrators of these laws is taken into account.

I knew perfectly well, as I read these statutes with my blood boiling at the injustice and wrong that was stamped and perpetuated there under the sacred name of Justice, that it was no use to cry out for their abolition, so long as the spirit that dragged them out of their plain sense and wrested them from it, was rampant among us. I knew that it was as much the judge as the law, as much the prosecutor as both, that I wanted to get at, and whose spirit and temper of mind I wanted to brand.

JUDGES ARE UPRIGHT, BUT IGNORANT.

And yet this I knew no memorial to Government would do, even if such a memorial were accepted. We could not go to Parliament and bring vague accusations against the administration of justice. Nor had I any desire so to do. I believe in the purity, the incorruptible honesty, integrity, and uprightness of our judges of every degree. I put away from me at once and utterly any suggestion against them of the nature of conscious injustice. I do not complain of their intentions, I complain that they know nothing of these matters by personal experience, and that they are influenced, and must be influenced, however unconsciously, by the prevalent opinions on the subject. What these opinions are in circles where ignorance obtains, and where the utmost antipathy prevails, we know only too well. Hence to expect justice from a trial so conducted is to expect two and two to make five.

And yet it seemed to me that men of perfect honour and uprightness, who would not countenance wrong if they knew it, were strangely apathetic about these things. How was this to be accounted for? Put the prejudice aside, the hatred, the desire to stamp out the plague: how came it that men who know the truth, and love it, and would further it, can sit still and see this great, this foul wrong, and fold their hands and do nothing?

I answered myself that it was either ignorance or apathy that accounted for it, and I determined if it were ignorance that I would throw some light on it, and if it were apathy that I would do my best to stir it up.

Hence it comes to pass that I am found meddling with the law.

THE STATE OF THE LAW.

Permit me to state in popular language what is the condition of the law as it affects mediums. I did so in my pamphlet above referred to, and I have reason to believe that that brief statement is correct. But I may be pardoned if I restate in the clearest possible way, what is of vital importance to the movement.

First of all let it be noted that the various statutes under which mediums have been prosecuted or may hereafter be attacked, were one and all

* The "Slade Case," page 23. Burns, 15, Southamptown, London.

framed for other purposes, and are wrested and distorted by the application of them which is sought to be made. What Mr. Lankester playfully called the "elusive wild beast," was not within the view of the legislature in framing any of the statutes under which he is now being hunted.

This first.—Now let us see how he is sought to be got at.

I.—OBTAINING MONEY BY FALSE PRETENCES.

I.—If the medium be one who serves the public, and who accepts any money for so doing, even if he make no definite charge, as the physician does for his time and skill, but accepts whatever the generosity of those who have profited by his gifts chooses to bestow upon him, as Lawrence did, he may be indicted for obtaining money by means of false pretences. He may be a true clairvoyant, with gifts as real as the spiritual gifts of any of those who claim descent from men to whom it was said of old, "These signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." But if he accept a paltry sixpence from any one who has resorted to him, he may be at once indicted at Assizes, Central Criminal Court, or Quarter Sessions, if any one can be found bold or malicious enough to incur the trouble and expense. In every other case the labourer is held to be worthy of his hire. The hire of some of these descendants of the Apostles in England to-day is by no means despicable: but the medium is an "elusive wild beast" to be hunted down and stamped out.

DIFFICULTIES IN THE WAY OF APPLYING THIS ACT.

This, however, requires doing. The Act of which I am now speaking is not one that is very cheap or easy of application. In order to convict, the prosecutor must prove that the medium made some false representation or pretence that he had gifts which he did not actually possess, as, for instance, clairvoyance. He must further prove that when he made such claims he was aware that he was making false claims. Yet again, he must prove that such false claims were made for the purpose of defrauding; and, lastly, that these false claims, so made, did in fact get money out of the prosecutor in consequence of his believing them to be true.

This, you will observe, renders it very difficult to convict a medium, unless he be really a pretender to mediumship, and be prosecuted by some Spiritualist whom he has deluded and defrauded. Under this statute Spiritualists might convict fraudulent mediums, but it could hardly be that a genuine medium could be convicted by one who was running amuck on Spiritualism. We may therefore put this aside as an engine suitable only for the exposure of fraud; a process in which Spiritualists are much more active than their opponents. We want no fraud, for the thousandth time let it be said. We have no desire to bolster up imposture, and most of the exposures of deception have come from within, and not from without the body of Spiritualists. Of course there are some credulous folks who will swallow anything and defend manifest fraud if only it be under the

flimsy guise of mediumship; but they are few and their folly is self-confessed. If, therefore, this statute be used, it is likely to be for a very legitimate purpose, the repression of imposture by those who know it when they see it.

II.—ATTEMPT TO DEFRAUD.

II.—Another aspect of the matter is this:—On the trial of any indictable offence, the accused may be convicted of an *attempt* only. So that it would not be necessary actually to prove that fraud had been successfully accomplished, but only that the medium had tried to cheat.

This Act carries a punishment for the actual offence of five years' penal servitude, or of imprisonment, with or without hard labour, for any term not exceeding two years, and of a term of imprisonment, with or without hard labour, for the mere attempt. This punishment—two years' imprisonment with hard labour—is a most terrible one to any man, however coarse his fibre; to a true sensitive it would be well-nigh unendurable. As, however, this Act must be applied, if at all, by a prosecutor who, being a Spiritualist, may be presumed to be actuated by proper motives in putting the law in force, against a medium who has prostituted his powers for gain, I have nothing to say against its being so applied. I have, however, in my own mind, a lingering feeling that even Spiritualists may be mistaken in their estimate of some of the rarer and more fugitive phenomena, and I have no doubt that the prevalent ignorance on the subject would be found befogging the mind of any given magistrate who might be called on to try such a case. I am, therefore, rather sceptical as to pure justice being done in any case.

III.—THE VAGRANT ACT.

III.—There is, however, far worse to come. The more usual method of procedure would be to indict a medium as a rogue and vagabond, under the Vagrant Act (5 Geo. IV., c. 83, sec. 4). This is the Act under which Slade, Monck, Lawrence, and, more lately, Mathews have been convicted and sentenced to three months' imprisonment with hard labour. Slade appealed and escaped. The others have not been so fortunate.

The exact words of the Act provide that "any person pretending or professing to tell fortunes, or using any subtle craft, means, or device, by palmistry or otherwise to deceive or impose on any of his Majesty's subjects" shall be punished on conviction as above stated.

MEDIUMS ARE NOT VAGRANTS.

Now first of all a medium is not a vagrant. He has usually a home, and can be found there; in fact, it is his business to be at home to receive his visitors when he does not go to their houses. In any case he can be easily got at. To call him a vagrant, and to pursue him as such under this statute is a monstrous thing; a wresting of the law from its intent; a perversion of justice; a thing never intended by the legislature.

IMPOSING ON HER MAJESTY'S SUBJECTS.

Next look at this point. A plain man would think that it is a subtle craft or device to pretend

to wrap up half-crowns in small paper parcels and sell them at some absurd rate, say sixpence, the fact being that half-pence were substituted for half-crowns. A plain man would think that such of her Majesty's subjects as bought these precious parcels were "deceived or imposed on." Yet the Court of Queen's Bench decided that such offence does not come within the Act, while Mr. Flowers decided that Slade's slate-writing does. The Court of Queen's Bench, with a wisdom rare as it is admirable, decided (I am not using legal language now) that if a man were so foolish as to be taken in by such a device he richly deserved what he got. I wish all decisions on Spiritualism could be governed by such refreshing wisdom.

"THE KNOWN COURSE OF NATURE."

But we know perfectly well that it is vain to expect that. We know to our cost that presiding magistrates and judges are apt to decide according to what Mr. Flowers called "the known course of nature," whereas they know very little about what they so describe, and nothing whatever about that particular course pursued by the phenomena called spiritual. A man may be as honest and honourable as you please; if he be ignorant he is bound to go wrong. And persons who administer this law, itself unjustly wrested so as to apply to what the legislature never contemplated, are absolutely ignorant of and unable to adjudicate upon the subject.

PROBLEMS TO BE SOLVED.

Is it not plain that it must be so? The longest experience, the most careful investigation, the keenest and subtlest insight do but qualify their possessor to affirm that he is not yet acquainted with more than the rudiments of spiritual science. Before the fleeting phenomena that mock and elude his grasp he is forced to confess himself bewildered and astonished. That which to-day seemed clear as sunlight is to-morrow illusory and shifting. The theory of one hour is chased by the phantom of the next. He is wisest who admits that he knows least. Confronted with the deepest problems of life and mind, face to face with the mysteries of LIFE, but seeing them only through a glass darkly, as the blind man when his visual powers were returning, saw his fellow men "as trees walking," it is the part of a wise man to bow his head, and maintain a modest silence.

METHODS OF SOLVING THEM.

Yet into some circle room, when the profoundest of these mysteries are being presented, there rushes some shallow sciolist, some dogmatic scientist wise in his own conceit, and hales the medium off to be prosecuted as a vagrant, under an Act that never contemplated his existence, before a magistrate who never spent five minutes in trying to understand what it is all about; who has heard vague rumours about vulgar Spiritualism, and who, with a stern sense of justice, grimly desirous to crush an unpopular thing that may give trouble, decides "according to the known course of nature." Can anything be a more grotesque parody of justice, a more beautiful illustration of how *not* to do it?

I say that such a state of things in this age that we are fond of calling, without sufficient cause, an

age of enlightenment, is a scandalous disgrace; and I protest against it in the name of Justice outraged by such a parody and sham.

HONESTY NO PROTECTION.

Note this too. There is no word in this Act about fraud. The mere pretence and profession of, for instance, the possession of clairvoyant faculties is enough. The medium may be, we will assume that he is, an honest man, honestly using his spiritual gifts. He may be pure in the sight of God and man. He may be a philanthropist who uses his gifts without fee or reward for the benefit of humanity. No matter; he is contrary to "the known course of nature,"—off with him to three months' imprisonment with hard labour!

God made him a medium; the Law makes him a rogue and a criminal. What a detestable blot on the statute-book of a free country!

THREE MONTHS!

Three months! Why a free and enlightened Briton may pound his wife into a jelly, or kick her till her own mother would not know her disfigured form, for a far more trifling penalty. The vivisectionist may have a State licence to commit what are too often acts of gross cruelty on unoffending animals who cannot protest against his hacking and hewing, in hope that he may discover some means of alleviating one of the "ills that flesh is heir to"; but the Spiritualist may not study the nature of his own soul, the evidences of his immortality, the whence and whither of his spirit. He is contrary to "the known course of nature," this medium. Give him three months, and be done with him.

"Know thyself" is the wise man's advice. You shan't, says the law, or I'll give you a vagabond's three months.

VIVISECTIONIST *v.* MEDIUM.

Yes, the vivisectionist may take out his licence from Government to study the maladies of the human body by the vicarious method of experimenting on the dog or the rabbit, but he who would know of the deeper mysteries of his own nature, or probe his chance of future life when his fleshly body is dead and done with, is debarred from the pursuit of that highest of all forms of human knowledge. No licence will be granted there. Were it so, we might apply to Government—the Excise is, I believe, the department that has to do with spirits—for a licence to deal in these occult matters. We might purchase the privilege of putting up over our door, after the manner of the little drunkeries that adorn our happy villages, "Licensed to deal with spirits, to be investigated on the premises. Dealers in all kinds of mediums."

That would be a truly attractive advertisement.

IV.—THE ACT OF GEORGE II.

IV.—One more engine for stamping out the medium remains to be noticed. There is an Act (9 Geo. II., c. 5) which, after repealing one of the old witchcraft enactments, provides that "any person who shall pretend to exercise or use any kind of witchcraft, sorcery, enchantments, or conjuration, or undertake to tell fortunes, or pretend by his or her skill or knowledge in any occult or crafty

science, to discover in what manner any goods or chattels, supposed to have been stolen or lost may be found . . . shall for every such offence suffer imprisonment by the space of one whole year without bail."

He is further to stand in the pillory, and find sureties for good behaviour. The pillory is abolished, but the rest remains in force. To put the matter plainly, every medium, every time he sits for spiritual manifestations, if this Act were made, as doubtless it would be, to apply to him, is liable to a year's imprisonment for each act of his mediumship.

THE MEDIUM IS THE SCAPEGOAT.

You will not fail to observe that it is the medium who in all cases is the scapegoat. He is the "elusive wild beast" of Professor Lankester. Mr. Campbell, in a paper recently published in the *Spiritualist*, described him in language singularly inapplicable to the great majority of mediums, and entirely erroneous, save in certain cases where our own ignorance, folly, and sin have produced the causes now sought to be visited on the head of the unfortunate scapegoat.

DR. PURDON ON MEDIUMS.

And yet again, in the *Spiritualist* of May 14th, we have Dr. J. E. Purdon making some most extraordinary statements about mediums. "Mediumship is a misfortune," and the medium a "hystero-gouty" person "by no means to be trusted," being "unquestionably a person of inferior development" as respects the highest part of his nature. "It is quite certain that if mediumship becomes more general, the moral tone of its professors remaining as it is, the mediums would be stamped out by the rest of mankind in self-defence." Finally, the medium "must be content to take his place somewhere between the common notion of an angel" and that of a devil. Well, I suppose we must all do that. Even Dr. Purdon himself would hardly claim, I presume, to be quite an angel, at least now; and he would not like to be called a devil, though he would apparently place mediums somewhere in the neighbourhood of the spiritual Torrid Zone. But what a farrago of unscientific generalisation to come from a man who claims to be scientifically educated, in a paper the object of which seems to be, so far as it is intelligible in its involved language, to make a scientific study of some of the phenomena of Spiritualism. Does Dr. Purdon know that these hystero-gouty, morally undeveloped or depraved persons whom the rest of the world is to stamp out in self-defence are numbered by scores and hundreds among all ranks of society? He would seem to have generalised from a few, a very few cases that have come under his knowledge, and to have applied his hasty theories, drawn from observation of a few specimens, to a whole class. A truly scientific method! "The moral to be drawn from this [veracious statement of the case] is that mediums' words and sayings and so-called teachings should be judged on their merits." Most assuredly; it is for that we contend. But neither magistrate nor Dr. Purdon judges either them or anything relating to them "on their merits," and I take leave to say that their words and sayings would, if so treated, in a very great number of cases

fare better than Dr. Purdon's illogical and unscientific diatribe.

VICTIMS OF MEDIUMSHIP.

But, it may be said, in a certain sense, and to a certain extent, the allegations are true. Yes, there are mediums who are, I believe, the victims of their mediumship: physically weakened, it may even be morally paralysed by its injudicious exercise. But it is not they who are to blame so much as ourselves, and our foolish methods of investigation. I do believe that a long course of public mediumship in promiscuous circles, where no care is exercised in the admission of suitable sitters, is very prejudicial to the medium. He is, as I have frequently said, the wash-pot into which go the psychic influences and mental conditions of the whole circle. He is amenable to every dominant influence, and it is small wonder that a long continued course of absorption of the blended auras of the multitude, heterogeneous, inharmonious, physically, psychically, and perhaps morally vitiated, who resort to him, should leave him in a deteriorated state. But do not blame him for that; blame the general folly, and instead of stamping him out reform the methods under which you use his powers.

I cannot peruse words such as those on which I have dwelt without a feeling of great regret that they should have been written, and with a sensation of indignation at the wrong done by them to a much abused and maligned body of persons who are, to a very great extent, to be pitied rather than blamed. What with the persecutions of the law, the ignorance of the general public, and such ill-advised statements as these, the lines of the medium have by no means fallen in pleasant places.

REFORM OF THE LAW.

I have now set before you such a popular statement respecting the condition of the law as will, I hope, make clear what the medium has to fear. The Memorial which the British National Association of Spiritualists has drawn up sets forth in clear and precise language what is complained of, and what is desired. I have little hope that official routine can so be done away with as to obtain any prompt measure of relief. But I shall be much disappointed if the statesman now at the head of affairs, whose open mind is more ready to entertain such matters than most of those who govern us, does not see that the state of the law is a scandal and a shame. If he does I have no doubt whatever that he will lay his axe at its root, and hew down the abuse. At any rate I look to the information of public opinion, to the dissipation of prejudice, and to the dissemination of truth, as the most potent engines that we can use. And this Memorial will at least let men know what we complain of, what we want, and the facts on which we rest. Men know too much already to swallow the crude generalisations that ignorance puts forth, or to acquiesce in the stamping out process so airily suggested. If we *must* wait, we can afford to do so; for time is long, and the world moves on, and away from the tactics of persecution. But we will wait no longer than we must, and spare no effort to undo an injury and a wrong, of which English justice should be thoroughly ashamed.

PERSECUTION IS A BLUNDER.

For these tactics *are* those of persecution, however skilfully those who resort to them may veil that fact. They, or something like them, have been the Egyptian midwives who have sought to strangle the man-child of New Truth whenever he has been born into this purblind world: and they have consistently failed, for it has invariably "multiplied and waxed very mightily," as the Hebrew children did. They tried it when, in days long gone by, they visited the penalties of the accursed Inquisition on Galileo. They have tried it whenever and wherever orthodox belief, whether scientific or theologic, has been assailed. They visited it on Elliotson for his belief in Mesmerism, and they tried it on geology when it contradicted the myths of Genesis. They have howled round Darwin, and they will continue to give forth inarticulate remonstrance against any infringement of what they regard as their patent for a monopoly of Truth. And what is the result? Galileo's Truth is unquestioned now; these same smiling persecutors of mediums will tell you that Mesmerism is one of the explanations of the Spiritualism they denounce; Geology has triumphed over Genesis: and Darwin is enthroned secure on the pedestal of science, while Huxley at the Royal Institution offers incense as attendant High Priest.

The old story repeats itself. Spiritualism will take care of itself. If it be true—that is the real point, and we know that it is a great, an eternal verity—it too will "multiply and wax very mightily," and will in the end prevail.

SPIRITUALISM IN THE PROVINCES.

By J. J. MORSE.

The return of Mrs. Tappan-Richmond has created quite a mild flutter in our ranks, and no doubt she will receive a number of calls from provincial societies. But, however valuable her ministrations may be, it is doubtful whether the cause can avail itself of them if former fees are demanded. The old local workers have to render services free, to work off liabilities entailed through "flash in the pan" efforts. The star system is as financially ruinous to Spiritualism as it is to the lyric stage.

The annual conference of the Lancashire District Committee will be held at Bolton on the first Sunday in August. Among the many good things the committee have accomplished since its reconstruction, a year ago, is placing Mr. J. C. Wright in a permanent engagement at Liverpool. It is a wise application of funds, as Mr. Wright is a most excellent medium.

The Midland District Committee held its conference a short time since, and Mr. E. W. Wallis was elected hon. sec., vice Mr. Farnsworth resigned. Nottingham has reconstituted itself, and is now promising better results for the future than have been secured for some time past. Belper, Derby, Leicester, Walsall and Birmingham, as centres, are scarcely so active as they might be.

On my last visit to Goswell Hall it was simply painful to listen to the singing—no one to start it or lead it! Such a condition of affairs would not be tolerated for a moment in the most insignificant conventicle of sectarians. Why does not the

committee obtain the use of the harmonium purchased in 1871 for use at Sunday services? Surely the trustees would willingly accord it? Now that the new addition of the "Spiritual Lyre" is ready it is a good time for the Goswell Hall Committee to lift their vocal exercises out of the mess they are in.

The Keighley "Spiritual Brotherhood" holds its anniversary services on Sunday, 28th inst., in the Temperance Hall. The writer is the speaker of the day. The above society is the oldest in Yorkshire, if not in the United Kingdom.

The opinion has lately been expressed in several of our centres that it would be a good thing to have a big conference of Spiritualists in some central place. Why not have one, say in September or October, in Manchester? It would do much good.

TESTIMONIAL TO MR. ROBERT COOPER.

Mr. Robert Cooper, formerly of Eastbourne, will be held in kindly remembrance by many Spiritualists. He was a courageous and liberal supporter of Spiritualism when that form of truth met with scant favour. He opened the first Spiritual Institution in London, and started the *Spiritual Times*, the first Spiritual newspaper. He went about the country with the Davenports, maintaining their veracity in the presence of violent opposition, and delivering lectures on Spiritualism at his own cost entirely. Subsequently it was his lot to suffer seriously in means and estate; and, in hope of better circumstances, he removed to the United States of America. But he was too advanced in life to prosper in a new country, and latterly he has been living in Boston on the proceeds of a small property in England. This in the course of events has been taken from him, and he is now reduced to a condition of severe privation. Some of Mr. Cooper's friends have therefore resolved to come to his assistance, and the following subscriptions have been promised: Mr. Tebb, £20; Mr. A. C. Swinton, £2; Mr. C. Pearson, £2. Mr. C. Pearson, 15, Harpur-street, Bloomsbury, W.C., Hon. Treasurer, will receive subscriptions.

THE PETITION ON BEHALF OF
MR. F. O. MATTHEWS.

The following is the reply of the Home Secretary to the petition for the release of Mr. Matthews, sent by the Newcastle Society and presented by Ashton W. Dilke, Esq., M.P., member for Newcastle-on-Tyne:—

Home Department, Whitehall.
11th June, 1880.

Sir,—Secretary Sir William Vernon Harcourt having carefully considered the petition forwarded by you in behalf of Frank Owen Matthews, I am directed to express to you his regret that there is no sufficient ground to justify him, consistently with his public duty, in advising Her Majesty to comply with the prayer thereof.—I am, Sir, your obedient servant,
A. W. Dilke, Esq., M.P. GODFREY LUSHINGTON.

MRS. ESPERANCE'S SEANCES.

The following interesting account of Mrs. Esperance's séances at Newcastle has been sent to the *Medium* over the signature "M. D." :—

I have only had the pleasure of seeing "Yolande" twice. One of those times the light was much better than usual, and I was enabled, from the position in which I sat, to make observations that the other ladies and gentlemen were not in a position to do. Knowing Mrs. Esperance's height to be five feet one inch and a-half I was able to calculate "Yolande's" from it, and I judged her to be four feet nine inches; her skin is dark, probably about the colour of a Spaniard's. She is very scantily draped, the dark skin and lithe, supple limbs being perfectly visible through the gauzy texture of the scant drapery. She wears a small cap, or turban, and her long, straight hair falls from under it to her waist; her shoulders, arms, feet, and ankles are bare; she betrays not the slightest fear or timidity of any one. If anything interests her she sits on the floor in Oriental fashion, with her head slightly on one side, and dark hands clasped in her lap, evidently considering matters. As a copyist she is unique. No matter what it is,—a tune on the piano, a tune sung, a written word, or to the making of a fern, the imitation is perfect. It would take pages to enumerate all "Yolande's" peculiarities; even then one could not do them justice, for she is so thoroughly original that no description could convey a correct idea of her person and manners.

This is one of the beings we call "spirit-forms," though what they are and where they come from puzzle my brain many a long hour. Another is the one known as "The French Lady." This form has been spoken of as being the duplicate of the medium. Certainly there is an almost startling resemblance, and it would seem to be the medium looked at through a magnifying glass. She is five feet six inches in height, stout in proportion; her face is fuller, her hair longer, and she is in fact altogether a larger woman than Mrs. Esperance. She has spoken on several occasions and always in the purest French. I have seen a sentence which she wrote a short time back, that to any other than a native of France, and a very well read one too, would have no meaning whatever, proving clearly to me her nationality. I once remember her speaking to the medium, and that lady cried out, "Tell me what to say, Mr. Fidler; I can't remember a single French word."

I have seen "Ali," a tall, fair, stately woman, differing as widely as it is possible from the other two I have mentioned. I have seen a tiny piece of white drapery grow up into a living, moving being; have seen its features, shaken hands with it, and have then seen it dissolve into nothingness before my eyes. I wonder sometimes when I think of these things if I am not mad.

One evening after "Yolande" had been with us for half-an-hour, interestedly examining a concertina, trying to discover where the music came from, and "The French Lady" had paid us a visit, there was a short pause for five or ten minutes. At the expiration of that time the curtains opened, and a young man, with both whisker and moustache, tall, and dressed in dark clerical garments, appeared. No sooner had he made his appearance than a lady

sitting in the circle started toward him, exclaiming, "My son! my son!" He threw his arms around her, and kissed her affectionately. What more passed I cannot tell, for the lady's figure prevented me seeing that of the young man. There was another pause of perhaps two minutes, when a tall, stout, bearded and moustached man stood before us. Another lady went up to him, embraced and stood before us. Another lady went up to him, embraced and kissed him; a gentleman shook hands with him, and, in a voice broken with emotion, exclaimed, "Thank God for this, Biltcliff." Another interval of a minute, when the curtains opened, and a young sailor lad, in dark clothes, bright buttons, gold band on his cap, white shirt-breast, and light curling hair, stood before us, and was kissed and embraced by a lady, who in trembling tones exclaimed, "Oh, my boy!"

All this time I sat speechless, conscious only of a deep thankfulness that such things should be vouchsafed to us, repeating dreamily to myself the words I have heard my neighbour use: "Thank God for this, thank God for this!" I had scarcely noticed the withdrawal of the young sailor when I was startled not a little by the rather sudden appearance of a lady in a dark dress and large white shawl, her dark, wavy hair worn banded over the temples and ears, and fastened in some way behind; she also wore what appeared to be a large glittering locket. This figure came forward with decided energetic steps to where a gentleman and young lady sat, both strangers to me. This gentleman rose as the lady approached, and the two stood for several seconds clasping hands, then she bent forward and kissed him, and afterwards the young girl, then walked swiftly back to the cabinet, and disappeared. A whisper passed round the circle: "Who was that? did you know her?" The strange gentleman, who was visibly affected, replied, "Yes, I know her; it is my wife!"

Now all these four different forms appeared, were recognised, and greeted by their friends in less than an hour, not two of them bearing the slightest resemblance to each other, much less to the medium, who spoke to us at intervals during the whole of the time; and indeed it would be absurd to suppose that the lady could transform herself into as many different forms and shapes, even were she so disposed, and had the power of passing through gauze screens and leaving them intact.

MRS. FLETCHER'S SEANCES AT THE
BRITISH NATIONAL.

Spiritualism, making its way by slow and scarcely perceptible stages, has long found its greatest drawback in the want of high class mediums. Investigators, once convinced of the truth of the Spiritualistic phenomena, (and of these few indeed remain in doubt who are earnest in their inquiries), desire to reach the higher ground of intellectual advancement. "What," they say, "have we gained after all? True, we are convinced that some power as yet unexplained, is at work. We admit that raps, communications, and surprising apparitions are veritable occurrences; but, what then? Are we the better, the purer, or the wiser for it after all? If these occurrences are the work of our departed

friends, why, in the name of common sense, cannot they give us something better than sensational séances?"

Until recently, objectors to the science of Spiritualism upon this ground alone, have had some show of reason on their side. Séances, public and private, have abounded in raps, in spasmodic utterances, in feeble jokes. Mundane or spiritual imposition has been unfortunately a fact proved against many mediums or their controls. Grave doubts necessarily surround the acceptance of messages for the guidance or satisfaction of enquirers when it becomes widely known that Spiritualists themselves consider imposition as ordinary a weakness in the spirit world as it is common here. "Telling a lie" for fun is hardly an accomplishment one wishes to find cultivated beyond the grave; yet if spirit utterances are to be analysed such an amusement must be greatly in vogue beyond the boundary.

This being so, it has been not only a great gain to the cause of Spiritualism, but a relief to all earnest minded enquirers, to have found a series of séances carried on at the headquarters of the Order, to which, at any rate, the term frivolous could not be applied.

Mrs. Fletcher's trance utterances at least compel attention. Are they above her capacity in her normal condition? Do they, in short, bear internal evidence of spirit control? These are the questions which arise in the minds of those who, being open to conviction, listen to such teaching as is given. Persons unfamiliar with trance speaking,—and I introduced many such to her séances—are greatly struck by them, and invariably proceed to more direct investigation. But are they, taken as a whole, convincing to those who are investigating the phenomena? Of course we are familiar with exalted conditions of brain in which fluent utterance is an ordinary result. Every psychologist is acquainted with the phase of mesmeric influence in which the subject under control converses upon topics, with which he is normally unfamiliar. Plentiful instances are on record of conversations carried on with persons mesmerically affected, in a language entirely unknown and unrecognised by them in their ordinary condition. In weighing the merits of such trance eloquence as Mrs. Fletcher undoubtedly possesses, these facts must not be forgotten; but to those who admit the reality of spirit control, there is no want of evidence in support of their belief. The rapid replies to unexpected questions, replies which as a rule go far below the surface; the changes not only of expression and utterance, but even of the views expressed upon matters of the deepest interest; the satisfactory nature of the messages delivered as a concluding ceremony by Dewdrop, Mrs. Fletcher's especial control, are all so many nails driven into the coffin of scepticism. Upon one occasion a curious and most unexpected test was given to me. The name of a friend of mine who left this world some three years ago was announced, and a message addressed to me by my familiar name was delivered. The message itself was not important otherwise than as evidence of my friend's continued existence, but it was marked by a symbolic fern leaf, which evidenced the knowledge of the sender, of a curious event in my life, in connection with which this particular friend had rather romantically sent me, at the time of our

separation, a fern leaf in token of her continued friendship.

Certainly, all earnest enquirers, and equally all Spiritualists of settled conviction, should unite in grateful appreciation of the self-devotion which induced Mrs. Fletcher to devote her time week after week to the cause of Spiritualism, which perhaps at no time in its history was so greatly in need of intellectual and refined mediums.

J. E. REES.

Correspondence.

MR. FLETCHER'S VISIT TO AMERICA.

TO THE EDITOR OF "SPIRITUAL NOTES."

SIR,—I beg to announce to your numerous readers that I shall be absent in the United States for two months, and that the Steinway Hall Lectures will be discontinued during that time; to be recommenced on the first Sunday in October. I have pleasure in saying that I am more than gratified with my success in London during the past three years, and trust that both Mrs. Fletcher and myself will return with renewed strength, and ready for the still greater work of the future. Allow me to thank you most sincerely for the kindly way in which you have noticed our work in your paper, and believe me, very sincerely yours,

J. WILLIAM FLETCHER.

22, Gordon-street, W.C., June 21st, 1880.

[Our readers will, we are sure, join us in the hearty wish that Mr. and Mrs. Fletcher may have a very happy visit to the United States, and in the assurance that they will have a cheerful welcome on their return.—Ed. SPIRITUAL NOTES.]

MR. WALKER IN SOUTH AFRICA.

TO THE EDITOR OF "SPIRITUAL NOTES."

New Street, Cape Town.

SIR,—Just a few lines to say that Mr. Walker's discourses have been so far a very great success. The Athenæum Hall (which belongs to me and holds over 500) has been filled every Sunday night by persons eager to listen to the magnificent orations given impromptu by Mr. Walker.

People cannot understand how he answers the questions put to him at the close so quickly, without any hesitation and to the point.

We have established a Sunday morning class for discussion, which will, we hope, educate the minds of enquirers.

On Sunday night the hall was crowded to hear the address on "The Fall of Man, or Eve's Temptation." I send you a *Cape Times* in which you will see a local about Mr. Walker, shewing that his work is causing some little agitation.

I believe that lecturers like Mr. Walker will do far more good to the public than séances.

Enquirers should be directed to reliable sensitives for proof of immortality, but the general public should be educated by lecturers after Mrs. Tappin's, Mrs. Hardinge's, and Mr. Walker's class.

Yours fraternally,
BERKS T. HUTCHINSON.

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 Enquirers 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 must reach the Editor not later than 23rd of the month; and contributors 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 Editorial communications to be addressed to Editor of "SPIRITUAL NOTES," 13, Whitefriars Street, Fleet Street, E.C., and all business communications to Mr. Thomas Blyton, 53, Sigdon Road, Dalston, E.

SUBSCRIPTION RATES.

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

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

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Remittances must accompany new as well as all foreign orders, and quarterly settlements of accounts are required in respect of serial advertisements. Advertisement orders cannot be received later than the 25th of the month, to be in time for the following month's issue.

Cheques and Post Office Orders payable to the order of Mr. Thomas Blyton.

The valuable paper by "M.A. (Oxon)" on the Relation of the Law to Public Mediums has been printed in the convenient form of a small pamphlet of sixteen pages. Copies may be had at the rate of five shillings per hundred, post free, on application to Mr. Thos. Blyton, 53, Sigdon-road, Dalston; or to the Secretary of the B.N.A.S., 38, Great Russell-street, W.C. Single copies, 1d. each; or 1½d. free by post.

Spiritual Notes.

VOL. II.—No. 25.

MRS. CORA L. V. RICHMOND.

WE report elsewhere the arrival of Mrs. Cora L. V. Tappan-Richmond in London. The special work of this gifted lady, it is suggested, is to reconcile the various "cliques" into which British Spiritualists are divided, to disperse the many sources of discord, and to unite us all in one harmonious body, working zealously and dis-

interestedly for the promotion of our common cause. We do not believe that there is more disunion amongst the Spiritualists of Great Britain than amongst those of the United States; but there is certainly very much more than there ought to be, and if Mrs. Richmond should be the medium through whose instrumentality it will be dissipated we shall have ground for gratitude to the spirit friends by whom her words and work are directed.

It occurs to us, however, that Spiritualists in Great Britain have to lament something worse even than disunion, namely, apathy and indifference. It is bad enough, doubtless, to have "cliques"; but even "cliques," if each one is alive and active, animated by earnestness in the accomplishment of a useful work, may do a large amount of good. But what can we hope from dead "cliques?"

Perhaps, however, we take too gloomy a view of our present position. Perhaps, after all, our cause can hardly be said with justice to be either dead or dying. Perhaps it is simply reposing. Or it may be that, after years of hard and earnest public work, it has but changed its course of procedure, and is making its way not less surely but more quietly than before. Spiritualism is doubtless spreading, silently permeating all ranks of society, from the humblest to the very highest. Of this, some of us at least, have evidence every day; and not a few of our friends are content that it should be so. They have no liking for anxious work and troublesome turmoil. They would let Spiritualism grow, as they would say; and would wait patiently for its full fruition.

And it does and will grow no doubt. This we know and thankfully acknowledge. But surely we have a duty in relation to its growth. We can do something to nourish and promote it. It is a great charge committed to our care, and we are in no small degree responsible for its health and vigour. We have no right to enjoy the blessings of a pure Spiritualism selfishly. If we really think this modern Revelation one of Heaven's best gifts to the world, is it not incumbent upon us to lose no opportunity of calling to it the world's attention? In such a matter apathy is something worse than a mistake; we fear it is a crime. If Mrs. Richmond's presence amongst us, if the eloquent words of her spirit guides, can cause a shaking amongst the dry bones, and bring to us a new life and a fresh vigour, then we shall have abundant cause to be grateful for her visit, for, in the renewed sense of our responsibilities, and of the importance and magnitude of the work we have to do, petty jealousies will disappear, and mutual good will and harmony will prevail.

Notes.

A disagreeable story is given in a letter which Mr. H. J. Horn has addressed to the *Religio-Philosophical Journal*. He says that Mrs. Horn, the author of "Strange Visitors," finding that this work was kindly received, resolved, with the assistance of her spirit friends, on the production of a sequel, under the title of "The Next World," embodying topics treated by spirits of a more remote age, as well as by many of eminence belonging to our own times. When the sequel was ready for the press, as the spirit editors wished it to appear first in England, she crossed the Atlantic, and entered into a contract with a certain publisher in London to have it published without delay, "and it was mutually understood that six or eight weeks would be sufficient." For almost two years past the publisher has been announcing it as "nearly ready," but it is not out yet! She has used all the means in her power to accomplish its publication, and failing that, she has endeavoured to get her manuscript returned, but without success; so that her only recourse is to journey to England, and there compel the restitution of her property through the courts of justice. This is Mr. Horn's version of the matter; but surely it is susceptible of a satisfactory explanation. We do not mention the publisher's name, because we hope, for the credit of the cause, that this explanation will be freely and cheerfully given.

The Cape Town *Evening Express* thus notices the lectures given by Mr. Thomas Walker, who recently left England for South Africa:—"We think it is the honest duty of our clergy to stand forward in the breach, and defend the faith which they preach from their pulpits every Sunday. It is useless to ignore the fact that Mr. Walker is drawing crowds of curious and earnest listeners after him. The Athenæum is crowded each time he delivers his anti-dogmatic addresses, and among his audience will be found members of nearly every church in town. It is useless, we say, to ignore the influence which circumstances like these exert on the community, and it is the bounden duty of the clergy to step forth and give their hearers something else besides the dry bones of dogma and tradition to feed upon. Far be it from us to defend all Mr. Walker's arguments, but he is at least honest to his convictions, and it is well that ministers of religion should know that he is making havoc in their flocks. If they are wise they will arrest the mischief before it is too late, and the best action they can take is to meet Mr. Walker on his own ground, and so set at rest the minds of doubters." This is very reasonable advice, certainly; but will the clergy venture to act upon it? We think not. In any attempt to upset the evidence on which Spiritualism is so securely based they would most miserably fail.

We understand that a small circle of sitters have been holding a series of half-a-dozen sittings with Mrs. Elgie Corner, under the strictest test conditions which their ingenuity could devise. Mrs. Corner not being in very good health, the phenomena obtained were not, for the most part, of a very startling description, but they were, nevertheless, of a kind which seems to be susceptible of no other explanation than that of genuine "materialisations," whatever that expression may really imply. Of the perfect honesty of the manifestations no room was left for doubt. We hear, too, that Mrs. Corner has lately had marked success in replying to communications contained in envelopes securely sealed, and otherwise safely guarded from the ordinary means of observation.

"M.A., Oxon" has recently read a paper before the members of the B. N. A. S., on "The state of the law as it affects public Mediums." This paper we print at length in our present issue. It states the case fairly; and it also states it as coolly as the writer's strong sense of the injustice of the law will allow. We hope it will be extensively read, and that it will disperse some of the apathy which seems to have come over a good many so-called Spiritualists. Meekness, gentleness, and patient long-suffering are commendable virtues, no doubt; but a little holy indignation might also be sometimes displayed with advantage.

Our Newcastle friends have decided to discontinue the monthly *Spiritual Pioneer*, and to start a new penny weekly Spiritualist paper under the title of the *Herald of Progress*. They have our cordial wishes for the most complete success of their new venture. The extent of the movement in the Northern counties will, we trust, be found to justify their very natural desire to have a paper which shall be devoted to their local interests. No well-conducted journal which seeks to cover a wider field and to supply a larger want need view with jealousy the commendable resolve of our very active friends in Newcastle. There is now every reason to hope that such a journal will soon make its appearance, weekly, in the Metropolis. Some of our warm-hearted friends have been a little impatient for its publication; but the promoters wisely determined not to start until the matter had been fairly canvassed, and their plans had been fully matured.

We are pleased to hear from Mr. J. G. Meugens, who is at present in Calcutta, that some interest has recently been awakened there in the question of Spiritualism, and that a few influential native gentlemen are anxious for the visit of a good physical medium. Full particulars can be learned from Mr. J. William Fletcher, 22, Gordon-street, Gordon-square.

The first edition of Mr. Moncure D. Conway's "Demonology and Devil-lore" having been exhausted, both in England and America, the second edition is now in the press.

Mr. J. A. Campbell's paper on "Psychonomy in Relation to Religion and Ethics," on which we commented in our last issue, has been printed in the *Spiritualist* with an addendum, in which the author says that he replaces certain expressions which, at the advice of friends, he had modified when the paper was read before the Association. He says:—"I am determined to shew that these same statements are the outcome neither of haste, of passion, nor of prejudice. . . . What I have asserted with regard to average 'physical' sances those for whose opinion I care one straw will be ready to corroborate, and I am content that others should howl at me for so long as it pleases them to do it." This is a specimen of Mr. Campbell's calm and judicial frame of mind, and of his power of estimating a point of view different from his own. Do you agree with me? It is well. Do you disagree? Then howl away, I do not care "one straw." The editor of the *Spiritualist*, we are glad to see, at the risk of being dubbed a "howler," repudiates Mr. Campbell's foolish estimate of Spiritualism. We emphatically concur in that condemnation. In commenting last month we made allowance for haste in composition. Mr. Campbell has cut from under him that ground of excuse, and must now suffer the condemnation due to one who has printed what is nothing short of a gross libel on the movement; and since neither "haste, passion, nor prejudice" are chargeable upon him, we must fall back on ignorance.

It would be well that parents and guardians should exercise some care as to a pastime which I find is very common with girls, and which is called "Willing." One of the party is blindfolded, the hands of the other players are laid upon her, and she is then "willed" to do certain things, which she often does with surprising exactness. A case has occurred where the blindfolded girl was clearly a sensitive and was magnetised by one or more of the operators. For some time afterwards she suffered from what the doctors called hysteria, but what a mesmeric practitioner at once saw to be a case of magnetisation. It was only with the greatest difficulty that the operator was discovered and demagnetisation effected. The game, it appears, is a great favourite, especially in girls' schools.

It is amusing to see in what a labyrinth a man becomes involved when he makes up his mind that (to quote certain historic words) spirit is the last thing he will give in to. One would have thought Socrates, at all events, was pretty safe from suspicion of being *non compos mentis*; but Dr. Draper, in his generally admirable book on "The Intellectual Development of Europe," has the following passage:—"If by the Demon to whose suggestions Socrates is said to have listened anything more was meant than conscience, we must infer that he laboured under that mental malady to which those are liable who, either through penury or designedly, submit to extreme abstinence, and thereby injuring the brain, fall into hallucinations. Such cases are by no means of unfrequent occurrence. Mohammed was affected in that manner." (Vol. I p. 148.) Between Socrates sane and Socrates insane Dr. Draper does not tell us how to draw the distinction. The same was said of Comte and of John Stuart Mill when they parted company from their followers by shewing anything like a proclivity for Spiritualism.

A religious society, called "The Guild of the Holy Spirit," has been founded, and is now in full operation. Its one object and aim is to obtain communion with the spirit world by the only form of ritual which the Founder of Christianity established. The Guild is, in the strictest sense of the word, a secret society, the members not being of necessity acquainted one with the other. Admission can only be obtained through a member; and it is not desired to increase the number to any great extent. There is no "subscription," either in money or to any form of doctrine or practice. The founder of the Guild may be addressed to care of the Editor of this paper.

A complimentary soirée is to be held at Steinway Hall, Lower Seymour-street, Portman-square, on Tuesday evening, July 27, for the purpose of expressing to Mr. and Mrs. J. W. Fletcher the appreciation on the part of the great body of Spiritualists of the noble work which they have accomplished during their stay in England, and warm wishes for their speedy return. Sofa seats, 5s.; stalls, 2s. 6d.; unreserved seats, 1s.; may be obtained of Mrs. Fitz-Gerald, 19, Cambridge-street, Hyde Park; Mrs. Malthy, 27, Great Coram-street, Russell-square; and at the Hall.

Mr. Rita gave a private séance at the residence of Mr. R. Cocker, 74, Dalston-lane, Dalston, on Friday evening, 25th ult. In addition to obtaining some writing on enclosed and carefully secured slates, one of the controlling spirits succeeded in shewing himself with exceptional distinctness, the séance proving eminently satisfactory to the friends assembled. We understand that Mr. Rita contemplates paying a friendly visit to the Dalston Association shortly, so as to afford an opportunity for a select séance with a few friends of that body.

Proceedings of Societies.

THE BRITISH NATIONAL ASSOCIATION.

MEETING OF COUNCIL.

The Council met on June 9, Alexander Calder, Esq., the president, in the chair. The other members present were:—Mr. M. Theobald, Mr. E. Dawson Rogers, Mr. W. H. Coffin, Miss H. Withall, Miss Houghton, Mr. E. T. Bennett, Rev. W. Stainton-Moses, Mr. F. Podmore, Mrs. Fitz-Gerald, Mr. C. C. Pearson, and Mr. C. Reimers.

The Secretary reported the receipt of the following letter from Mr. C. C. Massey:—

DEAR MISS BURKE,—Pray convey my acknowledgments to the Council for the gratifying compliment they have been pleased, as you inform me, to pay me; also the expression of my satisfaction to have assisted, however slightly, in a measure having for its object the explanation of the facts of mediumship to the public, and the abrogation or alteration of laws unjustly affecting mediums.—Yours faithfully,

C. C. MASSEY.

A letter was read from Mr. R. Harper, of Birmingham, asking the Association to allow copies of the *Commonwealth* to be sold on the Association's premises, and on the motion of Mr. E. T. Bennett, seconded by Mr. Coffin, it was resolved:—"That Mr. Harper be informed that only such periodicals are kept on sale in the reading-room as are principally devoted to Spiritualism, but that the Council will be happy to accept the *Commonwealth* to be placed on the table, if Mr. Harper is willing to supply it."

An application having been received from the Barbican Discussion Society for a bound volume of the *Psychological Review*, it was resolved that the request be granted.

The Secretary reported the receipt of a book, entitled "Trithéisme," by an anonymous author in Paris, to be placed in the Library, and the Council passed a vote of thanks to the unknown donor.

Mr. Stainton-Moses reported that the memorial in regard to the laws as they effect public mediums had been sent to several influential gentlemen for signature, but their replies had not yet been received.

On the motion of Mr. Stainton-Moses, seconded by Mr. M. Theobald, it was unanimously resolved:—

That the Council of the British National Association regrets to learn that the case of Lowe v. Fitz-Gerald, incriminating as it does, in a particular case, the governing body of the Association, is to be pressed to a trial at law. The Council desires to record its sympathy with Mr. Fitz-Gerald in the difficulty in which he is placed by a prosecution which is founded, as it conceives, on a mere legal technicality; and greatly regrets that there is no fund on which it can draw for the purpose of being represented by counsel at the trial, or of assisting Mr. Fitz-Gerald with funds for the purpose of his defence.

Mr. Pearson said that he had been asked by Mr. Tebb to mention the case of Mr. R. Cooper, who, besides starting the first Spiritualist newspaper, and opening at his own expense the first Spiritual Institution, spent £1,000 in going round the country with the Davenport Brothers. He was now, however, without means, occupation, or resources, and in debt for the necessities of life, notwithstanding the most inexpensive habits and a very rigid economy. It was proposed to raise a subscription on his behalf, but in the meantime he (Mr. Pearson) would move that the council should pass a resolution expressive of their cordial sympathy. The motion was unanimously agreed to.

As this was the last meeting previous to the election of a new Council it was resolved, on the motion of Mr. Dawson Rogers, seconded by Mr. Theobald, that the cordial thanks of the Council be given to Mr. Calder for the impartiality, urbanity, and liberality which he had manifested during the past year as President of the Association.

Mr. Calder briefly responded, and the last meeting of the Council was brought to a close.

ADJOURNED GENERAL MEETING.

The adjourned general meeting of the members of the B.N.A.S. was held at 38, Great Russell-street, on June 15, to take the votes for a new Council of thirty-six members. The President, Alexander Calder, Esq., occupied the chair.

On the motion of Mr. Stainton-Moses, the Rev. W. Miall and Messrs. E. T. Bennett, W. H. Coffin, and E. Dawson Rogers were appointed scrutineers.

Mr. W. H. Harrison enquired whether the statistics of the polling would be published.

The President replied that that was a question which might be decided when the votes had been counted.

Mr. Harrison pressed for a decision on a motion that the number of votes each candidate received should be made public.

Mr. Stainton-Moses urged, however, that the business in hand should be completed first, and that then, if Mr. Harrison still thought it desirable, his motion should be considered. He himself thought it a very proper matter for discussion.

The scrutineers withdrew into the Council-room for the purpose of counting the votes, and after an absence of about an hour, they reported that they had been compelled to return thirty-seven names to the Council instead of thirty-six, the two lowest having received an equal number of votes. These names were Mr. G. F. Green and Mr. H. D. Wilson, between whom, therefore, the meeting would have to decide.

A show of hands was then taken and the name of Mr. G. F. Green was accepted by a small majority.

Mr. Coffin thereupon read the following list of those who had been elected, together with the number of votes which had been recorded for each.

THE NEW COUNCIL.

	VOTES.		VOTES.
Moses, Rev. W. Stainton-	82	Withall, Miss H.	50
Calder, Alexander	80	Podmore, Frank	48
Wyld, Geo.	74	Steiger, Madame de	46
Rogers, E. Dawson	72	Reimers, C.	44
Fitz-Gerald, Desmond	72	Lamont, J.	43
Miall, Rev. W.	68	Barrett, F.	42
Fitz-Gerald, Mrs.	66	Houghton, Miss	40
Theobald, Morell	63	Pearce, R.	40
Meugens, J. G.	62	Pearson, C.	39
Adshhead, W. P.	61	Rondi, Signor	39
Maltby, Mrs.	60	Withall, H.	37
Fitz-Gerald, Mrs. D.	56	Tietkens, E. A.	37
Speer, S. T.	56	Morse, J. J.	37
Bennett, E. T.	54	Crossland, Newton	36
Isham, Sir Chas.	53	Bowman, J.	36
Fletcher, J. W.	52	Edmands, T. H.	36
Maclean, Major-Gen.	52	Evans, Col.	34
Coffin, W. H.	50	Green, G. F.	33

The following is a list of the unsuccessful candidates, with the number of votes recorded for each:—

	VOTES.		VOTES.
Wilson, D. H.	33	Allport, H. R.	19
Nosworthy, Mrs.	30	Walhouse, M. J.	17
Stock, St. George	24	Gray, J. W.	16
Thomas, R. Palmer	24	Turner, J. P.	16
Pickersgill, W. C.	22	Fitton, R.	13
Potts, G. H.	21	Rees, Mrs. J. E.	10
Wiseman, Mrs.	19	Long, Charles	6

Three other members had been nominated, but their names were withdrawn at their own request.

The new Council will meet at 5.30 p.m. on Tuesday, the 13th inst., for the election of a president, vice-presidents, and other officers, and for other important business.

DALSTON ASSOCIATION.

SESSION OF COUNCIL.

The Council met on Thursday evening, 3rd ult., Mr. Thos. K. Howden in the chair. Correspondence of general interest was read from Rev. G. T. Driffield, M.A., Mr. James Smyth, Mr. A. Rita, Mrs. Edward Elgie Corner, and Mr. J. William Fletcher. Letters were read from the Rev. W. Miall, declining the proffered presidency on personal grounds; and on the motion of Mr. S. Williams, seconded by Mr. J. Tozeland, it was unanimously resolved that Mr. J. J. Morse be elected president. Two ladies were proposed and elected ordinary members. Resignations of membership were submitted from Mrs. and the Misses Corner, which were accepted with regret; and the consideration of one from another member was deferred, the chairman undertaking to seek an interview. The current cash accounts were submitted and passed. Instructions having been requested as to the arrangements for the last Thursday evening in July, it was resolved to invite the President, Mr. J. J. Morse, to address the meeting on the 29th inst. a voluntary collection to be taken at the close, for the benefit of the Association's funds. The hon. sec. reported progress in connection with a select circle of members, meeting for development of manifestations under the most reliable conditions obtainable. The Council then adjourned.

MR. EGLINTON IN MUNICH.

The pages of the *Psychische Studien* for June were filled with an account of an alleged exposure of Mr. Eglinton at Munich, conveyed in a series of fifteen letters and reports. For the information of our readers we give a summary of the contents. Mr. Eglinton had been invited to Munich, and was staying at the house of H. Max Sellmaier, where a dark séance was held in the evening of April 30th. This séance, at which four ladies and six gentlemen were present, in addition to the medium, is described by H. J. Strigel in a letter to the editor. The phenomena produced were similar to those witnessed at Leipzig, and were considered by the writer as genuine, i.e., free from all suspicion of jugglery. He considers, however, that spirits are totally unnecessary for the explanation of the facts, which he would account for by "electric charges, by the nervous fluids of the persons who form the circuit, by polarised currents of air emanating from or directed by the ecstatic medium."

Document II. is a letter from Professor Zöllner, dated May 6th, and addressed to Herr Sellmaier, who had sent him a telegram stating that "Eglinton had been incontrovertibly exposed." Professor Zöllner shews that supposing Eglinton to have been detected in fraud at Munich, it does not logically follow that the phenomena elicited elsewhere under the most rigorous conditions can be referred to imposture.

Document III. is a letter from Max Sellmaier to the editor of the *Psychische Studien*. The writer asserts that he personally detected Eglinton's imposture, and has the proof (*a mechanical contrivance*) in his possession. He promises further particulars.

Document IV. is a letter from Max Sellmaier to H. Strigel, of Augsburg, repeating the charges made in Document III. and adding:—"Eglinton excited suspicion by the appearance of Abdullah. I became more watchful and blackened the key of the musical box. The result was—a black hand and a *mechanical contrivance*, which I possess!"

Document V. is a letter from Strigel to Sellmaier in which Strigel cautions the latter to do nothing rashly, and to do no injustice to Eglinton in the absence of other and more cogent proof than the blackened hand.

Document VI. is a letter from Sellmaier to the editor of *Psychische Studien*, under date May 6th, containing a very serious modification of his original exposure. He admits that he was mistaken as regards the "*mechanical contrivance*" (!) but maintains that this does not alter the affair, and that Eglinton was unmasked in the most decisive manner, and this by adherents and friends of Spiritualism. He asks the advice of the editor, who requests him to draw up an accurate report of the whole "exposure," with the co-operation of all concerned.

Document VII. is a letter from Sellmaier to Strigel, stating that Eglinton had disappeared after being accused of imposture. The confession that the "*mechanical contrivance*" was an error is repeated.

Document VIII. *a* and *b* are two short articles from the *Leipziger Tageblatt*, dated the 14th and 17th of May. This hostile organ is informed that

the musical box had been blackened, and had smeared Eglinton's fingers, and sets up the theory that the "phantom face" which appeared was Eglinton's own, disguised by means of a false nose, and made luminous by a reflection from his hands in which a phosphorescent light was concealed.

Document IX. is a report by one "R.S.," alleged to have been present at the séance, communicated to the *Augsburger Abendzeitung* of May 11th. The writer gives a *different account* of the unmasking. He asserts that artificial flowers covered with phosphorescent matter, and rendered luminous by previous exposure to sunshine, were fixed to Eglinton's back, arms, &c.; that by their light Eglinton was seen first upon the chair, and afterwards upon the table, and he suggests that Eglinton brought the hands of his two neighbours to the right and left close together, so that he could hold them both with his left hand, and produce the phenomena by the action of his right hand and of his legs. *Psychische Studien* expresses the wish to ascertain whether "R.S.," who writes as a decided enemy, is Sellmaier's brother.

Document X., a letter from Sellmaier to the editor of *Psychische Studien* (May 12th, 1880), gives permission to publish the whole affair. He pronounces all the phenomena imposture, and adds that a local Spiritualist paper, the *Süddeutsche Post*, will give an impartial account of the whole affair.

Document XI. is a letter from Sellmaier to the editor, (May 18th, 1880), repeating that all Eglinton's results are intelligible on the theory of imposture, and promising to send the same week a full report of the affair. Sellmaier refers to a letter which he had received from Eglinton, and cautions the editor not to believe him. It appears that Eglinton refused the £25 offered him, and at once set off to Paris.

The editor adds in a note, that the week has been again allowed to pass over without the promised report.

Document XII. is a lengthy communication from H. J. Strigel, in which he points out that the blackened hand can scarcely be regarded as sufficient proof. He notes the "*mechanical arrangement*" on which Sellmaier seemed to lay much weight in his first communications, and which turns out to be imaginary, and complains that while assertions of fraud and imposture are repeated no further evidence is advanced in their support. He calls on Sellmaier to prove his charges in *Psychische Studien*, so as to satisfy persons capable of judging.

Document XIII. is a preliminary editorial signed by Dr. C. Wittig. The editor, after considering the twelve papers just briefly noticed, concludes that the Munich observers have done Eglinton an injustice. In their excitement they saw imaginary machinery. If Eglinton was in a trance he cannot be held responsible for anything which took place. If he was not in a trance and acted as a juggler, the test arrangements were grossly deficient. Those present were "unmasked" as untrustworthy, contradictory, and fantastic observers.

Document XIV. is the letter which Eglinton wrote from Paris (May 8th) to the unmaskers in Munich. It is addressed to Gabriel Max. The writer emphatically denies the charges brought against him.

Document XV. is a letter from Max Sellmaier to the editor (May 24th), promising that the report will be despatched the same day or the next, and complaining that he and his brother have been falsely accused of sending premature and exaggerated reports to hostile journals.

To these documents Dr. C. Wittig appends an article entitled "Professor Zöllner on the irrefutability of a single observation made by enquirers of recognised accuracy and trustworthiness." The writer points out that the blackness was probably communicated to Eglinton's hands by those members of the circle who had blackened the box and key. He asked, where is the false nose of Abdullah and the mechanical contrivance? It appears that this mechanism was an automaton frog which had been secretly introduced into the room on the 4th of May; not by Mr. Eglinton, but by one of the unmaskers, and its presence was then adduced as a proof of imposture on the part of the medium. This subject will be further noticed in the July number of *Psychische Studien*.

The oft promised report reached the editor of *Psychische Studien* May 27th, in the form of a collective explanation on the part of the seven gentlemen concerned, and bearing their signatures. It will appear in full in the next issue.

The following is Mr. Eglinton's version of the occurrences referred to above, and is, it seems to us, a complete vindication of his character against the unjust and hasty charges which have been brought against him:—

"Last year I passed through Munich, and although pressed for time, consented to stay long enough to give two *séances*, which were so successful that I was induced to promise to visit the town again during my tour this year. Negotiations for my visit were carried on through Herr Gabriel Max, and not through Herr Sellmaier, as has been stated. I arrived in Munich April 27th, from Vienna, where I had had many *séances* with excellent results, having engaged myself to give twelve *séances* for £60, out of which I was to pay my travelling, hotel, and other expenses. Six *séances* had been given, with one failure, by the evening of the 1st of May, as I had consented to give two *séances* daily for three days, at the request of some persons who wished to leave the city on the above date. At the sixth or seventh *séance* (all of which took place at the house of Herr Sellmaier, in a room totally devoid of furniture, except a table and chairs), I was asked if I would allow an artificial calcium rose, which shines in the dark, to be placed in the button-hole of my coat, to which I consented; but after wearing it once the light so troubled my eyes that I suggested, on the next occasion, that the rose should be placed on my shoulder, and, as I sometimes floated in the air, I also proposed that two of these calcium lights should be fastened to my shoes, so that my position might be seen when floating in the air. Excellent manifestations continued up to the tenth sitting; the persons attending them shewing the greatest satisfaction with the results. During the tenth sitting, I had these lights attached to me as usual, and the manifestations were fairly good. After the *séance*, when the sitters were restoring the room to order, I saw something lying on the floor, and, on picking

it up, and shewing it to the circle, we discovered it to be a *mechanical frog*, which, when wound up, leaped about with great noise. Everyone present disclaimed ownership, and I returned to my hotel. When there, I discovered that my right hand had a stain of something black upon it, and I wondered how it came there. I had made some appointments for the following day with some of the sitters, but none of them came for me. At 8 p.m., Herr Sellmaier came in a carriage as usual to take me to the *séance*, and on the road was as friendly as on the previous occasions. When I arrived at his house, instead of the circle I had expected to meet, I found assembled some fourteen or fifteen persons, many of whom had never been to any of the *séances*. One man, speaking bad English, acted as interpreter. I was commanded to stand on one side of the room, which I declined to do. Whereupon, with much excitement, the interpreter, Professor Heipnemyer, denounced me as an impostor, called my attention to 500 marks (£25) lying upon the table, and demanded that I should take that sum and leave the city, or, failing to do so, I should be handed over to the police. I asked for their proof of my dishonour, calling to their minds our excellent *séances*, when I was informed that on the previous evening they had blackened the key of the musical box and afterwards found a black stain upon my hand. I said it failed to prove my guilt, and that, instead of driving me from their city, they would have acted more reasonably if they had requested further *séances* to prove or disprove their accusations. They would listen to no explanation, and demanded that I should leave the city, or take the alternative of being imprisoned. I declined to take their basely-offered money, and left the house. On going to my hotel I reflected, and felt it would be folly to stay where there was so little chance of justice being shewn to me. I left at 6.30 next morning for Paris.

"During my stay in Paris I was introduced to Mons. de Rappard, one of the editors of '*Licht, mehr Licht*,' who most vehemently denounced me and my explanation that the mechanical frog was not found upon me nor taken by me into the *séance*-room. His principal charge against me was not the black upon my hand, but this mechanical frog which Sellmaier had telegraphed had been found on my person. Now, according to the authority of Professor Zöllner, Sellmaier has confessed to him, without any public apology for his original mis-statement, that this wonderful jumping frog had been brought to the circle by one of the sitters; so the rumour of 'mechanism' being founded upon me still continues to be circulated without contradiction.

"I do not blame the Munich people for their belief in my presumed imposture, the black upon my hand being as little understood to them as was Mr. Crookes's experiment with Miss Cook, when he put a black mark upon the back of the hand, and afterwards found it upon her shoulder; but I do blame them for not drawing up on the spot a correct report of what transpired, which would have prevented so much untruth, and capital being made out of it by the public journals. My account will explain the 'phosphorescent lights upon his coat to see his motions,' and also the 'mechanical appliances' and the black upon my hands. It should be mentioned that at all

séances I was always held hands and feet by two persons. This fact alone should be enough to clear me of any charge of imposture.

"I do not need to make any public reply to private slanders. My friends will know what to believe as to my personal conduct.

"P.S.—Since writing the above, Herr Levy, the director of the Royal Opera, Munich, has confessed that he took the mechanical frog to the circle, and though he was present when I was stigmatised as an impostor, and also knew of the telegrams which were being sent all over Germany that *mechanical apparatus had been found upon my person*, neither he nor the persons who have made themselves conspicuous by their bitter attacks upon me, have had the common honesty or decency to contradict such a base falsehood. I really begin to doubt now, whether the black was not placed upon my hand in a similar manner."

"W. EGLINTON."

MRS. CORA L. V. RICHMOND IN LONDON.

The *Spiritual Record* of May 29, contains an account of Mrs. Richmond's farewell meeting at Chicago, previous to her departure for this country. Mr. F. F. Cook, who seems to rejoice in the title of "Golden Eagle's Plume," delivered a long address, and gave to Mrs. Richmond a greeting which she might carry with her from the First Society of Spiritualists of Chicago to the Spiritualists of England. This we shall have an opportunity of laying before our readers hereafter. Mr. Cook's estimate of Mrs. Richmond "both as a woman and as a medium," is very high, and she comes from a field where she has laboured for five years with the most flattering testimony to her work, and to the value of the services she has rendered to the cause of Spiritualism.

Mrs. Richmond reached Liverpool on Thursday, the 17th ult. Mrs. Nosworthy went out in the tender to meet the "Lord Gough" at the mouth of the Mersey, and had the pleasure of greeting Mr. and Mrs. Richmond at about 10 p.m., and of taking them home with her to her pleasant seaside retreat at Blundell Sands. In speaking of her visitors Mrs. Nosworthy says: "I find Mrs. Richmond much improved in health and strength. She can now take long walks and endure fatigue very much better than formerly. I have had two very interesting *séances* with Mrs. Richmond's guides, and they inform me that her work here is to endeavour to effect a re-union of the various cliques into which Spiritualists are divided, and to draw them round a common centre. My father, George Thompson, is to speak through her very often. I find Mr. Richmond a very sensible, useful and domesticated man, exactly fitted to fill the post of worldly aid to a very sensitive and highly developed Spiritual woman. He seems admirably adapted to shield her from all the little troublesome details of life, which her constant control by lofty spirits have made her feel so hard."

On Monday, the 21st ult., a reception was given to Mrs. Richmond by a few friends and admirers, in the drawing-room of the Camden Temperance Hotel, Liverpool. A representative few of the

Liverpool Spiritualists and some outsiders, drawn by an interest, but *not a belief*, in the spiritual gifts of Mrs. Richmond, were present, including a late editor of a Liverpool daily journal, and other persons of influence, commercially and socially. Amongst the Spiritualists present were those *constant* friends, Mr. John Lamont and Mr. Shepherd, Mr. Casson, Mr. and Mrs. Wharmby, Mr. R. Glendinning, of Birkdale, Southport, Mrs. Julia B. Dickinson, the healing medium, Miss Edith Thompson, Mr. and Mrs. Nock, and many others, making up a very interesting and harmonious meeting, which took the form of a *soirée*. The spirit guides of Mrs. Richmond having desired that the chair should be taken by Mrs. Nosworthy, that lady said she would have preferred to resign the post to Mr. Lamont, but the spirits had assigned it to her, and she therefore obeyed, and begged the friends present to excuse all her shortcomings. Mrs. Nosworthy then proceeded to say:—

Ladies and Gentlemen,—You are most of you, if not all, Spiritualists; therefore I need scarcely introduce to you the lady we are assembled to welcome to our shores on this happy occasion. For who is there amongst Spiritualists who has not heard of Cora L. V. Tappan? Most of us have heard her speak under the influence of her lofty and noble guides, and if any there be who have not had that pleasure, they have doubtless read some of the sublime discourses which have fallen from her inspired lips. Well, here she is once more amongst us, and I feel that she is sent on a special and great mission; she comes not of her own volition, but by direction *purely* of the mighty powers who are gathering in stronger force around the instrument most peculiarly adapted to reproduce on the earth-plane the lessons which the spirit-world alone can give us. She comes with teachings which I sincerely trust we may each, in our individual capacity as human beings, be able to appropriate, each to our special needs, and which each society may also find calculated to make it more broad, free, catholic, harmonious, charitable, Christlike! She comes to bring nearer the spirit of love and peace which should brood over every household of Spiritualists, and over every society. She comes to invite us all to throw aside the *self* (which is also in many of us too much considered and too much loved) and live more in the spirit of Him who knew no thought of self. Why do we ever have a jar in our houses, in our societies? It is because the self in some is thought more of than the promotion of the general welfare of the whole community. Alas! that we should have received so many grand teachings, so frequent admonition, and yet that we remain pretty much on the same low level, and so far beneath the great model of the spiritual man. Alas! that each one is ever, even in this great work, more intent on self-glorification than on *its* advancement. I will not overwhelm the gifted medium with fulsome flattery, as is customary on such occasions. Not to her let the glory be given, but to the great Father who gave her an organisation so admirably attuned to beauty of thought, word, and deed, that the spirits of His angels, the *just made perfect*, might be brought near to us by her. But for myself I may say that I welcome her with open arms; she is my dear sister in the spirit, and that draws her, if possible, nearer than the bond of consanguinity in

the flesh. I am thankful for her, and in such a small way as is at my command I shall try to show it. I thank you most sincerely for your help and support in the humble little effort to welcome her to this city, and I feel that when she leaves England, Liverpool will give her a far different, and a much larger leave-taking. It is a small gathering, but I feel the hearts are true and warm, and they will grow yet warmer when her guides shall greet you in another minute. In this time of spiritual depression, and a trifle of inharmony, some centre was needed around which all might gather. Our distinguished guest belongs to no clique, to no society—yet all of them love her; all admire and revere her noble guides. There is an occult reason for her coming, which, ere long, in God's time, will be developed. A little while and mediums will gain power and clearness through contact with her developed power; the rough edges will be smoothed which detractors in daily cavilling journals have sneered at; the calm power and majestic dignity of this medium will be given to others; hearers will be elevated, and a revival of our noble cause will be the gratifying issue.

After a few admirably chosen words by Mr. John Lamont, Mrs. Richmond rose under control, betraying great emotion. The controlling spirit observed that now once more in his native city, near the spot where he first drew the breath of mortal life, he spoke to his fellow-countrymen. Here had he battled for freedom. Here his voice, as a mortal, had he raised in years gone by, to redress the wrongs of his fellow-men.

At this point the medium's voice trembled with emotion, and became too faint to be further heard. Her hand was extended to grasp that of her friend in the chair, who was scarcely less affected, and the spirit of George Thompson, thus saluting his daughter, was recognised. Tears rose to the medium's eyes, and for a moment she was overcome. At the close of an exalted, but short address, the spirit confirmed the recognition of himself as George Thompson; and "Ouina" then took control, and two impromptu poems were given on subjects chosen by the audience, "Gladstone" and "Re-union." After this a happy evening was brought to a close by pleasant conversation and the personal introduction of friends to the distinguished guest.

On the following morning Mr. and Mrs. Richmond proceeded to London, and were met on their arrival by a large deputation of ladies, who presented an address. On Wednesday they dined at the house of Mrs. Strawbridge with that lady and Mrs. Nosworthy, who has followed them to town, and on Thursday a reception was given them by Mr. and Mrs. Slater. The gathering was of a highly interesting character, and included a re-union of the members of a sisterhood (the White Star) inaugurated by Mrs. Richmond some years ago. A cordial welcome was given to Mrs. Richmond and her guides, and Mrs. Slater gave a poetical and graceful address. "Ouina" controlled the medium twice during the evening. Mr. Ward sang two songs, admirably suited to the occasion, with true feeling and perfect artistic skill.

Mrs. Richmond will be publicly received this evening (Thursday, July 1) at Neumeyer Hall, Hart-street, Bloomsbury-square, when the Rev. Wm. Stainton-Moses, M.A., will take the chair at eight o'clock. All friends of the cause are freely invited to attend.

Arrangements for July.

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

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

(Secretary: Miss Burke.)

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

BRIXTON PSYCHOLOGICAL SOCIETY.

6, Akerman-road, Brixton.

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

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

Members have the privilege of attending sances with well-known mediums, and are entitled to the use of books on Spiritualism from the Library.

CARDIFF SPIRITUAL SOCIETY.

(Heathfield House, 1, West Luton Place, Cardiff.

President: Mr. Rees Lewis, Hon. Sec.: Mr. A. J. Smart.)

Sundays: Public meeting, at 6.30 p.m. Wednesdays: Developing circle. Thursdays: Materialisation, or Physical Manifestations (for members).

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

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

Thursday, 1st, Ordinary Weekly Experimental Séance, at 8. Thursday, 8th: Session of Council, at 6.45; Ordinary Weekly Experimental Séance, at 8. Thursday, 15th: Ordinary Weekly Experimental Séance, at 8. Thursday, 22nd: Ordinary Weekly Experimental Séance, at 8. Thursday, 29th: Special Séance with Mrs. Edward Elgie Corner, at 8. Admission by tickets.

GREAT YARMOUTH ASSOCIATION OF INVESTIGATORS INTO SPIRITUALISM.

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

Sundays: Instructive Séances, at which Discourses are delivered. Tuesdays: Investigators' Séance. Thursdays: Development Séance.

GOSWELL HALL.

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

HACKNEY SPIRITUAL EVIDENCE SOCIETY.

(6, Field View, London Fields, E.

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Particulars as to Séances to be obtained of Mr. C. R. Williams as above.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY,

3, Weir's Court, Newgate-street.

President: Mr. John Mould, 12, St. Thomas'-crescent, Newcastle. Hon. Sec.: Mr. H. A. Kersey, 4, Eslington-terrace, Newcastle.

LECTURES.—Sunday, July 4th: Mr. J. J. Morse, Trance Address, at 6.30 p.m. Monday, 5th: Mr. J. J. Morse, Trance Address, at 8 p.m. Sunday, 11th: Mr.

W. Westgarth, Inspirational Address, at 6.30 p.m. Sunday, 18th: Mr. E. W. Wallis, Trance Address, at 2.30 and 6.30 p.m. Monday, 19th: Mr. E. W. Wallis, Trance Address, at 8 p.m. Sunday, 25th: Mr. J. G. Grey, Trance Address, at 6.30 p.m. Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.—Sunday, Séance, 10.30 a.m.—“Form Manifestations,” Miss C. E. Wood. Tuesday, Séance, 8 p.m.—“Physical Manifestations,” Miss C. E. Wood. Wednesday, 7.45 p.m.—Spiritualists’ Improvement Class. (Discussion.) Thursday, Séance, 8 p.m.—“Form Manifestations,” Miss C. E. Wood. Friday and Saturday, 8 p.m.—Developing Circles for Members and friends (free). NOTE.—No strangers are admitted without an introduction by a member. Spiritualists from a distance are requested to write to the Secretary before coming, and arrange for so doing.

The Library of the Society is open every Wednesday evening from 8 to 9 p.m., for the issue of books to members.

LANCASHIRE DISTRICT COMMITTEE.

Plan of Speakers for July.

LIVERPOOL.—Sunday, 4th, Mr. J. Clegg Wright. Do., 11th: Mr. W. Johnson. Do., 18th: Mr. J. J. Morse. Do., 25th: Mr. J. Clegg Wright.

NEW MILLS.—Sunday, 4th: Local Speaker. Do., 11th, Miss E. A. Hall. Do., 18th: Local Speaker. Do., 25th: Mr. W. Johnson.

The Annual Conference of the above Committee will be held at Bolton, on Sunday, August 1st, in the Central Hall, to commence at 11 a.m., 2.30 p.m. A Public Meeting will be held in the evening at 6 o’clock.

ANSWERS TO CORRESPONDENTS.

J. T. R.—The address has been noted. Why not attempt the development of local mediums by instituting select séances for that purpose? By patience and perseverance, enquirers would soon obtain ample experience to satisfy them.

L. B.—Will your friends in France communicate a few notes of their experiences?

When spirits produce materialized forms, write on slates and do other things of a like nature, we may have “faith” in a general way that such things are possible, and by that faith be inspired or impelled to investigate, but all the faith of the race from the beginning of the world cannot of itself fix the status of such manifestations and determine their origin. That the physical phenomena of Spiritualism should be observed under conditions which render it of no consequence whether the medium is honest or dishonest, is a proposition no honest, intelligent man will deny, who is not psychologized by religious emotion, nor the dupe of designing or ignorant mediums. It is the loud boast of Spiritualists that we demonstrate the survival of man beyond the grave, and that we do not take it on faith. When physical phenomena have been observed under conditions which render deception impossible and the report is published by investigators who rely upon those conditions rather than upon faith, to verify their observations, then the inquiring public is justified in exercising faith that the report is correct and that the phenomena were actually what they purported and are claimed by the investigators to be.—*Religio-Philosophical Journal*.

Societies.

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

METROPOLITAN.

British National Association of Spiritualists. 33, Great Russell Street, Bloomsbury, London, W.C. Miss C. A. Burke, 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. Thomas Blyton, Hon. Secretary.
Goswell Hall Committee, 290, Goswell Road, E.C.
Hackney Spiritual Evidence Society. 6, Field View, London Fields, Hackney, London, E. Mr. C. Rhys Williams, Manager.
Marylebone Association of Inquirers into Spiritualism. Quebec Hall, 25, Great Quebec Street, London, W. Mr. J. M. Dale, Hon. Secretary.
Spiritual Institution and Progressive Library. 15, Southampton Row, Holborn, London, W.C. Mr. James Burns, Proprietor and Manager.

PROVINCIAL.

Batley Carr Association of Spiritualists. Mr. Joseph Armitage, Secretary.
Bolton Spiritualist Association. Mr. D. Cordingley, Secretary, Bath Street, Bolton.
Cambridge Association of Investigators into Spiritualism. 7, Fitzroy Street. Mr. James Harpley, Secretary.
Cardiff Free Library and Meeting Room. 157, Bute Road, Cardiff. Mr. George Saddler, Manager.
Cardiff Spiritual Society. 1, West Laton Place, Cardiff. Mr. A. J. Smart, Hon. Sec.
Darlington. Mr. J. Hodge’s Rooms, High Northgate.
Derby Psychological Society. Temperance Hall, Curzon Street, Derby. Mr. J. Mayle, Hon. Sec., 133, Parliament Street, Derby.
Glasgow Association of Spiritualists, 164, Trongate Street. Mr. John Monro, Secretary.
Great Yarmouth Association of Investigators into Spiritualism, 3, Waterpark Terrace, Southtown Road. Mr. R. R. Dale, Secretary.
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. 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. Johnson Corr, Secretary, 156, Mottram Road, Hyde, near Manchester.
Leicester Lecture Hall, Alner Street. Secretary, Mr. J. Bent, 1, Town Hall Lane.
Leigh Spiritualists’ Association, Brown Street, Leigh, Lancashire. Mr. G. F. Turner, Secretary.
Liverpool Psychological Society. Mr. H. Morris, Hon. Secretary, 35, Cobden Street, Everton, Liverpool.
Macclesfield Society of Spiritualists. Mrs. E. Woollam, Hon. Secretary, 39, Mill Lane, Macclesfield.
Manchester Association of Spiritualists. Temperance Hall, Grosvenor Street, Hulme, Manchester. Mr. R. Fitton, Secretary, 44, Walnut Street, Cheetham, Manchester.
Manchester and Salford Spiritualists’ Society. 83, Chapel Street, Salford. Mr. J. Campion, Secretary.
Midland District Spiritualists’ Committee. Mr. Farnsworth, Crosby Street, Derby, Hon. Secretary.
Millom Society of Spiritualists. Holborn Hill, Millom, Cumberland. Mr. J. E. Sharp, Secretary.
Newcastle-on-Tyne Spiritual Evidence Society. Weirs Court, Newgate Street, Newcastle-on-Tyne. Mr. H. A. Kersey, Hon. Secretary, 4, Eslington Terrace, Newcastle-on-Tyne.
Nottingham Lyceum. Mrs. Story, Secretary, 32, Hedderley Street, Nottingham.
Oldham Society of Spiritualists. Psychological Meeting Room, 180, Union Street. Mr. T. Kershaw, Secretary, 8, High Street.
Ossett Spiritual Institution. Ossett Green, near the G. N. R. Station. Mr. C. Hallgath, Secretary.
Rochdale Spiritualist Society. Mr. L. Firth, Secretary, 16, Equitable Street.
Sowerby Bridge Spiritualist Progressive Lyceum. Mr. E. Broadbent, Secretary, Lyceum Buildings, Hollins Lane, Sowerby Bridge.
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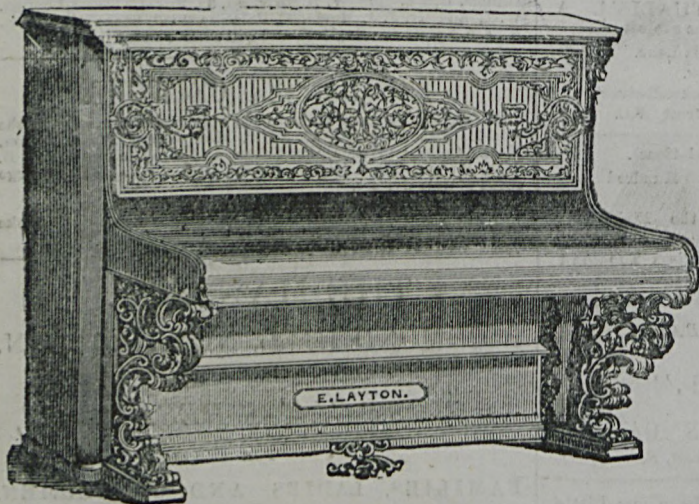
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