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Spiritual Notes.

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

AND

AUXILIARY TO THE SPIRIT CIRCLE, MEDIUM, AND LECTURER.

REPORTS—ANNOUNCEMENTS—REVIEWS.

VOL. I.—No. VIII.]

FEBRUARY, 1879.

[PRICE TWOPENCE.]

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(ESTABLISHED 1873.)

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NOTES BY THE WAY.—No. VII.

(Specially contributed by J. J. MORSE.)

LONDON Spiritualists have reason to congratulate themselves upon the action which Mr. J. W. Fletcher, the American clairvoyant, has taken in establishing free Sunday services in the Cavendish Rooms. So far as the present writer is aware this is the first time an entirely free series of services for Spiritualists has ever been opened in London, and it must be quite a novel experience to attend a meeting where neither entrance fee is charged nor collection plate sent round. But is it not a slight reflection upon us that such an example has been set us by a stranger? It is gratifying to know that the services have been attended by large and enthusiastic audiences.

The annual effort in support of Mr. Burns' "Spiritual Institution and Progressive Library" was made in December last, "Institution week," as it is called, extending from December 1st to 8th, and embracing two Sundays in its duration. The result this year was very small indeed, a trifle over £50 being realised. Bad trade and hard times may account for some of the falling off, but not all. It is being pretty generally understood that the cause requires all the funds at its disposal for its own work in the various centres of activity, and as the movement grows there is a disposition created to utilise means at home, instead of sending them away for purposes over which no control can be exercised. Taxation without representation is unjust, and may suit the policy of an autocracy, but it is out of harmony with proper Spiritualism.

The contemporaries of SPIRITUAL NOTES have no doubt many important themes to engage their space, but some might have been spared to notice the departure of one of our truest workers from this to the other life. There has only been one brief notice, and that simply incident to a correspondent's letter, concerning the removal of Dr. H. F. Gardner, of Boston, U.S., who for nearly thirty years has been a most devoted worker in the cause in New England. Dr. Gardner established a series of meetings in Boston, at which he brought out as speakers, before the Boston public, Judge Edmonds, Mrs. Richmond (then Mrs. Hatch), Miss Lizzie Doten, J. M. Peebles, S. J. Finney, A. J. and Mary F. Davis, William Denton, S. B. Brittain, and others. The writer was personally acquainted with Dr. Gardner, and found him an earnest and capable gentleman in all matters of Spiritualism or daily life. As a piece of international courtesy to an honourable servant, this tribute of the services he rendered is recorded for the perusal of English readers. Highly esteemed as a man and a Spiritualist by his co-believers in America, it may be some pleasure to them to know that English Spiritualists are not all so blind but they can see and recognise the services of those over the sea.

Mr. Irving Bishop is engaged in putting down Spiritualism! He now favours English sceptics with his valuable services, after filling a like purpose in America. Once he was actually called in to give his exposure of mediumship to save a church from pecuniary liability; but alas! he cost about as much as was taken at the doors!

Your correspondent hears rumours of an intended conference to be held in County Durham. The

North of England Conference Committee was allowed to drop, and the friends are now alive to the fact that it was a mistake to let it die. There are numbers of Spiritualists in the Durham district, and if they would unite and form a district committee no doubt much good work could be done.

A Mr. Watson tried to hold a debate, with the control of the writer, at Matlock Bridge, on Saturday, January 18. It was a very tame affair, the gentleman neither having ability or sense to assist him. A full report appeared in the *Derbyshire Gazette* of January 21. It is the first debate ever held with a trance medium in this country, and it is to be regretted that a more worthy opponent was not forthcoming.

MR. FLETCHER AT CAVENDISH ROOMS.

MR. FLETCHER's inspirational addresses on Sunday evenings at Cavendish Rooms have been a great success. The attendances have been large, and all present have listened to the lectures apparently with great delight. We congratulate Mr. Fletcher on having so courageously ventured upon an experiment of which there seems every promise that it will lead to very valuable results; and we have pleasure in giving publicity to the following communication, which will further show that, not satisfied with giving free addresses on Sunday evenings, he is arranging for other useful works during the earlier hours of the day:—

Mr. Fletcher begs to announce that in connection with the meetings now being held at Cavendish Rooms, Mortimer Street, W., a Sunday class-meeting has been formed both for children and adults, and will hold its first session on the first Sunday in February at 11.30 a.m. The need of a movement in this direction has been long felt by Spiritualists and investigators. The happy success of the Children's Lyceum in America has encouraged the feeling that a children's Sunday school as fruitful in results may be established in London. Many of the old workers, tiring of the long struggle with ignorance, need rest before passing to their reward, while some have already gone to claim the results of deeds done in the body. Who will fill their places but the children coming after, and how can they do so, unless well and early taught the great truths which their fathers laboured to inculcate for the welfare of humanity?

It has been truly said that the history of youth is the history of heroes, and the future of Spiritualism is in the hands of the young; theirs is the pleasure of picking the blossoms we have caused to bud, and theirs the burden of taking up the well-worn crown of thorns.

Are we not then reminded—fathers, mothers, Spiritualists—of the earnest charge we have in our keeping, and of the faithful work we have to perform, in guiding rightly the feet of these little ones? Men live in deeds, not years. White hairs and an aged exterior often cover a young and teachable heart. Then may we not all be little children, ever with some new truths to teach and learn? It is better to correct one error than to teach two truths; far

better to teach rightly in the beginning than to be taught in later years, thus having as much to unlearn as to learn. And realising the darkness we have walked in, may we not, in removing the fear of death, and by cultivating a perfect faith and trust in God, make the mental pathway of our children sunnier, the yoke of bondage which has rested upon our shoulder less weighty as it rests upon theirs, and thus enable them to teach the truths which we, crossing the river, shall have left untaught?

Mr. Desmond Fitz-Gerald, M.S.Tel.E., one of the most highly respected and efficient workers in the cause of Spiritualism, has generously consented to act as superintendent, while a number of ladies and gentlemen of well-known ability have signified their intention of lending their assistance to this movement. Instead of teaching a creed we propose assisting and encouraging the mind of both old and young, to think for itself, thus laying the foundation for the advent of truth in whatever guise it may appear. Mr. Fitz-Gerald will from time to time treat of Spiritualism as scientifically considered, which, from long experience both as a man of science and a Spiritualist, will make his utterances of value to all who may have the opportunity of listening to him. Teachers will be selected with a view to securing perfect adaptability between leader and pupil, and all regardless of age, sex, or creed, are cordially invited to attend.

VALUABLE TESTIMONY.

MR. REES LEWIS, of Cardiff, at a recent meeting there on the occasion of a visit by Mr. J. J. Morse, made the following important statement, and said that there were many persons present who would readily testify to its truth:—

“For upwards of two years at our regular weekly sésances our spirit friends have shown themselves visibly, times out of number, and in the broad gas-light, clothed in white garments. They have likewise dissolved gradually and slowly before us until only a small white cloud has been left in the place where they stood. They have visibly walked into every room in the house, and not only this, but on summer evenings they have walked in the garden in the presence of upwards of a dozen visitors, and to crown the whole a spirit form walked the whole length of the garden, which is a long one, and entered the greenhouse, when some fruit was handed to the form, who carried it to the sésance room; and all this was done in a good light. Possibly some may think this was delusion, but if the senses of seeing and feeling are to be relied upon it was no delusion. It is too late to cry humbug. Spiritualism is a demonstratable fact, and all the bad names that interested parties may be pleased to bestow on it will not alter the facts.”

LESSONS OF THE YEAR.

UNDER this title “M. A. Oxon” contributes to the *Religio-Philosophical Journal* an admirable article on some of the lessons to be learned from the spiritual experiences of 1878. We regret that we have not space to reproduce here all that the writer has said so well on this interesting topic; but we have

pleasure in transferring to our columns the following extracts:—

One or two things are clear:

1. The results that we have obtained from public Spiritualism heretofore are not encouraging, and point to something wrong in our methods.

2. When we look the question fairly in the face, we find that, in a majority of cases, the cabinet is the great engine of imposture, as well as the great obstacle to careful investigation. I have been present at a great number of cabinet sésances, and the general result in my mind is bewilderment and disappointment. No sane observer, without antecedent knowledge on the subject of spirit-intercourse, ought to be expected to accept as proven any fact in phenomenal Spiritualism on the evidence ordinarily furnished by a cabinet sésance. Still less ought he to be expected to assent to that most portentous fact which is called materialisation or form manifestation.

3. Public mediums, of approved power and of hitherto untarnished honesty, are falling victims to this state of things. Let them, and all who value their good name as mediums, insist upon sitting in public only on the most unequivocal conditions. Let them insist on this as due to themselves or as sensitives who are subject to an influence outside of themselves, under which they are not the guides of their own actions. And let us who investigate aid them by declining to receive evidence on any other than those unequivocal conditions. If promiscuous dark sésances were sternly discountenanced by respectable investigators, they would soon die the death.

4. And when all this has been done by way of purification, we shall always be liable to fraud and buffoonery until we purify ourselves; until we try to raise ourselves to the plane of spirit, instead of trying to drag spirit down to the plane of matter. We must recognise ourselves as factors in the manifestations, and study the spiritual conditions under which we can best come into relations with the progressed spirits who alone can do us service and leave us the better for the intercourse. This side of the question has been too much overlooked. We have not regarded the spiritual, the religious aspect, if you will, at all sufficiently.

We must go outside the ranks of Spiritualism proper to measure the religious influence that it has exerted, and is exerting in an ever-increasing degree. The whole fabric of modern thought is interpenetrated with the outcoming of its teachings. One meets it everywhere. Old dogmas and the erections that man has built upon them are sapped by it, and the crazy old edifice comes rattling about his ears.

Who believes now that this body of flesh, the seat of so many aches and pains, the cause of so much daily care, the incentive to so much that is earthly, sensual, devilish, will be raised up to trouble him again at some far distant day of judgment?

Who believes now, that if he does what ecclesiastical corporations have dogmatically decided to be wrong, or if he refuses his assent to all their dogmas in a bundle, his body will be perpetually burned in a material hell?

Who believes now in the curious psalm-singing which was the believer's heaven, but which most of

us would find something very much the reverse of the beatific vision?

Who does not see that these dogmas are dead and inoperative, and that we are in the very throes of the birth of a new and a better era, when a simpler and a sublimer faith will be ours? Who does not trace the genesis of that faith to the new daring of men to think for themselves? And who does not see that that liberty wherewith we are made free is one of the most blessed products of what we loosely call Spiritualism?

ANNIVERSARY OF SPIRITUALISM.

THE Thirty-first Anniversary of Modern Spiritualism will be commemorated on Sunday, March 30th, at Cavendish Rooms, Mortimer Street, W. Two meetings will be held on that day, in the morning at 10.30, and in the evening at 6.30. The morning will be devoted to a conference, in which all are invited to participate. In the evening addresses will be delivered by some of the leading Spiritualists. Further details of arrangements will be duly announced in our next number. In the meantime we ask attention to the following address which has been sent to us by friends of the movement:—

TO SPIRITUALISTS EVERYWHERE, GREETING.—Feeling the deepest gratitude to God for opening our eyes to the bright sunlight of spiritual communion, and through that to a sweet assurance of the immortality of the soul, the Fatherhood of God, the brotherhood of man, and the holiness of true living, we ask heartily for the attendance and co-operation of Spiritualists and freethinkers everywhere, in order to fitly celebrate this Anniversary of Modern Spiritualism. Regardless of sex, creed, or nationality, desiring only the best thought of the people, we aim not only to encourage true social unity among Spiritualists, but to prove to the world that we possess a faith deep and white enough to hold all earnest seekers after truth. Having been taught first, that there is no death, second, that there is a life everlasting, in which the pure soul grows whiter, the unclean are cleansed, and the sad-hearted made to rejoice, our ear catches the pathetic command of that dear loving teacher, who, long years ago, said to every inspired soul “feed my lambs.” Come, then, all ye who thirst, and drink freely, if not of the water of life, of our desire to liberate every imprisoned soul, whether bound by the shackles of superstition, or by that timidity of spirit which holds many from claiming their true kinship with the All Father. Our motto is “Truth against the world;” our star in the east—Love; our desire—eternal progress; our religion—God our Father, nature our mother, the world our brothers; science, music, and the arts—hourly gifts; and heaven our home.

Letters from those who cannot be with us will be gladly received, and those speakers and mediums who are willing to assist us requested to send their names as soon as convenient. Mr. J. W. Fletcher, who is at present holding a series of meetings at the Cavendish Rooms, has kindly given the free use of the rooms for the purposes of this celebration, and all communications should be sent to his address, 4, Bloomsbury Place, Bloomsbury Square, London, W.C.

Proceedings of Societies.

BRITISH NATIONAL ASSOCIATION.

MEETING OF COUNCIL.

THE Council met on the 14th ult., Alexander Calder, Esq., the President, in the chair. Two new members were elected, and twenty-one resigned, including Mr. Algernon Joy and Dr. Carter Blake. Mr. Joy was elected an honorary member, and a vote of thanks was passed to Dr. Blake for his services in cataloguing the library and for his work in connection with the Séance and Research Committees. The Secretary said that most of the resigning members gave “bad times” as the reason for their resignation. The President read a letter from Miss Kislingbury, expressing her regret that on various grounds she found herself unable to carry out the agreement she had made to remain as secretary, and asking to be released as soon as arrangements could be made which would be considered most conducive to the welfare of the Association. On the motion of Mrs. Edwin Ellis, seconded by Mrs. Lowe, the resignation was accepted “with very great regret,” and the following motion was adopted on the motion of Mr. Dawson Rogers, seconded by Mr. Morell Theobald:—“That a committee be appointed to consider the question of the future secretaryship, and the general house arrangements, and to bring up their recommendations to the next meeting of the Council, such recommendations having been previously sent to all members of Council—the committee to have power to make the necessary *ad interim* arrangements.” The General Purposes Committee, with the addition of Mr. Theobald, Mr. Dawson Rogers, Mrs. Desmond Fitz-Gerald, and Miss H. Withall, were appointed to act as this Special Committee. Mr. Dawson Rogers having announced that Mrs. Hallock had very generously offered a commission of 25 per cent. for the benefit of the Association on all tickets sold by members for the forthcoming entertainments by Miss and Mr. Deitz at Langham Hall, moved that the thanks of the Council be given to Mrs. Hallock for her liberal offer. The motion was carried unanimously. The Rev. Thos. Colley having been unable to attend the present meeting, Mr. Desmond Fitz-Gerald gave the following notice:—“That if Mr. Colley do not attend the next Council Meeting, or before that time do not withdraw or take steps to substantiate his offensive insinuations and implied charges against the ‘authorities’ of this Association, I shall move that he be requested to withdraw from the Council.”

DALSTON ASSOCIATION.

SESSION OF COUNCIL.

At the Session of Council held on Thursday evening, 23rd ult., Mrs. Amelia Corner, President, occupied the chair, the other members present being Messrs. Thos. Blyton, John Rouse, Jonathan Tozeland, and Thomas Wilks. Letters were read from Dr. Alfred R. Benson and Mr. A. Tucker. Miss Louise Brassinne was proposed and elected to ordinary membership. The hon. treasurer submitted the statements of account for the year 1878, as audited by Messrs. R. Pearce and G. R. Tapp,

which were passed and ordered to be appended to the annual report. A draft of the report of Council was then framed, and ordered to be submitted to the members at the annual general meeting. On the motion of Mr. Thomas Blyton, seconded by Mr. Thos. Wilks, a hearty vote of thanks was unanimously accorded to Mrs. Corner for the constant attention she has paid to her duties in presiding over the proceedings of Council during the past year. The Council then adjourned.

LIVERPOOL PSYCHOLOGICAL SOCIETY

ON Sunday, January 5th, Mr. Johnson, of Hyde, delivered two trance addresses. In the afternoon one of his controls gave a very interesting account of his experience in earth and spirit life. In the evening he took the two following subjects for his address, "The Spirit after Death," and "Social Reform." On Monday evening Mr. T. Kirkman, President of the Liverpool Vegetarian Association (who is not a Spiritualist), kindly gave a very interesting lecture on "Vegetarianism," which was well received; and a number of questions were asked and answered. On Sunday, January 12th, Mr. Morse was present. In the afternoon his guides gave an address on "Socialism," and in the evening on "Idols," which were divided into four classes, viz., Churchianity (mis-called Religion) Royalty, Mrs. Grundy, and The Doctors. Monday being the monthly social and literary evening was devoted to music and singing, Mr. Morse giving several excellent readings from Shakespeare, Hood, and other writers, and The Strolling Player concluding a very pleasant evening.

WALSALL SPIRITUAL SOCIETY.

At a conference attended by upwards of fifty persons, held in the Temperance Hall Club Room on Sunday afternoon, 5th ult., under the presidency of Mr. T. Blinkhorn, the question "What is the best means for furthering a knowledge of Spiritualism generally?" was discussed. A public meeting was held in the evening, Mr. Blinkhorn again presiding, when there was a good attendance. Much interest was evinced in the trance addresses delivered, and in the answers given to the various questions through the mediums present. The annual meeting of members has since been held, and from the report read by the secretary it would appear that good work is being done in the district, while the Society hopes soon to be able to sustain a course of regular public meetings. Mr. Blinkhorn informs us that a spirit of enquiry is manifesting itself in the district, which, if judiciously encouraged, will soon bring forth fruit in abundance.

MIDLAND DISTRICT COMMITTEE.

THIS committee held its second quarterly conference in Nottingham on Sunday, January 19th, in the Spiritualists' Meeting Room, Churchgate, at 11 a.m. and 2.30 p.m., closing the day with a public lecture at 6.30 p.m. The morning meeting was an executive committee, at which routine work was alone transacted. At the afternoon meeting the report and balance sheet were submitted and

adopted, and various suggestions discussed. The original committee on retiring from office—they being elected for three months only—were unanimously re-elected. Mr. Hartley, of Hyde, representing the Lancashire committee, made a very practical speech at the conference, strongly advocating unity and organisation—his sentiments being warmly applauded. Mr. R. Harper, Birmingham, the president of the Conference Committee, made a number of valuable suggestions, and a general determination was expressed to go on with the good work so auspiciously inaugurated. The income for the quarter has been £4 17s., the expenditure £2 12s. 11½d., leaving a balance in hand of £2 4s. 0½d., arrears due 6s., thus making an actual balance to next account of £2 10s. 0½d. Thirteen meetings have been held during the quarter, and have been eminently successful. The guarantee fund now amounts to £77 5s., bringing in an income of £3 17s. 3d. per quarter. The evening meeting was attended by a crowded audience, the speaker, Mr. J. J. Morse, delivering a trance address of great force and power; its subject, "Spiritualists: Their Friends and Foes," being narrated in a brilliant and exhaustive manner.

NEW YEAR'S SOCIAL GATHERINGS IN MANCHESTER AND DERBY.

SPIRITUALISTS are by no means behind the rest of the community in matters social, and they are always active in promoting occasions for "the feast of reason and the flow of soul," when they prove that their faith makes them capable of hearty and rational enjoyment. The representative of SPIRITUAL NOTES has had the opportunity of attending two Spiritualists' social meetings, one held in Manchester, the other in Derby, on January 1st and 2nd respectively, and right pleasant and enjoyable occasions they proved to be. On arriving at the Temperance Hall, Grosvenor Street, Manchester, the hall was found filled by a very large company, who were seated at tables ranged up and down the room, and the sound of cheerful conversation gave evidence of the fact that harmony and good nature abundantly prevailed. The platform was very prettily decorated with evergreens, &c., and a beautiful motto adorned the background. Two pictures were on either side—said to be the production of spirits—but being unhandsome were out of place. The number that partook of tea was over 150, and shortly before 7.30, the tables having been cleared and the seats re-arranged, the formal programme of the evening commenced.

The object of the meeting was to celebrate the coming of the new year, and to do honour to a very estimable lady hard-working trance speaker, Mrs. Batie, well known in Yorkshire and Lancashire for many years past. Mrs. Batie contemplates leaving these shores for America, and prior to her departure the friends in the Lancashire district united to do her honour. The meeting was organised by the Lancashire District Committee, and was in every respect a success. The proceedings commenced by a speech from the chairman, Mr. Lamont, of Liverpool, who was followed by Messrs. Morse and Johnson. After various vocal and instrumental exercises, the event of the evening was celebrated—the presentation to Mrs. Batie.

Mr. J. Lamont, in a few neat and happy sentences, tendering to that lady a purse of £25, being the clear results of Mrs. Batie's mission work for the Lancashire Committee, extending over a period of two months, during which she had addressed an aggregate of 3607 persons. Mr. R. Fitton next presented her with a very handsome American portrait album valued at £2 10s., twelve silver tea spoons, with sugar tongs and mustard and salt spoons to match. The presentations were made on behalf of the Lancashire Committee, and the many friends of Mrs. Batie in the city and district. Mrs. Batie made a very feeling reply, at the close of which her spirit controls delivered brief addresses, and closed with a very pathetic poetical improvisation. Various friends in the company, including Mr. Sutcliff (Rochdale), Mr. G. Rogers (Macclesfield), Mr. Cordingly (Bolton), Mr. Hartley (Hyde), alluded to the valuable services Mrs. Batie had rendered to the cause, and all united in wishing her a hearty God-speed, in which sentiment the large audience, now over 200 in number, most enthusiastically concurred. A presentation of a purse of £10 was also made to Miss Hall, a lady medium who for many years has laboured in Manchester without any other fee or reward than are to be found in the consciousness of doing one's duty. The meeting closed about 10.30, and it was accounted as the best meeting ever held in connection with the cause in Manchester.

The Derby Psychological Society held its new year's festival in the Temperance Hall (club room) on January 2nd, and a very pleasant evening was spent, upwards of sixty Spiritualists and their friends being present. A capital tea was provided, and the ladies' committee, which had charge of that department, fulfilled its duties to the entire satisfaction of all parties. After the tables had been cleared the company was entertained by songs, music, and speeches and readings, Mr. J. J. Morse, the president of the Society, presiding. The exercises were carried out by Mrs. Bardell, Messrs. Mayle, and the Brothers Parker, who were assisted by other friends, and a very enjoyable time was spent. At about 9.30 the room was cleared, and dancing was engaged in till 11, when the meeting dispersed, and so well satisfied with the event were all concerned that it is arranged to hold another similar gathering at Easter.

Your representative found SPIRITUAL NOTES well known among the friends at the above gatherings, and, it is needless to add, appreciated also.

NEWCASTLE PSYCHOLOGICAL SOCIETY.

On Sunday evening, December 29th, and on Monday evening, the 30th, Mr. Alexander Duguid (Kirkaldy) delivered two lectures in the hall of the Society. On New Year's Eve another "Happy Evening" was held, which was equally as successful as the one held a few weeks previously. Tea was provided at six o'clock prompt, and was enjoyed by over 100 members and friends. When tea was finished a meeting was held, presided over by Mr. John Mould, the number having by that time been greatly augmented. Songs, recitations, addresses, &c., were given by Misses Coltman, Wood, Martin, and Elliott; Messrs. A. Duguid, W. Westgarth, Degg, Robson, Compton, Walton, Robertson, Burton, M. Patterson, Elliott, Bristol, and Dawson.

Mr. George Wilson proposed a vote of thanks to the ladies and those who had taken part in the programme. Mr. Pickering, under the control of one of his guides, seconded the motion, which was carried enthusiastically. A vote of thanks to the chairman concluded this most happy and enjoyable evening.

The Spiritualists' Improvement Class meets every Wednesday evening at 7.45 p.m. On Wednesday evening, January 8th, Mr. J. Mann read an original paper on "Mediumship," which was of a very interesting character, and a good conversation followed. This class is meant for the spiritual and moral development of its members by readings and original papers, followed by a conversation, so that all can take part. It is to be hoped that the members of the Society will keep up a class of this character, as it has got a sound basis, and it may do a good work.

On Sunday afternoon and evening, January 5th, Mr. J. J. Morse delivered two addresses on "Faith," and "Jesus, Human or Divine;" and on Monday evening "Hunger and its Providence." There was a large congregation on each occasion, especially on Sunday evening, when many were unable to get in at all.

On Sunday, January 12th, Mrs. Batie delivered two farewell addresses preparatory to her leaving these shores for America. There were good audiences on both occasions.

Miss Wood's sances still continue to give great satisfaction to the sitters, more so perhaps seeing that they are always under the most strict test conditions.

On Sunday, January 19th, Mr. E. W. Wallis delivered two lectures before large and enthusiastic audiences. He also lectured on Monday evening before a large audience. At the conclusion of the address a number of relevant questions were asked and answered with satisfaction.

NEWCASTLE SPIRITUAL EVIDENCE SOCIETY.

At the last meeting of this Society Mr. John Mould, President, in the chair, the Secretary read the quarterly report, which showed a balance of £2 19s. 1½d. There have been twenty-six sances during the quarter, at which 284 persons were present. It was decided that Mr. Morse be re-engaged for twelve visits, but that the terms of engagement be left to the Committee. With regard to the motion that the name of the Society be altered to Spiritualists' Society, moved by Mr. Kersey, and seconded by Mr. George Wilson, an amendment was moved by Mr. Kaye, and seconded by Mr. Dawson, that the title be changed to "Newcastle-on-Tyne Spiritual Evidence Society," and after some discussion the amendment was adopted.

MEDIUMSHIP was the subject of Mr. J. William Fletcher's lecture on Sunday evening last, when there was a very large attendance. Mr. Fletcher dealt with all the important aspects of the question in a way which seemed to make a very pleasant impression on the audience. These lectures are strictly confined to Spiritualism, and are of great interest to enquirers.

THE musical and amateur dramatic entertainment at 38, Great Russell Street, on Tuesday evening, was very fully attended, and was in every way a brilliant success.

SPIRITUAL NOTES.

VOL. I.—No. VIII.

TO CONTRIBUTORS.

Reports of proceedings of Societies or Committees, and announcements of their prospective arrangements, in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in SPIRITUAL NOTES. Mediums and Lecturers are also invited to forward particulars of their prospective engagements for announcement. Members of home or select circles will oblige by contributing brief records of sances for publication; and Inquirers forming new circles are especially invited to report their proceedings, and to state any difficulties which may arise in the course of their investigations, with the view of permanently recording results and obtaining advice from other investigators.

To ensure early insertion reports should reach the Editor not later than 23rd of the month; and correspondents are requested to write legibly, and on one side of the paper only.

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

All communications, and books for review, should be addressed to the Editor, care of the publisher, Mr. E. W. ALLEN, 11, Ave Maria Lane, London, E.C.

SUBSCRIPTION RATES.

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Societies can obtain a monthly parcel, for sale or distribution amongst their members or others, on special terms, by application to the Publisher, Mr. E. W. ALLEN, 11, Ave Maria Lane London, E.C.

ADVERTISEMENT CHARGES.

Five Lines in column (about ten words to line), 3s. 6d. Each additional line, 6d. Whole column, £1 15s. Whole page, £3. A reduction made for a series of insertions.

SPIRITUALISM IN HIGH PLACES.

OUR venerable friend the *Rock* is in hysterics again. The last time the poor old creature shrieked it was only a Doctor of Divinity who preached Spiritualism from the pulpit and gave the apostolic benediction to an audience of "witches and warlocks" at Grafton Hall. Now it is a real live bishop who has caught the contagion; and (softly be it said) we should not be surprised if the *Rock* before long heard of the same disease breaking out even in higher places than the episcopal bench. The offender at present is the Bishop of Lichfield, who preached a sermon at Walsall on the death of "Sister Dora," whom even the *Rock* confesses to have been a most devoted woman, and greatly beloved by the poor during her earthly life. But Sister Dora alive and Sister Dora dead are, according to the *Rock*, very different personages. Let our ecstatic friend tell the story of the sermon in its own words—the italics, be it premised, are, in all the succeeding quotations, those of our gushing ecclesiastical contemporary:—

The bishop's text was taken from Psalm cxvi. 7, 8, and 9, "Return unto thy rest, O my soul," &c. After preliminary remarks in explanation of the text, the bishop remarked that he had come amongst them as their bishop to weep with those that wept, and to speak words of comfort to sorrowing hearts. So far, so good. But Dr. Maclagan then explained to his hearers the reason which induced him to select that portion of Scripture. He related how the very last time he sat by Sister

Dora's bedside he spoke to her from those very words, and she "grasped at them with joy." He "then asked her to think, when in that heavenly home, of them all, of the poor in Walsall, and to pray for them all. For was it to be supposed that they did not pray who were in the full presence of the Hearer and Answerer of Prayer? She said, 'I will not forget you, but will think of you and pray for you all.'"

This, the *Rock* declares, is plain Popery. Perhaps so; but to us it seems purely natural. Unless we believe in the fabled waters of Lethe—which would be plain paganism—we must hold that the departed spirit retains its earthly affections; and, unless it becomes prayerless in the change, it would certainly express that affection as it had been accustomed to do during its earthly sojourn. On the whole we prefer the bishop's "Popery" to the *Rock's* paganism.

But there is worse to come—worse than Romanism, Paganism, or any other ism. Bishop Maclagan preached Spiritualism. Of course he did, or he would have marred his message on such an occasion. But let the *Rock* speak again—

The foregoing might seem bad enough, but what follows is still worse, for Dr. Maclagan did not hesitate to ascribe to sister Dora's spirit a power of locomotion for which it would be impossible to find any parallel except in the legends of the Church of Rome! The bishop asked his audience whether "they could doubt that at that very moment when they were assembled there in that house of prayer, she was with them in spirit joining in their prayers?" If that were so Sister Dora must have been free of Paradise or Hades—of which Christ Himself holds the key—if her spirit could be in Walsall church while Bishop Maclagan was preaching her funeral sermon! But the bishop actually proceeded a step further when he expressed as a matter of personal knowledge that the spirit of Sister Dora was really present, for he added: "And they knew that she . . . was indeed with them in that service, and would be with them most of all in that solemn service (the Holy Communion) which was to follow." Here we have exactly the doctrine of Spiritualism.

It is very dreadful, of course, but we repeat we fear there is a good deal more of this kind of teaching in store for our *soi-disant* Evangelical organ; something calculated, as old Matthew Locke says, to "rend stubborn rocks asunder." It is not always that we find ourselves at one with episcopal teachings; but on this occasion we rank the bishop's pious hope far above the *Rock's* omniscient utterance which concludes this article: "We, with our Bibles in our hands," it says, "believe that to be absent from the body is to be present with the Lord: and from that Holy Presence we know not of any return of the spirit to earth again." Perhaps not; but there are more things in heaven and earth than are dreamed of in the *Rock's* philosophy.

THE BRITISH NATIONAL ASSOCIATION.

MISS KISLINGBURY has tendered her resignation of the office of Secretary of this Association, and it has been accepted with an expression of "very great regret." These words formed part of the motion of the lady by whom the resolution was proposed, and of course no member of the Council could desire their omission. And yet we venture to think that in some minds the regret experienced was not so much that the resignation had been tendered, as that circumstances had arisen which made its acceptance a wise and prudent act. We think we shall be speaking correctly when we say that Miss Kislingbury had recently changed her religious creed; that since she had done so there were some who felt that she had, naturally perhaps, placed her new faith before Spiritualism; and that after the change her heart had not been so fully in the work of the Association as before. To a great extent, and perhaps altogether, these might be mere surmises and suspicions; but their very existence would be sufficient to justify Miss Kislingbury in resigning, and to convince the Council that there was no alternative but to accept the resignation at once, even though they should do so with "very great regret." The course adopted was on both sides a wise one. It was best that Miss Kislingbury's official connection with the Association should cease, though there are many reasons for regret that circumstances should have made it a necessity. There was a time no doubt when Miss Kislingbury was the life and soul of the Association; she was active, intelligent, courteous, and affable; and she had, most deservedly, a large circle of friends, by whom she was very highly esteemed, and by whom her loss will be regarded as a matter for deep and unfeigned regret.

All this we most cheerfully concede; but we trust that it will not be regarded as ungallant on our part, if we at the same time express our conviction that the change need cause no disaster to the Association. On the contrary, advantage may, and should, now be taken of the opportunity to effect some beneficial alterations. We have a very firm conviction that every institution is bound in honour and justice to keep its expenses within the limit of its reliable income; and that it is quite as reprehensible in a public body as in a private gentleman to incur large liabilities in dependence upon uncertain receipts. Hitherto the British National Association has been liberally helped by special donations, but special donations are precarious, and their failure may some day lead to serious embarrassments; whereas if the regular and necessary expenditure were kept down to the level of the regular income from subscribing members

any special gifts could be beneficially applied in special acts of usefulness, the value of which would be universally recognised. The B.N.A.S. does not really need the luxury of an expensive secretary. No important work of the Association would suffer in the least if a secretary were secured who would be satisfied with a third of the amount which has until recently been paid. It is sincerely to be hoped that the Committee which has been appointed to advise the Council will take this point, as well as some other measures of economy, into serious consideration. If the present opportunity is lost we greatly fear that the Association will sooner or later be involved in difficulties, from which there will be no escape except by dissolution; while, on the other hand, we entertain the happy confidence that if timely and proper prudence be observed, the B. N. A. S. may become, more really and more completely than it has ever yet been, an agency of incalculable service for the promotion and extension of the truths of Spiritualism throughout the world.

Notes.

MADAME BLAVATSKY and Col. Oleott have paid a brief visit to England on their way from the United States to India. They were guests of Dr. and Mrs. Billing, at Norwood, for a fortnight, and left for India on January 17.

MR. W. H. HARRISON'S paper, read at the Fortnightly Discussion Meeting of the British National Association, on the 20th ult., was a valuable contribution to spiritual and psychological literature. Mr. Harrison intends to pursue the subject further in a book which he announces for early publication, under the title of "Spirits Without a Medium."

MR. JAMES COATES, mesmerist and phrenologist, will give a series of six lectures and mesmeric entertainments during the middle of February at the Trades' Halls, Glasgow. These entertainments will be given under the patronage of the Lord Provost and the lecturer's masonic brethren. The proceeds will be handed over to the City Bank Shareholders' Relief Fund.

MR. BERKS T. HUTCHINSON, of Cape Town, has sent us an interesting letter giving the particulars of a séance with Mr. Eglinton there, when a spirit, in good light, the medium being at the same time visible, picked up a pencil and a piece of cardboard, and wrote a message. The action of the hand in writing was clearly seen, and the sound suggested to Mr. Hutchinson, who has had some experience in telegraphy, that the message was being given in the Morse alphabet. This turned out to be a fact, and Mr. Hutchinson was able to translate it. The spirit was Abdullah. Mr. Hutchinson does not seem to be aware that a similar thing has been done before. We remember that "Joey" once wrote a letter to a lady in the characters of the Morse alphabet.

THE London representatives of the American spiritualist journals often make grave mistakes. The correspondent of the *Banner of Light* recently stated, to show how the tide against Spiritualism had been turned in England, that Mr. Crookes had been lately "promoted" in the Royal Society. Mr. Crookes has been nothing of the kind; he has simply been, not elected, but re-elected a member of the Council. The same writer describes Maskelyne and Cooke's exhibition, and speaks of Mr. Cooke's floating about in the air as "no doubt a spiritual manifestation." Of one thing there can certainly be no doubt—that Maskelyne and Cooke must look upon some of our friends as exceedingly credulous. The best professional conjurers know that the whole thing is but a clever well-devised trick.

WE announced in our last issue that the valuable paper on "Spirit Identity," read by the Rev. Stainton-Moses, M.A., at one of the Fortnightly Discussion Meetings at Great Russell Street, would be published in a book form at an early date. We have learned, with no little pleasure, that the author has added fresh matter to about the extent of the original paper, and has endeavoured to clear up some points which were there only lightly touched. The work, which is now in the printer's hands, will, with the new matter, make a companion volume to "Psychography." We hope it will have a very extensive sale. Mr. Stainton-Moses is, we feel, the best and ablest exponent of true and unalloyed Spiritualism whom we have in this country. We are thankful that we have such a noble man amongst us.

At the last meeting of the Council of the British National Association, when the Secretary announced a number of resignations, chiefly on account of "bad times," a gentleman present asked whether the cases were not mostly those of "small subscribers," who, he said, might be expected to withdraw. Unfortunately the Secretary had to reply that some of them were guinea members. For our part we regret the loss even of "small subscribers," and do not see why their withdrawal should be looked upon so complacently. Members give, we suppose, what they can afford, and every one of them is a centre of some power and influence which the Association can ill afford to lose. We trust that improvements in the B.N.A.S. may now be looked for, and that their recognition will bring an accession of strength.

JUST as we were going to press the mail brought us from Boston a new work published by Lee and Shepard entitled "Spiritual Manifestations." We have had time to give only a cursory glance through its pages; but even this has been sufficient to justify us in saying that the book is one of the most charming contributions to spiritual literature which we have yet met with. It is from the talented pen of Charles Beecher, brother of the Rev. Henry Ward Beecher and Mrs. Harriet Beecher Stowe. The author establishes the leading facts of spiritual communion from his own personal experience, and then takes his reader through a course of fascinating thoughts on the whole history and philosophy of his subject. We do not doubt that there are many points on which we shall find ourselves at variance with the positions which Mr. Beecher has assumed; but still the matter is so suggestive, and the style so captivating, that we expect to realise great pleasure in the perusal, and we commend the work to the attention of our readers with the confidence that their gratification will be equal to our own.

MR. W. H. LAMBELLE, who, for his unselfish and self-sacrificing devotion to the cause of Spiritualism,

deserves kindness and encouragement at the hands of all who profess friendship to the movement, has been made the object of rough and violent abuse by Mr. St. George Stock in the pages of the *Spiritualist*. Mr. Stock had heard Mr. Lambelle lecture, professedly under spiritual inspiration, in Ladbroke Hall, and had taken "very rough notes" on a "blank page of a hymn book." From these notes he elaborated a report, which he found very closely agreed with arguments and illustrations set forth in Chauncey Giles's little book on "The Nature of Spirit." Therefore, said Mr. Stock, the lecturer was guilty of "audacious plagiarism," and palmed off upon his hearers a "miserable theft." These are very serious charges indeed, and ought not to have been made except on the very surest grounds. If before the lecture he had caught Mr. Lambelle committing Chauncey Giles to memory; if he had then taken Mr. Lambelle's words, phrase after phrase, in shorthand; and if he had subsequently found that Mr. Lambelle and Mr. Chauncey Giles agreed *literatim et verbatim*, or very nearly so, Mr. St. George Stock even then, if he had the charity which desired no evil, might have sought an explanation rather than rush eagerly into condemnation. But where is there any evidence of the sort? "Rough notes on the blank page of a hymn book" can be no proof as to the substance of a whole lecture—and the resemblance between Mr. Chauncey Giles and Mr. Lambelle's reported utterances may have been as much due to the bias of Mr. Stock's own mind as to any other cause. Moreover, has Mr. Stock so little acquaintance with the subject as not to know that spirits have often quoted—sometimes very literally—authors with whom the mediums could possibly have no acquaintance? If he does not know this he should have had modesty enough not to condemn honourable men rashly; and the *Spiritualist* should have had sufficient justice and generosity not to give publicity to his condemnation.

WE noticed the fact, in a recent issue, that a Mr. Irving Bishop had come from America to "explode" Spiritualism in great Britain, having failed in his attempt to do so at home. We did not think at the time that any gentlemen with the slightest pretensions to mental sharpness could be found on this side of the water so utterly simple as to be taken in by Mr. Irving Bishop. And yet it seems that he has succeeded in hoodwinking a select circle of notables in Edinburgh, from a learned professor down to an archbishop, in whose presence he has given a performance in which he pretended to produce "without spiritual help" some of the most striking phenomena which occur in the presence of spiritual media. A long report of the exhibition was given in the *Scotsman* of the 11th of January. The description of the occurrences is evidently a very fair and a very impartial one. We have read it carefully, and the result has been that we hardly know which to admire most—the audacity of Mr. Bishop in pretending that the conjuring tricks which he performed had anything in common with what are known as spiritual phenomena, or the exceeding gullibility of the gentlemen who, in their anxiety to avoid the charge of credulity, were credulous enough to believe just anything that Mr. Irving Bishop chose to tell them. So far from his little tricks being in any sense exposures of Spiritualism, they bore no resemblance whatever to the abnormal occurrences which take place in the presence of mediums, and Mr. Bishop would not venture to attempt them under the conditions to which mediums are usually required to submit. If he has confidence in the integrity of his professions, why did he not make his first assault at headquarters, and show the B.N.A.S. that its members were all fools, and that he was the divinely appointed messenger who alone could

save them from delusion? We "guess" that Mr. Irving Bishop knows better than to attempt to cajole any but such as have already made up their minds not to believe, and who, if the "facts" prove to be against them would simply declare that it is "so much the worse for the facts."

Our Library Table.

The Marriage before Death, and other Poems. By GEORGE BARLOW. London: Remington and Co.

ONLY a few months since we had the pleasure of noticing another volume of poetry by the same writer, "Through Death unto Life." That work consisted only of sonnets. The present one comprises poems in a great variety of style, lyric and dramatic, as well as in the author's favourite form of fourteen lines. Many of the poems are now published for the first time. In others we recognise old favourites reprinted with alterations and improvements. The poem which gives its name to the volume elicited severe criticism when first published, and we think great courage is shown in braving possible comments by including it in this collection. We fully agreed at the time with an article in vindication of its moral purity by the editor of "Human Nature," and still look upon it as a fine true poem. We should, however, have entitled the book "To Mazzini Triumphant, and other Poems." The writer is in full sympathy with the pure religious Republicanism of Mazzini, and the tone and power of some of the stanzas of this poem seem to us almost unequalled. There is one curious somewhat mystical poem in the volume, against which we feel bound to enter a strong protest, "A Wrestle for a Soul." The self-sacrifice of the hero is touchingly beautiful, and told with dramatic power, but the moral teaching of the piece is, if we understand it aright, exceedingly bad. The heroine is changed from frailty and vanity by the spiritual wrestling of her lover, from whom the strength departs in his agony for her. As his spirit, exhausted, leaves the body behind, he has a vision of her purified awakening; and as she realises her new state, wrought by some power she cannot understand, she hears that he is dead. There may be genius and poetic skill, but to us the poem seems to teach almost the worst form of the doctrine of vicarious atonement. Looking down the table of contents, the title which will most attract the Spiritualist is "To Gertrude in the Spirit World." These are a series of thirty-six sonnets, many of them of extreme beauty of imagery and expression. But we must confess to somewhat of a feeling of disappointment at their not rising more into the region of real spiritual love and communion. The sonnets are rather an idealisation of the highest and purest sensuous happiness than an attempt to sing of that immortal love of which earthly marriage is the external and too often the desecrated symbol. There is much in the other parts of the book well worth reading, and we warmly commend it to all lovers of poetry.

BOOKS RECEIVED.

"How to Live Well on Sixpence a Day." By Dr. Nichols.

"The Trapped Medium; or Two Clever Sceptics." By Christian Reimers.
 "Banner of Light," "Religio-Philosophical Journal" (weekly), "Spiritual Reporter," "Revue Spirite."
 "Biographical Sketches of Prominent Spiritualists." (Religio-Philosophical Publishing House, Chicago.)
 "Government Prosecutions for Medical Heresy; being a Verbatim Report of the Case 'Regina v. Tebb.'" "Spiritual Manifestations." By Charles Beecher. (Lee and Shepard, Boston; C. T. Dillingham, New York.)
 "Spiritual Prophecy now being Fulfilled, with special reference to the Prophet Daniel and the Revelation of St. John." By A. Fulton. (E. W. Allen.)

Correspondence.

SPIRITUALISM IN SOUTH AFRICA.

To the Editor.

A FEW copies of SPIRITUAL NOTES find their way to Cape Town once a month, and I hope in time that the circulation of this new organ for the promotion of Spiritualism, *pure and simple*, will steadily increase, and that it will be supported by every one who desires a channel for conveying *facts* that may take place on any part of our globe; for truth is valuable from whatever source it may be derived. Spiritualists who regularly read your contemporaries, the *Spiritualist* and *Medium*,—both valuable organs of the cause,—will have from time to time seen in them letters from me; but as some of them may not have heard of my doings, I propose to give a brief account of Spiritualism in South Africa.

It was about the year 1872 that I came across a little work, by John Snaith Rymes (1857), and another by "A Truth Seeker,"—the Rev. John Page Hopps, I think,—which set me thinking; after which a friend of mine, seeing an advertisement of "Where are the Dead?" by Fritz, and knowing I was interested in Spiritualism, cut it out and gave it to me. I at once sent for it, and when I got it I found it one of the most fascinating books connected with Spiritualism that I had up to that time read. I drank in every line with intense interest and delight, for I found what I had from a boy of twelve years old longed for, viz., proof positive of the immortality of the soul. My mind was made really very happy when I read the statements of Spirits about the conditions of the next world, for I intuitively knew them to be true, as I have since proved by patience and perseverance. From this time I began a desultory sort of investigation, owing to the great difficulty I had in getting people to join a circle; but having a good deal of practical and theoretical knowledge of electro-biology, having devoured Reichenbach's "Researches in Animal Magnetism, &c.," and other standard works, I had worked out the connection between embodied spirits (human beings) acting by *will power* on each other whilst living, and the possibility of spirits, invisible to us, doing likewise, with impressional trance, clairvoyant, and other forms of intellectual mediumship: so I always tried to get persons to sit who I knew had been magnetised, and often succeeded in getting incipient forms of spirit influence, viz., vibratory movements of the hands (often becoming quite alarming), trembling of the table, attempts

at articulating, gesticulating, &c. It was not, however, till 1875 (about October), that I got any definite forms of spirit communion, but at this date, after having been sitting for over four months, we got definite raps, in different parts of my séance room, in response to our questions. We found that as we continued our sittings (twice a week) the spirits got greater control over the force that enabled them to produce the signals, and finally, after about three months, we got communications by the alphabetical method. The medium for these telegraphic signals (vulgarly called "raps") was a sister of mine; hence I simply know that what did take place was genuine, as the abundant tests of spirit identity through her mediumship proved it so. I steadily persevered with my desultory method of investigation, and was rewarded by developing two or three excellent test and physical mediums, through whom we had the most undoubted proofs of spirit power over inanimate objects as well as the vocal organs of the mediums. The mediums being all private ones, after struggling hard to spread the cause, gradually gave up sitting, owing to the ingratitude of some who could not believe, and said they must have tricked. When this is the reward one gets, you cannot blame people for shrinking from the cold world. By degrees I attracted several people to our standard, and the cause gradually gained ground.

I formed a Psychological Society for the purpose of investigating, and managed to get our private mediums to join the investigating committee. After six months' enquiry we drew up a report in favour of the phenomenal aspect of the subject, but never made it public.

At the beginning of this year I wrote to Mr. W. Eglinton, and induced him to come out to South Africa to supplement the work done by Dr. J. M. Peebles. He arrived here on the 4th of August under special engagement to the Psychological Society, who intend to send our papers an official report. Through Mr. Eglinton's mediumship we had proof positive of the immortality of the soul. I have seen him literally floated perpendicularly and horizontally in my own private room, with six others present. Last Sunday, 10th instant, we had six different spirit forms come out in good light; my own father was one, and my little child "Lilly" (aged three years when she passed away on Feb. 3, 1877), who came right up to the sitters, and put out her tiny arms and hands towards her mother. Now surely Mr. Eglinton could not increase his height to 6 feet and then assume the form of a small child. He was brought out entranced, and came up to the table, whilst a spirit form stood at the curtains and escorted him back again. None but a fool could reject such evidence. I may mention that, by Mr. Eglinton's special request, a committee, chosen a minute before the séance began, searched him thoroughly, but did not find a little child or a man of 6 feet upon him. He solemnly declares as a man and brother mason (having lately been raised to the sublime degree) that the phenomena are genuine and spontaneous. We do not require to be told this, for our reason and common sense prove it.

Spirit communion has been practically demonstrated in South Africa and other countries, and all the so-called exposures of professional mediums do not invalidate facts taking place in South Africa.

With these few remarks I must close my letter to you, and on some future occasion I shall try and send you another about the progress of the truth in South Africa.—I am, &c.,

BERKS T. HUTCHINSON,
Dental Surgeon.

Cape Town, November 16, 1878.

THE PUBLIC DENUNCIATION OF MEDIUMS.

To the Editor.

SIR,—Permit me to record a protest in your columns against the public denunciation of any medium, no matter by whom, no matter what may be the charge against him, no matter how appearances may lend support to the charge, until after a scrupulously impartial investigation shall have been made by the most experienced and trusted amongst us, and the charge completely substantiated.

The public history of Spiritualism in England has not furnished a sadder sight than the non-chalant attempt at the destruction of Mr. W. H. Lambelle's reputation by Mr. St. George Stock in Nos. 332 and 333 of the *Spiritualist*. Mr. Stock, upon comparing one of Mr. Lambelle's recent addresses at Ladbroke Hall with a previously published lecture by the Rev. Chauncey Giles, found the two to be very similar in expression and construction. He thereupon denounced Mr. Lambelle's address as an "audacious plagiarism," and Mr. Lambelle himself as a "jackdaw" and an "impostor."

Apart altogether from the legality or the morality of such expressions, applied publicly to a public man, Mr. Stock's judgment was based upon false premisses, and was—and is—grossly unjust.

The question turns upon whether Mr. Lambelle was or was not in the *trance* state when he delivered the address referred to. Mr. Stock does not even hint that he was not in this state, but, as in this state he was not in the use of his external memory, it was physically impossible for him to have been plagiarising; consequently he was neither a jackdaw nor an impostor, for these states may by us be predicated only of the external.

There is, however, a form of imposition far worse and more destructive in its effects upon morality and society than that of which Mr. Lambelle has been so inconsiderately and unjustifiably accused. Its sad effects are seen when a man embodies in himself both accuser and judge.

My apology for troubling you with this letter is that the columns of the *Spiritualist* are now closed against correspondence on this matter.—Yours truly,

C. W. PEARCE.
Devon House, Acre Lane, London, S.W.,
January 23rd, 1879.

THE EDITOR REBUKED.

To the Editor.

SIR,—May I be allowed to make a brief criticism? I noticed in your new year "Words to our Friends," the admirable programme to which you commit yourself, in the course of which you tell your readers that you "would urge them to nobler aims and to loftier purposes," a feeling with which most of us, I am sure, would sympathise.

Full of the genial inspiration of this brave advocacy of "life in earnest," I read on, till alas! I realised a sudden descent from the spheres in beholding (for the first time in a spiritual publication I am glad to say), a husband designated as his wife's "lord and master."

It is hardly necessary for me to point out why such a term is not *quite* so trifling as it appears to be, nor why it is not in any case a personal matter, but a principle concerned with universal manhood and womanhood.

What I want to know—in the interests of those "nobler aims," as well as example to our neighbours, is—why we should adopt almost obsolete phraseology, particularly when it is objectionable?—I remain, Sir, yours faithfully,

OBSERVER.

[We plead guilty to our correspondent's charge of having used phraseology which is objectionable, and we regret that we did so. We spoke of Mrs. Burton as "commenting upon the utterances of her 'lord and master' with a freedom which no other person could have so gracefully assumed." We used the language, however, with no offensive intention towards our fair friends; for nobody holds, more firmly than we do, the doctrine of the perfect equality of the sexes—equal but diverse.—*Ed. S. N.*]

A PRIVATE MATERIALISATION SEANCE.

To the Editor.

SIR,—If you think the enclosed notes of a private séance held a few months ago, at the house of Mr. C. Reimers, at Richmond, will be interesting to your readers please make use of them. They are compiled from memoranda made at the time, the accuracy of which was also endorsed by Mr. Reimers and a medical man who was present, Dr. A.—

EDWARD T. BENNETT.

Richmond, Jan. 11, 1879.

The circle consisted of Mr. Reimers, Dr. A.—, Mrs. M., Miss N., and myself. Mrs. M. sat behind a curtain, Mr. Reimers at the piano, the three others in front of the curtain.

In a few minutes the voice of "Mike"—a loud, strong, good voice—was heard, saying, "All hail! All hail, Doctor! All hail, Bennett! Glad to meet you!" Very soon two figures came from behind the curtain, one on each side of Mrs. M. They retreated again. Almost immediately apparently the same two reappeared more strongly and distinctly, and came out further into the room. The one on Mrs. M.'s left was veiled; the one on the right had no veil, but a white dress reaching to the ground; the arms were bare. They again retired, the voice of Mike at intervals saying, "We are getting up the power; you won't be frightened, will you?"

Presently the same two figures came out again still clearer. The one on Mrs. M.'s left was close to her, but veiled so that the features could only be indistinctly seen. The one on Mrs. M.'s right walked with a firm step, her left hand resting on her shoulder, so that the body was almost at arm's length off. She had a low dress, bare arms, hair dark, parted in the middle, hanging down behind rather below the waist; a white dress

just touched the ground. Something white was visible just on the crown of the head. As she approached, walking rather stiffly, stately, and solemnly, I put out my hand, and she raised her right to her head, and taking out from her hair a large white aster, gave it to me in the same grave, solemn manner, then walked on, giving another in the same way to the Doctor, who sat on my right. They retired; but soon came out again in the same way, *each* with a small bouquet of white flowers, which they gave to Mr. Reimers, and retired again. We heard their dresses rustling as much—or rather more so—as that of Mrs. M. The effect of this was very striking; it was almost impossible to realise that the two white figures were not human beings in the flesh. One figure, apparently the same unveiled one, came out again for a moment or two alone, looked around, and retired.

"Mike" then proposed to shew himself. An indistinct head and face appeared above the curtain, about seven feet from the floor. He said he could stand a good deal more light, which was arranged. He then appeared again above the curtain much more distinctly, and a small face was by his side. He said he could not come out into the room that night. He then retired from above the curtain, and the voice again spoke.

I asked "Mike" who it was that gave me the flower. He said "Lily," indicating the one who appeared on Mrs. M.'s right. The other was said to be "Bertie." "Bertie" said a few words in a very soft, indistinct voice. "Lily" gave a message to Mr. Reimers, respecting some one absent, in a clear, distinct, woman's voice. This speaking was from behind the curtain. We saw nothing. I asked where the flowers came from. The voice of "Mike" replied, "We made them out of the flowers which the Dr. gave to Mrs. M."

"Mike" then gave a short address, in a very gentle but firm voice, of a serious, religious character, in *exactly* the style—sing-song, fragmentary, a few words at a time, then a pause—of old-fashioned Quaker preaching, telling us that *their* mission was to help us mortals—to teach us and guide us in the troubles and sorrows of life. The effect of the peculiar voice, in the dim candle-light and the silence, was solemn and striking. He took leave of us with a benediction, saying, "the power was going."

The time of the whole séance was under forty minutes. Mrs. M. "woke up" coughing, and said, "Well, it's no use sitting longer; we sha'n't get anything to-night!" When she realised that we had had something, and that flowers had been brought, she said, with a disturbed and annoyed manner, "I hope they hav'n't been at my flowers!" The bouquets consisted each of a white aster, white geranium, white verbena, fuschias with white outer petals, and a bit of lemon plant, tastily tied with bast. The asters were far finer than any of Mrs. M.'s flowers, or than some in pots at the back of the house, from which on examination we were convinced they could not have been taken, and she had no flowers like those in the bouquets. The stems where broken off were discoloured as if *not* quite freshly gathered, though the flowers themselves were fresh and uncrushed.

Previous to the séance, Dr. A.— had given Mrs. M. a little spray of white jessamine,

which she had put in her dress, but which could nowhere be found. Subsequent inquiries failed to discover any source from which the flowers could have been obtained; and the spray of jessamine has not been found.

Arrangements for February.

* * 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.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

(Secretary: E. Kislingbury.)

- Monday, 3rd.—Fortnightly Discussion Meeting, at 8. Paper by Miss Kislingbury on "Apparitions of the Living."
 Friday, 7th.—Experimental Research Committee, at 6.30.
 Tuesday, 11th.—House and Offices Committee, at 5.
 — Soiree Committee, at 5.30.
 — Finance Committee, at 6.
 — Council Meeting, at 6.30.
 Friday, 14th, and succeeding Fridays.—Experimental Research Committee, at 6.30.
 Monday, 17th.—Fortnightly Discussion Meeting, at 8. Adjourned Discussion on "Apparitions of the Living."

DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

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

- Thursday, 6th.—Ordinary Weekly Experimental Séance, at 8.
 Monday, 10th.—Fortnightly Discussion Meeting, at 8.
 Thursday, 13th.—Session of Council, at 6.45. Ordinary Weekly Experimental Séance at 8.
 — 20th.—Ordinary Weekly Experimental Séance, at 8.
 Monday, 24th.—Fortnightly Discussion Meeting, at 8.
 Thursday, 27th.—Ordinary Weekly Experimental Séance, at 8.

Members are invited to prepare subjects for discussions at the fortnightly Monday evening meetings, and to notify the Hon. Secretary as far in advance as practicable in order that dates may be fixed.

HACKNEY SPIRITUAL EVIDENCE SOCIETY.

(6, Field View Terrace, London Fields, E. Cor. Sec.: A. J. London.)

At a meeting on the 7th ult. the above title was unanimously accepted, and the following persons elected officers of the Society, viz.—Mr. H. J. Peck, President pro tem.; Mr. C. R. Williams, Hon. Secretary and Treasurer; Mr. A. J. London, Corresponding Secretary.

Séance for members only on Monday, the 27th inst., and weekly during the month.

A meeting will be held on Tuesday, February 4th, to relate experience and to consider the desirability of forming a Developing Circle.

The Sunday Meetings will be resumed on the first Sunday in March, at 7 p.m., under the direction of Mr. C. R. Williams. These Meetings will be entirely distinct from the Society.

MARYLEBONE ASSOCIATION.

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

- Sunday.—At 11.15, Meeting for social conversation and spiritual development. At 6.45, Spiritualistic religious service. At 8.15, Séance for Spiritualists only.
 Monday.—At 8.30, Ordinary Weekly Séance, for Members only. Admission 6d.
 Tuesday.—At 8.30, Lectures and Debates.
 Wednesday.—At 8.30, Ordinary Weekly Séance, for Members only.
 Thursday.—At 8, Meeting for social conversation and mutual enjoyment.
 Saturday.—At 8.30, Séance for Members and friends for the investigation of Spiritual phenomena. Admission 6d.

The Library of the Society is open every Tuesday evening after the lecture for the issue of books to Members.

On Sunday, Feb. 23rd, a Tea Meeting will be held for Members and Friends. Admission 9d. Short address by public speakers and friends.

On Monday, Feb. 24th, Concert, at 8 p.m., to conclude with Dancing. Admission 6d. These meetings are to celebrate the third anniversary of the Association.

LANCASHIRE DISTRICT COMMITTEE.

MANCHESTER.

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

- Sunday, 2nd.—Fifteenth Lancashire District Quarterly Conference, at 2.30.
 — 9th.—Mr. Johnson, at 2.30.
 Friday, 14th.—Mr. Wallis, of London, at 7.30.
 Sunday, 16th.—Mr. Morse of Derby, at 2.30.
 Friday, 21st.—Mr. Morse, of Derby, at 7.30.
 — 23rd.—Miss Hall, of Manchester, at 2.30.
 Meeting every Wednesday evening, at 7.30.

LIVERPOOL.

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

- Sunday, 2nd.—Mr. Wright, at 3 and 7.
 — 9th.—Mr. Lamont, at 7.
 Sunday, 16th.—Mr. Wallis, at 3 and 7.
 Monday, 17th.—Mr. Wallis, at 7.30.
 Sunday, 23rd.—Mr. Morse, at 3 and 7.
 Monday, 24th.—Mr. Morse, at 7.30.

BOLTON.

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

- Sundays, 2nd and 9th.—Local Speaker, at 2.30 and 6.
 Sunday, 16th.—Mr. Lamont, at 2.30 and 6.
 — 23rd.—Local Speaker, at 2.30 and 6.

OLDHAM.

(Society's Hall, 186, Union Street. Secretary: Mr. J. Heywood, 180, Ashton Road.)

- Sunday, 2nd.—Local Speaker, at 6.30.
 — 9th.—Mr. Knight, at 6.30.
 — 16th.—Mr. Hartley, at 6.30.
 Thursday, 20th.—Mr. Wallis, at 7.30.
 Sunday, 23rd.—Mr. Harper, at 6.30.

ROCHDALE.

(Assembly Rooms, Co-Operative Store, corner of Miln-row and Oldham-road. Secretary: Mr. P. Spencer, 14, Kilworth-street, Sudden.)

- Sunday, 2nd.—Local Speaker, at 2.30 and 6.
 — 9th.—Miss Hall, at 2.30 and 6.
 Wednesday, 12th.—Mr. E. W. Wallis, at 7.30.
 Sunday, 16th.—Mr. Johnson, at 2.30 and 6.
 Wednesday, 19th.—Mr. Morse, at 7.30.
 Sunday, 23rd.—Mr. Wallis, at 2.30 and 6.

HEYWOOD.

(6, Queen-street, Market-place. Secretary: Mr. John Wm. Wild.)
 Thursday, 13th.—Mr. Wallis, at 7.30.
 Sunday, 23rd.—Mr. Johnson, at 2.30 and 6.30.

HYDE.

(Mr. J. Hartley, 129, Mottram-road.)
 Wednesday, 5th.—Reception, at 8.
 — 19th.—Mr. Wallis, at 8.

MACCLESFIELD.

(New Lecture Hall, Great King-street. Secretary: Mr. G. Rogers, 7, Chestergate.)
 Sunday, 2nd.—Local Speaker, at 6.30.
 — 9th.—Mr. Johnson, at 6.30.
 — 16th.—Mr. Morse, at 6.30.
 Monday, 17th.—Mr. Morse, at 7.30.
 Sunday, 23rd.—Mr. Lamont, at 6.30

HAYFIELD.

(The Seminary, Walk Mill. Secretary: Mr. John Lithgow.)
 Sundays, 3rd, 9th, and 16th.—Mr. John Lithgow, at 6.30.
 Tuesday, 18th.—Mr. Morse, at 7.30.
 Sunday, 23rd.—Mr. Lithgow, at 6.30.

BARROW.

(Secretary: Mr. Thos. Glaister, 111, Ramsden-street.)
 Sundays, 2nd, 9th, 16th, and 23rd.—Mr. Proctor, at 2.30 and 6.

BURNLEY.

(Mr. W. Brown's, 40, Standish-street.)
 Friday, 21st.—Mr. Wallis, at 8.

MATLOCK BRIDGE.

Probable Debate between Mr. Morse and the Rev. E. W. Davies.

CROMFORD.

Sundays, 9th and 16th.—Local Speaker, at 6.30.

HOLLOWAY.

(At various houses.)
 Sundays, 2nd, 9th, 16th, and 23rd.—Local Speaker, at 6.30.
 Tuesday, 25th.—Mr. Wallis, at 8.

GORTON.

(Mr. Barlow's, 637, Hyde Road.)
 Thursday, 20th.—Mr. Morse, at 8.

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

NORTH DERBYSHIRE AND EAST CHESHIRE DISTRICT.

NEW MILLS.

(Secretary: Mr. James Wright, Newtown.)
 Sunday, 2nd.—Local Speaker, at 2 and 6.
 — 9th, 16th, and 23rd.—Mr. J. Wright, at 2 and 6.

THE MIDLANDS DISTRICT COMMITTEE.

Mr. E. W. Wallis will speak for the Committee at the end of the month and the first week in March.
 (All communications for the Committee to be addressed to the Secretary, Mr. J. J. Morse, Elm Tree Terrace, Uttoxeter Road, Derby).

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

(Weir's-court, Newgate-street. President: J. Mould. Hon. Secretary: H. A. Kersey.)
 Sunday, 2nd.—Mr. J. J. Morse, Trance Address, at 2.30 and 6.30.
 Monday, 3rd.—Mr. J. J. Morse, Trance Address, at 8.

Sunday, 9th.—Mr. W. Westgarth, Inspirational Address, at 6.30.

Sunday, 16th.—Mr. W. H. Lambelle, Trance Address, at 6.30.

Monday, 17th.—Mr. H. Kersey, Reading, at 8.

Sunday, 23rd.—Miss E. A. Brown, Trance Address, at 6.30.

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

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

Wednesday.—At 7.45, Spiritualists' Improvement Class.
 Friday and Saturday.—Developing Circles, at 8. For Members and Friends. Admission free.

The Library of the Society is open every Wednesday evening from eight to nine o'clock, for the issue of books to Members.

MR. E. W. WALLIS'S APPOINTMENTS.

Sunday, 2nd.—Keighley Lyceum, at 2 and 5.30.

Tuesday, 4th.—Marylebone Association, London, at 8.30.

Sunday, 9th.—Sowerby Bridge Lyceum, at 2 and 6.30.

Wednesday, 12th, to Tuesday, 25th, inclusive.—Lancashire District Committee Mission Work.

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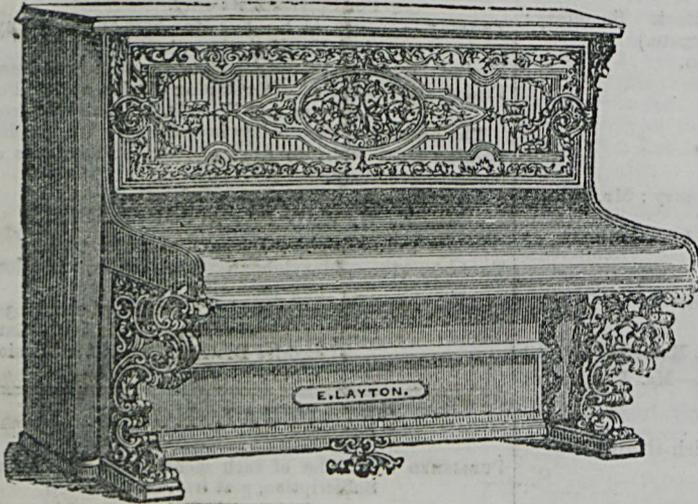
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