

Spiritual Notes

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

AND

AUXILIARY TO THE SPIRIT CIRCLE, MEDIUM, AND LECTURER.

REPORTS—ANNOUNCEMENTS—REVIEWS—CORRESPONDENCE—NOTES.

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SEPTEMBER, 1880.

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British National Association of Spiritualists.

(Established 1873.)

38, GREAT RUSSELL STREET, BLOOMSBURY, W.C.
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MR. C. C. MASSEY'S TRANSLATION OF ZÖLLNER.

This book * is a useful addition to the standard literature of Spiritualism, and supplements, at an opportune moment, such records of research as those published by Mr. Crookes.

The translator propounds it as "almost exclusively a volume of evidences," and has, therefore, excised all the acrimonious controversial matter that unfortunately defiles the original text of Zöllner's three large volumes. However necessary it may be at times to "oppose lies and tyranny with truth," it is undoubtedly better to weigh evidence apart from the disturbing accidents of controversy.

The 233 pages of which the body of the volume is made up, are concerned with the record of some of Zöllner's most remarkable experiments with Slade, and with a very bewildering statement of the theory of a fourth dimension of space which seems to him to explain such phenomena as the so-called "passage of matter through matter." It may be so. But who will explain the explanation?

Of the records of experiments, several have found their way into the pages of journals devoted to the subject of Spiritualism, and so are more or less familiar to our readers. It is not, however, a less useful work to gather them within the covers of a single volume. Others are new, and all will be welcomed as an addition to the available stock of evidence that can be put before a critical inquirer. It is as needless to say that all Zöllner's records are scientifically precise as it is to recall the fact that this is a rare merit in such narratives.

Nearly all the facts recorded in this volume find their counterpart in the recorded experience of other investigators. Their great value indeed, apart from the adventitious importance of Zöllner's great name, lies in the transparent clearness of the record (admirably preserved in the translation), and in the parallel which they furnish to the experiences of other observers—with other mediums—both public and private.

Here, for instance, we have an accordion playing in Professor Scheibner's hand (p. 40) exactly as in Mr. Crookes' experiment with Home. We have a screen violently rent in two (p. 34) in Zöllner's own room by precisely such an eruptive force as used to occur, and doubtless occurs still, in the presence of such mediums as Williams, Herne, and Mrs. Guppy. We have several cases of movement of ponderous objects without contact (p. 38), of solid objects dropping from the ceiling (p. 53), and of a shower of liquid, probably water, when no liquid was in the room. All these phenomena are of regular occurrence in various circles that we know of.

Furthermore, Zöllner records cases of the disappearance (pp. 87_{sq.}) and re-appearance of objects, notably of a small table (p. 90_{sq.}) which afterwards descended from the ceiling in full light. He also gives numerous instances of the so-called passage of matter through matter (pp. 103, 105, 152, 155, &c.), many of which are strikingly

parallel to records of other investigators. In the course of one of these narratives he relates that a shell, which had been transferred from the top of the table to a slate held under it, was *so very hot* that it was difficult to hold it in the hand. This suggestive fact, noted also in another case, we do not remember to have met with before.

We have records also of the materialisation of hands and feet (pp. 82, 85, 131, 143), and of impressions taken from these in flour (p. 54) and on a surface blackened with soot (pp. 54-59). This latter experiment was devised by the Professor for the purpose of proving his theory of the fourth dimension of space, and is of a very remarkable character. The impressions were those of a right and left foot, and were obtained on paper placed within a closed book-slate, which had been prepared by the Professor himself, which had never left his possession, and which lay on his lap during the whole sitting. Evidence more cogent has never attested a fact.

Lastly, we have various records of the tying of knots in an endless string (pp. 14, 75, 81), and of the effect of the psychic force that flows from the fingers of a medium on the magnetic needle (pp. 24-47).

Psychography fills an important place in the volume, as may be expected, when it is remembered that Slade is the medium with whom the experiments were conducted. Ordinary instances of slate writing (pp. 188, 198); extraordinary cases when writing was secured on slates untouched by the medium, and to which he had no possible means of antecedent access (pp. 44, 228); the dictation of words at the moment preceding the writing, as in many cases recorded through the mediumship of Monck (p. 45):—these are instances selected almost at random. One very striking case is noted (p. 192) in which writing was executed on a slate held *under* the table, though the crumb of pencil was placed within a slate held in a corresponding position *over* the table. This goes to confirm the observation of other investigators, that the pencil, though *generally*, is not *invariably* used.

Space forbids a more detailed reference to the facts contained in this volume. As to the theory put forward, we confess we cannot master it so as to state it in a few clear sentences. As we distrust our knowledge when it cannot be so stated, we suspect that we have failed to comprehend Zöllner in this respect. Not to a mere three-dimensional person, in sultry heat of we know not what unheard of number of dimensions, is it given to grasp and hold the elusive idea of a four-dimensional space. We have tried, and have made ourselves very hot, and have given it up as an unsolved conundrum.

The translator's part is confined, outside of the translation, which by no means needs the modest disclaimer which Mr. Massey inserts, to a preface and some appendices. Herein the treatment of Slade in London is clearly set forth, and Professor Lankester is permanently held up as a mark for whatever criticism his conduct may evoke. Mr. Maskelyne, the conjuror, also figures with historic accuracy, in marked contrast with the more guarded and plain-spoken Bellachini.

In one of the appendices we are glad to read Mr. Massey's valuable paper on "The Value of Testi-

* "Transcendental Physics," by Professor Zöllner. Translated, with a preface and appendices, by C. C. Massey. London: W. H. Harrison. Price, 12s. 6d.

mony in *Matters Extraordinary*," which is a fitting pendant to the volume.

Eleven illustrations add value to the text, and the book is altogether handsomely got up; but the price at which it is sold is absurdly high, and will greatly reduce its circulation, and consequent usefulness.

Review.

TRIUNE LIFE : DIVINE AND HUMAN ; Being a selection from the commonplace books of JAMES PIERREPONT GREAVES. Elliot Stock, 62, Paternoster Row.

Those amongst us who, through the investigation of phenomenal Spiritualism, have advanced to an interest in philosophical Spiritualism, and who may have been led in consequence to seek the society of those earlier thinkers who arrived at the same result by a different road, and in their day were known to the vulgar as Transcendentalists, will have found themselves brought face to face here and there with the name, as a name of power, of James Pierrepont Greaves. Inquiring for his works they will have been surprised to learn that, in this respect greatly in advance of many philosophers, he had not written any. The extraordinary impressions made by him upon the minds of many philosophically intellectual men and women, now become a tradition, had been derived from his conversation and his pure and beautiful life. The veneration of his friends and disciples, however, has led from time to time to the publication of two volumes of his letters and of various selections from his manuscripts produced under the titles of "*New Theosophic Revelations*," "*The New Nature*," and "*Gems from the Moral East*." These—now very scarce—with a memorial of him by the late Mr. Francis Barham, all published some years ago, and long before the advent of modern Spiritualism, have deepened and kept alive, rather than extended, the interest in him of an enthusiastic but limited circle.

Some volumes of original commonplace books remained unpublished in the hands of an aged gentleman (now himself deceased at the ripe age of 89), who had been the faithful friend and companion of Greaves in his last days, and by whom a series of selections was made from them, forming the volume now before us. It is prefaced by a graceful introduction bearing the initials, A. M. H. W. (well known to the readers of the *Spiritual Magazine* in its better days), giving an interesting account both of master and disciple.

The fundamental idea of the book, which is composed apparently of a series of aphorisms brought together, and wanting sometimes, it must be admitted, some connecting links to render them generally intelligible, may be summed up in the words which the editor has selected as the epigraph to the volume, "*Marvel not that I say unto you, ye must be born again*." In other words, it affords a philosophical exposition devoid of all theological dogma of the doctrine of regeneration, which it enforces with an infinite variety of instructive and illuminative suggestions. It is one of a class of books of which the need is great, and the supply will, we may be assured, not be wanting, in which the light of philosophical Spiritualism is employed to

illuminate the mysteries of revealed theology. Greaves had no love for dogma, and he sometimes prefers—not always to the advantage of clearness—to invent a phraseology of his own rather than run the risk of scaring his readers with the formulas of any theological system, or even the phraseology of Scripture. He was rather a Christian philosopher than a philosophical Christian. The following extracts, taken here and there, may afford an idea of the spirit of the book which teems with valuable suggestions on many sides of the question of the laws which regulate the regeneration of Humanity.

"Man's proper constituents are a body and a soul generated out of spirit. Man's fallen nature is a body, soul, and spirit, begotten out of an animal or earthly self will."

"The best good, the sublimest wisdom, and the greatest power are of the spirit, and cannot be acquired by any morality whatever."

"It is vain for us to attempt a correspondence with any known or unknown object if we are not yet organically organised for such correspondence."

"We must be more fitly organised with respect to the inner realities before we can deal with them as we ought."

"Man must remove out of the way all the divided means that are obstructive to the spirit in working its universal means. When the spirit has brought the air and atmosphere into order, it soon can, by it, bring order into the water and the earth."

"When the human can be rendered non-obstructive the Divine can be properly consubstantiated."

"The results of the submissive will are most different from those of self-generative will, one is internal tranquillity, the other internal untranquillity."

"There can be no elevation whatever in the external; education cannot possibly restore what has been lost in generation, and what only can be given by regeneration."

"The soul that desires the triune existence must rely on the spirit within to generate the same, and wait till it be inborn; and till this be so all exterior consistency is an impossibility."

"The love-sympathy is the spirit-law by which love creates the soul's third nature."

"We must get our sympathies substantiated into a sympathy-nature before we attempt their outer application."

"Unless the sympathies turn to the sympathy-nature, they are always more inflamed than faithful."

"Love does not immediately reward the individual, but infuses into it that goodness which works joyful consequences."

"If we do not turn inward enough we never can be entirely regenerated."

"Man's physical nature must be elevated, and this by the re-introduction of another, nature—intelligence; and then by a higher nature still—benevolence."

"When the animal soul is properly re-united to the Divine image, then the Divine image begins to work a likeness of itself, and the outer man then becomes an image of the image of God."

The *Banner of Light*, of August 14th, says—"We received last week a pleasant call from Dr. Mack (the celebrated healer by laying on of hands), and Signor Enrico Rondi, both of whom had just arrived in America from England, purposing to spend a period of time, more or less extended, in this country before returning to London."

Correspondence.

THEOSOPHY AND THE HIGHER LIFE.

To the Editor.

SIR,—I beg to thank Mr. Podmore for his thoughtful, courteous, and discriminating review of my book.

I should like to follow him sentence by sentence, because I think I could shew that where he differs from my views the difference usually arises from his not fully understanding what my views are.

So minute a rejoinder would, however, occupy too much of your space, and, besides, I have taken refuge in this lovely island in order to indulge, as I lie on the heather hills, in the luxury of rest and idleness.

In one point, however, Mr. Podmore, I think, misunderstands me when he says I "have done good service in insisting that the demonstration of a future life is not of the essence of religion."

I have indeed said that the spiritual phenomena usually produced were not to me of the essence of religion, nor a demonstration of a future life; but, on the other hand, I continually insist that if any man be in the spirit, he is in the future and eternal life, and thus knows, if at one with God, the essence of religion.

Mr. Podmore further justly observes that my use of the terms, soul and spirit, are often confusing and apparently contradictory.

This I frankly admit, and I was quite conscious when using these terms that I did not always adhere to the distinctions, I myself had laid down.

The explanation I now offer is that it is not easy to define scientifically the distinction between soul and spirit, and I have to thank Mr. Podmore for inducing me now to attempt to be more explicit.

The view I hold is that the soul and spirit are not two distinct entities, but two conditions of one mind.

By the term soul I understand the *human* mind as it operates through the human organism; and by the term spirit I mean the mind of man as it exists and acts apart from a fleshly organisation.

The soul becomes, or is transformed, I conceive, into the spirit, in the ecstatic trance, almost as fully as when it is separated from the body after death.

I can conceive, however, that the spirit itself may in the future be capable of a form of the highest entrancement by which its personality, for the time, is as it were lost in the Divine mind, and that there are gradations of entrancement, both of soul and spirit, and that thus in certain conditions soul and spirit may be indistinguishable, and hence I sometimes use the terms as interchangeable.

But Mr. Podmore has another point in which he is disposed to differ from me.

He cannot believe that the extremely celibate and ascetic life can be good for man as a worker in this world.

Now as there have, in addition to Mr. Podmore's remarks, occasionally appeared, in the pages of the *Spiritualist*, criticisms adverse to the ascetic life, I shall very briefly attempt to explain the idea of the Theosophist thereon.

The idea, although in Theosophic writings it may be described mystically, can yet be explained in very simple language.

Man is undoubtedly placed in this world that he may "increase and multiply and replenish the earth and subdue it," and this he cannot do as a celibate or an ascetic.

This, however, does not render it necessary that all men should *all their lives* increase and multiply; and if there be certain men of mature age who have already multiplied their species there is no reason why such should not, under suitable arrangements, retire from the family life and devote themselves entirely to *spiritual training*.

We instinctively believe that angelic beings neither propagate their species nor eat the flesh of animals, and, if so, the man who desires *while on earth* to resemble an angelic being will live as much as possible an angelic life.

Mr. Podmore and others may say he should not do so, as there is always every day work more than enough to do by good men living in a naughty world.

But just as certain rare individuals may by devotion become great poets, so I think extremely rare individuals, as in India, where the climate and sun influences are favourable, may become, by a long course of training, adepts—that is, men living on this earth, but capable also by entrancement of rising into heaven and so associating with high spirits, and thus securing the assistance of these in attaining to great spiritual knowledge and power.

I have good reasons for believing that there are such beings now living, and I maintain in my book and here, that there have been in like manner men and women called Christian Saints, who, by a pure celibate and ascetic life aided by love, and faith, and prayer, have thus obtained the highest spiritual gifts, and the power to work miracles of moral and physical healing for the souls and bodies of wicked and diseased people.

If so, can any ambition be nobler than to attain to such powers, provided always the motive is perfectly pure and unselfish?

Mr. Podmore objects to my soliciting *all* to enter the order of Christian Theosophy, but I reply that, although celibacy and asceticism are only for the few and full adeptship not possible for one man in a million, yet I would anxiously beg of all to enrol themselves in an order, the initial lessons of which are self-denial, brotherly love, and temperance. Perhaps not one man in a million could become a Christian adept, but all could desire to seek after Theosophy, or the wisdom of God, and to behold the Divine and miraculous life of Christ as a demonstration of the Divine possibilities of the human race.

GEORGE WYLD, M.D.

Brodick, Arran, N.B.

THE RELATION OF THE SEXES.

To the Editor.

SIR,—I have as a rule too much to occupy both my hands and my head to leave me time to spare for reading *lengthy* articles in periodical literature, though I try to keep pace with the times by the perusal of standard books, or at any rate books in which I *hope* to find something to repay me for my trouble. Well, sir, I read Dr. Wyld's book, "Theosophy and the Higher Life," and so I was induced to read also Mr. Podmore's *lengthy* review of it, which appeared in your last month's

SPIRITUAL NOTES ; for I was curious to see how far Mr. Podmore's estimate of it fitted with my own. I am glad that I did so because there is one question—which if that gentleman had not placed before your readers I should have hesitated to specify—but which I think of sufficient importance to justify my asking you to reproduce what he has said on the subject, especially as others like myself may be in the habit of *skipping* lengthy articles. Mr. Podmore very properly asks :—

“What contribution, then, have these Theosophists to bring to that stately edifice of which Christianity may be said to have laid the foundations, on which the ages and the nations have builded ever since, each in its own way ; this one in blocks of solid masonry, and that in crumbling clay and mortar mixed with salt sea sand ? What new clue can it offer to guide us in the thorny way, where right and wrong seem inextricably woven ? By strictest chastity, extending even to abstinence from marriage ; by the practice of the austere temperance ; in a word, by the repression of all animal desires, by contemplation, fasting, and prayer—the hope is held out to us that we may rise superior to the illusions of the senses, and cast off the fleshly shackles that bind the will ; and more than this, by the same means and at the same time, we may attain to a knowledge of spiritual things, and our spirit being made one with God, we shall be enabled perfectly to perform His will. This is the ideal life, the esoteric Christianity, our highest aim on earth. What are we to say of it ? What would the ordinary man say of it ? Something of this kind, I fancy. That he had been taught in his childhood, and still believed, that hunger and thirst were given to remind us to take food and drink, for the preservation of the body ; and the sexual desire, that by its satisfaction might be insured the continuance of the race ; but that this whimsical, distorted, wrong-side-uppermost thing called Theosophy, looked upon the bodily appetites as merely the means of an exalted spiritual gymnastic, and held that they were implanted in us only for the exercise of the spiritual powers in stamping them out again. He would declare that he enjoyed a good dinner, and was not ashamed to avow an honest admiration for a beautiful face. And he would, very likely, add that he did his work in this world the better, because he used such wholesome occasions of enjoyment as came in his way, and believed that, when the time came, he would not be found the worse prepared for his work in the other. And is it so very certain that in saying this he would be wrong ?”

Sir, it may, by some *excessively* prurient minds, be deemed very indelicate in me to emphasise Mr. Podmore's words, in which I so heartily agree, by thus asking fresh attention to them ; but “to the pure all things are pure,” and I really think that there can be nothing improper in talking—of course, decently and reverently—about anything that God has made, or about any passion or emotion that he has implanted in the human breast. And more than that, I *must* also think that whatever passion He has so implanted has been provided for a *beneficent* purpose, to be properly and moderately gratified, and not to be crushed out in the fanciful notion that we shall best please Him, or best fit ourselves for spirit communion, by refusing to exercise powers and functions with which He has endowed us. Some time ago there was a danger that Spiritualism would be dragged through the mire of “Free Love”—but, Heaven be thanked, we have escaped that, at any rate in Great Britain. Now—for one extreme so often begets another—

we are sagely told that the gratification of certain natural desires and the attainment of the highest spirituality are incompatible ! I have not Dr. Wyld's book at hand or I would quote his words—but this is what they *mean* beyond a doubt. On the one hand free and unbridled indulgence is advocated—on the other total abstinence is promised a high spiritual reward. The one is as absurd as the other. Every person of common sense knows, for all experience teaches, that the passions and instincts referred to can be no more indulged to excess with impunity, than can the desire for food and drink ; but on the other hand neither can their due use be ignored without suffering serious loss. A deal of folly has been talked about the equality of the sexes, as though equality meant absolute identity of mental powers and emotions. The sexes *are* equal—but they are diverse nevertheless—counterparts in fact ; neither of them complete or perfect without the other. “Lone” men and “lone” women are equally to be pitied—for no man fully realises true manhood, and no woman fully realises true womanhood, unmated. Their natures are only completed by perfect union.

Dr. Wyld suggests that a man, having become the father of a family, may at any rate then withdraw from the family circle, and devote himself to the cultivation of his spiritual nature. But surely that man is the most really a good and true man who conscientiously does his duty *in* the world, and not he who cowardly gets *out* of it. And suppose the *mother* did the same, what would be the consequence to the children ? And yet I suppose the mother, for the sake of cultivating her spiritual nature, would have as good reason for withdrawing from the family circle as the father ? Depend upon it the doctor's theories are at fault ; and just because he bases them on the erroneous notion that virtue consists in the total repression of our natural instincts, instead of in their due and proper exercise. The whole subject of “the relation of the sexes,” deserves free ventilation, and Spiritualists, above all others, should be able to discuss it calmly and philosophically, unfettered by dogmatic theology on the one hand, and foolish social conventionalities on the other ; but I suppose that *even* Spiritualists are yet too much the slaves of old fashioned theories for that.

But I fear my letter, if I say more, like other lengthy communications, will be *skipped* by your readers, and so, for the present, I subscribe myself

Yours respectfully,

“AN OLD SPIRITUALIST.”

August 26, 1880.

MR. DENTON AND PSYCHOMETRY.

To the Editor.

SIR,—In the June number of your always welcome periodical, which only lately came into my hands here, there are some remarks relative to Mr. William Denton and his psychometric investigations. I there find the singular indifference of Spiritualists (presumably in England) to psychometry spoken of as a “daily miracle only less marvellous than the indifference of the outer world to Spiritualism.” I am personally acquainted with Mr. Denton, and have listened to his lectures with the greatest pleasure. Whatever his subject may be he always fixes attention, and has

a wonderful command of language; his descriptions being peculiarly graphic and impressive. I do not know whether he could be induced to re-visit England, but feel assured that no one is better able to arouse the attention and awaken the interest of intelligent people in psychometry than he is. As a man, he is most highly esteemed by all who know him, and is, as I believe, a pre-eminently careful and conscientious investigator. His experiments have manifestly been conducted with the single-hearted and earnest desire to discover and reveal truth; and I know of no one in whose honesty and purity of purpose I should more fully confide. He is an ultra Radical, and I have regretted that he should sometimes express his dissent from, and disapproval of, orthodox creeds in words that shock and displease those to whom such dogmas are sacred.

However, despite this drawback, he is a most exceptionally enjoyable, able, and eloquent lecturer—one of the very best we have. Very few who lecture upon Spiritualism draw such large and intelligent audiences of outsiders as he does. I think no unprejudiced person could listen to his clear and cautious statements in regard to the experiments he has made in psychometry without having their interest excited in the subject to which Mr. Denton has given so much careful and intelligent study.

It is true that "nobody ever professed to have read the manuscript of the Recording Angel;" but nature herself may be a recording angel, and her records may be decipherable by those whose senses are peculiarly fitted to see and interpret such mysterious psychography.

In some way, inscrutable to us, "the history of a dead race" may impress itself on what we call material objects; and the evidences presented by Mr. Denton that such is the fact are certainly most worthy of respectful attention.

As to the objection couched in the following words: "Besides, Mr. Denton was an American, and even Spiritualists looked with suspicion on that Galilee and this Galilean"—if only this gentleman's nationality stands in the way of his appreciation by Spiritualists in England, that little impediment is easily removed. Mr. Denton is happily (in view of the "suspicion" that might possibly hinder the acceptance of his teachings) an Englishman, and went over to America a mature and married man.

Bonn, Germany.

LOUISA ANDREWS.

RUSHING TO EXTREMES.—It may be objected that various extremes and follies and frauds have followed in the wake of Spiritualism. But some people do not seem to be aware of the fact that when people emerge from slavery to freedom, the first impulse tends to sweep a portion of them too far, even into license, as it did the early Christians, when they emerged from the stern, formal Judaism of their day into freer ideas, which carried some of them into free-love—as did the French Revolutionists when, breaking loose from priestly and kingly despotism, they rushed into Atheism and Red Republicanism. Is Christianity then, in its primitive spirit necessarily bad, or is Republicanism bad, or is Spiritualism bad, because in their first outburst upon the world, they rushed into some extreme?—Dr. Babbitt in *Religio-Philosophical Journal*.

GEORGE III. AS A SPIRIT MEDIUM.

The following extract may interest the readers of *SPIRITUAL NOTES*. It is taken from the *Leisure Hour* for 1879, page 442. Speaking of the last years of George III., the writer says:—

"Happily religion still continued to surround him with some consolations. Afflicted as he was (i.e. mentally) it was not altogether one long season of distress. He often believed himself to be surrounded by, and conversing with, angels. . . . He was often in conversation with his dead and departed ministers and lords of the bedchamber; he imagined them often walking by his side. When in such moods, those who listened heard singular anecdotes and characterisations dropping from his lips. He was cheerful and affable. Twenty-five years had gone by since the notorious Earl of Sandwich had died, but the King walked his rooms with him again, and was overheard, we suppose jocularly, giving him his old nick-name of *Jemmy Twitcher*. Then he became deaf! Where and what was that mind? for mind there was. . . . He lived in himself, amidst imaginary statesmen and imaginary cohorts of angels, amidst music and the recollections of poetry; but of the outer world he was utterly unconscious."

The editor must have made a mistake in admitting this interesting account of the last years of George III., for some time ago, seeing two long articles inserted in the *Leisure Hour* in abuse of modern Spiritualism, I wrote to the editor shewing him that the author of those papers had borne false witness against people of whom he evidently knew nothing. I requested permission to send an article of equal length, or less, to give the *truth* as a matter of ordinary fairness and courtesy, but I received no reply.

F. J. THEOBALD.

The following story appears in the "Gossip" columns of *Society*:—"The association of the newspapers headings 'Lord Lytton at Knebworth' and 'Mr. Gladstone's Illness,' reminds me of a story not to be found in Hansard. Lord Lytton was a believer in Spiritualism, a subject to which he has given special study, and among the visitors to his house was a lady who professed to be a 'medium.' She used to make the novelist's furniture play all manner of pranks, and she also claimed to be able to exercise a perceptible influence on people at a distance. On one occasion it was known that Mr. Gladstone was to make a great speech in the House of Commons, and it was arranged that Mrs.—, sitting in her own house, should at a given moment attempt to exercise her spell on the speaker. Lord Lytton and some friends went down to the House to see the effect. Mr. Gladstone was pouring out his fluent verbosity, but suddenly he faltered, hesitated, and seemed quite paralysed in body and mind. On turning to the House of Commons clock the watchers saw that it was at the exact moment as arranged with the 'medium.' Lord Lytton used to vouch for the truth of the story. I cannot."

TO CONTRIBUTORS.

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

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

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

All Editorial communications to be addressed to Editor of "SPIRITUAL NOTES," 13, Whitefriars Street, Fleet Street, E.C., and all business communications to Mr. Thomas Blyton, 53, Sigdon Road, Dalston, E.

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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. 27.

LEVELLING UP.

FROM certain delicate yet well-defined signs of the times we are led to believe that a great change is gradually passing over the spirit of that system which, for the last thirty years, has been called by the not altogether happy title of Modern Spiritualism.

This change is observable, not perhaps, so much in the popular aspect of the subject which will, doubtless, always remain, more or less, one of sign and wonder. It is probably necessary that such should be the case. It is very likely a *sine qua non* that there should always be a fringe of the purely marvellous to attract the criers of the "Lo here! lo there!" from whose numbers the higher and inner circle of initiates may be from time to time recruited. It is here we discern the great value, with all their possible abuses, of physical manifestations, materialisations, and the like. These form the alphabet of the neophyte. But the change which strikes us at the present moment is what we may call the rapid growth of the initiate class as opposed to the neophytes: the class of those who have quite grown out of the need of these sensible wonders (a need through which, however, they have duly passed) and who are prepared to pass to the sublimest heights of the Spiritual philosophy. We cannot but regard this as an eminently happy sign, because it is the evidence of normal growth. We have had first the blade, then the ear, but now we have the full corn in the ear. Among the many evidences of this change we note two especially, each of which has been mentioned already in these columns in its single aspect. One is the publication of Dr. Wyld's book on Christian Theosophy, the other the formation and development of the secret society, called the Guild of the Holy Spirit. We are not prepared to commit ourselves to all the doctrines of Dr. Wyld's book. The Guild would be very probably too ecclesiastical in its structure for many of our readers—it is founded, we may mention, by a clergyman of the Church of England—but in each case we notice what is called a "levelling up." We perceive that the paramount idea is not to call spirits from the vasty deep—not to force the hand of the Spirit world (so to say) and to compel its denizens to come "down" (or "up") to us, but so to regulate life as to open up the dormant sense on our side, and enable us to see those who are not in a land that is very far off, from which they have to come up or down to us. This, we happen to know, is pre-eminently the case with the Guild, which, beginning by being regulative of life and worship, includes a margin for any amount of the thaumaturgical element. We may not say more; but we may also point to every page of Dr. Wyld's book as indication of a similar method; and we notice the supervention of that method with much satisfaction. It will never be the popular method, but its presence, however secret, in our midst will work like leaven, and affect the whole mass of Modern Spiritualism. The interest taken in this quiet movement, as shewn by the number of letters forwarded through us to the founder of the Guild,

attests the interest of which we speak, and evidences, we cannot help thinking, the rapid growth of the higher philosophy and a general tendency to "level up." It is high time that Spiritualism asserted itself in this respect, and stopped the mouths of those assailants, who think they have carried every point when they guffaw out some stale joke about rapping spirits, and locomotive furniture. They cannot sneer at the higher phases of Spiritualism without sneering simultaneously at all philosophy and all religion.

Notes.

A MEETING of the Council of the B.N.A.S. will be held on Tuesday, the 14th inst. There will be important business for discussion, and it is therefore hoped that all members will attend who are able to do so.

MR. C. E. WILLIAMS has, we hear, left town for his usual holiday tour, and will not return till the middle of October. During his absence Mr. Rita will give sances for him.

MRS. TAPPAN RICHMOND did not have such large audiences in London as she deserved. This is hardly the season in town for public meetings. If she lectures here again a little later on, she will no doubt have larger gatherings. She is at present doing good work in the Northern counties.

THE *Medium and Daybreak* must look to its laurels, or they will be taken away, every one of them, by its new rival, the *Herald of Progress*, recently started by our energetic friends in Newcastle. The new journal is well managed, gives plenty of news, and has a hard word for nobody. It is in every way admirably adapted for the class of readers for whom it is intended.

It is amusing to note how "common sense" is invoked from time to time for the purpose of relegating spirits—or angels, as they are called, when the writer wishes to be impressive—to their proper place. They must not intrude into this working world of ours. They are mythical, and pretty from that point of view, but not real. They appear on tombstones, and on valentines, and on Christmas cards. They do not hurt there. But when one brings them into the company of hard facts and realities of daily life, men of "common sense" pooh-pooh them mightily. The times are changed, and what was usual and habitual in days of old is impossible now.

YET the inference to be drawn is sufficiently startling. The Bible, and the bibles of all forms of religion, are full of records of the practical intervention of spirits in the affairs of daily life. They talked with Abraham, they even ate with him; so says the sacred record. Those who had once lived here—veritable spirits of the departed—appeared at one of the most solemn scenes in the life of the Son of Man. Angels comforted Him in His sorrow, and supported Him in the hour of His trial. Whenever an emergency is to be met we read of angelic or spiritual intervention. Yet now such things cannot be! The basis of our religion has become an impossibility! Well, are our critics bold enough to draw the logical inference? If not, why not?

It would be amusing, were it not pitiful to see how the Press, which should be the guide and leader of public opinion, deals with Spiritualism when forced on its notice. There are noble exceptions, we thankfully admit, but they are few and far between. Here, for instance, is a paragraph which we clip from the *Echo*, of August 4th, ult.:—"We have heard of more extraordinary stories in relation to what is called modern 'Spiritualism,' but when certain spiritual facts, or what were paraded as facts, have been subjected to close scientific analysis and verification, they have ignominiously collapsed. We must not forget the Davenport brothers, or the more recent and equally notorious Dr. Slade, who, when closely watched, turned out to be money-making mountebanks."

Now, the *Echo* boasts itself to be the representative of advanced Liberal opinion, and, as such, to be ready to entertain with a welcome all that makes for human progress and enlightenment. And this is the way in which it treats facts that lie at the root of one of the most important subjects that can occupy man's attention. Constant denial of proven facts, misrepresentation which is malicious if it be not ignorant, and persistent refusal to admit that there may, can, or shall be any truth in what the editor decides, *ex cathedra*, and in the teeth of evidence, to be impossible:—these are the tactics employed.

THE facts have "ignominiously collapsed," forsooth! What facts? Mr. Crookes's which have been before the public for so many years, recorded with the utmost scientific precision and care? Have they collapsed? Dr. Carpenter ran a tilt at them, but the reed that did duty for a lance pierced his own hand, and the facts remain on record unimpugned by any serious investigator whose opinion is worth listening to. Is it the facts respecting Dr. Slade, "the money-making mountebank" of the *Echo*? These facts are on record in many a volume now, and are attested by the sworn testimony and published evidence of men who do at least know by experiment and patient investigation what they are talking of. The *Echo* may find them summarised in a little volume entitled "Psychography," by M.A., Oxon (London: W. H. Harrison), and if he desires more evidence, abundance is forthcoming both here in England, in America, and on the Continent of Europe. Since Dr. Slade experienced the warmth of our English hospitality, and saw the liberty of opinion of which we Englishmen boast, he has been well-nigh over the world, and wherever he has been he has constantly demonstrated to all who wished to witness the phenomena—the fact which the *Echo* ignorantly denies. No fact has been more frequently, more conclusively, more surely proven than that of psychography; and no man has more honestly devoted his time and the gifts with which Nature has endowed him, to that purpose than Dr. Slade has.

THESE facts, which have so "ignominiously collapsed," are attested by some of the profoundest minds that the most profoundly philosophical nation in Europe, the Germans, have produced. Here are some names which we presume even our contemporary has heard of and will respect: Wilhelm Eduard Weber, Professor of Physics in the University of Göttingen, the most celebrated Physicist in Europe; Gustav Theodor Fechner, Professor of Physics at Leipzig; J. C. Friedrich Zöllner, Professor of Astro-Physics in the same University, whose work, recently translated into English, may be had from the above-named publisher, W. H. Harrison; Wilhelm Scheibner, Professor of Mathematics, and J. H. von Fichte, Professor of Philosophy in the same University; Professor Franz

Hoffmann, of Würzburg, and Professor Maximilian Pertz, the Zoologist, of the University of Berne. These men, whose opinions are received with deference by the educated world, have tested, experimented, and, after patient research, have given their testimony to the reality and value of the facts they have observed. They are on the one side: on the other our anonymous paragraphist, whose eyes are sealed either by ignorance or wilful dislike of the subject which he misrepresents. Has he taken any pains, such as the distinguished men we have enumerated took, to qualify himself to give an opinion? Or is he the victim of a "dominant idea"? If so, he is in danger of a "diluted insanity." Let him consult Dr. Carpenter.

WE are very glad to learn from a private letter that our esteemed friend, Epes Sargent, is collecting into a small volume some of his fugitive articles on subjects bearing on Spiritualism. No pen has been more prolific than his, and none has done nobler service to the cause. At the present moment "Plauchette" remains one of the best works to put into an enquirer's hand. Anything that Mr. Sargent writes is welcome, and we await the arrival of his new volume, "The Scientific Basis of Spiritualism," in anticipation of both pleasure and profit.

THE vast camp meetings of Spiritualists are in full swing in America, and our old friend, the Pilgrim, Dr. J. M. Peebles, is fully engaged. These huge gatherings number from five to seven, and sometimes ten thousand persons, many of whom, doubtless, come from motives of curiosity, but most of whom must have some bond of union, however slight, with the Spiritualism that they hear preached and see practised on all sides of them. There the most eloquent speakers commend its teachings, the best inspirational and trance speakers illustrate its philosophical and religious bearings, and the best mediums give practical demonstration of its phenomena. An odd mixture prevails, however. Dr. Peebles, in a recent letter we have received from him, was greatly exercised in mind in consequence of an offer that was being made to secure the services of Colonel Robert Ingersoll, an out-and-out Materialist, Atheist, and scoffer, but a very attractive and entertaining speaker. We have heard of many an odd conjunction, but "Godless Bob," as he is familiarly known in the States, at a Spiritualist camp meeting strikes us as the very funniest. Saul among the prophets was a phenomenon far less portentous.

DR. TANNER has successfully proved that he can exist for forty days and nights on water with the added stimulus of mustard baths, and the occasional use of some aerated mineral waters; and thereby has greatly upset the equanimity of certain "regulars"—doctors, we presume, of the orthodox school—who loudly charge him with fraud. This was to be expected, seeing that something quite out of "the ordinary course of nature" was in process of demonstration. That is the orthodox attitude in the presence of anything new; an attitude which has its merits, as a defence against over-ready acceptance, as well as its defects. But the most conspicuous of these "regulars" have, we are glad to see, admitted the genuineness of the fact as proven by a microscopic examination of fluid voided from the stomach.

IT is a marvellous feat of endurance, and would seem, at any rate, to shew that the "three square meals" demanded by the average man, English and American alike, are the product of gluttonous habits. Dr. B. W. Richardson, F.R.S., the eminent authority

on hygiene, states, in *Nature*, that a crotchety patient of his once lived on water only for 55 days, and was none the worse. But then he was not exposed to the irritating conditions which Dr. Tanner survived; and then again, we ordinary people are not Tanners.

EVEN more astounding than his forty days fast was the "square meal," or rather, consecutive series of square meals, with interludes of light refreshment, from "a bully old water-melon" and other fruits, which Dr. Tanner indulged in as soon as conditions permitted. Starvation for nearly six weeks would lead a skilled physician to be very careful in feeding his patient when food was to be administered; but not so with Dr. Tanner. Peaches, melons, apples, milk, stewed potatoes, at least four beefsteaks, apparently of half-a-pound each, some Hungarian wine, and other delicacies found their way within 24 hours into his omnivorous stomach, which can apparently do with or without anything, and possesses the digestive powers of the ostrich, and the collapsibility of a Gladstone bag. No wonder he increased 4½ lbs. in the 24 hours.

MISS COOK'S séances, given by the free invitation of herself and Mr. Chas. Blackburn, will in future be held at her residence, 53, Eleanor Road, Hackney, London, E., instead of, as hitherto, at 33, Museum Street, Bloomsbury, W.C.

MR. JAMES MYLNE, of Beheea, Bengal, expects to be in London early next year, when he hopes to make the personal acquaintance of Metropolitan Spiritualists. Mr. Mylne has just been elected a life member of the Dalston Association.

WE have received a little pamphlet, entitled "Stray Thoughts on Spiritualism," by Pearychand Mittra, published in Calcutta. It contains in very brief compass some information that will be very useful to enquirers in India, and also some particulars as to the Eastern conceptions of spirit, and the methods by which the incarnated human spirit may be brought into relation with the Divine spirit. There is to the Western mind a very great difficulty in comprehending the philosophical conceptions of the more subtle Eastern mind. The *samadhi*, or soul state, arrived at by the diligent practice of *yoga*, which is just the *inner breathing* of T. Lake Harris, is well-nigh unintelligible to him, as is the perfected state, *nirvana*, which he confounds and confuses with something very like annihilation. The curious reader may discern in this little pamphlet some hints as to the *yoginism*, the internal meditation on the *invisible light* that broods over us, and the external control of the breathing, whereby man rises superior to matter, which led the Hindu devotees to their soul-culture, and pure quietism, as, in another but not different way, it did Fenelon and Madame de Guyon. The author incidentally notes the great interest that is stirring in India with respect to Spiritualism, and mentions the name of Mr. Meugens, well-known to our readers, as an energetic worker. A useful list of works and of public mediums is appended, and enquirers are judiciously recommended to place themselves in communication with the Secretary of the B.N.A.S. They could not do better.

PROFESSOR JAMES COATES, the well-known phrenologist and mesmerist, has been lecturing with his accustomed success at the New Halls, Rothesay, during the past month. Professor Coates is a very popular lecturer, and his phrenological delineations of persons known to the audiences, are highly spoken of in the Scotch papers.

In a new work by Professor Zöllner on the question of vivisection, the Professor raises several side issues, and amongst others that of the treatment of Spiritualism by scientific men. He even goes so far as to express his conviction that by the prosecution of Slade England "set the seal on its intellectual decline." Professor Zöllner's mistake lies in his confounding Professor Lankester with England and England with Professor Lankester. Fortunately, all the scientific men in England by no means approved the course which Professor Lankester adopted. The editor of the *Journal of Science* writing on this subject, says:—

Much as we honour Professor E. Ray Lankester for his achievements in biological science, we hold that in the Slade prosecution he committed a fearful mistake. To hand over to solicitors and counsel, to police magistrates and quarter sessions, a question which, if capable of solution at all, can only be decided by men of science, was a piece of renunciation or self-abnegation which cannot be too deeply deplored, and which is doubly to be regretted in a country where science is so little honoured as in England. However much Spiritualism may have been complicated by deceptions or delusions it is the duty of scientific men to make sure that there is in the phenomena produced nothing more than is referable to jugglery or "unconscious cerebration." Till this has fairly been done, to call in the aid of such rough and ready tests of truth as courts of justice can supply is nothing short of a formal abdication and a confession of impotence.

We have seldom seen wiser words in a scientific journal than these, and they certainly do honour to the writer. We should not be surprised to learn that even Professor Lankester himself has by this time come round to the same way of thinking. We can hardly imagine it possible that he can now look back upon his rush to a police court with anything like a dignified satisfaction.

MR. C. C. MASSEY revives in the pages of a contemporary the notion that "after death there remains a representation of ourselves, the resultant of our past lives, which is yet not ourselves." The spirits who communicate with earth "are not themselves at all," but mere shadows of the earth-lives of their true selves. According to Eliphas Levi these pale shadows are evanescent and soon die out. According to the later light, Thomas Lake Harris, they are indestructible. That is an uncanny notion, and we should like at least to have some proof of it, or, short of that, some reasonable ground for entertaining it. The spirits themselves being witnesses, they know nothing of this geist-theory. But then Mr. Massey seems to think that the geist knows nothing, not even "that it is out of the world." Spirits certainly do know something, according to our experience; and if they are "in process of dissolution," as Eliphas Levi contends, they have been an unconscionable time dissolving or being dissolved—some of them, at any rate. Mr. Massey seems to be of opinion that as "Mr. Harris is one of the greatest of living seers, Spiritualists will hardly be consistent in rejecting his testimony." This will only provoke a smile from those who are familiar with Mr. Harris's latest vagaries and conceits embodied in the "Two in One." Such sweeping theories need a broader and firmer basis.

MR. J. J. MORSE is to deliver his presidential address before the Dalston Association of Enquirers into Spiritualism on the last Thursday evening of the present month, the 30th inst. As this will be the occasion of Mr. Morse's first appearance before the Association since his appointment to the presidency, the members and other friends will doubtlessly muster in full force and give him a hearty reception. It is anticipated that, in the course of his address, he will suggest for the consideration of the members various plans for extending the Association's sphere of usefulness.

During the past month Mrs. Jencken and the Rev. George Cockburn Dickinson have been staying with Mrs. Berry at Brighton, and the combined influence of these two powerful mediums has produced some remarkable manifestations, though of too private a nature to describe in detail.

THE DALSTON ASSOCIATION, now in its tenth year of existence, has recently issued its prospectus, constitution, and rules, and library catalogue, in a very neat and attractive form. We observe from the library catalogue that the Association possesses a goodly number of very valuable books in connection with Spiritualism and kindred subjects, and the general working arrangements of the Association are such as to merit the support and encouragement of all local Spiritualists and investigators.

"REALITIES of the Future Life" (Kegan Paul and Co.) is one of those books which we are glad, in the interests of Spiritualism, to see published. They do not contain catalogues of wonders—we are growing out of the need of these. They are not written as evidential; and we very much doubt whether such evidence at second-hand ever availed greatly. But they present to the general reader Spiritualism in its most interesting phase, namely, under a domestic aspect. The little volume purports to contain selections from a large number of messages given by friends and relations of the medium who have passed into the unseen world. These are just the communications that seldom get published; though, as we have good reason to know, they exist in many families where their presence is quite unsuspected by the outside world. They are treasured as *arcana*; prized as relics of the loved and lost, and those who hold them are slow to let the public eye rest on them. Such a feeling is very intelligible, but it is very unfortunate, because it prevents Spiritualism from assuming that attitude which is most fascinating to those who care nothing about the marvels, and who want no evidence as to the existence of the after world, or their dear ones who have passed into it; but they want to know—not only to hope or believe, but to *know*—something of the state into which they have gone. It is not at all necessary that we should accept as dogmatically true every statement in this little work in order to appreciate the reverent and religious tone in which it is written. We do not suppose that when the spirit slips this mortal coil it passes at once to a state of omniscience, or anything approaching it. The communicating intelligences write or speak according to their lights, and those lights may not be so very much in excess of those which shine about us here; but still they *are* in excess. These spirits represent an advanced stage in life's long journey; and as the outcome of such a condition, the communications which make up this singularly modest volume are full of interest and instruction.

In its way the book reminds one of "The Gates Ajar," or of Isaac Taylor's "Physical Theory of Another Life." It resembles the former in the (so to say) material stamp it gives to the spirit's surroundings in the after world. The Spiritual Body is that which we bear about with us, now underlying the corporeal frame. The scenery of the place of refreshment and repose bears something more than a strong analogy to the scenery and surroundings of earth. It is in many respects a reproduction thereof. "The home I visited," says one communicating spirit, "was inhabited by one who on earth was known to me. I found him in his library amongst his books. Pictures were on the walls. These pictures were sym-

bolical of his life, and changed, often bringing various earth scenes; and these again were succeeded by scenes connected with the spirit-world. There were beautiful flowers of varied hues and delicious scent in the garden which surrounded his house, and the whole was in harmony with his pursuits. He had the home which he had fashioned for himself. His thoughts built and furnished it. He had his favourite dog with him. He had given it life from his love." This reminds one forcibly of the grand piano in "The Gates Ajar."

VERILY, we must be fearfully and wonderfully made! According to Dr. Vincenzo Peset y Cervera the crystals of hæmoglobin obtained from the blood of different animals have forms so distinct and characteristic that the origin of a sample of blood may thus be determined! All that is required is to mix the blood with a little bile, when crystals not exceeding 0.003 metre in size are formed in the mass. The shapes of the crystals are said to be as follows:—Man, right rectangular prisms; horses, cubes; ox, rhombohedrons; sheep, rhombohedral tables; dog, rectangular prisms; rabbit, tetrahedrons; squirrel, hexagonal tables; mouse, octahedrons, &c. Commenting on these allegations the *Journal of Science* sagely suggests that "if they are confirmed they may serve for the solution of a most important question raised by Dr. Lionel Beale. If the theory of Evolution be true, the crystals obtained from animals which are nearly related should be either identical or such as are in form easily derived from each other. Should the hæmoglobin crystals—e.g., of the horse and the ass, of the dog and the fox, of the rabbit and the hare, or of the rat and the mouse—belong respectively to different systems, it will supply a serious argument in favour of independent creation!" What will be the next speculations of our "scientific" men? Perhaps we may yet live to see the time when they will undertake to tell our moral qualities from the texture of our toe-nails.

DR. FORBES WINSLOW, Dr. T. Koerner, and Mr. Stuart C. Cumberland have addressed letters to the London daily papers exposing what they represent as an imposture practised upon them by Mr. Bastian, at a séance held at his residence, No. 2, Vernon-place, Bloomsbury. In thus exposing and denouncing what they believe to have been a shameless fraud, these gentlemen have done no harm to genuine Spiritualism, but quite the reverse, and they deserve our warmest thanks. But they make a grave mistake if they think that they prove Spiritualism to be a delusion when they detect a base imitation.

The *Manchester Guardian* has the following notice of Mrs. Tappan's appearance in that city:—"The Spiritualists of Manchester and the district have held special services in the Athenæum. The members of the Manchester Association of Spiritualists intermitted their regular meetings in order to have the opportunity of hearing Mrs. Cora L. V. Richmond deliver what are styled inspirational discourses. Thus in the evening the late George Thompson was stated to be the person speaking through the medium of Mrs. Richmond, whose power of elocution was evidently appreciated by the large audience filling the Lecture-room of the Athenæum. Mrs. Richmond announced the speedy advent of the Angel of the New Life which is to herald a revival of Spiritualism, enabling the world to dispense with armies and legislatures."

Proceedings of Societies.

DALSTON ASSOCIATION.

SESSION OF COUNCIL.

The Council meet on Thursday, August 12th, Mr. Thos. K. Howden in the chair. Correspondence of general interest was read from Mr. James Mylne, Mr. Wm. Tebb, Mr. C. C. Massey, Miss Edith L. Stone, Mr. W. T. Rossiter, Mr. J. J. Morse, and Mrs. E. Cowper. Presentations were laid upon the table from Mr. Wm. Tebb, Miss Edith L. Stone, and Mr. Charles Carleton Massey, and were accepted with very cordial thanks to the respective donors. Mr. James Mylne, of India, was proposed and elected to a life membership, and Miss Caroline Pawley to an ordinary membership of the Association. The resignation of membership of Mr. Edwin Dottridge was accepted with regret. The hon. treasurer submitted the current cash accounts, which were passed. The secretary having reported an interview with Mrs. Everitt, hon. member, who will visit the Association during the autumn, arrangements for a visit from Mr. A. Rita were referred to the secretary, and an offer from the president, Mr. J. J. Morse, to deliver his presidential address on Thursday evening, 30th inst., was accepted. The Council then adjourned.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

Mr. John Hare, Vice-President, occupied the chair at the last quarterly meeting of this Society. The committee reported that the number of subscribing members was 175, life members 3, and honorary members 15. The lectures have been held regularly, and consisted of 23 trances and 2 normal addresses. They have all drawn good audiences. Miss C. E. Wood has held 40 séances during the quarter, at which the attendance was 850. The phenomena have been good but variable. The petition to the Home Secretary for the release of Mr. F. O. Matthews, which was promoted by the committee, received 2,110 signatures, of which Northumberland and Durham together contributed 878. Mr. Ashton W. Dilke, M.P., junior member for Newcastle, kindly undertook to present it. It is to be regretted that no practical result ensued therefrom. The only course now open is to agitate for the repeal of the Acts, which unjustly affect spirit mediums. In accordance with the resolution past at the last quarterly meeting respecting the establishment of a new weekly paper, the committee addressed a circular letter to the Spiritualists generally in the country, and they received some most encouraging replies thereto, the result of which was that they resolved to start such a paper founded on a basis admitting the co-operation of other societies, circles, or individuals whenever they may be disposed to do so. Negotiations were opened with Mr. W. H. Lambelle, and resulted in his appointment as editor, and the incorporation of his paper the *Spiritual Pioneer* with the new venture, the *Herald of Progress*. It is sincerely hoped that all friends will support the paper to the best of their ability. The treasurer's accounts shewed a small increase in the

amount due to the treasurer. The library now contains 236 volumes, of which 136 have been issued to members during the quarter, and 45 are in circulation at present; and 60 members have had the loan of works during the same period. A considerable addition has been made to the list of books. The adoption of the report was moved by Mr. J. Smith, and seconded by Mr. E. Maher, and after the usual discussion was carried unanimously, as also was a motion that the same be sent to *Spiritual Notes* and the *Herald of Progress* for publication. Other business of a general character was then transacted, plans and suggestions for the future were considered, and the meeting terminated with a vote of thanks to the chair.

THE TESTIMONIAL TO MR. ROBERT COOPER.

In a previous issue of *SPIRITUAL NOTES* we alluded to the proposal to raise a testimonial for one of the pioneers of Spiritualism, and we now again draw the attention of our readers to the subject. Mr. Robert Cooper, formerly of Eastbourne, was a courageous and liberal supporter of Spiritualism when that form of truth met with scant favour. He opened the first Spiritualist organisation in this country known as the *Spiritual Lyceum* in Newman-street, London, and published the first Spiritual newspaper, the *Spiritual Times*, which he carried on for four years at a cost of £300 per annum. He went about this country and travelled in Germany and Belgium, with the Davenport, maintaining their veracity in the midst of violent opposition, and delivering lectures on Spiritualism at his own cost. Subsequently it was his lot to suffer seriously in means and estate, and in the hope of better circumstances he removed to the United States of America. But he was too advanced in life to prosper in a new country, and latterly he has been living on the proceeds of a small property in England. This, in the course of events, has been taken from him, and he is now reduced to a condition of severe privation. It is believed that these facts have only to be made known to obtain a sufficient sum to enable so meritorious an advocate of our cause, to start in some small business, or possibly to purchase a small annuity. The following subscriptions have already been received:—

	£	s.	d.
W. Tebb	15	0	0
Mrs. Tebb	5	0	0
W. C. Swinton	2	0	0
C. Pearson	2	0	0
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Miss Shorter	1	0	0
Thomas Grant	2	2	0
Alexander Calder	2	0	0
Dr. Geo. Wyld	1	0	0
J. P. Turner	1	1	0
James Bowman	2	0	0
J. Cranstown	1	0	0

Further subscriptions are urgently needed, and may be sent to the Hon. Treasurer, Cornelius Pearson, Esq., 15, Harpur-street, Bloomsbury, London. *Banner of Light and Religio-Philosophical Journal*.—Please copy.

STRANGE STORIES.

An esteemed correspondent, writing to us from Bergerac, in France, says:—"I will tell you two stories which you may think interesting enough to give to your readers. I have, I remember, spoken to you about an old invalid gentleman, a great friend of ours, who was once a very good writing medium. I spend many pleasant hours with him, and the other day, as we were speaking about Spiritualism, he related to me two strange occurrences which happened, the first to his father, the second to himself. Several years ago his father, who has now long been dead, had occasion to go to a farm some distance out into the country. His business done, he was returning home, following the high road when, in a vineyard, behind the hedge, he saw a man whom he knew, and who was the owner of the vineyard. My friend's father wished him good evening as he went along, but receiving no answer repeated his salutation in a louder voice, adding the name of the man who, far from paying any attention, seemed to go away all the more rapidly. My friend's father looked after him for a moment, and seized with a kind of fear, drove off quickly. When he reached the first house he stopped, and (as everybody knows everybody here, more or less), he inquired about the owner of the vineyard, saying that he had just seen him, that he looked as if in trouble, and had made no answer to his 'Good evening.' 'Mr. So-and-So!' replied the good people, 'you must have made a mistake, he has been dead this fortnight.' Now for the second story. It is more strange, and although I do not doubt the perfect veracity of my respected old friend, I cannot help thinking that it may have been but a dream. He told me that some time ago he had a favourite kitten. The little thing was very affectionate, followed him as dogs do, sat on his shoulder, and rubbed its face on his cheek. One day the kitten fell ill; my friend and his wife nursed it very carefully and grew more and more attached to the poor little animal which, they say, shewed gratefulness, as a sensible and intelligent person might have done. At last the poor thing died on the lady's lap. A few nights afterwards my friend tells me that he was awakened by something rubbing itself against his face; then listening he heard faint mewing. This was repeated several nights, and he tells me that he is sure it was his favourite kitten, which had come to see him. The room was well closed, and no cat was ever found in it the next morning. I am so fond of animals, that I should be too happy if such stories could be proved to be no illusion or dream."

We are requested by the promoters of the testimonial, recently presented to Mr. J. W. Fletcher, to state that the subscribers were:—Captain James, Mr. A. R. Wallace, Major W. Carpenter, Mrs. Elliot, Mrs. FitzGerald, Mr. Alex. Calder, Mr. J. Haskins, Mr. E. Dawson Rogers, Mr. C. Bower, Mr. G. P. Allen, Mrs. Tebb, the Misses Spencer, Mrs. Ford, Rev. — Renolds, Mr. Tietkens, Colonel Lean, Mrs. Brown, Mr. Brown, Signor Bondi, Mrs. Nichols, Mrs. Cowper, Madame de Rouller, Mrs. Pemberton, Mrs. Barrett, and Miss Maltby.

Arrangements for September.

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

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

(Secretary: Miss Burke.)

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

BRIXTON PSYCHOLOGICAL SOCIETY.

6, Akerman Road, Brixton.

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

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

Members have the privilege of attending 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, 2nd, 9th, 16th, and 23rd: Ordinary Weekly Experimental Séances, at 8. Thursday evening, 16th: Session of Council, at 6.45. Thursday evening, 30th: Presidential Address by Mr. J. J. Morse, at 8.

N.B.—Visitors are admitted on Thursday evenings, 2nd and 30th.

GREAT YARMOUTH ASSOCIATION OF INVESTIGATORS INTO SPIRITUALISM.

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

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

GOSWELL HALL.

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

GLASGOW ASSOCIATION OF SPIRITUALISTS.

Meeting-place: 164, Trongate.

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

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.

LANCASHIRE DISTRICT COMMITTEE.

Plan of Speakers for September.

LIVERPOOL.—Sept. 5th: Mr. J. C. Wright. Do., 12th: Mr. W. Johnson. Do., 19th: Mr. J. C. Wright. Do., 26th: Mr. W. Johnson.

NEW MILLS.—Sept. 5th: Mr. John Lithgow. Do., 12th, 19th, and 26th: Local Speakers.

HEYWOOD.—Mr. Wilde, Queen Street (off Market Place). Sunday, Sept. 5th: Mr. W. Johnson.

W. JOHNSON, Cor. Sec.

MARYLEBONE PROGRESSIVE INSTITUTE AND SPIRITUAL EVIDENCE SOCIETY.

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

Every Sunday Morning at 11.15, Meeting for Conversation, &c. Every Sunday Evening, at 7 prompt, Mr. Iver MacDonnell delivers popular discourses on the teachings of Jesus of Nazareth as superior and opposed to the creeds, opinions, and practices of the Churches.—Every Tuesday, a Lecture on some subject, or discussion. Friday Evenings at 8, a Social or Family Gathering. Various Mediums, and several present every time.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

3, Weir's Court, Newgate Street.

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

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.

Meetings in September.

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.

The Nottingham Association of Spiritualists have arranged with Mrs. Richmond for addresses, &c., on Sunday, September 26th, and the following days. Persons at a distance desirous to attend the meetings should at once communicate with the Secretary, W. Yates, 39, Lower Talbot Street, Nottingham.

MR. J. G. ROBSON.

A Séance with this Medium is held on Wednesday Evenings at 8, Bournemouth Road, Peckham, S.E., at 7.30 for 8 o'clock,—Voluntary contribution.

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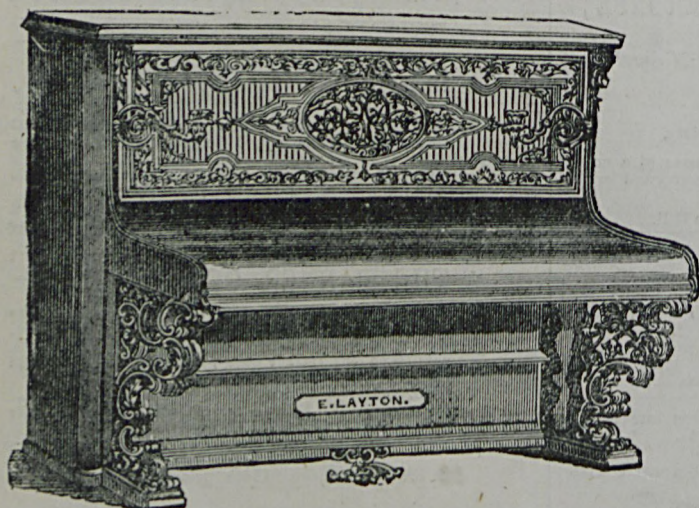
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