

Spiritual Notes

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

AND

AUXILIARY TO THE SPIRIT CIRCLE, MEDIUM, AND LECTURER.

REPORTS—ANNOUNCEMENTS—REVIEWS—CORRESPONDENCE—NOTES.

VOL. II.—No. XXX.

DECEMBER, 1880.

[PRICE TWOPENCE.]

British National Association of Spiritualists.

(Established 1873.)

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

President:—ALEXANDER CALDER, Esq.

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

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

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

Well-organised Séances, to which a limited number of enquirers are admitted free of cost, are held under strict test conditions.

Discussion Meetings are held fortnightly during the winter months. Admission free to Members and Subscribers, who can introduce one or more friends to each meeting.

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All communications and enquiries should be addressed to the Resident Secretary, Miss C. A. BURKE, 38, Great Russell-street, W.C., and Post Office Orders made payable to her at the Great Russell Street Post Office.

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

CALENDAR FOR DECEMBER, 1880.

MONDAY, 6th.—Discussion Meeting at 8 p.m. Subject: "Social Harmony," by Mr. A. Callier.

TUESDAY, 14th.—Finance Committee Meeting at 6 p.m. COUNCIL MEETING at 6.30 p.m.

MONDAY, 20th.—Discussion Meeting at 8 p.m. Subject: "Mistakes of Spiritualists v. Investigators," Mr. Morrell Theobald.

CHRISTMAS CLOSING.—The Rooms of the B.N.A.S. will be closed on Thursday evening, December 24th, and will re-open on Monday, January 3rd, 1881.

C. A. BURKE, Secretary.

GLASGOW ASSOCIATION OF SPIRITUALISTS.

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President: Mr. JAMES WALKER. Hon. Sec.: Mr. JOHN MCG. MUNRO, 33, Daisy Street, Govanhill, Glasgow.

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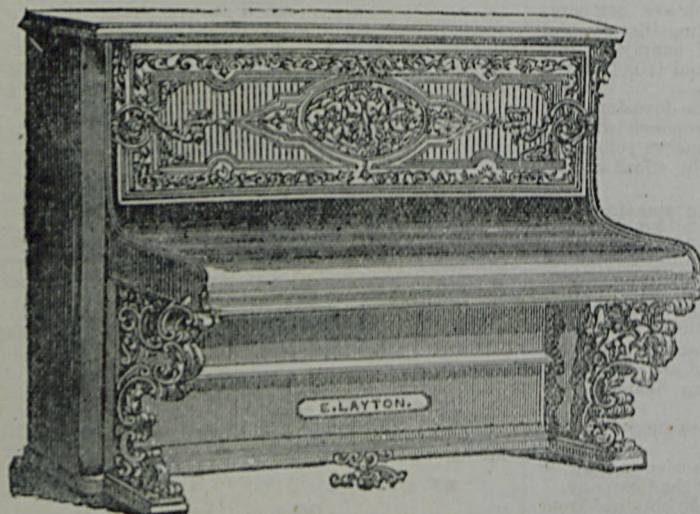
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DECEMBER, 1880.

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Proceedings of Societies.

BRITISH NATIONAL ASSOCIATION.

MEETING OF THE COUNCIL.

The Council met on Tuesday, the 9th ult., Alexander Calder, Esq., in the chair. The other members present were: Mr. M. Theobald, Mrs. Fitz-Gerald, Mr. D. Fitz-Gerald, Mrs. D. Fitz-Gerald, Major-General Maclean, Colonel Evans, Miss Withall, Mr. H. Withall, Signor Rondi, Mr. C. Reimers, Mr. C. Pearce, Mr. W. H. Coffin, Mr. F. Podmore, Miss Houghton, Mr. E. T. Bennett, Dr. Speer, Dr. Wyld, Rev. W. Stainton Moses, Mr. C. Pearson, and Mr. E. Dawson Rogers.

Two resignations of membership were accepted, being those of Mrs. Elliott, and Mrs. Carshore. Mrs. Carshore's resignation was contained in a letter, in which she complained that her son (Mr. von Buch) and Sir Geo. Sitwell had been refused by the Council further trials with Mrs. Corner, and that, notwithstanding this, Mr. Stainton Moses had been reported as having said that they had never been so refused. Mrs. Carshore further complained that a letter addressed by her son to Mr. Dawson Rogers as to subsequent sances with Mrs. Corner had not been answered; and that, with regard to fraudulent mediums, she, therefore, concluded that fairness and the real advancement of truth were not to be met with at the B.N.A.S.

A similar letter was also received from Mr. von Buch and Sir George Sitwell.

Mr. Stainton Moses said that Mrs. Carshore and Mr. von Buch were labouring under an error. At a previous meeting a letter had been read conveying the impression that, in consequence of what had taken place, the Council had refused Sir G. Sitwell and Mr. von Buch all opportunity of further investigation; had, in fact, warned them off their premises. What the Council had declined, was the suggestion that Mrs. Corner should be asked by the Council to give test sances to these gentlemen. In the opinion of the majority of the Council, it was extremely unlikely that any good result would have been obtained in Mrs. Corner's then state; and the blame of failure would have lain at the doors of the Council. On these grounds he opposed the application; but was very far from desiring to exclude these gentlemen from any other opportunities for investigation on grounds of vindictiveness or anger such as were, to his mind, implied in the letter which originated this misunderstanding.

Mr. Dawson Rogers said Mrs. Carshore was also in error in stating that a letter addressed to him by Mr. von Buch had remained unanswered. He had received no letter from Mr. von Buch to which he had not replied.

Mr. Fitz-Gerald thought that the letters which had been read should receive a proper reply, that all misconception might, if possible, be removed; and it was accordingly resolved that Mr. Fitz-Gerald be requested to assist the Secretary in the preparation of the necessary answer.

The following were elected members of the Association:—Mrs. Strawbridge, Mr. J. F. Haskins, Mr. Ernest B. Florence, Mr. F. Wood,

Mr. W. Kirby, and Miss Mattie Houghton. The Secretary also stated that two persons had become library subscribers, but they did not wish their names to be made public.

The President stated that he had just received a letter in which charges were made against a medium, but as the person to whom the charges referred was not a member of the Association, he thought it would be neither wise nor safe to make the charges public.

Dr. Wyld then brought forward suggestions for meeting the financial difficulties of the Association. He said that he introduced them with pleasure, because he hoped that they would be of real service, and he disavowed all personal motives, having simply the good of the Association at heart. He and many other members thought that Miss Burke was a very useful and efficient secretary, and that to lose her services would be a very serious blow to the Association, so that economy must be exercised in another direction. His first proposal was that they should put up a big bill in the windows offering the upper part of the building to let, and he thought that the rooms would thus be let very easily. Then again, he understood that about £40 a-year was spent in advertisements and reports in *SPIRITUAL NOTES*. No doubt they would like to support *SPIRITUAL NOTES* if they could, but the amount was quite disproportionate to their means, and he would propose that the sum so spent should be limited to £20 a-year. Their housekeeping expenses he believed were £38 a-year, but he thought that they could find a man and his wife who for £10 a-year would take charge of the house, for the use of the kitchen and attics, with coal and gas. If these proposals were all adopted he reckoned that they would save from £80 to £85 a-year. He believed, too, that it would be possible to get two good rooms in the same neighbourhood, with attendance and gas, for £100 a-year, which would be a saving of £20 a-year in rent, and £38 a year in housekeeping, but still he would not recommend a removal from their present premises if it could be avoided.

Mr. Podmore said he would second Dr. Wyld's proposals.

Dr. Speer: But is it worth while to imperil the existence of so valuable a paper as *SPIRITUAL NOTES*?

Dr. Wyld: I think we have nothing to do with the financial position of any party but ourselves.

Mr. E. T. Bennett: There is one point which should not pass unnoticed. It is incorrect to say that the £36 a-year—not £40 as has been stated—which we pay to *SPIRITUAL NOTES* is paid for reports and advertisements only, seeing that the amount includes also about 300 copies of the paper for distribution amongst the members—

Miss Houghton: And is the only link between us and many of our country subscribers.

Mr. Stainton Moses: And a link so important that I do not think the Association would survive its severance. It is absolutely essential to have an organ of the Association, and without it I should not care to remain a member, seeing that we should have no means of getting the truth before the public.

Mr. Dawson Rogers said that of course he should take no part in the decision of the question now under consideration, but as it was no doubt an open

secret that he was connected with *SPIRITUAL NOTES* he might naturally be expected to say something on the subject. All that he would say, however, was this—that *SPIRITUAL NOTES* was started and sustained with the main purpose of affording a medium for the correction of the misrepresentations which had so persistently been made against the Association. To this end he had given time, labour, and money with no other reward than that which came from the hope that he was rendering the Association an essential service. If the Council thought otherwise, of course there was an end of the matter.

Mr. Theobald said he had that day been conversing with an influential "Professor," who suggested that their greatest need was a good organ of the movement. With this he entirely agreed, and hence he should be extremely reluctant to do anything to injure *SPIRITUAL NOTES*, which had not only been valuable as a bond of union between the London Spiritualists and their friends throughout the country and the world, but had also been the means of correcting the false impressions which had been so freely disseminated. It had indeed been their only mouth-piece, and if they shut that up they might as well shut up the Association at once.

Mr. Fitz-Gerald thought Dr. Wyld could hardly have meant what he said, when he suggested that they had nothing to do with the financial position of any persons but themselves. Their primary object, as he understood, was to extend Spiritualism, and he had no hesitation in expressing his opinion that it would be as great a loss to Spiritualism if *SPIRITUAL NOTES* were stopped, as if the Association itself were stopped. Dr. Wyld could not have meant what he said when he suggested that they had nothing to do with the position of *SPIRITUAL NOTES*. (Dr. Wyld: "No, No!") He thought it was quite as important to support *SPIRITUAL NOTES* as it was to support the Association itself.

Mr. Stainton Moses: For my part I feel that we are so much interested in sustaining that excellent periodical as a means of communication between ourselves and the general body of members, that I shall resolutely resist any cutting down in that quarter.

The recommendation of the General Purposes Committee, presented at the previous meeting, was then put as the original motion—"That the services of the Secretary should be dispensed with, and that the use of some of the rooms should be offered to a respectable man and his wife, in return for services five nights in the week."

To this Dr. Wyld moved as an amendment: "That a prominent bill be placed in the windows, offering to let such of the vacant rooms as can be spared; the terms to be subject to the approval of the General Purposes Committee."

This amendment was seconded by Signor Rondi, and agreed to without opposition.

Dr. Wyld then moved: "That the General Purposes Committee be instructed to endeavour to find an efficient party who, in consideration of the use of kitchen and two attics, with gas and coal, and a payment of £10 or £12 a-year, will take entire charge of the rooms."

This was seconded by Mr. Podmore and carried without opposition.

Dr. Wyld: Mr. Dawson Rogers will, I am sure, see that in moving my next resolution I have no personal feeling against him. Indeed, I have a very great admiration for the way in which *SPIRITUAL NOTES* is conducted, and have every reason to be gratified by the very flattering manner in which it has always spoken of myself. I see that I shall lose my motion, but I should like to take a division on it in the following form: "That *SPIRITUAL NOTES* be circulated as at present amongst the members, and paid for; and that only such advertisements as are necessary be inserted and paid for."

Mr. Stainton Moses said he would move as an amendment that the arrangements as regarded *SPIRITUAL NOTES* remain intact. In taking this course he wished it to be distinctly understood that he had no personal interest whatever in *SPIRITUAL NOTES*. He desired to work with all who strove to promote the good of Spiritualism. In the success or otherwise of any of the Spiritual papers he had nothing to gain and nothing to lose. His sole desire was to help whatever tended to the benefit of Spiritualism at large, and of this Association in particular; but he strongly thought that it was essential to the interests of the B.N.A.S. that the Council should have an organ for their advertisements, for a fair and reasonable report of their proceedings, and for means of communication between themselves and their constituents at large. For these services to the Association he did not think that *SPIRITUAL NOTES* was unduly paid; indeed, the same terms had been offered to another paper and rejected as unworthy of consideration. So far, therefore, from assenting to any course which would diminish the payment to *SPIRITUAL NOTES* he hoped that some day they should have a weekly organ instead of a monthly one.

Mr. Fitz-Gerald seconded Mr. Stainton Moses' amendment, which was then adopted by a large majority, only three hands being held up for the motion of Dr. Wyld.

The name of Mr. F. Podmore was, at the suggestion of Mr. Stainton Moses, added to the General Purposes Committee.

A letter was read from Mr. Blyton, enclosing a resolution passed by the Council of the Dalston Society, suggesting to the B.N.A.S. the desirability of adopting some practical measures for the promotion of a more united action among Spiritualists.

Mr. Stainton Moses said that if anything could be done in the direction indicated he should be quite disposed to co-operate, but the proceedings at the Manchester Conference did not afford much promise of success at present.

The letter was then referred to the General Purposes Committee.

The Secretary reported the following presentations to the library:—"An Oriental Romance and other Poems," by W. Kirby, presented by the author. Evans' "Mental Cure" and Mill's "Liberty," by Miss M. Houghton; "Theosophy and the Higher Life," by G. W. —, M.D., presented by the author.

The receipt of these books was directed to be acknowledged with thanks.

DALSTON ASSOCIATION OF ENQUIRERS
INTO SPIRITUALISM.

SESSION OF COUNCIL.

At a meeting of the Council on October 31st last, Mr. J. J. Morse, president, in the chair, correspondence was read from Mrs. C. Berry, Mr. A. T. T. Peterson, Miss C. A. Burke, Herr Christian Reimers, Rev. W. Stainton-Moses, M.A., and Mr. Francis G. Herne. Sundry presentations were reported and accepted with cordial thanks, from Mr. J. J. Morse, Mr. M. Pardo, Miss E. A. Hall, and Mr. A. E. Hunter. Mr. F. T. Whitehead was proposed, and elected an ordinary member. The current cash accounts were submitted and passed. The proceedings in connection with the memorial to the Home Secretary were reported, and confirmed. A circular announcement in connection with the fortnightly Monday evening social and discussion meetings was submitted and approved. A special vote of thanks was unanimously accorded to all those who contributed towards the proceedings of the tenth anniversary celebration. The hon. sec. was instructed to negotiate with Mr. A. Rita for attendance at the séance on the last Thursday evening in November. Attention having been drawn to the recent Manchester Conference, it was resolved:—"That in accordance with the general wish expressed at the Manchester Conference, on October 25th last, for a more united action amongst Spiritualists, this Association strongly urges upon the attention of the British National Association of Spiritualists the desirability of adopting some practical measures for bringing about such a result; and suggests that a London committee be formed to act in conjunction with the committee elected at the Manchester Conference, for furthering the object in view." "That a copy of this resolution be forwarded to the Secretaries of the British National Association of Spiritualists, and of the Manchester Committee." Messrs. S. Williams and T. Blyton were appointed as a committee, with power to add to their number, to arrange for a public religious service with Mr. J. J. Morse on Sunday morning, November 28th. A proposal for a quarterly social gathering, and formation of a choir, in connection with the Association, was approved.

The Council met again on 21st ult., under the presidency of Mr. Thos. Wilks. Letters of general interest were read from Mr. S. C. Hall, F.S.A., the secretary of the British National Association of Spiritualists, Mr. J. J. Morse and Rev. F. R. Young. Presentations were laid upon the table, and accepted with cordial thanks to the donors—Mr. S. C. Hall, F.S.A., Miss F. J. Theobald, and Mr. Thos. Blyton. Mr. A. T. T. Peterson was proposed and elected to a life membership. The current cash accounts were submitted and passed. The committee appointed to arrange for the Sunday morning service on November 28th reported progress, the proceedings being confirmed. Mr. Thos. Blyton tendered his resignation of office as hon. secretary and treasurer, and explained the reasons necessitating removal with his family from Dalston; and consequent on the urgency of affairs, instructions were given for a special session of the Council on the following Thursday, 25th ult., to consider future arrangements.

SPECIAL SESSION OF COUNCIL.

Under the presidency of Mr. J. J. Morse, a special session of the Council was held on Thursday evening last, when the following members were also present, viz.:—Messrs. R. Bodmer, F.C.S., E. J. Davey, J. Bruce-Gillon, Thos. K. Howden, Jonathan Tozeland, Thos. Wilks, S. Williams, and Thos. Blyton.

Mr. Thos. Blyton having tendered his resignation of office as hon. secretary and treasurer, it was proposed by Mr. Thos. Wilks, seconded by Mr. J. Tozeland, and unanimously resolved:—"That Mr. Thos. Blyton having tendered his resignation as hon. secretary and treasurer to this Association, owing to his anticipated appointment to another office, the same be, and is hereby, accepted with feelings of deepest regret at the loss of services which have been so ably rendered in times past, as testified in the progress and position of this Association. The facts appertaining to his term of office eloquently express the zeal of his services, and are the evidence of its value. While deeply regretting his loss, we earnestly trust that in his new office he may be able to render services as useful in character, satisfactory in result, and creditable alike to Spiritualism and himself, as has been the case while acting for this Association. We much regret the absence of so ardent a friend, and devoted adherent."

Mr. Blyton, in a few feeling remarks, acknowledged the kindly and appreciative sentiments conveyed in the resolution, and expressed a hope that, in his capacity as a member, he might long continue to do whatever lay in his power to further the interests of the work of the Association.

The further consideration of the appointment of Mr. Blyton's successor, and other arrangements, were postponed to an adjourned session of the Council to meet on Thursday following, 2nd inst.

"THOUGHTS FOR THE LIVING PRESENT."—Last evening Dr. William Hitchman, F.R.C.S., of this city, again inaugurated the winter course of lectures in Woolton Mechanics' Institution, taking the above subject for his first lecture. He quoted largely from his own published writings, especially "An Evening Hymn," "Life's Mystery," "Still Mine, Though Lost," and "Science of Ourselves," thus comprising both prose and verse. Speaking of war in 1880, the doctor said that men were like tigers rather than angels, whether called Turk, Montenegrin, Afghan, English, or aught else, since no nation has the wisdom or charity to sacrifice itself when another nation is anxious to secure a prize, called "territory" or "frontier," which each selfishly covets. The creation of morality and wisdom, therefore, not perpetuation of religious mythology, will alone end in peace. Avarice is the evil principle against which humanity ought to protest, since we are all included in this common sin of desiring to be powerful at the expense of others. Men may seek to propitiate gods or devils as long as the race endures, either by sacrifices of blood or money, but no sacrifice will regenerate the world save that of our corrupt inclinations. Bigotry, persecution, strife, negation, self-aggrandisement, are demons of division yet to be exorcised by the overwhelming forces of reason, justice, forbearance, and love—individually and nationally. The Rev. George Beaumont, of Gateacre, presided, and there was a fair attendance, notwithstanding the inclemency of the weather.—*Liverpool Daily Press*, October 27.

Correspondence.

MR. AND MRS. FLETCHER.

To the Editor.

SIR,—In the interests of our cause let me thank you as a Spiritualist for your manly defence of Mr. and Mrs. Fletcher. No one can tell but those who know them well what these two mediums have suffered from public and private misrepresentation, cruelty, ingratitude, and injustice. I am in connection with the band of spirits surrounding them, and have had the satisfaction of hearing the statements given through my mediumship, particularly by Winona, who has daily come to me during a period of between two and three years, corroborated as the facts were disclosed, and she and I both know how blameless in life and thought, and how honourable as mediums, are both William and Susan Fletcher. Whenever the latter may return to England, which she will probably be able to do before her husband, I trust every Spiritualist who has a particle of manhood and common humanity in him will rise up to protect her from further insult and oppression. In Boston, justice has already been done them, and friends have risen around them, and there they might dwell in peace. But duty calls Mrs. Fletcher back to the scene of her husband's work, and the heroism of her nature, of which I have been a witness and which at the right time I will openly declare, brings her home a lonely woman, insulted, misrepresented, suffering in body and mind, because she will not yield for an hour to the thought of rest at the expense of others. Many a man and woman in England owes a deep debt of gratitude to the mediumship of William Fletcher, and I know that English spirit will rise in behalf of a brave and true woman who has endured so much at the hands of those who have proved themselves to be cowards. At least English blood, with its hatred of injustice and its sympathy with an undaunted spirit, flows in some of our veins. Let us defend her!

I sign myself by the name of all others of which I am most proud except that of a Spiritualist, a thorough

ENGLISHWOMAN.

November 19th.

A CURE BY MISS HOUGHTON.

To the Editor.

SIR,—Will you give me space to record my grateful thanks to Miss Houghton, of 20, Delamere-crescent, Westbourne-square, for the relief she gave me from pain last Thursday by mesmeric passes?

For more than a month until Thursday I have never been quite free from tooth-ache, and sometimes at night for an hour the pain has really been unbearable. My dentist said he had done all he could to preserve the tooth, and he pointed out how necessary it was for me to keep it, if possible, for the sake of my other teeth; but on the Wednesday last week the pain became so much worse that I felt I could not bear it much longer, and on the Thursday, when I called upon Miss Houghton, I had already resolved to have it out on the following morning in spite of the remonstrances which I knew the dentist would make. When

Miss Houghton heard of my trouble she said, "Let me try to relieve you." She made some passes over my face, and presently her hand touched the inflamed part, where it rested some time. To my surprise the pain gradually subsided, and within an hour was all gone, and up to the present time, six days after, I have not had the slightest return of it. It might be added that just previous to the mesmeric treatment she gave me a tiny homeopathic pilule—I suppose "to help my faith"—but I prefer to think I owe my relief to the power which flowed through her beneficent hands.

Perhaps the reading of these few lines will induce some other sufferer to go to her for help.

MARY E. TEBB.

7, Albert-road, Gloucester Gate,
London, N.W., November 24th.

CARDIFF.

Mr. R. Lewis writes:—Verily I may say "the light has departed from amongst us." Doubtless, you may know that our excellent medium, Mr. Spriggs, has left us for Australia. After devoting a considerable time to his development, I may say it is a cruel fate which has thus removed him to other lands. But this is not all. We had built our fond hopes on the development of Miss Fanny Samuels, a blind Jewess, who has every promise of being a surprising medium. Enthusiastic, with her whole soul devoted to the cause, she became in a measure an ascetic, and conformed strictly to the instruction of her intelligent guides; and her eloquent addresses on Sunday evenings at our rooms attracted so many of the people that we were about arranging to bring her out before the public in our Town Hall. But, alas, misfortunes never come singly. Her parents suddenly came to the conclusion to remove to Brighton, and thereby she is lost to us. Of course these sudden changes have almost paralysed us, and I question whether we can keep the society together, as the Unitarians have commenced holding services here, and some of our people have flitted to them. I am busily engaged, however, in developing other mediums, and I am determined to succeed, although in my seventy-first year. It is yet *nil desperandum* with me, as I am so wedded to the grand cause that I am resolved to die in harness.

A PLEASANT RECEPTION.—Notwithstanding the descending rain on the evening of Saturday, October 30th, a good and representative delegation of the friends of Mr. and Mrs. J. William Fletcher—including John Wetherbee, Phineas E. Gay and others—assembled at 8, Davis-street, Boston. The hours were passed profitably in the unstudied interchange of thought; the rendition of choice musical selections by W. J. Colville, Mrs. Bond and Mrs. Fletcher; the recital in a conversational style by Mr. Fletcher of some of the materialising and other phenomena he had been privileged to witness in presence of various noted mediums in London; and the stating by Mr. Colville of the views of his inspirers regarding Spiritualism as a religious science and a scientific religion. The presentation of an appropriate inspirational poem by "Winona" (Mr. C.'s poetic control), the partaking of refreshments, and the expression of good wishes (at parting) for host and hostess, concluded the exercises on what was in every sense an agreeable occasion.—*Banner of Light.*

Spiritual Notes.

VOL. II.—No. 30.

"LIGHT"—A NEW WEEKLY JOURNAL IN THE INTERESTS OF SPIRITUALISM.

We announce in another page the completion of arrangements for the establishment of a new journal to be published weekly, under the title of "LIGHT," and which will be devoted to the furtherance of the cause whose interests we ourselves have, to the best of our ability, consistently striven to promote. That "LIGHT" will do our work far more efficiently than we have been able to do, we cannot for a moment doubt, and therefore no alternative is left to us but to acknowledge that our own mission is at an end, and to quietly retire. With this issue SPIRITUAL NOTES will cease.

When in July, 1878, we commenced the work which we have carried on to the present time, our object was to assist somewhat in giving a higher tone to Spiritualistic Journalism than that which had hitherto characterised it in this country, and to sustain the movement by fair and impartial reports of its proceedings. We do not pretend that in these purposes we have fully succeeded. But, at least, we have tried, and have no consciousness of having ever been swayed by special favouritism on the one hand or by bigotry and intolerance on the other. The reward of our favours has been found in the valued friendships we have formed, and in the very kind and generous spirit in which our efforts have been supported. For these we shall ever be grateful.

Our own work being done we recommend "LIGHT" to our readers in the fullest confidence that it will render such service to the cause of Spiritualism as no monthly journal could possibly perform. It will be able to give all the intelligence connected with the movement fully and promptly; and it will possess an advantage which SPIRITUAL NOTES never had, in the fact that it will have money, influence, and literary talent at its back.

Our closing words are an expression of hearty wishes for the success of "LIGHT," and of a hope that every one of our readers will at once secure shares in the new company, and obtain as many subscribers as possible for the new paper. If well started success will be certain!

Notes.

At the Fortnightly Discussion Meeting, at the rooms of the B.N.A.S., on the 6th inst., Mr. Calder, the President of the Association, will read a paper on "Social Harmony," and on the 20th Mr. Morell Theobald will introduce the subject of "Mistakes of Spiritualists and Investigators."

Mrs. Richmond gave a trance address at the rooms of the B.N.A.S., on November 1st, on "The Pending Crisis in Spiritualism and how to meet it." We have a full report but hold over its publication for another occasion. At the close she delivered a charming impromptu poem on a subject chosen by the audience—"Light, more Light!"

We learn that on the 10th ult., at Boston, when the case against Mr. and Mrs. Fletcher should have come on for trial, the defendants were present to answer the charges against them, but their accuser did not put in an appearance. The defendants were therefore unconditionally discharged. We have seen a statement by Major J. W. Mahan, counsel for Mr. and Mrs. Fletcher, and if what Major Mahan says is correct—and he pledges his honour that it is nothing but the absolute truth—there seems no room to doubt that the statements which Mr. and Mrs. Fletcher will be able to make on their return to London will be completely satisfactory to their friends.

Thursday, November 18th, was the day of Jacob Boehmen's death, which took place in the year 1624; and at the evening meeting of the Guild of the Holy Spirit, some apposite remarks on Boehmen's life and work were made by Dr. Wyld, President of the Theosophical Society. Dr. Wyld also read passages from Law's "Life of Boehmen," and drew a clear line of distinction between the genius of Boehmen and that of Swedenborg. He also justified the introduction of the subject among the religious services of the Guild by dwelling on the eminently Christian character of Jacob Boehmen, a fact which was also amply attested by the late Frederick Denison Maurice, in the remarks he contributed to the *Encyclopædia Metropolitana*. Copious extracts from Boehmen's works were found among the private papers of Sir Isaac Newton.

As a rule, the thesis of a candidate for the Degree of Doctor in Medicine is not the most interesting composition for the general reader; but this remark does not by any means apply to the treatise on Vegetarianism written by Mrs. Algernon Kingsford as the thesis for her doctorate in the French *Ecole de Médecine* at Paris. Of course a good deal of old ground is gone over; but even when this is the case there is much originality in the way the reader is conducted even along a beaten path. Perhaps the most interesting portion to our readers, and the one to which Mrs. Kingsford has evidently given marked attention, is the examination of the Pythagorean regimen. She identifies the old doctrine of metempsychosis to some extent with the modern theory of evolution. As to the dietetic discipline, she points out that it was certainly a vegetable one based on a spiritual and intellectual foundation. Perhaps her most original position is that even granting the possession of canine teeth proved man a flesh-eater, he ought to eat his meat raw. There is nothing to prove that he was born a cook.

We are glad to hear, through our contemporary the *R. P. Journal*, that Dr. Slade is getting manifestations with unimpaired success at Rochester (N. Y.). A reporter of one of the public papers records some of the usual psychographic phenomena,

one instance of which occurred during Dr. Slade's absence from the table, and when, under no conceivable circumstances, could he have tampered with the slate. The experiment initiated by Professor Zollner of influencing the needle of a compass was successfully repeated. The compass was carefully examined, and proved to be true. Then the three sitters so placed their hands as to form a connecting circle a foot in diameter round the compass, and nearly six inches from it every way. The needle "began to wriggle and waver, first one way, and then the other, though the table did not move the thousandth part of an inch. Finally the needle began revolving rapidly in one direction, as if it were driven by some tangible motor power." It is said that a rich citizen has offered handsome payment to any fifteen scientific men, "who will visit Dr. Slade together, investigate his manifestations honestly, and then report to the public truthfully just what they have discovered, without hiding a single iota of their observations." We suspect that that rich citizen will not find his money called for. The conditions laid down would, we are clear, find no acceptance in England, whatever they may do in America. Are there fifteen righteous to be found?

Here is a specimen of Indian psychic phenomena from Hingston's "Australian Abroad." The throwing of balls in the air is paralleled by many similar records, which we have always regarded more or less as travellers' tales. Mrs. E. H. Britten and Mme. Blavatsky have many such, the latter lady especially having a firm faith in the power of the Hindû Fakir to work marvels.

"My conversion, like to that of Bishop Colenso by the pensive and enquiring Zulu, was accomplished by three nearly naked Hindoos, who, I am convinced, were nothing but human beings. One of them threw up in the air numbered balls, which I was allowed first to handle and to mark. I am prepared to swear that I saw these balls go up and get smaller to the sight as they ascended, making an apotheosis, as it were, and so going out of sight. They remained thus until a spectator specified which number he wanted back. In response to the Hindoo's call, No. 7 came bouncing down to his feet with but little delay, and No. 5 also when I asked for it. At a séance of any Spiritualist such a performance would have stamped out scepticism and crushed all scoffers. Who can question that the viewless spirits of the air assisted in this little swindle, leaving for a time their recognised occupation of rapping tables, and writing meaningless messages in execrable English?"

It was one of these ladies, unless our memory fails us, who told the very tough story of a party of Fakirs, who threw up into the clear sky a rope ladder, which straightened itself and remained taut, though attached to nothing. Up this a little boy climbed, and was lost to sight. Screams were heard, and the boy came down in sections, a leg, an arm, the head, and trunk, and so on, with much blood. These members the Fakir collected in a cloth, from which in a few moments he produced the smiling youth, no worse for his carving. There! that beats the balls, at any rate.

The same trio performed another neat trick, which we have seen Dr. Lynn duplicate, though not under the conditions detailed by Mr. Hingston. The whole question turns on the conjuror's access to the coin, and Dr. Lynn would certainly not undertake to turn half-a-crown into any specified coin that might be selected.

"One of the trio called to me for a coin, and got a good English half-crown, which I afterwards desired him to keep to avoid giving him ten times the amount, which he richly deserved. The coin was handed around for show, in conjuror fashion, and then offered to anyone to hold, which a Frenchman at my side kindly consented to do. Before he closed his hand upon it I saw that it was my half-crown. Doubt there could be none. Bankee Punky then asked me, in broken English, into what other country's coin I would like the half-crown to be changed. I mentioned Hindoostan, upon which the Frenchman was asked to open his hand, and there lay a rupee and no English half-crown! The Frenchman declared that he had felt no invisible fingers at work, and that nothing to his knowledge had gone through his skin. I had seen a scarce coin in Ceylon made of copper, and having an elephant stamped on one side, and the head of the third of

the Georges upon the other, already described as a 'stiver.' I requested the dusky supernaturalist to change the rupee into that coin *when the Frenchman had again closed his hand upon it*. On his again opening it at the conjuror's command, the change had been made, and from that it was again changed to the half-crown, now offered to me. It was free from all smell of brimstone but it was such a 'kittle' of uncanny coin that I bade Hanteec to keep it as a reward."

We wish Mme. Blavatsky could slip a few Fakirs over to England. If they would only perform marvels such as these, and declare that spirits have nothing to do with them—that is essential—they would make a sensation and a fortune.

Dean Stanley has lately told in his own charming style an excellent ghost-story. It was told to him in the land of second sight, and the scene is laid on the wild shores of Loch Awe, under the mighty shadow of Ben Cruachan. In the middle of the last century, the chief of the Campbells of Inverawe had been entertaining his friends; the party had broken up, and the guests had left. He was about to retire when a loud knocking at the gate caused him to open it. One of his guests, with torn and bloody garments, rushed in: "I have killed a man, and am pursued. Swear not to betray me?" The solemn oath on the dirk was taken, and the murderer hidden, just in time to escape the notice of a second party, who knocked. "Your cousin Donald has been killed: where is the murderer?" Mindful of his oath, he put off the pursuers, and went to the fugitive. "You have killed my cousin: I cannot keep you here." The murderer pleaded to be allowed to remain till morning, and Campbell retired to rest. In the visions of the night came the ghost of the murdered Donald, saying, "*Inverawe, Inverawe, blood has been shed; shield not the murderer!*" In the morning he arose, and took his guest to a cave in Ben Cruachan, and hid him there. The night again closed in, and the blood-stained Donald again appeared with the same words of warning. Terrified by this repeated apparition, Campbell went to the cave, but the murderer was gone. Again at night the ghost re-appeared. "*Inverawe, Inverawe, blood has been shed. We shall not meet again till we meet at Ticonderoga.*" He often told the story, and wondered what the ghost could mean by this mysterious word.

In 1758 there broke out the French and English war in America. Campbell of Inverawe went out with the Black Watch, the famous 42nd Highlanders. On the eve of an engagement he strolled forth to explore the village, and crossed a bridge that spanned the rapids of a descending river. It was a storm, and he wore a grey great-coat. On the bridge he saw a figure approaching him similarly dressed. The face was hidden, but on the breast he saw a wound, with blood streaming from it. He approached it, and the figure vanished. He knew by the laws of second sight that he had seen his wraith, and was a doomed man. He asked the name of the village, and was told that it was Carillon. Had it no other name? Yes: Ticonderoga. On this he made his will, and conjured his brother officers to search for his body on the morrow. They did so, and found it in the thick of the fight, with the life-blood streaming over the grey great-coat from a wound in the breast. On that same night one of Inverawe's clan was sleeping in his bed at home, and his son occupied a second bed in the room. The boy was awakened by some unaccustomed sound, and saw a bright light in the room, and a figure, in full Highland regimentals, cross over, stoop down, and kiss his father as he lay in bed. He was too frightened to speak, but put his head under the coverlet, and went to sleep again. Again he was roused in like manner, and saw the same sight. In the morning he told his father, and heard from him that the figure he had seen was the ghost of Inverawe, who had come to tell him that he had that day fallen in a great battle in America.

Further details of the remarkable cures wrought by G. Milner Stephen completely confirm what we stated in a previous notice of his work. His development as a healer is especially interesting. He is connected by birth with Sir James Fitz-James Stephen, K.S.I., Leslie Stephen, editor of the *Cornhill Magazine*, and other distinguished men of the same name. He has himself had a successful career as a politician and barrister in Sydney, Adelaide, and Melbourne. Up to within a few years ago, Mr. Stephen was an orthodox Episcopalian, but being then brought into contact with Spiritualism, he satisfied himself of the reality of its phenomena, and embraced its philosophy. Always of a mediumistic temperament, he was early led to believe that he would be employed in some spiritual work. He anticipated, from his previous training at the bar, that this would be public speaking; but when the time came, and he had cast aside the trammels of a creed in which he had been "cabinéd, cribbéd, confined," he found that the power promised by Christ to His disciples was working in and through him. He commenced a series of the most remarkable cures by the Apostolic method of laying on of hands, and the results are accumulating daily, some of the records being of an astounding character. Mr. Stephen, from his position and extraction, as well as from his great success as a healer, is likely to draw much attention to the subject. One remarkable fact with reference to his gift is that it was not until the fervour of his new faith had set free the forces which the old creed had fettered, that he had any healing power at all. His faith was not strong to save. Does not this throw some light on the words and deeds of Christ when men came to Him for healing: and on His answer to the faithless disciples, who asking—"Why could not we cast him (the possessing spirit) out!"

ANIMAL MAGNETISM.*

This little volume contains a record of certain physiological experiments and observations made on mesmerised or hypnotized persons, by Professor Heidenhain, a German physiologist of the first rank. His curiosity was aroused by witnessing some mesmeric phenomena at a public entertainment; and he determined to satisfy himself as to the *bond fide* nature of what he saw, by himself experimenting on a number of medical men and medical students, among others a brother of his own—"Persons whose credibility is beyond question, and who are all well fitted to give the best description of their own perceptions."

These experiments were perfectly successful, and from them Professor Heidenhain was led to reject the notion that any unknown force was in operation, and to accept the terminology of Braid, a Manchester doctor, who published his facts as far back as 1843, and who anticipated at that time nearly all the conclusions arrived at by Heidenhain. His conclusions were scouted then, as all new and antecedently incredible statements are, but every day's experience since their publication has tended to confirm them. "Common sense," Dr. Carpenter's final arbiter, was as wrong then in estimating the facts of Mesmerism as it is now in dealing with Spiritualism. Professor Heidenhain himself shews that he is afflicted with the same

fear of what a return to superstition may effect that exercised such a deterrent influence on the scientific acceptance of the facts testified to by Braid: and he is only induced to have anything to do with mesmerism by the conviction that there is no new force, and nothing in the "pretended magnetic state" but what Braid denominated "the hypnotic condition," the symptoms of which interest him as a physiologist.

We are not, however, the less grateful to him, although he writes as a pure materialist, for his accurate observations; it is facts alone that we wish to find acceptance for: the theories can afford to wait.

The symptoms of the hypnotic state as described by Professor Heidenhain are briefly these:

1. A more or less marked diminution of consciousness, and loss of memory, owing, doubtless to the fact that hypnotized persons have lost the power of directing their attention to their sensations.
2. Analgesia: highly marked insensibility to pain.
3. Increased reflex irritability, and tendency to tetanic contraction of certain muscles very similar to that noticed in cataleptic patients. [So marked is this symptom that the author states, italicising his words so as to make them emphatic, "I am inclined to consider that the *hypnotic state is nothing more than an artificially produced catalepsy.*"]
4. Spasm of the accommodation apparatus in the eye: enlargement of the pupils: protrusion of the eyeballs. This group of symptoms points to an "irritation of certain fibres of the cervical sympathetic, by which the dilator muscle of the pupil and the orbital muscle are made to contract." The sympathetic fibres have their origin in the medulla oblongata, which therefore is the source of irritation.
5. Furthermore, increased rapidity of breathing; a quickened pulse; an increased flow of saliva; and profuse perspiration, are frequently observable in persons who have been repeatedly hypnotized. This group of symptoms would point to stimulation of the respiratory centre, and irritation of the nerves of the sweet and salivary glands.

When we turn to inquire what are the conditions necessary to the induction of the hypnotic state, the answer is simple. Susceptibility depends on the existence of a greater or less degree of sensory irritability. As a consequence, pale, anæmic persons prove the best subjects.

Methods of hypnotizing vary. As a rule, the operator makes passes over the subject, or causes him to stare at a metallic disc. Certain sounds, such as the ticking of a watch, have the same effect. The conclusion arrived at is that, "in irritable persons hypnosis is induced by means of weak, long-continued, uniform stimulation of the nerves of touch, sight, and hearing." Psychological excitement and a condition of expectancy would seem to be useful adjuncts.

The nature of the hypnotic condition is obscure. Our author ventures the hypothesis that the cause lies in the inhibition of the activity of the gargillion cells of the cerebral cortex, the inhibition being brought about by gentle prolonged stimulation of the sensory nerves of the face (by means of

*ANIMAL MAGNETISM. Physiological Observations by R. HEIDENHAIN, M.D., Professor of Physiology in the University of Breslau. With a preface by G. J. ROMANES, F.R.S. London: Kegan Paul & Co., 1880.

"passes"), or of the auditory or optic nerves (by means of staring at a disc or listening to a monotonous sound, such as the ticking of a watch). Mr. Romanes, however, in his preface, considers that "no physiologist from his previous knowledge of inhibition, could possibly have anticipated any of the facts detailed in this book; and now that they are in our possession we are, for the most part, unable to see how they are connected with anything that we previously knew concerning the facts of inhibition."

While doctors thus differ we may be excused for leaving their various hypotheses alone. It is the facts alone that are important.

Scattered up and down throughout the book are many records of the odd things that hypnotized patients may be made to do by suggestion or command. For these the reader must be referred to the latter part of the work under notice. One crucial case, however, may be noted here. Professor Heidenhain gave his brother, when deeply hypnotized, a glass of ink, requesting him to drink some beer. Without the least hesitation he began to drink. Told to do so, he thrust his hand into a burning light, and with scissors so unmercifully cut off his whiskers, which he had assiduously cultivated for a year, that on awaking he was greatly enraged about it! Another young man, on the very first occasion of his being hypnotized, was induced to lick what he supposed to be a snowball in his hand. It was really a frog!

Stories of a similar nature will recur to the memory of any mesmeric student. They are unquestionably true records. Whether the very interesting group of phenomena, which our author approaches from a purely physiological point of view, is susceptible of the complete explanation which he supposes *by that means alone*; whether there be not many collateral phenomena unnoticed by him which demand other methods of treatment and explanation, are points on which opinion may conveniently be reserved.

Many of us, however we may answer these questions, will consider that Professor Heidenhain has been dealing only with the bodily symptoms observable as the result of the abnormal action of the spirit, soul, individuality,—call it by any name—which uses the body as its medium of communication with the material world. The author meddles in no way with anything beyond the body: there are hints in his book that he concerns himself with matter from the point of view of a pure materialist. He looks on the hypnotized patient as on a par with the brainless frog that he has prepared for his vivisection experiments, and thinks it "*a priori* probable that other reflex phenomena, known to us from (vivisection) experiments on animals, would also occur in hypnotized men."

We forbear to follow out the train of thought that this naïve suggestion has given rise to. An extirpated brain, even in a frog, is not a nice subject to contemplate, and we would fain hope that even the hypnotic state, beset as it seems to be with risk and danger to some persons at least, may be carefully and judiciously induced by trained observers only, who possess the knowledge that is needed to avoid danger. There can at any rate be no doubt of the value of results so obtained.

W.S.M.

FAREWELL TO MRS. RICHMOND.

Upwards of 70 old and well-known Spiritualists accepted a kind invitation from Mr. and Mrs. Tebb, to their residence in Albert-road, Regent's Park, on the 11th ult., to meet Mr. and Mrs. Richmond, and Mrs. Richmond's "Inner Circle." The "Inner Circle" comprised about 20 friends, some of whom were members of the "circle" at the time of Mrs. Richmond's visit to England five years ago. The evening was a very happy one, and considerable interest was evinced in a charming inspirational address given by Mrs. Richmond, followed by an impromptu poem on a subject chosen by the company, and poetical delineations of the characters of Signor Damiani and a gentleman from Cambridge. The proceedings were also interspersed with some excellent music, contributed by the Misses Reece, Campbell, Coles, and Hewitson, and Mr. King. The Misses Reece and Campbell, it may be well to notice, are pupils of Mr. Cummings, the well-known tenor, at the Normal College for the Blind at Norwood, and they certainly do great credit to their instructor. This college was founded at Norwood in 1871 by Mr. Francis Campbell, whose name our readers will remember as that of the blind man who went to the top of Mont Blanc during the past summer, being the only blind man who ever got so far into the regions of eternal snow.

By way of pleasantly speeding the parting guest a concert was given at Neumeyer Hall on Saturday evening, November 13th, under the auspices of Mr. John C. Ward, and with the patronage of many personal friends of Mrs. Richmond and foremost representatives of Spiritualism in the Metropolis. Mrs. Richmond's brief visit to London had come to an end, and this was the special method adopted for bidding *bon voyage* to herself and her husband.

The concert was, in all respects, a satisfactory one. The platform of the pretty hall was bright with flowers and evergreens, while Mr. Ward catered most successfully in the artistic portion of the entertainment. He himself sang, played the concertina, and accompanied most of the singers, amongst whom were those two clever little ladies, his daughters, Misses Evelyn and Clementina Ward. Mr. Tietkens lent the aid of his beautiful tenor, Miss Earle that of her splendid contralto voice. The occasion, too, was rendered interesting by the appearance of Miss Kathleen Hunt, daughter of the late Thornton Hunt, of the *Daily Telegraph*, and grand-daughter of Leigh Hunt. She sang two ballads very sweetly, and at the conclusion of the concert the whole audience stood up and joined in "The Star-spangled Banner." Between the parts of the concert a presentation of a purse was made to Mrs. Richmond, by Walter Glynes, Esq., on behalf of that lady's friends. He made a brief speech, to which Mrs. Richmond replied in an eloquent oration and an inspirational poem. Some remarks were also made by Mr. Wm. Tebb, to the following effect:—

"It is now 22 years ago since I had the privilege of hearing Mrs. Richmond for the first time. That was in the city of New York. There was a large

assemblage of intelligent people; there were, I remember, doctors of divinity, and doctors of medicine; there were able lawyers and there were clever quakers generally; and at the close of an address, the subject of which I believe was chosen by the audience, as interesting as eloquent, and full of noble thoughts, Mrs. Richmond asked any member of the audience to submit to her questions. If I remember rightly Dr. Sawyer, an able preacher of the Universalist Church, was present, and he submitted one question after another, each one seemingly more difficult than the one which had preceded it, with the intention of confounding the lecturer; after that Professor Mapes or some other scientific man preferred questions bearing upon his own special studies, and he in turn was followed by one or more able lawyers, and well do I remember the loud applause which greeted the ready and pertinent responses. At that time Mrs. Richmond was but in her teens, and the result was startling and inexplicable—her presence on the rostrum was a phenomenon, and the New York papers were filled with the reports of these addresses, and of the questions and answers. Mrs. Richmond since that time devoted herself with rare fidelity to the service of Spiritualism and to the advocacy of those views and principles which we most value; but we must all feel that it is no slight thing for Mrs. Richmond and her husband at the beginning of winter to travel a thousand miles by land and three thousand miles by water to deliver her message at the bidding of the higher intelligences. Those of you who have attended the meetings here and elsewhere on Sundays, and the lectures and addresses which have been given on Saturdays, must have esteemed it a privilege. I have not been often present myself, but from those who have been I have gathered how full of noble ideas, of high and exalted truths, of incentives to earnest endeavours after a higher and better life, they have been. There has been nothing narrow or intolerant; there has been no denunciation against those who disbelieve, no terrors of the law, but a sweet reasonableness after the similitude of a Greater Teacher. While listening to the music this evening my thoughts passed away to a scene which I saw some months ago. I no longer heard the music, I no longer saw the people, but my thoughts were carried to the mountains of Bavaria. I was again in the village of Ober Ammergau witnessing the celebrated Passion Play. The representation was one never to be forgotten, and arrested the attention of the vast audience hour after hour; but of all the scenes in that wonderful drama there were none that excited deeper emotion, or stronger interest, than the parting of Jesus from his friends and disciples at Bethany. It touched all hearts by its marvellous fidelity, and its effects were visible upon the sea of upturned faces around me. It was "the touch of nature that makes the whole world kin." But these emotions excited by the approaching separation of teacher and taught are not confined to Ober Ammergau, or to Bethany, but are felt in London, and are visible in this room to-night. (Applause.) I must not say more, but I am sure that the fitting words of our chairman are responded to by every heart here present. We feel that Mrs. Richmond's teaching has been good for us, and we echo Mr.

Glynnes' wish that she may be with us again. She carries with her our affection, our best wishes, our benediction."

On Monday, the 15th inst., Mr. and Mrs. Richmond left for Liverpool on their way to Chicago. They spent the night at the residence of Mrs. Nosworthy, and next day several friends accompanied them to the steamer "Baltic," by which they sailed, taking with them the best wishes of a large circle of admirers.

AMERICAN SPIRITUALISTS ARE NOT MATERIALISTS, SECULARISTS, BIBLE-HATERS, AND CHRIST-HATERS.

By WM. EMMETTE COLEMAN.

In the June number of *SPIRITUAL NOTES* (a journal I have perused with interest and pleasure since its first issue) is found the following statement emanating from Dr. J. M. Peebles:—

"Some of our so-called Spiritualists in America are more Secularists and Materialists than calm, cultured Spiritualists. They are as great Bible-haters as Bradlaugh, and more violent Christ-haters than were Polish Jews of the 17th century."

As an American non-Christian, or Radical Spiritualist, I desire, in justice, to protest against the above exaggerated statement. The non-Christian Spiritualists of America are as staunch adherents of the great truths of spirit-communion, clairvoyance, eternal progression, &c., as is their Christian critic. They are not materialistic or secularistic in any legitimate construction of those words. How can a person, profoundly convinced of the existence of the spiritual universe in all its grandeur and beauty, be more of a Materialist than a Spiritualist? It is an impossibility. The most extreme anti-Christian Spiritualist is as far from being a Materialist or Secularist as is Dr. Peebles; indeed, some of the most positive and persistent opponents of Materialism in America are found among the extreme Radical or freethinking Spiritualists. An overwhelming majority of the Spiritualists of America are non-Christian or "Infidel" (so-called), and they are as firmly opposed to Materialism as they are to Christianity. They are rational, progressive, scientific Spiritualists, such as Dr. Peebles was a few years since. For an admirable exposition of Rational Spiritualism, in contrast with Christian Spiritualism, see Bro. Peebles' "Jesus: Myth, Man, or God."

Rational Spiritualists are also not Bible-haters. Because one points out the errors and defects of the Hebrew Scriptures, discriminates between the good and the dross in that book, and protests against the prevalent Bibliolatry with which the world is cursed, that does not constitute one a Bible-hater. There are many historical blunders in Herodotus and Livy, and many errors in doctrine, concerning God, man, and nature, in Plato, Socrates, and Aristotle. Because one rejects the erroneous, while conserving the good, in those works, does that indicate a hatred of the books and their authors?

The greatest injustice is done to Rational American Spiritualists, however, in designating

them as "more violent Christ-haters" than the 17th century Jews. To call a man a violent Christ-hater is a grave and serious charge. I am certain no Spiritualist can be found in America who entertains the least degree of personal hatred against the martyred Nazarene, or against the mythical Christ, the alleged "corner-stone of Spiritualism." The most extreme anti-Christian among us has a feeling of respect for Jesus as a reformer and medium, however little he may have for the theological Christ. No one denies that he taught many excellent precepts, and, on the whole, was a well-meaning man. The idea of Christ being the object of violent hatred in America is preposterous in the extreme. Even the few uncritical minds, among Spiritualists, who deny the historical existence of Jesus, have no feelings of hatred towards Christ. No one can hate a myth, and such they regard Jesus to be.

I know that sometimes injustice is done to both Jesus and the Bible by freethinking critics, whether Spiritualists or Materialists. This arises, not from a spirit of hatred, but is due to a deficiency of knowledge, or lack of a well-balanced judgment. On the other hand, Christians and Christian Spiritualists are often unjust to freethinkers and Rationalists, as in the remarks of Dr. Peebles above. It is to be hoped that such unjust aspersions upon the motives and beliefs of the intelligent Spiritualists, declining to bow the knee to the Baal of Christolatry and Bible worship, as those herein alluded to, may never again sully the pages of Spiritual literature; but that the honest, candid views of all, whether Christian or Infidel, may be respected, and, by a "calm, cultured," considerate comparison of ideas on all sides, truth may be elicited, and the cause of Rational Spiritualism be advanced.

Presidio of San Francisco, California, U.S.A.

NATIONAL ORGANISATION AMONGST SPIRITUALISTS.

At the fortnightly discussion meeting, held at 38, Great Russell-street, on the 15th ult., Mr. E. T. Bennett introduced the subject of "National Organisation." Mr. Stainton-Moses, who presided on the occasion, explained that this was one of a series of less formal meetings than those at which set papers were read. It was proposed that the subject should be introduced in a brief speech, and closed in a similar way, so that the major part of the time might be open for discussion.

Mr. Bennett then drew attention to the nature of organisations in themselves, pointing out that these originally commenced from the action of vital energy endeavouring to supply needs felt by individuals, but that there was an inherent tendency from the first to solidify or crystallise, and that there was always the danger of the power thus afforded being used to further the particular aims of the leading minds. He considered that there should be not only local but national organisations among Spiritualists, on the basis of "unity of harmonious action," not "unity of thought or of opinion." He referred to the principles enunciated by Mrs. Richmond at the previous meeting, as the only basis on which anything of the kind could succeed, making no attempt

to define any creed or doctrine however broad. Mr. Bennett proceeded to sketch an exceedingly simple form of organisation with the least possible amount of machinery and regulations, the two principal features of which, at all events at the commencement, would be a register of the names and addresses of Spiritualists in all parts of the country, and an annual meeting held at a different place each year, analogous to the meetings of the British Association or the Social Science Congress. This would take up ground hitherto unoccupied, and would not interfere with the work of any existing society. With reference to the B.N.A.S., however much it might be regretted, he thought that in the first place its machinery was too complicated, and, owing to one or two mistakes which it made when quite in its infancy, the effects of which remained in its constitution, he feared it would never be able to take the position he had indicated.

Mr. Tapp agreed with Mr. Bennett, but thought that any great organisation such as he had sketched was not to be had. He thought an association should be purely a defensive association, existing for no other purpose whatever.

Mr. Pearce thought the name of the B.N.A.S. should be modified, as it had no title to the name. He approved of Mr. Bennett's suggestions generally.

Miss Houghton thought that it would be a mistake to change either name or organisation.

Mr. Blyton agreed with Miss Houghton. We should endeavour to do really national work.

Mr. Stainton-Moses spoke strongly in favour of organisation, and re-stated the scheme propounded by him in the paper sent to the Manchester Conference; and said that till Spiritualists recognised a duty in connection with their possession of new truth, a duty to sink private crochets in a desire to defend the general body of truth, no great and permanent work would be done.

In reply to the remarks which had been made, Mr. Bennett said that it would be noticed that what he suggested would involve a very small annual outlay at the commencement, and that his object was to secure the sympathy and co-operation of all the different phases of thought in Spiritualism, which he thought could be done by having an organisation simple enough, and a platform broad enough, to prevent many of the difficulties which the B.N.A.S. and other associations had experienced.

A vote of thanks to Mr. Bennett brought the proceedings to a close.

"THE SCIENTIFIC BASIS OF SPIRITUALISM."—We have received, just as we go to press, Mr. Epes Sargent's new book, "The Scientific Basis of Spiritualism." We can only say that it is a handsome 8vo. of 370 pp., full of matter of the greatest interest and value, a worthy companion to the volume "Planchette," from the same cultured and able pen, which remains one of the most serviceable books that the cause possesses. Mr. Sargent, we note, by the way, is being credited with the authorship of a volume called "Communications from the Other World." This is an error. In addition to the volumes above mentioned, Mr. Sargent has published "The Proof Palpable of Immortality," but he is not answerable for the somewhat apocryphal messages from the other world with which an Australian contemporary credits him. "The Scientific Basis" will receive due notice hereafter.

Arrangements for December.

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

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(Secretary: Miss Burke.)

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

CARDIFF SPIRITUAL SOCIETY.

(3, Angel Street, Cardiff.)

President: Mr. Rees Lewis. Hon. Sec.: Mr. W. Paynter, 10, Bute Crescent, Cardiff.)

Sundays: Public meeting, at 6.30 p.m. Wednesdays: Developing Circle, and Physical Manifestations (for members).

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

(President: J. J. Morse, 53, Sigdon Road, Dalston, E.) Thursday Evenings, 2nd, 9th, 16th, and 23rd: Ordinary Weekly Séance at 8; and 30th, Special Séance at 8. Monday evenings, 13th and 27th: Fortnightly Social and Discussion Meetings at 8.

N.B.—The Council urgently invite the members to prepare subjects for the Fortnightly Discussion Meetings, and to introduce friends and acquaintances at these gatherings. The Hon. Sec. will arrange convenient dates.

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

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A "Society for the Free Distribution of Spiritual Literature" in connection with the above Association. Literature and donations will be thankfully received.

A Meeting is held every Wednesday evening at 7.30 p.m. when trance discourses are delivered. Medium, Miss E. A. Hall.

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

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