

# THE SPIRITUAL REVIEW

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EDITED BY J.J. MORSE.

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

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# THE SPIRITUAL REVIEW.

*A Monthly Magazine for Spiritualists.*

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Our Notable Men and Women.



MR. GEORGE SPRIGGS.



### Mr. George Spriggs.

TO the earlier generation of Spiritualists in this country the name of Mr. George Spriggs was quite well known. His reputation as one of the most remarkable mediums for the phenomenon of Materialization made him famous not only in Great Britain, but also wherever the literature of British Spiritualism circulated. The spiritual journals of the seventies, such as *The Spiritualist*, *The Medium*, and in later times, *Light* and *The Two Worlds*, have contained numerous references to Mr. Spriggs' work, and in particular of his association with the Circle of Light, held at Cardiff, under the wise direction of that faithful student of our phenomena, Mr. Rees Lewis. The contributions to our papers concerning the results witnessed at that circle, recorded by Mr. Lewis, and Mr. Spriggs' faithful friend, Mr. A. J. Smart, make an intensely interesting chapter concerning the phenomena of an almost bygone age, since the events recorded were among the marked phenomenal experiences of our earlier work.

Taking advantage of the presence of Mr. Spriggs in London at this time, the SPIRITUAL REVIEW recently interviewed that gentleman, securing alike the portrait presented herewith, and the following account of his work for our cause, which in recent years has been confined to Australia, mostly in the flourishing city of Melbourne.

Modest and retiring Mr. Spriggs is, from a reporter's point of view, somewhat difficult to interview; but, what with judicious questioning, and a reference to such records as are now available, the following narrative has been compiled. As our Pioneer workers are rapidly departing it is hoped that this sketch may do something to preserve for future times the record of one to whom honour is justly due, and one, too, who in all things, bears a record that is thoroughly satisfactory to himself, and the cause.

Mr. Spriggs was born in the village of Greetham, in Rutlandshire, in the year 1850, and is consequently now in his fiftieth year. He carries his age well, and shows in his appearance the sturdy Yeoman stock from which he is descended. His early life was not distinguished by any remarkable experiences, and though brought up in the Church of England, he nevertheless had quite a strong sympathy with the Wesleyan body. From a child he was slightly delicate, and at times he manifested symptoms of somnambulism. In his early life he spent some time in London, in various capacities, subsequently settling in Bath, in connection with one of the insurance offices in that ancient city. In the year



1875 he removed to Cardiff, where he resided until he left for the Antipodes in 1880, and where, with three exceptions, he has resided ever since, the exceptions being visits to this country. At present he is enjoying an extended rest in his native land, though he purposes ultimately to return to the land of his adoption.

Shortly after reaching Cardiff, the subject of Spiritualism was brought under his notice by Mr. Charles Baker. But Mr. Spriggs having been somewhat associated with Wesleyanism while in London, and with some of the minor sects in Bath, he had imbibed rather narrow views, and these made him somewhat diffident in approaching the subject of Spiritualism, when it was introduced to him by the gentleman named above. However, under the surface there was a naturally progressive mind, and after his scruples had been overcome, and he had attended some circles, he found himself to be possessed of mediumistic gifts, which he then proceeded to steadily cultivate. In this course of action he was fortunately assisted by Mr. Lewis, a Spiritualist of many years' standing and experience, who introduced him to the circle meeting at his, Mr. Lewis house, a circle that could be commended in every way for the atmosphere of earnestness and sincerity that pervaded its meetings. The earlier phases of the mediumship consisted mainly in "automatic writings" and clairvoyance, these phases being succeeded by speaking "under control," by which many valuable tests of the identity of the communicating spirits were obtained. At the end of 1876 the development of the Materialization phase was entered upon, and while the progress made was slow, it was sure. At first the results were but the appearance of luminous clouds, which subsequently assumed definite shapes, more and more human, as the weeks passed by, until, at last, the "forms" became fully developed, coming out into the circle clad in flowing robes, as white as snow. Later on the forms were not merely able to walk among the sitters, but were able to walk out of the room, down the stairs, and so out into the garden at the rear of the house, and back again to the seance room! It is interesting to note here that in the *Medium* for December 21st, 1877, was recorded an account of the materialized form and the medium being seen apart at the same time, which account was testified to by the *fac similie* signatures of sixteen persons who were present on that occasion. These remarkable experiences continued for several years, and they were witnessed by Spiritualists and Enquirers from all parts of the country, who were from time to time admitted, always under the permission of the controlling intelligences.



As in so many cases where mediums are truly devoted to the service of the Spirit world, so in the case of the gentleman in question, the word came that the time had arrived for him to enter a wider sphere of activity, and in the result the medium left our shores, and reached Australia, as previously mentioned. Certainly the wisdom of this has been abundantly verified, for, while we on this side of the world have been blessed with many mediums, our Antipodean brethren have not been so fortunate. Hence, in the arrival of so remarkable an instrument, colonial Spiritualism received an invaluable addition to its forces. Truly, England's loss was Australia's gain, and the cause was thus helped in no small manner, in the land "down under," as the familiar phrase has it.

After some six years of the above noted phase of his mediumship, under the Southern Cross, Mr. Spriggs entered upon a new class of work, Medical Clairvoyance, in which he gained equal fame and success. He has devoted all his powers since to this labour, and as it included rational and progressive methods of practice, he has been the means of blessing thousands who have consulted him in his capacity as a medical clairvoyant. As showing the esteem in which he is held it may be mentioned that he is a Fellow of the National Association of Medical Herbalists of Great Britain, as well as an active member and Vice-President of the Melbourne body of Medical Herbalists, whom he has assisted with much valuable advice. Thus it will be seen he stands in a legal position as to his practice, alike in Australia and in this country.

Though his professional duties occupied a large share of his time he, nevertheless, has been an indefatigable worker for the cause in Melbourne. He has been President of the Victorian Association of Spiritualists, as well as occupying the like position to the Thermopylæ Club, which he founded, Conductor and Vice-Conductor of the Children's Progressive Lyceum, all positions of serious responsibility and trust. Occasionally he occupies the lecture platform, and when so doing always has something to say that is instructive, elevating, and indicative of that sturdy common-sense which is so distinguishing a mark of his character. Indeed few workers possess his singleness of purpose, devotion to the highest interests of the cause, and high administrative ability. Our esteemed contemporary, the *The Harbinger of Light* bears frequent testimony to his work and life, alike from the pen of its genial editor, Mr. W. H. Terry, and many of the leading and prominent people of Melbourne, and other cities of Australia. Indeed Mr.



Spriggs' name and repute are "as familiar as household words" throughout the colonies, wherever Spiritualism is known. The present writer has enjoyed the personal friendship of Mr. Spriggs practically from the time covered by his work, and in all things has found him a staunch friend and fraternal co-worker, one whom it is an honour to the cause everywhere.

In closing this brief sketch, the following quotation from a journal, at one time issued in Melbourne, called "*This World and the Next*," will form a fitting pendant to what has herein been written.

"As a medium and servant of the higher intelligences, Mr. Spriggs has done his duty well, and towards his relatives, and his brother and sister mediums, he has always manifested a warm sympathy with them and their work. His own long experience in mediumship qualifies him to give valuable and practical advice to aspirants to that form of progressive work, as well as to enquiries into the subject, and such advice is always cheerfully placed at their disposal. The uprightness and strict regard to right and duty that have signalised his career, render Mr. Spriggs a valuable adherent to the cause with which he has so long been linked, while his warm fraternal friendship has endeared him to many. All his sympathies are with simplicity of life, and freedom from those habits of self indulgence in drink and tobacco, which are the bane of society, and he is never tired of impressing on mediums especially that they should have but little dealings with these things. As a kindly host, whether in his own home, where it may be added, his love for the artistic and ornamental has been allowed considerable scope, or acting in that capacity in connection with the social events of the societies of which he is the head, his cheerful countenance, genial smile, and warm grasp of the hand, are ever ready to welcome.

In conclusion the REVIEW is pleased to include Mr. Spriggs in its gallery of our Notable Men and Women, and it is felt that in doing so our readers will be equally pleased to pay him the honour that is his due.

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THE PROGRESSIVE SPIRITUALISTIC LYCEUM.

Oddfellows Hall, Victoria Street, Melbourne,

February 10th, 1900.

To the Officers and Members of all Kindred Societies.

Ladies and Gentlemen,

Our brother and co-worker Mr. George Spriggs, who is shortly leaving Melbourne for an extensive tour of the world, carries away with him not only the heartfelt sympathy of all to whom he is known (and their names are legion,) but the fullest



confidence that he will worthily uphold the name his good works and urbanity have secured for him here. And where ever his lot may be cast, and with whoever he may come in contact, publicly and privately, his friends here are satisfied that he will fearlessly uphold the cause in which he has been such an ornament for so many years past, and they will welcome him back with open arms when the strains of "Home sweet Home" allure his footsteps back again to Australia. In the meantime any kindness shown to such a representative as Mr. Spriggs will be taken as a compliment to our Lyceum and the cause of Spiritualism, which numbers him among its staunchest adherents.

With kindest greetings, we are,  
 Youre fraternally,  
 H. ISAACS, Conductor,  
 CHAS. J. CHATFIELD, Vice-Conductor,  
 H. TAYLOR, Secretary.

## The Spiritual Philosophy.

### Hudson Tuttle and his Teachings.

[FROM THE HARBINGER OF LIGHT].

**H**UDSON TUTTLE, sometimes called the Ohio philosopher, is a remarkable man; in him the spiritual and intellectual faculties are so well balanced, the former so sensitive to spiritual impression and the latter so positive and well balanced, that nothing can find a lodgement on his mind that has not passed through the crucible of reason. His natural tendency is scientific, and this quality is a distinctive characteristic of his principal works. There is a terseness of style in his writings, yet no undue brevity; every idea is lucidly presented without waste of words. Though not unfamiliar now with the scientific authors of the past and present, his primary scientific education came to him when a youth from the spirit world: his first great work "The Arcana of Nature" is purely scientific and was the admiration of Dr. L. Büchner (the author of "Force and Matter") until he discovered to his dismay that Tuttle had never been to college and that his teachers were disembodied men. His next great work "The Arcana of Spiritualism" is the superstructure of "The Arcana of Nature," and "The Philosophy of Spirit," from which we intend to present a condensation of spiritual philosophy as revealed through him, is founded on the material in the before mentioned work. He affirms, that "To introduce a true and dignified rationalism is the prime object of Spiritualism.



To cut humanity loose from the fetters of superstition, and free reason from the chains of creed, is a work sufficient to enlist the services of arch-angels !

Passing by the introductory matter, we commence our quotations with the affirmatory section of Chapter V.

“Man is a spirit as much while in the body as out of it, and consequently, as far as his corporeal state will permit, governed by the same spiritual laws. From this cause confusion arises, as there is a perfect blending of phenomena at the borders of the two states ; so great is this confusion that we can safely estimate that one-half of what are called spiritual manifestations are of mundane origin. Not that direct humbug is used, but mediums and circles are deceived.

In considering this subject, we shall, for brevity, divide it into:—

1. Mesmerism; 2. Somnambulism; 3. Hallucination, and Insanity; 4. Apparitions; 5. Dreams; 6. Influence of Mediums; 7. Influence of Conditions on Communications; 8. Position and Intelligence of the Communicating Spirits.

1. *Mesmerism*—Is the key to the spiritual philosophy, by which only it can be understood. *One spirit in the body can influence another spirit in the body.* Such is a general statement of the law of psychological influence. We shall, in its proper connection, show that we influence mediums precisely as the magnetizer does his subject, and that the body is nothing in the intercourse of spirits.

2. *Somnambulism*.—This is a state of mind very nearly allied to that produced by mesmeric passes, but is not induced by them. Volumes might be filled with facts, showing how, when apparently wrapped in profoundest slumber, the somnambulist has performed most surprising feats, such as climbing from a chamber window to the roof without aid, which would be impossible for any one to perform when awake; getting into and out of positions which appear incredible. It is said that a lad in the Highlands scaled a perpendicular precipice to an eagle's nest, which had never been scaled before, and had always been deemed inaccessible.

In this state, which verges on clairvoyance, and sometimes is identical with it, the spirit is freed from the body sufficiently to possess senses of its own, and have no use for those of the body. In it, beautiful pieces of music have been composed, sermons written, and surprising mental operations performed. In pronouncing on such exhibitions care should be used not to confound the operations of the mind with spiritual influence, as has been rashly done, for it must ever be remembered man himself is a spirit, and capable of manifesting spiritual phenomena.



Still more caution should be used in the next class of facts. The mind remembers all the occurrences of its life. They may be dimmed on memory's tablet, but never effaced, and the proper conditions will awake them fresh as the occurrences of the hour. Sydney Smith experienced this when drowning. He says that all the events of his life, even to the most minute, rushed, in a minute, before him. This is true of all spirits, and it is this that makes the good action and glorious thought bestow reward, while crime and evil inflict punishment by ever presenting their horrid forms.

6. *Influence of Mediums*—As the channel, so the stream which flows through it; the vessel gives form to the water which it contains. This influence is like that which is exerted on a psychometrist by an autograph, or on a magnetic subject when he endeavours to read the thoughts of others.

The character of the medium, in a great measure, determines the character of the spirits who control him. There cannot be any very great difference of development between the controlling spirit and the medium. There must be affinity. Each medium attracts a class or grade of spirits peculiar to himself. These are attracted: first, because certain phenomena can be given through his organization which cannot through any other; second, because certain thoughts can be transmitted through his brain, which cannot through any other; third, because there is similarity or congeniality.

Some mediums are used entirely for physical manifestations, and never for communication. They attract spirits capable of producing such phenomena, who act entirely by means of the organic peculiarity of such mediums. Others are exclusively used for writing or speaking. Such are impressible, and generally attract a higher grade of spirits. The intelligence of the communicating spirit is in direct relation to the intelligence of the medium. Mediums of a scientific and philosophical cast of mind attract wise and sagacious spirits, willing and capable to instruct on these subjects; whereas minds of a poetic temperament attract poets, and generally write poetry. A grovelling, low-minded medium attracts spirits from the lowest stratum of the spirit world, and receives communications in accordance. The state of the medium, while receiving communications, also determines their character. When exhilarated by the flow of health, happy and cheerful, developed beings can enter into the chambers of the soul, and breath forth beautiful thoughts; but when the nerves are wasting by disease, and the system jars with inharmonious vibrations, undeveloped beings enter



the door thus thrown open, and poison the springs of thought.

Mediums and Spiritualists should ever keep these facts in mind. They should know that they are constantly surrounded by all grades of intelligences; and wherever a channel of communication is opened, they enter. We need not impress the necessity of living pure and elevated lives in order to attract the purest angels of the spirit-land. We love the spotless soul, and the undefiled in the heart.

7. *Influence of Conditions*—There are essential conditions which must be fulfilled for us to communicate. If by impression, we must have an impressible medium; and it is useless to add that the correctness of communications is directly as the impressibility of the medium. If but partially impressible, his thoughts will mingle with ours, until our meaning is lost, or distorted into something entirely different, as is often the case. The circle, too, has an influence on the mind of the medium, and may compel him, when our influence is feeble, to reproduce their own thoughts and desires. The same is true of surrounding persons not in the circle. A medium is necessarily extremely susceptible—as susceptible as the needle trembling to the pole, and quivering to the slightest disturbing cause; and hence, unless cautious and guarded, is liable to be imposed on.

The electrical state of the atmosphere is often a source of failure, when it is antagonistic to our influence. So the sphere of persons who are discordant repels elevated and attracts low spirits.

8. *Influence of the Communicating Spirits*—The intelligence and character of the communicating spirit, other things being equal, determines the intelligence of the communication.

The sources of fallacy in a spirit communication are: 1. It may become mixed, or entirely perverted, by the mind of the medium. 2. The medium may be influenced partially by the circle; and hence the communication partakes of their thoughts more than of the spirit's. 3. Low and depraved spirits may assume well-known names, and communicate vague or erroneous ideas. 4. Well-meaning, but ignorant spirits may communicate ideas they sincerely believe, but which are nevertheless false."

In continuation of the subject of magnetism the relation of terrestrial to animal magnetism, and the distinction between their operations it is written:—

"Neur-aura, Od force, or Zoether,—the term adopted to express this class of phenomena,—the life emanation, produces in the animal similar effects as magnetism in worlds. It is emphatically the life-force. By



it, thought, that mighty force which curbs the elements of nature and binds them in abjectest slavery, is manifested, and through and by it man becomes an immortal being, a kindred of the Gods, rising from sphere to sphere in eternal progress, while suns and solar systems crumble and melt away like the mushrooms of an hour.

Zoether—neur—aura—is a distinct manifestation, perhaps secondary, perhaps primary to all others. Zoether, as its name imports, belongs wholly to the regions of organic forms. It is the atmosphere of the spirit, and we shall find, as we proceed in our investigations, that it forms the basis of spirit existence.”

“The spiritual elements, such as the earth emanates, which go to form the spiritual spheres and enter into the organization of spirits, are realities. They possess all the properties of earthly matter, with new ones which they acquire by their refinement. Carbon is represented by a spiritual carbon, oxygen by a spiritual oxygen, &c., through the long catalogue. Hence we can be organic beings as much as while on earth and our organs can perform their functions, and be supported by elements appropriate to those functions.

Consideration of the unindividualized beings whose spiritual essence ascends into the vast ether, and gravitates like an evaporating cloud to its appropriate position, is here afforded. True, they are not individualized ; they do not retain their identity ; but they again enter somewhat similar forms. If of sufficient refinement, the atoms pass at once to the spirit sphere ; if not they re-unite with gross matter, and enter again the cycle of living beings, to be again and again eliminated, perhaps to travel up to the human form divine, and becoming embodied, stand forth as eternal as the everlasting planets—nay, more, when these shall fade like the baseless fabric of a vision, rise above the wreck of worlds, rejoicing in increasing wisdom.

One law of attraction and resulting repulsion exists both in the earthly and spiritual spheres. The poison wolf's bane twining its roots around and among those of the fruitful corn, extracts from the same dew, the same rain, the same soil, the most deadly poison, while the corn elaborates the life-giving grain. Particles seek like particles. They are repelled by dissimilar ones, and thus the intricate and mysterious web of nature is woven.

So in the spiritual world. The same law rules supreme. The force which builds up the wolf's-bane and the corn, side by side, builds up from the ascending atoms the orange and the vine which decorates the landscape of the spirit-spheres.



From the normal state to the gateway of another sphere, where the silver cord, which unites the mortal with the immortal, is broken, a wide interval exists. In the normal the material has the ascendancy, and the spiritual is subordinate. At death the spirit obtains complete ascendancy, and the body fades. Between these extremes the two are variously blended, as light and darkness at morning; night representing the body, light the spiritual life, which slowly breaks on the horizon, gradually increasing, until the sun at last pours a flood of splendour above the grey clouds of morning. Then the spirit is free, and beholds the supernal light of the spheres.

By mesmerism the phenomena of death are obtained, and its laws can be studied. It is then the right means to employ, for by it the spirit is reached and analyzed.

Spirit, and its essence, the mind evade the scapel of the dissector; it cannot be examined in the crucible or retort; it is unseen by the eye, unheard by the ear, and is only recognised by its effects. Yet it must be material in some sublimated form, or the effect of materiality, for without an adequate cause there can be no effect.

The phenomena of physical agents cannot unlock its mysterious domain; and if anything is learned of its nature, it must be by studying the subject, not by the rushlight of metaphysics, but by the clear light of positive facts.

However dependent it may appear to be on the body, there is an extensive range of facts which prove that under certain conditions it may become independent. When studied on the plane of physical science, it seems to have an exclusive dependence on the body, living where it lives, and dying where it dies. But there is a higher position from which to study mentality. It is unique, and must be studied by the light of itself. The recent discoveries in mental impressibility, clairvoyance, &c., open a wide avenue for the student to enter the halls of mind. The opportunity has been eagerly seized. Forsaking the beaten path of the metaphysician, the inquirers have pushed boldly into the realm of facts and causes, and sought to construct theories in harmony with nature.

The observed facts of magnetism show that mind can in different degrees become independent of the physical body, and in proportion as it becomes independent does its spiritual perceptions become acute. This independence regards the senses and the entire organism, and the mind rises above the aid it furnishes, seeing, hearing, and feeling independent of its organism. For classification of facts, the mind may be considered in six different states or degrees.



1. The natural state of activity and rest.
2. The impassible state.
3. Magnetic.
4. Clairvoyant.
5. Super-Clairvoyant.
6. Death, or the independent spiritual condition.

1. *The Natural State of Activity and Rest.*—In this state the mind is chained to the body, and its manifestations are limited by the capacity of the latter. It sees with the eyes, hears with the ears, and feels through the agency of the sensory nerves. To all appearances it is indissolubly connected with it, and from facts elicited, from this state, the sceptic triumphantly exclaims, that it is as rational to look for the hum of the bee, after the insect has passed on its busy wings, as for mind after the death of the body.

In this state there is a perfect union of the two, and their action is so blended that it is with extreme difficulty that the manifestations of one can be distinguished from those of the other. The mind never grasps anything by intuition while in this state, but is content to plod in the grovelling externalisms of life, relying wholly on the five senses for its knowledge.

2. *The Impassible State or Degree.*—By this state we mean that condition in which the individual is susceptible to the influence of surrounding objects and minds. It is the normal condition of nearly one-fourth of the Anglo-Saxon race. It varies in degree from the impassibility which shapes our attractions and repulsions, to that which enters the secret chamber of another's thoughts, and makes itself familiar with the innermost shadings of character. In the superior conditions of this state, psychometric delineations are made perfect according to the degree of impassibility, and the peculiar influence of individuals becomes perceptible."

(To be continued next month).

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"Common Christianity it is far more than the distinguishing tenets of the religious body to which a person belongs which helps to mould his character and determine his conduct. The language we use in common is steeped in it. Our way of regarding things and people is largely influenced by it. It supplies us with many of our ideals in endeavouring after what to be and what to do."



# Old World Faiths.

[FROM "THE STAR OF THE MAGI.]

## TAOISM AND ITS TENETS.

BY MARCUS JULIAN.

CONCLUDED.

THE word "tao" escapes precise definition because of its wide suggestiveness. It has a mystical meaning synonymous with such words as the Hindoo "sat" (pure existence), "verbum" (the word), the way, the path, the truth, etc. Jesus proclaimed himself a mystic and an initiate in the words: "I [viz., the Christos or higher self] am the way, the truth, and the life" Shri Krishna (5000 B. C.), the great teacher of India, said: "He who seeth me in everything and everything in me, of him will I never lose hold." (From the Bhagavad Gita.) The fundamental principles of the philosophy and religion of Tao-Tze are identical with the teachings of Theosophy. It is a system which at once engages the intuitional, rational and perceptive powers of man. In its ultimate analysis it is pantheistic, while at the same time recognizing a Creator or manifested God; but back of the manifested God it posits an unknowable principle, which is the cause of manifestation. Here we are presented with that paradoxical element common to all mystical and abstract conceptions of the universe. Unity and diversity are one, and that one is Tao. Tao is greater than God and greater than Nature because in Tao both God and Nature exist. "Before heaven and earth were Tao was. It has existed without change from all time." (Tao-teh-King.) Then the idea of unity unfolded to duality, and duality to trinity—another teaching that is common to all religions. We find: "The Tao produced one; one produced two; two produced three."

The idea of the duality of the manifested universe, another teaching common to the philosophical and metaphysical form of every religion, is expressed thus: "The Tao shows itself in two forms—the pure and the turbid—and has two conditions (of nature and rest). Heaven is pure, earth is turbid. The radical (purity) descended and the turbid issue flowed abroad; thus all things were produced." Here we have the root of an idea common to all religions which in some—notably Zoroastrian-



ism and Christianity—has degenerated into good and evil—per se, God and devil. It originally referred to the positive and negative, active and passive, masculine and feminine sides of Nature. The distinction between the unmanifested and the manifested, or between pantheistic and monotheistic conceptions is put thus: "The Tao that can be trodden is not the enduring and unchanging Tao. The name that can be named is not the enduring and unchanging name. Having no name it is the originator of heaven and earth. Having a name it is the mother of all things. . . . Under these two aspects it is really the same, but as development takes place it receives different names. Together we call them the mystery."

A most interesting passage, referring to cosmic rhythm, or the law of periodicity, which is one of the fundamental principles of Theosophy, is: "There was something undefined and complete coming into existence before heaven and earth. How still it was and formless! Standing alone and undergoing no change, reaching everywhere and in no danger of being exhausted. I do not know its name and I give it the designation of 'Tao.' Making an effort to give it a name I call it great. Great, it passes on in constant flow. Passing on, it becomes remote. Having become remote, it returns." That great cosmic law called in Theosophy the Law of Cycles, viz., that "force tends to return to its projector," is beautifully and poetically expressed by Tao-Tze thus "After blossoming for a while everything dies down to its own root. This going back to one's origin is called peace. It is the giving of one's self to the inevitable. This giving of one's self to the inevitable is called preservation. He who knows this preservation is called luminous. He who knows it not perpetuates his own misery. He who has learned preservation is great of soul. He who is great of soul is prevailing. Prevailing, he is king. Being king, he is celestial. Being celestial, he is Tao."

Taoism regarded man as a trinity. In the classic, *Of Purity*, said to have been written by Hsuan, a Taoist of the Wu dynasty (A. D. 227), the following passage is found: "Now the spirit of man loves purity, but his mind disturbs it. The mind of man loves stillness, but his desires draw it away. If he could send his desires away his mind would of itself become still. Let his mind be made clear and his spirit of itself becomes pure. The reason why men are not able to attain to this is because their minds have not been cleansed and their desires have not been sent away." The following passage, referring to this ancient teaching, viz., the control and subjugation by man of his desire



nature (in Theosophy this is called the astral or desire body), occurs in the Tao-teh-King :

"Always without desire we must be found,  
If its deep mysteries we would sound ;  
But if desire always within us be  
Its outer fringe is all that we shall see."

Another quaint example of the wisdom of this Chinese sage is the following, which our modern critics of "heathen philosophers" would do well to memorise : "Scholars of the highest class, when they hear about the Tao, earnestly carry it into practice. Scholars of the middle class, when they have heard about it, seem now to keep it and now to lose it. Scholars of the lowest class, when they have heard about it, laugh greatly at it."

The original Taoist idea of reincarnation has become degraded into transmigration, or the theory that the human soul can re-enter the animal kingdom. This is not the true esoteric teaching. We must distinguish between the pure teachings of the Taoist sect.

Gradual teachings have finally added so much that was entirely foreign to the teachings of the mystical and philosophical Chinese sage that one must dig deep to find the pure gold of the original ideas of Lao-Tze. Advanced students of Theosophy claim that he taught pure Theosophy. The best known commentator of his works is Chuang-Tze, who has been called the Ezra of Taoism and the Democritus of his own time in China. The following brief extracts from the Tao-teh-King show the purity and wisdom of the teachings of this greatest of Chinese sages :

"Avoiding the distinctions of merit among the people prevents jealousy."

"Whosoever humbleth himself shall be preserved to the end."

"Whosoever exalteth himself shall be abased."

"By conserving the natural and spiritual powers and retaining virtue it is possible to escape dissolution."

"The wise man knows no distinctions ; he beholds all men as things made for holy uses."

"The inflated man is soon exhausted. Than self-restraint there is nothing better."

"The thirty spokes of a carriage wheel uniting at the nave are made useful by the hole in the centre where nothing exists."

"The wise man provides for the soul, not for the senses."

"He who is most unselfish is most secure."



There is one fact which deserves notice ; that is the great difference between the way in which the east and the west have always treated their sages and philosophers. The religious annals of the east record no martyr burned at the stake for the sake of truth—no “ crucified ” saviour—their saviours have been received with honour and reverence. We call our civilization “ higher,” yet our records are stained with the blood of Jesus, Socrates, Paul, Hypatia, Bruno, and thousands of lesser lights, who tried to show us truth. Were we of the west not so blinded by our own vanity and arrogance we could learn many a lesson in gentleness, charity and wisdom from the despised “ heathen.”



### A SHORT SERMON.

BY PETER LEE.

“How oft the sight of means,  
To do ill deeds, makes ill deeds done !”—*Shakespeare.*

**I**N a survey of mankind and his actions he seems to be continuously oscillating between justice and expediency, the former being the abstract principle about which he talks, and expediency determined by his acts. is the concrete manifestation of his real character. “Be just and fear not,” is the very basis on which the truth loving, and honest man rests, it matters not to him whether the public eye is upon him or not, he is a law to himself, and decides his course according to the rule, that, “whatsoever ye would that men should do unto you, do ye even so unto them.” It is nothing to him that others for personal gain, and public preferment, should deviate from the strict line of moral rectitude, the mandate rings in his ears, “What is that to thee follow thou me.” The struggle is a hard one, the pure soul within is battling with an almost irresistible force from without, hunger, wretchedness, misery, and want impelling it unto acquiescence, with the sorrowful admission that “my poverty, and not my will consents.” On the other hand, the sordidly selfish spirit that has no qualms of conscience, moves like an octopus, seizing all that comes within its grasp. The contest is not an even one, for the less scrupulous individual soars away into the realms of worldly affluence, even to honour and fame, while the more conscientious man finds his way into bankruptcy, and perchance dies in the workhouse ; but better ascend on angel’s wings to heaven



from the bastille, than be dragged down to hell by the weight of ill-gotten gold, from the palace.

But in the name of eternal justice, why is it that men conceive right and do wrong? Preach uprightness, and then stoop to any and almost every form of meanness! "Thou God seest me" strikes home from time to time to their very souls, but with them, the judgment day is afar off, and they pursue their selfish path amid all the glamour of worldly wealth and fame. Alas! alas! well was it said, "lay not this sin to their charge for they know not what they do." In this contemplation how awfully we realise the condition of the tormented soul in hell. "I have five brethren, send some one to warn them, that they come not into this place." But we need not dwell upon the conditions of the after life, to know what shall befall those who heed not the voice of conscience. "Be sure your sin will find you out" is an axiom whose truth is realized in very many instances on this side of the grave.

"Pride goeth before destruction, and a haughty spirit before a fall." Allured by the brightness of the mid-day sun of worldly prosperity men forget that sooner or later it may be o'ercast by the dark clouds of adversity, when they may be drifted in the darkness over the precipice of ruin. It is now that conscience is quickened, it is now that humiliation ensues, when the soul is filled with repentance for all the folly and ignorance, and wilful wrong doing which have conduced to this awful culmination. But, still more terrible is the state of that man to whom the voice of conscience has cried aloud as he has drifted in the downward course, and rather than manfully try to retrace his footsteps, has wilfully dragged some unsuspecting friend to ruin in a mean attempt to save himself. What a sad spectacle it is to see the old father or the old mother carried to the workhouse, when it is in the power of some well-to-do son or daughter to prevent it. Self respect, to say nothing of a sense of filial duty, all dead! In such cases, where the strongest ties of affection ought to prevail, and where these are disregarded, we are disposed to wonder whether there is such a feature as conscientiousness in these characters. The more we reflect on the subject, the more we are perplexed, but when we think over all these acts, which betoken nothing but rank selfishness, we are inclined to believe there are some men and some women to whom the impulses of conscience are absolutely unknown. Whenever we come into contact with these people, when we know them from actual experience, or from some intuitional perception of what they really are, or what we think



they are, we may somewhat guard ourselves against their rapacity ; their undisguised selfishness is so transparent, that we pity more than blame them.

There is, however, another class of individual, that seemingly conscientious body of men and women which labels itself with the name of religion, who speak of some as being "too conscientious"—those logically reasoning people who apply, so to speak, the rigidity of logic and mathematics to morals and religion. The class to whom we allude is composed of those feeble men and women who stand erect, for sense of shame, while under the gaze of others, but bend to any act of degradation in those conditions in which they think they can do it and retain private or public approbation. These are they of whom it hath been said, "Eyes have they, and see not ; ears have they, and hear not ;" it is convenient for them to be blind and deaf when conscience and self-interest are in conflict. Cant and conventionality are at all times incompatible with conscientiousness ; in the former case, there is an overstrained pretence of goodness, and in the latter, it is mere ceremony at best, and is often disguised hypocrisy. When conventional terms represent sincerity of feeling, they cease to be conventional. When a friend says he is sorry for you, and feels it, he is conscientious ; if he says it, and doesn't feel it, he is conventional, and what is worse, he is a liar. It comes to this then, that we have the choice of two forms of applause, the one of a superficial kind, the phenomenal manifestation associated with mere form and ceremony ; the other, that of an internal sincerity, in regard to truth, honesty, and dignity of mind in general. De Foe has well observed that "whoso setteth for himself a straight course in this life, declareth perpetual warfare with mankind," but he does not say anything in regard to any other life. We know, however, that though all forms of deceit may be indulged in by the incarnate spirit, the excarnate spirit, deprived of its mask, will no longer be able to simulate anything, but shall be known as it is, instead of as it seems, when the face of the saint is assumed and the voice of the angel imitated. Viewed in this light, it is as well, if we have a conscience, to obey its mandates, having the full assurance, that anything done in violence of its behests, will sooner or later present itself for adjustment, and that too in a way that shall cover us with shame and regret. Proof of this is not needed, specially from the testimony of returning spirits, we see it more or less in the common concerns of this life ; when men and women lay rash hands on themselves rather than live under the conscious loss of the esteem of their fellows. In such cases conscientious-



ness, when too late, has become an unquenchable fire within their very souls, and they have sought peace in oblivion.

Away then with all the nauseating cant of formality and deceit. I we love truth and know it, let us speak it; if we know our own, let us be honest and content with it, if we know dignity from meanness, let us despise everything low and degrading. Shakespeare must have had a noble conception of human character when he makes Cardinal Wolsey exclaim "O Cromwell! Cromwell! had I but served my God with half the zeal I served my king, he would not in mine age have left me naked to mine enemies." We cannot serve God and Mammon. By a very law of our being we are either truthful or not truthful, honest or not honest, faithful or deceitful. "Be not deceived, for God is not mocked;" the sower reapeth according to that which he hath sown; if he hath sown to the wind, he shall reap the whirlwind. Oh that men would "deal justly, love mercy, and walk humbly before God!"



### Clericalism and Spiritualism.

THE old policy of ridicule having been largely abandoned by the orthodox press in favor of a far more discreet conspiracy of silence, it is significant of the extent to which the phenomena of Spiritualism are compelling attention to see the leading organ of "Anglican," Clericalism, "The Church Times," goaded by the numerous letters of inquirers into the painful necessity (as the lesser of two evils) of recognising the existence of the spiritual sappers and miners who are making such progress in undermining the foundations of latin theology.

In the articles referred to there is really no serious attempt to deal with the problem in a scientific spirit, but wisely ignoring the researches of Sir William Crookes, Professor Wallace, Dr. Hodgson, and other "amateurs," as beneath the notices of the gentlemen on the staff of the "Church Times," the editor sums the matter up as "all telepathy," finishing with a cloud of pseudo scientific verbiage.

To show that this is not an unjust estimate of the writers knowledge of the subject, our critic actually says "it is improbable that discarnate spirits, spirits *without the apparatus of thought transference*, should communicate with the incarnate still on earth."

This specimen of "Catholic" opinion as to the nature of man as a



spiritual being, will satisfy any instructed Spiritualist, who will exclaim with Ingersoll, "Such divinity wants a doctor badly."

Of course, he believes a "spirit" to be an "influence" or "vital spark" flitting about, or remaining quiescent somewhere, until aroused by Gabriel's trumpet, to take up its discorded physical body on the morning of the resurrection.

However, we need not be angry with him, if "the church" feels secure in attacking our torpedo craft with prettily decorated Spanish caravels of the 17th century, so much the better for us.

But the real reason of the anger displayed by clericalism towards Spiritualism is that, it fears a religious movement which has a scientific basis for belief in a life after death, and an ethical system based on that knowledge, considering it an outrage that such belief should be based on any other ground than the "Authority of the Church" (which church by the way repudiates Anglicanism,) otherwise that "authority" is cheapened, and its theological wares "marked down."

Again, considering as it does all problems of man, and his relations to the infinite as settled once for all by its authority, a spiritual science, which declares that religion and morals must be adapted to the culture and the more enlightened spiritual consciousness of the present, that man is still being created, and revelation still being given, is necessarily regarded as the worst of foes—one that as John Morley says—does not *attack* doctrines, but *explains* them.

We teach men to work out their own salvation, as better, even if they learn by bitter experience, than to surrender the distinctive human principle within them, becoming automata chaperoned through life by the priest, and best of all, instead of a tartarus of horror, mystery, and arbitrary uncertainty behind the veil, where creed, but not character saves, we prove the *supreme naturalness* of the future life, absolute consequences as the outcome of life here, acting like the law of gravitation on Catholic, Mohammadan, and freethinker alike, from which no priestly absolution or sacraments can save, and where no "church" can cut off hope from any man.

Unfortunately the "Church Times" knows nothing of these truths or of any sane other world order, which if known and accepted would revolutionize the materialistic and insane ends for which the majority of people are living, by showing even on the lowest grounds the folly of that for which they are striving with such painful exertion.

Instead it offers an æsthetic fetishism, and a return to the dogmas and mental slavery of the "Ages of Faith," which as the Bishop of London lately said, "are more picturesque at a distance."

JOHN B. ASTBURY.



### Disintegration of Dead Bodies.

Will you allow me, as an electrician and writer on chemical physics, as well as a Spiritualist (writes Desmond G. Fitzgerald), to contradict the statement made on the authority of M. Camille Flammarion, in the second paragraph of p. 232 (*Light*, March 19th) as to a human body being completely carbonised by a flash of lightning, whilst the clothes remained intact? This statement is far more incredible than would be the assertion that 16 lb. of gunpowder exploded in a china shop without damaging so much as a cup or saucer. I will not inflict the *reductio ad absurdum* on your readers, many of whom, no doubt, have at least some notion of the extremely short duration of a lightning flash; of the calorific energy requisite to vaporise the quantity of water contained in a human body, and to separate, as "cinders," its carbon from the hydrogen and nitrogen with which they were combined; and of the terrific effect of *instantaneously* converting so large a quantity of energy into work.

In regard to the question, "What causes the disintegration of a dead body?" is it not sufficient to point out that, when the circulation of the blood ceases and the temperature falls, the protective leucocytes (phagocytes) lose the power of repelling infection, and that the anaerobic organisms (bacilli) such as *Proteus vulgaris* and *mirabilis*, always present, with *b. coli communis*, in the intestines, are then able to invade the whole body, and to commence its disintegration by evolving from it marsh gas, hydrogen sulphide, &c? The body disintegrates, not because it is dead, but because certain organisms obtain access to it. Is not this explanation more satisfactory than any reference to a "vital electric element" which to electricians is non-existent?—*Light*.

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### Clairvoyance.

A New Zealand correspondent relates the following:—Upon the last occasion I had the pleasure of sitting with Ma'am Heller, a steamer had shortly before been despatched to search for the ship *Gratitude*, supposed to be lost. When that lady was under control, the question was put by me as to whether her guide could give us any information about the *Gratitude* and her crew, and was immediately answered to the effect that the ship would be found wrecked on an island, but the crew were all safe. This was found to be correct in every particular.—*The Harbinger of Light*.



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SEPTEMBER, 1900.

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## From all Points.

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### An Object Lesson in Mediumship.

The Sketch of the Life and Work of Mr. George Spriggs, published in this issue of the REVIEW, is an object lesson in mediumship. It will show the reader what can be accomplished by the Spirits, when they have, as an instrument, a well balanced man for their service. And it again emphasises the fact, too often ignored, that mediumship does not require the total abnegation of the medium, nor the sacrifice of his manhood. Though at one time we were afflicted with the pernicious doctrine of, "leave it all to the Spirits!" In many cases that doctrine caused much trouble for those who accepted it, since they found by bitter experience that it was a fruitful source of weakness, mentally and personally. It will also be noted that stability of character, and strength of mind, are no barriers to the successful control of spirits over the medium, but helpful, and therefore, useful, to the unseen workers. To work *with* the spirits is better than leaving it all to them. To accept them as co-workers, and not as masters, is the real relation that should be established. Intelligent Spirits do not ask for slaves or fools to serve



them, they can do more good when assisted by men or women who are not too lazy to improve themselves, or too indifferent to cultivate their own lives in all ways possible while on earth. Mediumship at the price of manhood is a degradation, but manhood associated with mediumship adorns it, and immeasurably increases its utility.

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### Let us Reform our Public Meetings.

The opinion is being formed slowly, but surely, that our public meetings stand in need of reformation. The fact of the interest that is being manifested in the idea of a Spiritualist Church clearly points in this direction. A reform in this connection must involve a revolution in the methods hitherto pursued by the committees of management elected by our societies, and this requires that the members take a more active interest in the welfare of the societies to which they belong. Our lecturers, normal and controlled, do their best under the circumstances surrounding them, but under better circumstances they would do much better. Indeed, it is at times remarkable how well, rather than how ill, our mediumistic speakers fulfil their duties. Yet, even the most developed of them find their tasks made needlessly hard by the lack of all those things that so materially conduce to the comfort of sensitives in their public ministrations. What are the usual conditions they are called upon to face? Roughly, the answer, in many cases, is: a none too clean hall, used during the week for purposes that are not too spiritual; a barely furnished platform, not always any too clean; an ante-room into which all and sundry come as they please, thus depriving the speaker of the needful quiet and composure so necessary to mediumistic speakers; and when on the platform a chairman whom, if the speaker does not give clairvoyance is constantly wishing he, or she, did, or whom, if the medium does afford such illustrations, is wishing he would cut short his lecture and come to the "tests;" while the "service" is opened with music that is unmusical, to say the least, and singing in which the audience and the choir—when there is one—are frequently at variance. Frequently a selection is read from one or other of our weekly papers, which, in most cases the members of the congregation have already perused. In but few cases is there any attempt to make the hall cheerful and inspiring, no flowers adorn the platform; while frequently the speaker has to hurry through the lecture, because of catching a train after the meeting. Small wonder that strangers are disappointed, or that our own people complain that they do not feel the spiritual warmth and inspiration they have a right to expect. These facts have been com-



mented upon over and over again, yet no one appears to have the necessary courage to openly grapple with them.

### **Must we have a Revolution ?**

Will a revolution be necessary before a reform can be accomplished ? Or will our people return to their former church associations, where their desires for the artistic, the devotional, and the culture of their minds and souls can be better assisted ? Let us ask what are the pressing needs of our meetings to-day ? First, that our meeting places should be clean, attractively decorated, and, as soon as possible, secured so as to be entirely reserved for our own use. The smallest, and poorest, of the sects can do this, then why cannot we, who are neither small or poor ? The cost of flowers is not great, but their spiritualizing influence is incalculable. Next our music needs attention. A good American organ can be had on the "Hire" system, and with a fairly competent organist such an instrument is a great help in the efficient leading of congregational singing. For a lesson, a selection from some of our standard works, prose or poetry, or a reading from one of the world's great authors, would do much to impart tone to the gathering. Better to abolish the too florid, or the merely perfunctory, introduction of the lecturer, who is generally well known to the congregation. And, especially, the bad habit that some chairmen fall into, of reproducing the pith of a lecture, with comments, at its close should be abolished, for, more often than not, it is an infliction on the lecturer, and an impertinence against the intelligence of the audience. There is also the question of the lecturer, and his or her qualifications for the position of teacher, or expositor. Too often the matter is settled not by whether the lecturer can teach or expound in a satisfactory manner, but whether he will draw a crowded meeting, in the hope that he will not only pay, but bring a profit as well. While, finally, there comes the vexed question of phenomena, or no phenomena ? In one sense our difficulties would appear to arise from the fact that we do not clearly define what our meetings are held for,—whether they should be for propaganda, or exposition ? The two purposes are not kept distinct, and the result is unsatisfactory to Spiritualists and enquirers. Thus there is no binding influence exercised over our own people, while the phenomena presented to often serve to minister to a more or less morbid craving for signs and wonders, which, when gratified, leaves no impress on heart, head or conscience.

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### **What shall we do ?**

What shall we do about it all ? The first thing is to set about




reforming our methods. Let our audiences demand better conditions under which to hold our meetings, and unselfishly set about seeing that the needful finances are raised. Then let them demand that the best talent in all departments being supplied to our platforms. While every step should be taken to insure that character and ability shall go together, with those who stand as our teachers. But until we have a national representative body, with a legal status, little can be done in this last named direction, for there is no authority to enforce any judgment, and without such authority discipline cannot be effectively maintained. And, above all, let us see to it that our meetings become the means of uniting us in a true fellowship of fraternity, whereby we meet to get good, so as to enable us to do good. We are outgrowing the crude methods of our early efforts, we are rapidly reaching the point when it will become necessary for us to stand before the world as a body with distinct ideas and principles, which we are willing to stand by at all times, and to live out in our daily lives. Let us see to it that the murmurings in our ranks do not presage a revolt among the best elements in our numbers, and which revolt could easily become a rout of our forces, from internal dissatisfaction with the present conditions prevailing in connection with so much of our public work. It is no pleasant task to write in this strain, and nothing but the compulsion of a sense of duty to the spirit world, and the future welfare of the cause, would induce us to send these words to our people at large.



### The Hall of Eblis.

A SINGULAR LITERARY PARALLEL.

BY A. JANES.

 BECKFORD'S fantastic story, "The History of the Caliph Vathek"—which Mr. Henry Morley called the thousand and second Arabian Night,—ends with a description of the Hall of Eblis, or abode of the damned, into which the criminal Caliph and his favourite Nouronihar, have descended. The account of this infernal palace and its occupants



has been highly esteemed for its literary excellence. I am, however, only concerned here with a parallelism, that is a curiosity of literature. The following are the passages to which, in this respect, I call attention :—

“In the midst of this immense hall a vast multitude was incessantly passing, who severally kept their right hands on their hearts, without once regarding anything around them; they had all the livid paleness of death; their eyes, deep sunk in their sockets, resembled those phosphoric meteors that glimmer by night in places of interment. Some stalked slowly on, absorbed in profound reverie; some, shrieking with agony, ran furiously about, like tigers wounded with poisoned arrows; whilst others, grinding their teeth in rage, foamed along, more frantic than the wildest maniac. They all avoided each other, and, though surrounded by a multitude that no one could number, each wandered at random, unheeding of the rest, as if alone on a desert which no foot had trodden.”

Pre-Adamite Kings are represented as very miserable in another and very gloomy hall, “each holding his right hand motionless on his heart;” and Solomon, more exalted and more unhappy still, “laboured with profound sighs, and like his companions, kept his right hand on his heart; yet his countenance was more composed, and he seemed to be listening to the sullen roar of a vast cataract, visible in part through the grated portals. This was the only sound that intruded on the silence of these doleful mansions.” Solomon, addressing the new and, so far, unpunished visitors, recounts his pride and the guilt of his reign, and concludes—“However, I do not remain, like the other inhabitants, totally destitute of hope, for an angel of light hath revealed that, in consideration of the piety of my early youth, my woes shall come to an end when this cataract shall for ever cease to flow. Till then I am in torments, ineffable torments! An unrelenting fire preys on my heart.” Having uttered this exclamation, Solomon raised his hands towards heaven, in token of supplication, and the Caliph discerned through his bosom, which was transparent as crystal,” his heart enveloped in flames.”

Vathek and Nouronihar “went wandering on from chamber to chamber, hall to hall, and gallery to gallery, all without bounds or limit, all distinguishable by the same lowering gloom, all adorned with the same awful grandeur, all traversed by persons in search of repose and consolation, but who sought them in vain; for every one carried within him a heart tormented in flames.”



The time approached when the wicked Princess Carathis, mother of the Caliph Vathek himself, and his beloved Nouronihar, and others whose criminal lives had placed them in the power of Eblis, were to receive their doom. "A voice, proceeding from the abyss of Death, proclaimed 'All is accomplished!'" Instantaneously the haughty forehead of the intrepid princess corrugated with agony; she uttered a tremendous yell, and fixed, no more to be withdrawn, her right hand upon her heart, which was become a receptacle of eternal fire. . . . . At almost the same instant, the same voice announced to the Caliph, Nouronihar, the five princes, and the princess, the awful and irrevocable decree. Their hearts immediately took fire, and they at once lost the most precious of the gifts of Heaven—Hope. These unhappy beings recoiled with looks of the most furious distraction; Vathek beheld in the eyes of Nouronihar nothing but rage and vengeance, nor could she discern aught in his but aversion and despair. The two princes, who were friends, and till that moment had preserved their attachment, shrank back, gnashing their teeth with mutual and unchangeable hatred. Kalilah and his sister made reciprocal gestures of imprecation, whilst the two other princes testified their horror for each other by the most ghastly convulsions, and screams that could not be smothered. All severally plunged themselves into the accursed multitude, there to wander in an eternity of unabating anguish."

One would say that this conception of spending an eternity in a Devil's palace, with one's heart in flames, was one of the most original and appalling fancies of after-life torment ever conceived. But was Beckford original in this overwhelming idea? There is room for doubt.

In that treasury of occult lore and legends, Mrs. Crowe's "Night Side of nature," a story is given which is stated to be "not a fiction, but the relation of an undoubted and well attested fact." It is to the effect that some ninety years before the publication of the book "there flourished in Glasgow a club of young men, which from the extreme profligacy of its members and the licentiousness of their orgies was commonly called the Hell Club." One of its members, Mr. Archibald B., after returning from the annual festival of this club, dreamt that he was taken to hell, "but instead of the cries and groans and lamentings the terrified traveller expected, nothing met his ear but sounds of mirth, music, and jollity; and he found himself at the entrance of a superb building, far exceeding any that he had seen constructed by human hands. Within, too, what a scene! no amusement, employment, or pursuit of man on earth, but was here being carried on with a



vehemence that excited his unutterable amazement. He soon perceived that he was amongst old acquaintances whom he knew to be dead, and each, he observed was pursuing the object, whatever it was, that had formerly engrossed him. Finding himself relieved of the presence of his unwelcome conductor, he ventured to address his former friend, Mrs. D., whom he saw sitting, as had been her wont on earth, absorbed at loo, requesting her to rest from the game, and introduce him to the pleasures of the place, which appeared to him to be very unlike what he had expected, and indeed an extremely agreeable one. But, with a cry of agony, she answered that there was no rest in hell, that they must ever toil on at those very pleasures, and innumerable voices echoed through the interminable vaults, "There is no rest in Hell!" whilst throwing open their vests, each disclosed in his bosom an ever burning flame. These, they said, were the pleasures of Hell; their choice on earth was now their inevitable doom. In the midst of the horror this scene excited his conductor returned, and at his earnest entreaty, restored him again to earth, but as he quitted him he said, 'Remember! in a year and a day we meet again.'

Mr. B. was so impressed by this dream that he resolved to reform, but he was laughed out of his good resolutions by his old companions; he lived a worse life, if possible, than before, and in a year and a day, returning from another saturnalia, he was thrown from his horse and killed. Having concluded the narrative, Mrs. Crowe adds—"Now, as I have said in introducing this story, it is no fiction, the circumstance happened as here related. An account of it was published at the time, but the copies were bought up by the family. Two or three, however, were preserved, and the narrative has been re-printed."

Mrs. Crowe makes the statement with confidence, but does not say that she had seen one of these printed copies herself. If she is correct with regard to the printing of the dream, Beckford may have seen the narrative, and in that case he would lose credit for invention, though it must be admitted that he has added dramatic as well as literary power to his original. If, when writing "Vathek," he had no knowledge of the Glasgow story, the coincidence is a very striking one. Mrs. Crowe lived chiefly in Edinburgh, and this fact strengthens her credibility in regard to a matter connected with Scotland. In the Northern Athens she appears to have been a person of some distinction. Emerson, in his "English Traits," says:—"At Edinburgh, through the kindness of Dr. Samuel Brown, I made the acquaintance of De Quincey, of Lord Jeffrey, of Wilson, of Mrs. Crowe, of the Messrs. Chambers, and of a



man of high character and genius, the short-lived painter, David Scott." As "The Night Side of Nature" was published in 1848, the date of the alleged dream and its publication would be about 1758.



## Original Fiction.

### The Real Men of Mars.

AN OCCULT STORY FOUNDED ON FACT,  
By J. HARRY BUNN.

(CONTINUED FROM LAST MONTH.)

"**Q**UERY good ; now we'll see who is master of the situation, you or I. If you are master you will stand where you are ; and if I am master you will come to me at this end of the study. For I am going to magnetically draw you to me here as I magnetically drew you from your earth. Are you ready ? Now stand firm and keep where you are—if you can."

With the dogged determination natural to my race, I resolved that naught should move me from my position in the centre of that Martian's study. So I planted my feet wide apart and stood as firm as a rock ; for I had not competed in the German Army's tug-of-war for nothing, and knew the best way in which to offer the greatest resistance. So I took up this position and inwardly smiled—thinking it was now my turn—for I firmly believed nothing could move me. (I must here state that I was then entirely ignorant of the power of a mesmerist over a sensitive subject.)

He leaned forward, and looking me straight in the eyes, suddenly darted out his hands as if he were going to grip me (although that was impossible from such a distance) and then, having apparently gripped something, for he had half-closed his hands, he drew them slowly towards him. As he did so I felt myself unwillingly leaning forward : I planted my feet still more firmly and set my teeth. But what is this ? Why I have no more hold on the floor than if I were standing on ice, and had a strong rope around my body pulled by a dozen men ! In vain I endeavoured to hold my position, but all to no purpose, for the power was simply irresistible, and I soon found myself at the far end of the study and in contact with, what I must now own to be, my master.

"I trust you are satisfied," he gently said. "Now as I am solely responsible for your safety, I think there is not a moment to lose.



I have noticed that the vitality of the life-cord is fast ebbing, so you must return to your sleeping physical body at once, or you will find a corpse at the other end, and have no instrument with which to continue your earth experience, and will be, what the unenlightened people of your world call—dead.”

“So good-bye, but before you go I must tell you than an experience such as this does not come to many people, for there are very few suitable subjects, and although this is your first visit it may probably be your last visit. Long astral journeys are very rare, and you may not take another during your temporary sojourn on your native earth. The reason being that the subject cannot take many long journeys without being in danger of quitting the physical form altogether, and I decline the responsibility of bringing you here again. Now you cannot come unless you are drawn, or have a mesmerist on your own earth strong enough to send you, (which, considering your darkened state I think unlikely), so this will most probably be the last you will see of us, so good-bye once more, and whenever you see the red star gleaming in your sky, think kindly of the Martian mystic to whom you were indebted for your visit to that world.”

His bright sparkling eyes were shining on me with kindly benevolence as he gently raised his hands, with the palms towards me and the fingers pointing upwards, and then made a quick, pushing motion (using the repelling pass), and I at once felt myself floating away, away into space. Before I could scarcely realise that I was indeed leaving the planet, the city looked a blurred mass in the distance. Onward I floated, feeling as safe as if on solid ground, but presently the bright sunlight disappeared and all was total darkness: I was in the shadow of a satellite. Onward still and out into the sunlight once more, and looking back I had a grand bird's-eye view of the planet entirely unimpeded on account of the scarcity of clouds. Then it gradually decreased in size until it looked about as large as the city of Berlin when viewed from a balloon, and now it was fast fading away in the sunlight. Presently it disappeared entirely so I turned towards the earth and noticed an enormous black mist apparently approaching with tremendous rapidity. In this I was soon enveloped and the stars shone out suddenly. Looking back once more I saw Mars was again visible and brightly shining, but now quite small: I was in the shadow of the earth,

I still rushed onward—how black the earth looked! I saw little, twinkling lights: it was the metropolis of Germany. In a few seconds I was drawn within my study, and there on the couch, apparently dead,



was my earthly body ; and over it with pale and anxious faces stood two of my dearest friends : one an old colleague, and the other a progressive physician. I was irresistibly drawn forward, and in a moment all was oblivion.

\* \* \* \* \*

"Well I think he looks as lifeless as ever !" exclaimed a voice by which I recognised my old friend and co-worker, Krauze.

"Yes, *you* may think so," answered another voice, the voice of Doctor Shrutz with whom I had but recently become acquainted ; "but I can assure you the evidence of the pulsimeter shows that he will soon regain consciousness."

"But how can you account, Shrutz, for him being in this death-like condition ?" asked Krauze.

"I have only one theory," replied the practitioner, "and that is that he has left the physical form and gone on a psychical journey. On record there are hundreds of cases quite similar to this, and these have been vouched for by eminent men of science, so I judge my theory will prove correct—but we shall see.

"You will notice," he continued, "that although the body is stiff and cold, the exact centre of the top of the head has warmth which is even perceptible to our dull physical senses, and this warmth has increased to a great extent during this last ten minutes. There is only one logical inference to be drawn from this fact, and from the fact that the instrument shows the pulse is increasing in power."

"I only hope there is truth in your deduction" answered Krauze, turning towards me just as I opened my eyes, and starting back in astonishment as he cried : "Look ! you are right, he was not dead, he has awakened !"

Doctor Shrutz immediately turned round, and noticing that I was conscious, gave me a refreshing draught. This revived me immensely. Whereupon I arose from the couch and asked how long I had been in the condition of torpidity.

"Just four hours," he answered. "Krauze and I called on you soon after sun-set, and coming up here we found you sitting at your glass, apparently taking an observation. We spoke to you, but receiving no answer (which we thought strange) approached closer, and found, to our horror, that you were stiff and cold. We carried you to this couch and tried to revive you, but all our efforts were fruitless, and had it not been for the record of the pulsimeter and the small amount of occult knowledge I possess, I should certainly have given you up as dead. As



it was I judged you were simply in a dead trance and spirit-travelling; if I were right respecting the latter then you have some interesting news for us. To what part of the empire have you been?"

"Yes," I answered, "I have some interesting news; yet I have not been to any part of the empire. I feel far from strong, and utterly unable to give a clear account of my most unique experience; but if you will both favour me with a call to-morrow evening you shall not be disappointed."

I accompanied my two friends to the hall door, where, bidding me "good-night" they disappeared in the darkness.

THE END.

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## What other Editors are Saying.

[BY THEMSELVES].

### Danger Ahead.

As the time for opening the meetings of local societies for the coming season approaches, it behooves all true Spiritualists to take an account of stock in order that they may possess themselves of the facts with regard to the status of their organizations, socially, intellectually and financially. That there is trouble ahead for many of the societies no well-informed Spiritualist will presume to deny. The cause of the present crisis in local work is apparent to every careful student who will but examine the history of our movement. There may be several causes for the existing conditions, but the one of the greatest influence is very easily determined. It lies wholly in the thought that Spiritualism was vouchsafed to mankind for amusement rather than for instruction. The false idea was seized upon that the greater the show, the larger and more enthusiastic would be the crowd in attendance. This put a premium upon the marvellous, and relegated the spiritual and ethical elements of Spiritualism far to the rear. We are face to face with conditions, not theories, and those conditions must be met by the Spiritualists themselves. In the early days of Spiritualism, thousands of people thronged the halls in which spiritualistic lectures were held. Those thousands were held in closest attention by the eloquence and erudition of the speakers, and marveled greatly at the logical order of their thought. So great was the value of the spiritual, intellectual, and ethical or religious instruction given, the people desired no other



phenomena, and declined to permit that which belonged to the home circle and private seance to be exploited from the platform. When the place of the former was actually usurped by the latter, *local* spiritualist societies began to disintegrate, and the result is the present chaotic condition of our cause locally in many sections of the land. To this must be added the introduction of the itinerant system, whereby the speakers were changed every week or every month. It is too much to expect that a society will grow in numbers and financial strength when a highly gifted inspirational or trance speaker is followed by a person who can neither read nor write, whose ability lies solely in the direction of presenting a few simple phenomena in the way of entertainment. In 1851, and for twenty years afterwards, the educational phases of Spiritualism were presented to the public; when these were supplanted by the amusement features, and lack of proper talent, the cultured, spiritual, progressive people withdrew from the meetings.

There is danger ahead, and the sooner the Spiritualists of America awaken to that fact the better will it be for our cause as a whole. Local societies are everywhere complaining of hard times and inability to meet their expenses. The most capable speakers upon the platform are now being asked—nay, even *commanded*—to speak twice per Sunday for the sum of five dollars and expenses. The first cut in expenses is made in the salaries of the speakers, yet the financial stringency is by no means removed. The speaker, if he or she has a family, cannot pay actual living expenses at a salary of five dollars per week for forty weeks of the year. The camps do not afford in twelve weeks an income sufficient to make up what a speaker really needs to live upon. As the natural result of this condition many of our ablest men and women have turned to secular pursuits in order to earn a living, and there is danger that others may follow their example. It is argued that the Spiritualists as a class are poor in purse, hence not able to give anything to the support of their religion. This may be true of some of them, but it is not true of even the majority. The progressive spiritualist, the spiritual spiritualist, is found in attendance upon some liberal church or Metaphysical or Theosophical society, to which he contributes liberally.

Can he and his friends be blamed for this course when spiritualist societies fail to give the spiritual pabulum for which they are seeking?—  
*The Banner of Light.*

### To Spiritualists' Parents.

What the Sunday schools are to the orthodox churches, the Lyceum should be, and may be made to be, to Spiritualist societies. They may



be made successful recruiting stations and training schools to induct the young into the knowledge of the facts and the philosophy of Spiritualism. By proper instruction along the lines marked out and exemplified in Tuttle's Lyceum Guide, which is full and comprehensive in its elucidations and instructions to teachers, the children may be thoroughly imbued with Spiritualism as other children are imbued with orthodox notions and beliefs in the Sunday school. And the work may be as lasting and permanent along spiritualistic lines, as in the other, and even more so, as being more consonant with mature reason and judgment.

As the facts and philosophy of Spiritualism are more reasonable and more in concord with enlightened common-sense and ethical principles, more in harmonious accord with pure and natural human affection and love—so will instruction in these things that distinguish Spiritualism from orthodox teachings and beliefs, be more lasting, more fixed and permanent in the mentality of those blessed with lyceum privileges and training. Not many children trained in spiritualistic thought in the progressive lyceum will ever become perverts to the horrible, unnatural dogmas of orthodoxy.

Herein lies the scope of the work of the progressive lyceum—to inculcate the spirit of our philosophy in its purity and beneficent potency, thus molding the minds of the young and fixing in them the pure saving ideals that shall fit them for pure and noble lives here and in the hereafter. Are not these things sufficient reason for Spiritualists to awake and work!—*The Progressive Thinker.*

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### Sound Words.

We will not be party to untruthfulness or flattery where we know it; neither will we lend ourselves as tools for the purpose of petty spite. Our course always has been and always will be to speak truthfully, and to allow a fair field and no favor.

If a report of failure reaches us, well authenticated, we deem the public has as much right to know of it as if the effort had been a conspicuous success, and we sincerely believe that this course will commend itself to our readers.

Nothing can be gained by reporting an address which has entailed an effort upon the part of the listeners as "a magnificent oration," and no matter how good the intention on the part of the reporter, it is a misleading statement, and ought never to find its way into print.

We can understand a sympathetic soul doing his very best for a



speaker in order that the latter may get engagements; but we would respectfully submit that no man has a right to do this, seeing it is an injustice to our readers and is misleading to societies.

Let us have reports, then, if you will; let us have them as full of enthusiasm and as replete with praise of the speaker as possible; but above all and through all let us, for the sake of ourselves and of others, have our reports free from flattery and transparently truthful.—*The Two Worlds.*

### Praise.

We offer our respectful congratulations to "The Church Times." Its article on "Spiritualism," on July 6th, is almost perfect in tone. For gravity, fairness, knowledge and good taste, we hardly remember anything better, if as good, from what, we hope without offense, we may call an outsider, though, before long, their will be no real outsiders. Our case is becoming too well known, and inquiry is becoming too serious for that.

The article, indeed, commences with the statement that we are mistaken as to the physical and psychical truth on which we rely, but, in the end, that vanishes and we get all we want. In fact, almost the next sentence after this statement begins with what we regard as a full admission of the facts upon which we rely. Referring to the reports of spiritualist experiences, "The Church Times" says:

We, however, have no wish to impugn the bona fides of the narrators, we are prepared to believe that tables do spell out names and messages, that articles of furniture really move in obedience to a 'control,' that entranced mediums speak and write of things which could not have reached their minds by the ordinary recognised channels of knowledge, and that forms are seen and voices heard by certain members of the 'circle.' Whether these things are so or not is purely a matter of evidence, it is utterly unscientific to say they cannot happen, and as clearly against the truth of Holy Writ, to affirm their non-occurrence in the course of human history. Those who doubt the facts are at liberty to suspend judgment, but that is all, if they wish to speak with certainty let them investigate, otherwise they have no claim to be heard for or against the alleged facts."—*Light.*

### Progress in the Churches.

Speaking at the State Convention of the Ohio Christian Endeavourers during the last week of June, Morgan Wood, who recently left Toronto for Cleveland, made an address which indicates that through the young



people's movements in the churches there is working a more radical leaven than many non-church-going reformers are aware of. In the course of a brilliant half-hour's speech Mr. Wood took the ground that this was not the age of doubt, but the age of investigation. It is the age when one will not accept opinions and judgments ready made. He must stand by his own conscience. If he can not still retain his admiration for time-honoured customs he is not necessarily a doubter, but instead he is a seeker after truth, that blessed attribute which is greater than Christ himself. Truth is not truth because Jesus spoke it, but Jesus spoke it because it was the truth. Christ himself did not make truth, he embodied it. No man has an absolute patent right on the perfect standard of right. Men don't make truth, but truth makes men. The average man does not believe that you and I believe what we say we believe. We must break down this barrier between us, and how shall we do it? We must not believe too much. What you think, that you are. Action is only thought in concrete form. The love of the good and the love of the beautiful go hand in hand. Do your own thinking. Truth, not men, is what you want. Good can be found in all things if you seek for it. In everything you will find the germ which God plants within us. Nourish it, water it with all the great thought of the day, and thus educate your conscience to a point where you may judge for yourself. Keep the windows of your soul open for the east and west, and the north and south wind. Each one will refresh you.—*The Lamp*.

### Premature Burial.

THE instances of people being nearly or quite buried alive which occur so frequently do not all find their way into print, but the following is going the rounds of India: "A Poona paper says that a Moham-medan woman was nearly buried alive the other day. She had been ailing from fever, and, as she had all the appearance of being dead, her relatives and friends made arrangements for her burial. After the usual ceremony in the house, the body was removed on a charpoy to the burial-ground. Just as the supposed corpse was about to be put into the grave, the woman, to the astonishment and consternation of those present, got up and sat upon the charpoy. She had evidently been in a trance, and only awoke in the nick of time. She wanted to know why she had been brought there, and one of the burial to prevent her taking serious fright, said she had been brought to the burial-ground that prayer might be offered for her recovery. The explanation offered satisfied the woman, and she was at once taken home."—*The Theosophist*.



# Modern Mysteries.

## Haunted Houses.

### STRANGE STORIES OF LONDON GHOSTS.

NOTE.—The following article is taken from the London "Daily Chronicle" of August 25th, in the present year, and while some items may be familiar to our readers, no doubt a large number will find something new and interesting in the narrative. That an article of such length, on such a subject, should appear in one of the great London Dailies is a significant note as to the trend of public interest in subjects that Spiritualists, Theosophists and others may be presumed to be tolerably well acquainted with, while it is also a further evidence of the liberality on the journal we quote from.—Editor, S.R.

THE extraordinary interest that has been excited in the supposed appearance of a ghost at a window in Edith-villas, West Kensington, recalls similar though not quite so sensational stories of "haunted" houses in the metropolis. Some of these ghostly traditions have been spoiled by subsequent discoveries or explanations, others remain in the annals of the unsolved problems of believers in the supernatural. Whether spectres representing the departed or forecasting tragedies to come are or are not within the range of possibility is a matter of opinion. In these days of enlightenment, it is deemed by many as sceptical to say that no man ever saw a ghost as to declare that a particular ghost has been seen in a particular place at a particular time.

Scotland is admittedly the privileged locale of the "haunted house," but London has its legends and its staunch believers in the so-to-speak structural supernatural, its broken-windowed deserted villas detached and semi-detached, and more pretentious residences said to be or have been unoccupied for years or generations on account of apparitions which, however, lacking direct evidence of their existence, past or present, have sufficed to scare even the most economically disposed house hunters. Whether such things are or not impossible, it is interesting to recall traditions which in some cases hold their own, and in others have been dispelled by the disillusionment of matter of fact solutions. The subject can be treated without prejudice.

### A West London Ghost of 1804.

That infinitely elastic area which the speculative builder for respectability's sake calls "West Kensington," including Edith-villas now the resort of thousands of ghost hunters, has yet another ghost story. In



1804 the inhabitants of Hammersmith were perturbed by stories of a tall, thin figure in white, which frequented a certain spot near the old church-yard. Wayfarers on foot, by carriage or wagon avoided the spot for many weeks, making inconvenient detours rather than face the spectre. It had been seen not by one but by several. One day a young man, bolder than his fellows, armed himself with a shot-gun and waited all night for what, he was convinced, was merely a practical joker. At four a.m. he heard footsteps approaching, then he saw a white figure advancing, then he raised his gun and fired—and killed an honest labourer clad in a white jacket, on his way to work. The gunner was tried for murder and acquitted, and so far as can be ascertained never solved the mystery.

### Kensington Haunted Houses.

Coming further west we can find traditions in Holland House, which was built in the seventeenth century. Here in one particular room more than one inhabitant of the building of more than one generation is said to have confronted the ghost of the first Lord Holland proudly perambulating the chamber bearing his own head—not on a charger, but in his own right hand. And no solution of the mystery has ever been attempted—any more than that of another connected with the same habitation. Lady Diana Rich is believed to have one evening, when she was taking the air in the garden of Holland House, seen a complete attired apparition of herself “as in a looking-glass,” just a month before she died of small-pox.

This particular district of London is peculiarly prolific of ghostly tradition. In 1868 Kensingtonians through local gossip, and Londoners in general through the newspapers, were thrilled by a haunted-house story. Not a quarter of a mile from Holland House, and a few yards from the high road, an elderly lady lived in a small house with a middle-aged daughter and a young servant. Regularly every Friday night they were annoyed by a rat-tat-tat on their street door when no one was to be seen outside. The two ladies became so alarmed, and in consequence so upset in health, that some male relatives set to work to solve the mystery. On a certain Friday night they posted a policeman outside the house and themselves in the entrance hall. The rat-tat came as usual; they rushed to the door and found no one near but the policeman, who had heard and seen nothing. Other traps were laid, but all in vain. But one day the servant confessed that she had been the perpetrator of a practical joke, and had on each occasion escaped down the steps into the kitchen door.



### Bus Drivers' Legends.

Crossing Kensington-gardens to the Bayswater-road, some readers of the "Chronicle" may recall a great square house which stood in a garden, unoccupied for many years, just opposite the entrance to Kensington Palace-gardens, on the site now occupied by some high-rented modern "mansions." Its neglected appearance—the large garden run wild, the discoloured brass door plate, on which only the initiated could decipher the words "Dr. Davidson," and the dirty windows—suggested some mysterious story, and many stories of ghosts were told by the drivers of passing busses. As a matter of fact, on the death of Dr. Davidson, a well-known West-end medical practitioner of the fifties, the property became involved in Chancery proceedings, and in those days the Chancery system was not so paternal in the interests of a rising generation as it is now. Driving towards the Marble Arch on a bus three or four years ago one might have heard the driver tell weird tales about a strange-looking glass structure on the roof of one of the houses of Hyde Park-gardens, the backs of which face the Park. For many years there was a tradition that this structure contained the coffin of a deceased person, whose widow (sometimes widower) desired that it should be as near heaven as possible. The narrators innocently left the the Burial Laws out of the question. Inquiries in the neighbourhood have elicited the information that the little glass house was merely an upward extension of an attic, and was erected in order to afford a good view of the Crystal Palace and the Surrey Hills, weather permitting.

Hard by Hyde Park-gardens, the tenant of a house in Gloucester-terrace of Oriental nationality, murdered his wife about half a century ago. The murder was committed in a "fairy grotto," which he had erected on some expansive "leads" at the back of the house. For some time the house could not be let, in consequence, it was said, of the lady's ghost haunting every room. A doctor in the neighbourhood bought the lease and demolished the grotto. House agents invited their clients who thought that No.—was the scene of the murder to satisfy themselves by looking for the grotto that they were mistaken. The house was let at market value, and the "ghost" has never been heard of since.

### A Haunted Mansion.

The haunted house in Belgrave-square is almost forgotten, although not very long since many a cab driver was told to take a circuitous route in order that a country cousin might be shown the mysterious mansion. There are various versions as to the origin of the haunting.



Some insist that it is the house in which the son of Sir John Barnard, Alderman and M.P. for London, and a conspicuous figure of Lord Chatham's and Sir Horace Wadpole's time, expired four days after he dreamt that he should die in the course of a week. So certain was he that death was imminent that he—his penurious habits were proverbial—refused to give his housekeeper the usual payment in advance for his week's morning chocolate. However this may be, the property, which in ordinary circumstances was worth about £1,000 a year, was for a long time tenantless. Then, says local history, a young couple, anxious to keep up appearances on a very small income, regardless of superstition, took the house at a nominal rent, the short tenancy expiring with the sudden death of the husband in his drawing-room. A religious sisterhood taking advantage of the situation, secured the premises, also at a nominal rent. There is no trace of these good ladies having seen or heard anything in the way of a ghost, and when their tenancy expired in the ordinary course the house, purged of its gruesome associations, was taken by a gentleman in whose hands it recovered its original good name, and probably trebled its value.

The above are the particulars, so far as they can now be ascertained, of a few of the well-known London ghost stories. There are, doubtless, many others of equally if not more thrilling interest.



### THE WORLD GOES BY.

A year, a month, a week, or a day,  
Friends for a lifetime, love is for aye,  
And what is the use of life without you !  
And, oh ! for the friendship fast and true !  
But a touch of the hand, a smile, a sigh,  
And the world goes by—the world goes by.  
A year, a month, a week, or a life,  
Fulness of sunshine, little of strife,  
And friendship passes, but love is here !  
And oh ! love is close, and sure, and dear !  
But a touch of the hand, a smile, a sigh,  
And the world goes by—the world goes by.

E. FANSHAWE HOLDEN.



## Our Monthly Miscellany.

### Theosophy in the United States.

**I**N a recent issue of our Canadian contemporary, *The Lamp*, the Editor, gives some interesting information concerning the present status of Theosophy in the United States. Of course no movement can be adequately judged, as to its importance, by the mere tests of numbers alone, but to the outsider the figures contained in the following extract do not indicate that, numerically at least, the American Theosophists are making much headway. This is what the Editor writes:

The Annual Report of the American Section T.S. has been published and is more than usually interesting. Of the four leading Theosophical bodies in America this is the only report issued, which probably indicates that the others are too weak to make any showing. The General Secretary admits his disappointment at the comparative stagnation of the Society, 1286 members appearing on the roll, against 1248 last year. Nor does he "perceive the exact reason." Hundreds of us who wish to be in the T.S. could tell him. A writer in the *Theosophical Forum* for June says: "The only question is, who are ready to unite? Who will help to form a more perfect union? on a basis so broad as to open wide the door for every sincere student of the Secret Doctrine, for every believer in Theosophy in the world, with tolerance for every one and everything but intolerance, and with blind loyalty to nothing but the simple Truth, each for himself *as he sees it*. For such a more perfect union I, for one, am ready *Now*." As soon as Mr. Fullerton feels that he can endorse this position there will be an end of stagnation. As it is, the work is really suffering. Only six Branches on the roll date earlier than 1894. Only four have Madam Blavatsky's signature on their charters, and I am still rather proud of having my name on one of these. The convention in Chicago was not exciting but there was much of genuine interest. Greetings were received from the European and the Dutch Sections. Col. Olcott's tour was discussed. He will arrive in Boston early next year, and cover the Continent during the spring and summer. Mr. Leadbeater is also expected for a three months' tour during the present year. The General Secretary thinks that "if an advanced Being, far higher than any mere member of the T. S., had desired to confer at this particular time a very special impetus to T. S. interests, he could hardly, one would say, have suggested a more effective step than this tour by Col. Olcott—and, indeed, it is conceivable that such may have been its genesis." Mr. Fullerton also records himself as recognizing the present as the last year of the century. In the National Committee's Report, Bible Class work is referred to, and believing "that



the interpretation of the Christian Scriptures offers a field of work that would bring large returns," the members hope to hear from those who have undertaken such study. With 1,286 members in the T. S., about 600 in the T. S. in A., and perhaps 800 more between the U. B. and the Temple, it may be estimated that with the independent Societies there are somewhere in the neighbourhood of 3,000 people working along more or less Theosophical lines in America.

### Another Plea for Union.

The following sensible suggestions, by Mr. W. J. Colville, recently appeared in the columns of *The Light of Truth*, and liberal minded Spiritualists will find in them much with which they are in accord.

The one-sided and narrow-minded Spiritualist is apt to attribute to exalted human intelligences many manifestations of occult force which may be adequately accounted for on the basis of the sub-self of a sensitive displaying more ability than is exhibited in the ordinary waking condition of the same individual, and as it can never be rational to endeavour to account for every psychic phenomenon in one way only, it is just as necessary to protest against an ignorant Spiritualistic form of credulity as against the foolish and utterly irrational conclusions reached by the advocates of Hudson's "Two Minds" theory carried to an absurd extreme.

If it be granted that every human individual is here and now a spiritual entity possessed of all those powers which in a progressive life hereafter will be increasingly unfolded, it assuredly follows that the claims of occultists, telepathists, mental telegraphists, mental healers and all others who acknowledge and exhibit more of psychic ability than the ordinary run of humanity, are making no claim whatever that is averse to the interests of rational Spiritualism, and unreasonable Spiritualism is no more to be desired than anything else irrational. The time has now fully come for the better informed among professed Spiritualists to stand no longer aloof from the several bodies of truth seekers with whom they can properly affiliate.

The reasonableness of the main propositions of Spiritualism is not open to dispute, and this is freely admitted by many who are far from convinced that the evidences of Spiritualism are thoroughly conclusive. From a purely philosophic standpoint, that system of teaching which solves the greatest number of pressing problems must be the nearest true.

### Amusing now, but not then.

Under the heading of "Interesting Confessions," Dr. J. M. Peebles prints in his lively paper, *The Temple of Health*, some incidents of his early work in our cause, which were anything but amusing at the time of their occurrence, though he can smile at them now. We have only space enough to quote two samples, but they will each be read with an amused interest.



After my Sunday lecture at Briggs Park, Mr. E. E. Dectrich, formerly of Saugatuck, Michigan, now of Grand Rapids, came to me and said, "Doctor, I want to make a confession to you." Laughingly, I remarked "I am no Roman Catholic priest." "No matter," he replied, "the circumstance rests upon my conscience. Do you remember lecturing upon Spiritualism in Saugatuck, over thirty years ago in a hall, and was threatened of being egged out of town?"

"Certainly, I remember it well. There was with me a young medium, who healed the sick and gave spirit messages."

"Well—Doctor, I was one of that mob (a Methodist), and we were infuriated at your attack upon the creeds and the doctrines of the church. The medium we felt sure was a fraud, and you endorsed him; we had prepared our tainted eggs, but the fear of the spirits that you had described, and the law, prevented the mobs anticipated work; and I have wanted to see you for years to make this full confession. I am a Spiritualist now."

And this calls to remembrance my lecturing some 50 years ago in Oswego, N. Y., where I had formerly preached. Accompanying me was Charles E. Dunn, a superb medium just up from a run of the typhoid fever, pale and delicate. Mrs. Taylor, one of my old parishioners declared the next day that "Peebles could not fool her—the pretended young man with him that read the poem on the platform and gave the messages was a woman dressed in man's clothes." It annoyed me then; I should laugh at it now. But when the said C. E. Dunn in after years came to be Dr. Dunn, a fond father and later a grandfather with grandchildren, she expressed great shame for her slanderous falsehood. In those early days of the movements the church considered all Spiritualists free-lovers or blasphemers.

### The Future of Spiritualism.

The editor of *The Banner of Light*, dealing with the condition of the Amercian Local Spiritualist Societies, expresses many good and timely thoughts in a recent editorial. Much of what he writes is not without interest to Spiritualists in this country, as the following will show.

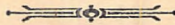
Our local societies to-day as a whole are weak numerically and financially. Many of them report losses in membership during the past season, while few of them, if any, will open the coming season with money in the treasury. Unless a change is made, unless Spiritualists can be induced to support their own Cause, and not exclusively that of the churches, our local societies will surely pass out of existence. It might be well if some of them did go down, but we cannot feel it would be right or wise to have them do so. A forward step is the first thing necessary. This step is the work of every individual Spiritualist. Establish permanent work in each society, interest all thinking people in the meetings, and engage a speaker who will labor with his people to the same end. Get hold of the broad-minded Unitarians, Metaphysicians



and Theosophists ; attract them by the talent upon the platform, and numerical and financial strength will speedily come. Do not neglect the phenomena for those who need them ; it is well to remember that others may require the helps upon which we ourselves were once so glad to lean. Therefore, we urge the recognition of phenomena, in the home-circle, and private séance, where their genuineness can be determined, and their revelations made clear.

What would be the result if our local Spiritualist societies of to-day do pass out of existence ? Will Spiritualism be presented under another name, or will there come a new movement under other leaders ?

It is possible that a union will be formed by liberal Unitarians, Metaphysicians, Theosophists and Spiritualists, who will continue to investigate psychic problems and proclaim to the world the results of their experiments. If this is done, then the so-called "higher Spiritualism," of which much is said to-day, will continue to be expounded under some occult name, while the Spiritualism of our present local societies, will either degenerate to small public circles around some favourite medium, or become an obscure system of class work, through which a modicum of spirituality may be strained into the minds of a few individuals. We love the word Spiritualism too well to wish for any other term in its place. It is the one word in our vocabulary that has become sacred through its application to and expression of human thought for fifty-three years. We therefore want *Spiritualism*, pure and undefiled, as the name of our movement. We feel that conditions in local societies can be changed to meet the progressive thought of the age. We appeal to all Spiritualists in all sections of our land to rally round the standard of Spiritualism in the glorious work of reform that will rejuvenate and up-build our local societies everywhere. Who will aid us in our efforts as we go forth to do what we can in this direction ? Remember there is *danger ahead*, and that the time for action is now !



In 'The Coming Day' for August, the Editor prints the following kindly appreciation : 'THE SPIRITUAL REVIEW' is a new monthly, edited by Mr. J. J. Morse. Price fourpence. It is published on the 15th of every month, at 'The Progressive Literature Agency,' Florence House, Osnaburgh Street, London. Mr. Morse evidently understands how to put together a varied and readable magazine ; but, from the specimen number received, we are disposed to think that more attention might well be given to fresh and original matter. And yet, perhaps, his readers may prefer a sort of Spiritual Review of Reviews : and possibly there is room for a Monthly Museum of that kind. By the way, 'Monthly Museum' is not a bad title.



## The Editor's Drawer.

September.

THE first letter I took up on opening the drawer was one from Mr. Benjamin Jepson, of Sheffield, and I owe him an apology for not replying to his esteemed favour before this. My friend was good enough to send me the particulars of an attempt recently made in Sheffield to stir up prejudice against Spiritualism by a letter which appeared in a local paper, and to which my correspondent made a very suitable reply. Apparently the writer of the letter referred to thought he had a grievance against some Board School teacher who was a Spiritualist. Happily the attempt failed, and when the editor of the paper found he was stirring up an hornet's nest he wisely, for his own sake, stopped the correspondence. As the matter has been dealt with in some of my contemporaries, and the incident is now closed, there is no use in my utilizing the cuttings my correspondent sent me, though I thank him sincerely for his prompt response to my request.

I think Mr. W. H. Simpson, of Grahamstown, S.A., for his letter and its enclosure for publication, the latter he will find printed in this number. See the Open Court section.

My notes of last month, *re* A Spiritualist Church, brought me many letters from various parts of the United Kingdom, and nearly all my correspondents agreed with what I wrote on the subject. Some, indeed, regretted I did not more vigorously oppose the idea! If those who wrote me thus will read the letter of Mr. Brookes in this issue, they will see there that something can be wisely said in favour of the question under consideration.

These lines are being written at midnight, and in a few more hours I shall be speeding on to Scotland, for a mingling of work and pleasure for the next ten days, so I am sure my readers and friends will not object if the drawer is but short this month, for, being somewhat hard worked, I am in need of a little rest before the summer leaves us entirely for this year. Though in closing, let me express my regret that in the hurry of issuing my previous number, several tiresome errors escaped the eyes of editor, and printer, alike.



## The Open Court.

MOTTO: "AUDI ALTEREM PARTEM."

### Concerning a Spiritualist Church.

To the Editor of the SPIRITUAL REVIEW.

Sir,—There would seem to be a notion in the air which is gradually taking shape and has found expression recently in the columns of a contemporary, that a Spiritualist Church should be established forthwith. Although there does not appear any likelihood of the suggestion being acted upon immediately, yet it might be as well just to call attention to what would probably ensue if this scheme were carried out. The result would be that all capable and philosophical enquirers—all those who are intellectually honest and who desire to maintain an independent individuality intact—would at once sever their connection with the Spiritualistic body which would soon cease to be a living organisation, gradually disintegrating into different sects, after the manner of churches generally. We do not desire to recruit our ranks from the church-going class; it is better that such people should remain where they are, and endeavour to spiritualise their churches rather than seek to sacerdotalise Spiritualism—let them try to raise their own particular denomination, not strive to degrade Spiritualism to the status of a sect. We who have once shaken ourselves free from priestly tyranny and church governance, are not going to be lightly lured into ecclesiastical leading strings again. Spiritualism cannot be fairly regarded as a religion—to import the theological element into the subject is entirely unnecessary. Why should all be pledged to the fads of the few? Of those few, too, who are the least fitted for the guidance of a great movement, a movement fraught with most momentous issues. It would be disastrous to the cause if the hysterical visionaries, religious devotees, and irresponsible preachers, who are to be found in our midst, should ever be able to push themselves to the front, to gain control. Such a condition of affairs would be very much like sailing on an unknown sea, in a ship navigated by the crew and passengers, all the officers having been thrown overboard.—W. H. SIMPSON,

Grahamstown, South Africa.



To the Editor of "THE SPIRITUAL REVIEW."

Sir,—In the August issue of the REVIEW, under the heading "From all Points," you deal with the correspondence now taking place in *Light*, re "The need of a Spiritual Church," and in your very able and pointed remarks, you ask the questions, "Is it a Hunger of the Spirit?" or, is it to be "described as an increase of Respectability to our Sunday gatherings?" or, "does it signify the approach of a New Sectarianism forming out of Spiritualism?" Well may you ask those questions, for possibly there may be some in our ranks whose desire is only the making clean "the outside of the cup and platter." To my thinking, your first question practically answers the query. It is "the soul's hunger for food and fellowship," you so nobly remark, that is the impetus of my part in the correspondence mentioned. The "Iconoclastic Note," so distinctly heard in the early days of our movement, (as in all movements of progress), was, no doubt, necessary, and perhaps is to day, to certain audiences typical of the various stages of spiritual growth among men. So, also, the denouncing of error in creeds, and the putting down, or breaking away from, the fetters of cruel doctrines. But, as you say, there is something "more serious in the Church idea," for Spiritualism has done a great work in the development of the mind of man, it has made great inroad in the education of the masses, has awakened the slumbering mind of orthodoxy, and lifted on to their feet those who were stumbling about amongst the sects, in their search for truth and light. Yes! Spiritualism in filling its place in the great purpose of the Over Soul has brought us out of the house of bondage, into the broad fields of Brotherhood and Light. Thus, in the march of mind man naturally looks for that affinity of soul which is found very rarely in our societies; the *modus operandi* of their services being so cold and empty, and lacking in spiritual warmth and enjoyment, so that the Church Idea is, to my mind, serious, (without alarm), of intent. For we have in our movement, as far as my London experience goes, men of intelligence, who, having come from the churches in quest of truth, and having found it, seek for a fellowship of hearts, where, as in the days of yore, they could meet those who come together to build one another up, and where, as the poet sings:—

"The joy from out their hearts arise,  
And speaks and sparkles in their eyes,  
And vibrates on their tongues."

What then is wanted is meetings here and there (apart from the ordinary propaganda meetings), where the spiritually-minded can meet in earnest worship and devotion, and where we can offer the right-hand of



fellowship to those, who, convinced of the Philosophy of the Phenomena, desire to mingle with those who are in affinity with them. To-day our meeting places do not satisfy that need wholly, and in some cases, not even in part, for, as you say, they are a hodge-podge of neither Spiritualism or Science, Philosophy or common sense, reverence or culture. Now, seeing the need of such meetings as would constitute a Church, in its truest sense, I am desirous of meeting with those in affinity for that purpose only, and shall be glad to hear from any in person or by letter.—HENRY BROOKS,

55, Graham Road, Dalston, London, N.E.

—:O:—

THE HOURS AND WHAT THEY TELL.—We have received a neatly printed little booklet bearing the above title, and published, at sixpence, by Brown's Saville Press, Dock Street, Hull. The author is Thomas Stephen Eyre, and he sets out various information about the planets that will prove interesting to Astrologers, and others interested in "the Ancient science," as astrology is frequently defined. The author says of the illustrations he gives of how to read the indications of the planetary hours that they will show his readers "how to read what the hours tell, and how to read the thoughts and intentions of others, to know the general contents of letters and other amusing things," matters which our readers can test for themselves, for the modest sum, asked for the booklet.

THE 'SPIRITUAL REVIEW,' for August, opens with a portrait of 'Tien Sien Tie,' the well-known spirit teacher who inspires the utterances of Mr. J. J. Morse. This is followed by some copious notes of one of the addresses given by 'Tien' through his medium, at Cavendish Rooms, upon 'Crime: Its Physical Circumstances and Spiritual Consequences'—an important subject truly, and treated with the usual humanitarian eloquence of the speaker. 'Taoism and its Tenets' is the title of an appropriate article at this time when China and Japan are occupying the attention of the world. Astrologers will find something of interest in 'An Italian Oration on Astrology in the Fifteenth Century;' and the editorial notes and gleanings 'from all points,' and the 'Miscellany,' &c., deal with current topics in a thoughtful and suggestive fashion. No. 4 of the 'REVIEW' maintains, and improves upon, the standard of the previous issues.—*Light.*



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