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# **THE Spiritual Review**

(NEW SERIES)

**A MONTHLY MAGAZINE FOR SPIRITUALISTS.**

EDITED BY J. J. MORSE.

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VOL. II.

APRIL, 1901.

No. 6.

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## **CONTENTS:**

MORE REMINISCENCES - - William Oxley

EGO QUESTIONS HOMO - Charles Dawbarn

Local Societies and their Condition.

The Books of the Month. The Britten Memorial.

Who was Madame Blavatsky.

What Other Editors are Saying.

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STARTLING SPIRITUAL MANIFESTATIONS

By ALFRED SMEDLEY, Esq., BELPER,  
(President of the British Spiritualists' Lyceum Union.)

**CONTENTS.**

Miss Wood in Derbyshire, by W. P. Adshead.  
An Account of Miss Wood's Mediumship, by the  
late T. P. Barkas, F.G.S., of Newcastle-on-Tyne  
The Story of the Author's Footsteps from Wesleyanism to Spiritualism.  
Seances with Mrs. Hitchcock, of Nottingham, Mrs. Everitt, of London, Lottie Fowler, and Bastian and Taylor, of U.S.A.  
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APRIL 1901.

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## Psychological Reminiscences.

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By WILLIAM OXLEY.

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### CHAPTER IV.

IT was in April, 1876, through the mediumship of Mrs. Firman, that we were successful in obtaining wax moulds of materialised spirit hands and feet, a full account of which was printed in the *Spiritualist* of that year, but, as the question of wax moulds and their production, together with illustrations in wood cut, will be dealt with further on, I leave the subject and proceed to notice some of the most interesting—not to say astounding—phenomena that are recorded in the pages of spiritualistic literature, among them the materialisation and dematerialisation of spiritual or psychic forms visible to all who took part in these seances; and what is more, and perhaps unique, we witnessed the *modus operandi* of their production, as will be seen in what follows: On May 3rd, 1876, we had a meeting at the house of my friend Mr Gaskell, Oldham Road, Manchester, at which were seven of us, including Dr. Monck and Mrs. Firman. I may here say that when these two powerful, so-



called physical mediums, were in seance together the manifestations, so far as the materialisation of the spirituo-human forms are concerned, were far more pronounced and more fully developed, as the sequel will show. On this occasion, Dr. Monck was the active medium. He retired into the cabinet formed by an iron rod across one corner of the room, from which hung a couple of red damask curtains. Mrs. Firman was one of the sitters round a table which was pushed up within a few feet of the curtains. A fair light from a gas jet enabled us to see distinctly every object in the room.

In a short time the beautiful form of Lily, clothed in white, appeared at the opening of the curtains, adorned with a head dress sparkling with gems in symbolic designs. She asked me if I would like to have a memento of her visit, to which I replied in the affirmative. After pressing me to name what I would prefer, I said "Well, Lily, I presented you with a flowering plant, bearing your own name; perhaps you can materialise one from that plant." In about three minutes she again appeared at the opening with a wreath of flowers upon her head, and calling me to come up to the curtain she took the wreath from her own head and placed it on mine. To our astonishment there was actually a wreath composed of lilies of the valley, white azaleas, and spired japonica, from which a most delicious odour filled the whole room. Where the flowers came from, and the speed with which the wreath was made, are questions easier asked than answered, for most assuredly before the wreath was made and given to me the only flower in the house was the tree lily which we kept in the cabinet. I took the wreath home and had it photographed the next day. Strange to say, just after this episode several sprigs of leaves and flowers were thrown out of the cabinet which soon faded and disappeared; but the wreath continues in its integrity, and I have it intact to this day under a glass.

Now comes the most extraordinary part of the proceedings at that wonderful seance. After the wreath was carefully disposed of, Dr Monck, being deeply entranced drew the curtains back and stood there with the materialised form of Lily standing in mid-air about four feet away from him, after which he closed and reopened the curtains, when he only was to be seen, for Lily had vanished. The next scene in the drama was the crown of all, for



we were to witness the process, or *modus operandi*, of spirit materialisation. After drawing both curtains back, Dr. Monck came outside and stood near the table in full view of all the sitters. Presently we saw what appeared like a white stream of vapour issuing from his right side. The extremity of it then assumed a gossamer outline or robe which gradually became more dense and opaque; then the head appeared with a crown adorned with a luminous lily and a ruby on the forehead, and finally the full solid form of Lily stood before us with her feet resting on the table. I say solid, because I was permitted to grope and feel her hands as well as the drapery which covered her form. This scene was repeated three times, the form dematerialising each time before our eyes. The fourth time when the form was completed Lily floated up two feet above the curtain, while the medium was clapping his hands. She then descended and stood in mid air, about a foot away from the medium, and gradually dissolved away while we were gazing in wonder on the marvellous scene.

We all had seen what appeared as the 'creation' of a human form, and its dissolution or dematerialisation. So far as I know this experience is unique in the annals of Spiritualism. We have seen on several occasions human figures built up from a white, flossy material thrown out from the cabinet which has gradually developed into a human form, and then dematerialised, leaving for a moment a patch of white on the floor and then vanishing; but in the above instance we saw the process, showing *that the medium's body supplied the material from which the figure was drawn*. But how great the mystery! what supplied the form with a consciousness of her own for the time being, for she quite understood and answered our questions? Again, how was the costume made, which was not white but a golden colour, soft in texture, for I was permitted to feel and handle it? The most important questions are, who were the real operators? Did Lily consciously make her own form? We are quite certain Dr. Monck could not himself perform this stupenduous miracle, for it was nothing less. That he was the instrument by and through whom this loving figure was projected is undeniable, but to our view he was *only the unconscious instrument* in a state of full trance all the time, and knowing nothing of what was transpiring. As a rule, the forms materialised were not recognisable as persons



whom we had known, although such have been seen at various seances, notably one or two at a seance held at my house where Mrs. Mellon was the medium; but an account of this will be given in a future chapter.

It is generally thought by Spiritualists that such materialised forms as have been recognised, *i.e.*, bearing a resemblance to some one known in earth life, are the actual spirits of deceased friends or relatives who return to earth and are reclothed with matter, thus proving immortality and continuity of life beyond death and the grave, but after deep study and research I opine such is not the case, but rather that they are *representative forms* built up by the action of *invisible beings* who are gifted with this power. In support of this view, when conversing with materialised forms—and I have met with a good number of such in my time—I never came into contact with any who could tell us anything about their state and condition in what we term the world of spirits. They can and do tell us of men, matters, and things with which they have been in contact while in their *pro tem* materialised forms. This implies memory and consciousness, but beyond this they cannot go; and what is more, they are not able to carry the recollections of their experiences in the seance room with them to what we may term their own normal condition; at least I have not met with any who could do so. Nevertheless the fact remains, that under certain conditions, and by the action of some power, of which we know as yet but little, human forms, men, women and children, *are to all appearance created* and possess a consciousness of their own while in their temporarily materialised form. What is remarkable is the fact that in many cases they have the human organism, as we knew it. Sir William Crookes states that he tested the pulse of "Katie King," which was much slower than that of her medium, Miss Cook.

Any one reading the above account, assuming its correctness—I have given a simple narration of the facts and *under* rather than *over*-stated them—will find it difficult to discover where fraud can come in, and I attribute our success to the fact that we were negative and passive and took what was so generously and freely given, using our senses of sight, hearing, and touch to form our judgment on what passed before us. Those who cannot be satisfied without 'tests' should read a most interesting



little work\* just issued by Mr. A. Smedley, of Belper, giving a succinct account of a marvellous series of seances in Belper with Miss Wood as medium, where a wire cage to contain her was used, and yet materialised forms came out. Such enquirers will find therein 'tests' to their hearts content.

*(To be continued.)*

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## AN OUTLINE DIARY OF A PRESENT DAY PILGRIMAGE.

BY JAMES ROBERTSON.

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### PART III.—(CONCLUSION).

AT night we took train south for Nashville, Tenn. In the morning we had reached Louisville, and then got into another train for Nashville. To my great surprise and satisfaction, I saw what I had no idea of before, that the antipathy against the negro was a living thing, and that white people were the dominant power. On the railway carriages was boldly inscribed: "None but white passengers allowed to ride here." After all the struggles of the heroic Sumner, and Mann, and Garrison, the devotion of Theodore Parker, and the edict of Lincoln, this was the result—the Negro had to be ticketed: was not considered equal in his birth to the white, and could not be allowed to associate with him as an equal! I had no opportunity of expressing myself on the way down, but I keenly felt that a great injustice was being done.

This was my first glimpse of Southern life, and a surprise indeed. I enjoyed the run down through Kentucky and the old slave states, all so new to me and such a change of scene from the thriving cities of the North and West. All the old songs of plantation life came up; the little log cabins, and the darkies, old and young, leading their quiet

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\*"Some Reminiscences," by A. Smedley. Post free 2/3, from the office of the SPIRITUAL REVIEW.



lives. Each mile presented a new picture: here were the negroes in their very native condition as in the days of slavery and cotton picking; we were travelling through Kentucky, where tobacco grows in abundance. At each railway station, where invariably the train ran through the main street, there were gathered crowds of negroes, some in all kinds of carts, but the bulk loitering about. It would have been of interest had we only had a camera to take some snap shots with, but memory will long contain the scenes we passed through, with long growing Indian corn and the primitive habitations.

The relatives we were visiting I had not seen for twenty-eight years. I had bright and kindly memories of them, and wondered what they would be like, how I would recognise them, and would their numbers be changed after all these years. They had been waiting our arrival for hours, and received us with a joy which long separation alone begets. Our arrival was a joining of the old broken links, and the reviving of old memories. But all this partakes of the personal. I was surprised that they had also imbibed the feeling against the negroes, and they said that I would change my position regarding them if I stayed long. I had many fierce combats with them on the negroes' behalf, I saw so many persons with almost white faces, nicely dressed girls with pleasing features, with only a tinge of the negro taint. I asked how far this hateful edict of separation extended, and was told "wherever there was a drop of negro blood in their veins." What a sad condition after all the efforts that had been made. The nigger was a thief, had all possible vices, but when I probed into the depth of his malignity I found his vices no worse than those of his white fellows. It is little to be wondered at after all these years of degradation that he has not reached a high moral and spiritual standard. And yet with all the talk against the negro, and the ticketing him, the people treat him kindly in their homes. We visited an old resident, a Mr. Mason, who had often seen the slaves sold in his day, men and women at £20 each or so

I called and saw Mrs. Prior, the medium, a bright little woman, but she had so many people waiting on her that I contented myself with giving Mr. Barrett's introduction and promising to see her next day. We visited the centennial exhibition, a fine sight which should be calculated to help on Southern industries. We saw the stamping of money, the printing of dollar notes, and many rare documents with the autographs of the world's great men. Documents from



foreign courts acknowledging the Republic, letters of George Washington and Benjamin Franklin.

In the morning I saw Mrs. Prior by appointment. Col. Stockwell and another gentleman were busy drafting the programme of a Spiritual convention to be held the following week ; I entered into the matter with them very pleasantly. Mrs. Prior afterwards gave me a seance. She was controlled quite suddenly. I was conversing on some topic with the medium, when instantly a little Indian girl spoke through her lips and talked much about my life and work, described my wife and the people at home, and altogether displayed real knowledge.

In the afternoon we drove away a distance of some 12 miles to visit another relative, amid some of the quaintest bits of plantation life. They had a finely wooded homestead, with a verandah all round. Negroes, and almost only negroes, abounded. One old woman I asked about her life when she had been a slave, said that she had been well treated all her life, but it was slavery, she said, and they were liable to be taken from each other and have their family broken up.

In Nashville we were in the heart of the greatest battles of the war. Soldiers' graves by the hundred were seen in mounds. Now I think it would have been better perhaps had the question been settled in some other way. It was ruin to many who held slaves, and it would have cost much less than did the war to have acted as we did in Jamaica. God knows what was best. I saw the real plantation life where I was located. Here had been a slave plantation, and yet all spoke well of their masters. In spirit it was a huge iniquity, in reality, except in isolated cases, better perhaps for the slaves than now. It had to go in consequence of the growing moral sentiment, time will heal the wounds, and the negro will grow in mental and moral stature and become in time an integral part of the nation.

On a Saturday night we began to face the long journey to Washington. We had scarcely fallen asleep when we were awakened up, as quarantine men were on board the train, and all who had been south of Nashville had to be examined in case they had caught the yellow fever, which was raging in New Orleans. We reached Washington on Monday morning after a ride of over 30 hours. After breakfast we wandered along Philadelphia Avenue, the dome of the imposing Capitol in front of us. Washington is indeed an imposing place, the



streets are wide, and trees grow in abundance. We called and saw Mr. Woodbury, the then Secretary of the Spiritualists' National Association, who have large and imposing headquarters. We visited with his good wife the Library of Congress, one of the most superb of buildings I have ever seen. The ornamentation had been the work of America's artists. Externally not so imposing as the Capitol, it is the flower of buildings within. Walking along we came to a mansion painted white; I immediately thought of the White House, the President's home. We went into the reception room; an attendant informed us the President received any one, and if we came at 3 o'clock we might see and shake hand with him. We went back and only found a small audience, which gradually increased to something like 150. A little clean-shaved bright man entered, and we at once recognised the features of President M'Kinley. We took our turn, and shook hands, the President speaking a word of welcome to each. In the evening we went with Mr Woodbury to the Theatre, we had a long and pleasant talk. To my surprise he told me Washington had no representation in the House of Representatives or Senate, that the blacks would out-vote the whites, and thus popular representation in the most democratic country in the world was ignored.

I heard from him much about the spiritual workers in America and the condition of the movement. The next morning we went to Mount Vernon, the home of George Washington; the scene Thackeray has described so cleverly in "The Virginians." The house is situated on a piece of table land, the Potomac river runs in front and all around. It is a magnificent river, and it would be hard to rival the situation of the house. It reminded me of Brayfield near New Lanark, where Robert Owen lived in his popular days where he entertained the guests who came to listen to his philanthropic schemes. Each state is the custodian, and is responsible for the up keep of their separate apartments, all being divided out and named. Amongst other notable things we saw in the lobby was the key of the Bastille sent to Washington from Paris by Lafayette. Some fine portraits are on the walls, and many letters of the great man in frames. You feel yourself in the company of the man who acted so wisely and well. The original oak door with the knocker which many an eminent person has raised is still to the fore. We walked down to the deer park in front, then through the wood to the tomb where Washington was first entombed, and then to the body's present resting place. There is nothing very elaborate about either, simple in treatment like his



home and his life. It had at one time been intended to remove his remains to the Capitol, and a crypt was formed there like the Invalides at Paris, but the friends objected, and so the form lies where he lived so long his whole life. What a power dwelt in this remarkable man, to have been able to draw around him the love of so many persons of diverse temperaments.

We got back to Washington, and took a hurried glance at the Capitol. A magnificent seat for the nation's Parliament. Under the great dome is a gallery with many paintings, and near the roof some relief work setting forth the history of America. The artist who had been engaged on the work had died before its completion and the scaffolding still remained. The large paintings tell the story of the Mayflower and events which belonged to the old colonial days. There is a strange whispering spot here, you stand afar off at an angle and the voices reach you as if they were in front.

In the evening we found ourselves in Baltimore, a city associated much with Glasgow in the old days of Tobacco planting. We were struck with the splendid city which showed such signs of vitality. It has been a source of regret to me that I forgot when there that poor Lottie Fowler, of whom I had many pleasant memories, was located in Baltimore, I would have gone out of my way to see again one of the best clairvoyant mediums that I have come into touch with. Poor Lotty, simple, frivolous, yet withal a marvellous instrument for conveying the messages of people from the beyond.

Walking along the Main Street, in the evening, we saw the word "Spiritualism" at a door, and as the word has ever a charm for me (I know of nothing more dear, it having for a quarter of a century brightened my life and made many things wear a smile where before was only gloom), we entered the hall. A Dr. Roberts took the platform, and gave what seemed to be good tests, names and descriptions, peculiar circumstances and events to be entered upon and seemingly recognised. He came amongst the audience, spoke to me amongst others, said my father was anxious I should talk care of my cough. I had not been coughing in the hall, but for some days I had been much troubled. Towards the close of the meeting I thought I would like to say a few words, and handed up to the platform a general introduction I had to the American Spiritualists from my old friend J. J. Morse, but it seemed Dr. Roberts could not read it, as it appeared he was almost blind. At once, however, he said "this brings me into touch with a little book with light blue or light green covers and on



the back of it I see printed "The Two Worlds." I thought this an excellent bit of seeing as my little book "The Rise and Progress of Modern Spiritualism in England," has light green covers and on the back of it is an advertisement of "The Two Worlds." I said a few words after expressing my regret that I had not a copy of the work with me to corroborate his seeing powers. He seemed really an excellent instrument for conveying messages.

The next day found us in the City of Philadelphia. Here the Declaration of Independence was voted and signed, here Benjamin Franklin laboured so long founding the great library. We had the privilege of having a most interesting conversation with Mr. W. H. Jones, a prominent worker in the Spiritual ranks. We had not at this time the privilege of knowing those estimable friends, Mrs. Cadwallader and Mr. Hill. The genial and much-loved Dr. Peebles was to be the speaker the following Sunday, and it was with much regret that we had to leave without grasping his hand and receiving his blessing. Another day and we were again in New York, having completed our tour. We had hoped to see Mrs. Brigham on our return. We found a letter from Miss Cushman saying Mrs. Brigham was still north, but would meet us before our departure. We met Miss Cushman the next day and spent some hours in her pleasant company, enriched with her fine talk. A loving personality is this charming woman, instinctively you feel here resides nobility and true worth. We made another call on Judge Dailey, but again to our regret did not see that brave champion of the spiritual cause. The Judge made an attempt to see us it seems but through some misunderstanding he failed to find us. I had a similar experience some years previously when he called upon me in Glasgow when I failed to meet him.

In the morning before we sailed, Miss Cushman came and saw us off. She waited on the pier till we were out of sight. We felt it was so thoughtful and kind to come in this way and give us a parting blessing. Again we were soon on the open sea and with pleasant companionship soon reached our native Clyde again.

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A kind word is the cup of water that prevents the earth drouths from shrivelling some beautiful soul growth, and liberating it from its prison-house of clay, sending it heavenward to distil its fragrance—its own awakened word—into infinity of being.

*E. D. Casterline, in Mind.*



## Ego Questions Homo.

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BY CHARLES DAWBARN.

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### PART II.

Subconsciousness was just as active in Greece and Rome, where Jupiter and his family were oracularly defied, and proclaimed as making heaven, or raising hell for the departed, according as they had deserved it from a Greek or Roman standpoint. When Christianity crept quietly into the world at Bethlehem in Judea, we perceive Sub-consciousness once again speaking through a child sensitive. Of course, this time, Sub-consciousness was suggested into the gaberdine of a Jew, with just a little modification of his old beliefs, and a new Jerusalem in the next life.

Mahommed, who was a sub-conscious sensitive, did the same for the Arabs, and pictured for them a hereinafter after the Arab heart. We might take every religion that has blessed or cursed humanity, and every sect into which they may have split, and in all alike the student discovers a more or less appropriate hereafter, with details that suit the believer.

It must be so, it had to be so, for, as we now know for the first time in human history, Sub-consciousness always responds to suggestion. If for a moment we choose to dream of a congress of archangels debating how to bless the world, they would have to take into account that their thought, flashed from heaven and freighted with blessing, would in every case reach the mortal only through the subconsciousness of some man or woman, and be coloured to suit the race and age especially in its views of a hereafter. It has happened that in these latter days, and especially since the birth of Modern Spiritualism, we find hundreds of sensitives, each the mouth piece for returning spirits, many of which spirits have been themselves students of this law. These spirits break through into earth life, and, as in every era, often present phenomena as proof of their own presence. They grasp much of mortal life when they return, and often have blessed mortals with harmonising touch and the council of wisdom. But they find themselves subject to suggestion at every corner. They are suggested in-



ward into mortal life wherein they soon find themselves at home. But they are also suggested outwards into offering graphic descriptions of a spirit's personal experience after he has left the mortal form, and therein they come under a totally different law, and amid conditions where suggestion is triumphant. For fifty years we have now had such graphic pictures of a hereafter as the world has never seen before.

We have often had inspired orators offering us details of the spirit life of some visitor from the hereafter who has first presented reasonable proof of his identity. It is then that Subconsciousness, who is spokesman or spokeswoman, becomes "suggested" so that in every detail we hear of a future that harmonises with our present conception of what such a future should be, just as it did for the Egyptian and Roman of old. Presently the brain of the novelist passed under the same spell, and after wooing subconsciousness, he depicts for us just such details of social and home life in spirit land as sound natural, and often charming. But when you submit such statements and descriptions to careful examination you always find them built up of your own advanced ideas of to-day, and of what social and civic life ought to be and would be, if only conditions permitted. In other words, each of these descriptions, usually offered in the name of a spirit father, mother or other loved one, is a suggested picture, given by Subconsciousness to the very best of his ability under existing conditions.

So we now come back to our question, and once again hear the spirit of the age demanding that we put on record just what we KNOW about another life, but carefully separating it from all that we believe.

We *know* that our friends come back, and of course *know* that they exist somewhere under very different conditions to ours. But, after the experience of thirty years, the writer can only approach this subject from the standpoint of probabilities, and offering to Subconsciousness as little of suggestion as mortal weakness will permit.

Knowledge always desires increase ; it is like fire which must be kindled by some eternal agent, but which will afterwards propagate itself.

*Johnson.*

Seek the good of other men, but be not in bondage to their face or fancies, for that is but facility or softness, which taketh an honest mind prisoner.

*Bacon.*



## The Borderland.

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### Cured by Spirit Power.

Now that the question of a 'Psychic' hospital is exciting attention, the following interesting case, reported in "The Light of Truth," Columbus, Ohio, will possess more than a passing interest. The writer is Mrs. Clara F. Camp, of Independence, Iowa, and her story is this:

In June, 1864, my husband (George W. Camp) was wounded by a rebel bullet, which passed through the shoulder blade and lodged somewhere in the right side. In October, 1896, while he was prostrated by serious illness his physician, Dr. D. P. Shattuck, who is clairvoyant, was sitting by his bed, and told him that he saw working over him a surgeon, and that he (the surgeon) said that ball would yet be removed. We could hardly believe that Mr. C. could live long enough for such a wonderful work to be effected, but he arose from that bed and went back to the chair, where he had passed many weary months and years, only arising from it with assistance, taking but few steps by being held up, having lost the use of his limbs from the effects of lead poison. In July, 1899, while dressing the wounded shoulder, I discovered a foreign substance near the surface, and Dr. S. was summoned and removed the ball, being controlled by the spirit surgeon, whom we have since learned is Dr. Briggs, whose earth home was in Michigan. From that time his sufferings were less severe but his limbs remained helpless. In February, 1900, Mr. and Mrs. Buchanan (the letter writing mediums) came to our home with their band, at the head of which is Mr. J. A. Cuppy, whom they knew in earth life. Mr. C. was treated by the spirit friends and from that time he seemed stronger excepting his limbs. In May, Mr. and Mrs. B. were with us again and at a circle Dr. Shattuck received a spirit message, J. A. Cuppy and Dr. Briggs telling him "there was no need for Mr. C sitting around in that condition, and that we should procure clay and bind the limb in it." We obeyed and wrapped the limb on alternate days for a few weeks and as a result strength was restored to the extent that he was able to attend Clinton camp, and many who will read this article will remember meeting him there. He now walks about town where he has been seen for years only in his wheel chair.



## The Open Court.

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MOTTO—"AUDI ALTERAM PARTEM."

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### LOCAL SOCIETIES AND THEIR CONDITION.

A Correspondent of the "Banner of Light," Boston, signing himself as 'Rivenoak,' contributes an article to that journal, which he heads "Management of Local Societies," and the following excerpts therefrom will apply in certain cases to the conditions prevailing in this country. He says "the Editor of the "Banner" estimated the number of Spiritualists in the United States as somewhat less than 250,000, and this estimate is probably about correct. There must be something radically wrong, however, if it be true that after fifty years' labor among the most liberal-minded people on earth—the Americans—there are to-day less than 250,000 of them who are willing to call themselves Spiritualists.

"Spiritualism, in a nation of almost unnumbered towns and cities, at the end of fifty years' struggle, with more than "twelve legions of angels" giving it their aid, has not achieved success equivalent to the capture of one large city. Boston, with its thousands of people, numbers comparatively few Spiritualists. The great Metropolitan District of New York City has probably less. Philadelphia has by no means a large number, and a similar condition exists in Pittsburgh, Buffalo, Chicago, Cincinnati and all the rest. Each has a few who "know the truth," but all taken together have hardly enough to make a city equal to the smallest in population.

"There must be some reason for this, and to search it out and remedy the evil should be the object of every honest and earnest Spiritualist. If the teachings of Spiritualism are true, and are presented properly, there is no people on earth among whom they should spread more rapidly than among the Americans. That the basic teachings are true has been, and is continually being, proven. It is the system, then, that is at fault. The system of presenting the truth and of managing our local societies is wherein the trouble lies.

"Our work as Spiritualists is to reach the great mass of humanity and teach them the truths which have been given to us, which we



know so well are for our benefit in so many ways. To do this we must make our meetings more attractive. We must have pleasant, but reverent, service, good music, and in every way 'put our best foot foremost.' The writer has seen speakers and mediums upon the public platform whose appearance was disgraceful. They may be pardoned for not being rich enough to be able to dress in the 'pink of fashion,' but there certainly can be no excuse for their appearing on the platform in clothing disgustingly dirty, with linen so soiled as to be plainly apparent to every one, with hair and beard unkempt and even (as the writer has seen), with face and hands actually suffering for a little soap and water. No one, no matter how earnestly he may be seeking the truth, will attend, more than once, a meeting where such people are permitted to appear upon the platform.

"This truth which we term so 'sublime' and 'beautiful' must be presented at services very different from any the writer has attended. When speaking of things sublime, when words of instruction regarding Life and its twin mystery, Love, are spoken, when we are listening to the teachings regarding the land on the farther side of 'the Valley of the Shadow of Death,' our meetings must be conducted in a manner calculated to impress upon our audiences the serious character of the work in hand. Whatever the cause may be for the loud talking, disorderly moving about the hall, and general lack of dignity observable at many Spiritualist meetings, the cause must be removed and members reminded that the meeting is one for Spiritual communion, one at which 'God and Life and the high things of the Spirit,' are the only proper subjects for conversation. To this end, without making the meeting at all 'churchy' in the orthodox sense of the term, it should be of a dignified and reverent character in every way.

Our societies must present the truth in its highest and noblest form if we would attract to our meetings the two classes of people of which we have just spoken, in order to educate them in our truth. But there is yet another point to be considered.

Spiritualism, God's latest and best gift to men, turned into a show, a hunt for "test"; mediumship, with all its magnificent possibilities, degraded to the gratification of a body of curiosity seekers; the truth itself gone begging; words of instruction, of wisdom and of divine love falling upon deaf ears, or upon the ears of an audience so small that it is almost folly to speak to it, and all for the want of a little common sense management, a little application of the same business judgment and tact that we apply to our material affairs!"



# THE SPIRITUAL REVIEW:

A MONTHLY MAGAZINE FOR SPIRITUALISTS AND OTHERS.

J. J. MORSE, Editor.

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*Well-written Articles of moderate length are solicited from competent authorities on Spiritualism ; Psychic Science ; Occultism ; Premonitions and Hallucinations ; Phantasms of the Living and Apparitions of the Dead ; Astrology ; Symbolism ; Oriental Philosophy ; and kindred subjects. Write on one side of paper only.*

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APRIL, 1901

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## MATTERS OF MOMENT.

*Our First Year.* With this issue the SPIRITUAL REVIEW completes the first year of its existence. Commenced in the tentative form of an eight page quarto supplement to the *Lyceum Banner* in January, 1900, it was made into an independent production in May of the same year. Many unexpected difficulties had to be encountered, and numerous typographical annoyances were experienced, during the first five issues. Happily such disagreeables are now only a memory, and our present printers leave little to be desired either typographically or mechanically so far as the production of the REVIEW is concerned. Yet, the early days of a venture such as this are always anxious ones, for those responsible for its appearance. From the commencement of what was largely an experiment in providing Spiritualists with a journal that it was hoped to make a credit to the cause, down to the present time, the effort won many friends, whose numbers have steadily increased, and to whom we thank-



fully make our acknowledgments. The fate of all previous monthlies, since the demise of that earliest one, *The Spiritual Magazine*, was not calculated to inspire the present publisher with exaggerated hopes of success, but, so far, his forebodings have been most pleasantly disappointed. The REVIEW now circulates on the Continent, in our far away Colonies in various parts of the world, and also in Canada, and in "the States." While its circulation in Great Britain is in every way satisfactory.

*To Our Friends.* So much as to the past. Now one word as to the future. That depends upon our friends. We confidently anticipate that all our subscribers will continue their subscriptions, and so strengthen our hands to make the REVIEW even better and increasingly serviceable during the coming and many successive years. Also if our friends will provide us with additional subscribers among their acquaintances, that will be not only an increase of support, but a further proof of their satisfaction. Our aim is to present a *resume* of current thought, events and developments in, and pertaining to, all sides of Modern Spiritualism, and allied movements. While our constant desire is to avoid all objectionable personalities, undesirable advertisements, and that journalism which aims at being "smart," which term is too often the cloak for more or less disguised offensiveness. The REVIEW stands at all times for the proven facts of Spirit Communion, the necessity of Mediumship, and the need of caution and culture in the advocacy of any teaching, or conclusions, that our facts legitimately warrant. Beyond that we have no 'creed' to uphold, or parties to serve. Without further comment we let the past speak for us, and look hopefully to the future and its work.

*A Desirable Institution.* In another part of the REVIEW will be found the Secretary's Report and statement of account regarding the proposed Britten Memorial. Mr. Orr has gallantly undertaken an uphill fight on its behalf, and is well deserving of thanks for his labours. A national memorial to the life and work of the greatest lady orator the movement has ever possessed should commend itself to all. Especially if on practical lines for the good of the cause she worked so hard and worthily for. To see such in the form of an Institution wherein could be



housed our national bodies, with a national library, rooms for experimental research, and a hall suitable for public meetings would be an undoubted gratification to Mrs. Britten, as well as to create a most desirable institution for the benefit of the cause at large. The matter rests upon a properly executed Trust deed, so that friends can rest satisfied that their contributions cannot be misappropriated; and, so far, there are neither office expenses or salaries to be paid. The sum needed is not stupendous, merely some £3000, and there are plenty who could donate their Hundreds Fifties, and Twenty-fives, while thousands could subscribe their shillings and half-crowns. Let it be that at the annual meeting in 1902 the Secretary may be able to report that he has in hand at least ten times the amount now shown as the credit balance to the account.

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*Federation* As briefly mentioned in the March REVIEW the cum National Federation held its interim Conference in the *Union*. the Spiritual Church, Blackpool, on the last Saturday of February. The able legal adviser of the body, Mr. Tallent-Bateman, was speedily able to scatter the dust that had been industriously stirred up to obscure the real issues involved. While the calm deliberation of the delegates soon enabled them to realise that what the Executive had to present was not quite what some authorities had witting, or unwittingly, led them to expect. One objection that was frequently urged was that it was a species of degradation to the cause for the National body to seek incorporation under the Companies Acts, though those responsible for that cry forgot that there are already four companies existing in the movement. The hall and buildings of the Barrow-Furness society, one of the most successful undertakings in the movement, is one. Then comes the *Two Worlds* Printing and Publishing Co., Limited, a purely business corporation trading in the movement, incorporated under the commercial sections of the Acts in question. The other two bodies being, first that exceedingly prosperous and high class organisation, the London Spiritualist Alliance, Limited, and the second the Manchester Spiritualists' Alliance, Limited, each being incorporated under the non-trading sections of the Companies Acts. Companies "not formed for profit and limited by guarantee," under which sections the Federation is seeking incorporation.



*Another Point.* Another point was, whether or not there should be a declaration of principles? This was settled by Mr. Wm.

Johnson, on behalf of the Executive, presenting a simple summary of the opinions held generally by Spiritualists, which summary was adopted. A variety of amendments to the draft were presented, some of which were accepted and incorporated in the document. A more precise definition of the fact of Spirit return was desired, but the solicitor showed certain legal difficulties in the way. As a Spiritualist body must accept Spirit return to be a body of Spiritualists as in the sense of the term in common usage, there need be no cavilling on the matter. After discussing the draft for three sessions the amendments were added to it, and the Delegates and Associates accepted it in its amended form. The next step now is for it to be sent to the authorities for registration. Acting on the suggestion of the solicitor, however, it was decided to change the name of the body from Federation to Union, which, therefore, will be the name of the National organisation, if the deed is registered.

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*A Constitution not a Deed Poll.* It will be as well here to make it clear that the document referred to above is not a Deed

Poll, but simply a constitution, for the national organisation. No society or person that is not associated with the body can be in any way interfered with. And only when cause arises can the Union exert any of its powers, while even in such cases the ultimate court of appeal is the Annual Conference itself. So non-interference outside, and democratic government inside, is the rule in all matters. The matter has been before the movement for a considerable time, none too long, considering the importance of the various interests concerned. It was the topic of debate at the Blackburn conference in 1897, and thereat a resolution, moved by Mr. E. W. Wallis, then of Manchester and now of London, seconded by Mrs. Porter, of Patricroft, was adopted, instructing the Federation executive to procure incorporation either under the Companies Acts or under the Friendly Societies Acts, or in any other way that might be found expedient, points that were not within the knowledge of some of the critics of the action of the Executive. It is just as well to state these points, merely as a



matter of history. Until the document is registered, and so made effective, we reserve any further references to a matter fraught with much importance to the national body and the cause.

*The State of Local Societies.* In America, as in Great Britain, the condition of local societies raises serious reflections in the minds of all well-wishers of the cause. The REVIEW has on several former occasions referred to this matter, and in doing so but voiced the sentiments of numbers of its thoughtful readers. With no desire to be a Cassandra, nor to seem "as a voice in the wilderness" we again turn to the important subject. The *Banner of Light* has raised the question under the heading "The Decline of Local Societies," in recent editorials, and that has been followed by a series of able letters from various correspondents. In a spasmodic fashion some English papers have dealt with the matter, somewhat haltingly it is true, but a little agitation, even if tentative, is better than none at all. Elsewhere we give an article on the matter, and if any of our readers who are concerned in societary work care to tell their experiences, and to suggest improvements, the "Open Court" is at their service. If the tone of societies is kept high by the appointment of intelligent and spiritually minded managers there will be no need to raise futile discussions upon whether the movement should control its workers, for such societies, through their managers, would settle the matter at once by weeding out the incompetent and undesirable, and by making the character of the meetings approximate, at least, to the refinement and culture prevailing in the better sort of churches, ensure greater prosperity for our local work. Failing this the stream of our people entering to the liberal churches will flow on in ever increasing volume. The vital life of our cause, as a cause, is at stake in this matter. Who will be the Daniel to grapple with the subject?

*A Proposed Psycho-Magnetic Society.* The Spiritualists of the country are indebted to *Light* for inserting reports of two important meetings recently held in the metropolis concerning the proposal to establish a Psycho-Magnetic Society. The first meeting assembled at the house of Dr. George Wild, and was called to consider "the advisability of establishing in London a society for the systematic study and investigation of



Animal Magnetism, Mesmerism, Hypnotism, Christian Science, Faith Healing, and Higher Thought Healing." The second meeting was held by the London Spiritualist Alliance, as one of their fortnightly gatherings at the French room, St. James' Hall. And the subject for consideration, introduced by Mrs. J. Stannard, was "The need of an institute for the Psychical and Magnetic Treatment of Diseases." That the advisability of such, or some such scheme was admitted goes without saying. But there was a feeling that if established it should be as apart from the question of Spiritualism. Yet, apart from the old Mesmeric Hospital, who have done more to bring to notice and cultivate the operation of 'Psychic' healing than Spiritualists? Dr. Newton, the American Healer, the Zouava Jacob, Dr. Mack, Mr. J. Ashman, and hosts of lesser known mediums, and scores of private mediums, have practised healing for the past forty years or more. Thousands of Spiritualists largely rely on the power used by such healers, and the identical force is always involved no matter whether directed by spirits or mortals. The fact is that the various schools of 'healing' have taken over that portion of our experience, renamed it, ignored the source of their original information, and cast down the ladder by which they reached the truths they have the temerity to assert have nothing to do with Spiritualism! Let us have a Psychic Healing institute by all means, and if it cannot recognise Spiritualism, let Spiritualists form an Institution for themselves. But in any case let it stand upon its own foundation, for there is no necessity for any existing body to father such an undertaking, though doubtless all our organisations would fully sympathise therewith. Healing, as a phase of mediumship, has fallen somewhat into neglect of late years, is it not now time for a revival of what has been one of the foremost claims for the utility of mediumship in the past?

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*Professor Oliver Lodge and the S. P. R.* THE Society for Psychical Research has taken a wise step in electing Professor Oliver Lodge to succeed to the Presidential chair of that body, recently vacated by the departure to the Higher Life of Mr F. W. H. Myers, its previous occupant. The two men were close friends, each earnest students and careful observers. The high traditions that Mr. Myers created for the Society by his unwearying exertions on its behalf, will, without doubt, be



worthily maintained by his successor, and doubtless increased, as well.

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*Who was*        It may seem somewhat late in the day to raise this  
*Madame*        question, but a recent contribution in a contem-  
*Blavatsky?*    porary presents a novel answer to the query affixed  
                  to this note. The article referred to contains an  
 extract from a letter written by Mr. Leadbeater, the noted  
 theosophist, in 1885, in which it is said that Mr Subba Row stated  
 that the real Madame died twenty years ago, *i.e.* in 1865. After  
 that her body was taken possession of by 'an adept' who, when  
 compelled to be elsewhere, had his place taken by two ignorant  
 'chelas,' but, more astounding still, or more ridiculous (?), the  
 letter goes on to say, "and as no Adept or Chela can enter into  
 a woman's body during times of illness, at such times it had to  
 be taken possession of by a terrible ill-tempered, ignorant old  
 Tibet woman in the place of the adept or chelas, as she was the  
*only* female available for the purpose." The article under notice  
 is contributed by a correspondent over the initials, 'M.T.,' and is  
 based on an article upon 'Theosophy,' by Professor C. W. Sellin,  
 in our contemporary *Phyrische Studien*, who concludes his contri-  
 bution in the following words: "To Theosophists in general I  
 would offer the advice that they should employ their time in  
 some useful occupation than in the silly game of Theosophy.  
 Our age is over full of phenomena of degeneration; and we  
 really cannot do with Theosophy, which is one of the worst." If  
 Mr. Row's statements are what the advocates of Theosophy  
 call 'wisdom,' let us remain as a simple Spiritualist.

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THE NATIONAL FEDERATION.—After many years of vigorous dis-  
 cussion, says the "London Daily Chronicle," of the 18th ulto., the  
 growing body of Spiritualists in this country have at last resolved to  
 secure a legal status. The leaders have been in conference at Black-  
 pool for two days, and they debated whether they should apply for a  
 Royal charter, register under the Companies Acts, or appoint trustees  
 after the manner of the Wesleyan community. Eventually, it was  
 decided to incorporate under the Companies Acts, the denomination  
 to be henceforth styled "The Spiritualists' Union," while a declaration  
 of principles was also settled.



## What Other Editors are Saying.

BY THEMSELVES.

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### Assuming too much.

THE members of the Society for Psychical Research of to-day assume too much when they claim that they are the only ones who have ever presented scientific evidence of life beyond the tomb. They have been and frequently are arrogant in their assumptions of superior wisdom. They have no men of greater intellectual powers, or of keener discernment than were Hare, Mapes, Dodge, Crookes, Worthing, Denton, Varley and Wallace when they made their painstaking investigations of the facts of Spiritualism. There are dozens of mediums equal to Mrs. Piper, if not possessed of even greater powers than those with which she is endowed. The Society for Psychical Research is making the most it possibly can of the rigid test conditions to which she cheerfully submits, hence is giving valuable information to the world.—*Banner of Light*.

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### The Object of Life.

THE object of life is not to secure the "bread that perisheth" and the raiment to cover the physical form. These are but incidental things. Our life-work is to build character ; to manifest an individualization of being—a personality that will endure beyond this short physical life. The Rev. B. F. Austin, editor of the *Sermon*, Toronto, Canada, very beautifully and truthfully describes this building process, in the following language :

Remember, we are building not with brick and granite alone and for the present plane. We are erecting our thought palaces for future habitation and those supernal, spiritual temples which shall survive the crash of empires and the wreck of worlds, and on the wall of which every good deed, every virtuous endeavour, every unselfish act and every lofty aspiration, will be imperishably engraved. It was said of those who built the famous Taj of India that "they built like giants



and fashioned like jewellers ;" so, friends, build like giants, fashion like jewellers, your eternal habitation.—*Philosophical Journal*.

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### A Sane Universe.

Now a sane universe presupposes the reign of law and order, the ultimate triumph of justice and fitness, and the superiority of good over evil. But that at once suggests the question we just asked : What are the angels doing when the vampires are about ? It would not be a sane universe, and God would be neither just nor pitiful, if only evil beings could reach us, or if evil beings were left unrestrained, or if evil beings were strongest. If, then, the good as well as the evil can approach, it seems to follow that it is wisest on our part to go on our own way serenely, and leave the unseen people to do their own policing. Why should we worry ? What good would it do ? It can only be difficult for us to play detective. It may be impossible to form a proper moral estimate of those who approach us from beyond the veil : and it may be better for us to run risks in perfect simplicity of spirit than to take upon ourselves a burden and a dread which, after all, may draw too largely upon the imagination, and even do an injustice to the unseen people whom it is so exceedingly difficult to test. How much better to go steadily on in faith, doing our duty, shrinking from nothing that is only inferentially evil, or overcoming evil with good ! How much better to hold fast by the blessed faith that purity and love in ourselves will arm us against all evil, and to trust in the just and pitiful God and the angels to regulate their world and take care of us ! "The pure in heart," said Christ, "shall see God," and see Him here on earth, and see Him everywhere, and

So dear to heaven is saintly chastity,  
That when a soul is found sincerely so,  
A thousand liveried angels lackey her,  
Driving far off each thing of sin and guilt,  
And, in clear dream and solemn vision,  
Tell her of things that no gross ear can hear.—*Light*.

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### Intemperate Temperance.

WITHIN the last few weeks a new species of unauthorised violence has been inaugurated, accounts of which fill the news journals. It



was set on foot by a Mrs. Nation, in Kansas, and was, and is, directed against drinking saloons, which have no legal status in that state.

But Mrs. Nation, and those who co-operate with her, do not limit their destructive acts to the spoliation of the contraband intoxicants; but other property is recklessly destroyed, and great damage is done. They do not seem to discriminate between prohibited property, and that which is everywhere protected by law. This is always characteristic of the action of illegal bodies suddenly convened to right a common wrong.

It is very questionable if any lasting good is gained by the act of disorderly rioters. Every worthy citizen will deplore the act; and though the leader may be honoured as a heroine in the beginning, and loudly applauded; in the end she will be viewed as a disturber of public tranquility, and as such will be soon forgotten, perhaps dishonoured.—*The Progressive Thinker*.

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### What is Genuine Occult Science?

WE have been criticised by a few of our esteemed friends for declining to print a certain class of controversial articles, also essays devoted to that rank sophistry, "christian science," also on spiritualism, socialism, and other cults, none of which come within the domain of *genuine* occult science, art and philosophy.

We feel sure that the great majority of our readers approve our course in excluding the crude emanations of those immature and uninformed persons who are constantly seeking to get their misinformation printed. These misguided mortals all want to have their say, and once the columns of a magazine or paper are opened to them they soon convert it into a sewer for slush—*The Star of the Magi*.

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### SCIENCE AND SPIRITUALISM.

By J. M. PEEBLES, M.D.

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SCIENCE postulates the existence of an ethereal medium, the ether of space, through which heat, light and other forms of radiant energy are transmitted. This ether is said to be as solid as



## THE SPIRITUAL REVIEW.

adamantine, more rigid than steel, pliable as air, infinitely elastic; and yet it is absolutely invisible—as invisible as our influencing spirit friends. The five senses are not illusive, as the Hindoo Vedantists would say—neither are they infallible guides. They point towards, they assist, they are helps to the attainment of facts and truth.

The soul, or spiritual body, evolved or built up, from the finer essences of the physical body, together with the environing invisible substances, constitutes the ethereal counterpart of the earthly body. This is dominated by the inmost spirit, which spirit is the higher self, the infinite I, of Fichte, the Noumena, of Kant, the incarnate Divinity, of the intuitionist—a potentialized portion of the Cosmic Consciousness of the Universe.

Both Plato and Paul speak of the spiritual body. Cicero said the “soul can live and act out the body; yea, much better, having then its perfect freedom, divested of that heavy encumbrance which only clogged and fettered it.” In the magnetic or cataleptic state this conscious spirit, with its soul-aural envelope, may temporarily leave the body, which at most is but a built-up bit of chemical mechanism, and traverse the aerial spaces cognizing what is there transpiring, and meeting those who had before passed on to the Elysian fields of the blest and the beautiful.

Intromission into the spiritual world, such as was permitted Swedenborg and the more mediumistic of to-day, is not miracle, but psychic manifestation in harmony with natural law on a more spiritual plane of existence than the masses are acquainted with. The phrase, “One world at a time,” is a misnomer, for every thinking man is conscious of living in the physical and intellectual world, if not the spiritual, at the same time. No man is all viscera. The universe is a unit. There is but one world with many aspects.

It is sometimes said that when the disorganizing dead are buried, “there can be no manifestation of mind or spirit without an organization.” Granted, and the spiritual body is that organization. Mind and spirit, however, are not synonyms. They should no more be used interchangeably than facts and truths. Facts may be contradictory—truths never are. Truth allied to the eternal fitness of things, as cause and effect, has inhering in it a moral quality. A rattlesnake’s bite is a fact, but no scholar would pronounce it a truth. It is a fact that politicians lie, but their lies are not truths; neither is mind nor the emotions of mind the same, qualitatively and quantitatively, as absolute spirit.—*The Philosophical Journal*.



## Our National Institutions.

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### THE PROPOSED BRITTEN MEMORIAL.

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#### SECRETARY'S REPORT.

#### TO THE SUBSCRIBERS AND TRUSTEES.

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THE First Annual General Meeting of Subscribers was held in Manchester on Tuesday, the 19th February, when the following report and statement of accounts was presented :—

Since the general meeting, twelve months ago, the Trust Deed, which was prepared by Messrs. Tallent-Bateman and Thwaites, solicitors, Manchester, has been executed. This deed empowers the Trustees to receive, hold, and invest moneys subscribed for the purposes of the Memorial, to buy a building or land upon which to elect one, and to extend or alter and to furnish such building, and to fit it up with books, papers, magazines, etc., such as may be necessary for the purposes for which the Memorial is intended.

To enable the Trustees to carry out these provisions a considerable sum of money is necessary, but it would be possible to commence operations on a smaller scale if a certain income, of say fifty pounds a year, were provided. A suite of rooms might be obtained in a central situation, some of which might be let to the Manchester Spiritualist Alliance for their meetings, and perhaps accommodation might be found for the *Two Worlds* Publishing Co., who may be obliged before long to seek new premises because of alterations in the property where their offices now are.

If head offices of the National Federation and of the Lyceums Union were also rented from the Trustees, there would be a considerable income forthcoming which would pay interest on the cost of a large building, and there would also be the revenue from letting rooms for meetings, lectures, services, etc. A regular course of seances for psychic research (such as those now being carried on by the Manchester Alliance) could be arranged, which would be extremely valuable, and would be another source of income.

The initial difficulty is to raise money to make a beginning, and



instrument is—as a rule—the more acceptable, from a literary point of view, is the result of all ‘inspirational,’ or ‘automatic,’ writings. The foregoing statement merely lays stress upon the undoubted truth that educational culture is an important element in the work of the Spirits through their mediums.

The receipt from the publishers of a new book, “Automatically Transcribed,” led to the foregoing reflections, and raised the question: will this repay perusal? The name of the “writer” was promising, for Dr. George Fuller, M.D., was a guarantee of ability at least, for he is a man of unimpeachable integrity whose name has for many years stood for all that is good and acceptable in Transatlantic Spiritualism. That the work was issued by that eminent firm, The “Banner of Light” Publishing Co., of Boston, U.S., was a still further commendation, while the excellent appearance of the volume added a further claim for its friendly welcome. Yet, tasteful binding, fine paper and first-class typography, may, after all, conceal defects that undo all the virtue pertaining to mechanical excellence. So, to slightly alter the words of the immortal bard, “the” book “is the thing,” so to the book we turned, full of pleasant anticipations it may be confessed.

With what result? Let us hasten to say our anticipations were more than realised. It is a book to be not only read, but read and re-read, for it is full from cover to cover of all good things, charmingly expressed in excellent form, and conveying many sparkling gems of thought to those in search of spiritual principles. There is a curious air of old time suggestiveness about it, that invests it with a distinctiveness, a species of suggestive New Testament religiosity, never obtrusive, its true, but running as a minor strain through a noble theme. Whether or not the author on ‘the other side’ is “Zertoulem” the “Prophet of Tlaskanta,” who “once wore mortal form . . . many years ago in central America,” need not concern us, though why should we doubt it? Even if Dr. Fuller claimed its authorship, which he does not, it would be a most creditable literary production, but, as coming from a spirit of experience, it is a notable addition to so-called ‘automatic’ literature. To afford some idea of the sentiments expressed a few quotations may be permitted. Thus from chapter nine.

“Think ye that life is not worth living because it is a ceaseless struggle after the unattained?

“Because so many of thy hopes and aspirations fall to the ground seemingly fruitless?



## The Books of the Month.

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### "THE WISDOM OF THE AGES."\*

#### "NORTHERN LIGHTS."†

IT is a curious fact that for a really good book setting forth the higher aspects of the teachings of Spirits one must, in nearly all cases, look to the other side of the Atlantic ocean. The number of such works produced in this country has been exceeding small, indubitably the best of them being "Spirit Teachings," through the mediumship of Mr. W. Stainton Moses, to which his own work, "The Higher Aspects of Spiritualism" comes as a good second. Possibly differences in the national temperament of the peoples of the two countries, England and America, may account for the less number of exegetical, as compared with the purely practical, works of English writers on Spiritualistic subjects? For clear statements of observed phenomena English Spiritualism possesses innumerable records, but of deductions therefrom, or teachings derived from such experiences, hitherto there has been little of note or lasting value. Several volumes of Trance Addresses, and numerous single issues of such addresses there have been, one of the most notable being known as 'Mrs. Tappan's Orations,' though even those were delivered through an American medium, which fact rather tends to confirm the point made above.

It must be candidly confessed that much that passes for 'inspiration' often leaves much to be desired in form and style, and that the matter is not such, as occasionally, at least, to cause one to lay much stress on the value of the inspiration. Now and again one meets with works that are claimed to be written 'automatically' through the hand of a psychic, "Letters from Julia," through Mr. W. T. Stead will occur to my readers as a case in point, and a work that is among the best, too. While another noteworthy fact is that the more cultured the

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† Northern Lights, and Other Psychic Stories, by Madame D'Esperance. Post free, 3s. 6d. From this office.

\* The Wisdom of the Ages, automatically transcribed by Dr. George A. Fuller, M.D. Cloth, 211 pages. Four Shillings and Sixpence. Postage Fourpence. For sale at this office.



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“Think ye that life is not worth living because it is a ceaseless struggle after the unattained?

“Because so many of thy hopes and aspirations fall to the ground seemingly fruitless?



"If thou thinkest thus thy view is narrow and limited.

"Cultivate that faith that leads to belief in the divine possibilities of the soul.

"Life can never be a failure even in the poorest expressed soul on earth." A note of true spiritual optimism.

While in another chapter how true Zertoulem speaks in saying :

"Some have travelled farther than others, have seen more and heard more, have lived more than others. And some who have seen much and heard much may not yet be aroused so that they can comprehend the meaning of all that has been."

Again another true note is struck when the spirit writer says :

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Indeed the volume contains much that is in entire accord with the higher thought of Humanitarianism, Altruism, Morality, and the Spiritual aspirations of the present age. Many pages could profitably be committed to memory as a source of daily meditation and helpfulness in the weary struggles of our human lives, so full are we of doubts and pangs that aught that sheds comfort and light must ever come as a blessing to us in our hours of weakness and dejection. But, not only will this book be helpful in such cases, for it contains trumpet notes to nerve us still onwards when we feel we are surmounting our difficulties.

A pleasant introduction from the pen of Miss Susie C. Clark, introduces the reader to the main work. We can heartily congratulate her on the tone of her remarks, the Spirit author on the many valuable things he has said, and upon the fact of finding so efficient an instrument as Dr. Fuller for his amanuensis. It is a book that should be in the hands of the conductors of our Sunday services, for many of its chapters will form most excellent readings at the opening of our meetings all over the land.

The second Book of the Month is of quite a different character to the one above noticed. A book to beguile a jaded reader into renewed interest in life and the many weird things associated with the strange happenings pertaining thereto. It takes one to the borderland and narrates incidents occurring in that still somewhat dim and mysterious region. To read Benno, the Vagabond, Pepi, The Light of Pentranginny, is to peruse what are each well told stories that may easily excite our wonder. The collector of these narrations is Mdme. d' Esperance, the well-known medium formerly of Newcastle, but now



for many years a resident of Gothenberg, Denmark, and highly esteemed by all who know her. Indeed, many of my readers will have perused her previous work, "Shadowland," so they will be prepared to know that the present volume is in every way as charming in style, and as interesting in subject matter as was the earlier work referred to above. The sub-title of the work is, "and Other Psychic Stories," which best fits the nature of the collection. The opening introductory contains a very interesting account of the work of a water finder, and the methods associated with the use of the 'Divining' Rod. For a quiet hour after the day's duties, or to while away a tedious railway ride, no more pleasant companion could be desired, but it is even more than a source of pleasure. It is informing too. These stories of the simple folk-lore of the peoples of the Tyrol, and of the Lauziz district, in Saxony, which the writer offers us are full not only of the psychic atmosphere of the actors in the events narrated, but those events so closely parallel much that not only Spiritualists are familiar with, but what is also common knowledge in thousands of households where Spiritualism is still tabu. Mdme. D' Esperance is to be congratulated upon the appearance of her book in its dainty blue binding in silver gilt lettering and block work. Finally, we can only say we perused her pages with interest and laid them down with regret, which is a reviewer's best praise.

#### SPECIAL ANNOUNCEMENT.

HOW TO DEVELOP MEDIUMSHIP.—Kindly permit us to announce that Part II. of our "Guide to Mediumship," entitled "How to develop Mediumship," will be ready for sale early in April. The many appreciative letters that we have received, and the commendatory notices which have appeared in the Spiritualistic press in reference to Part I. "Mediumship Explained" have been very encouraging and gratifying to us, especially the following characteristic letter from our mutual friend, the venerable author and seer, Dr. Andrew Jackson Davis, of Boston, Mass., U.S.A. :—"Beloved friends and teachers, Mr. and Mrs. E. W. and M. H. Wallis, thankfully your wise and loving gift (to humanity) concerning "Mediumship" is hereby acknowledged. May the blessings, all the good you impart to others in your eloquent chapters be manifolded to you! Gratefully and lovingly your friend, A. J. DAVIS." We trust that Part II. will be found equally as acceptable and serviceable to inquirers and spiritualists as Part I.—Fraternally yours, E. W. and M. H. WALLIS.



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