

# 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.

VOL. II.—No. XXVIII.

OCTOBER, 1880.

[PRICE TWOPENCE.

British National Association of Spiritualists.

(Established 1873.)

38, GREAT RUSSELL STREET, BLOOMSBURY, W.C.  
(Entrance in Woburn Street.)

President :—ALEXANDER CALDER, Esq.

This Association was formed in 1873 for the purpose of uniting Spiritualists of every variety of opinion in an organised body, with a view of promoting the investigation of the facts of Spiritualism, and of aiding students and enquirers in their researches by providing them with the best means of investigation.

The Association possesses a Library, which now contains a large collection of the best works on Spiritualism and occult subjects, and a Reading Room, where Spiritualist and other newspapers and periodicals from all parts of the world are regularly supplied.

The Secretary is in attendance to receive visitors, and answer enquiries, every day. Saturdays, from 11 a.m. to 4 p.m.; other days, from 2 p.m. to 9 p.m.

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#### TERMS OF MEMBERSHIP.

Country members, with privilege of voting for members of Council, and of receiving the reports of the Association	0	5	0
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Town members to be understood as those residing within the metropolitan postal district.

Suitable rooms may be hired on moderate terms for Séances, &c., and also for committee or other meetings.

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Prospectuses of the National Association can also be procured from the several allied Societies.

#### CALENDAR FOR OCTOBER, 1880.

FRIDAY, 1st.—General Purposes Committee at 5.30 p.m.

TUESDAY, 12th.—Finance Committee Meeting at 6 p.m.

COUNCIL MEETING at 6.30 p.m.

C. A. BURKE, Secretary.

N.B.—Members are specially requested to kindly return all Books borrowed from the Library by the 7th inst., for the convenience of the Secretary in revising the Library.

MR. J. J. MORSE,

TRANCE SPEAKER,

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London, N.

General Conference of British Spiritualists.

#### IMPORTANT NOTICE.

THE SPIRITUALISTS of the United Kingdom are hereby respectfully informed that

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ON SUNDAY AND MONDAY, OCT. 24th & 25th, 1880,

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Circulars and every information can be obtained free from the Honorary Secretary, J. J. MORSE, 22, Palatine Road, Stoke Newington, London, N.

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All Letters to be addressed to

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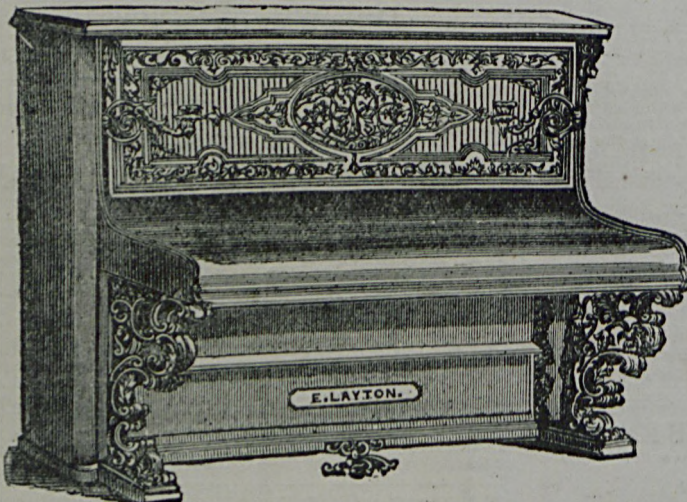
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## MEMORIAL TO THE HOME SECRETARY.

The following is a copy of the Memorial which has been prepared by the British National Association of Spiritualists, for presentation to the Home Secretary, and to which the signature of friends in all parts of the country is earnestly invited. It is an important and interesting document, which will some day have an historic value, and therefore—though it occupies more of our space than we can well spare—we think our readers will be pleased with an opportunity of its perusal. Copies printed in large type may be had on application to the Secretary of the B.N.A.S., 38, Great Russell-street, W.C.

TO THE RIGHT HONORABLE SIR WILLIAM HARCOURT, Her Majesty's Secretary of State for the Home Department.

## THIS MEMORIAL RESPECTFULLY REPRESENTS:—

1. That your Memorialists are interested in, and for the most part engaged in, the investigation of certain physical and psychical phenomena which manifest themselves in the presence of individuals variously described as "Spirit Mediums," "Psychics," and "Clairvoyants."
2. That an Act was passed in the year 1824, known as "The Vagrant Act," 5 Geo. IV., c. 83, "to make further provision for the suppression of Vagrancy, and for the punishment of idle and disorderly persons, rogues, and vagabonds, and incorrigible rogues in England."
3. That by the 4th Section of the said Act the following, among other persons, are to be deemed rogues and vagabonds within the intent and meaning of the Act, and are made liable, on conviction before any Justice of the Peace, to be committed to the House of Correction, and there to be kept to hard labour for any term not exceeding three calendar months—that is to say, "Every 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."
4. Your Memorialists complain that, by recent judicial decisions and the practice of Justices of the Peace, the above last-cited words of the 4th Section of the said Act have received an application never intended or contemplated by the Legislature; and that thereby not only has injustice been inflicted upon individuals whom your Memorialists believe to have been innocent of any intentional deception, but, moreover, prosecutions are encouraged which have for their purpose and effect the discrediting, prejudicing, and obstructing legitimate investigation and enquiry into a subject of the highest interest and importance as a branch of scientific research.
5. Your Memorialists refer to the prosecution of persons alleging themselves to be the instruments, vehicles, or mediums of an invisible and unknown agency, sometimes operating physically, as in the movement of ponderable objects without any ordinary and visible means; sometimes controlling their own actions or utterance, and thereby giving information not possessed by themselves to others resorting to them. These facts can be substantiated by the testimony of a large number of competent and capable investigators, both scientific and otherwise.
6. While strongly reprobating pretensions knowingly false and unfounded to this character, and earnestly desiring that all proven cases of fraud should meet prompt and decisive punishment, your Memorialists respectfully question, as a matter of policy, the perpetuation of laws designed for the exceptional protection of persons of infirm and credulous judgment, and submit that such cases are sufficiently provided for by the criminal law applicable to the offence of obtaining money by means of false pretences. But apart from this, they desire further to call your attention to the essential distinction between the case of vagrant impostors who defraud the weak and ignorant among the poorer and uneducated classes, and that of the persons generally referred to as Mediums. The latter are not "vagrants," but have usually if not invariably, a settled place of abode: "fortune-telling"—the governing words of the said Section—is no part of their practice: they make no such profession, nor are they resorted to

for such purpose: they submit to and invite full and free investigation by any legitimate methods which the ingenuity of those who resort to them can devise, and such investigation has repeatedly been conducted at great length, and with extreme care, by scientific experts of eminence, who have afterwards borne witness to the honesty of the Medium, and to the reality and value of the results obtained: they gain whatever credit accrues to them, not from their own pretensions or professions, but from the tests and evidences that they afford to their visitors, and from the public reports so made by them.

Furthermore, they are resorted to, not by the class which the said Section was framed to protect, but by those engaged in the study of mental and psychical phenomena, and generally by the curious, who are usually persons of education or competent understanding, who form an independent judgment of what they witness. Among these are, in fact, many persons distinguished as well by their social position as by their abilities, not a few being of high literary or scientific attainments. By investigators such as these, who are manifestly not to be ranked in the category of the ignorant and credulous who need protection from the wiles and devices of vagrant impostors, these Mediums are subjected to tests in which ingenuity is exhausted to render deception impossible; and even in cases where such precautions are not taken the investigator relies upon his own observation, and not, as does the dupe of the fortune teller, on any pretences or representations made to him by the Medium.

7. Your Memorialists further contend that the question whether an alleged Medium has or has not been guilty of conscious and intentional deception in a particular case is one wholly unsuited, from the special nature of the questions involved, for investigation by a Court of Justice. They assert as a fact of most certain experience that the phenomena witnessed, and the communications received in the presence of Mediums, are frequently illusory and untrustworthy without any conscious duplicity on the part of the Mediums, who are simply the passive instruments of an unseen agency. Most of the prosecutions against them have been instituted, and many so-called "exposures of fraud" have been published in entire ignorance of this fact: and no tribunal that is not so far informed by experience as to recognise this truth can do real justice to an accused Medium.

Moreover, to the end that due attention be directed to this point it is further necessary to admit general evidence that the person accused is not an habitual impostor, but is veritably possessed of the powers claimed for him; for on the proof of his mediumship in general depend the presumptions applicable to the special case under consideration.

Now here arises a difficulty. Were the facts known as the phenomena of Modern Spiritualism commonly recognised as matters of experience, to admit general evidence respecting them would be no more difficult than to allow the evidence of experts in other matters to which such testimony is relevant. This, however, is far from being the case; and to substantiate these facts in the first instance, in each case as it arises, to the satisfaction of a presiding magistrate, who is presumably not himself instructed by personal experience and knowledge of the subject, would obviously be a quite impracticable extension of the enquiry, even if it were legally permissible.

As an instance in point your Memorialists would refer to the case of Henry Slade, an American Medium, charged at Bow Street Police Court in the year 1876, under the 4th Section of the said Act. For the defence the Magistrate allowed to be called as witnesses four gentlemen, one of them of great scientific eminence, who were experts in the investigation of Spiritualism, and who had especially tested the mediumship of the Defendant on many occasions. These gentlemen gave evidence of facts wholly inconsistent with the supposition that the Defendant was an impostor—evidence which the Magistrate himself declared from the Bench to be "overwhelming." In attendance were other witnesses prepared to give similar testimony. Yet the Magistrate refused to allow them to be called: and, in giving judgment against the defendant, he avowedly put the evidence, which he had described as above, altogether out of consideration, expressly declaring that he based his decision "according to the known course of nature." The law, it is true, does not expressly sanction any presumption against the existence of agencies in nature other than and surpassing those generally known—and these it is, and not "miraculous" or

"supernatural" powers that Spiritualists allege—but the persons who administer the law are unavoidably bounded by this common knowledge in dealing with evidence and the probabilities arising therefrom.

It results, then, that the Magistrate who adjudicates "according to the known course of nature" in respect to phenomena which do not conform to such "known course" as interpreted by him, finds it practically unnecessary to hear evidence beyond the mere proof of the alleged occurrence of the phenomena in question in the presence of a certain individual, when no other person also present can be taken to have produced them. The case is therefore prejudged; and the examination of witnesses to prove that any alleged act of imposture was not really of that character is a superfluous mockery and pretence. It is upon this fact that no tribunal, without going into an exhaustive and impracticable enquiry upon an unfamiliar subject, can do other than take its own knowledge and experience as the standard of probability, that your Memorialists chiefly rest their statement of the unavoidable injustice and prejudicial character of these prosecutions.

8. Your Memorialists represent that the prosecutions of Mediums under the 4th Section of the said Act have usually been instituted by persons who, under the pretence and probably in the belief that they were performing a public duty, were in truth actuated by a prejudice, generally referable to ignorance, against the facts of Modern Spiritualism, and by a desire to discredit what has been recognised by many competent authorities as a legitimate subject for scientific investigation. And this end has been attained by proceedings in which the question, so prejudiced, although apparently involved, was not, and could not, as above pointed out, be really at issue. On the double ground, therefore, of the injustice inflicted upon individuals by these essentially defective proceedings, and of the obstruction and prejudice to scientific enquiry intended by and arising from them, you are respectfully requested to entertain the question of such an amendment of the said Act as shall at least confine its operation to the purposes originally intended by the Legislature, and which have been exceeded, as it is contended, by a strained and forced interpretation.

9. The foregoing observations are founded on the contention that the facts of Spiritualism, exposed though they are to much public obloquy and misrepresentation, owing to general ignorance on the subject, ought not to be assumed, in courts of justice, and in proceedings involving the liberty and character of Her Majesty's subjects, to be of the character of notorious and open imposture and delusion. For that this assumption is in fact involved in proceedings of this nature from which the evidence of experts is excluded, has been sufficiently demonstrated. It therefore remains for your Memorialists to refer you shortly to some authorities and evidences substantiating the alleged facts of Spiritualism, which, as they submit, entitle the subject to rank among the scientific questions of the day.

10. The phenomena in question have attracted the attention of competent observers for a long time past, and are year by year being more extensively and thoroughly investigated in nearly every civilised country in the world. Those who have satisfied themselves of the objective reality of these phenomena, either by personal investigation or by testimony, have been estimated, on the competent authority of Judge Edmunds, supported by the Hon. R. Dale Owen, at several millions in the United States alone. Those who, like Mr. Epes Sargent, have the best means of judging at the present time, confirm this estimate; and those equally competent to form an opinion in this country estimate that several hundreds of thousands of Her Majesty's subjects are to be numbered in the ranks of Spiritualism. Evidence such as has convinced those observers has been obtained, not merely from professional Mediums, but from ladies and gentlemen in almost every rank and condition in private life. The late Mr. Serjeant Cox, who devoted a large amount of time and attention to the question, declared that among those known to him as Psychics or Mediums were "a banker, a physician, two ladies of title, eight persons of very high social position, two members of Universities, two Dissenting Ministers, the son of a county magistrate, two Peers of Parliament," . . . and that "some of the most powerful Psychics or Mediums are children aged from seven to twelve." ["What am I?" Vol. II., p. 305. Edition of 1874.] The experience of many of your Memorialists confirms this statement.

11. The literature of the subject includes many hundreds of volumes, all devoted to special or general aspects of Spiritualism; and the collateral literature dealing with general facts of Psychology is infinitely more extensive. The contributors to this literature include the names of men of great scientific and literary eminence, as well as many of high social position. Without pretending to mention more than a few typical names, your Memorialists would draw your attention to the fact that among those who have investigated and satisfied themselves of the reality of some of the phenomena of Modern Spiritualism are ranked the names of Archbishop Whately; the late Professor de Morgan, President of the Mathematical Society of London; the late Dr. Robert Chambers, F.R.S.E.; the late Dr. William Gregory, F.R.S.E., Professor of Chemistry in University of Edinburgh; the late Lord Brougham; Dr. Lockhart Robertson, F.R.S., long one of the Editors of the *Journal of Mental Science*; the late Dr. J. Elliottson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; the late W. Howitt; the late Dr. Ashburner; the late George Thompson; Mr. T. Adolphus Trollope; Mr. Epes Sargent, of Boston, U.S.A.; Governor Tallmadge; the late Hon. J. W. Edmunds, sometime Chief Justice of the Supreme Court of New York; the late Hon. R. Dale Owen, sometime Minister of U.S.A. at the Court of Naples; the Hon. J. L. O'Sullivan, sometime Minister of Confederate S.A. at the Court of Portugal; the late Professor Mapes, the eminent chemist, U.S.A.; the late Dr. Robert Hare, Professor of Chemistry at Harvard University, U.S.A.; the late Lord Lytton; the Earl of Dunraven; Mr. S. C. Hall, F.S.A.; Captain R. F. Burton, H.B.M. Consul at Trieste; Miss Martineau; Mr. H. G. Atkinson, F.G.S.; the late Mr. Serjeant Cox, President of the Psychological Society of Great Britain; the Baron and Baroness von Vay; the Baron von Dirckinck-Holmfeld; Dr. Robert Friesé, of Breslau; the Baron du Potet; Mons. Camille Flammarion, the well-known astronomer; the Comte de Bullet; Count A. de Gasparin; M. Léon Favre, Consul-General of France; the late Baron L. de Guldenstübbe; the Hon. Alexandre Aksakof, Russian Imperial Councillor; the late Prince Emile de Sayn Wittgenstein; His Imperial Highness Nicholas, Duke of Leuchtenberg; the late Abraham Lincoln, President U.S.A.; Mr. W. Lloyd Garrison; William Crookes, Editor of the *Quarterly Journal of Science*, Fellow, Gold Medallist, and Member of the Council of the Royal Society; Cromwell Varley, F.R.S., C.E.; Lord Rayleigh, F.R.S., Professor of Experimental Physics in the University of Cambridge; Lord Lindsay, M.P., F.R.S., President of the Royal Astronomical Society; A. R. Wallace, F.R.G.S., the eminent naturalist, sometime President of the Biological Section of the British Association for the Advancement of Science; W. F. Barrett, Professor of Physics in the Royal College of Science, Dublin; Professor Ch. Cassal, LL.D.; Professors Wagner and Butlerof, of the University of St. Petersburg; Dr. Maximilian Poter, Professor of Natural Science in the University of Berne; Dr. Franz Hoffmann, Professor of Philosophy, Würzburg; Professor Friedrich Zöllner, of Leipzig, the eminent physicist, author of "Scientific Treatises," "Transcendental Physics," &c., whose recent researches in this subject have attained a world-wide fame; Gustave T. Fechner, Professor of Physics in the University of Leipzig, also the author of many volumes bearing on the general subject of Psychology; Professor Scheibner, the renowned teacher of mathematics in the same University; W. E. Weber, also Professor of Physics in the University of Göttingen, and known as one of the main workers in connection with the doctrine of the Conservation of Energy; J. H. von Fichte, Professor of Philosophy at Leipzig; not to mention many eminent members of learned societies in our own country, and a vast number of names eminent in literature, science, art, and in the ranks of social life, which we have no authority to mention.

12. Having regard to the position, literary and scientific, as well as social, of the persons above-named, the list of whom might be indefinitely increased were it not that many decline to incur the obloquy which prejudice and injustice, fostered by the state of the law, combine to throw around the subject, your Memorialists submit that to perpetuate this method of treatment is to insult a large body of cultured and eminent men whose deliberate opinions, formed after patient investigation, are worthy of attention and respect. They allege further that this subject, of which the scientific or phenomenal side has alone been touched upon in this Memorial, is intimately asso-

ciated with the religious faith of a large number of persons; and that to subject this faith to persecution and unjust repression is to act in a spirit with which this age has no sympathy, and to repeat a blunder which history shews to have been invariably productive of the opposite result to that sought to be attained. Whether, then, the religious or the scientific aspects of the subject be considered, your Memorialists plead for a wise and enlightened toleration as the only method of treatment that is in harmony with the spirit of the age, and which can really advance the cause of truth. And to this end, with some shame that it should be necessary, but with a regretful recognition of the need, they respectfully urge upon you a revision of the said Act, or a more careful restriction of its application to the purposes for which it was originally devised.

13. Finally, your Memorialists respectfully call your attention to the Act of 9 Geo. II., c. 5, whereby a former Act of James I. against witchcraft is repealed, and the following provision is substituted:—"And for the more effectual preventing and punishing any pretences to such arts and powers as are before mentioned, whereby ignorant persons are frequently deluded and defrauded, it is further enacted that if any person shall pretend to exercise or use any kind of witchcraft, sorcery, enchantment, or conjuration, or undertake to tell fortunes, or pretend by his or her skill or knowledge in any occult or crafty science to discover where or in what manner any goods or chattels, supposed to have been stolen or lost, may be found, every person so offending, being thereof lawfully convicted, on indictment or information . . . . shall for every such offence suffer imprisonment by the space of one whole year without bail."

Although the above-recited Act has not yet been put in force or attempted to be put in force against Mediums, the application of it to their case has been threatened, and may hereafter be attempted. In the absence of any decision on this point, your Memorialists are unable to say whether the exercise of mediumship is condemned by law under the descriptions "witchcraft, sorcery, enchantment, or conjuration," or any of them, but they submit that scientific enquiry is degraded by the very possibility of such construction: that it should be free from all danger of obstruction from the terms of an obsolete enactment; and they respectfully request that in any reconsideration of the law applicable to the subject of this Memorial, the above statute may not be overlooked.

The Council of the Association from which this Memorial proceeds was elected by Ballot, and consists of a President, six Vice-Presidents, and 36 Ordinary Members.

The National Association of Spiritualists is working in alliance with a number of similar Societies at home and abroad, each consisting of many members, and pursuing a like method of investigation.

It also numbers in its ranks the names of 66 eminent Spiritualists and Psychologists from various countries, all known by their researches in the various branches of psychological science, especially that known as Spiritualism.

Your Memorialists are fully aware of the impracticability of presenting anything like a full and complete statement of their case within the reasonable limits of such a document as the present Memorial. They recognise further the extreme difficulty of presenting a fair view of a subject so unfamiliar in its various aspects and details as that on which they address you. But they confidently submit that they have made out a *prima facie* case to which the interests of truth and justice imperatively claim your attention. And for the purpose of affording further information on the general subject, or of elucidating any of its details, they respectfully request that you will be pleased to name a day on which it may be convenient to you to receive a deputation of gentlemen who are specially qualified by personal knowledge and experience to give such information as may be of important assistance to you.

And your Memorialists will ever pray, &c.

A correspondent puts to us the very pertinent question why mediums should not be paid as well as parsons. We really cannot tell—but we wish that in both cases the ministrations were given freely, and out of pure love for the truth.

Review.

LOVE SONGS. By GEORGE BARLOW. London: Remington & Co., 1880.

Genius, like nature, never repeats itself. In the manifestations of all real life, whether vegetable, animal, or spiritual, there is always originality and newness, and the old material elements, or the familiar ideas become re-endowed with divine beauty. Another characteristic of genius is that it always appeals to the immortal. Its highest works, whether of painting or sculpture, or of music or poetry, always bring home to us a feeling of the reality of a higher life. The Poet, when he is a poet, whatever may be his beliefs as a man, is always a "Spiritualist," and has a firm faith in a future life of conscious existence and of realised ideals. The volume before us, the variety in which is an attractive feature, contains to our thinking much true poetry, and some passages equal to anything previously written by the same author. Two of the poems—"A Death Song" and "To Keats"—are exquisitely beautiful; and both are full of that acknowledgment of a higher life to which we have referred. In the "Death Song," the inability of nature only, even in her loveliest or most majestic scenes, to fill the void in the human heart is recognised—"yet there"—amid the flowers, or by the sea—"I should not live, but only sleep."

"No rest I crave,  
No quiet grave,  
But ceaseless passionate life,—yea, this for ever;  
A living spirit high  
I would not stoop to die  
Or cease the old songful turbulent endeavour.

\* \* \* \*

Give me, O Death,  
Not slumbering breath  
As of a child but all a man's completeness;  
Grant me the perfect strength  
And risen power at length  
Of man, and pour upon me woman's sweetness  
From lips of women dear  
Whom thy hand may bring near,  
Staying for me their heavenly swift-foot fleetness.

\* \* \* \*

Rise with me, Love,  
This life above,  
Long ere the actual death the doorway shadeth;  
That when his real step sounds,  
And his cold breath abounds,  
And his deep sword our fast-joined heart invadeth  
Victors already we  
May, in our calm strength, be—  
And conquerors then, as each the other aideth.

Then in no tomb,  
No death-crowned gloom,  
We—you and I, sweet love—will rest or tarry;  
No blossoms shall we need,  
Nor priests to intercede,  
Nor prayers our air-light souls towards heaven to carry;  
For death died long ago  
When, white as just-fallen snow  
God stooped, august from heaven, our souls to marry."

The poem must, however, be read as a whole for fragments to be properly appreciated.

In the stanzas addressed to Keats, there are many lines beautiful in their simplicity; for instance:—

“The dead ideal  
To thee was real;  
And real life gave thee one strange sweet dream.”

We wonder whether Mr. Barlow, the man, believes as we do, that his cry as a poet is answered. Does he know that, as he sings in the following verses, conquering spirits do really aid him?

“Through the soft June light,  
Summer clear moonlight,  
Conquering spirits, I cry to your land:  
Crown us at last too,  
Suffering the blast too,  
Of sorrow; stretch down a white strong hand  
To singers who need  
Your presence indeed,  
Who yet uncrowned on the dim earth stand.

O bride of Keats  
Whose heart now beats  
For the singer whose spirit knows pain no more,  
Remember that we  
Mid the waves of the sea  
Of time yet struggle,—hear thou the roar  
Of the breakers;—oh, aid  
Till we too have made  
The ultimate haven, the sorrowless shore!”

We can only refer to one other poem in the volume, “A Farewell to Poetry,” which, again, is full of a realisation of spiritual truths. The last verse seems to us perfect.

“Then let me pass from life,  
And song and love and strife,  
Content, my labour done, my soul not fearing;  
Not doubting that I go  
Towards regions where the glow  
Of sunset on our mountains disappearing,  
Is a new rose-red day  
On grander peaks than they,  
Peaks which my ardent swift fatigueless foot is  
nearing.”

This volume is almost free from that extreme sensuousness of expression and metaphor which has been adversely criticised in some of the author's former works, but which we do not think deserves such severe comments as have been passed upon it. On the other hand we cannot but much regret that he has seen fit to include some of the poems which the volume contains, especially that entitled “To Christ,” which is, we think, to say the least, certain to be misunderstood. At the same time we heartily commend the book to all lovers of poetry.

As we all along suspected, Mr. Stuart Cumberland, in imitation of his former friend, Mr. Irving Bishop—who made a good thing of it in Scotland—is coming out with a public entertainment in “exposure” of Spiritualism—for which his recent raids upon mediums have been a very clever form of advertisement. The public are asked to take tickets at 5s., 3s., and 2s., to witness his reproduction and explanations of “many marvellous manifestations ascribed to spirits of the dead,” and to secure seats beforehand to save “the consequences of a crush!” We trust that no Spiritualists will be foolish enough to encourage him by paying money to witness a counterfeit article, when they can have the genuine so readily in their own domestic circles.

## Correspondence.

### EXPOSERS OF SPIRITUALISM AND THEIR METHODS OF INVESTIGATION.

To the Editor.

SIR,—I trust you will insert a few remarks upon the so-called “exposures” of Spiritualism which have taken place this year.

We all know that owing to untiring efforts, and a firm front to opposition, Spiritualism has of late acquired a position in our Metropolis which it never had before. A class of men exists in these days, however, as of old, who are incapable of understanding any fresh facts, and who regard the truth we maintain, with such an unphilosophical dislike that they would gladly do anything in their power to injure it. They know nothing, and they care nothing about it, except to destroy it, but they become the focus of a movement which sooner or later takes the form of a popular “exposure.” Excited by the most varied reports, and by the antagonism and misrepresentations of bigots, one or two persons meet in council and agree to go to some séance more or less public of which they have heard, and which they imagine to be representative of our evidence. They have not the slightest desire to make a scientific investigation of the phenomena of Spiritualism; if they had they would never attend such a gathering; and they have not the faintest idea of the true character even of the facts they may observe; their object is to hold a subject obnoxious to them up to derision, and to send sensational accounts to the public journals (in which replies from motives of expediency are almost invariably suppressed), exhibiting their superior perceptive faculties, and by implication the vast, intellectual inferiority of “believers in Spiritualism.” Are we to assume that the “exposers of Spiritualism” are ignorant of the careful investigations undertaken by Crookes, Wallace, Zöllner, and others, during a period of several years? Or do they hope to obtain a cheap reputation by ignoring the testimony of men whose intellectual ability is acknowledged throughout Europe? The vanity which makes comparatively unknown newspaper correspondents suppose they settle a question in a few hours which men of science have weighed with all the bias of materialistic education, but with the patience which can alone solve large problems, is exhibited in the phrases alluding to Spiritualists, who are invariably characterised as “fanatics,” “dupes,” “weak-minded persons” and “American conjurers.”

Dr. Lyttleton Forbes Winslow's is the latest “exposure” sensation. I need not say that the letter in the *Standard* of August 27th, by the author of that inspired pamphlet containing an account of the existence of ten thousand mad Spiritualists, is not calculated to injure the cause of truth, whether imposture took place at the séance in question or not; and even this is uncertain from his own account, for every Spiritualist knows that the materialised form is often as solid and tangible as a human being, that fresh colour thrown on it has been proved to be reproduced on the medium's person, and that the life of the latter depends on the escape of a form so seized, which dematerialises

instantaneously on close contact with the medium. Hence all that Dr. Winslow and his friends have publicly shewn is that physical mediums are foolish enough to hold séances which do not and cannot prove spirit-materialisation on their own premises, and under circumstances which inevitably appear equivocal to strangers to the phenomena.

But what I wish to point out especially is the animus displayed in a letter in the same journal of the following day, in which the writer does his utmost to enlist the Press in behalf of the police-surveillance of Spiritualists. His anxiety to protect "weak-minded" persons from being made the "dupes" of mediums is a thin disguise of the desire to crush Spiritualism by the arm of the law, and is an example of the recourse to force in matters of opinion which is a disgrace to our century. Possibly the writer is too ignorant to be aware that Spiritualism rests upon private testimony and private mediumship far more than on public, that hardly any medium in our own country has more than just enough to live upon, and that Maskelyne and Cooke, the expositors of Spiritualism at the well-applauded Egyptian Hall, obtain a large income. If poverty and abuse be all that reward the decided majority of mediums in Great Britain, and conjurers can obtain thousands of pounds for going about the country and deluding well-known persons into the belief that they reproduce psychic phenomena, it is strange indeed that the former should adhere to what one of them expressively told me was literally the "life of a dog."

Mr. Stuart Cumberland's letter is still more irascible, and I need scarcely criticise the qualifications of an investigator who quotes Zeffri and others as "eminent authorities," and who has made it his business, on his own admission, to attend séances which I may safely say have never been regarded by any Spiritualist as of the slightest importance till the facts have been proved in his own house and corroborated in a hundred ways of which Mr. Cumberland has evidently no idea. If "to stifle legitimate (?) investigation is *prima facie* evidence of the imposture of the subject," what shall we say of the refusal of Lankester to investigate psychography with Slade in the presence of witnesses chosen by the former and at his own house, and with his own materials? Not an atom of evidence against proved facts appears in the letters to which such an unfair prominence has been given by the editor of the *Standard*, and it is easy to see that not one of the writers has undertaken a thorough investigation in his own home. A man who talks of Spiritualism as the "curse of the age" in a journal which publicly laments the growth of Agnosticism and Materialism, shews an intellectual obliquity which marks him off as the last man to be heard on a question so grave as that involved in its acceptance or rejection.

For what, I ask, are we Spiritualists libelled, ridiculed, abused and hunted about? For upholding the grandest truth God ever gave to humanity—the immortality of man—in an age which is rapidly sinking into Atheism, and in which creeds are kept up, costing the country millions of money, which only serve to increase it. And what I desire to point out to all Spiritualists is that these attempts to publicly discredit Spiritualism by the

persecution of mediums are a revival of the Inquisition in another form; that they are a direct violation of *our* right to investigate facts when and how we choose, and to remunerate fairly such persons proved to be honest as are compelled to give up their sole time and health to their demonstration; that they are *not* animated by the spirit of tender concern for the poor "dupes" which professes to animate them; and that unless we as a body unite to oppose the monstrous power which the law places in the hands of bigots, and which, as the Rev. Stainton-Moses well says in his pamphlet, "has made his blood boil," what we hold not only as true but as sacred will once more be trailed in the dust, and crushed under the heel of those who are only awaiting their opportunity. I cannot forbear to give this word of warning, for if Spiritualists have the smallest feeling of gratitude, and the faintest love of liberty and justice, they will not quietly see mediums who have worked long and faithfully, and who have taught a pure and noble Christianity, dragged off to a police-court at the autocratic bidding of someone who disdains what he does not understand, and who wishes to gratify his prejudices by sending them to prison. The time will come when some of these despised mediums will be looked upon as martyrs for a great truth, and the real facts of their lives be everywhere known, but it depends on the firmness of Spiritualists to decide how long we are to be publicly insulted by men who know as much of the vast field of Spiritualism as a child of four does of algebra. As a Spiritualist I think we ought to unite to support one or more of the best mediums permanently in London, and to enable them to give free séances until scepticism is broken down, and to protect them from living under a system of terrorism which cannot be much longer tolerated. I cannot too emphatically repeat that it is our duty to vindicate our right to judge under all circumstances of the genuine character of any phenomena which may come under our notice, and that we ought also to adopt some means of exposing the school-boy games of rushing to a séance, playing tricks while present, "seizing the spirit," and advertising the performance in newspapers. For the sake of those scientific men who have adopted an honest and manly course of inquiry into the facts, and have bravely avowed a result they have never retracted,—for the sake of Lloyd Garrison and George Thompson, Spiritualists whom all the world will honour, and who were in nature as far above the anonymous writers in the *Standard* as true Spiritualism is above their miserable conception of it; and who are all held up to public ridicule by these nonsensical proceedings, I beg in vindication of the principle I uphold, for I know nothing of Mr. Bastian, to state my readiness to send you a small contribution for him if a few others will join me, and if any two known and competent witnesses will come forward to testify to having seen himself and a spirit form at the same time in their own rooms, as a mark of my disapproval of the popular methods of "exposures." It is our liberty which is at stake, for I myself know of persons who would like to send every public worker in our cause out of England, who lose no opportunity of slandering them without even having exchanged a single word with

one of their number, and for no better reason than a dislike to Spiritualism and a desire to force persons to think as they do.

I do not class Dr. Forbes Winslow among this particular class of bigots, and I can testify to his kind-heartedness as a man, and his genuine good intentions in all he undertakes, but I cannot help regretting he has allowed himself to be so misled by those around him as to conclude he could dispose of the facts of Spiritualism in an hour's séance at a public circle, and that he thought it necessary to write in such a sensational way with regard to observations which amount to nothing. While I take this opportunity of thanking him for the assistance he rendered me in the publication of my reply to his "Spiritualistic Madness," I consider myself bound to point out the real character of the methods of investigation employed by his friends.

Trusting you will give my letter the full publication which the importance of the subject demands, for we Spiritualists know too well that the recognition of the truths we realise is a matter of life and death in a spiritual, a social, and a religious sense, not only to ourselves but to the whole world,—I remain, Sir, yours faithfully,

SUSAN E. GAY.

Pennance House, Falmouth, Sept., 1880.

### "SPIRITUALISM SUB ROSA."

To the Editor.

SIR,—Under the above heading your leader in the August issue of "Notes" contains remarks which, as a Spiritualist of a certain caste, I find it exceedingly difficult to swallow—in short, I must confess that I repudiate them *in toto*. Your "Guild of the Holy Spirit" would, it appears to me, be successful rather in developing a Nicodemus element in the ranks of the movement than in producing intelligent, earnest-hearted Spiritualists. It exercises some minds excessively that Spiritualism is not more "respectable"; hence the attempt is not seldom made to form circles of the "specially initiated"—the *élite* of those professing faith in the truths of modern Spiritualism. But for my part I shall earnestly pray Heaven to preserve the cause yet awhile from becoming "respectable." The Christianity of ragged cloaks and unkempt beards did far vaster service to the world than Christianity done-up in purple, ermine, and tiaras could or can ever hope to accomplish. My faith clings much more readily and firmly to the rough, unpolished, ruggedly-earnest thing in our midst to-day, which the "uninitiated" laugh at, and the "specially initiated of the inner circle" are ashamed of, and which is termed MODERN SPIRITUALISM, than to any specially appointed and anointed "Guild of the Holy Spirit," howsoever organised, howsoever popular among the "upper ten" of Spiritualists. Signs, words, and passports may preserve the *incognito* of the Spiritualist who pursues "the devotional study of Spiritualism" in secret, and enable him to pass in the world's crowd unnoticed. His reputation may remain untarnished, and his name unspotted, under such a cloak of hiding. But I seriously doubt if his soul, or that of a blind and spiritually ignorant humanity shall ever be "saved" by any such Freemason mysticism and jugglery. Your article contains these words: "The great work which Spiritualism

has to do now is not to proselytise indiscriminately, but to sift the converts already made." Indeed! I was wont to think (and my thought has been similar to that of some few others) it had other and far different ends to subserve. I fancied it was to be the medium of sowing God's truth broadcast over the earth,—that it had as "special" a message to City slums where ignorance and vileness run riot, and disease and wretchedness canker and consume "the dear immortal part" of suffering humanity—as it had to esoteric "Circles" or "Guilds" developing *sub rosa*. You ask very sapiently: "Why should Spiritualists wear their hearts upon their sleeves for daws to peck at?" No reason why, at all. But they might try, I humbly think, to wear their *principles* in their daily life and labour, and the "pecking" that would result therefrom might perchance subserve the very highest end of the new dispensation. Too soon yet to talk about specialising the Spiritual movement. It has too much rough open work before it, ere it can wash its hands and don Sunday attire. It must accomplish the labour of a tawny muscular son of toil—a rugged, bearded Iconoclast, before it can become a thing of respectable appearance in the world's eye. What do those who sigh for privacy and immunity from the "guffaws of pseudo-professors or sham savants," think of such labour?

As to signs and passwords whereby one Spiritualist shall know another "at Peckham Rye or under the Great Pyramid," I think a code of such can be formulated for himself by every man who wishes to adopt such means of recognition. And although every Spiritual man before and after Jesus devised such code for himself, "the ages" have had no difficulty in knowing them, as, in very truth, belonging to the "Guild of the Holy Spirit." Words and acts of gentleness, charity, urbanity are signs sufficient for any Spiritualist to be recognised of his brethren the world over.

I am, yours, &c.,

JOHN BAPTIST.

Glasgow, Sept. 7th.

SOUTH LONDON SPIRITUAL SOCIETY,  
8, BOURNEMOUTH ROAD, RYE LANE, PECKHAM, S.E.  
President: MR. JAMES KINNERSLEY LEWIS.

This Society has been formed for the purpose of the earnest investigation of Spiritual phenomena, and the Society will gladly welcome those seeking to penetrate the mysteries surrounding the human spirit, and its existence in an after life. The meetings will be held on Wednesdays, 8 p.m., and Sundays 11 and 7. Prompt attendance necessary. Wednesdays will be devoted to enquiry into varied aspects of the phenomena. Sunday mornings specially for those in earlier stages of investigation, and Sunday evenings for the reception of higher Spiritual teachings. The proceedings will be conducted in a devotional but unsectarian spirit. Time will be set apart on all occasions to replies from controlling intelligences to questions. Opportunities will be afforded for lectures, discussions, reading of papers, and development of latent mediumship. For terms of membership, and further information, address Secretary, as above.



## YORKSHIRE NOTES.

By "YORKSHIREMAN."

The round of the societies in Yorkshire has just been made by Mr. J. J. Morse, whose mediumship has been much appreciated. The addresses by his guides have met with much favour, creating a decidedly good impression.

A six months' engagement has been made with Mr. E. W. Wallis. Though this talented speaker has frequently visited the Yorkshire societies, yet for some reason not clearly defined he fails to secure the support he so richly deserves.

The tour of the district recently completed by Mr. W. Howell has proved very successful. His lectures are not characterised by any great depth of logical argument, but being rendered attractive by dashes of wit and humour promise to become very popular. His conversational sances, presided over by the shade of "Tom Hood," are exceedingly amusing and interesting.

By-the-way, everyone is asking when Mr. W. H. Lambelle, of Newcastle, intends visiting Yorkshire again. His recent visits won for him many warm friends, whose friendship it would be wise to cultivate.

On Thursday, 16th ult., two excellent lectures were delivered by the guides of Mrs. Tappan Richmond, in the Barristers' Room, Town Hall, Leeds, the Mayor, Alderman Tatham, occupying the chair.

The late secretary of the District Organisation, to whose exertions its success is mainly due, has just severed all connection by tendering his resignation as a member of the committee.

The return of Mr. F. O. Matthews to Yorkshire has not been signalled by any great public demonstration. He is, however, visiting each society in turn, and giving tests which at once preclude any idea of fraud.

Persons not acquainted with the movement in Yorkshire would be hard of belief if told that the phenomenon of materialisation is received with but little credit here, as a recognised fact. Yet such is the case. A physical medium is a great rarity, though the county abounds with capital healers, clairvoyants and passable speakers. If a good physical medium could be induced to visit Yorkshire he would have a hearty welcome if the phenomena could be proved by tests.

After six months' entreaty of the late secretary, the District Committee have at last resolved upon effecting several important alterations in the constitution of their body. One of them, and not the least important, consists in securing the services of an effective speaker, whose duty it will be to visit societies, explain the objects of the committee, solicit support, issue guarantee shares, &c. It has also been decided to defray all expenses out of the £500 guarantee fund, instead of taking the two-thirds of Sunday, and the whole of the week night collections as previously.

It seems a pity that the abilities of Mr. R. Jarvis, of Bradford, are not more practically known. Temperance and vegetarianism have ever found in him

an ardent supporter, whilst he is also a practical phrenologist of no mean ability. His gifts eminently qualify him to undertake the development of circles, giving advice on mediumship, health, diet, &c., &c. Perhaps the committee may take the hint and secure his services, which will doubtless be free.

Now that the winter season is approaching, it is to be hoped that our Yorkshire friends will set about organising discussion classes, singing classes, &c., in connection with their various societies. Able normal speakers and good choirs are urgently needed.

## PROPOSED CONFERENCE OF SPIRITUALISTS.

The Lancashire District Committee have resolved that a General Conference of British Spiritualists shall be held in Manchester in October, and that all Spiritualists in the United Kingdom be invited to attend, with a view to take into consideration the state of the movement, and how its interests may be promoted, its adherents more closely united, and its working forces more efficiently utilised.

The Executive Committee, who have direction of the arrangements, consists of Mr. J. Lamont and Mr. J. Chapman, Liverpool; Mr. W. Johnson, Hyde; the Misses Blundell and Mr. R. Fitton, Manchester; Mr. C. Parsons and Mr. J. Sutcliffe, Rochdale; with Mr. J. J. Morse, 22, Palatine-road, Stoke Newington, London, as Honorary Secretary. The meetings of the Conference will be held in the Temperance Hall, Grosvenor-street, Manchester, where there will be three special services on Sunday, October 24, when trance addresses will be given by Mr. J. C. Wright, of Liverpool; Mr. W. H. Lambelle, of Newcastle; and Mr. J. J. Morse, of London. Monday will be devoted to the reading and discussion of papers on the following topics:—

- The Principles of Spiritualism.
- Is Spiritualism a Public Movement?
- Are Paid Workers requisite for the promotion of Spiritualism?
- Ought Spiritualists to constitute themselves a party in the State?
- Is a National Federation desirable?
- The Future Work of Spiritualism.
- Mediums, and how to use them.
- Trance Speaking: its Value.
- Evidences of Healing Mediumship.
- Why is Spiritualism not held to be respectable?
- Local Societies: or the work and its value.
- District Organisations: their Objects, Constitutions, and Agencies.
- What are we doing for our young?

The proceedings will be brought to a close by a conversazione on Monday evening. We are requested to state that papers to be read at the Conference are respectfully solicited; that it is urgently desired that contributors will not allow their papers to exceed fifteen minutes in length of time required to read them; and that all papers must be sent to the Executive Committee under cover to the Secretary.

We heartily wish our friends the most complete success in their excellent work; and we will add one other wish, that we ourselves could be with them.

## 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 séances 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 correspondents are requested to write legibly, and on one side of the paper only.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding, and enclose stamps for the return postage.

All Editorial communications to be addressed to Editor of "SPIRITUAL NOTES," 13, Whitefriars Street, Fleet Street, E.O., 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 Postal Union, 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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Cheques and Post Office Orders payable to the order of Mr. Thomas Blyton.

## SPECIAL NOTICES.

Cloth Cases for binding Vol. I. are now ready, price 1s. 6d., or 1s. 8d. *post free*, and may be had from the Publisher, 53, Sigdon-road, Dalston, E., or of the usual trade agents.

A few bound copies of Vol. I. can be supplied to order, price 6s. 6d., or 7s. 6d., *post free*.

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. 28.

## SUB ROSA SPIRITUALISM.

THERE is a special fitness in the pseudonym adopted by our correspondent, "John Baptist," whose outspoken letter we print with pleasure in another column. The free air of the desert breathes in every word and line; and we have good

reason to know that none would appreciate its sledge-hammer sentences more thoroughly than the founder of the Guild, against which the diatribe of "John Baptist" is directed. But we need not, we are sure, remind the writer that Spiritualism is not only for the desert but for the city as well; not only for the slums of that city, but for its fashionable streets and squares too. The distinctive value of the new revelation is that it is good for all alike, and has a phase adapted to each one in particular. "John Baptist" sees his side and no other. Perhaps the founder of the Guild of the Holy Spirit is equally limited in his horizon too. This we have no means of knowing; but so long as these two combatants work well in their own spheres they will do no harm by a little vigorous controversy. We have no doubt the other side will have something to say next month. We confess we are a little surprised at the line "John Baptist" has taken. Had he joined issue on the apparently ecclesiastical tinge assumed by this Guild we should *not* have been surprised. But we cannot see any objection to Spiritualism being made "respectable," while we have the best reasons for knowing that in numberless cases its profession *must* be secret. There is no help for it, undesirable as it may be. It would spell ruin for many a man, it would cause discord in many a household, were that profession to be—as it is highly desirable it should be—open and undisguised. While we honour "John Baptist's" zeal, then, we think he may take to heart the words of a higher model still, who reminded the fiery sons of Zebedee that they knew not what spirit they were of, when they wanted to call down fire from Heaven on those who differed from them. Would it not be much better for all who have the good of the cause at heart to work zealously along the lines they lay down for themselves, and to give others credit for doing the same in *their* line? There is sadly too much quarrelling already in our ranks.

## TIMID SOULS.

WE ask our readers' attention to the proceedings of the B.N.A.S., reported in our present issue. They deserve notice as shewing the spirit manifested by a portion at least of the London daily Press. Some of our friends ask why the gross misrepresentations which appear in the newspapers are not indignantly contradicted. The answer is simple enough—because the papers which give currency to erroneous statements to the prejudice of Spiritualists, will not admit a single line in explanation or defence. They hope, no doubt, by these unfair means, to gain the applause of the unthinking masses. This they may do for a time, but if our friends will but stand firm for a while,

the truth will yet shine all the brighter for the injustice which is being perpetrated against us. Sooner or later we shall have the sympathy of all who love honour and fair play.

We say this for the sake of the timid souls amongst us—and there are a few such, we fear—who prepare to run at the first shout of the enemy; who gather their skirts close around them at the first whisper of slander against their neighbours; who readily suspect truth in every idle story without waiting one moment to enquire; who cowardly desert our ranks just when unity and steadfastness are most urgently needed; who are fast and cheery friends in summer sunshine, but superciliously deny that they ever knew us as soon as they catch the most distant rumblings of a coming storm. Such men and such women never achieved a signal victory in any cause, and never will. There may be dishonest people hanging about the outer fringe of our Movement—sometimes, possibly, penetrating into the very heart of our sacred cause—seeking gain by hypocrisy and deceit. But should we purge away rascality by leaving these the only public representatives of Spiritualism? Rather should we not thus shew ourselves content to see our pure and holy faith degraded and disgraced? Far better, surely, that those of us who *know* that there is a life beyond the grave, and who value the opportunities of sweet communion with our dear departed, should with one united voice fearlessly proclaim our faith, and save it from dishonour by manifesting our utter detestation of every attempt to swindle and deceive. The world may laugh and sneer at our knavery or credulity; but if we steadily evince the strength of our convictions by an honest adherence to our principles the world will turn about, and will ere long respect us for our fidelity and consistency.

### Notes.

A Church of England clergyman writes that he attended a séance with Mr. Rita at the residence of Captain James, on Monday, the 14th ult., when some remarkable results in slate writing and materialisation were produced. "I cleaned and carefully dried one of Faber's folding slates," says our reverend friend, "fastened the edges up with gummed paper, corded the slate four times round, and sealed the knot with my signet ring. From the time of my doing this until I opened it again at the close of the séance, the slate was never once out of my possession. I sat next the medium, whose hand was simply laid on the slate with my own, and when I unfastened it we found within the words, 'God bless all.' During the time the medium sat with his hand touching mine, a form was distinctly materialised above the table. There was no cabinet or any other apparatus except my slate. The other sitters did not consider it an exceptional séance, but to me it was simply marvellous, and I cannot help asking, Will Mr. Maskelyne (for whose conjuring powers I have the highest respect) repeat the slate process, *allowing me to clean it and to dry it?* That

is the important proviso. Will he, or any other conjurer *allow me* to cleanse and dry the slate, and then produce writing on it, without its ever leaving my hand for a moment?"

At this séance Balmain's luminous paint was utilised, not, as was once suggested, for simulating the spirit lights, but used by the spirits themselves. A large sheet of cardboard covered with the paint was laid on the table, with a curtain over it. Every now and then the spirits pulled aside the curtain and shewed their hands by the light of the paint. Smaller pieces of cardboard covered with the paint were also carried aloft by the spirits and waved about in the air. Altogether the paint proved a very useful adjunct for the spirit-circle.

Colonel Olcott's lecture on The Occult Sciences, delivered at Colombo in June, is reported in the August number of the *Theosophist*. It is well worth reading, especially as bearing on a subject which, as the readers of this journal are aware, is steadily gaining ground in our midst. Colonel Olcott claims that there are still wise men in the East; and when we have studied under the auspices of the Theosophical Society for some time, perhaps there will be wise men in the West too.

Next to Isaac Taylor's "Physical Theory of Another Life," we know of no work on that profound and interesting subject so useful as the Rev. John Page Hopps' "Scientific Basis of Belief in a Future Life." Its alternative title is "The Witness borne by Modern Science to the Reality and Pre-eminence of the Unseen Universe." The work is a shilling pamphlet and consists of six separate treatises, which were originally delivered as lectures. It forms a sequel to Isaac Taylor's book, which really belongs to the past generation; but Mr. Hopps deals with the present, and bases his arguments on the teachings of Huxley and Tyndall, as well as on Crookes and Wallace. It is impossible to wish for work better done. It lifts Spiritualism at once to its true pedestal. "The first thing to do," Mr. Hopps very truly says, "is to take the whole subject out of the realms of mystery, unreality, fantasy, and awe, and to make it the object of cool thought, and if possible of scientific experiment. Perhaps this will, at first, result in an apparent loss of sanctity and poetry; but consider the enormous gain in the direction of reality!" The subject in Mr. Hopps' work does *not* lose either sanctity or poetry, but it gains immensely in certainty and reality, and we recommend his book to the careful study of all Spiritualists. It is published by Williams and Norgate, Henrietta-street.

The Guild of the Holy Spirit are seeking a room for their Thursday evening meetings, and will be glad if any person can inform them where such may be found. It should be in a central position, but need not be very large, and may be furnished or unfurnished. It is intended to hold sectional meetings on other evenings in different suburban districts; but these are in most cases provided for. What is needed is a permanent central meeting place. The Founder may be addressed to the care of the Editor of this journal.

Our contemporary, the *Harbinger of Light*, completes with the present number the first decade of its existence. It has survived a stormy period, and we cordially wish it all prosperity and success during the decade that intervenes before its coming of age. Should it attain its majority it will, we venture to predict, have passed through a not less stormy period than that which

has gone by. Without undervaluing the difficulties that beset the early pioneers of the movement, it must be apparent to those who scan the prospect that we are approaching a time when a success, unparalleled in the history of any similar movement, will array against Spiritualism the fears of many divergent sections of belief and thought. The theologian will denounce it with increasing vigour as it mows down his cherished dogmas, and strikes at the root of much that he values with unreasoning affection as old and time-honoured. The scientist will love it no more than he has done, for its phenomena are inexplicable to him and inconsistent with his theories. And the conservative and influential classes will learn, if they have not already learnt, to fear what is an unknown subversive and revolutionary force with which they cannot reckon. Whether this be so at the Antipodes we know not; but there is a deal of human nature in the world, and we suspect it is. The *Harbinger* has our cordial and hearty good wishes in fighting the good fight.

The *Harbinger of Light* contains some very remarkable accounts of healing by one Mr. G. Milner Stephen, whose method seems to be the ancient one of breathing on the affected part and producing an instantaneous cure. The accounts given are circumstantial, and are properly authenticated by names and addresses. The diseases alleged to be instantly cured are not of the class of hysterical ailments that yield readily enough to the influence of a commanding will acting on the distempered imagination of the patient. Fourteen years of blindness, twenty years of total deafness, the same number of years of rheumatic gout, rendering the sufferer helpless, an eye rendered sightless by a kick from a horse:—these are not to be dismissed as fancied ailments of recent date, the product of imagination running riot. Yet all these are certified as having been cured by the "Arise and walk," and the breathing on the part affected which those who remember Dr. Newton will recollect, and which will carry the mind back to a still more ancient and venerable record. It is totally inexplicable by medical science. If true, and we say again the record is exact, Mr. Stephen is a benefactor to his species.

We have received from Dr. Peebles a volume, handsomely printed by Colby and Rich, entitled "Immortality and our Employments Hereafter." The motto on the title page that strikes the keynote of the book is a quotation from "Spirit Identity," (M.A., Oxon): "Am I to live on after my body is dead? Then it concerns me to know where. What answer comes to me from the land beyond?" The answer Dr. Peebles has sought from collating the utterances, through various mediums, of "a hundred spirits good and bad" respecting their dwelling places. It is needless to say that there is plenty of variety in the accounts, and some of them—from the bad spirits, we presume our author would say in excuse—savour not a little of the earthiness of earth, and have a grotesque materiality about them that hardly inspires confidence in their statements. The author, however, it cannot be denied, has acted wisely in allowing the spirits "to speak for themselves." Their accounts are as diverse as the accounts of various travellers would be, returning from various countries, with unequal powers of observation and reflection; but there is a curious air of reality about the mass of the descriptions, and a very perceptible admixture of the mind of the medium in some.

It is the same, though in a less degree, with the teachings which Dr. Peebles has summarised at the close of the volume. "Just imagine," he says, "several diverse characters reaching our shores for the

purpose of instructing us in the realities, the shame, and the glory of London life. These shall embody patricians and plebeians, prince and peasant, judge and criminal, schoolman and tyro, scientist and shopkeeper, and other types of caste and condition. It is plain enough that these persons, seeing London with different eyes, and while perhaps strictly honest, would strangely differ in their descriptions. What would the novice know of the poet's library? And what conception would the poor day-toiler give us of the international questions discussed in Parliament, or in the Privy Councils of the Court? And yet each would give substantially the same description of those features of London life accessible to common observation—the parks and gardens, the course of the Thames, the dust and fogs of certain seasons. So spirits agree in regard to the general verities pertaining to spirit life . . . while they differ quite as much in detail as would the accounts of the diverse characters above mentioned."

This is, no doubt, true within certain limits. An unprogressed spirit cannot tell men of that which his eye has not seen, and which it has not entered into his heart to conceive. Many of the follies that cast shame on Spiritualism and lead Spiritualists to be regarded by clear-headed men as a race of credulous fanatics, are caused by simple means that a little reflection should teach us to avoid. A spirit who has communicated by physical methods, and who is employed for that purpose by higher intelligences, is asked all sorts of questions dealing with the abstrusest mysteries. The replies are naturally crude and vague, and become vaguer and more foolish frequently in process of transmission. Yet these ineptitudes are greedily swallowed, and in time are retailed with enlargements and additions as the latter-day revelation of Spirit. No wonder contradictory and foolish imaginings gain currency. Spirits are of all grades, and before we question them we should satisfy ourselves that they are sufficiently progressed to give us the information we seek: otherwise we may turn an opportunity for instruction into an occasion for conveying what is mere misguiding folly. Some of the messages printed in this volume are not wholly free from this reproach.

The résumé of spirit teachings, however, which the author has made for himself from various sources is of value as a reasonable and rational account of what progressed spirits teach us of God and the hereafter. It is substantially identical with other summaries with which the literature of Spiritualism has recently been enriched. In Farmer's "Spiritualism as a New Basis of Belief" will be found a clear statement of a similar nature to our author's, side by side with one of the same import extracted from Dale Owen's "Debateable Land." And in M.A. (Oxon's) "Higher Aspects of Spiritualism" is a yet more elaborate analysis of the creed of the spirits, which may usefully be compared with those mentioned above. It is well that attention should be drawn to these points, for in the midst of much that is fleeting and insecure they form a solid basis on which faith may rest. If a tree is to be known by its fruit, that system which gives us so reasonable and simple and noble a code of ethics and religious teaching cannot be the diabolic and mischievous thing that it suits its opponents to tell men that it is. In this respect especially, and generally throughout the volume, in the spirit of broad catholic sympathy and love that breathes in all he writes and says and does, Dr. Peebles has done well. There is an absence of all that can offend against the truly religious spirit, and a presence of much that may afford to all thinking Spiritualists much material for reflection.

Spiritualists have been startled by the intelligence that, while on their visit to America, legal proceedings have been taken—at the instance, it is said, of Dr. Mack—against Mr. and Mrs. J. W. Fletcher, on the charge of having, by the exercise of undue influence, induced Mrs. Juliet A. J. Heurtley (Mrs. Hart Davies) to make over to them some thousands of dollars worth of jewellery, lace, and other valuables. Of these, it is said, Mr. Fletcher has already restored a large proportion, and has expressed his readiness, as far as possible, to surrender the rest; but whether even this will satisfy the law we have no means of knowing. This is, in a few words, the effect of the news that has reached us. The coarse and vulgar stories which have appeared in the American and in some portions of the English Press we do not choose to transfer to our columns, our experience of newspaper articles, so far as Spiritualism and Spiritualists are concerned, having taught us that such articles are always gross exaggerations and misrepresentations, and entirely unworthy of credit.

Mr. and Mrs. Fletcher may have been unwise enough to accept valuable presents from a lady who has been profuse in her expressions of admiration for them; but, for ourselves, we hesitate at present to believe that they have been guilty of any greater indiscretion than this. At any rate they ought not to be condemned till their own version of the circumstances has been heard. From a private source we learn that Mr. Fletcher's explanation of the matter is, that it was a purely business arrangement between him and Mrs. Hart Davies, by which he consented to accept the goods from her by deed of gift, because she desired to save them from falling into other hands, and that Mrs. Hart Davies was to have a home with Mr. and Mrs. Fletcher in return. If this should turn out to be the simple truth, some Spiritualists, we fear, will have to regret the eager haste with which they accepted a mere *ex parte* story.

Mr. Bastian, we hear, is still at work and giving excellent manifestations under the most satisfactory conditions. The "alleged" exposure by a professional conjuror amounted to nothing—and less! The evidence when carefully examined turned out to be worthless. Still we have no sympathy with promiscuous sances, and certainly none with mediums who do not endeavour to secure such conditions as shall exclude the very appearance of deception. Better no manifestations at all than such as fail to satisfy all honest and reasonable observers.

Mr. T. M. Brown, writing from Cape Town, South Africa, under date of 28th August last, informs us that the Spiritualist movement in South Africa is not so prosperous as might be expected, considering the earnest efforts of the local workers, who deserve due credit and praise for their labours. Following in the footsteps of his predecessors, Dr. Peebles, Mr. Thomas Walker, and Mr. W. Eglinton, he has striven to accomplish useful work. With the services of his daughter, developing sances have been successfully established, and a class which Mr. Thomas Walker had commenced has been continued on Sunday mornings, while short descriptive lectures have been delivered on the various phases of Spiritualism, the subsequent discussions increasing the interest in the proceedings. Several mediums have been developed sufficiently to be able to obtain communications at their own homes. Friends in England will be glad to hear of the labours of himself and his daughter, and those who desire to communicate with him should address to "General Post Office, Sydney, N. S. Wales, Australia," for which place he was leaving Cape Town at the latter end of last month.

## Proceedings of Societies.

### BRITISH NATIONAL ASSOCIATION.

#### MEETING OF THE COUNCIL.

The Council met at 38, Great Russell-street, on Tuesday, September 14, the President, A. Calder, Esq., in the chair. The other members present were the Rev. Stainton-Moses, Mr. M. Theobald, Mr. D. Fitz-Gerald, Mrs. D. Fitz-Gerald, Mr. C. Pearson, Mr. F. Podmore, Mr. E. T. Bennett, Miss Houghton, Mr. G. F. Green, Mr. H. Withall and Mr. E. Dawson Rogers.

Mr. Jas. Bonwick resigned membership because he is leaving London, and Mrs. Maltby resigned her seat on the Council because of ill health. The resignations were accepted with expressions of regret, and acknowledgment of the valuable services which Mrs. Maltby has rendered to the Association.

A letter was read from Mr. Blyton enclosing a communication from Mr. Partridge, in which that gentleman said he had left the Association because of the exposure of Mr. Corner, and the refusal of the Council to give to the exposers opportunities of further investigations.

Mr. Stainton-Moses said that Mr. Partridge was in error. There had been no such refusal as that alluded to.

A letter was read from Mr. Morse, as honorary secretary of a committee appointed for the convening of "a general conference of British Spiritualists" to be held in Manchester in October, and inviting the B.N.S.A. to send a deputation. After some discussion the following resolution was unanimously adopted:—

The Council of the B.N.A.S., has heard with great interest of the proposed conference of Spiritualists to be held at Manchester on the 28th October. While it sincerely sympathises with the objects of the Conference, so far as it understands these to be in the direction of united energetic action of Spiritualists in all parts of the country, it is not prepared to send a formal deputation. The Council hopes, however, that the Conference will be attended by some of its members in their individual capacity, and will be glad to cooperate in every possible manner with any future action which may result from the Conference.

A letter was read from Mrs. Fitz-Gerald regretting her inability to be present on account of ill-health, and expressing her warmest sympathy with the Council; and the Council, in reply, thanked her for her kind letter, and assured her of their sorrow for the cause of her absence.

The Secretary said she had also received a letter from Madame de Steiger, expressing her regret at being unable to attend the meeting.

Mr. Eglinton presented to the library a book of Hungarian poems, and the Council voted to him their thanks for his gift.

A long letter was read from Mr. Wilson, expressing his views on the position and prospects of the Association, and his hope that under no circumstances would it be allowed to die, even though it were compelled to limit the sphere of its operations. The thanks of the Council were voted to Mr. Wilson, and his letter was referred to the consideration of the General Purposes Committee.

## SUGGESTED DISSOLUTION OF THE ASSOCIATION.

Mr. Stainton-Moses, on the part of the General Purposes Committee, reported that in view of the financial position and prospects of the Association, special circulars had been sent to all the members by the President, and Mr. Morell Theobald, the chairman of the Finance Committee, asking for a definite statement of what the members were prepared to do in the future. The result of this urgent appeal had been that replies had been received from only forty-one members, and that the total amount thus promised for 1881 was only £122 12s. This having been reported to the General Purposes Committee, they had agreed to recommend to the Council that a general meeting should be called to take steps for the immediate dissolution of the Association; and they also suggested that in the meantime a personal letter should be sent by the Secretary to all the members who had failed to reply to the previous circulars, intimating that at the general meeting it would be absolutely necessary to dissolve the Association, except they were willing to do something to save it. He would therefore move—

That a General Meeting of the members of the Association be held at 38, Great Russell-street, on Tuesday, September 28, at 6.30 p.m., to consider the financial position of the Association, and to take steps for its immediate dissolution, unless in the meantime subscriptions sufficient for its maintenance have been promised.

Mr. Theobald said he would second the motion, but he did so with profound regret. The smallest amount with which they could go on was £350, and with promises in hand amounting to only £122 it was foolish to attempt it. When the Association had been dissolved it would be felt to be a great loss, and perhaps there would be an effort to resuscitate it on another basis.

Several members of the Council thought there might have been some misconception as to the former circulars, and that another and more direct appeal would bring replies before the general meeting. It could not be doubted, they thought, that the old members would continue their subscriptions though they had made no reply to that effect.

The motion was then passed unanimously.

## THE MEMORIAL TO THE GOVERNMENT.

Mr. Stainton-Moses reported that he had now completed the memorial by embodying in it the suggestions of correspondents to whom the draught had been submitted, and he asked for further instructions.

On the motion of Mr. Fitz-Gerald, seconded by Mr. Podmore, it was resolved—"That Mr. Stainton-Moses be empowered to take steps to give publicity to the memorial, to obtain signatures, and to forward it to the Home Secretary."

## ATTACKS ON THE ASSOCIATION.

Mr. Stainton-Moses said he had now to bring forward a question which seriously concerned this Association. He alluded to an attack which had been made upon the Association by Mr. Cumberland, who alleged, in effect, that some official had informed him that we were conscious of fraud being practised on our premises, and that we knew he was sharp enough to detect it, and therefore would not allow him to

attend the séances. On the 1st September there appeared in the *Evening Standard* a letter, signed Stuart C. Cumberland, from which the following is an extract:—

My crusade against the spirit-raising gentry has extended over many months, during which period I have succeeded in tripping up not a few of these nefarious practitioners. Amongst others I have visited the séances in Keppel-street, Lamb's Conduit-street, and those given at the rooms of the British National Association of Spiritualists, in Great Russell-street, discovering in each instance the *modus operandi* of the presiding mediumistic genius. In the end I was refused further admission, the reply given in every case being that I knew just how the phenomena were accomplished, and that my intention in visiting the séances was simply to "get the poor mediums put into prison."

He immediately wrote to the editor of the *Evening Standard*, saying that he had read the statement so far as it affected the B.N.A.S., with the most profound astonishment, and had taken prompt measures for verifying it; that at present the Secretary was away; but that he would communicate with the editor again on the subject, and that whether he found Mr. Cumberland's statement accurate or the reverse, he should have something further to say. Meantime he asked the favour of the insertion of his letter, lest the Association should seem to ignore so damaging a statement. Of this letter, however, no notice was taken. At the same time he wrote to the Secretary for a full and precise report of all facts bearing on the subject. She at once sent him a very complete statement, from which it appeared that Mr. Cumberland attended two of Mrs. Fletcher's free séances, having obtained permission by direct request to Mr. Fletcher. Before admitting him Mr. Fletcher informed him that the séances were strictly private, and asked him whether he came as a Press reporter or as a private individual. He replied that he came as a private individual and voluntarily pledged himself on his honour to make no public use of anything he saw or heard. He professed himself much pleased and came a second time on the same terms. He was never refused admission, nor was any such statement as indicated in the *Evening Standard* ever made to him. Possessed of these facts, he (Mr. Stainton-Moses) again addressed a letter to the editor of the *Standard* (September 5), reciting the charges made, contradicting them categorically, and enclosing for the editor's private satisfaction a copy of the Secretary's report, and a private explanatory letter of his own. Again the letter was suppressed and no notice taken of his private communications to the editor. Waiting till the 8th he further sent a private letter, in which, after commenting in terms of indignant censure on the conduct of an editor who printed and circulated a suggestion of fraud utterly baseless, against an Association peculiarly likely to be damaged by such a suggestion, and who, on evidence tendered, refused to correct the misrepresentation so published, he informed him that he should take the first opportunity of moving the Council of the B.N.A.S. in the matter, and should use every means to circulate a full statement of the facts, with a denunciation of the editor's conduct in suppressing them. Before taking further steps, however, and to help

them in determining their future action, he would move that the Secretary be instructed to write to Mr. Cumberland with a view to ascertaining from him to whom he referred in his letter as having refused him admission, and as having made the alleged admission that the phenomena witnessed on the premises of the B.N.A.S. were produced by means inferentially fraudulent and susceptible of an explanation as such by Mr. Cumberland.

The motion was seconded by the President and carried unanimously, and the Secretary was directed to send to Mr. Cumberland the following letter :—

SIR,—The attention of the Council of the B.N.A.S. having been drawn to a letter of yours in the *Evening Standard*, September 1, a copy of which I append, I am instructed to communicate with you, to ascertain from you,—

1. What sances held on these premises have you visited at which you “discovered the *modus operandi* of the presiding mediumistic genius?”

2. When and by what official of the B.N.A.S. were you “refused admission?”

3. By whom, and when was the reply given that “you knew just how the phenomena were accomplished?”

I am to point out to you that allegations so made, reflecting by inference on the character of a public body such as the Council of this Association, demand prompt rectification, and I am to request that you will give the matter your immediate attention.

I am, Sir,

Faithfully yours,

C. A. BURKE.

Stuart C. Cumberland, Esq.,  
Charing Cross Hotel.

The Secretary was directed, on the receipt of Mr. Cumberland's reply, to place it at once in the hands of the General Purposes Committee.

The Council then adjourned.

Since the date of the above meeting, the following letters have passed between Mr. Cumberland and the Secretary of the B.N.A.S. :—

Mr. S. C. Cumberland begs to acknowledge the receipt of a letter marked “Urgent” sent by the Secretary of the British National Association of Spiritualists at the desire of the Council of that body, and he hastens to reply to it.

1. The sance attended at the rooms of the B.N.A.S. was given by Mrs. Fletcher assisted by Mr. Fletcher, whose *modus operandi* in connection with “fetching” the spirits was to Mr. Cumberland remarkably clear and readily capable of reproduction on his part.

2. Mr. Cumberland is not acquainted with the name of the *female functionary* who refused him admission to a sance, held on the premises of the Association on the 2nd of June last. Mr. Cumberland was on that occasion accompanied by his secretary, who at his request made a note of the circumstance and the date.

3. It was Mr. J. W. Fletcher, the “spirit medium,” who on the premises of the B.N.A.S. expressed his belief that Mr. Cumberland was acquainted with the way in which the phenomena were worked, and that gentleman, moreover, expressly desired Mr. Cumberland not to comment on the lecture-platform on the sance. But the whole affair was of such a character, being, in Mr. Cumberland's opinion, a gross imposture from beginning to end, as to entirely preclude his entertaining for a moment such a request, and

he here desires to state that it is his intention to publicly reproduce and explain—by way of exposing the humbug—the leading features of a demoralising entertainment wrongly ascribed to the agency of disembodied spirits. In conclusion Mr. Cumberland hopes that the “rectification” so urgently requested by the Council of the B.N.A.S., having been given, that peculiarly sensitive body will find in it material for consolation and satisfaction.

449, Strand, W.C.

Sept. 18, 1880.

38, Great Russell-street, W.C.  
Sept. 21st, 1880.

SIR,—I am instructed to acknowledge the receipt of your letter, which it is needless to characterise, of the 18th inst.

I am the only “*female functionary*” of the British National Association of Spiritualists; and I *certainly* never refused you admission to any sance held on these premises.

My recollection of the conversation with you respecting your interview with Mr. Fletcher is clear, and enables me to say that your account of it is equally inaccurate with the statement contradicted above. The remainder of your letter, consisting of abuse and erroneous statements, I am not instructed to notice.—I am, Sir, yours, &c.,

C. A. BURKE, Secretary.

Stuart C. Cumberland, Esq.

A copy of the above correspondence has, we are informed, been sent to the *Evening Standard*, but has been refused insertion.

#### SPECIAL GENERAL MEETING.

The special general meeting of members convened “to take steps for the immediate dissolution of the Association unless in the meantime sufficient subscriptions for its maintenance had been promised,” was held on Tuesday evening last, the 28th ult. There was a good attendance of members, and a large number of letters had been received, urging that every endeavour should be made to maintain the existence and useful work of the Association.

The President, Alexander Calder, Esq., occupied the chair and, in opening the proceedings, said: Ladies and gentlemen, we have been called together upon what I take to be a rather alarming notice, but I think you will be pleased to learn that, as the result of the steps which have been taken, our alarm may now subside and our minds may safely enter upon a condition of perfect tranquillity and peace. (Cheers.) The General Purposes Committee have just met, and, with the promises before them, they have come to the conclusion that I may very properly submit to this meeting the following resolution, which I have, therefore, much pleasure in proposing :—

That in view of the promises which have come in, as the result of the recent appeal to the members, this meeting is of opinion that the Association shall be vigorously sustained, and pledges itself to use every means in its power to increase the efficiency of the organisation for the coming year.

Mr. Morse: It is with heartfelt pleasure that I have heard the statement which you have made, and the resolution which you have placed before us, and if I shall not be deemed presumptuous I shall take it as a pleasure as well as an honour if I may be permitted to second that resolution. (Applause.)

Mr. Theobald said that with the promises which had been received, and in view of the fact that there were several members whose replies had not yet come to hand, the General Purposes Committee had every confidence that the Association could be safely maintained. But at the same time, he must remind them that the committee relied upon the promises being faithfully fulfilled.

Mr. Bennett suggested that every member should make a point of endeavouring to secure new subscribers. He believed that there were many people who would be glad to have the opportunity of helping if they could do so without having their names actually enrolled on the list of members.

Mr. Stainton-Moses said he could assure the meeting that the position of the Association had engaged their deepest and most serious attention, and if they had not received the requisite promises of support they would have been prepared to wind up the concern to-night, for it had always been the feeling, both of himself and of those with whom he had the pleasure to be associated, that they ought to trade on purely honest principles, notwithstanding what the world might choose to say about them. (Hear, hear.) They were there as the representatives of a great body of Spiritualists who desired to secure all the prestige and the advantages which came from association; and he for one was firmly convinced that in the very near future the value to be gained from association would be much more appreciated than it had been in the past. They were in the presence of another unscrupulous attempt to disparage Spiritualism at any sacrifice of truth and justice; and it was of the utmost consequence that they should sink all private differences and heartily unite for the great work which lay before them; and he could not doubt that an organisation which should defend honesty and truth, and reprobate dishonesty and fraud, without fear and without favour, would in the end unite Spiritualists more firmly than any thing else could possibly do. It was by actual energetic working side by side that we should best learn to hang together in the difficulties and troubles which were unfortunately a necessity of Spiritualism in this country, for it seemed as though neither in the Press nor in the Law could we hope to find justice for some time to come. He hoped, in conclusion, that members would fully bear in mind their pledge to do all they could to further the interests of the Association. (Applause.)

The resolution was then carried unanimously, and the proceedings terminated.

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## DALSTON ASSOCIATION.

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### SPECIAL SEANCE WITH MR. A. RITA.

Prior to Mr. Rita's arrival at the rooms of the Association, on 26th August last, one of A. W. Faber's No. 44 folding slates was cleaned and carefully secured, with a crumb of pencil between the two surfaces, in the presence of the members assembled, and throughout the séance this slate was placed in the charge of Mr. Thos. K. Howden. On Mr. Rita's arrival the circle was formed, he being ultimately placed between Miss Cocker and Mr. Thos. Wilks. All hands were inter-

linked during the dark séance which ensued. All members of the circle reported that hands were touching them, at one time the touch being from the back of the sitters and at the extreme distance from the medium. Various articles were taken by request from different members, and handed to others indicated, with astonishing precision. The head and bust of "Charley Barry" was seen by a luminous appearance held in his hands, the features and general outline being momentarily observed with distinctness by different sitters. A variety of articles were piled upon the table, the large heavy musical box being raised and moved about over the circle.

After a brief interval, the séance was resumed. A book cover was handed to Mr. S. Williams, who stated that, while held closed in his hand, writing was executed within the covers—subsequently found to be as follows:—"When shall we meet again, C.B.," on one side, and on the other side, the words "God bless you all, good night." Writing was then asked for on the folding slate, in the charge of Mr. Howden, and while the hands of three members were in contact with it, writing was heard and felt to be proceeding inside. On examination, the fastenings were found intact, and on the slate being opened the words "good night" on one side, and the initials "C. B." on the opposite side, were found written *backwards*.

### SESSION OF COUNCIL.

At the monthly meeting of the Council, held on 2nd ult., Mr. Thomas K. Howden presided. The previous minutes were read and confirmed. Correspondence of general interest was read from Mr. T. E. Partridge, Miss C. Pawley, Miss Edith L. Stone, and Mr. J. G. Robson. Presentations were laid upon the table and accepted with cordial thanks to the donors—Miss C. Pawley, Miss Edith L. Stone, and Mr. James Smyth. Mrs. M. E. and Miss C. M. James were proposed and elected ordinary members. The resignation of membership of Mr. G. R. Tapp was submitted, and "accepted with much regret." The current cash accounts were submitted, and, having been examined, were passed. The attention of the Council was drawn to the date of the tenth anniversary of the Association, when it was resolved to commemorate the event with a soirée on 30th September, the Secretary being authorised to make the necessary arrangements. The Secretary was also instructed to announce the opening of the fortnightly Monday evening social and discussion meetings for the winter season 1880-81, on 9th November next, and to report progress from time to time. An offer was accepted from Mr. J. G. Robson to visit the Association and afford the members the benefit of his mediumship, and Thursday evening, the 28th inst., was fixed for his visit. Instructions were given as to date of future meetings of Council. The Council then adjourned.

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Mrs. Richmond will give an address each Sunday evening during October at Neumeyer Hall, Bloomsbury Mansions, Hart-street, the proceedings to commence at seven o'clock. She should be encouraged by a good attendance. Nothing hinders good work so much as half-heartedness.



### “A REPENTANT SPIRITUALIST !”

The *Echo*, which is ever ready to throw a stone at Spiritualism—about which it manifestly knows nothing—published the following paragraph in its issue of the 27th ult. :—

A repentant Spiritualist is a rare phenomenon. We are glad, therefore, to note the fact that Mr. W. Chapman, a well-known “spirit medium,” has written to acknowledge that the Society with which he has been connected—now on the point of dissolution from want of funds—has been in the habit of defrauding “innocent and good-hearted dupes.” “I have in very shame avoided having anything more to do with Spiritualism, and the atonement I offer for ever having been a Spiritualist and a Medium is to offer any service . . . to expose the delusion of the craft.”

About the only piece of truth in this pretty little paragraph is contained in the first line. Beyond a doubt, a repentant Spiritualist is a rare phenomenon. Spiritualism is a fact, even though it may suit the *Echo* to join the vulgar shout of derision and abuse; and Spiritualists, having proved the fact, cannot honestly recant at the bidding of sceptics who have never ventured to enquire. But as to Mr. W. Chapman, so far from his being “a well-known spirit medium” anxious to make atonement by offering his services in exposure of the delusion, we believe that he never even professed to be a medium at all. He gave himself out as the “business manager” for Mr. Firman, and in that capacity he offered a séance by Mr. Firman to the B.N.A.S.; doubtless hoping to get Firman’s mediumship thereby endorsed by the Association. The Séance Committee of the B.N.A.S. accepted the offer, but the tests which they applied were too stringent to be evaded, and, after a long and weary waiting, the sitting was closed without a single sign of mediumship having been manifested. Mr. Chapman, therefore, cannot rightly accuse the B.N.A.S. of sanctioning fraud, for certainly *his* “medium” was not permitted the opportunity of cheating. It is needless to add that Mr. Firman never gave the B.N.A.S. another sitting.

### Arrangements for October.

*\*\* 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.*

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(Secretary: Miss Burke.)

(For the Calendar of Work for October see Advertising Columns).

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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 Evenings, 7th, 14th, and 21st: Ordinary Weekly Experimental Séances, at 8. Thursday evening, 28th: SPECIAL SEANCE at 8. Mr. J. G. ROBSON, trance medium, will visit the Association. Sunday morning, 31st: Session of Council at 11.30.

#### IMPORTANT NOTICE.

The FORTNIGHTLY Social and Discussion Meetings for the winter season, 1880-81, open on MONDAY, November 8th, and will be continued on the second and fourth Monday evenings in each month up to and including April, 1881. Offers of papers or suggestions are invited from members, who are requested to communicate with the Hon. Sec. at their earliest opportunity.

#### GREAT YARMOUTH ASSOCIATION OF INVESTIGATORS INTO SPIRITUALISM.

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(290, Goswell Road, London, E.C.)

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

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Meeting-place: 164, Trongate.

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

#### 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.

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ROCHDALE.—Sunday, Oct. 3rd: Mr. W. Johnson. Do., 10th: Local Speaker. Do., 17th: Mr. John Lithgow. Do., 24th: Local Speaker. Do., 31st: Miss E. A. Hall.

NEW MILLS.—Sundays, Oct. 3rd, 10th, 17th, 24th, 31st: Local Speakers.

HYDE.—Tuesdays, Oct. 5th and 26th: Mr. W. Johnson.  
W. JOHNSON, Cor. Sec.

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(Speakers for Sunday afternoons at 2.30.)

Sunday, Oct. 3rd: Mr. A. Cross. Do., 10th: Mr. Tetlow. Do., 17th: Miss E. A. Hall. Do., 24th: "National Conference." Morning, afternoon, and evening: Speakers, Messrs. Wright, Morse, and Lambelle. Sunday, Oct. 31st: Mr. Tetlow.

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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.

## NOTTINGHAM ASSOCIATION OF SPIRITUALISTS.

(President, A. S. Bradshaw, Esq. Treasurer, Mr. Palmer. Hon. Secretary, W. Yates, 39, Lower Talbot Street, Nottingham.)

Sunday Morning, 10.45: Spiritual Circle. Sunday Evening, 6.30: Public Service. Thursday Evening, 8.0: Developing Séance.

The meetings are held in the Spiritualists' Meeting House, Shakespeare Street, Nottingham.

## SOUTH LONDON SPIRITUAL SOCIETY.

8, Bournemouth Road, Rye Lane, Peckham, S.E.

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