

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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AUGUST, 1880.

[PRICE TWOPENCE.]

British National Association of Spiritualists.

(Established 1873.)

38, GREAT RUSSELL STREET, BLOOMSBURY, W.C.
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"THEOSOPHY AND THE HIGHER LIFE,"*
OR "SPIRITUAL DYNAMICS."

This book consists of a series of detached papers mainly devoted to an exposition of the doctrines of the Theosophists. It is professedly published anonymously, but inasmuch as it purports on the title page to be written by one "G. W.—M. D. Edin., President of the British Theosophical Society;" as portions of the volume have already been read by their author before the B.N.A.S., and other portions have appeared in the *Spiritualist* newspaper, signed with their author's name; as the views expressed are those characteristic of a well-known Spiritualist, and as there are various personal allusions and apocalyptic indications scattered through the book, we may agree that a tolerably satisfactory case of personal identity is established. Would that any communications from that other world, of which it treats, were as satisfactorily authenticated, for the confusion of the sceptic, and the glorification of the faithful!

As the views expressed are familiar to most Spiritualists, and have been thoroughly discussed at different times in the various Spiritual journals, I do not propose here to criticise them in detail, but to comment on them in their most general aspect. The main thesis is in substance identical with that assumed to have been taught by the Apostle Paul in his doctrine of the "psychic" and the "pneumatic" body, and re-enunciated by Swedenborg in his "Science of Correspondences." It is here propounded in greater detail, and an attempt is made to correlate it with the latest conclusions of modern science and philosophy:

Briefly it may be summarised as follows:—The world and man are triune. The first consists of the outer material Cosmos—this little planet, with its green fields, blue waters, and snowy Alps, whirling with all its sister planets round a central sun, which is itself but a unit in a host which no man can number, that move in silence through the unmeasured void to an unknown goal. Within this, and based upon this, is the real universe, the spirit world. And beyond this again is the central Spirit, God. So man consists of an outer material form; of an inner soul; and of an innermost spirit. The visible Cosmos, it is asserted, is simply a web of secondary forces, and with these only the soul is conversant; "the soul is the aggregate of mental forces including the will . . . it works by physical agents, and its power is limited by mechanism. The spirit works by will, and its powers are unlimited by physical law. The soul accumulates and remembers facts, the spirit sees and knows all things." (p. 3.) It is further stated that there are certain persons who, by means of "a long course of training, having for its object the subjugation of the body to the will of the soul," (p. 6) can obtain perfect control over these secondary forces, and use in their place the one primary force, of which they are the manifestations. And the highest religion is assumed to be the entire subjugation of the body to the soul and spirit, and the acquisition by that means of psychic (or spiritual) powers, and concomitantly therewith, the union of the spirit with God.

It is obvious that this theory may be considered under three aspects, according as it concerns itself with matters of pure science, with philosophic speculation, or with religion. And for the sake of clearness I propose thus to consider it. As regards, then, the phenomena of mediumship—clairvoyance, trance-speaking, levitation, slate-writing, and all the other Spiritual manifestations are occasionally, perhaps frequently, our author thinks, attributable to the intervention of earth-bound disembodied spirits controlling the medium in whose presence they occur. But however probable such intervention may be, the assumption of it is gratuitous, seeing that all these phenomena, including even materialisation, may be, and frequently are, produced by the will-power of the adept. And in both cases the *modus operandi* is the same. The volition, whether of the "spirit" or of the adept, uses that underlying force of which all our physical forces, gravity, heat, electricity, cohesion, are the various modes, to effect the end desired. And endeavour is made to shew how this force acts in forms not inconsistent with those known to physical science. Into the details of his explanations I do not propose to follow our author. They are well-known to most Spiritualists. But that very familiarity probably makes us forget what praise is due to those, of whom "G. W." is one, who first demonstrated the kinship of these phenomena with others already enrolled on the register of orthodox science. But I shall not, I trust, be thought desirous to detract from the praise which is his due, if I point out one or two places where his analogies seem of doubtful accuracy. It is only in a very Pickwickian sense, for example, that the "decay" of gold can be alleged as a proof of its being "not an elementary but a compound substance" (p. 123). Decay here presumably means oxidation. Now the oxidation of organic substances does, indeed, involve their decomposition; but such is not the case with gold, which is an element, as far as the chemistry of the laboratory can shew us. If the fact of its combination is in itself a proof of its compound nature, the soul is proved to be compound, by reason of its union with the body. Again (on p. 29) "we know that the air-plant flourishes without any soil, and that gold-fish flourish in pure water, without visible organic food; and, if so, it is not difficult to believe that Louise Lateau, of Belgium, or Miss Fansher, of New York, might live for years without organic nourishment." The concluding statement may be true, but it unquestionably gains very little in credibility from these very dubious analogies. That a plant should be able to live without soil is not surprising, seeing that all which ordinary plants require for nourishment is water, carbonic acid, and ammonia, and these it can obtain from the air; and, as a matter of fact, most plants do draw a very large proportion of their supplies from that source. Does "G. W." suppose that Louise Lateau sucked up atmospheric ammonia and carbonic acid? Again (on pp. 31 and 32), "If we electrify the component atoms of this molecule, the result would be instantly to separate them . . . rendering opaque solid matter transparent and patulous." To permit of the passage of solid matter through matter, what is wanted is surely, not the separation of the component atoms of the molecules—which would require an immense and

* *Theosophy and the Higher Life; or, Spiritual Dynamics and the Divine and Miraculous Man.*—By G. W.—M. D. Edin., President of the British Theosophical Society. London: Trübner and Co, 57, Ludgate-hill.

entirely gratuitous expenditure of force, and might involve awkward consequences if one of the component atoms happened to be a gas in the free state—but, the separation of the molecules from each other, a simpler and much more familiar process, which would, of course, be equally efficacious.

The theory of mediumship above expressed obviously bears a very close resemblance to the psychic force hypothesis associated with the name of the late Mr. Cox, and to the theory lately propounded by Mr. Purdon in the *Spiritualist*. And, but for a certain vagueness and confusion in our author's language, I should have pronounced it substantially identical, or at least, not inconsistent with these. But though he, at times, speaks of the cause of these phenomena as "soul force"—and this, in accordance with the definition of soul above quoted, would be the same as psychic force, or human volition externalised otherwise than through the muscles—he elsewhere, as throughout the chapter "Man as a Spirit," speaks of man's spirit as the efficient cause, and the "spiritual" force, underlying all phenomenal force, as the agency through which it operates. And the same confusion appears to me to pervade all his ideas of the other, or "spirit" world. For this world is, by his own description of it, and in accordance with the only possible conception of it which we can form, a phenomenal world—a world, that is, of conditions, and distinctions, and relations, and limitations, and not a world of real, absolute, and unchanging existence. And yet throughout the book we find such phrases as the return of spirits "from a metaphysical world," or that the occurrence of one of these abnormal phenomena is sufficient to "overthrow the materialism of 3,000 years." Against materialism in its crudest and grossest form it may, perhaps, prevail; the materialism which believes only in the matter which we with our bodily eyes can see, and can hear with our bodily ears, and can touch with these coarse limbs, and, in a word, take cognisance of with these dull animal senses. But the more farseeing, even amongst our much abused scientists, have ceased to hold any such coarse form of the doctrine as this. And the world to which "Spiritual" phenomena introduce us is not, after all, a spiritual world. You may call it a psychical world, or a dynamical world, or an immaterial world, or what you will, but you must ultimately confess that it is a *phenomenal* world. Its matter may be howsoever refined, but no refinement of matter will ever graduate into spirit. Its phenomena may be more varied, more plastic, more significant of the underlying "onta," but they bring us, in themselves, no nearer to Reality.

No psychic force avails to bridge over the infinite gulf between Seeming and Being; between what we see, whether it be with one sense or with five, and what we know by means of no interpreter, but by the very knowing of it. I am far from saying that "G.W." does not see this; his own words shew that he has at least a practical apprehension of the distinction. But he does not appear to have ever in set terms formulated to himself the vital and all important distinction between the psychic and the spiritual; and certainly he does not keep these ideas continually before him, as of two things to be clearly discriminated and set apart. Not only does he again and again speak of psychic or soul force as apparently identical

with spiritual force; but he believes that "spiritual phenomena must, in a religious point of view, be regarded with the profoundest respect . . . because if we contemplate the subject in its relation to matter, we at once arrive at the conclusion that materialism is a vulgar superstition" (p. 59). And the whole book abounds with similar expressions, which prove him not to have clearly seen, what Mr. J. A. Campbell has clearly seen, and has strongly said, that, granting all these phenomena to be produced by spirits disembodied, we are yet no whit the wiser in spiritual knowledge. We simply become acquainted with another and a larger universe of appearances. Let me illustrate what I mean. There are certain bones and corals and shells, which you may take and place in strong acid, until you have dissolved away all the hard limestone of which they appear to be wholly made; and you will then find left a perfect model of that which has just vanished in transparent liquid, or been scattered in bubbles of gas. And this model will mimic all the minute tracery of the bone, or the delicate sculpture of the shell, not in stone but in clear, yielding animal tissue. Now it appears to me that the soul of man and the substance of the so-called spiritual world bear somewhat the same relation to man's body and this material world, that this delicate vital tissue bears to its outer mask of coral or bone. They have grown together, and each seems wholly dependent on the other, but the one was before, and will be after the other; the one has moulded, the other has only taken the mould. This, the outer, which seemed to us the real, was all the time but the garment of that other, invisible, which was the life of both. And when the solid seeming husk has been dissolved away, or has vanished as a bubble, then only the inner stands revealed. But howsoever more subtle, and gifted with a higher and more enduring life it may be, we know that it too is subject to decay, and must ultimately perish. Now if, as it seems, this other world be of this kind, and be not an unconditioned and incorruptible world at all, the sooner we clearly recognise the fact the better for us all. It is, as in the union of Church and State, to the real interest of both parties to be separated. Neither true religion nor true science can gain by the confusion. On the one side let us place our two worlds, the phenomenal material Cosmos, and the phenomenal psychic Cosmos, and about these let us have what theories we please—whether Swedenborg's, or Mr. Purdon's, or the Oriental Adepts', or the Theosophical Society's. But let us remember that we are here dealing, not with matters of faith, but with matters of science; that we are not on ground where any man is at liberty to say what he pleases, and any other man is at liberty to contradict him, and no one be any the wiser; but where each statement is true or false,—at the least, consistent or inconsistent—and must be definitely proved to be the one, and not the other, if the speaker is to be listened to. But let no one pretend that because his sphere of phenomenal science has been extended, though it were to infinity, a man is spiritually wiser or spiritually better, or has advanced any nearer to a knowledge of

"The will that can,
Existent behind all laws, that made them, and lo,
they are."

For myself, let it be proved that that other world and its inhabitants not only do now exist, but will exist for ever, and I do not hold myself, therefore, bound to believe in the existence of a Deity. Is it not possible for a man to have knowledge of another life, as well as of another planet, and yet fail to see, in the one as in the other, the handiwork of God?

And on the other side, farther asunder than pole from pole, as far apart as the heaven is from the earth, let us place our science of Ontology; our belief in the Spirit of God, and the spirit of man, and what spiritual knowledge we have appertaining to them. But let us remember that we are here dealing with matters which cannot be comprehended by the understanding. We may feel, and believe, we may even know, or think that we know, these things—but we cannot prove them, or reason upon them. For in what language shall we speak of the Ineffable, or by what signs shall we interpret the Incomprehensible? Still less can we by any practice of earthly magic, or culture of misnamed Theosophy, hope to attain before our time to a knowledge of these things. But as the first step in all natural knowledge is to mark off what is not the subject-matter of the science from what is, so the foundation of a true Ontology and a true Theology is then first laid when we clearly recognise that it does not deal with the world that is, nor yet with the world that is to come.

I have here unwittingly strayed beyond philosophy into a consideration of the religious aspect of Theosophy. But religion, in the vulgar acceptation at any rate, would seem to have two sides; the Ontological, which deals with God and His attributes, and the Ethical, which offers us rules for our guidance in life. What contribution, then, have these Theosophists to bring to that stately edifice of which Christianity may be said to have laid the foundations, on which the ages and the nations have builded ever since, each in its own way; this one in blocks of solid masonry, and that in crumbling clay and mortar mixed with salt sea sand? What new clue can it offer to guide us in the thorny way, where right and wrong seem inextricably woven? By strictest chastity, extending even to abstinence from marriage; by the practice of the austere temperance; in a word, by the repression of all animal desires, by contemplation, fasting, and prayer; the hope is held out to us that we may rise superior to the illusions of the senses, and cast off the fleshly shackles that bind the will; and more than this, by the same means and at the same time, we may attain to a knowledge of spiritual things, and our spirit being made one with God, we shall be enabled perfectly to perform His will. This is the ideal life; the esoteric Christianity; our highest aim on earth. What are we to say of it? What would the ordinary man say of it? Something of this kind, I fancy. That he had been taught in his childhood, and still believed, that hunger and thirst were given to remind us to take food and drink, for the preservation of the body; and the sexual desire, that by its satisfaction might be ensured the continuance of the race; but that this whimsical, distorted, wrong-side-uppermost thing called Theosophy, looked upon the bodily appetites as merely the means of an exalted spiritual gymnastic, and held that they were implanted in us only for the

exercise of the spiritual powers in stamping them out again. He would declare that he enjoyed a good dinner, and was not ashamed to avow an honest admiration for a beautiful face. And he would, very likely, add that he did his work in this world the better, because he used such wholesome occasions of enjoyment as came in his way, and believed that, when the time came, he would not be found the worse prepared for his work in the other. And is it so very certain that in saying this he would be wrong? It is true that "G. W." allows (p. 90) that "it is not orderly that the human race should be over spiritualised on this earth, for were it so, there being then neither 'marrying nor giving in marriage,' the earth would become a desolation. There must be always hewers of wood and drawers of water, and the supreme men must be few and far between." But (on p. 112) he distinctly asserts that "the Christian adept not only invites but implores all to enter the order." Now it seems to some of us, who are not Theosophists, that this world is not so wholly given over to evil that, being in it, our only salvation is to get out of it again with what speed we may. There is much work being done, and there are good and honest workers in the world, and a man may find in it other business beyond that of saving his own soul alive. It may, no doubt, be desirable, that we should have our Whympers of the world immaterial, who shall spend their lives here in toiling up such eminences, spiritual or other, as it is not given to all to climb; and from the heights so attained, it may be that they will see things which we humble workers in the plain below can never see, and that their experience may even be profitable to us, in lightening our daily toil. It may be well that we should direct "intenseness" to something else than the choice of wall-papers and the fashioning of a woman's dress, and that there should be a high spiritual school to guide our religion, on the pattern of the "æsthetic" school, which assumes to direct our art to nobler issues. But the real work, whether in religion or art, is not done by those who stand aloof and sigh for an ideal, which is neither attainable nor desirable, but by those who, being in the world, are content to remain in the world, and to perform their task in the world with such tools and such comrades as they find, if better are not to be had; and who, whilst bearing here the burden and heat of the day, waste no strength in sighing for truant glimpses of what may be hereafter, like children who spend the hours given for study in gazing into the playground.

But we are reminded that this is no new thing. The hermits of the early Christian Church tried it, and what they made of it we may read in such books as Charles Kingsley's "Hypatia." The monks of the Middle Ages and the priesthood of the Romish Church have tried it, and the results are written in history. The Eastern Fakeers have tried it, with what spiritual fruition we know from the pages of Madame Blavatsky and Mrs. Hardinge Britten. "G. W." has cited Paracelsus as one of those who practised this doctrine. And one of the first of living poets has given us the picture of Paracelsus' life, as he has read it. The elder Theosophist started, as his brethren are starting today, with the longing

"At once to trample on, yet save mankind,
To make some unexampled sacrifice

In their behalf, to wring some wondrous good
From heaven or earth for them."

"'Tis time," he cries,

"New hopes should animate the world, new light
Should dawn from new revealings to a race
Weighed down so long, forgotten so long; thus shall
The heaven reserved for us at last receive
Creatures whom no unwonted splendours blind,
But ardent to confront the unclouded blaze,
Whose beams not seldom blest their pilgrimage,
Not seldom glorified their life below."

And on his death-bed, looking back on a life of
baffled efforts and ruined hopes, and the strength
of youth and the glory of manhood wasted in
vain endeavour, he thus explains his defeat:

"I saw no cause why man
Should not stand self-sufficient even now,
Or why his annals should be forced to tell
That once the tide of light, about to break
Upon the world, was sealed within its spring;
I would have had one day, one moment's space
Change man's condition, push each slumbering chain
Of mastery o'er the elemental world
At once to full maturity, then roll
Oblivion o'er the work, and hide from man,
What night had ushered morn. Not so, dear child
Of after days, wilt thou reject the past,
Big with deep warnings of the proper tenure,
By which thou hast the earth; for thee the present
Shall have distinct and trembling beauty, seen
Beside that past's own shade, when in relief
Its brightness shall stand out; nor yet on thee
Shall burst the future, as successive zones
Of several wonder open on some spirit,
Flying secure and glad from heaven to heaven;
But thou shalt painfully attain to joy,
While hope, and fear, and love shall keep thee man!
All this was hid from me, as one by one
My dreams grew dim, my wide aims circumscribed—"

The office of the critic is at all times an ungracious one, and it is especially so here, because the views on which I have been commenting are so well known to, and appreciated by, most readers of this journal, as to render it unnecessary to dwell upon my points of agreement with the author. I should be perforce compelled to iteration or to panegyric. So that I have no choice but to dilate exclusively upon our points of difference. But I trust that "G. W." will now accept my assurance, that while all which he has written commands my respect, much of it has my full and ready assent. Especially do I hold that he has done good service in insisting that the demonstration of a future life is not of the essence of religion. The book throughout is clearly and carefully written; and the more extravagant of the doctrines propounded in it are always presented with as much moderation and good sense as the nature of the subject permits. And their very extravagance proceeds from the straining after some higher and surer knowledge than is afforded either by modern science or the "spirit-circle." The whole book is pervaded by the present sense of a noble aim, and is redeemed thereby from the grotesque folly and dead materialism into which some holding the author's extremer views appear to have fallen. He is to be ranked among mystics, not with Fakeers and adepts and magicians, and with Boehmen and Swedenborg, and some of the

Christian Fathers. I do not know what outsiders will say of the book—at the worst they can but say that it does more credit to the heart than to the head of its author. But I am sure that no Spiritualist who reads it can fail to obtain from it some purer and better views of life, and of the nature of his own special studies.

FRANK PODMORE.

18th July.

SEANCE WITH MR. RITA.

A private séance of a very satisfactory character was given by Mr. A. Rita, at the residence of Mr. Cocker, 74, Dalston-lane, London, E., on Friday evening, 9th ult. The circle comprised Mr., Mrs., and Miss Cocker, Mr. Rita, and Mr. T. Blyton. Previous to attending the séance Mr. Blyton had carefully cleaned one of A. W. Faber's No. 44 folding slates, placing a crumb of slate pencil inside, fastening the closed slates with silken cord, and securing the joints of the slates in six places with sealing wax, as well as the ends of the silken cord on the top of the outside frame. Two other slates were also fastened together, and sealed. These slates were held in each hand by Mr. Blyton during the dark séance which ensued, and while thus held writing was both heard and felt to be proceeding within, and the operating spirits stated that they had written on both sides. The piano was manipulated and on a peculiar kind of scratching noise being heard, "Charlie" was asked what he was doing, to which he replied that "he was getting the watch off the hook." This was Mrs. Cocker's watch, which was hanging on the wall over the piano. Being asked what he was going to do with it, "Charlie" replied that "he should put it in the bag Mr. Cocker carried about." This bag was hanging in its usual place in the hall, and the door of the room was securely closed. The head and bust of the spirit, "Charlie Barry," illumined by a light emanating from his hands, were frequently and distinctly observed; sometimes floating upwards to the ceiling, and there fading from view; and, at other times, apparently descending through the top of the table. Several spirits conversed freely with the circle, the medium meanwhile breathing heavily in his seat, between Mr. and Miss Cocker, and retaining consciousness with but a slight interval throughout the séance. Some very bright scintillating lights flitted rapidly about the room over the heads of the circle, while hands were busy at work in a variety of ways familiar to those who have sat in similar séances. On relighting the gas at the close of the séance, Mr. Cocker opened the door and brought into the room his bag, in which was discovered his wife's watch and chain! The slates were then examined, the fastenings and seals being found intact; and, on being opened, writing was found on both sides of each of the slates. On one side of Mr. Blyton's slate was written his name, and on the other side the greeting, "God bless you all!"

The circle attest the truthfulness of the foregoing with their signatures:—

R. COCKER.
MARGARET M. COCKER.
ELLEN COCKER.
THOMAS BLYTON.

THE "ABNORMAL" IN LONDON.

Earnest minds are always attracted by the abnormal. In every age, scientific and philosophic enquiry has sought an explanation of that which appears outside the ordinary cause of nature's law. At no period in the history of our own country has the abnormal assumed so vast a proportion as in this. In the last thirty years or more the increasing evidence of every class has attested the existence in our midst of phenomena which are utterly inexplicable upon any recognised scientific theory. Rappings and table turnings were the introductions to a series of manifestations which have excited in turn the curiosity of the many and the absorbed consideration of the few. Learned and philosophic men have brought the trained experience of their minds to bear upon these abnormal conditions.

But all that science has so far established is the discovery that some power not recognised in ordinary experience is at work. The question still arises, "What is that power?" It is not surprising that men of scientific education, accustomed to weigh evidence and balance conflicting impressions, should shrink from the explanations offered by so-called Spiritualists. Yet, on the other hand, they have as yet offered no sufficient elucidation of the mysterious occurrences which are constantly brought forward. That which scientific men have failed to effect can hardly be attempted by the untrained, but the question of spiritual phenomena has now assumed an importance which cannot wisely be ignored.

Week by week in the Metropolis of the most civilised nation in the world, meetings, which take the form of religious services, are held in which the unknown power is brought prominently forward. Every Sunday evening a rapidly increasing congregation assembles to listen to a discourse which purports to be a direct communication from that world from which our material existence separates us. Were the subject of less vital importance interest in such a meeting must be felt, but when the nature of the service held is understood it is impossible to estimate the immensity of the influence wielded by the speaker in Steinway Hall.

To Spiritualists the idea of entranced utterance is of course familiar, but to the uninitiated the very notion of such a possibility seems absurd.

Yet there is no question that every week adds to the number of those who have joined the ranks of Spiritualism, and as the movement is understood its power increases daily. Intercourse with the unseen is claimed as a natural and ordinary event, and Sunday after Sunday Mr. Fletcher after his "inspirational" lecture gives tests, which if not conclusive to a mind bent upon submitting everything to the crucial test of scientific explanation, are so far of value that they are accepted by those to whom they are addressed as unquestionable evidence of the continued existence of their loved ones.

The preliminary address, which is delivered in a trance condition, varies in interest and merit, at times being ordinary, and again far above the average. Usually, the speaker, once fairly started, handles the matter of his lecture in a manner which is alike startling and attractive. Mr.

Fletcher is an unusually quiet person, best described as unimpassioned. His appearance upon the platform is quiescent, and it is only when he is "under influence," as it is called, that he rises to energy. But the interest of the meeting, which increases as the speaker warms to his subject, and pours out in rapid succession ideas which are new and startling to many of his hearers, culminates when, the lecture at an end, Mr. Fletcher proceeds to a description of *what he sees!*

The attention of the audience becomes intense, every heart beats in anticipation, and as in slow and distinct sentences the seer describes the vision which opens before him, the interest becomes almost painful. One after another, the tests are acknowledged. Occasionally, the description and message having been given, no recognition ensues, and Mr. Fletcher proceeds to the next, but after the service is over two or three of the congregation will come forward and admit their recognition of the scene or person described.

There is no striving after effect; everything from first to last is conducted in the same quiet earnest way, and about half past nine the members of this quiet congregation leave the hall, more or less impressed as they have received much or little.

Now where is the explanation of this extraordinary séance to be found? What is the power which this quiet Mr. Fletcher wields? These are questions of moment which cannot be ignored by those whose duty it is to watch the spirit of the age. Beginning in small things, the abnormal is developing in our midst. What does it mean? and to what will it lead?

J. REES.

WHAT IS MATTER?—Mr. W. Crookes, F.R.S., has communicated to the Royal Society, in the form of a letter to the Secretary, Prof. Stokes, a condensed summary of the evidence in proof of the existence of a fourth state of matter. In conclusion he says, "That which we call matter is nothing more than the effect upon our senses of the movements of molecules. The space covered by the motion of molecules has no more right to be called matter than the air traversed by a rifle bullet has to be called lead. From this point of view, then, matter is but a mode of motion; at the absolute zero of temperature the inter-molecular movement would stop, and, although *something* retaining the properties of inertia and weight would remain, *matter*, as we know it, would cease to exist."—*Journal of Science*.

PROFESSOR TYNDALL IS NOT A MATERIALIST.—In treating of the "limits of science" (in his work on "Heat, a Mode of Motion") we are gratified to note that Prof. Tyndall takes substantially the same view as Prof. Du Bois-Reymond. He fully admits that, in passing from the region of physics to that of thought, "we meet a problem not only beyond our present powers, but transcending any conceivable expansion of the powers we now possess." Here, then, is a distinct recognition that mental phenomena cannot be explained by the properties of matter and energy. Prof. Tyndall, therefore, cannot belong to the "Kraft-stoff" school, and those who accuse him of materialism would do well to consider with due care the words we have just quoted.—*Journal of Science*.

privacy as to admit members without publishing their names. Why should Spiritualists wear their hearts upon their sleeves for daws to peck at? They have been much too complaisant in this respect, and it is now high time that they stood on their dignity. It was very well to open an asylum for all sorts and conditions of men so long as the cause wanted adherents. Now it can pick and choose; and we are glad to find that the tendency is rather to hedge about admission into the ranks with wise and judicious restrictions than to accept all comers.

Notes.

In the current number of the *Edinburgh Review* there is a paper on the Babylonian Sabians and the Christians of St. John which will possess a singular interest for Spiritualists. Scholars are much divided as to who these people (also called Mandæans) may be; but, apart from all ethnological discussions, there is no doubt that in this strange community of the far East we have a relic of the old world faith, and this is to a very large extent identical in some of its forms with what is misnamed "Modern Spiritualism"—the oldest faith of all. Among the habits of these Mandæans is one of frequent baptism, Eucharistic sacrifice, and exorcism of evil spirits. Of this last practice the account given by the Whig reviewer is very amusing. "A weighty part of the priest's duty," he says, "is the exorcism of devils. The Mandæans believe in a variety of evil spirits, and attribute all the accidents and misfortunes of life to their influence. When a man is possessed by a devil the priest is immediately summoned, and if the fiend is of a gentle and compliant disposition he will probably depart at the bare sight of the holy man; but if he prove obstinate a solemn ceremony must be performed, and the name of the Giver of life invoked. It is usual upon this for the devil to demand time in order to effect a convenient retreat; and when the time granted has elapsed, the priest returns to see if the evil spirit has departed. Should he be a dilatory devil, another exorcism is performed on the ensuing Sunday, with much burning of incense, saying of prayers, and application of amulets. It is a rare thing for this second effort to prove unsuccessful, but should the fiend by some extraordinary perversity remain still in the man, the whole body of priests come and exorcise him *en masse*. No devil was ever known to resist this final resource except one peculiar and terrible species, which is born of the union of human beings and demons, and can never be expelled." It is not stated whether special licence is required by the priest for exorcism, as is the case in the Church of England.

In the Mandæan liturgy there is a special form of prayer against the imprecations of women. "The Mandæans," says the *Edinburgh Review*, "believe that women have a peculiar vein or nerve which was put into them by the devil, which renders them powerful for mischief and makes their good vows of none effect whilst giving extraordinary potency to their malisons. Hence, when a Mandæan sees an angry woman he puts his fingers in his ears, and flies with all possible speed from the spot, lest he should fall a victim to her curse." Happily, there is no such ungallant element as this in the Spiritualistic creed.

It is greatly to be desired in the interests of intellectual Spiritualism that those who are qualified for the task would devote some time to the study of the Neo-Platonists and put in popular shape the result of their studies. It is quite clear to those who read the outlines of the Neo-Platonic system in Dr. Draper's "Intellectual Development of Europe" that those old Alexandrians were well posted up in what is now misnamed "Modern" Spiritualism. It is not modern at all. Indeed, it answers perhaps better than any other system to the *quod semper, quod ubique, quod ab omnibus* test. Who will step forward into the gap and put in a form to be understood of the people the somewhat abstruse lucubrations of Plotinus, Porphyry, Iamblichus, and the rest? It would not be proper to mention a name; but there is one well known Spiritualist who is exceptionally qualified to grapple with such a subject if he could only command sufficient leisure. Spiritualism will soon have to do something in the way of the endowment of research. It is all very well for Dr. Draper to rank Neo-Platonism among the signs of intellectual decrepitude in Greek philosophy. He writes according to his lights. It would be an excellent thing if one whom we may, without being invidious, term the foremost man in the ranks of English Spiritualism, would enlighten Dr. Draper as well as the general public on a point about which most of us are more or less in the dark.

What does Dr. Winslow say to the following from the pen of Dr. Edwin Babbitt, of New York?—"I will make one assertion, which statistics will thoroughly bear me out in, and that is that there is a far smaller number of Spiritualists, even in proportion to their numbers, in State Prisons and Lunatic Asylums than there are of either Protestant or Catholic church members. Real Spiritualism prevents lunacy and crime and I believe that Spiritual and Magnetic Physicians are healing a greater number of church lunatics than would balance the whole number of lunatics in the spiritual ranks." And yet the old libel has hardly died out—that Spiritualism helps more than ought else to fill our lunatic asylums. Many men, otherwise rigidly exact in their utterances, do not hesitate to circulate this falsehood.

In these days, when the social element in Spiritualism seems likely to take the form of worship, it may be interesting to some persons to learn that a very valuable body of prayers is to be found at the end of Allan Kardec's *Évangile selon le Spiritisme*. The peculiar doctrine of Kardec scarcely appears in these devotional exercises, and the theory of united worship is one that will commend itself to the notice of all serious readers. The series of prayers commence with a very beautiful expansion of the Lord's Prayer, which is taken clause by clause and clearly interpreted in the new light of Spiritualism. Then follow prayers for almost all imaginable occasions, for self and for others, addressed either to the Deity immediately or through the Guardian Angel and protecting spirits. A very beautiful collection of prayers is "For those no longer on the earth," among these being "A prayer for the newly departed," "For those we have loved," and "For a dead enemy." It would be difficult to find a more complete manual of prayer for Spiritualists.

There is a painful rumour afloat that a public medium—who is fortunately not very widely known in England, his reputation having been mainly made in France—has been detected by one of his best friends in tricking; and that he has made a very wide confession and a very abject apology. If this be so—and there is no reason to doubt it—the facts must be brought to the

light, that Spiritualists may be put on their guard against this man's clever deceptions. If imposture cannot be altogether put down, it must at least be fearlessly exposed and denounced. We must give no quarter to those who, professing to be apostles of Spiritualism, have been and are its greatest enemies.

At the last meeting of the Council of the B.N.A.S., Mr. Theobald stated that, after half the year had elapsed and liabilities had been incurred on the faith of subscriptions being duly paid, several members had quietly ignored the pressing applications which had been made to them for remittances. What strange notions some people have of honour! Would it not be well to publish a list of the defaulters?

Dr. Bateman, consulting physician to the Eastern Counties Asylum for Idiots, does not slavishly follow the fashion which prevails so extensively amongst medical men. He holds that man is something more than matter, and brings in the case of the idiot as proof. Speaking at a recent meeting in Norwich, under the presidency of the Duke of Norfolk, he said that the results of idiot training furnish a forcible demonstration of the dualistic theory of matter and mind upon which science reposed till the times of Spinoza, Laplace, Haeckel, Huxley, and others. The pseudo-philosophers of our time have bewildered the public mind by the wild flights of their imagination. Thought, the so-called spiritual attribute of man, is held to be merely a function of brainprotoplasm. The brain, say they, secretes thought, just as the liver secretes bile, or as oxygen and sulphur produce sulphuric acid; and all the varied phenomena of nature are nothing more than the molecular changes of matter, and volition and consciousness are mere physical manifestations. But at an international congress of psychologists in Paris in 1878, a celebrated Russian professor laid before the Congress the result of his elaborate experiments on the brains of idiots, and the Professor's conclusions strongly militated against the notions of this school of philosophers. Every faculty manifests itself by means of matter, but it is important not to confound the faculty with the corporeal organ, upon which the external manifestation of such faculty depends. It has been held by many that in the idiot the intellectual and moral faculties are absent, but this has been clearly disproved. A celebrated German authority, Herr Saeger, of Berlin, has stated that in his establishment he had indubitable cases of idiocy, in which the head was small and malformed, yet in which the results of education were so triumphant, that they were ultimately able to mix with the world without being recognised as idiots. Further, he tells us, that in one instance, a young man underwent confirmation without the priest suspecting that he had been rescued from idiocy. Undoubtedly, says Dr. Bateman, the idiot of the lowest class has the germ of intellectual activity and of moral responsibility, and this germ, cherished and nourished by the genial warmth of human kindness, fenced round and protected from the blasts and buffetings of the world by the cords of true philanthropy, watered by the dew of human sympathy, although possibly only permitted to bud here, is destined hereafter to expand into a perfect flower, and flourish perennially in another and a better state of being.

Those who are interested in learning what kind of books the Church delights to honour by placing on the Index Expurgatorius will do well to read Mr. J. C. Earle's works on "The Spiritual Body" and on "The Forty Days," which have just been honoured with this attention. It would be difficult to imagine any more

effectual method of advertising the books in question. Mr. Earle, who joined the Roman Catholic Church in 1847, was formerly incumbent of Bradford, Wilts; the *Whitehall Review* being in error when it describes him as ex-curate of Ongar. He has ever since remained a faithful member of the Church, and perhaps that is why his books have been honoured in this substantial fashion. He opposes the doctrine which he calls "the resurrection of corpses" and says, ("Forty Days," p. 22) "The Christian revelation is as yet but partly revealed, and much that is in it, much that is recorded in the Scriptures, is misunderstood and rejected because it is so remote from human experience. A day, however," he adds, "seems to be approaching in which spiritual phenomena, such as those which fill the pages of the Old and New Testament, will be familiar matters at least to a large portion of society." Again, speaking of the signs which were to follow belief, he says, "Where is the bishop who now reminds the missionaries whom he sends forth of their title to such miraculous powers? Where are the Christians who believe in them, except as things of the past? Why have they ceased to be a part of the inheritance of the saints? Why is the Church so mundane in its aspect, so eager to disown its spiritual prerogatives, so cankered by a profound scepticism, so zealous for rigid dogma, yet so careless withal of signs and wonders which are the evidence and the cause of faith? Jesus Christ is the same yesterday, to-day, and for ever, and if His ministers relied on Him now as they did of old, they would speak with tongues and cast out evil spirits, and disease and pain would fly before them." Perhaps this last passage explains the honours of the Index.

It may interest some of our friends to learn that Dr. Maurice Davies is preaching over again, at the Augustine Church, Clapham, with additions, the course of sermons on "The Appearances of Christ during the Great Forty Days," which he delivered at St. Matthew's, Spring Gardens, and St. Luke's, Chelsea, a few years ago. At the conclusion of the series a small edition of the sermons will be published, as before, to subscribers only, the last issue having been long out of print. The series began on Sunday, the 25th ult., and is continued each Sunday at 7 p.m.

Mr. A. Glendinning writes to tell us of a test which was recently given him at one of Mr. Fletcher's Sunday evening services at Steinway Hall. Mr. Glendinning's son John had recently departed this life, and Mr. Fletcher described his presence so that his identity was recognised by Mr. Glendinning, his wife, and other members of the family, but what puzzled them all was that Mr. Fletcher, addressing Mr. Glendinning, said: "He gives this message; he says, 'I wanted to get better that I might help you, and I thought I should recover until I had that dream when I saw myself carried away, and then I knew it was all over.'" On this point Mr. Glendinning writes: "Now, none of us knew anything of John having had such a dream. Mr. Massey had been in the habit of spending some time with John every afternoon till a few weeks before his death, when Mr. Massey went into the country, and it appears that on one of these afternoons John told Mr. Massey that he had dreamed that he saw his own funeral and that Mr. Massey was at it. I did not know this till the evening after Mr. Fletcher's lecture, when I was telling Mr. Massey what Mr. Fletcher had said."

Mrs. Tappan-Richmond, since her arrival in London, has been very busily at work, having appeared at Neumeyer Hall, Goswell Hall, St. James's Hall, and at 38, Great Russell-street, and we need hardly say that

everywhere her audience has been charmed by the eloquent utterance which she has given to the thoughts of her controlling spirits. We have not space to report the chaste and beautiful words for the expression of which she has been the medium, but would cordially advise all to hear her who can. On the 20th ult., Mrs. Richmond met a large number of the members and friends of the B.N.A.S., the Rev. W. Miall occupying the chair. For more than an hour she answered questions put in rapid succession by the audience on all sorts of subjects—physical, metaphysical, and theological—and answered them with marvellous promptness and point. "Oquina," the controlling spirit, then stated that if any of the friends would come one by one to the platform, she would in each case give an impromptu poem embodying a description of the person's mental qualities and characteristics. Several ladies and gentlemen accepted the invitation, and the delineations thus given were not only strikingly correct, but couched in very beautiful verse. "Oquina" concluded by delivering a long impromptu poem on a subject chosen by the audience, How can the B.N.A.S. best promote the growth of Spiritualism? A hearty vote of thanks to Mrs. Richmond and "Oquina" brought the very interesting proceedings to a close.

Dr. Mack left London, on Saturday last, for America. He will be absent for two months.

Mr. Braham, 329, Stretford-road, Manchester, has been elected secretary of the Manchester Association of Spiritualists.

The "guides" of Mr. W. J. Colville say that a recent announcement concerning that gentleman's return to England, was unauthorised by them, and that their medium has work to do in America which will detain him there for some time to come.

It is stated that ere long Mrs. Esperance will remove to Norway, thus depriving Newcastle of the services of her extraordinary mediumship.

Spiritualism in Cardiff is about to sustain a loss that the friends there will heartily deplore. It is expected that Mr. Spriggs, the well-known medium of the Cardiff "Circle of Light," will in a month or so set sail for Australia, Mr. W. H. Terry, of Melbourne, having entered into the necessary arrangements with him for that purpose.

The *Banner of Light*, for July 10, notices Miss F. J. Theobald's new book as follows:—"Bob and I; or, Forget-me-Nots from God's Garden." (James Clarke. London: 13, Fleet-street. Price 1s. 6d.) A pure-minded, simple, charming story, replete with Spirituality and a recognition of the presence, power, and guidance of celestial visitors on earth. No more attractive or worthy volume can be placed in the hands of children. It should be in every Spiritualist's library, accessible to all readers, and will be found equally interesting and suggestive of good thoughts to persons of all ages."

M. A. Bué, in the *Revue Internationale de Magnétisme*, maintains that all bodies, animals, plants, and even minerals, are luminous and transparent, and that every atom is in a state of constant movement. Every substance has its own mode of vibration, and its special colour of light. Animals are more brilliant than plants and minerals.

Proceedings of Societies.

BRITISH NATIONAL ASSOCIATION.

MEETING OF COUNCIL.

The first meeting of the newly-elected Council was held on Tuesday evening, June 13, under the presidency of Alexander Calder, Esq. The other members present were Mr. M. Theobald, Mr. E. Dawson Rogers, Miss Withall, Major-General Maclean, Colonel Evans, Signor Rondi, Dr. S. T. Speer, Rev. W. Miall, Mr. F. Podmore, Mr. T. H. Edmonds, Mr. R. Pearce, Mr. H. Withall, Mr. W. H. Coffin, Miss Houghton, Rev. W. Stainton-Moses, Dr. Geo. Wyld, Mr. C. Pearson, Mr. G. F. Green, Mrs. Maltby, Mr. E. T. Bennett, and Madame de Steiger.

On the motion of Mr. E. Dawson Rogers, Mr. Alexander Calder was unanimously re-elected President for the ensuing year.

Mr. Calder said he should have much preferred it if the Council had elected some one more gifted than he was with enthusiasm, zeal, and energy, but he would do his best to deserve this renewal of their confidence, and if he succeeded it would be entirely owing to their large indulgence.

On the motion of the President, Mrs. Fitz-Gerald, Mr. Desmond Fitz-Gerald, the Rev. W. Stainton-Moses, Mr. E. Dawson Rogers, Dr. S. T. Speer, and Dr. Geo. Wyld were unanimously re-elected vice-presidents.

A ballot was then taken to decide which members of the Council should go out in rotation at the end of the first, second, and third years respectively, such members, however, being eligible for re-election. The result of the ballot was as follows:—

To retire in 1881.	To retire in 1882.	To retire in 1883.
Mr. M. Theobald	Mr. J. Bowman	Mrs. Fitz-Gerald
" W. H. Coffin	" E. Dawson Rogers	" D. Fitz-Gerald
" C. Reimers	" J. Lamont	" Maltby
Rev. W. Miall	" A. Calder	Major-Gen. Maclean
Mr. E. T. Bennett	" T. H. Edmonds	Mr. J. G. Meugens
" F. W. Fletcher	Sir C. Isham	Rev. Stainton-Moses
" W. P. Adshhead	Miss H. Withall	Mr. R. Pearce
Miss Houghton	Mr. F. Barrett	" F. Podmore
Col. Evans	" D. Fitz-Gerald	Signor Rondi
Mr. Newton Crosland	" C. Pearson	Dr. Speer
Dr. G. Wyld	Madame de Steiger	Mr. E. A. Tietkens
Mr. J. J. Morse	Mr. G. F. Green	" H. Withall

On the motion of the Rev. W. Stainton-Moses, the following committees were appointed:—

Experimental and Research Committee:—F. Barrett, W. H. Coffin, D. G. Fitz-Gerald, J. G. Meugens, E. T. Bennett, T. H. Edmonds, G. F. Green, H. Withall, Dr. Speer, Dr. Wyld.

Séance Committee:—E. T. Bennett, J. G. Meugens, E. A. Tietkens, Rev. W. Miall, Mrs. Fitz-Gerald, D. G. Fitz-Gerald, Mrs. Maltby, E. Dawson Rogers, Miss H. Withall.

General Purposes Committee:—E. T. Bennett, A. Calder, D. G. Fitz-Gerald, J. W. Fletcher, Rev. W. Stainton-Moses, R. Pearce, E. Dawson Rogers, Dr. Speer, M. Theobald, Dr. Wyld, Colonel Evans, Major-General Maclean.

Soirée Committee:—E. A. Tietkens, E. Dawson Rogers, Mrs. Fitz-Gerald, Mrs. D. G. Fitz-Gerald, Mrs. Maltby, Miss H. Withall.

Finance Committee :—A. Calder, M. Theobald, Dr. Wyld.

These committees were appointed "with power to add to their number," and it was suggested that in making such additions they might ask the assistance of some of the new members of Council.

Fräulein Gogarten was elected a member of the Association.

The Rev. W. Stainton-Moses read the following letter which he had received from Mrs. Richmond:—

DEAR SIR,—My spirit guides have requested me to tender my services to the British National Association of Spiritualists for one evening, either to deliver an address on some subject connected with Spiritualism, or a conversazione, which consists of answers to various questions—not personal—and improvisations by "Omina." This is for the benefit of the B.N.A.S., and to take place at such time as shall be mutually convenient during the present month. Will you kindly present this to the proper Committee?—Yours very truly,

CORA L. V. RICHMOND.

43, York-street, Portman-square, W.

Mrs. Richmond's offer was accepted with thanks, the meeting to be held on July 20. It was generally felt that a later date would have been preferable, as allowing a longer notice; but it was understood that it would not suit Mrs. Richmond's convenience so well.

The Finance Committee reported that there was not sufficient money in hand to meet existing liabilities, and Mr. Morell Theobald said that he had, on the part of the Committee, written to forty or fifty persons whose subscriptions were in arrear, telling them that the Council had incurred liabilities on the faith of their subscriptions being paid, and urging them to remit without delay. Some half-dozen had paid, but the others had completely ignored the application.

The Rev. W. Stainton-Moses said the Council had not money enough to carry on its work during the rest of the year, and therefore some decided step must be taken at once. It was very discouraging to find Spiritualists generally so apathetic that they were willing to leave the burden resting upon a few who were generous enough to be often dipping their hands into their purses. This was a state of things that could not be allowed to continue; and unless the members and friends shewed a practical interest in the work they would soon find themselves without a central organisation, which was regarded as a pattern organisation amongst all the leading Spiritualists throughout the world. He thought the President should be requested to issue a letter to the members and friends, asking them to say, yea or nay, whether they wished to let this Association be disintegrated or not. He would accordingly move :—

"That the Council of the B. N. A. S., having heard the Finance Committee's Report, reluctantly concludes that its first business must be to appeal to the Members for the funds necessary to meet current expenses. Unless these funds are liberally subscribed at once, it sees no escape from the disagreeable alternative of suspending operations with as little delay as possible, and dissolving the Association. The Council is strongly of opinion that a clear statement of the financial needs of the Association will stimulate the interest of its

Members and cause them to act energetically to prevent the dissolution of an Association which has long been a central rallying point for British Spiritualists, and the absence of which would be deplored not only in this country, but among Spiritualists in all parts of the world. It respectfully requests the President to put forward an earnest and forcible statement of the case at the earliest possible opportunity."

Mr. E. Dawson Rogers seconded the motion. Unfortunately they had never had sufficient to enable them to do very much public work, and on the other hand the absence of this public work was the very reason why some Spiritualists failed to support the Association. He did not think that the moral effect of the Association depended on their zeal in propagandism, but at the same time he did not doubt that, if they were generously supported, they would be able to give perfect satisfaction to their friends even in this respect. He had great confidence that the President's appeal would meet with a liberal response.

Mr. E. T. Bennett thought that as the extra sum required was so small, only about £100 per annum, there could scarcely be a doubt that it would be very readily subscribed.

The motion was then unanimously adopted.

The further consideration of the petition for an alteration of the law as it affects public mediums, was deferred. It was thought that when the petition is presented it should also be printed, and that copies should be sent to all the members of the Legislature and other influential persons, but the Council at present is without the necessary funds.

It was resolved that the rooms of the Association should be closed for the summer holidays from August 1 to September 13, but that the last week should be devoted by the Secretary to the rearrangement of the library.

Letters from Mr. F. O. Matthews and Mr. J. P. Turner, of Leamington, were referred to the General Purposes Committee.

Mr. E. Dawson Rogers proposed the following resolution, which was seconded by Signor Rondi, supported by Mr. Theobald, and adopted unanimously :—

"That the Council tenders to Mrs. J. W. Fletcher its cordial thanks for the series of very excellent séances which she has so kindly given to the members and friends, free of all charge; and to both Mr. and Mrs. Fletcher it desires to express its sincere wishes that their impending visit to America may be an occasion of unalloyed pleasure and happiness, and that they may return to this country with renewed health, and with improved opportunities of prosecuting their important work in the cause of Spiritualism."

A circular was read which had been received from Mr. Burns, inviting subscriptions for a work which he is publishing, entitled "Back to the Father's House," and the Council directed the Secretary to subscribe on the part of the Association.

This brought the business to a close.

DALSTON ASSOCIATION.

SESSION OF COUNCIL.

The Council met at the Association's rooms on Thursday evening, 8th ult., Mr. Thos. Blyton in the chair. Correspondence was read from the

President (Mr. J. J. Morse), Mr. A. E. Hunter, Mr. John Rouse, Miss Caroline Pawley, Mr. J. G. Robson, Mr. James Burns, and Mr. W. H. Lambelle. A presentation copy of the new work, "Theosophy and the Higher Life," was reported and accepted with cordial thanks to the author for the gift. Mr. James Smyth was elected a life member, and Mr. John Taft an ordinary member of the Association. The hon. treasurer submitted the current cash accounts, which were passed. The new issue of the prospectus, constitution and rules, and library catalogue was reported and approved. The hon. secretary was instructed to convey an invitation to Mrs. Everitt, hon. member, to visit the Association's séance on Thursday evening, 26th inst. The Council then adjourned.

COMPLIMENTARY SOIREE TO MR. AND MRS. FLETCHER.

A numerous and distinguished audience assembled in Steinway Hall on Tuesday, the 27th of July, to listen to a concert and to bid a temporary farewell to Mr. and Mrs. Fletcher, previous to their departure for America. In addition to this a presentation was made to these favourite mediums in recognition of their great services in the cause. The chair was taken at eight o'clock by Mr. Desmond G. Fitz-Gerald, who, in a few well-chosen sentences, explained the object of the gathering, and paid a well merited tribute to what he called the sledge-hammer character of Mr. Fletcher's mediumship, which had now stood the test of three and a-half years' experience. The concert then commenced with the execution of an overture on the pianoforte by Mr. Arthur L'Estrange, so well known in connection with the services at Steinway Hall, the musical portion whereof he has had in charge. This was played with his accustomed brilliancy; and Miss Evelyn Ward, a very young but gifted lady, followed with an appropriate song, beautifully sung, entitled "When the heart is young." Mr. E. Tietkens gave one of his well-known tenor songs, and then occurred the first—which was also the last—*hiatus* in the programme. Miss Florentia L'ernani was conspicuous by absence, and Mr. Parkinson Ashton, who announced the fact, did not add the reason why that lady was wanting. Madame Earie, with her fine contralto voice and perfect execution, sang the "Che farò," from Gluck's "Orfeo," in superb style; and then the two Miss Wards, looking, in their tasteful attire and with their fresh young faces, as though they had stepped out from some old picture, warbled a pretty gipsy ditty. Their talented father, Mr. J. C. Ward, followed with Cowen's sweet *spiritual* song, "The Children's Home," sung with perfect articulation and infinite sweetness of expression; and then Mrs. Fletcher "brought the

house down" with the song by Sullivan, "In the Gloaming." She resisted an unequivocal *encore*, and Madame Olga Flechté played most brilliantly Liszt's setting of the quartet from "Rigoletto." Madame Earie and Miss Ward sang "Birdie," by Rubinstein, the young lady taking *impromptu* the part of the absentee, Miss Bernani, and a grand duet by Mr. Fletcher and Madame Flechté closed the first part of the proceedings.

Then the presentation took place. A bevy of fair ladies handed a silver cup to Mr. Fletcher, a few more kindly words from Mr. Fitz-Gerald accompanying the gift. It was suitably acknowledged by Mr. Fletcher and his accomplished wife, both of whom made "neat and appropriate" speeches, alluding to the strong ties which bound them to their friends in London, and announcing that the Steinway Hall services and lectures would be resumed the third week in October. A splendid floral cross and a large basket of flowers were also offered to Mrs. Fletcher, and one of the latter to Madame Flechté.

The concert was resumed after the presentation, and among the more noteworthy items in this portion of the entertainment were Mr. Tietken's rendering of Hatton's "Good-night, beloved," and Mrs. Fletcher's most pathetic recitation of Dagonet's beautiful poem, "Billy's Rose." It would have been impossible to imagine anything more successful than this soirée. From first to last everything went with a swing, and the remembrance cannot fail to be pleasant to our friends during their brief absence from what we hope we may be permitted to call their home; for we have good reason to believe they will settle here permanently on their return.

A letter expressing regret at being kept away by work and ill health was read from Mr. Stainton-Moses; and amongst those present we noticed Major Carpenter, Colonel and Mrs. Lean, Mrs. Western, Mr. Fitz-Gerald, Mr. Bower, Mr. and Mrs. Richmond, the Misses Corner, Mrs. Elgie Corner, Mrs. Nokes, Mr. and Miss Shorter, Miss Burke, and a host of others connected with the cause of Spiritualism in London.

Arrangements for August.

*** 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.)

(The Rooms of the Association will be CLOSED during the Month of August.)

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 séances 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, 5th, Ordinary Weekly Experimental Séance, at 8. Thursday, 12th: Session of Council, at 6.45; Ordinary Weekly Experimental Séance, at 8. Thursday, 19th: Ordinary Weekly Experimental Séance, at 8. Thursday, 26th: Special Séance at 8. Admission by tickets; members 1s., visitors 2s. 6d.

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.

GLASGOW ASSOCIATION OF SPIRITUALISTS.

Meeting-place: 164, Trongate.

President: Mr. James Walker. Hon. Sec., Mr. John McG. Munro, 33, Daisy Street, Govanhill.

The appointments to the platform during Sunday Evenings in August are as follow:—August 1st, at 6.30 p.m., Mr. E. W. Wallis; 8th, at 6.30 p.m., Mr. J. McG. Munro; 15th, at 6.30 p.m., Mr. J. J. Morse; 22nd, at 6.30 p.m., Mr. James Walker; 29th, at 6.30 p.m., Mr. J. Griffin.—Meetings will also be held on Sunday Mornings, commencing at 11.30, at which readings, &c., will be given for the instruction and exhortation of members and friends. Children's Lyceum, conducted by Mr. James Robertson, V.P., on Sundays, at 2 p.m.

HACKNEY SPIRITUAL EVIDENCE SOCIETY.

(6, Field View, London Fields, E.
Mr. C. R. Williams, Manager.)

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 FOR AUGUST.—Sunday, August 1st: Mr. F. O. Matthews, Trance Tests and Clairvoyance, at 2.30 and 6.30 p.m. Monday, 2nd: Mr. F. O. Matthews, Trance Tests and Clairvoyance, at 8 p.m. Sunday, 8th: Mr. J. J. Morse, Trance Address, at 6.30 p.m. Monday, 9th: Mr. J. J. Morse, Trance Address, at 8 p.m. Sunday, 15th: Mr. J. C. Wright, Trance Address, at 2.30 and 6.30 p.m. Monday, 16th: Mr. J. C. Wright, Trance Address, at 8 p.m. Sunday, 22nd: (Local Speaker not yet fixed), at 6.30 p.m. Sunday, 29th: Mr. J. Mould, Lecture, 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, 8 p.m.—Class for Aspirational and Devotional Spiritualism. Thursday, Séance, 8 p.m.—“Form Manifestations,” Miss C. E. Wood. Friday, 8 p.m.—Private Circle. 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 August.

BOLTON.—Sunday, 1st, Yearly Conference. Mr. J. J. Morse.

LIVERPOOL.—Sunday, 1st: Mr. J. C. Wright. Do., 8th: Mr. J. C. Wright. Do., 15th: Mr. W. Johnson. Do., 22nd: Mr. J. Lamont. Do., 29th: Mr. J. C. Wright.

NEW MILLS.—Sunday, 1st: Local Speaker. Do., 8th, Miss E. A. Hall. Do., 15th: Local Speaker. Do., 22nd: Mr. W. Johnson. Do., 29th: Local Speaker.

HOLLOWAY.—Sunday, 29th: Mr. W. Johnson.

MANCHESTER ASSOCIATION.

Sunday, August 1st: Mr. J. Ainsworth. Do., 8th: Mr. J. Wright. Do., 15th: Miss E. A. Hall. Do. 22nd: Mr. W. Howell. Do., 29th: Mr. E. W. Wallis. For further particulars see the Manchester newspapers.

MARYLEBONE PROGRESSIVE INSTITUTE AND SPIRITUAL EVIDENCE SOCIETY.

Quebec Hall, 25, Great Quebec Street, Marylebone Road.
Mr. J. M. Dale, Hon. Sec.

Sunday, August 1st, Mrs. C. L. V. Tappan-Richmond, for the benefit of the Society, at 7 prompt. Monday, August 2nd, Mrs. Olive, Healing Séance, at 8 p.m. Admission free. Collection at close, also for benefit of Society. Every Sunday Morning at 11.15, Meeting for Conversation, &c. Every Sunday Evening, at 7 prompt, Mr. Iver MacDonnell delivers popular discourses on the teachings of Jesus of Nazareth as superior and opposed to the creeds, opinions, and practices of the Churches.—Every Tuesday, a Lecture on some subject, or discussion. Friday Evenings at 8, a Social or Family Gathering. Various Mediums, and several present every time.

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ANSWERS TO CORRESPONDENTS.

A. W.—The article to which you refer, “A Puzzle for Metaphysicians,” appeared in the *Religio-Philosophical Journal* for June 19, having been copied, with acknowledgment, from *Harper's Monthly*. That the journal in which you saw it did not also acknowledge the source from which it was taken must have been purely an oversight.

P. S.—If you will kindly send us particulars we shall be glad to publish them.

L. A.—We can only repeat that your assistance will prove most welcome. Your address has been noted, and your wishes attended to.

J. G. R.—Your requests have been complied with, while we rely upon a kind reciprocity on your part as opportunity may offer.

J. M. D.—Better late than never. The information should reach us, as a rule, not later than 23rd of each month.

S. E. G.—The publication referred to reaches us regularly, and the article shall not escape our notice.

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J. J. MORSE, President.

THOS. BLYTON, Hon. Sec.

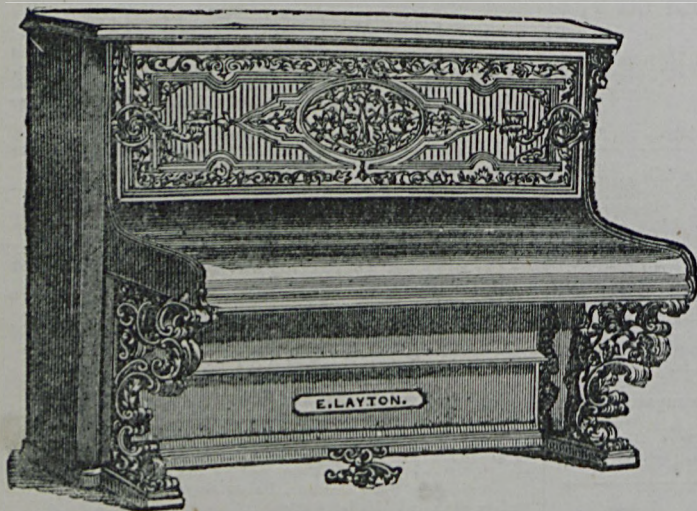
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