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CONTENTS:

REMARKABLE MATERIALISATIONS - William Oxley
A SEANCE IN CHINA (concluded) - H. Roden Rumford
PEPITO RODRIGUEZ ARIOLA, The Musical Prodigy.
THE AMERICAN CONVENTION - - Mrs. Cadwallader
THE SPIRITUAL BODY - - - J. B. Tetlow
The Cat Spoke French! Long Distance Telepathy.
What other Editors are Saying. The Open Court.
etc., etc., etc.

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THE SPIRITUAL REVIEW

A Monthly Magazine for
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Historical Records of Spiritual Phenomena

REMARKABLE MATERIALISATIONS

By WM. OXLEY.



THE FLOWER.

THE above drawing is copied from a photograph taken the day

after the Seance at which it was grown by spirit power. The plant is botanically known as *Ixora Craeta*, and only grown in hothouses. The details of its production are as follows :—

On August 4th, 1880, I was permitted by the courtesy of Mrs. Esperance to attend a Seance at Newcastle-on-Tyne (at which she was medium) in company with my friends, Reimers from Manchester, and Calder, a solicitor from Dundee. We were additional to the usual circle, which consisted of about fourteen or fifteen persons. The cabinet stood close to the wall; the room was lighted with a lamp placed behind a red coloured paper screen, sufficiently clear for us to see all the objects in the room. It was about 9 feet in width, 6 feet high, and 3 feet from front to back. A division was made by a muslin screen about 3 feet from one end, and the whole was covered by a black cloth in front. Mrs. Esperance sat on a cane-bottomed chair in the small chamber of the cabinet. The sitters were arranged in horse-shoe fashion facing the cabinet. After singing, and a devotional exercise by one of the members, the curtain was opened and out stepped a female figure, rather smaller than Mrs. Esperance and clothed in white, who squatted down in the centre of the room about six feet from the cabinet. She soon got up, and taking a jug containing some water, walked round and gave a rose out of it to each of the company—twenty-one in all—and again squatted down as before. A strange thing occurred with the rose presented to me by “Yolande,” the name by which this spirit was known to the circle, and who was the operator in producing the phenomena. The flower was like a damask rose, but rather larger; it had a short stem half-an-inch long. I placed it inside my vest, intending to take it home after the meeting. I felt something going on, but did not disturb it; at the conclusion of the meeting I withdrew it, and to the utter astonishment of myself and friends there were three full grown roses and a bud on the stem, which had grown to seven inches in length. I brought them home and put them into a drawer, where they gradually faded away in a few days and then disappeared.

After the rose incident “Yolande” called my friend Reimers to come to her, and told him to get a glass chamber bottle—as shown in the drawing—and to nearly fill it with sand and water; which was done, and he retired to his seat. “Yolande” made a few passes over the top of the bottle, and forthwith it was covered with a white cloth which she had thus manufactured before our eyes. She then withdrew about a yard from the bottle and squatted down as before. She most

certainly put nothing into the bottle, but after a few minutes we saw what appeared like a stick gradually rising under the covering, and then it seemed to spread out in bulk. "Yolande" got up, took off the white cover, and lo! there was a fully developed plant with something like a dozen leaves upon it. These leaves—three of which I have under glass—measure 7-inches long by $2\frac{1}{2}$ -inches wide. She then took up the plant and, coming across the room to where I sat facing the cabinet, presented it to me, saying, "This is for you." I had a good look at it and placed it at my feet about a foot away. I judged it to be about 12-inches in height. While the Seance was proceeding raps were heard in the cabinet, and the alphabet being used a message came, "Look at your plant." My friend Mr. Calder, who sat next to me and was intently watching it, suddenly exclaimed, "Why, there is a large flower on it"; and sure enough there was a flower in full bloom, about 3-inches in diameter, with a great number of petals; in addition to the flower the plant had grown to 18-inches in height with a number of extra leaves. At the conclusion of the Seance, Mrs. Esperance wrote under control: "Take your plant home; it will live three months." I took it to my hotel and had it photographed next morning in Newcastle. On arriving home I took the plant to the head gardener of a neighbour, who cut off the top part with the flower and potted the main portion of the plant, saying he would look after it. When I told him how and by whom it was produced, he ridiculed the idea, but said "There is one thing about it I can't understand. I never knew any specimens of this plant that were not covered with parasites, and yet this one is quite clean and free from them." I saw the plant being nursed, but in three months' time it had withered and died.

We have heard that some Indian fakirs can produce mangoe trees with fruit thereon in an incredibly short time, but these (I think) disappear as soon as they have grown. In the present case the plant, etc., produced by a spirit—as I prefer to say by a psychic form—in full view of twenty-one people, maintained its material form, the top leaves and bloom being still in my possession, affording good evidence of this wonderful display of spirit power.

At this same seance I saw several materialised figures, apparently of different age and sex. Among these a tall figure of a young man dressed in a sailor officer's uniform—blue jacket with brass buttons, cap with gold lace, and white under-vest—came out and with three strides crossed the room, threw his arms round a lady's neck and

kissed her. He glided back to the cabinet and disappeared. I learned that it was the lady's son who was drowned off the South Coast of Africa some ten years before this occurrence.

Notwithstanding the genuineness of Mrs. Esperance's experiences, and the phenomena produced through her mediumship, she was outraged by the seizure of one of the materialised forms by so-called spiritualists, which caused her twelve months of suffering. Is there any wonder that materialising mediums should now be so scarce?

Manchester.

Chinese Occultism.

A SEANCE IN CHINA.

BY H. RODEN RUMFORD.

(Concluded from last Month.)

THE performance was now going briskly. A conjurer trod upon the heels of the fiddle player, and performed a few palpable feats which deceived no one but himself, and after that we had the expected singer. Then all the men ceased their babbling; there was a restless chatter at the card table, our host whispered something to an attendant, and new musicians, who had relieved the others, struck up a hideous banging of Tai Loos, the shrill sounds of the Chinese flute, or "shin." A Chinese band is very simular to an English boy playing at band—like so many hitting tin cans and parchment-covered pots! At that moment, when I had come to the conclusion that there was to be no seance and no excitement—for the men seemed to be getting very bad from the influence of samshin and opium—and Ah Kong had made a fool of me, and that my errand was to end idly, one of my guides spoke, using very passable English. "Now," said he, "be ready." Whether he meant I was to prepare for more chow, or for action, he did not condescend to say, and before I could ask him great applause greeted the advent of the singing girl.

She was a beautiful girl who came into the place, not more than eighteen years of age, I should think, and probably a half-caste. She had clear-cut features for a Chinese, a complexion bright with the freshness of youth, a figure of full balance and maturity, but her feet were deformed in the prescribed Chinese ladies' fashion, and her eyes had a very far-away look. Now the girl must have been singing for a couple of minutes, and the audience was still under the influence of opium and samshin, when I, engrossed with others, was suddenly interrupted in my contemplation by one of my guides pulling at my left arm; my right hand went instinctively to my revolver, but he simply waved his hand and made motion to the girl singing; to my utter astonishment I immediately saw that though the clothes were exactly the same it was not the girl that I had seen at first that was then singing, the complexion was darker, the features not exactly so clear cut, but quite sufficient likeness to deceive those who sat around me. To my surprise I could only see one of my guides amongst the people, and he very soon stood up and 'chin chined' to all, I following his example; then we departed.

I was very thankful to get into the fresh air; it was the usual moonlit night of the East, and rubbing my eyes and pinching my arms to convince myself that I was not dreaming that I had seen a wonderfully quick change, I walked along with my guide. He led me up the hill on the left of the house and down the other side where between two hills stood a matshed sheltered on all sides by hills and hidden from sight by tall trees. Again my fears seemed to be getting the better of me, but I argued with myself that it was far better to see the night through, as if I turned back the chances were I should lose my way, while if I shewed the white feather I might never see my friends again, and certainly if those at the feast met me I should be in a very sorry predicament. Casting these thoughts off as well as possible, I followed my guide into the hut, the usual Chinese matshed, but somewhat cleaner, and there were chairs and a table, or perhaps I should say apologies for them. We had hardly entered when I heard footsteps outside. I immediately cocked my revolver under my 'Quan'; at the click of the trigger the guide turned and made an assuring gesture. Next moment to my great surprise the other guides with Ah Kong, and the singing girl, entered. Ah Kong now told me that we were to have the desired meeting to invoke a Spirit who would reveal the future by writing on a sand covered table with a peach stick.

After being seated for a few moments to gain breath, my guides,

with whom there was no reservation now, told me they had abducted the girl, who was supposed to be an excellent spirit invoker, for my especial benefit, and that the daughter of one of them had been dressed and exchanged, but that the girl must be back within two hours, at which time the priests would be leaving their festivities. I was too infatuated with the whole of the proceedings to ask any further question. The door having been shut on their entrance, the hut or room was very dark, being illuminated only by the rays of a cheap kerosene lamp. When my eyes got accustomed to this dim light I noticed that beyond the table and chairs I had first seen there was another table, upon which was placed wine, fruit and confectionery, evidently for sacrificial purposes, and the usual Chinese altar, or as the Europeans have it, "Joss Piggins." I also saw that the first table I had noticed on entrance was covered with a layer of very fine red sand. The girl apparently took it all in good part, or perhaps she was too frightened to do anything else?

All present now became very serious, and a vacant chair was placed in front of the altar. They then drew up a petition addressed to the Great Royal Bodhisatta, requesting that one of the Great Spirits wandering through the clouds should be sent to the house. This petition was burnt before the "Joss Piggins," or shrine of the Deity, and the mark which was written on the top of the petition was put outside on the door for the information and direction of the Spirit. After a while two of the company went to the door and burnt some gold paper, "chin chining" the while, and making an indefinite number of bows and prostrations, receiving and welcoming as it were the Spirit on entering the house.

The Spirit apparently having entered, the chair placed in front of the altar was now moved to the table, whilst incense and candles were lighted. At the same time the girl approached, apparently entranced, with the magic peachwood *pencil laid on the palms of both hands—but so that the sharp end touched the table strewn with sand—chanting the while, (the words as near as translation permits): "Great Spirit, if you are here, do us the great favour of writing 'present' on this table." Immediately the pencil began to move, and a legible character was written in the sand, whereupon the Spirit was requested to sit down in the arm chair.

* The Chinese take great care when choosing the "Joss Pencil." It must be bent at the end, and must be cut from a branch of a peach tree pointing towards the East. Before cutting a formula is pronounced: "Magic Pencil most sacred, etc., we take thee to reveal all unseen things clearly."—H.R.

All present now bowed, chin chined, and prostrated themselves before the arm-chair, some poured out wine, and another burnt gold paper. The girl medium again approached the table with the pencil in the same position as previously, whilst all the assembled said, "Great Spirit what was thy Great name, what offices didst thou hold," etc.; the answers to all these questions appeared written in the sand. I was informed by Ah Kong that "all and each of us might put a question." I was handed a piece of paper and had hardly asked "may I write in English" when the pencil plainly wrote "yes" in the sand. The sand was smoothed over again and I wrote my question on a slip of paper and wrapped it in gold paper, and was instructed to burn it before the "Joss." The paper had hardly finished burning before I received a satisfactory reply in pure English. I presume similar satisfactory answers were obtained by those present, for they all seemed pleased. The pencil was again writing when I put my hand upon the arm of the girl, thinking that I would make sure that there was no other connection, when the pencil wrote in English "how ridiculous;" after the pencil had finished the Chinese characters that I had interrupted, there was written in the sand "Good bye R***y" followed by some hieroglyphics which Ah Kong told me meant the Spirit was about to leave. They all rose of one accord, took the pencil from the girl and put into her hands gold paper, which they set fire to, and then all assembled walked to the door burning gold paper, evidently very reluctant to part with their Spirit friends.

Thus this strange experience and Seance ended, Ah Kong and I walked back over the hill to the village where our 'rickshas were waiting; leaving the other men, who had previous to the Seance been my guides, with the girl whom they proposed to take back to the festival from whence they had abducted her. The whole of the above did not take more than an hour to happen, although it requires many words to relate.

HONG KONG, CHINA.

The Paris Congress.

A PROBLEM IN PSYCHOLOGY,

[ABRIDGED FROM THE "HUMANITARIAN."]

BY FREDERIC LEES.

FIGURE to yourself a well-filled congress-hall, abuzz between the intervals of one communication and another with the murmur of voices and the rustle of papers. Doctors and psychologists of world-wide reputation make up the majority present, as one would naturally expect at a Congress of Psychology; but there are also men-of-letters and a sprinkling of outsiders as befits the day when literature and psychology are more or less closely wedded, the day when the public is taking a growing interest in the union. Slowly the business proceeds, item following item in its proper order, until at length that part of the proceedings is reached for which evidently everyone has been waiting with keen expectation. You can tell that that is so by the hush of voices, by the attention on the part of all in that learned gathering as a little boy in petticoats is led forth by one of their number and lifted upon a table in their midst. The scene forms a curious, an impressive picture: the pretty child of three years and a half in his light blue dress, a long ringlet hanging down each side of his face, and upon his head a lace cap—a child with a bright, intelligent face over which at times, however, there passes an absorbed expression; the tall figure of the scientist so strikingly in contrast to the feminine-looking little man upon whom, as he speaks, he places a reassuring hand; the pensive spectators in many attitudes, "all ears" to his slowly falling words, all eyes directed to the subject of his address. At length, when the psychologist has finished, the child's turn comes for expressing his thoughts—which he does, however, not in words but in musical notes, notes combined to make such strange music that the audience listens in sheer bewilderment—as one would listen to an uncanny story—remembering as it does this remarkable fact that the mite seated at the piano at a corner of the platform is a musician who has learnt all he knows entirely through his own initiative. Stripped of all detail, and therefore robbed of so much that is interesting,

the above is an account in brief of the appearance of Pepito Rodriguez Ariola before the recent Congress of Psychology held at the Palais des Congres in Paris. I will now particularise, giving all the details at my disposal of a psychological case of very great interest.

Pepito Ariola, as Professor Charles Richet told his audience—for it was the eminent Professor of Psychology at the Sorbonne who introduced this infant prodigy to the Congress—was born at Ferrol, in Spain. He was brought to his notice a short time back by one who knew the interest he took in curious psychological cases, and, though somewhat disposed at first to pay little heed to what might, after all, turn out to be only an ordinary case of precocity, he determined to see the child and examine him. On doing so great indeed was his surprise, and on taking the opinion of others, they, too, were astonished, not to say bewildered at the boy's remarkable musical aptitude. Questioning the mother, Professor Richet learnt that she had noticed this strange faculty for music about a year before, the boy being then some two years and a half old. One day, she said, when playing a sonata on the piano, she had occasion to leave the instrument and go into the next room. Suddenly, during her absence, she heard the piano—someone was playing the sonata she herself had been playing. The rendering was not quite correct, perhaps hesitations on the part of the performer were noticeable—but it was correct in the main. The treble was, in fact, quite correct; the bass only, although appropriate and harmonious, was rather eccentric. Returning to the room for an explanation of the mystery, she found, wonder of wonders, Pepito seated at the piano. Though astounded at this, she decided to take no notice, but let the child play on, which he did for some time, returning the next day and the day after to the piano. In fact, it was not long before Pepito began to prefer the piano to his toys. So, soon, he developed into a composer, for, not content with reproducing the tunes he heard, he took after a time to improvising. After a lapse of six months—that is, when three years of age—he had obtained almost as great a proficiency as he shows to-day.

Truth to tell, Pepito performing is a sight so extraordinary, that few who have not seen him perched on the top of a pile of books placed on a music stool will credit a description of his powers. Calmly seating himself before the instrument, he brings his hands down upon the keys with all the airs of a grown-up instrumentalist. You hear him play first, say, a military march (of his own composition, be it remembered) which he has dedicated to King Alphonso of Spain,

or a *habanera* which, like the good patriot he is, he has thoughtfully dedicated to Queen Isabella. Improvisation follows improvisation. A mazurka was played at the congress, striking in its originality. He will play anything you like, only it is best to leave Pepito to his own free will. You will not be disappointed, I can assure you. "Play just what you like, Pepito," and forthwith he proceeds to entertain. His repertory consists of two parts : one definite and invariable ; the other subject to changes. The first part comprises a number of compositions of his own which he knows by heart, and airs which he has heard at one time or another, and which he reproduces with slight variations of his own ; the second part embraces those snatches of music which he dashes off in your presence with all the airs of a young Paderewski, and those reproductions of tunes which you request him to play. You have only to whistle or sing—as you whistle or sing into a phonograph—and he records the melody with unerring accuracy, to play it for you the next moment with the correct rhythm and measure. Moreover, he composes at the same time an appropriate bass. At the Paris Congress he concluded his performance with the "Marseillaise," correctly rendered with an accompaniment and variations of his own. At the end of each tune he turned towards the assembled scientists with a burst of laughter and gave the signal for them to applaud by striking his little hands one against the other. "Childlike behaviour" some called it, yet on reflection there was something very unlike a child in all this. The manifestation was of the nature of an abnormality. Uncanny is the only word which sums up one's feelings on seeing Pepito.

How to account for this abnormal faculty is a difficult problem for the psychologist. Pepito has never, according to his mother, had a single lesson in music, although Professor Richet tells me he would not care to go so far as to say this, probably for the reason that, in the case of a child so abnormally sensitive to impressions, a lesson may be learnt without the knowledge of a teacher.

One can safely say, however, that Pepito has never had a "music lesson" in the sense in which we use that phrase, and he could not read a note of music to save his life. Indeed, attempts have been made to give him lessons, or at least advice—for instance, on his fingering—but he will only follow his own free will in such matters as this, and, if you insist on having your own way, he will howl at the top of his voice or leave the piano to confide his chagrin to his doll—so much more sympathetic than these grown-up people. Amid these

circumstances, how is one to account for this knowledge of technique and harmony? Mistakes he makes, of course, but one must recollect that Pepito's little hands will not yet stretch an octave, and in his attempts to cover the notes discords may and frequently do occur. But for all that the general effect is marvellously good. The problem, I repeat, is a difficult one; but only to be solved surely by a study of other cases of infant prodigies. It is generally admitted, in fact, that Pepito must be placed in that category. Here is the opinion of one thoughtful observer—Monsieur Jules Bois—who took careful notes of the case at the Congress:

"I cannot see the necessity for adopting," he says in a letter before me, "in explanation of his case, the hypothesis, for instance, of re-incarnation. Spiritualists [some] believe that they see in these precocious children evidence of a previous existence. Thus, in the case of Pepito, they are convinced that he must have accumulated in a previous existence musical experiences which have predisposed him to the astonishing manifestations of musical aptitude he now shows. Certainly this supposition is, at first sight, tempting. But it seems to me that one cannot deduce a law interesting the whole human race from exceptions like infant prodigies. These are accidents, monstrosities in Nature. All that we can do is to note and study them without seeking for metaphysical causes to explain the mystery."

Memories.

Long forgotten sounds of sweetest music

Borne along the air to me to-night:

Sounding faintly up the flowerful garden,

Sweetest music, full of past delight.

Long forgotten scent of sweetest flowers,

Borne in waves upon the softest wind,

Scent of all the full blown summer blossoms,

Drop their fallen rose leaves in my mind.

Long forgotten scenes of sweetest meaning,

Shadowed by the wind upon the air.

Scent of flowers, sounds of mirth and music:

Surely we remember but what's fair!

E. FANSHAWE HOLDEN.

THE BORDERLAND.

The Cat Spoke French !

IN a recent note from Sir Charles Isham, of The Bungalow, Horsham, *apropos* of the item in the REVIEW for last month entitled "The Dog that spoke," he narrates the following startling incident :

"I have just obtained from our French housekeeper, Madame Mare, who has been with us 30 years, particulars of the cat of her great grandmother, Madame Buzier, at Pont á Mousson, Lorraine, between Metz and Nancy, 100 years ago. The cat was sitting up asleep at the fire, and, falling over, spoke as near as she can say, the following words :

"Oh ! J'étais presque dans le feu."

(Oh ! I was nearly in the fire.)

The phenomena being regarded as a case of sorcery, the cat was condemned to suffer the extreme penalty of the law."

Spirit Whist Players.

It happened at a hospital ; one of the resident physicians, a young man, was sitting in his own room with a friend, says Walter Besant in the London *Queen*. They were playing a game of double dummy. They had been playing for some little time, nothing unusual happening.—They were seated at a square table.

One of them, at the beginning of a new game, had to deal to his own dummy, as is the rule at double dummy. When he had finished, a most wonderful thing happened. The cards of the two dummies were taken up by invisible hands, which arranged them and held them in the usual fan-like form. It was as if the cards were in the air.—The two men looked at each other and at this phenomenon with stupefaction. If they had not been men of science they would have been frightened.

Then one of the dummies' hands was sharply rapped on the table. "That means Play," whispered one of them, and with a gasp he led. The leading partner took the trick and returned, changing the suit to show the hand she held.

I say "she," because by this time there were visible the hands and arms that held the cards, but nothing more. One of the players was a woman with bare arms showing from a sleeve of white lace ; her fingers had rings upon them. The other was a man's, with an ordinary coat sleeve and white cuff. They played the game in solemn silence.

It became apparent that the lady played a masterly game. She held good cards ; so did her partner. They scored in the first rub—double, treble and the rub ; and in the second—treble, single and the rub. "Never," my narrator told me, "did I play with a finer player. She seemed to know by instinct where every card in the pack was."

At the end of the double rubber the arms disappeared. They went away as they came. I have never seen them since, though I have sometimes invited them to come by dealing the cards on the table.

A Dream Warning.

A CURIOUS problem for the Society of Psychical Research, or any others interested in dream lore, has been developed in a Holyoke, Mass., family recently. Some time ago J. B. Woodruff, of the City Coal Co., received word of the death of a niece, Lena Woodruff, in Pittsfield, and went up to the funeral.

A few days after the funeral, a letter, apparently written in haste, was received from the girl's brother, Charles Woodruff, living in Leadville, Colo. It read as follows : "I have just awakened from a horrible dream. I dreamed that Lena was dead, and the impression was so strongly fixed that I got up out of bed to write this. Let me know at once if she is all right."

As near as the Woodruff family can figure from the dates, the brother dreamed of his sister's death the night that it happened.—*The Springfield (Mass.) Republican*.

Long Distance Telepathy.

THREE years ago I was in Uniontown, a small village 25 miles below Henderson, on the Ohio river. The young men of that town have a habit of bathing in this stream at night, and several times persuaded me to join them.

One night about 9.30, while on our way and near the water's edge, I chanced to step in quicksand, and sank about six inches above

my knees. While sinking, I confess I was a little frightened, for I had read and heard of horses, vehicles, and even men going out of sight in the sand. But I was finally extricated by my comrades, and was soon breasting the waves of the beautiful Ohio. I slept that night without a disturbing dream; arose next morning and went to my business. This was Thursday, and I intended going to Henderson the next Sunday, as was my usual custom. At about 10 o'clock on Thursday, I did not know why, I suddenly felt a strong impulse to write home and say I was well. In the evening mail I received a letter, asking simply: "Has anything happened to you? Write at once." Our letters had passed on the way.

I took the train for Henderson on Sunday morning, and when I arrived my first question was: "What did you think had happened?" Whereupon I was told the following by my mother:

"On last Wednesday night about 9.30 I dreamed I saw you driving in a buggy, and that you suddenly disappeared beneath quicksand. The dream was so vivid that I sprang to the floor and screamed. I was telling my dream at breakfast the next morning when I noticed your brother John's face turn very pale. I asked him the cause, but he made no reply. When we got your letter in the afternoon, he then said that he had the same dream as myself."—*Suggestive Therapeutics.*

SPIRITUALISM IN GEELONG.—On Sunday, the 9th September, the little private circle held at our residence in Geelong, was favoured by a visit from Mr. Goodman, who, I believe, intends to occasionally visit our town in his capacity of a herbal and magnetic healer, and we were very much helped and encouraged by the advice so wisely and kindly given by his guides, our clairvoyant being much pleased to witness the band of bright and beautiful spirits standing round him during the address. We hope and fully anticipate a career of much usefulness is before our ever-welcome visitor. We are only a little, but very harmonious band of truth seekers in this very orthodox (?) town. "But behold how great a fire a little spark kindleth."—R.U., in *The Harbinger of Light*.

"No generation can commit a more terrible crime than that of putting out the eyes of its seers, cutting out the tongues of its prophets. And the institution or the civilization which is responsible for such a crime is a moral and social plague."

CLERICAL ADMISSIONS.

The Chicago Times Herald recently reported that the Rev. Dr. W. H. Thomas, of Chicago, speaking at a public meeting held in that city, said: 'I am a Spiritualist. I would have to give up the Bible if I denied the ministry of spirits.' The Rev. R. A. White, pastor of the Universalist Church of Chicago, gave an address on 'Spiritualism as Viewed from the Modern Pulpit,' and said that the reason that the Christian clergy were antagonistic to the faith was because they were not familiar with its teachings. The *Light of Truth* says: 'We have it on good authority that the genial and talented wife of Rev. Dr. Dwight N. Hillis, of Plymouth Church, Brooklyn, is a medium. This being so, it is not hard to account for Dr. Hillis' expansion in thought and bravery of utterance anent the soulless creeds from which he has grown away.' Dr. Hillis is preaching in Henry Ward Beecher's old church, and, like the Rev. M. J. Savage and the Rev. Heber Newton, both of New York, is a progressive, open-minded man who dares to speak his latest and best thoughts. Spiritualism is steadily permeating the thought-life of the advance-guard in the Churches, and it will not be long before it will be safe to say, 'We are all Spiritualists now.'—*Light*.

MR. W. J. COLVILLE is just now completing a very successful term of work in Sydney, which has covered between three or four months of ceaseless activity. All the lectures, on an almost endless variety of subjects, have called together large and representative audiences alike on Sundays and week days. At the request of the Committees of the Australian and Unitarian Churches, Mr. Colville has frequently officiated in one or other of those liberal pulpits on Sunday morning, and then delivered two lectures in a great hall later in the day.—*Harbinger of Light*.

"What a myriad of beautiful arched waves an orchestra must send forth into the receptive ether by the vibrations of millions of fundamental tones and sub-vibrations of infinite overtones. Were we able to see the kaleidoscopic splendour of musical vibration, or were we possessed of nerves capable of transmuting the unknown colours of these vibrations we might see beauty more exquisite and wonderful than is now conceived in nature."

THE SPIRITUAL REVIEW:

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J. J. MORSE, Editor.

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DECEMBER, 1900

MATTERS OF MOMENT.

The Cause in the THE REVIEW presents this month an exceedingly interesting report of the proceedings of the eighth Annual Convention of the American National Association of Spiritualists, recently held in Cleveland, in the State of Ohio. Indeed, it is the only full and correct account that has appeared in this country. The striking items, from a purely practical point of view, are, that the National Association now owns a home of its own, valued at \$15,000, say £3,000, the gift of that generous Spiritualist, Mr. T. J. Mayer ; that the Treasury contains \$14,000, say £2,800 ; that the President is to receive a salary of \$1,800, or £360 ; and the Secretary a salary of \$1,000, or £200, and house-quarters free. In contrast with the above let it be noted the National Federation in this country is

homeless, its funds insignificant, its President unsalaried, and its Secretary almost so ! But, in the last two cases the officers do not, in this country, devote their whole time and service to the work, though there is work enough to employ the time of our National Secretary entirely.

Some Reflections. VARIOUS reflections naturally arise from a consideration of the foregoing paragraph. The American National Association is a much larger affair than our own Federation ; its operations embrace a far larger territory than is covered in our own working, hence the absolute necessity of a paid permanent Secretary, to secure due attention to all details. The President acts as a missionary, as well as a president ; travels thousands of miles, and delivers hundreds of lectures each year on behalf of the Association ; and also, the Association is a legally incorporated body, which is not the case at present with our National body. Therefore it is obviously impossible to make any just comparison between the two national bodies, while to contrast them against each other would be manifestly unfair.

Injudicious Economy. BUT there is one thing at least that may be mentioned, and that is that injudicious economy is usually disastrous. The National Federation is approaching a legal status, slowly, but surely. When that is reached the Secretarial duties will be enormously increased, and then the appointment of a permanent and adequately paid Secretary will become an imperative necessity. While a permanent Home for the organisation will be an equally pressing necessity. The "Britten Memorial" meets the latter case nicely, and no doubt, when there is a national body on a Legal basis to accept that Memorial, the funds for its creation will flow in much more rapidly than has hitherto been the case. If Spiritualism is to become a powerful cause in this country, Spiritualists must not only maintain their present generous financial support, but they must be prepared to increase it, for the next few years at least.

The Present Number. WE draw our readers' special attention to the conclusion of the article entitled "A Seance in China," which ends in some striking communications given in a fashion followed by the Chinese for some hundreds of years past. Sir C. Isham contributes a

remarkable incident, which is recorded in our Borderland, and Mr. Wm. Oxley's Article re-states, for present-day Spiritualists, an incident of past days. Next month will be commenced a series of articles from the pen of Mr. James Robertson, of Glasgow, and another valuable contribution from the pen of the Rev. C. Ware, of Exeter. It is satisfactory to record that the issue for last month met with so favourable a reception that it is now entirely exhausted.

In Other Lands.

THE CLEVELAND CONVENTION.

SPECIALLY WRITTEN FOR THE "SPIRITUAL REVIEW"

BY MRS. E. CADWALLADER.

THE Eighth Annual Convention of the N.S.A. of the United States, which was held in Cleveland, Ohio, Oct. 16th and 19th, was by far the most successful of any Convention held by that body. The sessions were held in the magnificent hall of the Chamber of Commerce and were attended by a truly representative body of Spiritualists, who, as delegates from the chartered societies took part in the deliberation of the business sessions, which were held during the morning and afternoon of four days.

Following the addresses of welcome delivered by Mr. Hayes, and Mr. T. A. Black, of Ohio, which were responded to by President H.D. Barrett, the Committee on Credentials officially announced the names of the delegates entitled to the privileges of the floor.

PRESIDENT'S REPORT.

The first business was the reading of the President's report, which elicited the closest attention. It dealt in a comprehensive manner with the vital questions of the day in relation to Spiritualism. The local societies, state associations, camp meetings, mediumship, propaganda work, the financial question, etc., were all dealt with

in a masterly manner, showing clearly how close in touch Pres. Barrett kept with the needs of the cause throughout the country.

President Barrett recounted in detail what had been accomplished by the N.S.A. during the past year, and made many excellent recommendations which if carried out will broaden its field of usefulness. He urged the appointment of missionaries to carry on propaganda work as well as to strengthen the Societies now in existence,

EMMA HARDINGE BRITTEN.

Of special interest to your readers will be a section of the President's report, inasmuch as it is a fitting tribute to an honored Spiritualist of your own land. President Barrett says, in common with our brethren over the sea, we pause to pay our tribute to that noble woman whose services on behalf of Spiritualism were gladly acknowledged by her friends on all Continents—Mrs. Emma Hardinge Britten. She was ripe for the harvest, having spent more than three score and ten years in the mortal form and in the service of her fellow men. Her works will live in after years and she will be remembered with loving gratitude by the thousands to whom she ministered when her life was young and her hope strong. Nobly hath she lived and grandly hath she triumphed over seeming death. Peace be to her memory. A special committee was appointed to draft suitable resolutions to be spread upon the minutes and a copy forwarded to her immediate family.

AMENDING THE CONSTITUTION.

The question of amending the constitution and bye-laws, so as to allow associate membership, was defeated by a close vote. Many strong arguments were advanced in its favor. The writer having seen the advantage of associate membership as exemplified in the National Federation of England heartily endorsed the amendment, on the ground that only a small portion of the financial support of the N.S.A. came from the chartered Societies, which are for the most part weak financially and numerically. For that reason it seemed but just that all worthy Spiritualists should be allowed to become associate members of the N.S.A. and that there should be some recognition accorded those who were not members of any chartered Society yet who were willing to contribute to the funds of the N.S.A. At the present time only delegates or proxies from chartered Societies are allowed to take part in the proceedings of the Convention. An amendment to allow no proxies to be used was also defeated. This proxy

vote seems unwise in a delegate body. Societies not even in active service are allowed by this ruling to send blank credentials to be filled in, in many cases with the names of those who never have been in the State where such Societies are located. Such methods should be abolished, as it means simply no representation at all for the Societies.

FINANCIAL CONDITION.

When Mrs. M. T. Longley and Mr. T. J. Mayer were elected Secretary and Treasurer two years ago the finances of the N.S.A. were at a low ebb. A legacy of \$2,100 in unpaid bills was left them from the preceding administration. That sum was wiped out and at this convention a balance was reported in the treasury of \$9,501, after all bills were paid. Not only this but the sum of \$1,800 was subscribed during the convention, while the morning's mail the day after brought in the additional subscriptions of \$100 and \$3,000 respectively from two Spiritualists who are interested in the N. S. A. Mr. Fponce, in addition to the \$3,000, gave during the previous year the sum of \$1,800. So our English cousins can see we are making rapid strides forward in a financial way.

The large increase in the treasury balance is mainly due to the generosity of our Treasurer, Mr. T. J. Mayer, of Washington, D.C., who offered to donate the present headquarters of the N.S.A. to the association, provided the Spiritualists would raise a fund of \$10,000 to carry on the National work. The building is worth \$15,000, and is located in Washington, D.C. It contains the offices and library of the N.S.A. Every effort was made during the year to obtain the amount, with the result that on Thursday, October, 18th, 1900, Mr. Mayer handed the deed of the house and lot to President Barrett, so that the N.S.A. has now a treasury account of about \$14,000, and a building worth \$15,000.

REPORTS OF COMMITTEES.

The Committee on Delegates' Reports, of which the writer was Chairman, submitted an account of the local and State associations, as well as the Lyceums and Camp meeting associations chartered by the N.S.A. A portion of the President's report being assigned to this committee for consideration, after careful discussion, the committee reported favourably on the adoption of the President's recommendation that a special missionary be appointed, whose duty would be to visit the various Chartered Societies and strengthen and encourage them. The report of the committee was adopted without change, and upon

motion of Willard J. Hull, Editor of the *Light of Truth*, Harrison D. Barrett was unanimously elected to fill that important position.

The Committee on Resolutions (Moses Hull, chairman) presented an exhaustive report, which dealt with the question of Capital punishment, its abolishment ; Compulsory Vaccination, which was deemed dangerous to health, and unwise. The establishment of a paper in the interest of the Lyceum and young people was favourably recommended. Temperance work, mass meetings, and Educational Institutions also were reported upon favourably. All the resolutions were adopted.

Upon motion of Mrs. E. N. Warne, of Chicago, Moses Hull, of Buffalo, N.Y., was appointed the champion of debate and discussion in the field of Modern Spiritualism, under the endorsement of the N.S.A.

The Spiritualist Press was ably represented by W. C. Hodge, of the *Progressive Thinker*, Chicago, Ill. ; Willard J. Hull, Editor *Light of Truth*, Columbus, Ohio ; Mrs. M. C. Barrett, *Banner of Light*, Boston, Mass. ; and Wm. H. Bach, of the *Sunflower*, Lily Dale, N.Y.

The Cleveland Press sent representatives to each session, and devoted much space to the reports each day. On the whole the secular press gave very fair reports, though they did get in a few misleading statements, yet they admitted that a finer or more intelligent and business-like body of people they had never seen than that assembled at the Spiritualist Convention. Through the courtesy of the Business Men's League the delegates and friends were invited to visit the principal points of interest in Cleveland as the guests of the League. Special cars were provided for that purpose. Public opinion has changed since the time when the little Fox girls had to be protected from the mob, in Corinthian Hall, Rochester, N.Y.

The election resulted as follows : Harrison D. Barrett, Needham, Mass., President ; Thomas M. Locke, Philadelphia, Pa., Vice-President ; Mary T. Longley, Washington, D.C., Secretary ; Theodore J. Mayer, Wash., D.C., Treasurer ; Trustees : D. P. Dewey, Grand Blanc, Mich., I. C. I. Evans, Wash. D. C., Alonzo Thompson, Fullerton, Nebraska, C. D. Pruden, Minneapolis, Minn., and C. L. Stevens, Pittsburg, Pa.

Washington, D. C., was selected for the 1901 Convention, when the dedication of the new headquarters will take place. The President's salary will be about \$1800 and expenses, and the Secretary will receive \$1000

EVENING SESSIONS.

One of the most attractive features of the Convention was the program presented at each evening session. The large hall was taxed to its utmost capacity. Prominent speakers and mediums gave addresses and spirit messages, while the musical program was of the highest order.

Prominent among the delegates was the venerable pilgrim Dr. J. M. Peebles. In spite of his eighty years he seemed to have the buoyancy of youth. His interesting address was eagerly listened to, and called forth enthusiastic applause.

The two Hulls, Moses and Willard J., were bright stars in the galaxy of active workers. Moses Hull as the Biblical scholar, and Willard J. Hull as the erudite editor of the *Light of Truth*, received due recognition.

Prof. Wm. Lockwood, one of our eminent lecturers, who demonstrates the continuity of life from a scientific standpoint, and an author of many valuable contributions to the literature of Spiritualism, among them "The Molecular Hypothesis of Nature," favored the Convention with a most instructive and practical discourse.

California was represented by Mrs. R. S. Lillie, who travelled over five thousand miles to attend the convention as delegate from the state association. Mrs. Lillie is a favorite speaker and her appearance was hailed with pleasure by all. She took a deep interest in all matters that came before the Convention, and thoroughly believes in a practical business organization.

Your readers will be interested to know that Thomas Grimshaw, formerly of Burnley, England, now of St. Louis, Mo., was also present. He is keenly alive to the needs of the hour, and his address was replete with practical suggestions for the welfare of the Cause. B. B. Hill, of Philadelphia, did not take an active part in the discussions. He believes in doing, not talking. When he did speak his words carried weight. He is thoroughly in sympathy with organization.

The centre of attraction at the Reception tendered the delegates at the Forest City Hotel, was Baby Xilia Barrett, the mascot of the Convention, now six months old. She gazed with a smile on the admiring crowd to which she was introduced, by Mr. J. B. Hatch, jr., of Boston, who announced that she was the youngest member of the Boston Spiritual Lyceum, and would hold a reception every day during the Convention.

President Barrett as usual presided over the sessions in a manner which commanded the admiration of all. As a parliamentarian, there are few his equal. His strict impartiality was admitted even by those who did not always agree with his decisions. This is the eighth consecutive time he has been honoured by being elected to the Presidency of the N. S. A. It is worthy of note that his earnest labors have won for him this well deserved honor. Not a delegate present but felt he was the right man in the right place. President Barrett stood by the N. S. A. when it was struggling for a foothold, his sacrifices were many and his many friends rejoice that the Spiritualists of America in recognition of his faithful service in behalf of organization, showed their loyal support by re-electing him this year.

The writer has been in close touch with the N.S.A. since its organization in 1893, and was honored in 1894 by being unanimously elected Honorary Vice-President. During the past seven years her sole aim has been to help to place the N.S.A. on a firm foundation, with the hope that the unjust laws which are on the statute books of the various states and which militate against the rights of mediums and Spiritualists would be repealed. The legitimate work of the N.S.A. is boundless. The forces are scattered, and revivalist meetings are absolutely necessary to bring the mass of Spiritualists to a sense of their duty in regard to their local societies. Genuine mediums need protection. The repeal of unjust laws, the prevention of adverse legislation, and everything which affects Spiritualists as a whole demands the attention of the National Executive. With the present Board of Trustees there is every reason to be encouraged. Organization among the Spiritualists of America has obtained a strong foothold, and all look forward with strong hope to the time when it shall be demonstrated that "In Union there is strength," and the good of one is the good of all.

It is unnecessary to state that the writer took a deep interest and an active part in all the essential work of the Convention, as everywhere she is known to be a staunch supporter of the N.S.A. and the champion of all genuine mediums.—With fraternal greetings to all friends across the sea.

PHILADELPHIA, PA.

OCTOBER 23, 1900.

What Other Editors are Saying.

[BY THEMSELVES.]

On Developing Mediumship.

Too many people seek the development of mediumship, or unfoldment and culture along any line for selfish motives. To gratify ambition, to satisfy the longing for wealth and power, ought not to be the purpose of self-culture ; but it should be a means to an end—that we may be of service to our fellow-man.

The system of ethics taught by Modern Spiritualism transcends the self-interest of the Golden Rule ; for not only do we teach to “do unto others as we would have them do unto us,” but, forgetting self, do all for others. For “He that loseth his life shall find it.” Our standard of morals takes root in the constitution of the universe, and is evolved from the organic law of being. To be impelled by noble motives in all the activities of life, makes for heaven ; but to do right for fear of punishment or hope of reward, makes men slaves to selfishness and fear.—Religio-Philosophical Journal.

All Ages Testify.

“’Tis true ! ’tis certain, man though dead retains
Part of himself ; the immortal mind remains.

—Homer’s Iliad, Book xxiii.

SPIRITUALISTS build their faith on modern revelations, and cite the reports of so-called mediums as evidence on which they base their belief ; but if every trace of recent revealments was obliterated, and if the Bible which lends its authority, whatever it may be, to confirm the faith, was lost, still traditionary reports, universal belief, and the concurrent opinion of poets—alias prophets, philosophers, and meta-physicians of all periods of time, are uniform on this subject.

Homer, who is generally reputed to have lived and wrote between the 8th and 9th century before our era, is as clear as any person now living, in the belief that the spirit

“Subsists without the body’s aid,”

All along the ages, as common to all people as to those who now accept the Bible as authority, or who build their faith on present spirit communion, this faith of an immortal life was taught and believed. The idea was inherent among Pagan nations as now among Christian nations. Prevailing among savage tribes, and even among American Indians when the country was first discovered, it seems just to infer the belief has a foundation in Nature.—The Progressive Thinker.

A Worker's View about Workers.

The platform speaker, or worker in any way, is most certainly a representative person. By reason of the position held such worker is taken as being a reflex of the body for which he is labouring, and the public form their opinions of the movement for which he is working, not as though he were an individual Spiritualist, but rather as a representative of the general body which has accepted him as a teacher and platform exponent—of whatever phase of the subject he professes.

The opinion of a community is expressed by the representative it chooses ; a man is known by the company he keeps ; and a body is criticised by the exponents which it places or tolerates upon its platforms.

Thus, if a movement elects a well-known bad character to speak upon its rostrums, the world at large will at once conclude that "like master, like servant," is here applicable, and will immediately infer that the wrong-doer is a type appreciated by the general body.

The same argument holds good if a movement tolerates upon its platforms a similar character (it is no argument to declare that the person was not placed in the position, but came there in some mysterious way); for the mere fact that such person is allowed to remain upon the platform goes to show that there is a laxity concerning morals quite as criminal as activity possibly could be.

It therefore seems very apparent to us that the movement is bound, in duty to itself and to the outside world, to take more than a passing interest in the personnel of its workers.—The Two Worlds.

Belated Philosophers.

It is rather amusing to an old-time Spiritualist to see with what self-conceit recent opponents and sceptics exploit long-exploded

theories as new explanations of spirit phenomena and their causes.

Practically that is what T. J. Hudson and his confreres are now doing in their profuse essays upon "Telepathy," "Subliminal Consciousness," etc.

Substantially the same theories were produced in the early days of our movement by Dr. John Bovee Dodds, Dr. Hammond, Professor Mahan and others. The early defenders of our cause, like S. B. Brittan, A. E. Newton, Dr. Hallock, Judge Edmonds *et al.*, were perfectly familiar with all these theories, and every time they were broached as explanations of the cause and source of the phenomena, they came to the front and showed their inadequacy and fallacy. Professor Brittan, in his important work entitled "Man and His Relations," treated exhaustively on all known occult, mental and spiritual powers, and he could give these late-day upstarts many points upon subjective phenomena, mental telegraphy, clairvoyance, and all "spiritual gifts." Intelligent Spiritualists wore out all these theories before they accepted the only competent and satisfactory one—the Spiritual hypothesis, or, more correctly, the Science that alone rationally accounts for them. Scientific Spiritists discount all phenomena that these theories fully cover, and base their knowledge of spirits only on such as can be attributed to no other cause, and they have facts by the thousand of the latter sort or they never would have been Spiritualists.—Banner of Light.

Contradictory Messages.

SPEAKING of these, in the "Revue Scientifique et Morale du Spiritisme," M. Gabriel Delanne offers the following sensible remarks:—"At first sight it seems strange to suspect the testimony of spirits; but if we will reflect that there exist in space intelligences in every degree of development, we shall the better comprehend the necessity of a selection. In the second place, we must accustom ourselves to the idea that the spirits may give us authentic information, although this may appear altogether divergent. A comparison may serve to make this plain. Let us imagine ourselves to know nothing of the laws of astronomy, and that we should address communications to the inhabitants of this planet, in order to ascertain the conditions of life upon it, we should very soon find that the indications thus collected would sometimes appear quite contradictory, while, at the same time, they might be perfectly

correct. If, for example, we were to ask a negro, living under the equator, what is the duration of day and night in his country, he would reply without the slightest hesitation that each lasted for twelve hours. If we were to put a similar question to an Esquimaux, who lived near the North Pole, he would rightly answer that the day lasted for six months with him, and that darkness prevailed for the same length of time. In propounding the same query to an European, one would learn that the duration of the day, and consequently that of the night, was extremely variable, and was, so to speak, never the same during the course of a year. And, again, an observer who might not know that the earth is round, that it is inclined on its axis, and that it revolves around the sun, would be altogether incapable of co-ordinating such disparate indications, and would be tempted to believe that he had been furnished with fantastic information.

THE SPIRITUAL BODY.

BY JAMES B. TETLOW.

IN the study of science and of literature one is often surprised at what may be deemed the limitations of the scientist, and the all too sure assertions of the poet, and philosopher. The scientist appears to be governed by the coarsest presentations of his fine senses, so that which he cannot weigh, cut, and see: that he does not know! Generally, we find little evidence of that scientific imagination of which John Tyndal spoke. Imagination plays but a small part in the intellectual outfit of the scientist; it is wholly left to the poet and philosopher. St. Paul affirms that man possesses a natural and spiritual body, but you may read physiological books until you are tired and grey, and you will find no evidences of any speculations *re* a spiritual body in their pages. Walt Whitman says: "How can the "real body ever die and be buried? Of your real body, and any "man's or woman's real body, item for item, it will elude the hands of "the corpse cleaners and pass to fitting spheres, carrying what has "accrued to it from the moment of birth to the moment of death."

To the Spiritualist Walt Whitman is a faithful seer, and

speculates accurately. The scientist travels but a very little way, and offers very small comfort and guidance. The physical body is found by physical means; the spiritual body is found by spirit means. Our scientific friends deem that all spirit methods are empirical and unreliable, and so they 'pooh-pooh' all talk of spirits. But, if you ask our physiological professor the simple question—"Can you tell me why animals and men are warm?" he is at a complete standstill. He offers tentative suggestions *re* chemical transformations, yet he knows that his suggestions do not cover the ground.

Then, when we rise to the consideration of dreams, somnambulance, and trances generally, he tries to explain; but even here he flounders, and his answers are not answers, only speculations. True, he has made experiments in regard to dreams, and has discovered that dreams are created by physical conditions operating on the physical body when in sleep. What constitutes the mystic genius that doth create those airy fabrics of our dreams, and sometimes makes the future reveal its stores by ringing up the curtain during our hours of sleep?

Somnambulism presents unanswerable problems if we have not more than our ordinary physical body. But, who will explain to us the causal powers of the Double? Man is indeed wondrously and marvellously made, and the more one attempts to understand him, the more he finds there is depth upon depth behind.

The visible becomes invisible, that it may become visible in the maintenance of the organic fitness of being. Food enters the mouth, passes through chemical changes, and is acted upon by mechanical conditions up to a certain point, when it joins the blood and is distributed everywhere to meet organic demands. Wherever the blood goes there is created what is known as 'magnetic fluids,' which act as vitalising states for the nervous system, and become the food materials of that inner body which is the real continuous organism. All matter is alive with vital energy, which energy can only become operative when associated with organic states. Life is not spontaneous, but is transmutable from living existencies. Life grows in potential energy by organic adaptations, but before organic states, or it could not become manifest, just as electrical energy exists in the organic fabrics of nature, but is not potentially visible until mechanical adaptations are presented which focalise its energy. Complexity of mechanism, accompanied by delicacy of power, makes manifest higher intellectual power; so, complexity and delicacy of

human organism gives more potent expression to the vital energies, which must all have been drawn from nature. In the physical adoption of organic being, the more simple that being the lesser are the potential possibilities of continuity. In organic existence prophecy of coming power is ever declared, hence in the potential conditions of man we have prophetic declarations, to which if we will but listen they will help us to realise that man is a dual being, and will consequently continue a personal existence after the cessation of his physical being.

LOWER BROUGHTON, MANCHESTER.

Current Topics.

Rev. Heber Newton on the Resurrection.

THE "Light of Truth" says that the Rev. Heber Newton, pastor of the All Souls' Protestant Episcopal Church, New York, has written his views on heaven. In presenting his convictions he says immortal life must be conceived in accordance with the doctrine of evolution. He continues :

THE life that is beyond is one and the same life that is here. There are not two lives, two worlds, two states—there is one life, one world, one state.

The belief in the resurrection of the physical body as a necessity for the clothing of the spirit is a pagan superstition that has lingered too long in Christianity.

Death ushers us into no foreign world. The activities of our being on earth will be the activities of our being in heaven.

If homes are necessary here homes are necessary there. The associations that group themselves naturally here must in higher and nobler forms group themselves in the hereafter.

There must be rewards and punishments in the life beyond, if it is a real life. Heaven and hell are not located in space ; they are located in mind. Heaven and hell are not shut off from each other as we traditionally conceive of them,

Helio-centric versus Geo-centric.

The late Presidential Election in the United States called forth a small crop of prophecies, three of which may be noted here. Two are astrological, the third was made by Dr. Max Muehlenbruch, the celebrated "psychic" of San Francisco.

The first prophecy to be noted was made by Ernest S. Green, and appeared in the August issue of the *Star of the Magi*, Chicago, and read as follows :

"At the time of Mr. McKinley's nomination, the affliction of Mercury by the Moon shows that the Republican leaders will resort to falsehoods and misrepresentations and deceit of all kinds during the campaign, but they will not triumph for all that ; while the good aspect of Saturn with the Moon at the Democratic convention shows that honesty and fair dealing will mark the work of the Democratic campaign"

The above prediction was followed by another, made by Willis F. Whitehead, who thus delivered his opinion of what the astrological imports were :

"I desire to predict the exact contrary of this, especially during last two weeks of the campaign. I also predict that Mr. Bryan's popular vote will be over a million less than it was four years ago. Also that some Southern states that have never gone Republican before will be carried for McKinley, and that Bryan's avowed policy of pulling down the American flag will be overwhelmingly repudiated by the people."

Then follows some interchange of critical courtesies between the two Astrologists, during which Mr. Whitehead closes his case by quoting from Mr. Green :

"There never was such an emphatic testimony of planets in a horary figure as there was when Mr. McKinley was nominated all agreeing that he would be defeated."

Dr. Max Muehlenbruch, issued a pamphlet recently containing a Series of prophecies, which "were written July 28th, 1900," and upon p. 14 is found the following:

Bryan will be our next President, and the Elections will give the Democrats an overwhelming victory, and Silver will be restored to its original value.

While upon p. 15 there stands the following precise statement :

Democracy will show a strong victory in the Upper and Lower House.

Yet Mr. McKinley was re-elected by a tremendous popular vote of nearly one million, and Mr. Bryan was hopelessly defeated, literally extinguished by his advocacy of 'free' Silver. Will some of our astrological readers explain the differences disclosed by two, by no means incompetent, disciples of the Ancient Science ?

The Open Court.

MOTTO—"AUDI ALTEREM PARTEM."

CONCERNING A SPIRITUALISTIC CHURCH.

To the Editor of the 'Spiritual Review.'

SIR,—If the "Open Court" should not be closed ere this, to the discussion respecting the Spiritualistic Church, perhaps you may think fit to publish these few concluding remarks upon the question. It must be evident to all impartial readers of the letters which have been appearing recently in *Light* that no satisfactory arguments have been brought forward in favour of the scheme. There is no necessity whatever to endeavour to convert Spiritualism into a religion. Those who have come out of the Churches can go back into them again, if they are unable to exist without their weekly preachifying. Let other Spiritualists assemble together and practice religious observances if it please them to do so, but they cannot be permitted to call themselves "The Spiritualistic Church" unchallenged.

People whose inclinations are in favour of form, ceremony, and ritual, like the Pharisees of all times, are apt to imagine themselves better than their neighbours, therefore we need feel no surprise that the weaker brethren in our midst should pose as being more advanced and enlightened than their more rational and reasonable fellows. One of the correspondents to "*Light*" observes: "For those who have proceeded no further than W. H. Simpson, and are content to treat the matter of Spiritualism as a Scientific investigation." The same writer says further on, "'Vir' is apparently one of the non-progressive Spiritualists." I am quite content to be classified as being in the same category with 'Vir' in this case, and speaking for myself, would remark that for my own part, I have no desire to advance one step beyond the truth, or "to run before my horse to market." If there is another world we shall in the natural order of things arrive there in due course and it can only be by our conduct here that we shall have made ourselves fit or unfit for our higher inheritance, all the prayers, psalms, and services in the world cannot alter that fact one jot. The whole question for and against the Spiritualistic Church is admirably summed up once and forever by 'Bidstone,' thus: "What is the Church wanted for? To praise God?—God is beyond all praise. To confess sins?—We

are as open books before Him. To acquire holiness?—Holiness is acquired by overcoming.”—Yours truly,

GRAHAMSTOWN, SOUTH AFRICA.

W. H. SIMPSON.

15th October, 1900.

[*This correspondence is closed for the present.*—Editor, S. R.]

A GUIDE TO MEDIUMSHIP.

To the Editor of the 'Spiritual Review.'

SIR,—During the past twenty years we have been frequently appealed to for counsel and assistance in respect to the development of mediumship, and the difficulties which enquirers so frequently encounter in the initial stages of their investigations. We have constantly felt the need of a suitable Handbook, which we could recommend in such cases, and have at last felt impelled to endeavour to produce a clear, practical “Guide to mediumship” which we trust will be of service to Spiritualists, to inquirers, and to those who are developing mediumship. It will consist of three parts, each complete in itself. Part I, entitled “Spiritualism explained,” will be ready for sale about the middle of December, price 1/-, post free 1/1½. Part II, “How to Develop,” and Part III, “Psychic Powers and how to cultivate them,” will appear as early as possible in 1901. When all three are ready the complete ‘Guide’ will be issued as one volume in cloth covers. We commend this effort to the attention of Spiritualists and inquirers, and trust they will find it a valuable aid in the prosecution of their Studies and the development of their Mediumistic and psychical gifts.—Faithfully yours,

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