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Black Art Psychology.

VOUDOUISM, OBI-ISM, HYPNOTISM, PSYCHISM,
AND THE DANGERS OF DISORDERLY
MEDIUMSHIP.

BY DR. J. M. PEEBLES, PH. D., ETC.

(Abridged from the "Progressive Thinker," Chicago, U.S.)

PASSING along Villier Street, New Orleans, a few days ago, I saw what seemed to be salt strewn upon several door-steps. Col. Hutchinson was accompanying me. "Colonel," said I, "Is that white substance salt that half covers the doorway?"

"Yes, sir," was the prompt reply.

"What is it there for?" was my immediate inquiry.

"Well, I suppose to ward off the spells and the demoniac charms of the Voudou demons."

This led to a long and interesting conversation about the Voudous of New Orleans, some 10,000 in number; about the Voudou blacks in the Southern States as well as those in Southern Africa.

While travelling in different portions of Africa I frequently

met these weird men, "Obimen," and while in New Orleans several years since, filling a three-months' lecture engagement, I was introduced to and spent a full half day with an old ex-Voudou king, whose skin was wrinkled and black as night. He was born in Northern Africa. After conversing a few moments, this old Voudou negro said: "I knew you was coming, sir."

"How did you know?" I inquired.

"That is my business," he exclaimed with an arrogant toss of the head. He then described the house I had come from, the furniture, the curtains, the library, and the color of the bed-spread, etc., all of which surprised me. He was a pure African, with a clear deep-set eye.

This ex-Voudou chief went by the name of Dr. John. He was queerly tattooed, and confessed to me that he had had in Africa twenty wives. Before the war he was rich, owning a good deal of real estate, and for awhile one hundred and at another time seventy-five slaves.

This Voudou chief, Dr. John, came from Africa in 1839. If living he must be a very old man. Conversing with him, with an ex-Voudou queen, and with several white men who had witnessed their midnight performances and weird orgies, influenced me to closely investigate the subject. Anything in the line of magic and mesmerism always interested me.

Obi, Obeah-man and Voudou are terms signifying about the same thing; and they are persons practicing sorcery, or a low form of hypnotic mediumship. Obi is peculiarly an African word. Obi men and women were held in dread by many African tribes who consult them as oracles. They find lost property and foretell storms, revenge injuries, cure diseases, produce sickness, and have the power to cause death.

They prepare their magic charms for the purpose of Voudouing, or "Hoodooing" others in various ways. Permit me to describe one scene. Out where the black sluggish waters of the bayou empty into Lake Pontchartrain, the Voudous of New Orleans had been accustomed to meet each year to elect officers and renew the demoniac spell-substance of poison.

Entering the room, more an enclosure, I perceived a large white sheet spread upon the floor, in the center of which was a pyramid of cakes, candies and flowers, some five feet high, and on each corner of the sheet were bottles containing some kind

of dark liquid. There were candles in profusion and upon the top of the pyramid was a small covered basket said to contain the incarnate "Voudou." Around the sheet were seated alternately man and woman, while in the center of the room sat an immense negro woman, the queen of the occasion. Her dress was indescribable. On each side of her were the leaders of the ceremonies.

Soon the command was given, "Put your hands on the floor and keep silent." This done, at a given signal the men and women, black and white (for they were a few whites in the charmed circle), began a low, plaintive and weird song, and at the same time they would clap their hands and smite the floor. The excitement increased.

They had done this for half an hour, so it seemed, when two of the men, and three or four of the women rose to their feet and began to wildly dance around the floor. They seemed intoxicated. Suddenly one of the men seized one of the bottles and sprinkling the floor with its contents, became convulsed, spasmodic, screaming, frothing at the mouth, staggering and leaping about like a demon. Some were smoking. Liquors, I was informed, were passed around.

A woman now sprang forward, and laying her hands upon his head, he fell to the floor as though in a deep death-trance. In a few minutes he bounded upon his feet, and beginning to talk in some strange dialect, they shouted, "La Voudou, la Voudou!" And we were informed that he was obsessed by a demon!

Soon they began to make their "fetishes," or fatal spell-charms. They take the scales of a fish, the claws of a bird, parrots' beaks, feathers, blood, cats' skulls, toads' heads, grave dirt, alligators' teeth, egg shells, clay balls, serpents' fangs, and mix them with horsehair, eggs and feathers.

These they put into a kettle of oil and boil, and while they are boiling they march around the kettle, chanting and cursing and spitting into the poison contents. This done they became seated. Then the Queen ordered the obsessed man to go and touch each one, which he did 'mid the wild chanting and pounding of the floor.

Finally the influences, or the obsessed man, seized the basket on the pyramid and drew therefrom a live serpent, which

he twirled about his neck while dancing, leaping and shrieking and foaming at the mouth. This seemed to affect the others. Soon they were nearly all upon their feet, some half naked, shouting, screaming, yelling like maddened demons.

Bits of this vile stuff from the kettle were given each one, the serpent's head was pulled off, the lights were extinguished and then what transpired in this pitch darkness no tongue can tell.

I went out one evening in South Africa, a few miles from Natal, with a few Englishmen and two negroes, to see the Obi-men or Voudous. Down in a half-hidden valley we saw just after dark the glare of a fire; approaching nearer we heard the bambula, and getting nearer we saw some natives sitting in a circle round the fire. The coarse, rough music continued until one of them seemed to become obsessed by a demon, or god. At this crisis one of the black men approached us, inquiring who we were and what we wanted? The reply of our guide was, "We are friends, and have come not to make sport, nor to do harm, but to see."

There was no more said, and so we drew near to their dismal camp. The chief, dressed in soiled white, a red sash around his loins, and a red hood with scarlet plumes upon his head, extolled the joys of Voudou life. He instructed, explained and exhorted all members to be true to the serpent gods of Africa; to obey all orders. They drank of an herb called tuffia, and at other times, so I was informed, they drank the warm blood of sacrificed goats and wild animals.

The presiding genius then drew the charmed circle and put the serpent's cage in the centre. The members surrounded the cage, joined hands, chanted wild songs, shook bells and shouted aloud. It seemed like a bedlam. Soon they all began to shake, jerk, whirl, fall into a sort of insane trance, and see, so some of them declared, the ghosts of the dead!

Then each one was given a portion or small package of the grey hair and rags from the pot poisoned with toads' heads, serpents' fangs, and the bones of the dead—a most vicious compound. These were squeezed into the chief's hands, magnetised, and pronounced Obi-charms and Voudou spells; and rubbed on a person's garments or hidden under the mat of the door-step, gives one their wish; or if these Obi-charms can be got into

close contact with an enemy, the designing party can cause this enemy to have ill-luck ; can cause lingering sickness or produce death.

These Voudou performances, whether in Africa, Jamaica, or New Orleans, are very similar ; and they may be termed a sort of "sorcery," a low species of "necromancy." They are not all shams. The actors are terribly in earnest. They often gash themselves in these demon trances and feel no pain. They will hold coals of fire in their hands and not be burned, and they will walk upon hot embers.

These Voudou enthusiasts magnetize—think their vile thoughts into these wads of rags, shells and greasy-colored paper images, and then putting them upon certain persons, they form the psychic link of connection ; and then they command their dark, invisible, demoniac attendants to carry out their vile plans and schemes. If thoughts are not "things" they are vitalized substances, polarized points of force, which may be projected upon the unseen ether waves surrounding sensitives, exerting a mighty influence for weal or woe.

Voudouism, black magic, suggestion, telepathy, mesmerism, hypnotism, and psychic force are often classed under the general name of psychology ; something as storms, wind, sunshine, heat, clouds, and cold are related to and known as the weather ; but clouds are no more unlike the sunshine than hypnotism for parlour fun or selfish amusement is unlike psychic science, known in psychic research as psychism. Hypnotism is as dangerous as are fire-arms in the hands of children.

Coming spirit auras and influences, like coming events, cast their shadows before them ; therefore people often call upon us while the air is yet vibrant with our earnest words concerning them. Approaching us they thought of us, and thus thinking, they projected their thought along the interstellar waves of ether, which, impinging upon our aural thought-sphere, induced us to speak to them. Thought kindles thought. And so thought responds to thought as do notes on the musical scale to music.

Suggestion, telepathy and thought transference are integral parts of psychic science. No thought can be transferred except by an act of the will, and as before stated, thoughts are etherealized spirit substances, and if good they are life-imparting forces, and in conjunction with the will, are the main agents in psychic magnetism.

Let me firmly impress upon your minds the demonstrated fact that hypnotism is not mesmerism, nor psychic magnetism, though allied

and often so expressed. They are distinct, not only in degree but in quality and in discrete degrees. In my vast experiences I never knew a person injured by being mesmerized by a good, clean, trustworthy operator, but have known thousands upon thousands benefited and cured by mesmeric psychism wisely administered.

Hypnotism pertains to will—will-power connected with the lower animal side of human nature, Doubtless the bodies of men came up through evolutionary processes from the fish, bird and beast kingdom. The serpent hypnotizes, charms and then devours the bird.

The Motherland of Modern Spiritualism.

AN OUTLINE DIARY OF A PRESENT DAY PILGRIMAGE.

BY JAMES ROBERTSON.

PART II.

IN the morning I visited the "Banner of Light" offices, went into the large book stores, and then up to the editor's room at the top of the building. On the doors of the several offices in the flats were the names of mediums, astrologers, and other workers in the occult-world. We presented our introduction to Mr. Harrison D. Barrett, the editor, and were warmly received. Mr. Barrett is tall and pale, with the look of a student. He is indeed a fine specimen of the cultured man of letters—thoughtful, full of gentleness and brotherhood. A man after my own heart, who seems capable of elevating and purifying the Spiritual movement. We asked about Andrew Jackson Davis, and the influence of his books. To me it seemed strange that this man Davis, the greatest marvel in literature, as Theodore Parker said of him, was little known or spoken about. He

was said to be acting as a consulting physician. We got his address and found our way to 63, Warren Avenue.

What memories were called up. To think of seeing him face to face was surely the realization of one of my fondest dreams. What a marvellous life is that set down in the "Magic Staff," incredible to many and yet vouched for in such a way that its incidents cannot be doubted. From what simple beginnings, the magnetising at Poughkeepsie to the issuing of "Nature's Divine Revelations" and "The Great Harmonias." I had been reading his books for over twenty years, ever finding new light therein, and he certainly was one of my great men whatever he might be to the world. I felt it was worth coming 3000 miles to see and talk with such a remarkable man who had oftimes given me much of joy and satisfaction.

I had longed many times in the past, when reading his books, to see him face to face; and now at last the time had come when it was to be gratified. It was in an ordinary drug store where I found him. Medicines were dispensed at the front shop, and he waited in a back room on patients who desired to consult with him. Evidently his services were in request, as I had to wait some little time. I sent in my card at last, and shortly after a tall thin man came out, and reading my name, shook hands most cordially.

I told him how much joy it gave me to clasp his hand and look into his face. He mentioned having read my little work on "The Rise and Progress of Spiritualism in England," and recalled the fact that he had sent me an acknowledgment of its receipt. Part of his letter is perhaps worth transcribing here: "Since the noble Galen's first visit (see Magic Staff) in 1843 to this hour, my life's motive may be stated thus, to make it a paramount duty to develop to the utmost all natural faculties, whether of mind or body, not as instruments of self-gratification, or even of self-advancement. but in order to make them more efficient tools in the service of humanity." I was but a short time with him, but it was a real satisfaction to look at him, and speak face to face with the great man who had been the instrument for opening wide the doors of the spirit realm. Dear Andrew Jackson Davis, teacher of the hitherto hidden mysteries of the spiritual state, some day the world will wish that they had lived close to you and given you the recognition your great work deserves. A halo will surround your memory, and your books will be your monument to future ages.

I visited a spiritual meeting in Boston, but here I did not find much which was of interest or help. Some very thin words were given by the chairman, then one clairvoyant after another came to the platform to give forth the impressions they caught from the several articles which had been placed on the platform by the visitors, but all that was said was of the most general kind, not the least calculated to give a hint that occult powers were real. The powers manifested by some of our own platform clairvoyants were certainly of a more convincing kind. Went and visited Bunker Hill, where the heroic struggle for independence was set agoing. What a splendid thing for humanity that it was successful, the world has indeed been blessed thereby, the borders of freedom widened. Went to Faneil Hall, where the victors drew up the Declaration of Independence. Huge paintings cover the walls, containing portraits of the heroes. The Hall presents the same appearance as when these men welded themselves together to found the great nation called America. Boston reminds one very much of London. It is truly English, and its men have been the flower of New England. I saw monuments to Franklin and other worthies, but nothing which spoke of Theodore Parker or Lloyd Garrison; no one whom I asked could point out the place where the "Liberator" was first started, that great work of one man, who touched with fire from some unseen altar and having faith in God and Right, worked and waited for the triumph. Other men have entered into his labours, but the memory of the pure-minded and true-hearted Garrison will never be forgotten. There is a charm about a place which rears such noble souls as Garrison and Parker, fighters for the downtrodden. These souls are the fruitage of the men and women of the "Mayflower." God's hand was in it all, to look out and rear this magnificent set of people capable of seeing His wondrous ways, and setting forth fuller and higher views of His goodness and love. Boston has indeed become the centre of unfolded thought, of broad progressive ideas, which have gladdened and refreshed aspiring nations all the world over. Ages to come will sit at the feet of its great teachers, and be fed with the bread of life, the outcome of the seeing eye, the rich heart, and the lofty inspirings of the men who wrote Bibles full of sweeter and truer revelations than the old Hebrew ones.

Went by appointment to "Banner of Light" office, where we again met Mr. Barrett. I felt at home with him, so gentle aspiring, fully determined that Spiritualism should show a clean

and clear light in his hands. Dr. Dean Clark, an old worker and writer, was there, the first time it seems for nine years. I had a nice talk with him, and was afterwards introduced to the Assistant-Editor, a lady of pleasing manners. Mr. Barrett had a coach engaged so that we might see the city. It was indeed pleasant in his good company to drive through the fine streets. We stopped at the offices of the Unitarian Association, one of the most influential bodies in Boston. We were taken through the Halls, where we saw portraits of the most eminent Unitarian worthies. There was a large portrait in oil of James Martineau, and, what was dear to me, one of Theodore Parker. I thought of West Roxbury and the earnest soul with his great thoughts being contented to speak his message in that village, and then his march to the Music Hall, Boston, where he drew so many to listen to those great religious discourses which have freed so many souls and given rich cheer to the despondent. Dear Theodore Parker, one of the lights of the world! One for whom the world was waiting. What grand conceptions of real religion have you been the instrument of presenting? How much of doubt and denial have you not dissipated? Religion in its loftiest form never had a greater interpreter than the Prophet of the Absolute Goodness of God. Long after now will you cheer and charm generations, brushing aside the clouds that hid God from the world, and revealing more and more of His love and sweetness. A follower of Truth, devoting thy lofty might thy courage, and purity that the world might be blessed. When we came down from visiting the Halls, we were introduced to Rev. Mr. Batchelor, secretary, I think, of the Association, and who had been blessed like so many by the writings of Parker. I spoke with enthusiasm of all he had done for me, and expressed my wonder that America, particularly Boston, had no monument to him whom the late Lord Coleridge called America's greatest man. It was strange that in the heart of his life's work there was nothing beyond a lecture hall named after him to tell what he had done. Statues abounded, but for this great religious genius there was none. Mr. Batchelor said there was a monument executed, but that liberty could not be got to set it up in a public place. Mr. Batchelor said one day the people would call him St. Theodore, and that if his works were read this would, after all, be his best monument. It would show that a prophet with all the force of the old type but with greater illumination, had lived in these latter days, who spent himself for the suffering, and who painted in the brightest colours, as the Man of Nazareth did, the Heart of God.

Leaving the Unitarian Offices, we drove through pretty parks and looked at the monuments to eminent Americans, particularly to the soldiers of the War. These men have marks of recognition in every town, and it is but right that the nation should express her gratitude to the men who fell in the great struggle to free the slave. We sat and chatted with Mr. Barrett about British politics and politicians, about the manners and customs of the people, while he gave me much light on American institutions. We drove out to Harvard, and walked in and out through the passages that opened her halls to view. It was most satisfactory to see the classic spot where had been nursed in learning the men of light and leading. Its students have become beacons for all people. What names does Harvard conjure up. All of American life about is associated with it. Here Moncure Conway, coming from the South with pro-slavery ideas, was converted to the new thoughts of freedom. Cambridge, the town where Harvard is situated, recalled Longfellow, Emerson, and the whole-souled pure-minded men who made American literature a power. All that is worthy and elevating is clustered around this quarter. We saw the monument to the founder of the University, and then looked at the elm tree beneath which George Washington made his first stand against Britain. Amid scenes of beauty we drove back to the hotel, charmed and soothed with all we had seen. Mr. Barrett came and lunched with us, then we went back to the "Banner" office, and went into the seance-room kept up by the proprietors of the "Banner."

The place was well filled with visitors, and there were on the walls pictures of spirit people, controls, mediums, etc., who had been familiar visitors in the past. There was a large and finely executed portrait of our own Gerald Massey which I was proud to see. The medium was a Mrs. Conant, evidently not over-well educated. She talked a long time, and then took up one by one the several articles which had been laid on a table by the visitors. She was very pointed and clear in what she said about the owners, their characters, or events which were close to them. Not much of marked character was given to myself, but there were many things said that betokened genuine seership. The "Banner of Light" circle has existed for many years. Many noted workers have been amongst its mediums, and striking messages oftentimes given which have startled and soothed many. After waiting some two hours, we went up to say good-bye to Mr. Barrett. I felt that I had come into touch with a brotherly soul, and was glad

that to such a noble mind had been entrusted the leadership of American Spiritualism. I felt somehow that he was spending his powers over fast, but trust that he will be enabled to restrain his energies, so that the body may second his desires for the work of the movement. I had from him letters of introduction to the Editor of "The Progressive Thinker," at Chicago, and to Mrs. Prior and Colonel Stockwell, of Nashville, Tenn.

Psychological Reminiscences.

BY WILLIAM OXLEY.

CHAPTER II.

AFTER my first spiritualistic experience, as recorded in the SPIRITUAL REVIEW of last month, I determined to investigate the physical phases, having heard of strange things occurring, chiefly in London, in the presence of D. D. Home and others. By the courtesy of the late Charles Blackburn, Esq., I was introduced to a private séance held at the home in London of Miss Florence Cook, who was the medium through whom Sir William Crookes obtained a series of remarkable manifestations, which are given in full in his work entitled "Researches in the Phenomena of Spiritualism." There were about a dozen sitters in the room where the séance was held, and the cabinet, if such it could be called, was formed by a cloth hung across one corner, while on a cane-bottomed chair behind the curtain sat Miss Cook, with a tape round her waist, knotted and sealed at the back. The tape was extended about two yards into the room, so that any movement on the medium's part would be detected at once. After a little while there emerged from the curtains a female figure about a full head taller than Miss Cook, who sat motionless in the recess, as proved by the long piece of tape outside the cabinet. After standing a little while in front of the curtain, conversing with several members of the circle,—with

whom she appeared to be on familiar terms,—she walked, or rather glided round the room, speaking first to one and then to another. She soon approached me, addressed me by name, said she was glad to see me, and, putting out her right foot, asked me to examine it. I rather demurred, but she insisted on my doing so, that I might be assured she was not the medium. I then knelt down and looked at her foot, and was astonished at its size; I measured it with my foot rule and found it to be fourteen inches in length, with width in proportion. She asked me if I was quite satisfied it was not her medium who was talking to me, which I, of course, answered in the affirmative (Miss Cook has a very small foot).

I asked her a question, when she said, "I will write the answer." I gave her my pencil, and put on the crown of my hat a piece of paper, on which she wrote, "I will do what I can for you.—Katie." After being in and out for an hour or so, she bade us all good-night, and going into the cabinet, vanished. I went behind the curtain, and saw Miss Cook, who was awaking from her trance, with the tape round her waist unmoved and the wax seal intact. Katie's hair, which hung half-way down her back, was auburn of light shade, while Miss Cook's was a dense black. I still have a lock of Katie's hair, given to me by the late Mr. Harrison, editor of "The Spiritualist," who also presented me with a photo, taken by limelight, showing Katie outside the cabinet, and standing close by Dr. Gully, father of the present Speaker of the House of Commons.

The above, which took place early in 1874, was my first experience in seeing and touching a materialised spirit form, after which I lost no opportunity of sitting with all the physical mediums who were then to the fore.

Shortly after this I again went to London and attended a seance with Mr. Williams, medium, where I saw the redoubtable "John King," whom having once seen, it were impossible not to recognise again. The cabinet was formed by an upright box-like case, not above six feet high, with a curtain in front reaching to within about a foot from the top; *the medium remained outside in the circle.* The sitters were called up one by one to the aperture, and to each "John" gave a kindly word of greeting, excepting one, who was told to go back to his seat. When called by name

I went up, and saw through the opening the portly figure of "John," who took my hand and said he was glad to see me. Strange to say, the figure was only materialised down to the waist. He was clothed with a white garment which reached down a little lower than his waist. Upon the ultimate disappearance of "John King" the room was darkened, and we all, including the medium, sat round a table each holding the hands of his neighbour. Immediately the musical instruments which had been provided began flying round the room, and we were all touched by spirit hands. Being asked if I would like anything brought into the room, I said, "Yes, my hat," which I had left outside hanging in the lobby. I had scarcely uttered the words before a thud was heard on the door of the room, and the hat was placed on my head. It was at this séance (I think) that Mr. Williams, the medium, while sitting with the others round the table, was lifted, chair and all, and a light being struck he was seen seated on his chair in the centre of the table top.

My next paper will treat of manifestations of a varied order, and, incredible as they may appear, I vouch for their truth, as in every case I was an eye-witness.

(To be continued.)

Our Astrological Section.

A VINDICATION OF ASTROLOGY.

PROFESSOR GEO. W. CUNNINGHAM REPLIES TO THE BIGOTED
"OPINION" OF E. WALTER MAUNDER.

MR. MAUNDER'S OPINION OF ASTROLOGY.

ASTRONOMERS do not care to waste time on an examination into astrology, for the reason that there is nothing in it to examine. It is simply a gross imposture, a special form of fetichism—*i.e.*, of the arbitrary ascription to inanimate objects of mysterious powers, entirely apart from any physical and material action. The only excuse it ever had was in the days of bygone heathendom, when the sun, moon and

planets were looked upon not as things but as beings; as gods, in fact, and were worshiped as such.

But as compared with the English astrologer, the West African negro shows himself much the more reasonable and intelligent. The latter, if his fetish does not bring him the expected good luck, will kick or beat it and consign it to the dust heap. The former, if Venus and Mercury do not justify his anticipations, does not dream of reconsidering his notions as to their "influences" but goes on still blindly believing in spite of the clearest evidences against him.

Present day astrologers can neither tell when or how the special "influences" supposed to reside in each individual "planet" or "house" were determined, nor give the observations upon which primitive astrology was based. They choose to call Jupiter "fortunate" and Saturn "malign," but if any one should think fit to reverse the attributes, who could contradict him?

Astrologers ask "whether the Egyptians, the Chaldeans, and other highly civilized races were wrong in the opinions they entertained for many thousands of years." If modern astrologers are right, they certainly were. For the ancients recognized but seven planets, whereas there are—according to modern astrologers—nine. That is to say, in the opinion of the ancients Uranus and Neptune had no influence, for they never detected anything wrong in their calculations, as they should if these planets were potent.

Further, can astrologers tell us now, by the 'outstanding differences' between their predictions and their fulfillments, whether there are more planets to be discovered beyond Neptune or within the orbit of Mercury?

One point more, the force of gravitation varies directly as the mass of the attracting body and inversely as the square of the distance. Is it so with the "astrological" or "psychical" force of the planets? Does any astrologer know? If it does not vary according to the same law, does it vary at all for any given planet, or is it always the same for the same body whatever its distance, and equal for all the planets whatever their mass? Or if there be any differences, what is the law governing them? No astrologer can tell, yet without such knowledge astrology stands a fraud self-confessed.—*Chicago Tribune*.

PROFESSOR CUNNINGHAM'S REPLY.

In the first sentence of Mr. Maunder's "Opinion of Astrology" he says: "Astronomers do not care to waste time on an examination

into astrology, for the reason that there is nothing in it to examine." I wish to inquire of Mr. Maunder how he knows there is nothing in it to examine? His initial remark is self-confessed evidence that he knows nothing about astrology, for he who has never studied or examined into a subject is not a competent critic of anything whatever in connection with it. Therefore, when he says astrology is "a fraud," he brands himself prominently as a pretentious ignoramus on the subject.

If Mr. E. Walter Maunder, Fellow Royal Astronomical Society, wants to deal with astrology as it really is, and not as he supposes it to be, and wants to disprove it, let him produce a few correct horoscopes of wealthy and prominent people and show that, according to the rules of astrology, they should be poverty stricken and obscure. Let him also discover a few people born at a time when Jupiter was on "the house of life" and near the rising degree in their horoscopes and whose anciently termed "giver of life," but modernly and more properly called the indicator of the strength of constitution, is free from affliction. Then let him show that these people are endowed with delicate constitutions and that dissolution takes place early in life. If the impossible could happen and he can do this, I will then offer him a few more astrological nuts to crack.

Any self-inflated, would-be-great "I am," can attempt to criticise the work of astrologers, but for any one to be a competent critic of the true science of astrology is quite another matter. He will discover that he must "burn the midnight oil," also that the cold tallow within his skull will be fairly well awakened. In addition to this, he will learn that it requires more tangible evidence than can be found in assertion, denial, ridicule and belief to change the facts regarding truth. Belief proves nothing. It is only the first round in the ladder of knowledge. It requires an array of facts to prove or disprove theories.

When the Sun forever ceases to send his warming rays to kindle life on earth; when lovely Venus comes with war and bloodshed, and Mars a song of love doth sing; when the black Ethiopian changes his skin and the leopard his spots; when frosts grow kind and kiss to life the flowers—then, and only then, astrology will be no more.—*The Star of the Magi*, Chicago, U.S.

THE SPIRITUAL REVIEW:

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J. J. MORSE, Editor.

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FEBRUARY, 1901

MATTERS OF MOMENT.

"The Great White Queen." THE SPIRITUAL REVIEW is in no sense a political magazine, for it is read by people of all shades of opinion, political, religious, and philosophical. Therefore, in adding its small note on the passing of the "Great White Queen," it only unites with those of all shades of opinion in marking the sense of the loss that the nation feels at the departure of Queen Victoria from the physical side of life. Admirable as woman, wife, and mother, those human qualities added a lustre to her as Queen, and were reflected by her on all within her dominions. For sixty years she has been a familiar figure to most of us, a type of womanhood representing all that is good in women everywhere ; and, so making for social purity and moral healthiness. Victoria will ever stand associated with the brighter, higher side of our national life. If it is true as is said, that the light of the Better Land shone on her

during her life, then may we feel that Britain has been in some measure under the care of the Angel world. Now she has found the world to where all must pass and meet the judgment of their own souls, which, without doubt, in her case will be the consciousness of life lived, and duty done, in accordance with all that her exalted state demanded of her in all her relations to the realm, its peoples, and the highest interests of the millions over whom she exercised so benevolent a sway. *Vale*, Victoria, thy record writ deep in a nation's life is most fitting of all memorials to thy honour as woman, wife, mother, and Queen.

*On the Decay of
Phenomena*

At a recent meeting of the London Spiritualists' Alliance, Mr. Herbert Burrows deprecated the persistent running after phenomena upon the part of convinced Spiritualists, and a letter from an esteemed correspondent since received, states the same proposition in a slightly different form. Both of our friends were inclined to argue that the persistent frequenting of the seance room, and the witnessing of the constantly repeated phenomena observed therein, tended to retard the cultivation of the deeper aspects of our relations to the Spirit world, and in a measure was an hinderance to the Spirit workers as well. In a sense this contention may be correct, but only in part. In part the objection rests upon the phenomena presented on our platforms at our Sunday gatherings. But the fact is that the physical phenomena of the seance room,—to which Mr. Burrows mainly had reference,—is somewhat out of court to-day. Take for instance the public mediumship for physical phenomena, where is it to-day? Mr. Cecil Husk and Mr. C. E. Williams in London, Mr. Taylor and Mr. Craddock in the North, practically represent the public mediums for such manifestations at this time in Great Britain. While it is true these gentlemen are kept fairly well engaged, it is, nevertheless, the fact that their clients are in the main constituted of enquirers, people who wish to "see something," as an initial point of their investigations. From whatever cause may be assigned there has been for many years a steady decay of the physical phenomena on which so much of our early experiences were founded. If all the world was converted to our philosophy the physical evidences on which we stand might be dispensed with. Until that day dawns the multitudes yet outside our cult must still be catered to, and tangible evidences are still needful for those. The Agnostic and the Materialist, to say nothing of "the

Man in the street," need considering, and facts, oft repeated, are the best agents to compel attention in our case, as in all other sciences.

What can Be Done? The revival of interest in the Home Circle is imperative. There, mediumship can be developed, phenomena investigated, and out of such gatherings there would then arise a new order of mediums to minister to the needs of the hour. Lacking these repeated evidences, Spiritualism will degenerate into a mere sect, with any number of possible sub-divisions of belief and opinion. The evidential presence of spirits working in our midst is the surest corrective of any tendency to superstitious degeneration in our ranks. Let us have more, and better, mediumship of the physical sort, under the highest conditions of operation, personal, moral and spiritual. At this time we should be none the worse for a little more of what the spirits have to say and do, for there is just the danger that we may get too much of what men think the spirits should do or say! There is nothing intrinsically degrading or demoralizing to spirits or mortals in the cultivation of physical phenomena, while the increased knowledge of the possibilities of the universe that such phenomena can supply would enlarge our science and philosophy. Let us have more of such phenomena, the outside world need them, we cannot afford to throw them overboard.

Another Aspect. Turning for a moment to the Psychical aspect of mediumship, of which aspect much is presented on the public platform in the form of Clairvoyance and Psychometry, it is a moot point whether much that passes in those forms is really helpful to the cause at large? In some few distinguished exceptions the "tests" are clear and definite enough. But in a large proportion of cases the 'tests' are so vague and indefinite that they would hit almost anyone. While the public 'psychometry' that deals with 'wills', bodily ailments, business affairs, and other purely mundane matters had best be abandoned, for the 'ungodly' scoff at what they feel justified at describing as fortune telling, and, too often, badly done fortune telling at that. To have one's anatomy dissected, and its infirmities laid bare before two or three hundred people in a mixed assembly is a trial to a sensitive nature. In the private seclusion of a personal consultation good may be done, but in a public service it savours nothing of a demonstration of spirit return,

or of intellectual or moral helpfulness, to those who look upon such assemblies as a means of spiritual culture. Let us have all the evidences of spirit return possible at such meetings, clear cut, undeniable evidences, but let us abolish the tedious rigmaroles that often pass for descriptions of spirits present, and the vulgar and incompetent efforts at emulating the *role* of a student of medicine or surgery.

The Weak Spot.

The weak spot in regard to public mediumship is in the fact that there has been fostered an idea that it is improper to receive pay for the exercise thereof. That it is disreputable to be a "professional" medium! To which is added that, if a medium is paid, his services are by that fact tainted with suspicion as to his or her honesty in the matter. This is the pet superstition of the 'superior person,' who, perhaps as a Professor, a Preacher, Public Servant, or Teacher, nevertheless would indignantly resent an aspersion of *bona-fides* because of receiving pay for services so rendered. The fact is that money can become a temptation to a man in any walk of life, while it is equally true that there are men in all ranks over whom money exerts no influence whatever. The cry of "trafficking in the dead," or "selling God's gifts" in the form of mediumship, is largely absurd. All labourers 'are worthy their hire,' while in the stress of life each one ultimately finds his proper level. We cheerfully pay the salaries of men who preach but cannot demonstrate a future life, why then cavil at paying a man or woman who can prove it to us? Even in so doing in such cases the service rendered can never be fully requited by the few shillings paid to the instrument concerned. Common sense, rather than finicking sentimentalism, rules the life of the world, let us come into line then, and render to Cæsar the things that belong to him, in this case justice to the mediums who are of such invaluable service to humanity at large.

The S.N.F. and Its Deed

The Spiritualists' National Federation will meet in the Spiritual Church, Blackpool, on the 23rd, of the present month to consider, and if accepted, to adopt, the deed to legalise that body. It has been carefully drafted by an able solicitor, and as far as it goes is a workable document. It will create a representative trust, and aims at providing a representative body to which the movement can refer in times of need. It is simply a business document, involving no declaration of Faith, save that which is expressed in the term that it is a body of

Spiritualists. It does not seek to establish another sect, nor demand assent to any creed or dogma. Whether it will be accepted remains to be seen. Give it a fair and full consideration, and let the result be based upon that, and the rest can be decided at the conference itself.

The REVIEW neither endorses nor condemns it.

THE BIBLE :

THE BEST IT CAN SAY IN FAVOUR OF SPIRITUALISM.

BY THE REV. C. WARE.

NOTE—In the REVIEW for last month was published an article from our able contributor entitled: "The Bible: what is the worst it can say against Spiritualism?" the present contribution is from the opposite stand point, the two articles thus making an excellent introduction to those who approach the subject on biblical lines—EDITOR,

"But covet earnestly the best gifts."—*I Corinthians, xii, 13.*

WHEN we speak of the *worst* the Bible can say in opposition to Spiritualism, we can only find, at the most, a few passages—some half-dozen or so—of stock quotations; but when we come to speak of the *best* the Bible can say, what a contrast is presented; what an embarrassment of riches the Bible offers in favour of Spiritualism! With trumpet voice, and with testimony overwhelmingly triumphant, the Bible testifies to the truth of Spiritualism, and proclaims the experience of spiritual communion to be man's noblest birthright.

Personally, I never enter upon the study of the Bible without being greatly embarrassed—so rich, so full, and so fruitful is the testimony of the Bible on this subject. Whether we begin at the beginning, where, in the second chapter, the spirit voice was heard in the garden in the cool of the day—or open at the very end of the book, where the kindly voice of his guide spoke to the gifted seer of Patmos, we find the Bible equally and always emphatic upon this subject. A golden chain of spiritual communications runs right through the Bible, and

although this golden thread becomes at times very attenuated, it never is entirely broken. There was always some kind of testimony from the unseen.

It will be convenient for the purpose of this article, to regard the Bible testimony to Spiritualism upon a threefold standpoint.

- (1st) The existence of a Spiritual world, so abundantly demonstrated in the Bible.
- (2nd) Its supreme testimony to mediumship, in the honour and prominence it gives to the possessors of Spiritual gifts—"holy men of God spake as they were moved" by spirit power."
- (3rd) The emphatic commands and injunctions it gives by precept and example, to cultivate these gifts and powers for the purpose of convincing men of a Spiritual world, and of an immortal existence.

In the contemplation of these three aspects of the subject, we shall obtain a fairly comprehensive view of the best the Bible can say on this question.

1. The Bible everywhere gives us evidence of a *Spiritual World*. Here, indeed, is the crux of the whole question. Once admit the existence and close proximity of the Spiritual world, and the active agency of innumerable spiritual beings, and the whole Book becomes intelligible. Spiritualism is true to-day simply because there is a spiritual realm interblending and interpenetrating the entire region of man's earthly existence; so likewise does the Bible from end to end demonstrate the reality and influence of a spiritual world. It is becoming fashionable now-a-days, instead of saying that the Bible is the word of God, to say that the Bible *contains* the word of God. Why not go straight to the point and honestly admit that the Bible contains, *i.e.*, demonstrates, the existence of a spiritual world. Instead of saying 'God,' say 'spiritual world,' and this simple thought will bring wonderful illumination to your mind. Does not God work through the instrumentality of the spiritual spheres? Yet the whole army of orthodox preachers, by refusing to make this simple change in their phraseology, manage to hide from themselves and their hearers the existence of a spiritual world; and imagine that by the parrot-like utterances of his name, they are honouring him! But is God really honoured by the ignoring of the great spiritual economy, and the great facts and realities

which He has appointed? The Bible is essentially interpenetrated with the influence of the Spiritual world, and everywhere throughout that book we see not the supreme Creator as an individual, but the agency of innumerable intelligences, who, though ordinarily unseen, ever and anon, sometimes visibly, but more frequently invisibly, gave proof of their presence as the guides, instructors, and teachers of mankind. The Bible is a record of human thought and action, *plus* the influence and co-operation of a spiritual world. Lord Bacon taught the educated classes of his day to cease from their endless metaphysical speculations which led to no results. Spiritualism is to-day teaching us the new method, viz., that not by useless theological speculations, but by the patient and honest investigation of facts we arrive at tangible and practical results. The spiritual world is in our midst, challenging us to investigate its intimations and teachings; and the Bible gives unanimous support to its claims.

2. The Bible gives its supreme imprimatur to mediumship, in the honour and prominence it gives to the possessors of spiritual gifts. What is it that has given such a celebrity and fame, and even reverence, to certain personages of the Bible? Not necessarily high personal character, by any means; though in certain instances, such as Daniel, personal character was associated with the possession of spiritual gifts. But take such men as Jacob, Abraham, Samuel, David, Solomon, Peter and Paul. Will anyone undertake to say that these were, originally at least, persons of high moral and spiritual excellence of act and character? Take Samuel, he is called a man of God. See him "hewing Agag in pieces before the Lord," cutting him up into little bits, just as a butcher does a pig! I don't suppose that even Cetywayo could do worse. In personal character Samuel was little other than a barbarian, witness his rage against Saul because of his humane action in sparing what was innocent amongst the Amalekites. If you carefully read the story of Samuel, you will find that he was anything but a kind and merciful man as a whole. But still he was a "man of God," and why? Because of his great spiritual gifts, because of his mediumship. All Israel knew him to be established as a "prophet of the Lord." He was a "man of God," a "prophet," a great seer. It was a natural endowment with him. As a little

child in his cot, he heard the spirit voice in the silence of the night, as Adam and Eve heard it in the cool of the day, as John heard it at Patmos, saying "Come up hither;" as Paul heard it on the road to Damascus; and as many have heard it in these days. The writer of this knows that the spirit voice is a reality. The little boy heard it, as Joan of Arc, as Andrew Jackson Davis heard it when after pouring out that awful oath (see Magic Staff) the admonitory voice came from the unseen, "Why, Jackson!" When in after days people went to him in his capacity of seer, and "all that he said came surely to pass." Another instance of the high tribute the Bible pays to mediumship as such we have in the case of Daniel, socially speaking, a mere slave, a captive taken in war, and employed in a menial capacity in the house of his captors. Does the aristocratic and learned world of to-day exalt slaves, servants, labourers to highest honour and fame? Nay, they are usually permitted to languish and die in obscurity and relegated to oblivion. Why, then, does Daniel stand on such a pinnacle of honour and fame? The answer is because he was a magnificent medium; because that though a slave, he possessed the highest spiritual gifts. He had "understanding in all visions and dreams." He could recall a forgotten dream and interpret it; he could explain the handwriting on the wall; he could be entranced, and in that state see and converse with spirits, etc. Let anyone read his story in the light of the principle I have laid down, viz., that the Bible reserves its highest honours and its greatest fame and reverence for those who possessed the gift of mediumship. In the case of Daniel there was the highest personal character. Daniel lived on bread and water for the sake of his mediumship, although the richest food was within his reach.

The readers of the REVIEW know that I can only deal with a few instances in the space allowed. I ask them to take the most prominent characters of the Bible, and estimate them according to the principle I have laid down. Amos was taken from amongst the sheepfolds; Gideon was a farmer; the Spirit came to him outside this farm door where he was threshing corn. Peter was a fisherman, but he was a great medium. Jacob was a wonderful medium—from the time he saw that famous ladder in the night time—all through his life. Paul killed a lot of people

before the Spirit power transformed him. He says "I persecuted them unto the Death."

3. The solemn commands and injunctions to cultivate these Spiritual gifts, show the estimation in which Spiritualism is regarded in that book. "Covet earnestly the best gifts" what gifts was the writer speaking of? As we know, there are many kinds of gifts, physical, intellectual, moral; the old King of Prussia, Frederick William, used to estimate every man he looked upon according to his fitness for war. And probably many of our English generals only view men to-day according to their fitness to be in the ranks. The churches estimate ministers according to their preaching gifts. Our universities set great store by athletic as well as intellectual prowess. And so on. But what are the gifts and the best of these, which the Bible urges us to cultivate. The chapter answers the question—they were *Spiritual Gifts*; the gifts of mediumship—of teaching, of wisdom and inspiration given by spirit power; of discerning of spirits; of the gift of tongues; of healing; and of all that power to give signs and evidences to convince men of the power of a spiritual world. This is fully set forth in the Acts of the Apostles; beginning with the meeting in the upper room, from whence flowed forth all the marvellous phenomena recorded in the book, when the sons and daughters prophesied; people dreamed dreams and saw visions, and upon the servants and hand maids were poured the gifts of the spirit.

The Open Court.

MOTTO—"AUDI ALTERAM PARTEM."

DOES THE MOVEMENT REQUIRE A DEED POLL?

To the Editor of the 'Spiritual Review.'

SIR,—I am an old-fashioned Spiritualist, and like most old folks I suppose I am a trifle 'set' in my way and habits of thought. I have been a Spiritualist more years than some folks have been months,

and have hitherto been content to think that we needed no so-called National organisation to regulate the why and the wherefore of spirit return! When, some years ago, I learned of the formation of a "National Federation," my feeling was that perhaps it might prove useful, and that possibly it might prove dangerous? But seeing that it was intended to merely become a means of uniting Spiritualists and Spiritualist societies in a federal union for work, and that its declared motto was "Home Rule all round," it did not occur to me that it could prove other than useful if worked on such lines. Some years later I was a trifle aghast to discover that so simple a plan was being departed from, or intended to be departed from, by the formulating of what was described as "the legal status" need. I was still further amazed to discover that this alleged need was a cover under which, it appeared to me, to Denomenationalize Spiritualism, with an elaborate machinery designed on the plan of the Wesleyan "Deed Poll," and so institute the machinery of an incipient ministry and a Legal Hundred. At the time, it occurred to me that this was a backward step, for the effort at these days on the part of all the sects is to escape the red tape bondage that is so detrimental to progress. I have never quite seen where the need of this Legal Status came in, for all bodies have their rights at common law, and every society appointing trustees and having a proper Trust Deed drawn and executed, possess all the safeguards that are required. Since the above matter was raised I understand a further attempt was made to provide a Deed less dangerous than the one mentioned above, but by some peculiar mischance it appears to have been stillborn, and now another one is in circulation. In one sense, in my humble opinion, it is an improvement on its predecessor, for it simply forms the National Federation into a Limited Liability Company, and in no wise seems to affect the Spiritual movement at all! It does not alter a single thing concerning the legal status of Spiritualism, though it seeks to exercise authority over workers in the movement, yet without any guarantee that its edicts would be respected by even those who may be affected by them. At least that is the impression left on my mind after perusing its Memorandum of Association, Bye-laws, etc. I see, too, that in the case of one of the organs of the movement that it (the Deed) is not received in any particularly sympathetic spirit, and the main objection seems to be because it contains no Declaration of Principles, a matter from which I, at least, devoutly pray, "good Lord deliver us!"

Now, Sir, it strikes me that the young bloods of the present day

are desirous of turning our experiences into the basis of a new sect! If I am not doing them an injustice, the result would be a flood of all the dangers they point out as likely to ensue from this last attempt at constitution making, to which they object. I am a Spiritualist because of the facts of spirit return, and the light such experiences throw upon the question of an after-life. That light shewed me the road out of creedalism and sectarianism, left me free to worship God after my own heart, and to work heartily with all good men and true who were striving to improve the world. I am too old to sacrifice my freedom to a new creed, even if promulgated by a spirit, an editor, or a lecturer. I take it, too, Sir, that each of us have a creed, and no statement of Principles would cause us to alter our opinions one jot, unless such appealed to our reason and judgment. Why, then, this harping on the need of a Declaration which probably would soon become a dead letter? If it is necessary to legalise the Federation, let it be done on business lines, and free from any suspicion of attempting to hedge us about with bonds which cannot be other than irksome to free-minded men and women. But, in simple truth, would it not be best for the Federation to go back to its original purposes, and not seek to make Spiritualists into a National cult, or body, and perhaps to create positions in which people can exercise powers over their fellows, and not too advantageously, either? All the 'splits' in religious bodies in the main arise over questions of policy and practice, beliefs do not cause the troubles, until a man changes them, and then 'power' steps in and rules a man a heretic because his new opinions are not in accord with some declaration or catechism that mankind has long outgrown.

Finally, sir, to my mind about the only thing that we, as spiritualists, are really agreed upon is that spirits return to us, and that we live after our mortal career is ended. Creedmongering is out of date, and to attempt its revival in a movement that boasts of its freedom, to suggest even in the remotest degree that a national muzzling order is needed, is to bring our lecturers to the level the Minister of Agriculture once brought our canine friends to! Besides, if there are any objectional workers occupying public positions let the committees of our societies do their work, and refuse to employ them, no matter whom they may be.

But there, sir, I am writing at too much length, it is the privilege of the age to be garrulous, so excuse my exercising the privilege for which I confess the reason. I know you to be liberal minded, sir, and

therefore, though I see you are one of the provisional signatories of the draft deed I have read, I am sure your love of fair play will induce you to allow this letter to appear, and so prove that the motto of your Open Court is not a mere sham.—Yours truly,

AN OLD-FASHIONED SPIRITUALIST.

Manchester, January 20th, 1901.

A FUNERAL IN HONG KONG.

BY H. RODEN RUMFORD.

OUR esteemed correspondent sends us the following note embodying his impressions of a military funeral in the above far away city, where many of our "Boys" are serving their country and succumbing to the influences of a climate that is so hard on many Europeans. The official intimation, containing the names of the departed and the officer commanding, is before us as we write, which names are necessarily omitted in the communication below. Truly, Britain casts the symbol of her might and power over the humblest who serve her interests, honouring and honoured in the sad use to which the Flag comes in such instances as the following.

"CORPORAL H. RUMFORD, H.K.V.C." "OFFICIALLY PAID"

A Chit from headquarters! (Opened) What! another black border! :.....
 "The Commandant much regrets to have to announce the death of
 "Gunner A——"

"The funeral will take place at 4-45 p.m. to-day, muster as strong as
 "possible at headquarters; uniform, for all units—Khaki drill, putties, helmets
 "and side arms.

"By order,

"A. H. S——, Lieutenant, H.K.V.C.,

"Acting-Adjutant, H.K.V.C."

The corporal adjusts his side-arms, and mournfully wends his way to headquarters. There he sees the brilliant folds of the Union Jack hiding the oblong coffin which holds all that was mortal of Gunner A——. Perhaps in life he was rather an insignificant unit in the corps, or, more likely, one of the jovial men that keep Hong Kong alive. But now he has been brevetted; for a fleeting hour his fast decaying remains are greeted by most Royal honours.

Then, to the strains of Chopin's "Funeral March," the Company moves off. How do his companions bear it? As they move along, oh, so slowly, the music gives some lovely suggestion of prayer, but it is accompanied by and indefinite pulsation as of a beating of the walls of one's heart. The passenger in the street, who knew him not at all, raising his hat as the procession creeps stately by, finds himself choking, gasping in sympathy. And as the Corporal walks behind his men he traces his comrade's history—his babyhood in some fair British Village far away; his schooldays; his pranks; his mother's pride. Then his aspirations, his departure from home, what he would do when he "got out East." His joviality, perhaps given a little to drink, and but little repentance. But who thinks of that now? He is our dear brother and comrade who joined to defend the colony, and his comrades are following him home. They have lowered the coffin to the grave, a few words from the Chaplin, the last saluting volley——!

The Corporal is seen marching at the head of his men. With swinging strides and heads erect and splendid swagger they gaily march along, the band playing stirring music. They have hidden their dead out of their sight, and with a spring of relief are back again to the duties and luxuries of the colony.

The Editor's Book-Shelf.

SOME REMINISCENCES: MISS WOOD IN DERBYSHIRE. A Series of Experimental Seances demonstrating the fact that Spirits can appear in the Physical Form, reported by W. P. Adshead, of Belper; also an Account of Miss Wood's Mediumship, by the late T. P. Barkas, F.C.S., Newcastle-on-Tyne. Illustrated with Plans and Portraits of a number of well-known Persons who were eye-witnesses of the Manifestations, by Alfred Smedley. Cloth, 143 pp. From this office Price 2/-; postage 2½d.

A GUIDE TO MEDIUMSHIP AND PSYCHICAL ENFOLDMENT. By E. W. and M. H. Wallis. 96 pages. Stiff covers. Price 1/-; postage 1½d.

SOLARIS FARM, A STORY OF THE TWENTIETH CENTURY. By Milan C. Edson, Washington, D.C., U.S.A.

In the June issue of the SPIRITUALIST REVIEW, under the heading

of "Notable Men and Women," was published a sketch of the career of the gentleman who is the author of the first work under notice on this page. The details then made public have now been added to in the introductory portion of the volume under notice, and form a valuable and interesting chapter of autobiography for those who care to study the evolution of a man naturally acute in mind, and vigorous in action. No one can fail to detect such characteristics in the writer's account of his varied and satisfactory investigations into the extraordinary phenomena which he records in the work described above. These "Reminiscences" are something more than mere haphazard recollections, they are a careful record of painstaking enquiry pursued systematically, and of conclusions definitely formed by a keen observer and a logical thinker. The book is divided into twelve chapters, and an appendix. It also contains fourteen portraits, including those of the author and Mrs. Smedley, a plan of the room in which the seances with Miss Wood were held, and a representation of some of the wax moulds of "materialized" feet obtained through that lady's mediumship. In the course of the work accounts are given of phenomena obtained through the mediumship of, among others, Mrs. Hitchcock, a well-known medium of Nottingham in the early days of the movement, Lottie Fowler, of Baltimore, Md., of Bastain and Taylor, of Chicago, C. E. Williams and Mrs. Everitt, of London, and Miss Wood, of Newcastle-on-Tyne. The phenomena recounted include the Trance, Materialization, the Wax Moulds, the memorable Cage test, the Iron Ring test, Dematerializations, etc. Not the least interesting point is the present-day confirmation by Mr. W. P. Adshead, of his original report issued in the *Medium and Daybreak* of March 9th, 1877, which report is reproduced in full, and concerning which its author wrote to Mr. Smedley, under date of March 14th in last year, that "nothing has occurred which could for one moment lead me to wish to have one line of the record either altered or suppressed." After a careful perusal of the work it can be honestly recommended to present-day Spiritualists as a valuable historical document concerning phases of phenomena that are rare at this time, but which, given the necessary conditions, there is no reason to suppose cannot be reproduced. For, whatever some Spiritualists may be inclined to urge, the phenomena are as necessary to the enquiring multitude now, as ever in the past. Mr. Smedley has laid us under an obligation of no small magnitude in issuing his little book, as we have now in a permanent and handy form a piece of historical evidence that future

generations will peruse with pleasure and gratitude. As an instance of the singleness of purpose animating the author it may be mentioned that he has presented the entire edition of 5,000 copies to the Executive of the British Spiritualists' Lyceum Union, for the financial benefit of that body in its work for the education of the children of Spiritualists in the facts, teachings, and principles of Spiritualism. Alike for that reason, as well as for the intrinsic value of the book, we bespeak a speedy sale for a work as timely as useful.

The second-named work comes from the joint pens of two well-known lecturers and public workers in the cause, both trance mediums of proved ability and wide experience. The present issue is the first of the three parts into which the treatise has been divided, and has for its sub-title "Mediumship Explained." and, as is natural, is largely made up of citations from various writers on the subject, with liberal extracts from various authorities on the general questions of Spiritualistic philosophy. No doubt in the two succeeding issues we shall find more of the personal opinions and experiences of these widely known authors. The next part, "How to Develop Mediumship," will, no doubt, deal practically with so important a topic; while part three, which will be entitled "Psychical Powers: How to Cultivate Them," will deal with the self unfoldment of latent Spiritual faculties, truly a most fruitful theme. Mr. and Mrs. Wallis write in a clear and attractive manner, which is not the least charm of this work, for it is neatly printed, cheap in price, and cannot but prove helpful and suggestive to all into whose hands it may fall. As it meets a want at this time, it will doubtless, find a ready sale, as indeed it should.

The third named volume is from the pen of a well known Spiritualist of the capital city of the United States. Though not a Spiritualistic work, it is nevertheless strictly on the Reformatory lines to which liberal minded Spiritualists are naturally sympathetic. Mr. Edson says in his Preface: "Strong in my convictions that all civilizations are false, which do not civilize the lowest units of any social order, I have written Solaris Farm as my contribution towards the improvement of agriculturists, as a class, of the race as a whole; towards the establishment of a truer civilization, organised for the purpose of securing the same degree of progress for the lower orders of humanity, which have been or can be attained by the highest. In any social or

political fabric, wide differences of wealth, of education, of refinement in its sub-divisions are dangerous, they swiftly lead to the introduction of caste. Caste is the dry rot, which, when once established, will surely destroy all progress, all vitality, by slowly eating away the social, industrial, and political life of a nation." The story illustrating how the foregoing ideas were carried out at Solaris Farn will well repay perusal.

FREE THOUGHT: OR, THE COMING DISPENSATION. By Richard Bewley, M.D.
Published by the author, 4153, Ridge Avenue, Falls of Schuylkill, Philadelphia, U.S.A.

To Spiritualists in the county of Stafford, and in the neighbourhood of Uttoxeter, the name of the author of these Essays will be no doubt familiar, for some twenty-five years ago or so, the Bewleys' of Fole Mills were known as much interested in the subject, which was almost, at that time, saying they were ostracised because of their association with the matter. The world has moved since then, and many things have happened, among them the removal of some members of the family to the Metropolis, where at least one lady member did some good work at Stratford, and places near thereto, if we mistake not and the writer of this little booklet has drifted off to the State of Pennsylvania. These Essays, fifteen in number, deal with: Man, Knowledge, Ignorance, God is the Creator, The Bible, Creation and Fall of Man, Redemption, The Life of Jesus, Christian Teachings and their Results, Miracles, Magic and Science, Divine Government—Rewards and Punishments—Special Providence,—Prayer, Matter and Spirit, Spirit control, Inspiration, Modern Spiritualism, and the Coming Dispensation, and each essay is written in a sweet and inspiring strain that will appeal to reasonable minded people with a special charm. They express liberal sentiments in a truly liberal manner, while they have somewhat of the quaint quakerlike flavour, due to the fact of the author's early training among the Friends, a body having a sweet strain of spirituality running through all the thoughts peculiar to their training. It is an admirable work to put into the hands of reverent enquirers, and we regret that no price is stated, though probably half-a-crown would pay for a copy. Should the author inform us of the price we will state it in the REVIEW as soon as we hear from him.

OTHER PUBLICATIONS RECEIVED.

THE MISSION OF MODERN SPIRITUALISM is a pamphlet by Mr. John Scouller, of Melbourne, Australia, and is published by the author at 147, Grove Lane, Camberwell, London, S.E., at the price of threepence. The writer claims that "the theory of evolution associated with the names of Charles Darwin and Alfred Russell Wallace, is one of the worst abortions of the truth that has ever imposed on the human understanding . . . which is entirely without foundation either in fact or philosophy." In another place the writer, referring to the fact the Spiritualists have "no definite statement of principles," says, ". . . hence it is that we find Spiritualism everywhere simply a congeries of more or less heterogeneous and divergent atoms; and in this condition it must remain until Spiritualists shall have learned to acknowledge the supremacy of Jesus of Nazareth, and are prepared to accept Him as their great Teacher and Master."

THE MUSE, Oakland, California, contains an interesting article, "A Visit to Microbia," by Charles Dawbarn.

TWENTIETH CENTURY PHYSIOGNOMY, by Frank Ellis; the Ellis Family, Blackpool, 1/-. A neat pamphlet giving "the Science of Physiognomy explained in the form of Questions and Answers." A compact *vade mecum* of value to students and practitioners of this peculiar art.

The main features of the January number of the *Spiritual Review* are an interesting instalment of the diary by Mr. Jas. Robertson, of Glasgow, of his visit to America; some 'Reminiscences,' by Mr. Wm. Oxley; the Rev. C. Ware treats upon 'The Worst that the Bible can say against Spiritualism,' and promises to deal in the next issue with the *best* it can say in favour of Spiritualism; and Hudson Tuttle contributes a helpful article on "The Promise of Hope."—*Light*.

The Editor of the REVIEW regrets that in the 'appreciation' printed on page 96 of the January issue the fact that it was from the pages of *Light* was inadvertently not stated.

The *Spiritual Review* for this month, January, is a very interesting number, and this magazine should be of much service to the movement generally.—*The Two Worlds*.

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