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CONTENTS:

AN OUTLINE DIARY - - James Robertson
PSYCHOLOGICAL REMINISCENCES - William Oxley
THE BIBLE AND SPIRITUALISM - Rev. C. Ware
PSYCHIC RESEARCH - - Prof. Barrett
THE PROMISE OF HOPE - Hudson Tuttle
What other Editors are Saying. The Open Court.
Borderland, etc., etc., etc.

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THE SPIRITUAL REVIEW

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The Motherland of Modern Spiritualism.

AN OUTLINE DIARY OF A PRESENT DAY PILGRIMAGE.

BY JAMES ROBERTSON.

[NOTE.—This month is presented the first of a series of articles from the pen of the gentleman whose well known name appears above. The matters to be detailed give a singularly vivid presentation of the impressions derived during visits to various historic places and persons associated with the rise, progress and present position of the Cause in the land of its origin. The writer's name is a household word throughout our ranks in great Britain, and the story he tells increases in interest page by page.—EDITOR.]

To the Spiritualist America is a kind of Mecca, and if devout Christians feel a joy in walking through the land associated with the founder of their faith, no less does the Spiritualist have a desire to get into closer touch with that land in which sprang forth the great Light, the true desire of all the nations, the pathway which had been thought closed, but which from those Hydesville raps was seen to be open.

On Saturday, 28th August, 1897, I was able to satisfy the longing I had long felt, and sailed from the Clyde in the fine s.s. "The City of Rome." I arrived in New York on Sunday morning, September 5th, amid a blaze of sunshine. It is a fine sight before entering New York harbour, finely wooded islands on each side, with their summer-houses situated amid the most charming nooks.

I had a strange feeling when at last I set foot in the New World of the people and places I would see. I expected to come into touch again with Mrs. Brigham on my arrival, but to my regret found a letter from her close friend, Miss Cushman, saying that they were holidaying at Mrs. Brigham's home in Massachusetts, and inviting me to go there. My first thought was to do so, but as I expected them to return to New York later, I thought it better to wait till then.

Public Spiritual meetings are given up largely at this season, the workers betaking themselves, as a rule, to the camp meetings. I had a run on the elevated railway, and walked through the Central Park, where rank and fashion displayed themselves pretty much as they do in our own Hyde Park. Statues abound. Shakespeare, Sir Walter Scott, Burns, are all there, and I felt it was these men who made humanity one, welding the English-speaking nations together. The next day I saw Grant's monument, which stands on a fine situation. It is very like the tomb of Napoleon, in the Invalides, in Paris. How America recognises the services of her sons who fought in the great conflict! Go where you will there are monuments to her soldiers. From the monument I had a fine view of the Hudson River, which looks not unlike the Clyde. I was much interested in the Hudson, for here transpired many of the incidents associated with the life of Andrew Jackson Davis: the Catskill mountains, and the village where his marvellous faculties first opened, Poughkeepsie—this name to me means a Bethlehem, for here truly began one of the greatest works which the world has seen, a work which is tiny perhaps as yet, but which is destined to amend and renew the thought of the world. Whatever we as Spiritualists may think of Rochester and the Fox sisters, it is Davis who is the Revealer, the Prophet, the Seer of the new dispensation.

Away from the quiet of the Hudson River, I passed to the

other end of New York, walked through the Jews' quarter, and saw many Chinese. New York is the dumping ground of the world. Here all nationalities have hastened to better themselves. Many live in squalor as bad as at home, while others have improved their circumstances. The Dane, the Swede, the English, and Scotch, make the best colonisers; not much from some of the other races but selfishness and dirt. New York is a melting pot which takes them all in and seeks to make of them good citizens. What a huge blessing that this great country was opened out for Europe! So many good homes created; so much of beauty realised; and side by side with so much of devilry!

One cannot look at the great city, with its 2,000,000 or more, without thinking of the fact that two centuries ago it was a Dutch Village, and that British energy came in and obtained the mastery, and has ever since controlled it. I walked out on Brooklyn Bridge, the greatest structure of its kind in the world. You think of it as a kind of dare-devil piece of engineering, and yet this courageous and mighty plan was soberly and cautiously thought out. The Tay and Forth Bridges do not seem so heroic as this intricate and successful effort to bring two cities together. I was amazed at the sight, and thought how mighty was humanity when its organism could think out and plan such a magnificent piece of work as this.

I was glad to get on the water at night, and escape somewhat the excessive heat. We sailed right up the harbour, and again saw 'Liberty' guarding the entrance with an electric light in her hand. Coney Island, to which I sailed, is the kind of place with which Scotch people are not familiar, and yet the kind of outlet which is needed close to great cities. Steamer after steamer discharged their freights, all determined to be amused. It was quite a large town at which we arrived, given up entirely to entertainments, negro minstrels, bands, Streets of Cairo, and what not to amuse. Such a scene of bustle and gaiety I had never met, the people seemed light-hearted, as if there were no skeletons behind their lives. Amid all the blaze of light and loud gaiety, I felt there was another side to it all.

The next day I again crossed over Brooklyn Bridge, and called at the office of that splendid worker, Judge Dailey, for whom I had an introduction from Mr. J. J. Morse, but I was not success-

ful in finding him at home. I sailed in the afternoon in a fine steamer to Hartford, Connecticut, which was most enjoyable. The accommodation on board surpassed anything I had come across, the berths large and comfortable. Long Island sound is a scene of great beauty, reminding one of Loch Lomond. On the islands we passed were many important institutions connected with New York City—hospitals and jails. The Sound is over 100 miles long. As night crept on we saw the lights of Bridgeport, where Elias Howe worked at his sewing machine. I came into touch on board the steamer with a strange wandering kind of soul, who had been for years living in the wilds of America; his conversation was most interesting. Stories of men who had made fortunes in the mines and afterwards got broke. Most graphic were the pictures he gave of his own life, his feelings after coming into touch with civilization after an absence of many years at the mines. A man evidently without a shade of fear, and a type of those who have done good service in opening up new countries.

Early in the morning we found ourselves in Hartford, the home so long of Harriet Beecher Stowe, and a place often mentioned in Davis' books. Here was held the famous Bible convention in 1854, at which Lloyd Garrison, Davis, Henry C. Wright, Joseph Barker, Seldon J. Finney and many noted names, debated the claims of the Bible for many days. A town of the most interesting memories. You find factories almost hid at times amidst the trees, it has quite a rural appearance in many parts, and yet it is the centre of mechanical life of America. Tool shops and factories for the manufacture of machinery abound. Some of these places which I visited were models of order, cleanliness, and thought. The well-being of the workers seemed to be most carefully considered. There were reading rooms filled with books of a high order; dining rooms, not naked and bare, but fitted with marked taste, there the mechanics could get supplied at cost price. Rooms set apart for discussion, the highest and lowest in position being able to meet together. Altogether in this place I met with the best attempt I had come across to solve a social problem and how to make work attractive. For each worker there were lockers where the men's clothing could be laid aside when they donned their working garb, so that at the close of each day's labour they could return home clean and tidy. One felt as if the sweet spirit of Robert Owen had

been at work seeking to make the surroundings of all sweet and harmonious. The town, or city, covers several miles, being finely wooded. I next looked at the home of Mrs. Harriet Beecher Stowe. When driving round I thought not only of her great work to abolish slavery, but of her fine spiritual utterance when Francis Power Cobbe bewailed the death of Theodore Parker. "Do you think," she said, suddenly looking up with flashing eyes, "that Theodore Parker has no work to do for God now?"

The same evening I reached Boston, the city of culture; the home of the great religious teachers, who by their writings have illuminated the past century. What thoughts were called forth of Emerson, of Longfellow, of Oliver Wendell Holmes, of Hawthorne and Lowell, Thoreau, and the other stars in the literary firmament? Here Theodore Parker lived and worked so nobly for unpopular causes. Here, in 1831, Lloyd Garrison, a printer in the "Christian Examiner," issued the first number of "The Liberator," making the brave declaration, "I am in earnest, I will not equivocate; I will not excuse; I will not retreat a single inch, and *I will be heard.*" Courage was given the hero to maintain his attitude. He borrowed the type and the press of the office he worked in. He could not get credit for 50 dollars' worth of paper, so had to wait till a negro in Philadelphia sent him that sum. "He was obscure and desolate, but he had determination, feeling that the cause of the slave must ultimately triumph. He would print the paper so long as he could live on bread or water, or his hands find employment. He was reviled, insulted, mobbed, a price set upon his head, but yet, conscious of the import of his work, he struggled on with poverty, obscurity, and honourable disgrace, till the hour of triumph came. How few soldiers of progress lived like him to see almost the complete victory. I had longed to see Boston and be thrilled again with the men and events which had helped to give it lustre.

(*To be continued.*)

Nothing is more disgraceful than insincerity.—Cicero.

All imposture weakens confidence and chills benevolence.—Johnson

Do good to thy friend to keep him, to thy enemy to gain him.—Franklin.

The greatest architect and the one most needed is hope.—H. W. Beecher.

Psychological Reminiscences.

BY WILLIAM OXLEY.

CHAPTER I.

IT was towards the close of the year 1873 that, walking down Strange-ways, Manchester, I met—apparently by accident—an old friend with whom I had been associated in Church work some 20 years before. After comparing notes as to our mutual positions, etc., he asked me if I had heard anything about Spiritualism, or come in contact with it in any form. My reply was in the negative. He then said, “We hold seances at my house, and if you are at all interested I shall be glad to invite you to one of our meetings.” Being naturally of an inquisitive turn of mind, I accepted his invitation and attended the meeting, but not being favourably impressed with what I saw and heard, thought no more of the subject. Shortly afterwards I met him again, when he told me that a medium was attending their meetings, who spoke in the trance state. I accepted his invitation to attend a second time, with the following result :—

The meeting was opened by singing, and in a short while the medium—a slightly made, youngish lady—stood up and began to talk in a way different to the usual platitudes that we are accustomed to, which at once aroused my attention and interest. After speaking for about half-an-hour she suddenly stopped, and turning to me spoke in a deep, sonorous, bass voice, which startled me, as I knew it was impossible for a delicately strung female to roll out such deep tones in her ordinary state. The voice spoke as follows :—“Can you tell me where my head has gone?” I replied, “That is a singular request to make, and I don’t understand what you mean.” He then declared himself to be James Guthrie, and gave us a long and interesting account of the scenes attending his execution in Edingburgh, where he was beheaded, along with the Marquis of Argyle, for taking part in the Solemn League and Covenant. One of the particulars given by him anent his execution, was that his head was stuck on a spike on the Tolbooth, over the entrance gateway, and that when the Earl of Middleton—who appears to have been his chief enemy—was driving past some blood from the exposed head fell on his carriage.

After this and much more had been given I said : " I am going to Scotland very shortly, and will examine into this matter."

He replied : " I know you are, and ere you return you will find historical evidence of the truth of what I have stated to you."

It is certain that not one of those present knew anything about that portion of Scotch history, the Solemn League and Covenant being to us nothing more than a phrase ; and although interested in the strange message given under such circumstances I was quite at a loss as to how I was to obtain the necessary information. But now for the sequel.

I had arrived at Alloa, a town on the North side of the Firth of Forth, where I had an agent. While sitting in his room going over the accounts, I was drawn to turn my head towards his bookcase ; this was done three times, and my attention riveted upon a book lying on the lowest shelf. I thought it strange, but the impulse being strong I got up, went across the room to where the book was lying, and, taking it up, saw it was entitled " The Martyrs of the Bass Rock." I opened it, and on the top of the page opened was the name of James Guthrie. The matter then became clear, and I realised what was intended.

I borrowed and read the article so named, and there sure enough all, and more, that was told us in Manchester by the Spirit of Guthrie—if such it was—was fully corroborated. It appears that the head of the martyr remained on the spike for some time, and on one occasion, by design or accident, while some soldiers were practising shooting from the castle, one of the balls hit the head and caused it to fall to the ground. According to the history it was picked up by some one passing, and never seen nor heard of again. This accounts for the enquiry as to his head. After further enquiries at Stirling, where he was minister of the Parish Church, I was able to substantiate the truth of all he had told us in the Seance at Manchester.

The above is a brief account of my first experience in Spiritualistic phenomena, and having obtained verification of a message given under such strange circumstances, in which thought-transference, sub-consciousness, suggestion, etc., are quite out of the question, I resolved to fathom the subject of Spiritualistic phenomena to the bottom, if possible, and spared neither time, labour, nor money for the purpose ; the result, in part, will appear in the following chapters.

(To be continued.)

THE BIBLE: WHAT IS THE WORST IT CAN SAY AGAINST SPIRITUALISM?

BY THE REV. C. WARE.

"Judge not according to the appearance, but judge righteous judgment."

—*John vii., 24.*

THE very worst that can be said against Spiritualism, as based upon quotations from the Bible, only tends to leave it all the more strongly implied that Spiritualism is a reality, since it is certain that laws and injunctions would not have been enacted against what did not actually exist! This consideration is of great importance in an age so severely practical and utilitarian as ours. In this age of intelligence and of close scientific investigation, men are concerned, as regards such a subject as that of Spiritualism, as to whether it be based upon *facts*. So long as the idea is entertained that Spiritualism is mere trickery and chicanery, they will dispose of it with a 'pooh-pooh,' or regard it with contempt. But let them be brought to realise that Spiritualism is based upon substantial facts, and that there is actual communication between the visible and invisible world, they will trouble themselves very little, in these days, what religious or theological objections may be presented against it.

I say, therefore, that when you have told us the very worst that the Bible can say, you only leave it the more strongly implied that Spiritualism is true, and that there is actual intercourse between spirits and men.

Then, taking these Bible injunctions and prohibitions as they stand, they appear to me to involve little more than a stern condemnation of the *misuse* and *abuse* of the high privilege of spirit intercourse; but still more particularly these injunctions seem intended to apply to a class and grade of people who were *utterly unfit* to have the free and unrestricted exercise of this great privilege; who would by their low, grovelling, sensuous and mercenary purposes, have used it to their own deterioration, and have brought the whole thing into discredit. Need I say that all these possibilities exist to-day; that there are classes of

people of similar grade and of similar low and grovelling motives as those to whom these statutes were given? Is it not a fact that, to a great extent, these stern warnings and injunctions are endorsed by right-minded and high-principled Spiritualists of to-day? I say "to a great extent," because there are but few Bible statements that can be taken without a considerable degree of qualification. It is more than inconsistent, it is positively injudicious for orthodox people to quote passages from the Pentateuch, or even elsewhere, against Spiritualism, whilst they themselves practically repudiate the present day application of five-sixths of those self-same Biblical documents! We are told that in Exodus, Leviticus and Deuteronomy the Almighty warns us against charmers and diviners, against consulting with those who have familiar spirits, against necromancy, against wizards that peep and mutter, &c., &c. Well, in regard to most of these things we can say in the language of Shakespeare, "Let the gall'd jade wince, our withers are unwrung"; for most of these things, at all events, have no application whatever to Modern Spiritualism. With the possible exception of "consulting with those who have familiar spirits," we do not know what those things mean! Personally, I have to my knowledge never seen a witch or a necromancer. And as to consulting the spirits, as a general rule we neither consult the spirits, nor do the spirits consult us; we and they simply co-operate together for the propagation of truth and knowledge. Certainly, we frequently receive advice, and help, and inspiration from spirits; but, so far as I know, the Bible does not forbid this, and even if it did, the spirits must take the responsibility! The inauguration of Modern Spiritualism did not emanate from the minds of mortals, but from Spirits; and the whole course of the movement during these fifty-two years, has been governed and determined by spirits. The spirits have certainly sought our co-operation, but this is not "seeking unto the dead," it is rather the "dead" seeking unto us! During the many years of my own public work in the cause of Spiritualism, the spirits have given me plainly to understand, that whilst they would gladly have my co-operation, they would not permit me to interfere with *their* methods of working; and on two or three occasions they administered to me a very sharp rebuke, causing me much pain and discomfiture, in order to make this clear to me. In these circumstances, where is the

sense of telling me that I must not "seek unto the dead," or consult with those who have familiar spirits? In reality, our orthodox opponents do not know their bibles. In Ezekiel viii, 3, we read that when that ancient medium was holding a seance with the elders sitting around him, a spirit "put forth the form of a hand, and took him by a lock of his head and lifted him up "between earth and heaven." Now here was a hand, a hand taking hold of the hair of a man's head, and thus lifting him above the heads of the sitters; things which Spiritualists can comprehend well enough, since they have frequently seen things corresponding thereto. But how does the passage about "seeking to familiar spirits" apply to the proceedings of Ezekiel and his friends?

The spirits certainly did not wait to be "consulted" by Belshazzar and his terror-stricken guests, when they put forth the hand and wrote that awe-inspiring message; but Belshazzar was glad enough to consult the famous medium Daniel to interpret the gruesome thing; just as another terror-stricken king was glad to consult the noble and large-souled woman of Endor when all other resources had failed him. "Is Saul also among the prophets," they said, when, in his more innocent days, the mighty spirit power came upon him, and in spite of himself made him prophecy. Balaam would gladly have obliged Balak, by pouring out a full measure of curses upon the Israelites, had there not been a stronger power compelling that unprincipled medium to do the exact opposite. How often, in the history of Modern Spiritualism, have mediums been *made* to deliver teachings quite different to their own ideas!

We are referring to the inconsistency displayed by orthodox people, in applying certain vague and dubious passages of the Bible to Spiritualism, whilst at the same time they deliberately ignore, and practically deny, the authority of large portions of that book. It is true that Exodus xxii. 18, says, "Thou shalt not suffer a witch to live," which of course, as interpreted by orthodox opponents, means a wholesale slaughter of mediums. But Exodus also says (xxxi, 15), "Whosoever doeth any work in the Sabbath day, he shall be surely put to death." What a holocaust of cooks this would involve, to say nothing of innumerable other occupations!

Will our orthodox friends recognise the authority of the one equally with the other? If not, why not?

Then, it is true that Leviticus, xix, 31, says, "Regard not them that have familiar spirits, neither seek after wizards to be defiled by them." But Leviticus also says, "Ye shall eat no manner of fat, of ox, or sheep, or of goat" (chapter vii, 23) 'nor hare, nor coney nor swine' (ch. xi, 5,6,7). Then turning back to Exodus xxx, 3, we read, "Ye shall kindle no fire throughout your habitations on the Sabbath day." How do our orthodox friends like the prospect, say about Christmas time—no fire, no butter (for butter is fat), no beef, no mutton, no bacon, no bonny rabbit, &c. Do our orthodox friends like the prospect? If not, then let them stop making quotations wherewith to attack Spiritualism.

It is true that Deuteronomy xviii, 10, 11, 12, says, "There shall not be found among you any one that maketh his son or daughter to pass through the fire, [Spiritualists do not, I believe] or that useth divination, or an observer of times, or an enchanter or a witch, or a charmer, or consulter with familiar Spirits, or a necromancer; for all that do these things are an abomination to the Lord." But let any one read from the 12th to the 33rd chapter of that same book, and ask himself whether the same divine authority is to be claimed for *those* things.

Deuteronomy xiii, 6-10, commands you to *kill* your son, your daughter, even your wife, if they dare to reject your creed and take up with other opinions! Is this also divinely authoritative, or do orthodox Christians imagine they can *pick and choose* amongst the commands of the Pentateuch, and appeal only to those passages which suit them? Would our English jurisprudence permit you to play fast and loose with the statute book in that way? I rather think not!

It is true that Isaiah viii, 19, 20, says, "And when they say unto you, seek unto them that have familiar spirits, and unto wizards that peep and mutter; should not a people seek unto their God? for the living to the dead?" What 'wizards that peep and mutter' may be I don't know, I have never seen any in connection with Spiritualism.

But Isaiah also says, "When ye come to appear before me, who hath required this at your hands, to tread my courts? Bring no more vain oblations, incense is an abomination unto me, the

new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity even the solemn meeting."—Isaiah i, 12-13.

Here we have a complete condemnation of the entire ecclesiastical system of Christendom; every sect and every Church being involved, *i.e.*, if we are to apply the Bible in the one-sided hap-hazard way adopted by the opponents of Spiritualism, let our orthodox friends read, mark, learn, and inwardly digest Isaiah i, 10th to 17th verses, then they will not be so fast in applying a solitary test to Spiritualism!

I quote one more text, I. Timothy, iv, 1, 2, 3: "Now the spirit speaketh expressly that in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their consciences seared with a hot iron, forbidding to marry." Well now, for the life of me I am unable to see how any of this applies to Spiritualists. The term "seducing spirits" does not necessarily refer to *disembodied* spirits; when the Bible refers to "the Spirits ye are of" it refers to persons in the body who display a good or bad disposition. Taking this view, the whole passage, like that in Isaiah I, obviously applies to *any* false system of teaching; and as to "doctrines of devils," the only doctrines of that description are such as total depravity, bloodthirsty methods of propitiation, and other doctrines cognate to these, doctrines which Spiritualists certainly do *not* teach!

It is evident to even the most cursory reader of the Bible, that Spiritualism as represented in that book has both its good and its bad aspects; just as Modern Spiritualism has to-day. The Bible does not condemn Spiritualism, but it condemns its being tampered with by improper persons, and degraded to unholy purposes. The Bible does not say a word against the good and noble medium of Endor, it is Saul's wicked motives that it condemns. The Bible does not condemn Balaam's mediumship, but *commends* it; it is Balaam's *motives* that it condemns.

We know how severely St. Peter dealt with *Simony*, but true Spiritualism he always cultivated. We know how sternly St. Paul condemned divination applied to base and selfish purposes, but spiritual gifts he urged everybody to cultivate.

Whilst not necessarily deferring to the Bible as an absolute

authority, their final court of appeal consisting in the facts which occur to-day, and of which they themselves are eye-witnesses, yet in the main Spiritualists will at all times endorse the injunctions and warnings of that book against all misuse and abuse of occult powers, and all using and prostituting of mediumistic gifts to base, mercenary, and wicked purposes.

[NOTE.—Next month the Rev. C. Ware will contribute a companion article to the above, entitled : “The Bible : The best it can say in favour of Spiritualism.”
—EDITOR.]

Progress in Other Lands.

NEW ZEALAND.

MR. WILLIAM MCLEAN, of Wellington, N.Z., sends the following interesting information as to what is doing in that far away colony. He says : “We have decided to build a hall worthy of the Cause and the Empire City of New Zealand. We are building in a nice locality, with beautiful surroundings and very central. The hall will be up-to-date in every respect. Electric light, Library, Supper Room, Ladies’ and Gentlemen’s retiring rooms, with every modern convenience, also an excellent kitchen ! The ground is Freehold, the dimensions of the hall are 50 by 28 feet, it will have a circular ceiling, sky blue and decorated with small stars. We expect to open it on January 1st, 1901. Our aim is to have a place of our own, one worthy of the Cause and the Colony. We are taking an heavy responsibility on our shoulders, but the six of us united in the matter are determined to carry it through. I have been President eighteen years, and we always pull one way, so we think we shall pull the Hall right ! I am confident we shall have a hall that will be the superior of anything you have for spiritualism in the old country.” From a newspaper cutting our friend enclosed in his letter we learn that the Hall was opened on September 24th, and that the very appropriate name of “The New Century Hall” has been selected. Still the Metropolis of this country is yet without a hall of its own, while unlike our American Friends, we have, as yet, no National hall in this country !

Psychic Science.

PSYCHICAL RESEARCH: ITS AIMS AND ITS RESULTS.

THE above, says the *Daily Chronicle*, Newcastle on Tyne, was the title of a most interesting lecture delivered by Professor W. S. Barrett, F. S. A., of the Royal College of Science, Dublin, to a large audience at the Durham College of Science, Newcastle, on Saturday Dec. 1st, 1900. In a single lecture he said he could do no more than glance at a singularly complex and difficult subject. All he could hope to do that night was to put before them the aims in view, the methods employed, and some of the results obtained by the Society for Psychical Research. Having spoken with some scorn of those who without inquiry ridiculed the subject, Professor Barrett went on to speak of the two-fold nature of man: his physical side and his psychical, or mental, side. Then he went on to refer to the society which was founded for psychical research. Its objects roughly were to examine the nature and extent of any influence that might be exerted by one mind upon another mind; to go into hypnotism and mesmerism; to investigate clairvoyance; to inquire into apparitions; to inquire into what was called spiritualism, etc. Amongst the many members are or were:—Lord Tennyson, John Ruskin, W. E. Gladstone, A. J. Balfour, Gerald Balfour, Sir Wm. Crooks, Alfred Russell Wallace, Prof. Lombroso, and other intellectual lights. There had been, he asserted, three distinct lines of inquiry by which they had come to the conclusion that there was a sense capable of transferring thoughts from one to another in other ways than by ordinary ways. Telepathy, he showed by illustrations of its marvellous possibilities, was a problem of supreme interest. And its truth had been conclusively demonstrated. Having spoken of this communication between mind and soul to soul, he went on to speak of mesmerism or hypnotism. On that subject A. J. Balfour had said that the British scientists had shown to it a bigoted intolerance that was discreditable. He next dealt with the wonderful results the society had got in the matter of thought-transference, and went on to answer the objection as to why everyone could not be successful in doing the things he had shown in the way of the telling of cards while blindfolded, and the

reproduction while blindfolded of eccentric drawings made by scientific investigators, etc. Everyone was not alike. Idiosyncrasy came into play there. He went on to give experiments with physical things, showing how sympathetic and sensitive some were to others. These were most curious, the rapid and "jumpy" sensitiveness of a long jet of gas to noise being as amusing as it was notorious. When turned low the gas was not sensitive. So he said it was with people. They were sensitive under some conditions and not under others. Professor Barrett hurried on to touch on apparitions, and said it had been proved a fact by Professor and Mrs. Sedgewick that a telepathic connection did exist between dying people and their friends.

As You go Through Life.

DON'T look for flaws as you go through life,
And even when you find them
It is wise and kind to be somewhat blind
And look for the virtue behind them.
For the cloudiest night has a hint of light
Somewhere in its shadows hiding ;
It is better by far to hunt for a star
Than the spots on the Sun abiding.

The current of life runs every way
To the bosom of God's great ocean,
Don't set your force 'gainst the river's course
And think to alter its motion.
Don't waste a curse on the universe—
Remember it lived before you ;
Don't butt at the storm with your puny form—
But bend and let it go o'er you.

The world will never adjust itself
To suit your whims to the letter ;
Some things must go wrong your whole life long
And the sooner you know it the better.
It is folly to fight with the infinite.
And go under at last in the wrestle ;
The wise man shapes into God's own plan
As the water shapes into a vessel,

THE SPIRITUAL REVIEW:

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J. J. MORSE, Editor.

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JANUARY, 1901

MATTERS OF MOMENT.

*The Nationalization of
the Movement*

THE Executive of the Spiritualist's National Federation have at last settled the Draft of the long-looked-for "Deed Poll," which, by the time this is in our readers' hands, will have been sent to all Societies in the Federation, and all Associate members of that body. The Federation will hold a special *interim* Conference on the last Sunday of next month, in the Spiritual Church, Blackpool, when the Delegates from the Federated societies, and the Associates, will meet to finally consider and pass upon the Deed in question. The history of the Deed is interesting from the fact that it has virtually assed through four stages ; first, what is known as the "Blackburn draft," prepared by Mr. Todd ; secondly the "Wallis-Morse draft," prepared by those gentlemen ; thirdly a sub-draft prepared in Manchester

under the direction and suggestions of Mr. Todd, and lastly the present draft, the outcome of legal advice and direction, and which utilizes as far as possible the various ideas expressed in the three preceding efforts. It is a most important matter, and one requiring care and skill in dealing with. When passed by the National conference, and if subsequently registered as a Legal Document, there will have been inaugurated a tremendous change in the status of all Federated societies, private members, and public work and workers included within the area of the operations of what will then be the representative National organisation.

Long Looked For. FOR upwards of twenty-five years the Editor of the REVIEW has, by tongue and pen, constantly urged the national organisation of the movement, not the creedalization of Spiritualism, which is a totally different matter. Among the things desired was, that societies could be put on a firm basis, that our finances and property might be secured against the machinations of the designing, or the obstinacy of the opponents of progress within our own ranks, and that some healthy supervision should be exercised concerning those who may desire to represent us on our platform. It is somewhat pleasing to find that our quarter of a century's labours are likely to bear fruit, and it is an additional pleasure to be still on earth to see their consummations realized. It is also satisfactory to see the new comers, our young workers, are equally desirous of helping on the result that is now almost in sight. And if they will bring judgment to their zeal, when attending the conference at Blackpool, their counsels will be valuable, as representing what the new spirit is that they tell us is abroad in our midst?

Mediumship. IN a recent letter from the eminent seer and able author, Hudson Tuttle, we learn he has issued a treatise on the Development of Mediumship, and promising a copy to our Reviewer for notice in this magazine. All that Mr. Tuttle writes is most worthy of careful attention, and his new production will undoubtedly be no exception to the rule. Few, if any, are better qualified to write on such a subject than the distinguished writer in question, and we await his work with pleasant anticipations. Next month a valued contributor will deal with sundry aspects of the question of Mediumship, in the first of three, or more, articles, dealing with the topic.

Of Great Value To-Day.

THE articles of Mr. Wm. Oxley, relating his reminiscences of his experiences of Spiritual investigation, which commence in the present issue of the REVIEW, will prove greatly interesting to the Spiritualists of to-day. The present one will whet the appetite of each reader for more! The same will also be found to be the case, we are sure, regarding the series of contributions commenced this month from the pen of Mr. James Robertson, of Glasgow; and the Rev. Mr. C. Ware, of Exeter. While next month we shall present a lecture by Dr J. M. Peebles, on the subject of "Voudouism, Obi-ism Hypnotism, Psychism, and the Dangers of Disorderly Mediumship," which will make excellent reading

THE BORDERLAND.

Treasure in the Sea.

THE San Francisco *Examiner* closed a lengthy account of the wreck of the steamer "Bandorille," with a biographical sketch of the captain, which shows that he was a medium, and gave at least one proof of spirit return that ought to satisfy the worst skeptic.

"Captain J. J. Winant, who was lost on the Bandorille, was very well known in shipping circles at this port.

"The most memorable voyage of the captain was made in 1877, when he took the schooner Caroline Medeau down the Mexican coast in quest of the treasure of the lost steamer City of San Francisco. The latter went ashore 120 miles south of Acapulco, while bound from Panama for San Francisco. Many days were spent in fruitless search of the treasure, and the expedition was about to be abandoned, when a singular thing occurred.

"Captain Winant was something of a Spiritualist, and one

morning he called all hands aft and told them that he had received a message from Captain Foster, his brother-in-law in spirit-land. The message directed him to drop the schooner astern of the steamer and from there send the divers down. Winant followed the instructions given him by his brother-in-law and that day the treasure was discovered. There was brought up from the ocean depths seven silver bars weighing 200 pounds each, \$4,000 in gold, \$15,000 in American silver half dollars, and \$750 in dollar bills. The treasure was packed in boxes, and as soon as the latter were brought to the surface of the water they went to pieces.

"The Caroline Medeau was entered at Acapulco before the search began, but after the find Captain Winant shaped the course of the schooner for San Francisco. Three days out he was overhauled by a Mexican man-of-war, the officers of which made a search for the treasure. The Mexicans had their labor for their pains. Captain Winant had taken the precaution to hide the money in the top of the center-board casing, where the man-of-warsmen never thought of looking for it; and, after a delay of several hours, the schooner was allowed to proceed on her way.

"Captain Winant resided in Alameda, at 2236 Encinal avenue. He had lived in that city upward of 20 years."

Lincoln's Dream.

THE following dream of Abraham Lincoln is a matter of history and is in harmony with the susceptible nature of that great man. He related it to Mrs. Lincoln and others present in the following words:

"About ten days ago I retired very late. I had been up waiting for important despatches. I could not have been long in bed when I fell into a slumber and began to dream. There seemed to be a deathlike stillness about me. Then I heard subdued sobs, as if a number of persons were weeping. I thought I left my bed and wandered downstairs. There the silence was broken by the same sobbing, but the mourners were invisible. I went from room to room. No living person was in sight; but the same mournful sounds met me as I passed along. I was puzzled and alarmed. What could be the meaning of all this? Determined to find out the cause of a state of things so mysterious,

I kept on until I arrived at the end room, which I entered. There I met a sickening surprise. Before me was a catafalque, on which rested a corpse wrapped in funeral vestments. Around it were stationed soldiers, who were acting as guards, and there was a throng of people, some gazing mournfully upon this corpse, whose face was covered, others weeping pitifully.

" 'Who is dead at the White House?' I demanded of one of the soldiers. 'The President,' was his answer; 'he was killed by an assassin!' Then came a loud burst of grief from the crowd, which awoke me from my dream. I slept no more that night, and although it was only a dream, I have been strangely annoyed by it ever since." This occurred but a short time before the event was heralded which plunged the nation into grief.

Judge Edmonds, delivering an oration in Hope Chapel upon the life of the martyred President, spoke of his close sympathy with him in that divine philosophy—the ministry of spirits. Mr. Lincoln's frequent presentiments were to himself authoritative prophecies.—*Shields Morning Mail*.

A Remarkable Dream.

A FEW years ago, writes M.K., Horsham, in a recent letter to the Editor, my Sister, when staying at Southborough, about twenty miles from Boston, Mass., had a strange dream, which may be of interest to the readers of THE SPIRITUAL REVIEW. I will therefore narrate it as clearly as I can, merely remarking that it can be substantiated by persons now living. My sister dreamt that her friend, (who was staying in the same village and, like herself, was an English girl,) had received a cablegram, bidding her return to England at once. She did so, and my sister distinctly saw *in her dream* the young lady met at Liverpool by friends whom she did not know, but whom she could describe. My sister had scarcely sat down to breakfast that morning, before a note was brought in to her, which had been hurriedly sent by her friend saying that she had got a cablegram and would have to start to England as soon as possible. She afterwards learnt that the lady was met at Liverpool by the very person, or persons, revealed to her in her dream.

Prophetical Clairvoyance, or Thought Telegraphy.

THE following experience, also contributed by the correspondent just mentioned, took place about two years ago, and is a somewhat striking illustration of what one may surely term Spiritual perception: A lady, who was a great friend of mine, and of a singularly sincere and well balanced nature, was attending morning service at a Church about five minutes walk from her home. Towards the middle of the service, she felt strangely nervous, and as if by an irresistible impulse, she rose and left the Church, walking towards home quickly. As she approached the house, she saw thick smoke issuing from one of the chimnies and on entering found the kitchen chimney alarmingly on fire, the flames crackling and roaring and the servants in a state of great excitement. Needless to add she soon restored order, and the fire was gradually put out.

Our Foreign Exchanges.

[ABRIDGED FROM THE "HARBINGER OF LIGHT."]

Spiritualism in Russia.

It is with great satisfaction we learn from *Le Progres Spirite* that, with the express permission of the Russian Government, a great spiritualist society has been established in St. Petersburg, under the title of "The Circle of Psychic Researches." It is composed of members in sufficiently affluent circumstances to enable them to rent commodious premises, in which they pursue their investigations with two exceptionally gifted mediums, in the persons of M. M. Samdor and Janeck; and the rules of the new Society have been approved of by the Minister of the Interior. It is scarcely necessary to add that Privy Councillor Aksakoff, the distinguished author of *Animisme et Spiritisme* is a prominent member of the Circle. So is Madame de Semenow, nee Krijanowski, the remarkable medium through whom Lord Rochester

has written that wonderful series of books which have been already reviewed in our columns. Medical men, artists, ladies of rank, and, "in a word, all that the Palmyra of the north contains of the aristocracy of birth and brains, meet together in this circle, and take part in its labours." Its programme we are assured, is a vast one; not limited to the study of purely spiritual phenomena; but having for its end to encourage researches in all the regions of the invisible unknown, and among all sections desirous of penetrating it: its objects being to unite them all under the one banner: "The immortality of the soul, and our relations with the beyond." For many years past St. Petersburg has had its spiritualistic journal, entitled *Le Rebus*; although, we regret to say, no copy of it has ever reached us.

Dr. Paul Gibier.

La Rivista di Studi Psichici, which is now printed in Turin, but published in Paris, in its obituary notice of the late Paul Gibier, quotes from *Figaro*, of the 18th of June last, the following curious comments on the deceased scientist, by Emile Gautier, written with that air of impertinent patronage which the contemporary journalist is habituated to assume, as often as he is writing on a topic of which he is egregiously ignorant:—

"He was a strange body, that poor Paul Gibier. There were in him two men. In the first place, the precise and scrupulous scientist, who made no sacrifices to empiricism, or to fantasy, and whose microbiological labours, and especially his famous investigations of yellow fever, will constitute him an authority upon the subject for a long time to come. Then the occultist, the nebulous author of "Western Fakirism" and "Analysis of Things."

"This last believed—or pretended to believe—in turning tables, spirit rappings, levitation, the astral body, and all those stories of the other world, of which so many worthy persons, smitten with the love of the marvellous, which is always ready to wake up at the bottom of the human mind, amuse themselves by making their daily food.

"He endeavoured, moreover, to seek for an explanation and a scientific basis for these incomprehensible phenomena, and to bring them into conformity by love or by force, with the exigencies of the experimental method.

"However could Paul Gibier, laureate in all competitions, hospital surgeon, micrographist and naturalist,—how could the director of the

Pasteur Institute of New York, have allowed himself to be dragged down this strange declivity?"

Would it be possible (asks the editor of the *Rivista*) to pronounce a finer eulogy upon Dr. Gibier, and upon the phenomena observed by him?

And where could we find a choicer example of a prioristic prejudice than that which is presented to us by this same M. Gautier, who, in the presence of phenomena scrutinised "with the exigences of the experimental method by a precise and scrupulous scientist, who made no sacrifices to empiricism or fantasy," (these are his own words!) assumes in all seriousness the authority to deny the authenticity of such phenomena, and even boasts, on his own part, that he has never wished to trouble himself concerning them?

Materialisations in Paris.

M. BERA contributes to the *Revue Spirite* a detailed account of some remarkable materialisations which have taken place in Paris, through the mediumship of Mrs. Corner (formly Miss Florence Cook, who assisted Sir William Crookes in his investigations of this phenomenon some years ago.) That lady's integrity is above suspicion, and the reality of these manifestations is attested by every person present: the circle consisting of the Prince and Princess Wisniewski, Dr. and Madame Becour, Mme. Leymarie, wife of the editor of the *Revue*, Mme. de Laversay, M. and Mme. Béra, M. Martins Velho, and M. Cote; in all ten in number. The sitting took place on Sunday evening the 22nd of July last, at the private residence of Mme. de Laversay; and the result was satisfactory in the highest degree to the whole assemblage.

Another Famous Medium.

ALL Paris is ringing with the wonderful exploits of Mme. Lay Fonvielle, whose gifts of clairvoyance, prophecy, and magnetic healing are described by the *Journal du Magnetisme* as absolutely stupefying those who are brought in contact with her. Her guide is a spirit who

gives the name of "Julia" only; and the cures effected through her instrumentality, while the medium was residing at Toulouse, before repairing to Paris, are both numerous and well authenticated. We shall mention only one, because it offers a remarkable corroboration of something communicated to the present writer, about four years ago, by a spirit purporting to be that of Aubrey Bowen.

The particular case at Toulouse was this:—"A child was about to have a leg amputated. The father, greatly afflicted, consulted "Julia," who suppressed the treatment previously followed and forbade the administration of a mixture prescribed on that very morning. She recommended friction of the leg and prayer. The father, incredulous, had the medicine made up at a chemist's shop, but when he came to pour it into a spoon, to give it to the child, the liquid was found to be transformed into granules resembling grains of lead. Believing that the apothecary had made a mistake, the father took it back again; but no sooner had he crossed the threshold of the shop, than the medicine resumed its primitive appearance. Twice running was this phenomenon renewed; and on the morrow, when consulting "Julia," she declared that she had effected those transformations for the purpose of converting the father and saving the child. The former then followed the advice given, and a fortnight afterwards, the child was healed and running about at play with its schoolfellows."

The Promise of Hope.

BY HUDSON TUTTLE.

OBLIVION devours the dross of the world and leaves only the great and shining truths, which, once revealed, are never forgotten. All that mankind has conquered from nature, remains conquered for

ever. No inquisition can suppress it; no irruption of savage hordes blot it out.

Creeds, dogmas and superstitions shall pass away; all the paraphernalia by which mock legislators seek to force man to be moral, shall fade; the ephemereal world grows old and perishes, but the least thought of truth lives forever: is endowed with reproductive powers, and as each age claims it, it grows continually, extending its influence broader and broader, and remotest generations drink at its clear fountain.

There is need of untiring action. Every reform presupposes and calls for a greater. The desires of humanity are not left long unanswered, and with the answers old institutions crumble, and new appear, as by the touch of a magician's wand.

Is reform needed? Shall we be content? There is no content as long as a slave sends up a petition to sympathizing heaven! as long as the claims of despotism canker the limbs of the down-trodden masses; as long as ignorance and attendant crimes encompass us, so long will the world, lost in darkness, cry loudly, wildly from its bed of torture: 'Light, more light.'

Tell us not of the past. I respect it for whatever it bears of truth, but the genii of the present have carried us beyond the bravest ideal of our forefathers. We care not for the past. The present is our heritage, and the future our goal. There is a feeling prevading all minds, that there are great wrongs to be righted, great errors to be overcome, and the blast of the leader's trumpet is anxiously awaited; a higher and purer morality is expected; the age of thought and paternity dimly seen, through the long vista of events, by seers and prophets of past ages, an age of brilliant morning already lights the world with its rapid coming.

An age of thought and fraternity full of promise! Ignorance shall vanish and with it its viper-hood, crime, error, evil, misery and pain. Years may intervene, yet surely as the revolution of the earth around the sun, the future will yield this fruitage, and the whole world partake of it in harmony.

BERLIN HEIGHTS, OHIO, U.S.A.

What Other Editors are Saying.

BY THEMSELVES.

Haeckelism.

THE monism upon which Haeckel insists may presently be accepted by us all. Men, working far apart in apparently antagonistic arenas, are curiously circling round to unexpected meetings and agreements. The tracing back to the ether of all that we have known as 'matter' is rapidly ending the old materialism ; and the recognition of the omnipresent ether as the laboratory of all existence and life is as rapidly bridging the gulf between the two worlds—the unseen and the seen. Standing before the unknown or the unknowable, so stupendous in its powers, so subtle in its operations, and so masterful in its ascendancy, we do well to be chary of contradictions and dismissals. All things are possible, and we are abundantly justified in trusting "the larger hope." For the rest, as a truly modern thinker has said : "The 'hard-headed' scientist complacently finds himself supplemented by the idealist, the educator seeks the aid of the psychologist, and the physicist is rather happily surprised to find in his own latest researches that his very solid and real 'matter,' without any loss, is dissolving into ether—and perhaps into spirit." Wallace and Crookes have arrived. Herbert Spencer is well on the way. We should like to bid Haeckel "Good morning" before long.—*Light*.

True.

MEDIUMSHIP does not make one bad or immoral, but if the person is bad he will attract to himself the evil influences from the spirit side of life. The hell within attracts the hell without ; and no one with the kingdom of heaven cultivated within need ever fear any

evil. The evil that people falsely imagine comes from Spiritualism is the evil in themselves.—The Universal Republic.

Home Building.

THE experiences of life are the material out of which our future habitations are built. If each of us could realize that we are at work now, building our future dwelling places, we might be more careful about the quality of the material we use, and more particular in regard to the ideals which we formulate and hold.—*Religio-Philosophical Journal*.

Organisation Needful.

ALL systems of ethics, religion, government, or anything else for that matter, require organization. The time-honoured theory that "the spirit world will take care of Spiritualism" is true only so far as theism is concerned. It is not true as far as theists are concerned. It is necessary in order that Spiritualists should be protected that there be some kind of an organization that all should join in upholding.—*The Sunflower*.

Desire Ensures Help.

ONE whose desire is ever for the highest good in his own life never has to rely wholly upon his own powers. He will be met half-way by some down-reaching spirit from the higher spheres, to aid him onward and upward. There are always those ready to respond to the spirits' needs when earnestly sought for.—*Religio Philosophical Journal*

The Value of Mediumship.

ALL the vast good that Modern Spiritualism has brought to the human family, has come through mediumship, and when we inventory these gifts from the spirit world and offer up our thanksgivings for them as we should, let none forget the humble instruments without which we should never have been thus benefited and blessed! Instead

of tabooing mediumship, as the arch enemies of Spiritualism advise and themselves do, let us take council of St. Paul to "Seek after spiritual gifts" and so cultivate and develop mediumship, that when we "covet earnestly the best gifts," we shall be sure to get them.

Mediumship is a sacred gift of Mother Nature, and although like all others, it may be perverted to selfish and unholy uses, rightly used it is the key to heaven, an instrument of the angels, and the conduit of divine truth to inspire, ennoble, and spiritually exalt the human race, and woe be to those who abuse it, refuse it, or taboo it!—*Banner of Light.*

IN the course of a business letter from Sir C. E. Isham, Bart., he writes: "I include this short extract from the letter of an officer, a relative of mine, at Peking, dated September, 1900:—'I opened about two hundred Idols the other day; each had a back door fastened up and lacquered over. I opened the small ones with a screw driver, the big with a hatchet. All had the heart, lungs, and liver painted right colour, and rung from their necks by a hook; also neatly coiled silk stomachs filled with grain, each stuffed with rolls of——? I got a few stones out of them, not valuable I think, as the Priests, cunning like those elsewhere, had put glass beads and tin intestines into them.'

Such an act of wanton destruction will not, says our esteemed correspondent, ingratiate the Chinese towards us. The "ancestors" may have been very precious and even beneficial to them.

TRIOLET.

LIFE is but a tear,
 Tho' we're full of laughter!
 Tho' we hold it dear
 Life is but a tear.
 Why then should we fear
 That which cometh after?
 Life is but a tear
 Tho' we're full of laughter!

E. FANSHAWE HOLDEN.

The Open Court.

MOTTO—"AUDI ALTEREM PARTEM."

A PROPOSED SPIRITUAL COLONY.

To the Editor of the 'Spiritual Review.'

SIR,—Undaunted by the failure of many colonies in the past (since they have only shown us how *not* to succeed), it is now proposed to start a colony in England, on such a basis that it will be easier to predict success for it than failure.

The main objects of the colony will be, first: The development of the Higher Self, and the Spiritual powers belonging thereto; and second: That it should be a Spiritual centre, where consecrated teachers and healers will be trained for their high duties, and afterwards be sent out all over the country to teach the truth, and aid the suffering.

The members will only join it with the best and noblest motives. Only those will be admitted who recognise that the one purpose of this life is the development of the angel-nature, and who are ready and willing to devote their lives to a combined effort for high Spiritual attainments.

I am confident that a number of such people, living a life of brotherhood and love, and being inspired with the same thought and aspiration, will develop great Spiritual powers, which would be impossible, (except in a long time), by individual striving.

They will also attract the co-operation of our elder brothers and sisters in the higher spheres, and there will be the most helpful communion between them.

The power of thought in forming the physical body, as well as the outer body of circumstance, and environment, is an accepted truth amongst Spiritualists, but they do not give it that deep attention that its importance requires. They leave it to those outside the ranks of Spiritualism, and who are fast outstripping them in knowledge of the powers of mind and soul. In the proposed colony, however, the study of Mental and Spiritual Science will be made a speciality; and it is

just this that will make it differ from all previous colonies, and will contribute to its success.

It is said: "God and one are a majority"; and each member will aspire to become "in tune with the Infinite". The colony will thus be imbued with the idea of success, and will become a living demonstration that "all things are possible to them that believe."

I am strongly of opinion that this colony is needed, and that it will act as a stimulus to the spiritualist and Mental Science movements in this country, and that it will exert a decided influence in raising the thought of the people from the present slough of materialism. It will be a positive proof of the immense value of co-operation and concentration of thought.

Discussion of the proposal is invited; and I shall be glad if those who would like to co-operate in forming the colony will communicate with,—Yours truly,

GEORGE W. READING.

Croydon Villa, Ramsgate.

The Editor's Book-Shelf.

VACCINATION A CURSE AND A MENACE TO PERSONAL LIBERTY; with Statistics showing its Dangers and Criminality. By J. M. Peebles, A. M., M. D., Ph. D. Cloth, 326 pages. Illustrated. Price 5/-. The Temple of Health Publishing Co., Upton Court., Battle Creek, Mich., U. S.

EARLY CHILDHOOD, by Margaret McMillan. London: Swan, Sonnenschien & Co. MEDIUMSHIP AND ITS LAWS, ITS CONDITIONS AND CULTIVATION, by Hudson Tuttle. The Progressive Thinker Publishing House, Chicago. Paper, 156 Pages. 1/6.

The first of the above named works is a substantial volume, handsomely bound in scarlet, containing a large amount of interesting matter on a topic that has not yet ceased to occupy the minds of intelligent men and women in all quarters of the world. The eminent author and compiler has searched far and wide for the information he has gathered together, while his own comments are forcible and direct. The opinions of Alfred Russell Wallace, and William Tebb, are quoted, as well as

those of many other authorities. The historical summary with which the work opens, and the illustrations, though somewhat gruesome, will well repay attention, and, taken in all, the work is a useful and important addition to the literature on which it treats.

The second work referred to is a very able production dealing with the training and education of early childhood, clearly setting forth what can be accomplished, and showing what has been effected, by rational and sympathetic methods. Among the topics touched upon are : Impressions, Moral Training, Manual Training, Literature and Children, and a particularly interesting chapter devoted to the Feeble Minded Child. Miss McMillan wields a facile pen, and uses an attractive style in conveying her impressions and ideas. She writes with experience, hence her work is practical as well as intuitive.

The last of the three works comes from one whose words on such a subject may well be pondered carefully. Mr. Tuttle brings to bear a widespread experience of Mediumship in his own person, and the inspiration of a long life spent in the service of wise and able intelligences in the spirit life. Mr Tuttle says many sharp things which are needed at this time, for it must be admitted there is much ground for many of his strictures. But, as the work only reached us as the REVIEW was going to press, we must defer a detailed notice of an able, valuable and most useful and helpful work until our next issue.

Passed the Gates.

MR. SAMUEL BREARLEY.—IN MEMORIAM.

THE Cobden Hall, Nottingham, the meeting place of the Nottingham Spiritual Evidence Society, was crowded to its utmost capacity on Sunday evening, December 9th, on the occasion of the memorial service in honour of Mr. Samuel Brearley, one of the earlier workers for the cause. Indeed, so great was the desire to honour our arisen friend and co-worker, that nearly two hundred people were unable to gain admission to the meeting.

The service was conducted by Mr. J. J. Morse, one of the oldest friends of the family. The address was under the inspiration of 'Tien, who in eloquent terms descanted on the life and work of the ascended one, who first commenced his service to the cause in Rochdale, some twenty-five years since. Through the effort then inaugurated the work was originated in the above town, and has since grown so that there are now three flourishing societies, and their associated Lyceums. Some ten years ago the entire family removed to Nottingham, where all united again in furthering the progress of the movement in their new home, the children taking an active part in Lyceum work, and the

parents aiding the society in many valuable ways, for all are staunch Spiritualists. As manager to one of the largest silk mills, Messrs. Hollins, Mr. Brearley exercised a powerful influence for the welfare of the workpeople placed under him, and quiet a large contingent were present on the occasion, to whom 'Tien' made a fitting reference, as he did to the members of the family, some fourteen in all who attended the meeting. Feeling references were made to the widow and the children, 'not "widow" said the control, 'but wife still, for death does not dissolve the ties that love creates. Not "orphans" for father still lives and loves the flowers of his heart.' In a peroration of singular force and spirituality the speaker closed what was universally pronounced as a unique and beautiful address, which evidently touched the sympathies of all present and afforded great comfort and consolation to those immediately concerned.

The meeting was presided over by Mr. James Fraser Hewes, the president of the society, who made some eminently fitting and sympathetic observations.—J.

AN APPRECIATION.

THE recent improvements in the 'Spiritual Review' are maintained in the December number. Mr. H. R. Rumford gives the concluding portion of some recent experiences with a Chinese writing medium; the messages being written in English. Mr. W. Oxley relates the well-known incident of the materialization of a flower through the mediumship of Madame d'Esperance in Newcastle-on-Tyne twenty years ago. Mrs. M. E. Cadwallader gives a bright and appreciative *resume* of the doings at the Convention of the National Spiritualists' Association of America recently held in Cleveland, Ohio. In the 'Borderland Department' some curious psychic phenomena are recorded, notably a story, supplied by Sir Charles Isham, of a cat which is said to have spoken French! The alleged occurrence dates back a hundred years, and the cat is said to have 'been condemned to suffer the extreme penalty of the law against sorcery.' The remaining articles and extracts are interesting, and the 'Review' may be said to be fairly launched upon what, we trust, will prove a prosperous voyage.

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