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# THE SPIRITUAL REVIEW

August,  
1900.

EDITED BY J. J. MORSE.

SPIRITUALISM. OCCULTISM.  
PSYCHICAL RESEARCH.  
MENTAL SCIENCE.  
LIFE, DEATH, IMMORTALITY.

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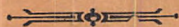
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# THE SPIRITUAL REVIEW.

*A Monthly Magazine for Spiritualists.*

VOL. I. [COPYRIGHT]

AUGUST, 1900.

[ ENTERED AT  
STATIONERS' HALL. ] No. 4.

## A Well-known Spirit Teacher.



"TIEN SIEN TIE,"



## The Platform.

### **Crime:—Its Physical Circumstances and Spiritual Consequences.**

J. J. MORSE.

(Notes of a trance address delivered at Cavendish Rooms, on Sunday,  
6th May, 1900, reported by Mr. David Gow.)

**I**N the scale of human intelligence a belief in the doctrine of total depravity marks the lowest note, and that seemingly impossible doctrine that all is well marks the highest note that intellectual development has at present sounded. Between the doctrines that whatever is wrong and whatever is right what trials and tribulations, what tears and lamentations, what bitterness and sorrow, what blasted hopes and crushed hearts have strewn the pathway of human progress! Yet in the orderly course of the evolution of the human character scarcely any other results would be expected for unless you adopt the hypothesis, that man commenced his life with all his faculties unfolded and in fullest operation it would naturally be expected that he would misjudge—misinterpret—the experiences of his life, and misapply his own interpretations, thereby making in the moral world, or at least in the world of moral definitions, confusion worse confounded.

If man had started, as some believed it, virtuous and intelligent, a perfected human being, then, of course, never would the doctrine of total depravity have darkened the consciousness of man and obscured the light of his intelligence; he would have attained the dignity of an angel at the very commencement of his career, and all the trouble, pain and misery would never have been written in blood red letters across the pages recording the early history of the race. Unfortunately (if such a term may be used) man did not so commence. Down among the brutes through which he makes his first appearance, brutish himself, dense, insensitive in mind, body, and perception, scarcely more than able to grasp the fact that he lived and needed food and shelter, he literally crawls on his belly into the paradise of life, but must learn by bitter experience and hard travail what it all means; and by painful processes make the discovery of the powers latent within himself, and thus, through much trial and tribulation and many failures, learn to apply to righteous ends and uses the forces within himself that by slow degrees he has discovered.



Thus man emerges from the brutality of his primal inheritance and works his way towards more refined and civilized conditions. The painful necessities of his existence have enabled him to hammer out on the anvil of human experience those doctrines of religion, and those canons of morality which are yet in process of making. Yet of necessity as his environment improves his intellectual faculties increase their power of operation, and with that increase then comes side by side a corresponding unfoldment of his spiritual perceptions.

We are summarising in a few moments, and in a few poor and paltry words, the results of the progress of ages. You will only be able to grasp the minutiae by which God's plan has been worked out in human life when you are free from the trammels of physical existence, and are possessed of clearer vision and ampler leisure.

But what as all this to do with Spiritualism, ah, what indeed? Let us realise that Spiritualism, though it includes within itself the gracious privilege for man, of converse with the angel hosts, means much more than that, it means all the philosophy that affects the physical, moral, mental, and spiritual progress of the race; nor should we stretch the argument unduly if we say it is the key that unlocks the mystery of the progress of man. From our point of view, at least, Spiritualism establishes the fact that man is a spirit, and without the recognition of that basic fact there is no correct interpretation of the philosophy of human progress. On that fact all is built and from it all else proceeds. Hence then if we take this wider aspect of Spiritualism and consider it in these generous proportions this little topic of ours to-night can find a convenient corner.

Proceeding to a closer consideration of his subject, Mr. Morse said that the average individual, was much more inclined to believe in the wickedness of the world than in its goodness. To believe that whatever is right was an infinitely greater heresy to the minds of many people than to believe that God had condemned everybody from the beginning to the infernal regions. He was going to make a startling proposition—"There is no such thing as crime." That was to say he went the full length of saying, "Whatever is is right." It would not be if it was not the right thing to be (not the *rightest* thing, let them observe), and to contend that it was altogether wrong, would be to give the Universe over to chance and chaos. Men were accustomed to look at the problem of existence not from the standpoint of universal principles but from that of their own peculiar emotions and personal experiences, and these were always fallible guides that obscured the intellectual perception and



prevented the mind appraising the position of things in relation to the Universe at large; they gave man a sentimental gospel instead of a rational philosophy. It was not, as time runs in the aggregate, so very long ago in the history of this country that political freedom was a privilege of the few, and it was considered the height of impropriety that the commonalty should possess any share in the government of the land. But to-day that man was considered as strangely unprogressed who refused to take their part in the government of the land in which he lived. Even so, in regard to the subject of the discourse, there might be a newer and better idea which would sweep away the old doctrine that "whatever is is wrong."

But the proposition that there is no such thing as crime might be put in this somewhat different form: There is no such thing as what is conventionally known as crime. There were certain phenomena belonging to the individual human action which were called crime, but these phenomena in themselves were not crime. It was the interpretation placed on the phenomena which was in question.

In other words, might there not be certain conditions of life under which the goods of the world get unequally distributed. There were people who were intelligent enough to realise that there is something wrong about the way in which the world's happiness is distributed. It diminished their own happiness and tried their faith in optimistic philosophy.

"You are all living on one another," proceeded the speaker, "all trying to get as much as possible from one another, all revolving around the pivotal idea that the greatest good is to 'get on,' and to accumulate money and worldly wealth." Such, at least, was the view taken by many intelligent observers of human life to-day. But the fact that the good of the world got unjustly distributed must be susceptible of some kind of interpretation. If it were the law of life that the good things of life should go to those who deserved them, matters would present a very different aspect. But the fact that they were in a great measure seized upon and held by those unworthy of them, shewed that there was something wrong with the conditions of human life. "We are not interested," said the speaker, "in where you put the blame. It may be the Government, whom (as with the proverbial dog), everybody loves to kick. It may be social, industrial, political. It may be anyone's but yours. All we are concerned with just now is to bring home to you the fact that there is something wrong, and if there is something wrong, it has been made wrong by man's stupidity, and if it has been so made



heaven established on earth, the sooner he sets his intelligence to work to remove the wrong which his ignorance has established, the sooner will the millenium come in sight."

Crime had been described as being those things which were contrary to the good order of society. But the good order of society to-day was the cumulative result of the progress made by mankind all down the ages. The good order of society now was not the good order of the wrong, man's intelligence can set it right; and if man wants to see society of a thousand years ago. The interests of the community changed with the evolution of human character, and, as a consequence, unless they liked the cheerful proposition that there is to be no further improvement in the good order of society, that the last word had been spoken on the question, then a better order of human society might be possible in the future, because the present represented a better order than had prevailed in the past. Brotherly love, truth, and justice were the foundation stones of the good order of human society. Whatever obscured them, whatever failed to make man appreciate them, was against the good order of society. For those things which hindered brotherly love, truth, and justice in society, the individual would probably blame the system against which he was powerless. He would plead that he had to submit and move with his fellows. But no more absolute condemnation of the whole condition of human affairs could be pronounced by the most virulent anarchist.

It was wrong for a man to steal, and when a thief was caught society sought to impress all other thieves with the enormity of the offence. To make quite sure that its teaching should be effective, it imprisoned him, that he might realize what an offence he had committed; that was, if he broke into your house, or deftly slid his facile fingers into your pocket. But suppose he wrote a beautifully-constructed legal document, and got you to sign it without properly realising what it all meant. That also might be theft—the result being the same—but this time it was done legally and lawfully, and you are told by some adviser, "I am very sorry for you, but you did this with your eyes open, and you must abide by the consequences." No, there was no three months hard labour for this. Between the absolutely right and the legally wrong you can wreck a good many homes and steal not a few fortunes. "If," said the lecturer, "you take, by any means whatever, that which is not honestly and justly yours, then, you are a thief, in whatever condition of society you are found."



Taking next the crime of murder, the speaker said this was regarded as a dreadful thing. A criminal committed one murder, and he was held in abhorrence. He might even kill several people, and then he was regarded as a monster of iniquity, and Press and Pulpit grew eloquent on the heinousness of his crimes. But the man who succeeded in killing a few thousands indirectly was a great and popular General. The man who killed one or two was hanged. That the so-called criminal had no rights that the virtuous were bound to respect was virtually the common doctrine of society. But looking into the inner life of every human being, one made the marvellous discovery how near the average individual is to the angel on the one side and the brute on the other. And looking at human life from the spiritual side, the wonder was not that men are bad, but that they are as good as they are.

The physical circumstances of crime were contributory and ameliorative. Heredity was a great factor in the question, and any jurist or law-maker who really knew that heredity was an explanatory factor in the analysis of human character, and who yet preached punishment for wrong-doing, had misread the lesson he had learned. Why so? Because, if a man's environment influences his character, and you make no effort to train the man to rise above his environment, then, the physical circumstances of that man's life will master his character. Yet you exact a penalty from him just as if he were intelligently disobeying the laws of good society.

But there was also the great question of parentage. If mental idiosyncrasy and moral capacity were transmissible, as they must be if heredity meant anything at all, then, the question of parentage loomed distinctly large before us. Until the law of parentage was realized in its higher aspects, until the God in man and the Divine in woman filled the world with happiness and light, the evils of society would make themselves manifest in all ranks of human life.

"The divinity of parentage," continued the speaker, "is the point we press upon you as progressive men and women. If you can hand down a depraved heredity, you can also hand down an exalted heredity. Heredity and association, habits and circumstances, tend to the formation of character; and for amelioration we must look to the education of the human mind in fulfilment of those esoteric duties, the realization of the nature of which, and obedience to the laws thereof, can alone regenerate, unfold, and uplift humanity at large. You may imprison, flog, place on the treadmill, or consign to a shameful death, the outcast,



the 'spawn of hell,' that belong to the lowest dregs of human society, but you only deal in each case with effects, not with causes; and, furthermore, scarcely touch the ills and evils that present themselves in other guises in other ranks of human life. The actions of human beings which, in their operation, produce the greatest amount of social discomfort, are called crime. If the conditions of human society were varied so that the inducing causes which produced these aforesaid actions no longer operated, then those actions would cease and crime would disappear."

In concluding his address, the speaker said:—"Now, as we close, friends, we want to clear the air, if possible, by making you realise, if you will, that what we have said must in no sense be held to absolve any person from his duties, but what is demanded from you is a life in accordance not only with what you are to-night, but what you will be to-morrow, and every other to-morrow that is to come—duty in the line of knowledge, knowledge as a means of unfolding character, responsibility realized in regard to the unfolding of character; in all things brotherly love, in all things justice, in all things truth. These three conjoined are a blessed trinity to make a God-like life a speedy and divine reality in your midst."



### IF.

'Twixt what thou art, and what thou would'st be, let  
 No "If" arise on which to lay the blame.  
 Man makes a mountain of that puny word;  
 But like a blade of grass before the scythe,  
 It falls and withers when a human will,  
 Stirred by creative force, sweeps towards its aim.  
 Thou wilt be what thou couldst be. Circumstance  
 Is but the toy of genius. When a soul  
 Burns with a god-like purpose to achieve,  
 All obstacles between it and its goal  
 Must vanish as the dew before the sun.

ELLA WHEELER WILCOX.

I know not where His islands lift,  
 Their fronded palms in air,  
 I only know, I cannot drift,  
 Beyond His love and care.

*Whittier.*



# Old World Faith's.

FROM 'THE STAR OF THE MAGI.'

## Taoism and its Tenets.

### The Teachings of Lao-Tze, an Ancient Mystic Philosopher of the Orient.

BY MARCUS JULIAN.

**L**AO-TZE, the founder of the once mystical and philosophical religion of China known as Taoism, was born in the Tehu principality in the year 604 B. C. He was therefore about contemporaneous with the more celebrated religious teacher of India, Gautama Budda. Very little is known of his life and little or nothing of the place and manner of his death. At an advanced age he was curator of the Royal Library at Kao, from which position he retired to the Pass of Hsien-Ku, in the district of the Ling-Pao, in order to pass the remainder of his life in quiet seclusion and meditation.

Among the notable Chinese scholars who were exponents of Taoism were Lieh-Tze, Chuang-Tze, Hang-Fei, Hwai-Nau-Tze and Sze-Ma. The Emperors of the Han dynasty were eager students of the mystical and ethical teachings of the great Lao-Tze. The striking identity which Taoism bears to the Vedanta philosophy of India confirms the tradition that he had visited that land of philosophers and mystics and had imbibed the wisdom of its great sages. Students of theosophy regard Lao-Tze as one of the world's great spiritual teachers. All that is now known of the teachings of this great sage is found in the 'Tao-teh-King,' or Book of the Path of Virtue. Yet he is said to have written 930 books on ethics and religions and 70 more on the great science—Magic—1,000 in all, yet all that western scholars and orientalists know of the teachings of Lao-Tze are about one dozen pages of the heart of his doctrine, called "Tao-teh-King," and these Professor Max Muller declares to be unintelligible without the commentaries. M. Stanislas Julien had to consult more than sixty commentators for the purpose of translating the "Tao-teh-King," and the earliest commentary he could find was as late as 163, B. C.



The learned Japanese Taoists laugh at the blunders and hypotheses of European scholars and orientalists. They declare that the commentaries to which western sinalogues have access are not the real occult at all! Even of the works of Kong-fu-Tze (Confucius) whose philosophy was utilitarian, not mystical, therefore easier of comprehension, Max Muller says: "If we turn to China we find that the religion of Confucius is founded on the Five King and the Four Shu books—in themselves of considerable extent and surrounded by voluminous commentaries, without which even the most learned scholars would not venture to fathom the depth of their sacred canon."

The Japanese, Chinese and Buddhist initiates and ascetics are more reticent on the subject of the works of their mystics than are even the Hindoos.

About 1,300 years before the time of Christ the religion of China consisted of a blending of Nature worship, called Tchou-li, and ancestor worship, called shintoism, from the word "shins," meaning spirits. Humanity was regarded as the centre of the universe and the result of the union between heaven and earth. At the head of the celestial spirits was Tshangti, the supreme ruler of heaven. Below him were five rulers and a host of celestial spirits, or intelligences, who directed and controlled the sun, moon and stars.

The human spirits (departed ancestors) belonged to the second order.

To the third order belonged the terrestrial or Nature spirits, elementals—such as the gnomes (earth elementals), undines (water elementals), sylphs (air elementals) and salamanders (fire elementals)—together with winged beasts and flying dragons, etc., whose forms were derived from a mixing of the four elements of earth, water, air and fire.

These "shins" were said to reside in these various forms, although they themselves (viz., the forces behind the visible objects) were not visible.

They had a system of invoking and recalling the spirits of departed ancestors strongly suggestive of modern Spiritualism; but they recognized the fact that it was only the earth-soul (in Theosophical phraseology, the astral) and not the celestial soul (or real manego)—except in rare cases—with which communications were held.

One extremely interesting fact in connection with this ancient religion was that there was no mention of future rewards or punishments nor do we find that these shins or "spirits" were in any case considered evil. It was accepted as a matter of natural law that each principle or substance of which man was composed returned after death to its own plane. The terrestrial soul returned to its own sphere, the astral and



the celestial soul to its own sphere (the heaven worlds). Neither were called good or bad ; each enjoyed according to its own nature.

At this time there was no order of priesthood, the public worship being conducted by one of the ministers of the state. No one but the emperor could sacrifice to the supreme Tien—the spirit of heaven. Such was the state religion immediately preceding the introduction of Taoism. The teachings of Lao-Tze spread rapidly among the more learned and the monarchs of the Han dynasty themselves were eager students of Taoism. However it was never a popular or representative religion like Confucianism, and even now is only in repute among the learned men of the Chinese empire. The reason for this is easy to find. A deep and mystical philosophy like Taoism could never find favor with such an ambitious and practical nation as are the Chinese. That the utilitarian and more materialistic philosophy of Kong-fu-Tze (Confucius) almost entirely superseded the mystical teachings of Lao-Tze does not detract from the inherent value of Taoism as a system of philosophy, but rather indicates that the nation had not yet evolved to where these abstruse and metaphysical concepts could be appreciated.

Kong-fu-Tze (Confucius) was born in the year 550 B. C., fifty-four years later than Lao-Tze. He divided his time between his duties as an officer of the state and his studies, which included magic (the study of causes or why and how phenomena are produced), history, philosophy and religion. The works generally associated with his name are the Yi-King (book of changes), the Shi-King (book of poems), the Li-King (rituals), the Shu-King (book of inscriptions), and Tshuntsieu (spring and autumn). These are the famous five kings (books), which are regarded as canonical and are held as sacred by his followers. Kong-fu-Tze taught the unity of mankind, charity and the duty to one's neighbor. These ethical teachings were in no wise different (except in method of expression) from the moral and ethical teachings of all the world's great religious teachers ; they were capable of practical and successful application, to political, social and moral questions, but they contained no teaching as to the origin and destiny of man. They were purely philanthropic and mundane. That such teachings failed to satisfy the mystical and spiritual nature of the Chinese thinkers is shown by the subsequent introduction and widespread acceptance of Buddhism, with which Taoism is found to have much in common.

In his commentary on the Tao-teh-King, Walter Old, F.T.S., says : "Because the majority failed to appreciate the abstruse and seemingly paradoxical philosophy of Lao-Tze the more materialistic teachings of



Kong-fu-Tze, which better suited the active policy of the succeeding rulers, eventually prevailed."

It was not until the eleventh century A. D., when Buddhism was introduced into China, that Taoism began to degenerate from a mystical philosophy into a mere system of religious rites and ceremonies, with priests, acolytes, parish schools, monasteries and all the meaningless and burdensome ritual of ecclesiasticism.

Taoism is not the only religious system in which we can trace this crystalizing tendency. Although Jesus warned his followers that "the letter killeth, but the spirit giveth life," yet the same law of birth, maturity and decay—the law from which not even religions are excepted—can be seen at work in the great religious system of the western world. No religion or philosophy or system of morality will ever last until men have evolved beyond that period where the spirit is sacrificed to the letter, and all the changes will be good—when man gets what he needs in each stage of development. Forms that have outlived their usefulness must perish in order that the evolving life may not be hampered. Those who see only the breaking up and extinguishment of forms regard life as a vast charnel-house; those who see only the escaping and liberated life hear always the hymn of praise.

*(To be concluded next month).*

## Our Foreign Exchanges.

THE "BOSTON POST."

THE above journal records an interview with Mrs. Mary A. Livermore, who explained the circumstances under which she was convinced of the reality of the life beyond the grave, and why, although a Spiritualist, she refuses to be called one. "I do not wish," she says, "to be associated with charlatanry and with odious characters, many of whom profess the doctrine. I abominate this class of people, who purport to be priestesses of the higher life, and yet whose characters are vile and whose conduct is worse. It seems as though when one professes this belief, he or she immediately seems inspired with the desire for somebody else's wife or husband. This class is the bane of Spiritualism."

LE REVUE SPIRITE.

"In January, 1877, Mme. Bosc, wife of the eminent architect, was seated by our fireside at No. 7, Rue de Lille; when Count de Lyoff, President of the high court in Moscow, arriving from Russia, paid us



his first visit, and we introduced him to Mme. Bosc. They conversed, while I wrote. All of a sudden, the lady said :—"Monsieur, near you I see a dog who is very fond of you. It is a huge white Newfoundland with four black paws. His ears are of the same colour, and he has a black star on his forehead. Around his neck I see a silver collar, closed by a chain, with these words on it, 'Serge Lvoff and the name of the dog,' which I do not remember. He has a long beautiful tail ; and caresses you, fixing his eyes upon you."

M. de Lvoff replied with tears in his eyes :—"When very young, I was agile and wild, and they confided me to the charge of my dog, whom you have so exactly described, Madame. He saved my life many times by fishing me out of our river, in which I should otherwise have been drowned. I was twelve years old when I lost that faithful friend, whom I mourned for like a brother. How happy it makes me to meet with him again, with the certainty that those dear companions have an intelligent soul which survives their body, and a perispirit with which they fabricate a body and a collar with its inscription. Moreover, it has enabled me to discern in you a clairvoyant medium of the highest power, who has brought back to me recollections of forty years. Thanks, Madame, and may God bless you."

M. Witold Chlopicki contributes to the *Revue*, a narrative of a striking occurrence which has taken place in Warsaw ; where M. Gorowski, an instrumentalist in the orchestra of the Opera house in that city, had the misfortune to lose a little daughter, three years old. He earnestly desired to possess a photograph of her, before her body was committed to the grave ; and a young operator undertook to gratify his wish. The corpse was posed in a large armchair, with a heap of flowers upon her knees ; and the portrait was taken. When the negative came to be developed ; the photographer found a shadowy hand—that of a female adult hand, on the left hand side of the child. He was somewhat vexed at this unaccountable "blemish" as he considered it, and took a second portrait. Again the hand appeared and this time another was faintly indicated. Not only so, but these two features of the picture were developed before the white robe of the child. "Therefore," remarks M. Chlopicki "these mysterious hands were more lucid than the robe itself, and this phenomena is, really, a special peculiarity of astral bodies. This circumstance ought to decisively expel all doubts as to the authenticity of the phenomenon of the apparition of astral hands."

The *Revue* publishes a reproduction of the photograph in which the



mysterious hand, with the wrist and a portion of the sleeve, are clearly visible, but the rest of the arm fades off into nothingness, although the panelling of the wall behind is very indistinct as though seen through a semi-diaphanous substance. It is a left hand and delicately shaped, bent at the wrist, and the retreated fingers are pendent, and very near the child's left shoulder."

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#### THE RELIGIO-PHILOSOPHICAL JOURNAL

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Concerning the Conditions for Seances, H. W. Boozer, writes as follows in a recent issue of the Journal:—"A seance is a Shekina of consolation—a sacrament of human affection. On each occasion come crowding from the spirit side a great gathering who are separated from those left behind, each one profoundly moved to give, if but the crumb of a single word, of their undying love to those in waiting. All is accomplished under great difficulties. System and order must reign, and only that can be communicated which will not interfere with the rights of others in waiting, as allowed by the spirit conductor or manager. The words of remembrance and consolation, it is noticed, are often very carefully chosen. While most messages breathe affection only, there are plainly many who plan brief mention of earth incidents known only to sitter and spirit.

How strange it is that so many people will pay money freely for theatrical display and unreality, and yet speak vengefully of mediums' requests to remuneration for the giving up of their life forces in this work of spiritual realism."

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#### THE LIGHT OF TRUTH.

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The Spiritualists of the Argentine Republic fully realize the importance of organization and co-operation was demonstrated, recently, in the successful termination of a movement to unite the various societies of the cause in the city of Buenos Aires. Twelve societies, or more, as they are called there, have given their adhesion, the organization is completed and a constitution adopted. As there are many Spiritualists in Buenos Aires, the importance of this union cannot be overrated.

This organization may be compared to our National association, though not similar in all its features. The societies will preserve their own rules and bye-laws and govern themselves. The object of the letter is to



secure homogeneity of principle and purpose, and to form an advisory board to which young societies may appeal for counsel in their difficulties. The inexperience of organizers of societies is often fatal to their success; the board is composed of veteran Spiritualists, many of them mediums, familiar with the trials, mistakes and dangers which beset the novice in his attempt to penetrate the secrets of the Beyond. They will not dictate, but advise and help to establish the best conditions."

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#### THE BANNER OF LIGHT.

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Writing upon the "World's Indebtedness to Mediumship," George A. Bacon, says—"He who is disposed to deny or withhold just appreciation, shows himself to be deficient in equity. Personal conceit is not always the best qualification for judicial investigation; too often it is the only possession of the critical inquisitor. In these matters, unfortunately, the disproportion of people who desire to appropriate, rather than to appreciate, is as one hundred to one.

'The World's Indebtedness to Mediumship,' wherein is it not indebted? Along what lines is it not under everlasting obligation? The word 'mediumship' is used comprehensively, in a liberal and enlarged sense, as indicating some adapted channel of transmission by and through which the world has been so richly blessed.

Through these various forms of manifestation, these various methods of expression, have come all the grand inspiration evidenced in literature, music, poetry and invention. Science is also beholden to it. While much of this inspiration, personal in character, has been consciously received, much more has come to the world, unconsciously, as to its source, by the recipient thereof. This, however, is of secondary importance. The fruits are ours; the results we receive are no less valuable because from an unknown source.

Universal inspiration is a natural law, and it seeks every opportunity to manifest itself. Persons largely endowed with gifts of clairvoyance, with certain faculties highly attuned, become communers with the spiritual world through which flow tides of inspirational power."

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Before I came upon this earth,  
I know I lived in gladness  
For ages as an angel; birth  
Has caused my presence here.

*Vic*



## Our Monthly Miscellany.

### An Old Saw Re-stated.

Ⓐ WELL-KNOWN proverb assures us that "Where ignorance is bliss 'tis folly to be wise," and a writer in *The Lamp*, Toronto, Canada, evidently believes it is so! But, if the conclusions to be deduced from the extract below are that, if we do not *know* of either causes for pain or pleasure, our happiness would be scarce, then, would not our mind be a blank, our emotions remain unstirred, and so remaining, wrapped up in the mantle of egrosm, we should neither know nor grow! Knowledge entails penalties, ignorance perpetuates evils. Sunshine and rain are as needful for vegetation as pain and pleasure for the spirit. The writer refers to pain, and says: 'The truth is that most of our pain is in anticipation, that is, mental, and need not be indulged in at all, if we used our reason. It is impossible to convince people of this at first. But when we see parents suffer just as poignant grief on the report of the death of a child, which proves afterwards to be erroneous, as in the case of the actual death itself, we must surely understand that it is in ourselves and not in the circumstance that the cause of sorrow exists. A man who does not know he has lost his purse will not be affected by the event. It is the coming to know it and decreeing himself a sufferer that gives him all his trouble. He was just as poor before the knowledge as immediately after, and should not have been in the least degree more affected, but having created a certain mental condition for himself and feeling the stringency of that, he next proceeds to put the blame on the outside world and hold fate responsible.

### Woman in Central Africa.

The advocates of the equality of the sexes, woman's rights, and the idea that woman's 'sphere' is home, may find some instructive reading and cause for reflection—agreeable or otherwise—in a paper contributed to the Aug. issue of *The Humanitarian*, London, by G. Douglas Gray, M.D., upon the above topic. If doing nothing is the acme of bliss, then, our savage sisters have attained a sublunary heaven. If the revelations of the divorce courts of civilisation give us fearful pause as to our vaunted social morality, then, again, the South African family is spared the heart-breaking episodes that occasionally disrupt the domestic harmony of more civilised establishments. Missionary effort, notwithstanding the moral elevation of the savage, seems difficult, so one is forced, after all, to ask: "What is to be the issue, if existence, for the subject races? Certainly, it appears as if the Caucasian race is of a higher type, and so, consequently, have the capacity to evolve a higher conception of life, and morals, manhood and womanhood than is possible



for such races as are purely savage. As to the recreations and occupations of these Central African women, and their effects, the following is instructive to say the least:—

‘As for recreation, the only sort indulged in is when she takes part in a big pombe dance, which is nothing more than a night or two (sometimes it lasts a week) of monotonous dancing, or rather stamping of feet to the measured time of the tom-toms, and accompanied by huge libations of pombe, which has taken her days before to prepare. Beyond this, with the exception of making curious designs in bead-work, her leisure time is passed by lolling on a mat in the full glare of the sun, surrounded by one or two of her youngest children.

Now, what is the effect of this backward state of womanhood on the race of natives? Physically there is none, for the men as well as the women are strong, healthy, and well set-up specimens, capable of much exertion and of leading—more especially when directed by whites—very useful lives. But there it ends. Although, here and there are to be found natives, who, having been trained from early boyhood upward by missionaries and others, are able to do responsible, intelligent work, and to act as occasion may require on their own initiative, the vast majority of natives are simply nothing more than working automata. As met with in everyday life, the boys are intelligent and useful until the age of puberty, when they become dull and incapable of doing anything requiring intelligence to any extent. To raise this vast race of natives, therefore, I believe the most important point is to begin by endeavouring to raise their women.

The Central African woman is capable of being raised and leading a much more satisfactory existence than she is at present doing, and if this can be accomplished, as shown before, it will reflect most certainly on her progeny, and the men of the nation to which she belongs.’

### **Don't Wait for Money.**

Lucy A. Mallory has the following pregnant sentences, in an article upon the above topic, in *The Religio-Philosophical Journal*, of San Francisco, Cal., and how true it all is most of us know.

‘If I only had money, how much good I would do.’ But we have never known or heard of anyone who desired money in order to do good with it, who ever does the good when he or she gets the money, but it is invariably used to minister to increased material wants—selfish gratification.

It is a very great mistake to suppose that money will help one to do good. It is kindness, sympathy, and love that is needed. If a tenth part of the effort were put forth to cultivate love and kindness, that is



exerted to accumulate money, everybody would be good, and there would be no poverty; for justice would guide all actions, and all would share in Nature's bountiful supply.

The whole world is starving for love and kindness and sympathy. It is this that is the foundation of permanent prosperity. This constitutes the golden light of true prosperity. All evils vanish in the sunshine of love, just as the frost and ice melt away in the sun's rays. Love makes people self-dependent, whereas the money gifts of organized charity, as a rule, only degrade and make paupers.'

### Palmistry in the Bible.

It is a trite saying, whenever there is a doubt concerning the source of a quotation, that it is either in the Bible or Shakespeare, but it will come as a surprise to some that the modern cult of palmistry is to be found in the Bible, of all places! Yet the Senora Blanca de Ovies, in *The Sunflower* of Lily Dale, N.Y., makes out a fair case for her contentions, as witness the following extract from her article in the above journal. Writing of 'the hand in the Bible' the Senora observes:

'Many authors quote Proverbs iii, 16: "Length of days is in her right hand, and in her left riches and honour."

One quoted in 1475 by Hartleib, as well as those who came after, give Job xxxvii, 7: "He sealeth up the hand of every man that all men may know his works." That is, he puts seals or marks into the hands of men so that other men can read them.

In Job xxiii, 9: "On the left hand, where he doth work, but I cannot behold him, he hideth himself on the right hand, that I cannot see him." But Proverbs xxvii, 16 says: "Whosoever hideth her hideth the wind, and ointment of the right hand which betrayeth itself."

Lillian Russell will not allow anyone to read her left hand on account of its destiny. The right hand is the one to hide, as that is the one whose ointment betrayeth itself." Job xxi, 16: "Lo, their good is not in their hand; the counsel of the wicked is far from me." Job xi, 14: iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles." Job xiii, 14: "Wherefore do I take my flesh in my teeth and put my life in mine hand?" Job xxvii, 9: "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger."

In Ezekiel xxiii, 37 and 45: "And blood is in their hands." Showing the innocence or guilt of the soul as engraved thereon: and again, the law that governs the reading of them belongs to the ancient law of



occultism. Read the truth backwards. Can, therefore, those who run read?

Isaiah li, 22-23 shows the changes of these marks: "I have taken out of thine hands the cup of trembling, even the dregs of my fury: thou shalt not drink it again." "But I will put it into the hand of them that afflict thee."

We are therefore measured according to our deserts. Isaiah xliv, 20; Is there not a lie in my right hand? Isaiah xlix, 16: "Behold I have graven thee upon the palms of my hands; thy walls are continually before me." This may apply to the "salt of the earth" in human kind, as there are occasionally a few visible to show us the good and evil in us.

### **The Use and Value of Public Clairvoyance.**

To many spiritualists the use of clairvoyance at the public services is an open question. While some consider it unadvisable, others equally sincere, assert it is a necessity of our work. The REVIEW unhesitatingly affirms in favour of the subject, always providing clear-cut and undeniable evidence of the presence of spirits is presented. Such clairvoyance is of evidential value, and forms a fitting and useful adjunct to the labours of the lecturer. A correspondent, signing 'E. A.', writes, in *The Two Worlds*, Manchester, as follows, on this topic.

'That the home circle affords the ideal conditions for clairvoyance, as indeed for spirit communion of all phases in the more personal and intimate sense, none will deny; but the fact that many sensitives are peculiarly fitted to exercise their gift in public, and that spirit-people eagerly and joyously present themselves for description, to my mind affords full warrant and justification for its exercise.

Let us now briefly examine the final objection, that clairvoyance detracts from the reverent and devotional character of the meeting. I have the greatest possible sympathy with those who, by long association, early training, and the heritage possibly of generations of conventional religious ideas, find themselves confronted by the objection we are now dealing with.

But it must be remembered that the whole genius, aim, and mission of Modern Spiritualism is to present, through its demonstrated facts, an absolutely true and verifiable system of philosophy, which shall release mankind from the ignorant assumptions of a hoary and effete ecclesiasticism.

We want to have an enlightened realisation of the fact that those who have been removed from our physical vision by death, are not 'called up' or 'brought down' or in any way influenced by us perforce



to leave their spiritual environments to come to us by any of the means used to establish communication with them. We have been so long schooled to think the spiritual world as 'far, far away,' that it is difficult for many to realise its ever-present connection with us while still "in the body pent."

### Inspiration.

The matter of 'inspiration' is of perennial interest to all, to Spiritualists particularly. We have our inspired writers, poets, and lecturers, and a full experience of what those on the 'other side are able to accomplish by inspiring the minds of mortals. Possibly the *modus operandi* is but in part understood either by operators or subjects, and how great a part 'vibrations' play in it has yet to be fathomed. A. J. Davis, Hudson Tuttle, Maria M. King, W. Stainton Moses, among many others, have written upon the theme, but not until we have crossed over, may it be, with a full understanding of what 'inspiration' is, be attained by most of us. In a recent issue of *Light*, London, over the signature, Joseph de Kronhelm, there appears a more than ordinary useful article on the question, and we can only quote one item, out of many deeply interesting ones, for instance, the following:—

'According to Pythagoras, inspiration is a suggestion which comes from spirits, who reveal to us the future and hidden things ('Diog Laert.,' viii. 32). Also, according to the same philosopher, language itself is inspiration. Plato says (Phædo,' 244-264): 'Inspiration is the work and source of all that is sublime and beautiful in man.' The poet could not create his verse, nor the prophet predict events, if they were not inspired; they must enter into a superior state or condition where their intellectual horizon is widened and illuminated by a higher light (Plato, 'Dialogues Io and Meno'). Anaxagoras, 500-428 B.C., maintains that inspiration is the work of spirits. According to Homer, inspiration comes from Heaven. Cicero calls it the divine breath, which permeates all spiritual life. We have St. Matthew (x. 20) quoting Jesus, who says to his apostles: 'For it is not ye who speak but the spirit of your Father that speaketh in you.' In St. Mark, 'Be not anxious beforehand what ye shall speak, but whatsoever shall be given you in that hour that speak ye, for it is not ye that speak but the Holy Ghost,' and according to St. Luke, Jesus again observes: 'Be not anxious what ye shall answer or say, for the Holy Spirit shall teach you in that very hour what ye ought to say.' In Psalm cxviii. is found: 'Teach me to do Thy will, for Thou art my God whose good spirit will lead me in the right way.'



## Our Astrological Department.

### An Italian Oration on Astrology in the Fifteenth Century.

A. G. TRENT.

**A**LTHOUGH but few of the writings of Gregorius Tiphernas remain, or at least have been published, he has an honourable place among the Italian scholars who aided in the revival of letters in the fifteenth century. He appears to have taught in most of the chief cities of Italy from about 1440 to about 1465, and to have died during the pontificate of Paul II. (1464-71). The oration on astrology of which we are about to give an account was delivered somewhere between these dates, at what place or on what occasion does not appear. As, however, there is no allusion to the presence of any exceptional person or body of persons, it may be supposed to be addressed to his ordinary hearers. It was never published until last year, when it was printed from a manuscript in the Vienna library by Professor Karl Mullner, in his "Reden und Briefe Italienischer Humanisten" (Vienna, 1899).

After a brief exordium, Tiphernas proceeds to discuss some of the more ordinary objections to astrology, such as the difficulty of ascertaining the precise moment of birth, the case of twins, and the errors and inconsistencies of astrologers. Having answered these, he passes to the history of astrology, which he declares to have originated in Egypt by favor of the perpetual serenity of the weather and the opportunities for study enjoyed by the Egyptian priesthood. From Egypt it was brought into Greece, and reached perfection under Ptolemy, to whose consummate work nothing can ever be added; perhaps an indirect way of expressing Tiphernas' disbelief in the Arabian astrologers. He next mentions Chaldea, but does not make it clear whether he considers the Chaldeans to have received their astrology from the Egyptians or to have discovered it independently. He is, however, certain that the Jews learned astrology from the Chaldeans, and quotes a Jewish writer whom he calls Rabbi Moses for proofs of the attention which Moses paid to the science. Moses, says the Rabbi, so pitched the tabernacle that the triplicity of Leo should regard the north, in token that a northern city under the dominion of Leo (Rome) should rule the world. He took care to deliver the law during the conjunction of Jupiter and Saturn, emblems



of Religion and Stability. The seven feet of the candlestick in Solomon's temple denoted the seven planets, and the middle foot was larger than the rest in honor of the sun, which the Chaldeans did not, like the Egyptians, place between the Moon and Mercury, but in the centre of the planets. If this could be taken to mean that the Chaldeans believed that the planets revolved round the Sun, an opinion not entertained in Tiphernas' days, it would be a remark of the highest interest. The Rabbi further declared that the idolatry of the Israelites was star worship, that Baal denoted the ascendent, and Astaroth the lord of the mid-heaven. This leads Tiphernas to have a word with the divines who attack astrology as irreligious, from which he passes to its serviceableness as affording a rational interpretation of ancient Greek mythology, whose apparent scandals, he contends, arise from the misinterpretation of astrological expressions. When, for example, Jupiter, is said to have begotten a multitude of children, the meaning is that many distinguished men have been born with his planet born in the ascendant. Æneas is called the son of Venus for the same reason. The story of Mars and Venus being caught in a net by Vulcan refers to the frequent conjunctions of these planets "near the star of Vulcan," which must be supposed to denote the sun. Mercury is called hermaphrodite on account of his ambiguous quality as malefic or benefic, according to the nature of the planets with which he is conjoined. The wars and quarrels of the Gods are to be understood by the cross aspects of the planets. Endymion was an astronomer, so were Hercules and Atlas. From classical mythology Tiphernas turns to classical literature, and easily proves that the poets cannot be understood without acquaintance with astronomy and astrology.

The oration of Tiphernas is the more interesting as the speaker was not himself a professional astrologer, but an elegant and erudite classical scholar. He had no motive for rising his voice in favor of astrology, except a conviction of its truth, and although it cannot be said that the arguments by which he defends it are very much to the purpose, their very weakness implies a conviction that the sympathies of his hearers will be with him. Had he expected to meet with any formidable dissent among his audience, he would have been much more argumentative and controversial. Astrology in his time occupied a vantage ground which it has never lost; then the general presumption was in its favor, now it is quite the other way. All mystical and fanciful arguments for astrology have been refuted by the progress of physical science, while the argument from experience has been fortified day by day.—*The Sphinx*.



# The Spiritual Review.

A Monthly Magazine

**FOR SPIRITUALISTS AND OTHERS.**

J. J. MORSE, EDITOR.

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AUGUST, 1900.

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From all Points.

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## The Britten Memorial.

**I**N the present number of the REVIEW will be found a communication from Mr. A. W. Orr, the Hon. Sec., of the Britten Memorial Fund, and a small leaflet to be used, as a Subscription Form. In printing these items the desire is to give publicity to what is being done towards honouring that noble woman, and indefatigable Pioneer of Modern Spiritualism, Mrs. Emma Hardinge Britten. The project is in every way worthy of the purposes in view, and should it, as undoubtedly it will, eventuate successfully, no more excellent achievement in the annals of British Spiritualism will have been accomplished. Our esteemed contributor deserves much praise for his unselfish and indefatigable efforts towards promoting the success of this project, and no one will be more pleased than himself if our readers will fill in the form herewith, and send him a series of substantial donations towards increasing the already considerable funds in hand. The REVIEW will refer again to this subject in future issues, in the meantime our pages are freely at the service of the Memorial committee, and our readers, for further ventilating the matter in hand.



### An Important Consideration.

The progress and success of Spiritualist Societies is a very important matter. The questions of membership and finance constantly give committees cause for anxiety, while the fact that many pass through our societies, and are then lost to sight, is a cause of weakening the roll of membership that raises some important questions. A considerable experience of society work for over thirty years past naturally affords material for reflection, and while in no sense desiring to pose as a 'heaven born' saviour of the situation, it does seem as if certain obvious suggestions might be advantageously considered? One cause of weakness would appear to lie in the, very often, too easy manner in which members are admitted. In most cases there is little or no probationary period, a name is presented, it is at once voted upon, and the applicant becomes a full member practically at once. Then, to, the new member is frequently voted on to the governing body within a short time of entrance, and though not possessing the requisite experience of the workings of the society, the member, in such cases, has a stronger voice in determining the policy of the body than many who have been associated therewith for, it may be, years past. The limitation of privileges for a certain term is a remedy that would occur in this case. It may be true enough 'that new brooms,' etc, is correct, but zeal without experience or wisdom is apt to be occasionally disastrous. Another point is that people say,—“Why should I join, when I can get all the advantages you offer without becoming a member?” Though a selfish way of looking at the matter, it is not an altogether impractical way of considering it. A large number of societies simply run a Sunday service, open to the public at large, and when that is over, little or nothing, is done for the members until Sunday comes round again! Few societies have a lending library for their members, or hold special circles of investigation or inquiry for members only, or do anything during the week to promote the social solidarity of the membership exclusively. While, when social meetings, concerts, or entertainments, are held there is rarely any difference made as to the price of admission between members, or non-members! Nor is any special accommodation reserved for members at the generality of the lectures either on Sundays or week nights. Naturally, the practical man says, why should I join, when I can get all the advantages by simply 'putting something' in the plate, or purchasing a ticket? The REVIEW knows of one society at least, where the members are not asked to contribute at the meetings, as well as pay an annual subscription, and where periodical social gatherings are defrayed out of



the funds in hand, without appealing to those in attendance, which is as it should be. Until our society methods are reformed, and some substantial advantages are given to members, that are not at the disposal of outsiders, our societies will languish, for lack of interest on the part of members, and the need of new members coming in. Other religious bodies make provision on these lines, and succeed. We do not, and as a consequence our societies languish, and find it hard to make both ends meet. If ever the Cause is put on a legal basis that result will not be worth its cost unless the Federated societies take warning by present experience, and amend their methods on some such lines as above indicated.

### A Spiritual Church.

Our contemporary, *Light*, has recently contained some letters bearing on the advisability, or otherwise, of establishing a Spiritual Church? The correspondence was initiated by a writer signing himself "Hactenus," to whom followed "Verax," Rev. J. Page Hopps, Henry Brooks. "H.W.T.," and "H.C.," each of whom, from their several standpoints, wrote sensibly and well. The main burden of the letters is that such an institution would tend to elevate Spiritualism, and help to give many Spiritualists a less vague notion of what Spiritualism is, or may become, if the object referred to is accomplished. Mr. Hopps says, "It is deplorable that London, the greatest city in the world, is without such a Church," while Mr. Brooks asks, "Can we live up to it"? While "H.W.T.," in urging "unanimity," is afraid such is impossible, "H.C.H." makes the rather novel suggestion that we should attend Quakers' meetings! For there we should find "spiritual guidance"! Let us ask what it all means? Does it signify that there is a "hunger of the spirit" for food other than the ordinary ministrations at Spiritualist Sunday services afford, and if so why do those services not supply the need? Or is there a desire to impart what, for the want of a better term, may be described as an increase of "respectability" to our Sunday gatherings, or does it signify the approach of a new sectarian formation out of Spiritualism? In most of our "services" the Lecture is the *piece de resistance*, and the accessories, such as singing, lessons, and the Spiritual, (?) devotional, element, is largely ignored? In the early days of our public meetings the iconoclastic note was distinctly present, and all "churches," "creeds," "doctrines," and "ceremonies" were roundly denounced. This, too, by speakers presumably speaking under "spirit control" and so urging a breaking away from "churchianity" in all its forms. Now a new note is sounded, and fellowship with the best in all



other systems is urged. This is helpful, it is true, but dangerous if permitted to obscure the vital differences between Spiritualism and creedal orthodoxy. But may there not be, after all, something more serious involved in the "church" idea? Our platform resounds with all manner of "strange doctrines"; here it is "Socialism," there it has been "Reincarnation," somewhere else quasi, "Theosophy" in some other place, curious as it seems to relate it, a pronounced "Materialism" is heard, while too little of the fundamental facts on which we stand, and their illuminative illustrations upon Life, Duty, and Spiritual culture are presented. It must be frankly admitted that not infrequently a hodge-podge of neither Spiritualism, Science, Philosophy or common-sense is offered, which can only be described as a wonder to Gods and Men! Unpalatable as it may be, yet the crux of the matter is this: so long as anyone, with or without a particle of inspiration, culture, or real knowledge, can pose as a speaker, and stand before us, or the world, as representing Spiritualism, our services will not meet the needs of the intelligent and spiritually-minded among ourselves, or attract the like outside our ranks. Inspiration is a blessed thing, and so also is education, while character and fitness are equal needs. But who is to decide on these qualifications? If we have a "church," where shall we find ministers or "exponents" for it? Nothing short of a National body can hope to deal in a satisfactory manner with the problems of education, probation, fitness and the acceptance of our advocates to represent us to the world on the one hand, or to satisfactorily minister to us, as a body, on the other hand. Finally, for the present, at least. Do those who are responsible for the conduct of our meetings,—*i.e.* "services," give our inspired and "controlled" speakers the needful conditions to enable them, or their spirit controls, to produce the best results? With no desire to unduly magnify our internal shortcomings, nor in any way to reflect on the army of faithful workers of all grades, does the REVIEW deal with this subject, as above, but rather, and only, that we may take stock of our conditions, and improve upon them whenever and wherever possible.

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NUMBER ONE.—The Publisher of the REVIEW will be glad if any readers can supply him with a copy of the first number of this Magazine. Full price will be paid for the first half dozen to reach this office. Clean copies only.



## The Open Court.

### The Need of the Hour.

THE Editors of the Spiritualist papers in America have of late expressed their desire for greater unity and concord among Spiritualists, and at the Ohio state Convention of Spiritualists, recently held in Columbus, O., a striking and wholly impromptu episode took place, which indicates that they are willing to set a good example. President H. D. Barrett, who is also Editor of the "Banner of Light," at the close of an eloquent and fervent discourse, "reached for the hand of Willard J. Hull," editor of "The Light of Truth, and, according to a published report of the meeting, "led him to the front of the rostrum, where, hand in hand and soul to soul, he pledged in great eloquence and force their united efforts to harmonize discordant forces, and with pen and voice aid in the more sure advancement of Spiritualism. That it was a moment fraught with tremendous consequences to both men was fully realised by them."

This is as it should be, and it is pleasant to read that Mr. J. R. Francis, editor of the "Progressive Thinker," of Chicago, recently entertained Mr. Hull, who says:—"Our visit to the editor of the 'Progressive Thinker' was wholly in view of the necessities of the hour in constructive work, and to more firmly establish a unity of sentiment and concord of action between his paper and 'The Light of Truth,' and the fact that the visit was a memorable one, in point of hospitality, counsel, and unanimity of sentiment, is the best evidence of a future prolific of good works along the lines of our common cause."

[NOTE. —The above extract is from our esteemed contemporary *Light*, and the Editor of that journal warmly endorsed the generous attitude assumed by our honoured *confreres* in America. That our friends Harrison D. Barrett, J. R. Francis, and Willard J. Hull, should be manly, and spiritually minded, enough, to adopt such courses is, indeed, but what one would expect from their high principled conduct in all things. Now the REVIEW ventures to hope that, in all things, the same truly fraternal spirit be permitted to obtain on this side of the water also? To that end then, to our excellent co-workers, and brother Editors, of *Light*, *The Two Worlds*, and *Psyche*, we extend our fraternal hand and sentiment, and feel sure that each will be generous enough to



do the same in return, in the future, as in the past. Let us have no rivalry, but in promoting the best interests of our cause; no jealousy, save for our mutual honour, then will each uphold the hands of the other in all good works. The REVIEW, is the friend of all, hostile to none, and is glad to know its purpose is even now better understood by all. So let brotherly love continue.—THE EDITOR.]

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### The Britten Memorial : An Explanation.

THE latter portion of the 19th century has been remarkable for the manifestation in practical form, of the wider, truer sympathy which is felt for those whose path in life lies far from the pleasant fields and flowers and streams, whose time is occupied in toil, and whose opportunities for rest and the enjoyment of the beauties of nature are few and far between. Earnest men and women have left their homes of comfort in order to live among their less fortunate brothers and sisters, and to help them by advice and example to make their lives brighter, their homes happier, and to supply them with pleasures and interests of a social and intellectual character to which they had previously been strangers.

Side by side with this evidence of realization of the fact that, to a certain extent at least, we are our brothers' keepers, is to be noted the growth of independent individual exercise of opinion which has, through the courage displayed by men and women of strong character, had the beneficent effect of freeing men's minds from the bondage of error, and of enabling them to realize the existence of an immense region of truth which, though surrounding them on every hand, was as practically unknown to them as was the New World before the discoveries of Columbus or Amerigo.

To Spiritualists this extension of knowledge, this opening of the Dark Continent, has brought happiness, comfort, and strength to an immeasurable degree. The cold shadow of the tomb has vanished before the bright beams of spiritual enlightenment, the agonizing pang of parting love is assuaged by the certainty of a joyful re-union and of a ceaseless companionship of sympathy and affection capable of being manifested even after the destruction of the physical form we held so dear. We are the possessors of this most glorious truth, and we are therefore responsible for its dissemination so far as in our power lies. That responsibility we cannot evade even if we would; for though we may stifle our consciences for the present, we shall in a short time enter a condition where



sophistry is impossible and where the memory of neglected opportunities will weigh heavily upon us.

An opportunity of helping the good work of "Spreading the light" is afforded by the Memorial Institute about to be provided in Manchester to commemorate permanently the life and work of that heroic woman, Mrs. Emma Hardinge Britten, whose efforts in the cause of freedom, truth and justice have been so beneficial in many countries, and not least in our own. Feeling as she did, the urgent need for a supply of workers in our cause who should be capable of presenting its philosophy and its phenomena intelligibly and efficiently before the world, she ardently desired to see established an institution which should be what she termed "A school of the prophets," where by study, careful training and instruction, mediums might be prepared for public work. The need of such a school is almost universally recognised, the good work which would be accomplished by a number of cultivated mediums working throughout the country is beyond dispute, and only funds are necessary to put the work in motion.

A Trust Deed has been prepared by an eminent firm of solicitors in Manchester, of great experience in such matters, and has been executed by the gentlemen, well-known Spiritualists, whose names follow :—

J. J. Morse, London.

J. Burchell, Bradford

S. Butterworth, Blackpool.

S. S. Chiswell, Liverpool.

J. Venables, Walsall.

It is proposed that the institute shall become the official centre of the movement, that there shall be the head offices of the Spiritualists' National Federation, and of the British Spiritualists' Lyceum Union, an arrangement that will materially facilitate the satisfactory execution of the steadily increasing amount of work connected with these organizations.

A library containing all the best works on Spiritualism, and cognate subjects will also be provided which will be of great value to students.

When the memorial is complete and free from debt, the trustees have power to hand it over to the National Federation (if that body shall have acquired legal status), to be held in trust for the Spiritualists of Great Britain for ever.

A sum of £4000 is required to complete the work, and already a considerable sum is lying to the credit of the fund at the bankers ; but it is proposed to take steps to begin the work of the school before waiting for the provision of the institute in its entirety ; and the trustees are very anxious to begin this work as soon as it is possible to do so. They hope



that the undertaking may come before the notice of many, who, though in sympathy with the objects and teachings of Spiritualism, are not in a position to take an active part in their propagation, but who will be glad to help forward a properly organised plan, governed by a legally qualified board of trustees. To their favourable attention and to their generous support, I beg to commend the claims of the Britten Memorial.

A. W. ORR, Hon Sec.

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## Original Fiction.

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### The Real Men of Mars.

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AN OCCULT STORY FOUNDED ON FACT,

BY J. HARRY BUNN.

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(Continued from last month.)

**S**AYING which he took both of my hands in his own, and instantly I felt a thrill of vitality run through me, even to the very extremities of my fingers and toes. I felt myself gaining in strength every moment, and in a short time, freeing my hands, I sprang from the couch and delightedly exclaimed that I felt strong enough to lift a house! At which he smiled and motioned me back to the couch.

"You remarked just now," I said after I was seated, "that I had left behind me three-quarters of my psychical vitality. If that is so, where is it?"

"Spread over a distance of forty-seven millions of miles," he answered. "Your earth being now in conjunction with the sun and comparatively near."

"If I came here unconsciously," I continued, "then I did not come knowingly, and must have been helpless. Who brought me?"

"I did," answered my host, "I drew you by magnetic attraction as the magnet draws the steel. I sent you to sleep and then freed you from your physical form by mesmeric passes, distance being no obstruction, you then came in your psychic or astral body straight to me—still asleep. I then willed you to lay on that couch and from the next room I gradually awakened you, after which, I, as you know, imparted to you magnetism until you were strong enough to move about of your



own accord. On your journey back, which, if you so desire, you can perform consciously, you will gain strength with every mile by assimilating, or taking up as it were, the life-cord which is really your own psychic vitality attenuated. But," he added, "come and look at my telescope."

I arose and approached the instrument.

"You see this glass?" holding up a strangely shaded lens.

I nodded.

"Well," he continued, "this glass when fitted in its slide completely nullifies the sun's rays. And by the aid of this," he added, holding up a lens which sparkled as if made of a million diamonds, "we can, with the aid of the other glass, make an observation on a planet even if it is in conjunction with the sun, if at the same time it is lighted with a full moon or moons; the glass being so exquisitely sensitive that it simply annihilates space, and with a good reflected light and clear atmosphere we can observe every detail just as though we were present. Fortunately," he added, "the moon of your earth is now at its opposition, and the country from whence you came is well illuminated; so, if you would like to view your own world from a distance—which would be a novel experience for you—now is your opportunity."

I eagerly accepted his offer and asked him to kindly turn the instrument and keep it directed to the house I owned. He did so. Looking through the glass I at once recognised my old home. Yes, there was the open window, and there was my own big telescope pointing to Mars just as I left it. But who is that asleep in my chair? Great heavens! it is myself!

"No," said my friend, once more reading my thoughts, "it is your physical or earthly body."

This, after a moment's reflection, I realized must be correct.

Then a strange phenomenon caught my eye, and, without removing from the instrument, I said, "What is that fine, quivering, golden-hued line I notice extending from my material body right along my line of vision?"

"It is your psychical life-cord," he answered, "this is the connecting link, and by the aid of which alone you can return to your physical form. Just turn to this reflector," he added, "and you will see that my statement is perfectly true."

I looked in the mirror and saw, to my utter astonishment, emanating from the top of my head the same golden hued line I noticed through the telescope, and which disappeared in the heavens, in the direction it was pointing.



"This is indeed wonderful," I gasped.

"Yes," he philosophically remarked, "we live and learn, and find that the supposed impossible of one age is the proven possible of the next. But come to the window," he continued, "for your time is fast going, and you have not seen, barring myself any of the men of Mars."

I went to the window and a most interesting sight met my gaze. In the street below I saw a vast multitude of men, women, and children, all were most leisurely strolling along and seemed utterly unconscious of the meaning of the word "hurry."

They had keen grey eyes, rather square shaped features, a ruddy complexion, and were of medium height with strong well-made bodies. The men were dressed in close-fitting garments and looked very picturesque. The women wore short skirts and very pretty embroidered stockings, and altogether looked very attractive. The children, also were most prettily attired.

Although I stood watching for some considerable time, I did not see even one poorly-dressed person, nor did I see an over-dressed individual, but all seemed most suitably and rationally apparelled. They seemed to be an easy-going, happy, and prosperous people.

"This is but an external view of the men of Mars," said I turning to my host, "I should like to know something of them internally."

"Nothing would give me greater pleasure," he said, taking a seat and motioning me to another, "for I am proud of my countrymen and of our system of government."

"And what is your system of government?" I ventured to remark.

"It is based on the law of co-operation," he replied; "and by co-operating with each other we have not a single unhappy, discontented, or poor person on our planet. This law has the effect of equalizing our vast wealth which is so great that everyone is well off and cannot be otherwise."

"Then you have no greedy, grabbing, grinding gormands, such as those who make white slaves of the poor people who live, or rather exist, in what is called 'the land of the free,' and no work-houses, prisons, or lunatic asylums?" I queried.

Noticing I was much affected he looked at me strangely with a puzzled expression on his face, and then said, "I fail to comprehend the meaning of your words for they have no equivalents in our language. But intuitively I sense that your world is a far from desirable place and has a most irrational form of government. Is that so?"

"It is," I replied, "and the curse of our world is the universal



system of competition we practice, our motto being 'catch who catch can, and let the devil take the hindmost,' and the result is universal dissatisfaction, unhappiness and poverty—and there are various kinds of poverty."

"Yes," he remarked, and again that philosophical look passed over his face, "excessive wealth has its evils and brings with it an unaccountable dissatisfaction which causes as much misery, only of another and more intense kind, as excessive poverty. We learnt this lesson many ages ago and now, thanks to our working on the principle of 'each for all, and all for each,' we have neither rich nor poor but a universal middle-class who work hand-in-hand for each other's good."

"And a most desirable condition too," I chimed in. "But now tell me of the physical condition of your people."

With the greatest of pleasure," he remarked. "Well, to begin with, our speech is not sonorous, but almost silent, and penetrates into the interior hearing to a great extent through the agency of the eyes; it is more perfect than your speech, fuller of ideas, and thereby approaches the speech of the angelic races who reside in the higher realms. You can hear me, I know, but if you were encased in your physical or earthly body, you could not, owing to its density. With this form of speech we never misunderstand one another, for such would be an impossibility. The language of Mars ——"

"The language of Mars!" I echoed, "And is there but one language on your earth?"

"Yes; one universal language," he replied, turning to me with a wondering expression on his highly intellectual face, "and is it not best so? and why should it be otherwise?"

"Granted," I said, "I see no reasons against, and many reasons for. But you will understand my surprise when I tell you that on our earth we have some hundreds of languages and dialects, and seeing that you have but *one* language only, it struck me as most remarkable."

"Very likely; but you must know," he resumed, "that it is only during this present age that we have agreed on a common language. In the past age we had two languages, one for the upper class and one for the lower class; but now, as I think I mentioned before, we have but one class, and that is the great middle class. And as we have but this one class we consequently require but one language."

The logic of this was unanswerable, so I simply inclined my head, and he continued his narration.

"Then again, in our cities we do not live all mixed up together, but



each city is composed of Martians of like nature and like desires, so discord is unknown to us and harmony reigns supreme.

"Then respecting marriage: as we know each other at a glance and at first sight, and being true to ourselves we cannot err, unhappy marriages are also unknown.

"Then respecting our political economy, which has been brought by us to such a state of perfection that no members of our cities are out of employment through over-production, for we equalise matters by reducing the hours of labour. We are at present working four hours per day, and as more improvements are effected in our machinery we shall work less hours still. We utilize the rest of our time in acquiring first-hand knowledge from a direct study of nature, whose operations we have closely imitated and so arrived at our present state of perfection.

"Now, in respect to co-operation, our reason tells us it is to our own individual advantage to co-operate, and we have wisdom enough to know that by helping each other we to the greatest extent help ourselves. So you must not think that we are purely benevolent, for I am sorry to say we are not. We are merely scientifically selfish—if by that you can comprehend what I mean. We are also full of enterprise and energy and very mechanical. We do no bodily work whatever, all physical labour being done by machinery driven by the forces of nature. As a class we are warm-hearted and generous to excess with our friends; fortunately we have no enemies, or I should pity them. Sport we love, and will fight like fury to win a race. If beaten, we are never sullen, but like true sportsmen, as we are, cheer the victor. "This," he added, pointing to a beautiful design in flowers, "is our emblem of victory."

"And what are those other emblems?" I asked, motioning towards the designs which caught my eye when I first recovered consciousness.

"They are symbols," he replied, "and each symbol expresses a complete idea. This," he continued, pointing to an apparently blank space "expresses the first manifestation of spirit. It is the symbol of a point."

I looked at the space long and earnestly, and then confessed I failed to see the symbol.

"Which is not to be wondered at," he added, "considering that a point is, as defined by one of our philosophers, 'nothing whittled down.' In other words it is an abstract idea. And from this abstract idea of the first manifestation of spirit we evolve the circle, the symbol of spirit, the symbol of the a *lleged*."



The half-circle, or crescent, is the symbol of the soul, which is the intermediate of the spirit and the body; and the cross is the symbol of the body, which is the lowest manifestation of matter and the polar opposite of spirit. In this symbol" pointing to another, "you have the key to the true character of the men of Mars. It is our present symbol, and you will notice the small cross surmounting the large circle. This symbolizes that though we have vast spirituality, shown by the large circle, we yet are tainted to a small extent with selfishness, shown by the small cross; and as this surmounts the circle, therefore, self with us is first and foremost. But as the ages roll by the cross becomes smaller and smaller, and the circle correspondingly larger and larger; and in the distant future the cross will be submerged in the circle, and pure spirituality, untainted by sordid pelf, will reign on Mars. But you must soon be returning," he again remarked, after a pause, during which I had been pondering over the philosophy of the foregoing and marvelling at the wisdom shown. Noticing the look of serious thought on my face, he smilingly said "Why so sad?" I replied I had been thinking over what he had advanced, and had also been thinking that as I had no heart-ties on earth, being a bachelor, there was no reason why I should return, for I could pursue my astronomical studies far better on Mars than on my own native world."

"Yes," he remarked, "I saw what was passing in your mind, but wanted you to voice your thoughts so as I could give you an answer; and the answer is: you cannot stay here."

"Indeed!" I retorted, "then I shall become the guest of some other more hospitable Martian, who would be only too pleased to entertain a distinguished astronomer from your sister planet. I am quite willing to devote all my time to the advancement of the Science of Astronomy and to add to the huge amount of learning already possessed by your people."

He smiled at my impetuosity, and quietly said, "You misunderstand me. I did not mean that you were not welcome as my guest, but that you cannot stop on Mars as you desire; for the planet is not so suitable for your necessary development as your own earth. There you have a physical form, made of, and entirely suited to that earth, and it is best for you to use that instrument as a means to development. When it has fulfilled its mission and gone back to the dust from whence it came, you will be entirely free from your now wrongfully despised world, and will take a journey to a world of such splendours that the (to you) wonders of Mars will appear but paltry and insignificant, and whose



vastness will be so great that our little world will be as a pebble on the seashore in comparison with its mighty grandeur."

"What you say is indeed very sublime and soul-elevating and certainly bears the impress of truth," I said. "But I surely can stop on Mars if I choose to risk the consequences, and no one can prevent me."

Another quiet smile broke over his countenance serene as he gently said "Yes, someone can."

"And who is that 'someone'?" I demanded.

"The humble devotee of the occult sciences who now stands before you?" and he bowed with infinite grace.

"But *how* can you prevent me?" I asked.

"By repelling and so forcing you back to your earth in the same way as I attracted and so brought you here," was his logical answer.

I then asked him if he could, by some experiment, prove to me the truth of his assertion.

"Oh, yes, with pleasure," he smiling replied, "Now, please stand in the centre of the room.

I did so.

"Now do you think you can stand there of your own free will?" he asked.

"I think so," I answered.

*(To be continued next month.)*

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### RONDEAU.

Some of my heart, oh! love of mine,

Seems ever as I write to shine

Over the page in front of me,

Plainly for all who wish to see.

And I forget my great design

For epic poem or ode divine

For sonnet or elegiac fine,

And write into a song of thee,

Some of thy heart.

I worship, love, that heart of thine

Pure and holy as a shrine.

Unworthy thoughts far from me flee,

And I am all thy devotee,

As into every song I twine

Some of thy heart.

E. FANSHAWE HOLDEN.



## The Borderland.

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### Ghost Story.

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IN the whole record of so-called "supernatural appearances" there is not one which is more thoroughly authenticated than the following :

John Cope Sherbroke and George Waynyard were two officers in the Thirty-third Regiment, and at the time of the extraordinary occurrence here related the regiment was on service in Canada. One evening, as usual, they went into a little room adjoining Waynyard's bedroom and commenced reading.

After a few minutes Captain Sherbroke looked up from his book and saw standing in a doorway of the room a man who was a perfect stranger to him. At a loss to account for the intrusion, Captain Sherbroke turned to his companion to ask if the stranger was an acquaintance of his. Waynyard was as pale as death, and apparently incapable of speech. Seeing this, Captain Sherbroke made no effort to stop the figure, which slowly crossed the apartment and passed through a door leading to Waynyard's bedroom. As soon as the man was out of sight Waynyard recovered his faculties and cried out, "My brother !"

"Your brother !" repeated Sherbroke. "What can you mean, Waynyard ? There must be some deception. Follow me."

They then went into the bedroom, a room from which the only possible means of exit was the one door already referred to. They found the room empty.

This incident produced a profound impression among the officers of the regiment, who knew that both Sherbroke and Waynyard were sober, cool-headed men of unblemished integrity. Waynyard declared that the apparition was the spirit of his brother, and expressed the conviction that his brother was dead.

When time had elapsed sufficient to allow inquiries to be made, it was discovered that he had died on the very night on which his spirit had appeared to the astonished officers in Canada.

Of the two witnesses of this strange episode one became General Sir John Cope Sherbroke, G.C.B., and the other Lieut.-Col. Waynyard, of the Twenty-fourth Light Dragoons.—*New York World*.



### The Spirit Priest.

Bishop Wilberforce was visiting at an English country house with a large number of friends, when he noticed sitting in the library a pale priest, who spoke to no one, and whom no one seemed to know. The Bishop asked his hostess :

"Who is that priest in the library?"

"Have you seen him?" asked the hostess.

"Certainly I have seen him," replied the Bishop. "Cannot anybody see him?"

The lady of the house told him that the priest was only sometimes seen in the library, and only by some people ; never elsewhere—in fact, that he was a ghost. Nobody knew his name or had ventured to speak to him.

"Well, I am going to speak to him," said the doughty ecclesiastic. He returned to the library and, seeing the priest again, he said :

"My friend, you seem to be in trouble ; can I do anything for you?"

The priest answered :

"Yes, you can help me. I am glad you have spoken to me, for the laws of our condition are such that we cannot speak to human beings until we are spoken to, and that we cannot disturb matter."

"Fifty years ago I was chaplain of the family, then a Catholic family. I was fond of hunting, and just as I was about to ride off with a party across country, a young lady of the family came to me to make her confession. The hunters were waiting for me, and I asked her to write her confession and conceal it in the third volume of that library set on the top shelf of this bookcase, and I would read and receive it on my return from the chase. She promised to do so.

"I rode off, and on that day I was killed by my horse falling on me in trying to take a hedge. I have had no peace, because I felt that I would have betrayed the secrets of the confessional if that paper were found and read, and I am powerless to remove it. You will be doing me the greatest possible kindness if you will take down that volume ; in it you will find a folded manuscript ; please destroy it without reading it."

The story goes that the Bishop found a paper in the volume and set indicated by the priest, threw it into the grate and burned it, and that the priest was never seen again.

If this was the dead priest's subjective mind, the subjective mind can infringe upon the auditory as well as the optic nerves, and is independent of time.—*Psychic Exch.*



## What other Editors are Saying.

BY THEMSELVES.

### Is this true of Women ?

**B**UT women are also capable of causing suffering that is deeper, keener and more cruel than is that which is caused by men. They have the art of intrigue at their command, and ruthlessly use it in their practice of deceit. If for any reason they permit the weed of suspicion to take root in the soil of their mind, they have a thousand and one ways of meting out punishment to the objects of their spleen, unknown to any one save to themselves and their victims. The very things they read into the lives and conduct of those whom they suspect, they will resort to themselves, and feel deeply aggrieved when asked to compare their conduct with the conduct of those suspected. It is generally safe to conclude that he or she who is constantly looking for wrong-doing on the part of others, is reading into their lives that which he himself would do, or had done when he was similiary circumstanced. The innocent parties have nothing to fear, but they must endure the agonies of a tortured soul, whose sorrow is too great for words. This suffering sometime finds expression in devotion to some form of religion. It is also worked out in silence by withdrawing from the activities of life, and endeavouring to live from within. Some build barriers of flint around themselves, and keep all the world outside, feeling that they can only be safe when they are alone.—*Banner of Light.*

### An Orthodox Objection.

It is an objection made by some Orthodox folks to Spiritualistic Services, that there is too little prayer in connection with them. On the other hand, it is probable most Spiritualists would assert that in the generality of Churches there is too much. Before we are able to determine the accuracy of either position from a rational standpoint, we must have some definite understanding as to what the objectors mean by the term. It is ordinarily understood to mean an oral address of supplication to a supreme or intermediate power, but often presents itself in the Churches as an elaboration of fulsome terms of adulation in a vain attempt to magnify the power for good (and evil) of Jehovah. In reality, however, it is an appeal for help to a greater power, when *our* limited powers fail to sustain us in the flood of human trouble, or manifested in another form, when the heart, filled with a realization of



the goodness and loving kindness of the Universal Father, overflows in thanksgiving to, and adoration of, the Great Oversoul.

God has given us certain faculties, spiritual and physical, wherewith to work for the development of ourselves and the world we live in. One of these faculties, Reason, aided by the power of Will, will enable us to overcome by far the greater number of difficulties we have to contend with in this world, and we have no right to pray to God for help until we have exhausted all the means he has given us to help ourselves.

What should we say of a beggar who appealed to us for pecuniary assistance, if we discovered he had money in his pocket to meet his requirements? We should characterize him as unworthy and dishonest, and yet numbers place themselves in the same position by asking God for help before (figuratively speaking) their pockets are empty. Is it likely their prayers will be answered? *No.* He who works in any upward direction, to develop, expand, or upraise anything in God's creation, prays more practically and efficaciously than the thousands who week after week supplicate the Great Spirit to do for them that which he has already endowed them with power to do for themselves.—*The Harbinger of Light.*

### China.

There are said to be three times as many Catholic Missionaries in China as there are of all denomination of Protestants. In a treaty between France and China, made some two years ago, special privileges were conferred on Catholics, which were not extended to Protestants. The Boxers interpreted that treaty as placing Christians outside of Chinese authority, exempting them from punishments to which Chinamen were subject. It is reported Catholic missionaries cited this privilege extended to them, and not to Protestants, as an inducement to embrace their faith.

If these statements are correct, and were similar privileges extended to Buddhists in America, there would be a rebellion against the constituted authorities of which the troubles in China are only child's play.

Under threats of division of the empire among the great Christian powers, Chinese authorities have made concessions which the people will not allow foreigners to exercise.—*The Progressive Thinker.*

### Miss Lilian Whiting.

"The Churchwoman," in a very prominent leader, presents Miss Lilian Whiting as "An American churchwoman," and proceeds to give an exposition of her teachings. We open our eyes and wonder. The



last thing we remember about Miss Whiting's church outlook is that she printed an ardent appreciation of *Our Father's Church*, as founded and explained by Mr John Page Hopps. But these are days of vivid and startling changes, and, for all we know, "The Churchwoman" is also in love with *Our Father's Church*.

This apparently daring suggestion is made less unlikely, as we go through this significant article, in which Miss Whiting is taken in with affection and joy. For what does Miss Whiting really teach in her buoyant and very modern books? "The Churchwoman" tell us; and here is the wonder of it; for it tells us that the essence of these books is the illumination of Christianity by the light of modern Psychical Research; or even the transformation of old forms of Christianity into forms that are better fitted for the life and knowledge of our day. "Christianity," we are told "is not and cannot be a stationary religion: progress is indispensable to its very existence." Again we open our eyes and wonder. How long is it since the Great Church admitted this? How long is it since that Church denounced those who repudiated its infallibility and finality?

And what has worked this change? Precisely the great truth to which Spiritualists have all along borne witness. Time out of mind we have testified that the Bible is a book of pure unmitigated Spiritualism. We explained its "miracles" with the help of known facts in modern experience. We dared to say that Jesus Christ was a transcendent medium, and that the laws which produced him and gave him such power are not exhausted but only ignored: and we called upon all believers in the truth of the Bible, and upon all reasonable Christians, to take from our hands the keys of the locked doors behind and of waiting doors before: and now here is "The Churchwoman" blessing us altogether.—*Light*.

### Reports of Spiritualist Meetings.

Opinion may be divided as to the utility or otherwise of the reports; there may be widely different ideas as to their usefulness; but it is very certain that could we take the opinion of the whole of our readers there would be unanimity upon one point, that whether reports were serviceable or not they should always be truthful.

One of the gravest charges against the reports has been that they have not been true and correct records of the accomplishments of those whose meetings have been recorded.

Concerning this, it is almost impossible for us to form an opinion, much more to express it. We have already pointed out that what is



a splendid address to one audience is practically drivel to another, and that the phenomena which will appeal to one class of community will be most unacceptable to another.

But now comes the wider question.

Some time since a report reached us which was not a flattering one to the speaker concerned. We discovered that it had been endorsed by the committee of the Society sending it, and, therefore, was not a one-man report.

Our surprise was therefore great when we received a letter of protest against our publication of such a report.

Such a letter gives rise to the suggestion that our columns should only be open to reports of a flattering nature, or if such are not sent, then derogatory reports, though true, should not be inserted.

This, to us, is a most unique way of looking at the matter.

If a man or a woman accepts the position of a public speaker, or singer, or writer, either is at once open to the fair criticism of the audience addressed.

But further than this. If any person engages himself to a Society to speak for a fee, that Society has a perfect right to pass judgment upon the merit or demerit of the person engaged, if that judgment be fair and not actuated by malice.

It is the lot of every public individual thus to come under the searchlight of criticism, and where the report is the outcome not of one man's decision but that of many, it should have a salutary effect upon the person criticised, rather than being looked upon as an insult.

If our report columns are to be of any service at all, and not a complete farce, then truthfulness must be our first consideration.—*The Two Worlds*.

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### Some beliefs of Rev. J. Page Hopps.

I believe in a life hereafter for all spirits,—a life intensely real in its sensations, duties and employments. I believe that "God is not mocked" but that "whatsoever a man soweth, that shall he also reap." I do not believe that God has fully shown what is the bliss of the "saved," or what the sorrow of the "lost." Here and there we have a glimpse of the glory of the one, and here and there a shadow of the desolation of the other; but He has mercifully left it all so, that while, on the one hand room is left for faith and hope, motive enough exists, on the other hand, to lead us with all earnestness to seek our God, that we may understand



and obey Him. But I do not believe in a hell of fire where the God of love will for ever torture His unhappy children. I do not believe that God has prepared eternal horrors to punish the sins of a few fleeting years ; but that justice and mercy rule even in Hell.

I believe that Heaven means the service and the consciousness of the love of God, and that Hell is the shadow of a night, whose secret none can pierce, but whose duration must be limited : but, whether in Heaven or in Hell, I believe the soul will be under the government of that God whose justice is as perfect as His love, and whose love is all perfect and eternal.

My belief, therefore, in rewards and punishments in the life to come, is not the belief of coward terror or selfish hope, but of calm, grave confidence in the justice, the mercy and the wisdom of our Father-God ; a justice, a mercy and a wisdom of which we all partake, even to the lowest soul in the lowest Hell. Hence I do not believe that Hell is a place bereft of God, and given up to the spirits of evil, or that all who miss Heaven will there be tortured for ever, in one long, ghastly, cruel flame ; no hope, no justice, no pity, no Father for them for ever. I thank my God I do not believe that. It is left in much mystery ; but I believe, with all the confidence I have in God, that He will even watch over the punishment of the lost ; not as an angry Being taking vengeance, but as a Father watching the prodigal a great way off, and awaiting his return.—*The Coming Day.*

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## The Editor's Drawer.

August.

AGAIN the Drawer contains a number of letters, and very pleasant ones too. So far my correspondents manifest a singular unanimity in their opinions concerning this Magazine, for the first serious grumble has yet to arrive ! But I am somewhat embarrassed, for though I would like to quote much that my correspondents say in favour of the REVIEW, my modesty forbids. While, too, the Scriptural injunction to 'beware,' when all men praise ; comes to mind ! But I cannot avoid saying that I am more than pleased at the remarks in the letters in the Drawer this month.

For instance, A. C., Langport, says he is so pleased because the REVIEW



contains no disagreeable wrangling. Well, so far as I am concerned it never will. Local troubles are not of general interest, and can usually be best settled in the places where they originate. And as the REVIEW is not a newspaper, it is not under the necessity of dealing with such matters, which, unfortunately, occur in all movements.

One correspondent, Henry Brooks, London, writes, and very clearly has he caught the spirit and purpose of the REVIEW, saying, "I find it a very interesting Magazine, and a most useful source of 'News from Anywhere,' in our movement. It is almost, 'an Enquire within,' for everything." This is exactly my aim,—to make it a necessary addition to the literature of our work, for the benefit of Spiritualists at large.

Another correspondent, W. L. C., Hull, expresses his pleasure with the short story Mr. Bunn is contributing, and hopes I shall "give some good fiction?" Well, yes, whenever something suitable presents itself, I will.

A valued co-worker, Mr. Alfred Kitson, reports his deep interest in the articles descriptive of the Spiritual Philosophy of Andrew Jackson Davis, recently printed. It is such articles that help our readers to a conception of the ideas of our leading thinkers. I have more to follow as opportunity occurs.

While another indefatigable pen-worker, the Rev. C. Ware, expresses his delight at the "character and contents" of the REVIEW, each month, he says "showing an improvement."

Letters have come to me, ordering the REVIEW from far and near, some from even South Africa—Natal, New London, Maritzburg, and Durban. While one comes from far off Hong Kong, and another from Dacca, India. Indeed, I am pleasantly surprised at the constant widening of my constituency.

One particularly gratifying circumstance is the cordiality of my fellow Editors. In England, *Light*, and *Psyche*, of London, and *The Two Worlds*, of Manchester, have each said pleasant things, and in the United States, *The Banner of Light*, of Boston, *The Light of Truth*, of Columbus, and *The Religio-Philosophical Journal*, of San Francisco, have all most kindly noticed the REVIEW. While the numbers of our societies that take the REVIEW show a steady increase each month.

But, there, I must stop, or my readers will think the Drawer this month is being devoted to advertise what I conceive to be the merits of the REVIEW, but on that point I must let the Magazine continue to speak for itself, so for this month I will again close the Drawer, leaving more than a dozen letters to deal with hereafter.



## The Books of the Month.

- (1) BIOGEN : A Speculation on the Origin and Nature of Life, by Professor Elliott Coues. Sunderland : Thomas Olman Todd, 21, Laura Street. Stiff Boards, 62 p.p. Price One Shilling, post free.
- (2) FAIRY TALES FROM FAIRYLAND, by Donald and others. Paper covers, 209 p.p. Price Two Shillings. Net.
- (3) LETTERS FROM DONALD. Stiff paper, 147 p.p. Price One Shilling. Net.
- (4) AN ALLEGORY. Stiff paper, 67 p.p. One Shilling. Net.
- (5) LETTERS FROM SOME FRIENDS WHO HAVE CROSSED THE BORDER. Stiff paper, 149 p.p. One Shilling and Sixpence. Net.  
London : Gay & Bird, 22, Bedford Street, Strand, W.C.

(1).—Speculations as to the nature and origin of "Life" are numerous, but not often luminous. The thinker too frequently moves in a set groove and in the nature of the case is more or less bound by the particular school of thought to which he is attached. The Physicist, the Chemist, and the Biologist have each had their say on the subject, and the net result is mechanical and materialistic to a disappointing extent, for each school reaches a depressing materialism as the conclusions arrived at. Possibly this result is not unnatural reaction against an exaggerated Animism, and the bizzare superstitions that have so long occupied the minds of those who have accepted "revelation" as the only source of explanation for the problem referred to. That the above suggested reaction should in due course prove unsatisfactory to those who have formulated a materialistic hypothesis as a consequence is not to be wondered at, though in what direction they should turn for a more satisfactory elucidation of the origin of "life" is their difficulty. Providing such thinkers either do not know, or will not seek, the enlightenment that the experiences of modern psychic research presents, it is inevitable that materialism, with all its disappointments, its limitations, and its abortive conclusions, is the only end to their speculations.

It is pleasant to turn from the barrenness of scientific speculations to the utterances of one who comes equipped with some fine sense of something more than mere kinesia, who is not afraid to proclaim his belief in "soul stuff" as something more than "mind stuff," and to assert that belief in the presence of his peers, albeit though they were hostile critics, in the main. Indeed but little else could be expected from Professor Coues, for though he was a Member of the American National Academy of Sciences, of the American Philosophical Society, and of the Philosophical and Biological Societies of Washington, he



was also a distinguished student of Psychical phenomena, as found in the highest aspects of modern Spiritualism and Theosophical study. Naturally he would be better prepared to treat on the thesis of the little booklet that reaches us in a manner refreshing and instructive. As a scholar and student he was competent, and, blessed with the saving grace of humour, he was a delightful instructor ; apt, it is true, to gird against his critics, but with a kindliness as graceful as pleasing, which makes his pages worthy of careful perusing. The matter of this *brochure* is an amplification of an address delivered before the Philosophical Society of Washington, D.C., U.S.A., in the spring of 1882, and originally published in the United States some short time afterwards. Now it makes its first appearance on this side of the Atlantic for the benefit of students and thinkers among us. That they may taste the quality of this little work we permit ourselves to make a few quotations, deeply regretting considerations of space prevent more being included in this all too brief notice.

First then, from the preface we extract the following explanation of the origin of the treatise itself. "The situation at the Philosophical Society," says the Professor, "I was given to understand to be this : The retiring President had in his last address discussed biology, contending that a certain "vital principle" caused life, or was at any rate necessary for the purpose of living. This would seem to be a reasonable proposition ; but it had been regarded as more or less an unphilosophical or unscientific, because the Society had not succeeded in finding out what the vital principle was, or indeed, where to find it at all. Mathematics had failed to find it at any point in the known dimensions of space. Physics had failed to find it in any kinesis of attraction and repulsion. Chemistry had failed to find it in any atomic or molecular combination. Then Biology—"The Science of Life"—had come to the rescue with a substance known as protoplasm ; for Physics had proven that nothing existed but matter in motion ; Chemistry had proven that protoplasm was matter in motion ; Biology had proven that life was a mode of motion of matter ; *ergo*, protoplasm was the vital principle ; and it had been just upon the point of being discovered by the Society, when the protoplasm, which the Society had examined, died. So the vital principle had given them the slip, and the Physico-chemical Theory of Life had been unable to recover the same. It having thus become evident that there was a difference between something alive, and the same thing, dead, the 'previous question' had obviously recurred.

The above is caustic, though delicate, fooling, while a little further on



the same note is again struck, when the Professor says: "I prepared what I had to say on the subject to the best of my ability, and carried it to the Society with much misgiving. For I could not say what I truly thought—and what else should any man say?—without introducing strangers to a select body of Washington scientists—such as God, Spirit, and Soul, as factors in the problem of life. Trusting their names were known at least, I delivered the address."

Just how the Professor works out his argument it would not be fair to state, for the reviewer desires that the work should be read, suffice it to state that the learned Professor pins himself to the acceptance of the *anima mundi* belief, for he states on page 51, "as I restate it in the terms of the biogen theory (it) acquires colour from the consideration it is the natural complement, . . . of generally received views respecting the evolution of chemical elements and chemical compounds from indifferent states of nebulous matter . . . Whence emanated matter in the beginning is inscrutable; from nowhere, certainly, if not from the self-conscious, self-determining universal mind which willed to so become manifest. Where to? Nowhere, certainly, if not to whence it came, to complete the circle, the symbol of infinity, whose quadrature is unknown."

A useful and helpful book, with a breath of higher things about its pages. A note of sadness rises though, for the brilliant essayist has gone to that world where these problems are happily easier of solution than they are in this. Barely over fifty years of age, Elliott Couse passed from us in the early part of the present year. Had he left no other legacy, this would indeed be valuable. The writer of these lines knew him personally, and it was a pleasure to listen to him, for, amiable and polished man of the world as he was, there lay beneath the surface powers of mind that fitted him to be a pioneer of thought, and that a world still groping in the dark can ill spare such when they arise, is but a truism that makes a scarce fitting end to this all-too-brief note of the excellent work before us.

The publisher deserves a word of praise for the neat manner in which the work is issued, its clear type and good paper being most commendable from a reader's point of view.

(2) The following four dainty books possess a charm such as is seldom met with in what it is the custom to describe as 'automatically, written works. The first of the series purports to come from 'Donald and Others,' and these 'Fairy Tales' are each and all good. The one called 'A Story of a Blind Boy' struck us as being the most excellent,



alike in matter and method, but it is difficult to select one for praise, where each deserves commendation.

(3) The second is 'Letters from Donald,' and gives some very interesting and entertaining narrations of life 'over there,' as on page 72, where Donald gives an interesting explanation regarding the mediumship of the automatist, and makes a remark regarding the movement of one's psychic hand that is worthy of careful consideration. Donald, too, tells us something about 'telepathy' that no doubt strikes a true note, for in explaining that matter he says that what we describe as telepathy is nothing more with our 'other side' friends than the universal power they possess of communicating at any distance by 'sympathetic vibrations.'

(4) The third in this set is called an 'Allegory,' and is an account of the 'after' experiences of a man, who, in the opening sentences of his communication says: 'I am a man whose human life was entirely devoted to books: my days were spent among them, they were my only companions, . . . my aim being not so much the mastering of the thoughts contained in them as criticising the way in which they were written.' But his experiences form a series of interesting pages, containing many wise remarks, and instructive too.

(5) The fourth and last of the series will doubtless attract the careful reader most. These 'Letters from some friends who have crossed the border,' making exceptionally good reading. The Preface is brief, and so quaint that we reproduce it in full. It is merely this: "We are all old friends who knew our Shakespeare well. William himself would now admit his error in saying, 'No traveller returned across the borne.' Each letter has a 'humanness,' if one may use the word, that imparts a distinctive individuality to each communication, and causes the reader to feel that he is considering the words of a real personality. While one cannot, of course, say amen to all that is stated, yet there is an air of sincerity in each letter that largely disarms criticism, and certainly silences hostility.

To sum up, whether they come from the 'other side,' or whether they are the result of ordinary literary effort and skill matters but little, for each book is healthy and pure in tone, is done in good English, and no one can peruse them without feeling better for the sincerity, pathos, and insight disclosed. Though issued in paper, the covers are a dainty enclosure for beautifully printed volumes that charm the eye and hand, as well as please the mind, as already suggested. They are issued anonymously, which, if they are actually mediumistic production argues



## THE SPIRITUAL REVIEW.

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a most becoming modesty of purpose upon the part of the agent, while if they are but the product of ordinary intelligence, they are sufficiently good to stand in need of no sponsor for their merits.

### OTHER PUBLICATIONS RECEIVED.

The usual supply of periodicals, etc., has reached us during the past month, and as is usual at this season of the year, there is nothing strikingly important to be noted. Our English papers maintain their average, while the American and other journals are fairly well balanced as to their respective merits. In another place will be found more or less of the 'cream' we have gathered from them all. *The Two Worlds* issued a very interesting and readable Grand Summer Number, containing an excellent array of original and selected materials. While *Light* was, as *Light* always is, good. At the time these lines are written *Psyche* has not come to hand, so we are unable to say anything concerning the contents of our energetic little friend. Mr. J. Page Hopp's *The Coming Day* is full of meat, and contains contributions, editorial and other, on 'The Mystery of Cruelty, Sorrow and Sin,' 'My Confession of Faith' (quoted in brief elsewhere), 'A Note on the Teaching of Epictetus,' 'Our Pilory,' etc. *The Humanitarian* is another good number, containing, among other sound articles, one on 'South Africa, the coming Colony,' 'The Tramp's Children,' 'The Wives and Daughters of Ancient Rome,' and a lengthy poem entitled, 'Martyrs to Truth,' by our late visitor from Boston, Dr. Dean Clarke. One of the handsomest magazines that reaches us is *The Sphinx*, of Boston, beautifully printed on excellent paper, with a handsome margin, edited by Mrs. Catherine H. Thompson, an Englishwoman, by-the-way. Devoted to Astrology, the number to hand deals with 'A Chapter in Chaldean History and Philosophy,' 'The Signatures of the Planets,' 'Birthday Information and Advice,' and also it gives a 'Horoscope of the French Republic.' For a splendid magazine devoted to the most ancient of the sciences, we can cordially commend it to all students and astrologists.

Included in the publications not mentioned above that we have received, are: *The Banner of Light*, Boston; *The Light of Truth*, Columbus, Ohio; *The Religio-Philosophical Journal*, San Francisco; *The Harbinger of Light*, Melbourne; *The Temple of Health*, Battle Creek, Michigan, and others, from which extracts will be found elsewhere in this issue.

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Our San Francisco contemporary, 'The Philosophical Journal,' in a recent notice, says: 'THE SPIRITUAL REVIEW,' edited by J. J. Morse, 26, Osnaburgh Street, London, England. Devoted to Spiritualism, Psychical Research, Mental Science, Life, Death and Immortality. The June number contains an article by Leo Tolstoi on 'Religious Education'; spirit-life described by A. J. Davis; Astrology, Spiritualism and the Bible, by Rev. C. Ware. This new magazine reflects credit on its editor and publisher, and will prove a valuable addition to the current spiritual literature.



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