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# THE Spiritual Review

(NEW SERIES)

A MONTHLY MAGAZINE FOR SPIRITUALISTS.

EDITED BY J. J. MORSE.

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No. II.

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## THE EDITOR'S FOREWORD.

It is my privilege to again introduce to my readers such able contributors as Charles Dawbarn, Dr. N. F. Ravlin, William Oxley, Geo. Horatio Bibbings, John M. Stuart-Young and John C. Kenworthy, who, among others, treat upon a variety of interesting topics. While in "Our Contemporaries Reviewed" is presented a bird's eye view of the World's Spiritual Press. In my "Matters of Moment," several "burning questions" are dealt with. Four extra pages are included in this issue.

THE EDITOR.

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## Speculations in Spiritual Philosophy.

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### The Philosophy of Ego Summarised.

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BY CHARLES DAWBARN.

[Specially contributed to the SPIRITUAL REVIEW.]

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CONCLUDED.

THE eighth chapter having thus opened up so much that is doubtful and uncertain in spirit communications concerning 'life after death' it becomes fitting and necessary that "Ego questions Homo." Ego demands that Homo distinguish between that which he KNOWS and that which he believes. The explorer has found much he once counted as knowledge to be unworthy even of belief; but human immortality and spirit return remain unshaken by the most rigid criticism and scientific investigation. In this ninth chapter the explorer has faithfully accepted the question of Ego, and drawn a marked line between his own knowledge and belief. From the remaining substratum of attested fact, he would now, in this concluding chapter of his Ego series, offer one or two logical inferences for examination by the student reader. Inferences which he deems rightly included under the heading of "Philosophy of Ego."



For many years the explorer has counted the chief control of one of our most celebrated mediums as a warm personal friend. That spirit has flashed his thought on the organism of the sensitive, and, as we have seen with Mrs. Piper, it finds outlet as most convenient. Were he to use another instrument, say Mrs. Piper, with another sitter, such as archinvestigator Hodgson, to keep the record, his manifestation, however veridical, might be far less attractive and interesting. As it is he has expressed warm sympathy with the explorer's researches embodied in this Ego series. Using his medium's hand automatically, he recently 'thought-flashed' the following brief, but all important request to the writer.

"It has been long since you received personal greeting from me. None the less I hold interest in your welfare, and watch your work with commendation, inasmuch as it stirs profoundest thought in progressive minds.

"I predict that while you are turning out nuggets of gold in your delving after truth, you will yet find the diamond of greatest value in the discovery of the real and gigantic impediment to the flawless communication from decarnated intelligences through mortal media. An impediment to be found in the 'awful gap' of vibrations existing between the perceptions of earth environed entities and of space unlimited Egos.

"One flash of thought may instantly reveal the entire experience of the past to a spirit entity. He need not go over such a day or year in retrospection. He knows it at a glance; yet to segregate it into details, and convey it through a medial channel, is a task he may not be equal to for want of responsive vibrative action on the mortal side."

We have here what may almost be called the 'wail' of an advanced spirit over the difficulties in the way of his own 'spirit return.' If, as we have seen, George Pelham, after his brief sojourn in spirit life, already feels the gap widening between his present selfhood and his old memories, much more must the gap be 'awful' to the vast experiences of my beloved spirit friend. In this brief note he embodies one of the most important truths discovered by the explorer. He finds that in one flash of thought he KNOWS the entire past he is seeking. He is working without and beyond the boasted human reason. So far as he may use brain it is only as an instrument for exchange of this 'flashed knowledge' with entities who have not discovered they possess in degree the same faculty. The difficulty is largely in himself, although founded, of course, on mortal



limitation. He finds it almost impossible to 'segregate' into details, for our slow perception, the minute knowledge embedded in the flash he himself receives. This is well exemplified in the painful confusion of thought manifested by so many spirits seeking to tell their tale through Mrs. Piper.

The explorer learned this lesson by his own researches. He discerned that Ego always KNOWS without reason. Therefore his own Ego and that of his advanced spirit visitor can exchange thoughts, each in his own divine right. It then rightly belongs to the Ego of the mortal to reduce the thought received in 'spirit flash' to the slow beat of mortal brain, and the vibration of mortal speech. In other words, the mortal who would commune with angels must first learn to commune with his own Ego. He who sits passive, and plays the medium, is asking the spirit visitor to assume a task that should never be laid upon him. Let the student reader learn the lesson of the silence, and offer his own organism to his own Ego. Sooner or later his organism will respond to its utmost capacity. Then through this divine partnership with Ego self-hood, he will learn to bless the 'thought flashes' as thus interpreted to his own mortal brain. A cultivation and development of psychometric sensitiveness by the mortal opens a pathway for this marvellous Ego knowledge that comes in 'thought flashes' from the one who KNOWS to the one who reasons. But at the camping ground, where Homo and Ego meet, rises the fog of 'suggestiveness' amid which spirit and mortal must grope their way to such imperfect intercourse as conditions will permit. The experienced psychometrist is always afraid of 'suggestion,' and discovers that even an 'inference' from that which he has received becomes woefully unreliable. He must be blind and deaf to mortal sense who would for a brief hour hope to gather Ego truths during his visit to 'fogland.' Prophecy, when clear and distinct, is always a flash from one who KNOWS to one who reasons. And it is from 'fogland' the whisper comes to mortal brain.

The uncultivated powers of creative thought unravel no mystery. God Junior creates by an unconscious effort of his divine power. The whole realm of ghostland tells the tale. The hypnotist, who flashes a thought picture for the sensitive to see on paper, blank to the onlooker, is a creator. The picture is there, and Ego discerns it. But that creative thought can just as easily round the portrait into form, endowing it with a past of suffering or terror. Therein we have the secret of the haunted house. It contains a picture of a mortal's past,

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endowed with life by the creative power of God Junior. Every form of spiritual phenomena is a 'thought flash' manifesting by vibration in mortal life. The spirit visitor, who is not at first sure whether he is using voice or hand as his express waggon, thinks—or creates—vibratory matter into form tangible to mortal sense. Such are, and always have been the phenomena worshipped and adored as 'spirit return.'

When a spirit visitor starts earthward he perforce travels in a Psychic Sleeping Car. He wakes into mortal life at the camping ground, and thence gropes his way into the memories and surroundings both of his own past of earth life, and those of the mortal who gives him greeting. But under his pillow in the berth lie his spirit experiences; and there they must, for the most part, remain until he uses his return ticket. The mortal romances and sentimentalises. He declares he has burst the casket, and robbed the grave of its dead. But there is no death save ignorance, and 'fogland' is its home. Homo is but a nation of Egos, and has a nation's history. It rests with every student reader to learn the lesson, and develop his powers by opening the door to his own Ego. Therein lies the pathway of progress.

My spirit visitor, is at best, a 'fogland' friend of mine. His thought as it flashes must be photographed on mortal brain. Under the most favourable conditions the mortal instrument records but a portion of the spirit thought. My spirit friend has possibly had greater experiences in guiding and directing spirit return than most other intelligences, active in this modern era. Yet he realises that, in every case, he is cabined and confined by the unreadiness of mortal scribe to enter the 'awful gap' where alone he and spirit visitor can really clasp hands.

Such is universal spirit experience, founded on mortal ignorance that all the phenomena—from rap to form—are 'thoughts' flashed into earth life. No spirit has ever really come back. Nature forbids. We know how love's picture thrills the mortal soul, but it is not, and cannot be more than a spirit thought of the past, infused with life, and sometimes even rounded into form.

Mortal suggestion has, in every era, distorted spirit thought. It has been the effort of the explorer to urge the student reader to reach out through the silence to his own Ego. The mortal who learns to psychometrise Truth is reaching into soul life, where reason must be left behind. For him the fog lifts. For him Egos come, and Egos go. Yet his task is but half done until he has learned to compel his own



brain into a silence unbroken, save by the voice of his own Ego. That is not the part of the visitor. It is the task—the hard, hard task of the student who would climb. At any, and every other level Spirit Return will continue to be the medley of befogged mortal and drowsy spirit. This it is which in every era has been idealised into the experiences of a generation, which has either worshipped it as Divine Revelation, or claimed it as social gossip with the hereafter.

The explorer has sought to draw a marked line between that which he KNOWS to be true from his own exquisitely beautiful experiences, and that which stands to him as belief only, because 'suggested' into the limitations of earth life. The student reader is invited to realise that as God Junior he can create for himself a path-way through 'fogland,' and out into the sunshine of 'unsuggested' greetings from the loved ones gone before.

San Leandro, Cal.

The explorer, wishing to carry his investigations beyond the limits of these articles, is preparing a volume—already two thirds completed. Any student who is sufficiently interested to send his name and address to the writer, will be notified when the volume is ready for publication.—C.D.

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## Organization---Methods and Work.

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### Local Societies.

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BY G. HORATIO BIBBINGS.

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THE article in the REVIEW for June by Mr. E. W. Wallis, upon the above subject, was both lucid and well timed. The leakage within the movement of Spiritualism in England is quite equal to that complained of by our American brethren. Moreover, the constant unrest, as evidenced by the frequent announcements of change of prominent officials, coupled with the "splits" and establishment of rival societies, gives abundant evidence that in the main our efforts spell failure. The mad rush for proofless phenomena has undoubtedly a great deal to do



with the leakage, but anyone who has carefully observed the movement nationally must have noticed that the managers who complain have all the time had the remedy in their own hands. The cry has been, "If we do not put on 'phenomena' mediums we cannot draw the people." Almost invariably this has been unfounded, because no attempts have systematically been made to provide food for thinkers—philosophy for reasoners and information for enquirers. To this, exception may be taken by some on the grounds that they have tried. They engaged Mr. So-and-So, a very talented lecturer, and the audience and collection were thin. Was not this rather a challenge to the managers to persevere along similar lines—to view the matter less commercially—to allow the few shillings loss to represent real gain—the absolute gain of improved mental demand, and thus gradually improve the quality and tone of audience and service. But, it will be urged, "Many will leave." Quite so, very probable, and their loss will secure the success so much desired by making it possible for a better class to come in—a class that will learn more, love more, pay more, and produce more. "Faint Heart" dwelling in our midst has made it impossible in the main for cultured people to abide with us. Then, again, the undue familiarity within such societies where "phenomena" is the watchword has much to do with the downfall of societies. To belong to a *cold* society is a recommendation and a token of a prosperous society. The *warm* society is generally distinguished by plenty of kissing among its female members—plenty of teas, plenty of confidences, plenty of gush, plenty of making strangers at home, and, as a rule, and perhaps as a consequence, plenty of scandal, plenty of jealousy, plenty of spite, plenty of resignations, plenty of the milk of human kindness but plentifully skimmed, until finally the new-comer declares pathetically, "I was a stranger, and ye took me in."

In the *cold* society, and the society whose representative the writer may be included, everyone works—familiarity which breeds contempt is absent, slovenly methods are not tolerated, punctuality is observed, the hall is never locked up when service should have commenced, the officials are seldom changed and seldom wish to change, and in every department decency is uppermost. In this way the casual observer receives no violent shock to his religious system; does not feel that the service of



the Spiritualist is akin to a music hall programme; by the beauty of our philosophy is attracted, and is thus excited to examine phenomena when opportunity offers itself. It is nearly time that our miserable failures taught us that *mediums*, clairvoyants and psychometrists especially, cannot turn on evidence at will. Vague generalities must not be mistaken for evidence, nor must the boast of some that they know nothing but what Spirits teach them be regarded as a virtue.

Better methods, bigger faith, and more intelligent organisation will save us from the doubtful compliment of visits from the scavengry of the other world, and bring us into touch with the minister of Light, who even now enjoy the guerdon of Truth.

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## The Dreams of Childhood.

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By JOHN M. STUART-YOUNG.

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"WE ARE AS CLOUDS THAT VEIL THE MIDNIGHT MOON."—*Shelley*.

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HE is a cold, soul-less man who will boast that his boyhood was never filled with roseate hopes of Fame. The world must have used him roughly, or he would be proud to admit that once *he* too had been full of quaint fancies and strange conceits.

The fanciful child lives among and amid an ideal world of bright untamed thoughts—thoughts that gush with wild exuberance from his innocent conception of things—thoughts that fill his tiny mind with rich and rapturous delight. That he lacks the words to pour forth their magic, clad in language suitable and most fitted for our understanding, does not in any way detract from their value. The vocabulary at the command of a child is necessarily limited, and we cannot hope that the fancies which flit across his visionary brain can be conveyed to the critical mind. But I venture to assert, nevertheless, that a precocious child, once having mastered the intricacies of word-construction, can give us prose and verse more redolent of *true* spiritual beauty than can the world-worn thinker.

It is a suggestive fact that our wildest and most inspired singers—Shelley, Byron, Keats—gave to the world their noblest verse when



only in their teens. I naturally admit that when the brain has arrived at its full development, the thoughts are more matured, but the majority of our poets, after the age of (say) twenty-four, live and write upon *memory*—memory of these ineffably effulgent dreams of childhood which had used to shed their halo over their souls, panting for expression, yearning wildly for freedom, but which were far too rapt for their childish utterance.

Later, when perusal of the world's grandest literature has opened his eyes to the mysteries of language, the child *expresses* his noblest thoughts. He finds the channel narrow, restrained, and difficult; but often the fairest flowers of eloquence, draped with rich poesy's graceful utterance, shine through his words, and he at last gives forth the brimming streams of fancy which filled his childish dreams with glory.

Let us try to understand the dreams of a fanciful child. His thoughts are all bedight with gorgeous palaces and glistening gems. If he is fond of fairy lore he imagines costly jewels so rich in value that a single one would be the ample purchase of a kingdom. Elves and sprites step out from the pages of his favourite author and move around him. He roves 'mid fancy's wild creations, and spends his happiest hours in fairyland. Each breeze that flashes by, kissing his cheek with innocent glee, is a wood-nymph's water-and-blossom-scented breath. Each stream and rippling rill is full of a Naiad's song, and the tender dusk of evening blazes with superb magnificence, for this is the time when his mind dwells on the genii of the "Arabian Nights." At this hour he sees them, splendid, terrible, but sublime in their majesty, trampling on jewels radiant with light as though they were worthless dust.

Later comes the happy time spent amid the old-world splendour of classic Greece. If he is a studious boy he pores over his Euripides and other ancient poets. Olympus becomes his home. He daily confronts eagle-mounted Jove, and tastes the luscious nectars of happiness from the cup of youthful Ganymede. He bows in homage to the stately and dignified Juno. Mercury flits past on never-tiring wing, and he spends many happy hours in the temple of Parnassus, lingering near the Muses' sacred fount. Then comes Orpheus filling his dreaming ears with sounds of Elysian melody.

And then the sea! He listens to its clashing waves, and in imagination hears the Triton's song. Strange transports of thrilling ecstasy rush through his youthful frame as he gazes into the azure depths with feelings too deep for words. Beneath, he believes that Neptune's



coral-pillared halls throw high their domes, and each shell cast up by the retiring tide is peopled by a thousand wonders.

When the idea of this article first occurred to me I felt compelled to turn to my favourite passages in the poets, and read again the thoughts which charmed their childhood hours. Sweeter far than any of his later poems are those imaginative verses of Longfellow, which he confessed were born of his purer moments, "Night":—

"I heard the trailing garments of the night  
Sweep through the marble halls!  
I saw her sable skirts all fringed with light  
From the celestial walls."

And this from "The Light of Stars":—

"There is no light in earth and heaven,  
But the cold light of stars;  
And the first watch of night is given  
To the red planet Mars."

This extract from Shelley's "Skylark" is full of his earlier purity of conception:—

"The pale purple even,  
Melts around thy flight;  
Like a star of heaven  
In the broad daylight

Thou art unseen, but yet I hear thy shrill delight."

Or this from "The Cloud":—

"That orbéd maiden, with white fire laden  
Whom mortals call the moon,  
Glides glimmering o'er my fleece-like floor,  
By the midnight breezes strewn.  
And whenever the beat of her unseen feet,  
Which only the angels hear,  
May have broken the woof of my tent's thin roof  
The stars peep behind her and peer."

And who can say what a child's dreams may be of Heaven? Surely when the heart is so guileless, when the soul is so free from taint, when the mind is so buoyant and free, the brightest and most radiant shapes of God's unseen world, too exquisite for pen to paint, or brush to limn, must surround him. Let me conclude with that sweetest of all Wordsworth's sweet poems, "Childhood," and express my opinion



that in very truth "*Heaven* lies about us in our infancy" :—

    " Our birth is but a sleep and a forgetting :  
 The soul that rises with us, our Life's star,  
     Hath had elsewhere its setting,  
     And cometh from afar:  
 Not in entire forgetfulness,  
 And not in utter nakedness,  
 But trailing clouds of glory do we come  
     From God who is our home :  
 Heaven lies about us in our infancy !  
 Shades of the prison-house begin to close  
     Upon the growing boy,  
 But he beholds the light, and whence it flows,  
     He sees it in his joy ;  
 The youth, who daily further from the east  
 Must travel, still is Nature's priest,  
     And by the vision splendid  
     Is on his way attended ;  
 At length the Man sees it die away,  
 And fade into the light of common day.  
 Earth fills his lap with pleasures all her own ;  
 Yearnings she hath in her own natural kind,  
 And, even with something of a mother's mind,  
     And no unworthy aim,  
 The homely muse doth all she can  
     To make her foster child, the inmate man,  
     Forget the glories he hath known  
     And the imperial palace whence he came."

To A.H.G., August 5-10, 1901.

#### MAGNETIC MAGIC.

We have received from Mr. Robt. H. Fryar, Bath, a copy of the inset pages to his "*Magnetic Magic*" and commend him for wisely limiting its issue exclusively to the subscribers of that "*Reprint*," the subject matter appears to be the result of considerable experimentalising.

His letter to our contemporary "*Light*" which we reprint (by request) clearly indicates that the "*Tarot*" symbology is capable of an higher interpretation than "*Divination*" and constitutes in its re-issued form a companion framing plate to that wonderful Ancient Egyptian relic the Bambine or "*Isiac Tablet*" with which is now generously given gratuitously by Mr. Fryar.



## The New Thought Topics.

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### Esoteric Learning.

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BY. DR. N. F. RAVLIN.

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THE significant trend of modern thought is seen in the attention paid to soul culture. In the old dispensation now drawing to its close education has been esoteric both in nature and scope, and hence has come far short of securing the normal development of man. The so-called five physical senses have been its limit. The gray matter of the brain has been regarded as the generation of thought, and the objective consciousness as including the sum total of human attainment. The realm of Spirit has been in the wisdom of the schools, an unknown and an undiscovered country. Spirit could not be dissected by the knife or scalped, hence its existence has been ignored by the savants in the past. But a new era dawns. The opened domain of Psychology reveals a deeper meaning and a broader scope to man's possible achievements. The infinite measurement of soul is coming to be understood. Creative energy is awakened in man's sub-conscious being. Omnipotence is being focalised in the imperishable potency of thought. A hitherto unknown dignity is seen to belong to man. He is no longer a worm of the dust, but a reigning sovereign. In the unfolding science of the soul he enters the laboratory of causation. He is at home in Nature's vast workshop. In the realm of the "hidden wisdom" he finds his congenial dwelling place. Here thought is generated. In this domain Spirit is supreme. Thought vibrations go forth from hence to stir the objective world. Enthroned in Spirit man wields the power of "Psychic Force" with ever-increasing ability. Limitations are found in the objective life only. They exist in the flesh, not in the Spirit.

In soul culture "thoughts are things," "Thought force" is the creative power that builds all things. There is nothing in nature or art that is not the product of this vital soul energy. All the achievements of "Christian Science," "Mental Science," "Divine Science," "Magnetic Healing, Hypnotism, and Suggestive Therapeutics are unsought consciously or unconsciously by this power, and we are in the infancy of it. It will not be long till no form of disease can



stand against the concentration of Thought Force. Suggestion is rapidly displacing the drug system; wise physicians are coming to recognise the fact. Meantime laymen have to a large extent been the pioneers in the various forms of Psychic healing. All phases of Psycho-Therapeutic thought are commanding wide attention. Chairs of Psychology are beginning to be introduced into the colleges and universities of the U.S.A., which is a very significant indication of progressive development in our methods of education. All the "signs of the times" indicate the dawn of a "New Era." Old things are rapidly passing away. The reign of lust will soon end. The sovereign dominion of Love will be established. Truth will overthrow error. Health will banish disease. Good will conquer evil, and the darkness of hoary-headed superstitions will be dispelled by the effulgent light of the Spirit. Character will outweigh creed, and doing right for right's sake will supersede every form of faith. Altruism must prevail. Selfish greed and a soulless competition will be as much out of place in the New Dispensation as it would be in Heaven itself. There will be no rich and no poor. The extremes of opulence and luxury, and poverty, squalor, and wretchedness will not be known. None shall cry for bread, nor shiver half-clad in cold and cheerless tenements. The "sound of revelry by night," mingled with the wail of sorrow from breaking hearts, will fall upon the ear of the distressed listener no more. The exalted shall humble themselves, and the lowly shall be lifted up. "Wisdom and knowledge shall be the stability of the times that are "To BE," and all work of whatever nature shall be performed for the purpose of adding to the sum total of human happiness. This will be true, not only of individuals, but of Governments as well. The nations of the earth cannot transport their vast standing armies into the Millennium. They will have to cease their horrible slaughter of human beings or perish from the earth before that glad day dawns. It is according to the inexorable decree of retributive justice. Let the fate of ancient nations be a warning to those now on the scene. Neither the "sable trappings of woe" nor the accoutrements of war will have any place in the New Time that is rolling on.

The rising Sun of Love appears,  
The shades of night dispelling;  
Its radiant light through coming years,  
All gloomy doubts expelling.



Brighter and brighter still it shines,  
 All good and truth revealing ;  
 Bringing to view Celestial Shrines,  
 And naught divine concealing.  
 And soon the "Golden Age" will come  
 In fullness of its measure ;  
 The victory over wrong be won—  
 Priceless will be the treasure.  
 The holy light of Love divine,  
 In human hearts is shining ;  
 Henceforth let none on earth repine,  
 With love their souls entwining.

LOS ANGELES, CALIFORNIA.

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## Personal Experience.

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### How I discovered what I know about Spiritualism.

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BY D. M. SEATON.

**B**EFORE I tell my experience I must say a word about my mental condition at the time my attention was drawn to this subject.

My father lived in California, and was a kind hearted, liberal, wealthy man, with the highest notions of honour, honesty, and justice, He was good to the poor, but took no interest in church affairs. When he died I knew that according to orthodox doctrine he went straight to hell. I loved my father and it greatly worried me. I was then about 20 years old. I determined to find where he was if reading and study would it.

For two years I read many standard religious works. I read the bible and commentaries on it, and the sermons of the most eloquent ministers in the land. Then I took the other side of the subject. I read "The World's 16 Crucified Saviours," and "The Bible of Bibles," by Kersey Graves. Then "Renan's Life of Jesus," Then the works of Thomas Paine and Robert Ingersoll, and many more of the same class. When I completed this course of reading I concluded my father was all right. I did not know where he was, and I did not believe anyone else did. As for myself, I determined that I had a *through ticket* and on my way would do right according to my best judgment and *take my*



*chances.* I have lived in this state of mind for 30 years, and religious creeds and doctrines have had no influence on me.

During the last five years I have been travelling about the world accompanied by my daughter, now 24 years old. Last November we were in Bradford, Yorkshire, and one evening an intelligent lady called on us.

In general conversation she said to me "do you know where you will go when you die." I said "No I am not quite certain about that." Then she said, "If you could by study and investigation discover your destination, would you do it?" I said, "Most certainly I would."

Then, as a beginning, she proposed to try the table.

At once I was impressed that I should investigate this much talked of Spiritualism and determine it to my own satisfaction. This lady, my daughter and I, sat at the table. In three hours I was convinced of two things, 1st, that the table was moved by a power outside of ourselves, and 2nd, that the power had intelligence. The next night we tried it ourselves, and it worked. By the use of the alphabet we received answers to many questions. During the next month we communicated with 20 or more spirit people. Then I bought a planchette and it wrote well for us. In the next three months we used it daily, and one day a spirit lady, whom I will call "Nellie," came to us. We had intimately known her in San Francisco, and knew that in life she was worthy, honest, and truthful.

You may ask how I knew it was her. I am convinced that if I were blindfolded in a room with my mother and could get communications from her in writing, I could ask 100 questions about her life and about my experience from my childhood up, and determine as to her identity. I applied similar tests to "Nellie." With her consent I asked questions numbering into thousands, about life and death and the hereafter.

We obtained most intelligent answers and descriptions. She has been on that side two years and told us of her sickness and death, and her experience on the other side, save only some spiritual conditions we could not understand.

One day she said she believed my daughter could go in a trance. I asked for directions how to do it. She said *go in a dark room, have her sit in an easy position in an arm chair, hold her hands in yours and tell her to go to sleep. Don't be afraid, I will look after you.* We followed the directions and in ten minutes she was asleep. Then at once she raised up and began to talk like "Nellie" did in life! We had an in-



telligent conversation lasting 40 minutes. On awakening my daughter assured me she knew nothing of what had transpired. About twice a week we did the same thing, except that other friends came whom we had known in life. One evening in trance "Nellie" said that a friend had come to see me. That he was tall, a little stoop shouldered, and his name was "John P——" (giving the whole name) at once I said that if it was "John P——," I knew him. Then I said. "Ask him to tell me about himself." Then she said—"He says that after you left San Francisco his first wife died and he married again. That he took a house on Geary Street, and lived there until his health failed. That they took him to Lane Hospital where they performed an operation on him which caused his death."

Then I said I had not heard about him for three years, but would at once write to San Francisco and see if this statement is true. Then "Nellie" said, "you need not write, a letter and a newspaper are on the way which will tell you all the details of his death. You will get them very soon."

This was given and completed and my daughter was out of the trance before 8 o'clock p.m., of May 7th, 1901. At 9-30 p.m. of the same evening the postman delivered to me a letter and a newspaper, giving all the details of the sickness and death and cremation of "John P——"! The paper told of his life, his first wife's death and his second marriage. He died April 11th, 1901. Often since that time he has written with the planchette and come in trance. He has told us how to live to get the best results on the other side. And about the beautiful things he has seen in spirit land. We have talked over again our experience as he and I were in business together for eight years in San Francisco.

One day in trance "Nellie" told us that a friend in London would soon pass over. A week after she said our friend had come to them. Within 10 hours we heard that our friend was dead. One day "Nellie" told us that a large powerful spirit was present. That he was a great musician, and desired to teach my daughter music.

By planchette I asked "John P——" what he thought of it and he said he had seen him and advised us to try it.

We have followed directions, and since then she has rapidly improved in her playing. I desired to hear him play, and by planchette asked him if he would do so. He said the next time the girl was in trance he would play for me.

*(Continued on page 149.)*



# THE SPIRITUAL REVIEW:

A MONTHLY MAGAZINE FOR SPIRITUALISTS AND OTHERS.

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J. J. MORSE, Editor.

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SEPTEMBER, 1901

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## MATTERS OF MOMENT.

*An Open Invitation.* Last month we raised the question of "Where is the Spirit World?" and invited "mediums, lecturers, and Spiritualists everywhere," to give our readers the information the Spirits had imparted to them on the topic. It is proverbially difficult to obtain an answer to questions propounded in a publication, and often discussions have to be stimulated by the aid of fictitious correspondents before any substantial results are obtained. Such a proceeding does not commend itself to the editor of this magazine, especially as the question is of such serious, not to say solemn, importance to our cause. Consequently the editor once more asks for information from his readers. To stimulate response we now respectfully ask that our leading lecturers, such as Mrs. M. H. Wallis,



Mrs. Batie, Madame Montague, Mr. E. W. Wallis, Mr. E. T. Marklew, Mr. Geo. H. Bibbings, Mr. Walter. Howell, Mr. J. B. Tetlow, and Mr. Wm. Johnson, all of whom are lecturers of ability and considerable experience, to favour us with their views. While, if Mr. E. D. Rogers, the editor of "Light," Mr. Will Phillips, the editor of "The Two Worlds," Mr. T. O. Todd, the editor of "The Keystone, Mr. John Kinsman, the editor of "Psyche," and Mr. D. Gavin, the editor of "The Yorkshire Spiritualist," will each send us their contributions, a genuine Symposium will be formed from which the views of these ladies and gentlemen and others can be stated. We, on our part, will add our contribution, while possibly our American and Colonial editors and readers may also be induced to join in with the rest? A cordial invitation is hereby extended not only to those named above, but to anyone else who may feel disposed to add to the discussion of this absorbing question. A copy of this issue will be sent to all the above named, so that they may personally become acquainted with the request now made, which is in the best interests of our philosophy.

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*Professional Mediumship.* At the risk of rousing the antagonism of a certain class of Spiritualists (?) and of being misunderstood by some practitioners in the public work, the REVIEW feels it a duty to the cause to touch upon a proverbially ticklish subject. Partly, because the editor during his office as President of the two National Federation Conferences over which he presided, at Blackpool and Bradford, and also repeatedly in this magazine, has said some strong things on the subject. His remarks at the meetings above referred to were vigorously endorsed. While further, because at the late conference at Sheffield, a motion was on the agenda for the establishment of an independent organ for the National body, in which only the names of reputable mediums should be allowed to appear, and also from the fact that our esteemed Manchester contemporary recently raised a strong plea in favour of a better state of affairs than can be found, in some cases, among professional people who pose as mediums in our public work, should be brought about. It is urged by some that, in certain cases, our platform is prostituted to forms of mediumship which reaches "no higher than the



fortune-telling sphere," and that, as a result, "the movement will fail to prosper," and because of which, "it will ultimately decline" in public estimation. Let us discriminate, for fear the tares be confounded with the wheat. We confidently believe that the professional medium is a necessity and fills an important use. In many cases we are sure the medium resents being looked upon as merely a fortune-teller, and that the fault of such usage is not due to the medium at all. Every movement has its parasites and panderers, sharks ready to swallow fishes, and foolish fishes whose only wish appears to be swallowed by the aforesaid sharks, for our movement lends itself readily to the machinations of the crafty, to the danger of the ignorant and innocent. And until a healthy public opinion banishes the one and assists in protecting the other, both classes will continue in our midst. The duty of the Spiritual press is clear in the matter, and we readily join hands with our contemporaries in doing something towards clearing our ranks of all that degrades the cause, and insults the Spirit-world by degrading Spirit-communication to the level of thinly disguised fortune-telling.

*Who is to Blame?* But, who is to blame, then? This brings us to the crux of the matter, for we really believe the blame rests with those who consult our public mediums. In many cases the consultant goes to a medium not for proofs of Spirit return, but to obtain advice on affairs of health, business, and worldly matters, and that medium who can afford the most of such information for the humble shilling, or the more aristocratic guinea, will be sure of the largest measure of support. The class of Spiritualist (?), who sees in mediumship a way to obtain the information above suggested, would shrink from visiting a "wise" woman, nay, would be the first to denounce such as a vulgar trader on the credulity of servant girls, and is pleased when the magistrates sentence such to a term of imprisonment. Yet when the desired information is obtained from, or through, a medium, such people consider it is quite another matter! The case is not improved when, instead of seeking a "private sitting," these people flock to a public meeting, at which a "test" medium is present, in the hope that for a few coppers in the collection they may get some information about "wills," "property," "health," or other worldly matters. It is such things, done in



the name of Spiritualism, that has not only lowered the tone of our public work all over the country, but has resulted in the decline and extinction of some of our societies. To have one's internal economy dissected, one's private affairs openly discussed, and to be told that "if you will have a private sitting with my medium we can tell you more," is simply disgusting to any well-regulated and intelligent mind. Yet how often does it happen? The fair fame of our cause is dragged in the mire, intelligent enquirers are driven in disgust from our meetings, literally making "the judicious grieve," while naturally "the ungodly scoff" at our pretensions of demonstrating immortality by such methods. While another result is that many earnest and devoted adherents refrain from participating in our public services because such matters as mentioned above do not afford them either "light" or "leading." The plea of the committees who resort to such displays is that lecturers do not attract, and that money to sustain the society must be found if the work is to be continued. But experience shows that though large attendances may be secured the financial results are often below those attained when a competent lecturer occupies the platform.

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*Yet Another Point.* Another point is that the denunciation of particular cases of mediumship being used for fortune-telling purposes is of little use when no specific case or person is named. It then becomes a slur, unintentional, no doubt, on all reputable public mediums, and we have many such. To be effective veiled assertions must give place to positive statements. An action for libel must be faced, if threatened, and any of our periodicals that is strong enough to undertake the work will earn the undying gratitude of the cause at large if such a contingency results from a fearless exposure of the sores in our cause. But a glance at the advertising columns of our papers will show that the professional medium is there, and, while the utmost discrimination is undoubtedly exercised in admitting advertisements, the patronage of advertisers is one of the mainstays of our press, from a financial point of view. The editor may denounce, but if the advertising department accepts the advertisement, the editor's position is most uncomfortable.



These two departments must work together before any reform can be accomplished.

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*Our Position.* Our position is this: Mediumship is altogether too important, as a means of demonstrating man's immortality, too sacred, as a means of holding communion with the other life, to be dragged down to the level of fortune-telling. Spiritualists should be the first to prevent such a calamity. The public medium must needs, at present, at least, run the risk of clients seeking him for other purposes than obtaining the evidences of life after death. Our mediums are too often the victims, if one may so put it, of being open to all and sundry who seek their aid. But for our public services evidences of spirit return is the one thing that can alone justify "tests" on our platforms. Such evidences sustain the work of the lecturer, are pertinent to our claims, and appeal to the sceptic. The society working on such lines rises above the claims of the "Reckless 'Phenomena Mongers,'" and builds up a healthy centre of Spiritual propaganda. One instance of success occurs to us in the society at Bootle, where the presentation of phenomena on Sundays has been discarded, with every advantage to the society and its regular speaker. A public week-night seance for phenomenal evidences, or the seance room itself, are the better ways. As has been truly said, "It is not the abolition of the seer, but the weeding out of the fortune-teller" that is really required. Proof is what the world asks for, and on such our cause has been built up, without it the cause will surely dwindle, pine, and die. Let us all join hands in helping to purify our work from a serious reproach not only in the estimation of those outside, but in the opinion of its best friends within.

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*Another Fiasco.* The "mountain has laboured and brought forth,"—a fiasco! The much-trumpeted seances held at the instance of the "Referee" have resulted in a failure. That any body of sensible people could expect anything else would be difficult to believe. It says much for the enthusiasm of the sitters at these remarkable sittings that they should submit to the arrangements that implied they could no more be trusted than the unlucky medium who was the subject of the "investigations." That a sporting paper should undertake to



sit in judgment on problems that have baffled others fully, and even more, competent to investigate such recondite problems, is an instance of zeal untempered with discretion. But the real regret is that the status of the medium, as a professional, was not disclosed frankly at first. It necessarily created a prejudice, and "Merlin" and his friends cannot be blamed at taking exception to what comes dangerously near a *supressio veri*, unintentional, no doubt, but unfortunate, to say the least of it. The name of the medium is an open secret, but, as it has not been so far publicly stated, we refrain from mentioning it. Yet, if human testimony amounts to anything of value, the same medium has indubitably afforded undeniable evidences of absolutely genuine phenomena, though in this case, such evidence counts for worse than nothing! One can only regretfully say it is all wrong, the conditions, the psychic atmosphere, the idea that these sittings, if successful, would satisfy the world. It is the old story repeated—"convince us and the world will believe." It is also undignified, a small matter, perhaps, but one that every earnest student of spiritual phenomena cannot ignore. We accept the honesty of the intentions of all responsible, but we have never felt otherwise than that the end was virtually a foregone conclusion. The "investigation" is not the fiasco, it is the conditions under which it was conducted, for success could scarcely be expected under the circumstances.

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*An Accidental Omission.* In the August issue of the REVIEW was presented an excellent article from the cultured writer and

Spiritualist, H. Forbes Kiddle, entitled "Religion and Spiritualism," which many of our readers have warmly commended. Owing to the serious illness of the Editor at the time of our last issue the usual care that is exercised in producing this magazine was somewhat relaxed, and one consequence was the omission to credit the source from which the article was taken. The article was taken from that sterling monthly magazine, "Mind," published in New York, of which an advertisement will be seen in the present issue, and we tender our regrets to the publishers for an entirely unintentional omission to credit their periodical as the original producers of the article, which omission was not discovered until this magazine was printed and published.



## How I discovered what I know about Spiritualism.

*(Continued from page 142.)*

That evening he came, and while she was in trance I reminded him of his promise.

At once my daughter slowly walked towards the piano. With the greatest skill, far beyond her power, she played the most difficult and beautiful music I ever heard. It came from the hand of a master. In our many communications we have talked with some strangers and many friends and relatives.

Do I believe what they say? Well, yes, mostly—when they tell me a thing I know or afterwards find to be true I believe them. I have a daughter and a father and mother over there and I believe every word they say. They have told me about themselves. They have given me good advice. They told me how to live and what to expect when I follow them.

I have had access to a capital library, and read about 20 volumes of the best works on Spiritualism. With the explanation that the bliss one enjoys when he first passes over, is largely regulated by his conduct on earth, the following lines I saw in a book are accurate.

The eye that shuts in a dying hour,  
Will open next in bliss;  
The welcome will sound in the heavenly world  
Ere the farewell is hushed in this.

London, Aug. 3rd, 1901.

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There is no *end* of growing in the Christian life, but its *beginning* is in the simplicity of the most natural relations to God and to men. The busiest have time enough for it. The most uncultured know enough for it; and the wisest can only then be truly wise when they have returned to that simplicity.—*Henry Wilder Foote.*

To be disinterested is to be strong, and the world is at the feet of him whom it cannot tempt. Why? Because spirit is lord of matter, and the world belongs to God. "Be of good cheer," saith a heavenly voice; "I have overcome the world."—*Amiel.*

Begin with a generous heart. Think how you can serve others. Then you shall find resources to grow. Your own portion shall not be left desolate. Strength shall be shed through you. Do the utmost with what you have, and it shall go far enough.—*O. B. Frothingham.*

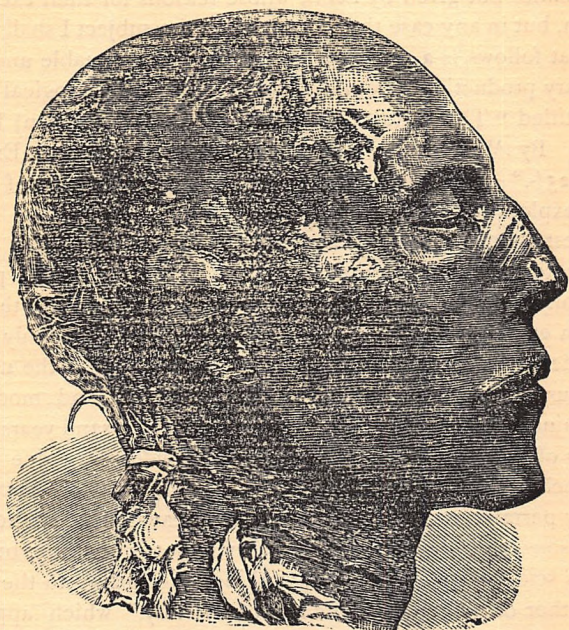


## Egyptian Wonders.

A Recently unearthed Chapter of Ancient History.

BY WILLIAM OXLEY.

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PORTRAIT OF SETHI, RA-MA-MEN, 2ND PHARAOH OF THE 19TH  
EGYPTIAN DYNASTY (1403, B.C.)

Taken Three Thousand Three Hundred years after death.

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MY reason for introducing the above portrait of *Sethi* (who has no direct connection with the incidents that are noticed in the following narrative) is to show that the Sculptured list of Kings, his predecessors, which is reproduced in my "Egypt and the wonders of the Land of the Pharaohs," and the original of which still exists in one of the corridors of the great Temple of Abydos, is substantiated as a true historical record by recent discoveries among the most ancient



tombs and cemeteries in the Land of Egypt. There are only two known perfect lists of Egyptian Kings, beginning with *Mena*, the first of dynastic monarchs, viz, the sculptured one by *Sethi*, and a written one by *Manetho*, an Egyptian Priest, who compiled it by command of Ptolemy II, one of the Kings of the 33rd, and last dynasty, about 250 years B.C. *Manetho's* List is in accord with *Sethi's*, but includes several names not given by *Sethi*, whose reasons for their exclusion are unknown, but in any case they do not affect the subject I shall deal with.

What follows is a notice of one of the most valuable and interesting literary productions, from a historical and archaeological point of view, entitled "The Royal Tombs of the earliest (Egyptian) Dynasties. Part II. By W. M. Flinders Petrie, London; Egypt Exploration Fund. 25/-." Part I is a volume containing the results of Professor Petrie's explorations during the previous season among the tombs of the earliest Egyptian dynasty at Abydos, the modern name of a city that was the earliest Capital of Egypt. Both volumes possess a fascination to the student of history, inasmuch as they are the production of an explorer whose love of the strictest accuracy is only equalled by his scientific and systematic methods of operation in the unearthing of precious and priceless objects, showing the arts and mode of life that pertained to Royal Families of some seven thousand years ago. The discovery of this ancient royal cemetery at Abydos was due (I think) to a French *Savant*, named M. Amelineau, who, having obtained the necessary permission, began a series of excavations, extending over three seasons, and conducted in a manner that is anything but flattering to his science, or his mode of working. According to the evidence of the author of "Egypt at the dawn of History," which appeared in the "Manchester Guardian" of August 5th, who witnessed some of the destructive methods of M. Amelineau, a more ruthless, selfish, and unscientific action by a so-called *Savant* cannot be imagined; for, he says, "then suddenly a Frenchman (M. Amelineau) blundered into a wonderful cemetery of royal sepulchres at Abydos, the Sacred City of Osiris. Into this unique and priceless treasury of the most ancient documents in Egypt, he romped like the proverbial bull in the china shop. After carrying off certain objects to the Louvre in Paris, where they are lying neglected and useless, he deliberately set to work to prevent other explorers from finding or removing what he had failed to discover. The pottery Jars which he did not think worth taking were smashed, avowedly to prevent any one else obtaining them. Stone Vases, already broken, were stamped to chips, lest someone with the



necessary knowledge and scholarship should be able to make something out of them which M. Amelineau could not. Jars of ointment were burnt for whole days. The Ebony tablets of Narmer and Mena—the most priceless of historical monuments—were all broken up and cast aside in the rubbish.” This heavy and well deserved rebuke is none too severe for this piece of atrocious vandalism.

Yet it was from amongst the debris and wreckage left by this incompetent excavator, that Professor Petrie, by scientific and patient efforts, disinterred the hundreds of objects which he described in this and the preceding volume, and which have been on exhibition at University College, Gower Street, London from last July 1st, to 27th. Many of the broken jars and vases have been pieced up out of the debris left by the French explorer. The most precious and unique treasure was found in the tomb of Zer, the second King of the first dynasty, which will be noticed presently. Tomb spoliation has been practised from very early times, and this one among the rest. The tomb in question had been utilised by Amenhotep III, of the 18th dynasty, about 1470 B. C., for the erection of a shrine dedicated to the worship of the great Egyptian Deity Osiris; this would be some three thousand years after it was built as a Mausoleum for its ancient owner King Zer, and for over ten centuries this shrine was visited by thousands of Egyptians who came on pilgrimage to worship their favourite and most ancient Deity. The tombs of the eight Kings of the first, and seven of the second, with two of the third dynasties have been discovered, and the names are in accord with the lists of Sethi and Manetho. There are also the names of some earlier Kings, but with these I am not now concerned, as I think they would be chieftains of tribes rather than Kings.

The most interesting and extraordinary find was the mummified arm of the Queen, Royal wife of Zer, the successor of Mena, with four bracelets. The Professor states: “The bracelets of the Queen of Zer (thought to be the daughter of Mena) are the most important group of gold work. One photograph (in the exhibition) shows the arm of the Queen with the bracelets upon it, after half of the wrappings were removed. The arm had been broken off anciently at the plundering of the tomb, and hidden in a hole in the wall. There it had been overlooked by the builders of the Osiris Shrine as well as by the Coptic destroyers. My workmen saw a glitter and, removing the sand very carefully, extracted the arm and brought it to me, for which I paid to them the full value of the gold.



The first bracelet consists of a row of façades with the royal hawk, alternately of gold and turquoise. The turquoise pieces were made first, and worn with large beads, probably of amethyst, as shown by the wear on the edges. The style of the hawks is like that of Mena, and belongs to the beginning of the reign of Zer.

The second bracelet has a gold centre piece copied from the centre of a lotus flower; on each side is a group of turquoises and a large ball amethyst, the back half is also of turquoise and amethyst and the side parts of plaited gold and hair.

The third bracelet is of spiral beads of dark purple lazuli and gold with small beads of turquoise.

The fourth bracelet is of hour-glass beads of gold and amethyst. Each of these designs is quite independent of the others, and each kind of bead was made for its intended place, none being in common. The soldering of the gold is technically perfect, showing no trace of excess or of difference of color."

I opine that this specimen of the goldsmith's and jeweller's art would be hard to beat at the present time, but when we consider that we are dealing with a royal jewel made and worn by an Egyptian Queen some *seven thousand* years ago, we stand confronted with a civilization that elicits our wonder and astonishment.

Among the objects found referring to Mena, the first dynastic King, is part of a fine ebony tablet, which gives the name of the King and a line of Hieroglyphs referring to the King (Mena) taking the throne of Horus. The professor states: "This is the oldest continuous line of hieroglyphs that is known." These point to startling conclusions, viz., that at this early date, some 7,000 years ago, a language was in vogue, expressed by written characters that remained in use down to the extinction of the Egyptian kingdom; also the reference to *Horus* shows that the Osirian religion was then paramount.

Referring again to the artistic features of this far back period, we find that the Egyptians understood the art of smelting and beating out copper. In one of the tombs were found a copper spoon with silver bowl, a copper dagger, copper bracelets, and a copper flaying knife with ivory handle. In another a complete set of copper tools in a large copper bowl. Nowhere have any *brass* objects been discovered showing that they were, at that time, ignorant of tin and its use. We thus see that these ancient Egyptian art metalists excelled in the designing and use of gold, silver, and copper.



Ivory articles are shown in great abundance. In the tomb of *Mena* there were found several pieces carved with figures of subject races, some carrying stone jars, some carrying branches, and some of prisoners with their arms tied behind them. In other tombs were found draughtsmen, columns, inlays, rods, spoons, and parts of an ivory cylinder jar, all of ivory. Many objects in *flint* were found,—weapons and knives of excellent workmanship,—and as these do not appear amongst the remains of the succeeding dynasties, this marks an era in the history of the race. Of pottery ware there are almost innumerable specimens, vases, bottles, basins, etc., some of which are elaborate in design and exquisitely painted. There is also a complete set of stone vessels, showing all the forms in use during the period of the first dynasty and prior thereto; the materials from which they are made are breccia, alabaster, slate, limestone, and basalt.

The historic and archæological value of the discovery of these exquisite and curious works by Professor Petrie goes far to unravel the mystery of the hitherto unknown past, prior to the time of the earliest Egyptian dynasties, when the monuments and objects from the tombs show a skill in the arts—if not sciences—that is more than wonderful. As the learned professor says, speaking of his discoveries: "We have now seen—as in last year's work—the large amount of material, and the most important history which had been cast aside in the ordinary mode of working a site which was then pronounced 'exhausted.' Without such work we should never have traced the history of the earliest dynasties as we have now succeeded in doing."

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## Our Contemporaries Reviewed.

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### AMERICAN.

THE LIGHT OF TRUTH—CINCINNATI, O.

This excellently edited weekly contains a series of continuous articles entitled "The sayings and doings of Rev. Dr. Talkwell," and a recent contribution on, "The Mission of the Minister of Jesus Christ," contain many sage reflections and shrewd observations, as for instance the following, "Jesus might not have been crucified, but he would have become the saviour of the world just the same. The world needed such an example as Jesus set for it, not only three years,



but a great many years. If he had received the support of the church, that he should have had, the world would have been the richer for it." James T. R. Green has a strong protest against "an attempt to organise Spiritualism under legal forms," which as usual fails to discriminate between legal bodies for business purposes, and legalising Spiritualism into a belief.

THE STAR OF THE MAGI—CHICAGO.

The August issue opens with an article by the editor upon "Dual Existence," in which the attempt is made to explain what is described as "Alternating Personality," by "Reincarnation," and the argument in support of the contention rests on the case of a Mr. Charles Washburn, of whom the writer of the articles tells us the following: Mr. Washburn removed from his native town in his twenty-fourth year, met with a railway accident on the journey, and remembered the crash, but from that time, which was in 1884, he remembered nothing of his past life until "a few weeks ago," when he again met with an accident, on his recovering consciousness the past life of seventeen years before returned to his mind. During the period of lapsed memory he had married and had become the father of four children, but he did not recognise them, or the mother, until she produced the certificate of their marriage. But just how these experiences demonstrate the truth of reincarnation is not made quite clear. The rest of the contents of this always interesting and ably conducted magazine are fully up to the usual standard, and are most useful to students and adepts in astrological and occult subjects.

THE PROGRESSIVE THINKER—CHICAGO.

Dr. T. Wilkins contributes a letter based on an article which appeared in the "Chicago Tribune," of June 6th, last, contending that the German "Flower" medium, Frau Rothe, is an impostor. The article is based on a book issued by Dr. Erich Bohn, described as "a prominent jurist and student of criminology," while the title of the Doctor's book is given as, "The Rothe Case: A Criminal Investigation." Full reports concerning Frau Rothe's mediumship lately appeared in our esteemed contemporary "Light," a usually conservative and well informed journal, and no doubt the writer of the articles referred to will have seen the book mentioned above. But it may be the "eminent jurist and student of criminology" is so used to looking for crime and fraud that he has hypnotised himself, and created a "suggestion" which dominates his thought regarding all



psychic phenomena? But, on the other hand, as it is stated that Dr. Bohn devoted two years to following up the medium, English readers would like to learn what "F.— Paris," who reported the seances above mentioned, or Professor C. W. Sellin, of Berlin, who wrote in our contemporary "In defence of Frau Rothe," can tell us regarding Dr. Bohn and his allegations? The question as to the status of spiritualism in the United States to-day has called out a voluminous correspondence, and with the usual wide variety of topics the "Thinker" always contains, makes a readable series of issues for the past two months.

#### MIND—NEW YORK CITY.

The August issue contains, among other instructive articles, a contribution from Hon. Boyd Winchester on "The Fifth Estate," dealing with "the development of the American newspaper," concerning which the writer says, with a delicate thrust at the ubiquitous and unabashed reporter, "it is confidently asserted that had the American newspaper lived in their times, it would have interviewed Timon of Athens, or St. Simon Stylites, or St. Regulus in his rock above the waves at St. Andrews, or would have added to the temptations of St. Anthony by requesting him to furnish a picturesque account of his spiritual distress." Edward Hodges Thompson presents a thoughtful article on "Development of the God Idea," while Charles Brodie Patterson writes on "Hearing and Doing" very acceptably. But in "My Ideal Man," J. Elizabeth Hotchkiss, Ph. D., draws a picture of a man that recalls the unkind remark of the stern parent who had listened to the description of a man whom the "sweet girl graduate" considered fit for her future husband, for the wearied father replied "well, you will never be married, for this world has no angels!" The rest of the number is full of good materials.

#### THE BANNER OF LIGHT—BOSTON.

The general reader must be indeed hard to please if he is dissatisfied with the fare presented to him each week by this oldest of the world's Spiritualist journals. Most of the leading authorities of Spiritual problems are regular contributors, which makes the contents of every issue a veritable galaxy of good things. In a late copy the editor addresses himself to the question of mediumship in the following terms. He premises by remarking that "a valuable friend asks the question: 'Is Mediumship the foundation of Spiritualism?' and evidently expects an affirmative



answer. No doubt the majority of Spiritualists would say 'Yes' to that question, and seek to rule out all discussion upon it thereafter. . . . Spiritualism is far more than mediumship. . . . Spiritualism is the philosophy of life. . . . Mediumship is the means used by the denizens of the spirit-world to interpret Spiritualism, hence is not Spiritualism in itself, but is rather a part of its working machinery. . . . We are not arguing against mediums or mediumship, but are merely protesting that the instrument is not greater than the power it serves. . . . Let us cherish our mediums, and give them the best development possible that they be strong enough to endure all tests and wise enough to interpret all lessons of the spirit." Charles Dawbarn is contributing a fine series of original articles on "Man's Aural Self," which make excellent reading.

#### COLONIAL.

##### THE HARBINGER OF LIGHT—MELBOURNE.

The July issue opens with a thoughtful editorial upon the fruitful topic of "Organisation," in the course of which the writer remarks:—"After giving due credit to the value of individual effort, we are constrained to believe that unity of action in the presentation and promulgation of any idea or truth is much more potent than isolated effort," of which fact there can be no question. A "synoptical" report of a lecture by Mr. Colville, on "Body, Soul, and Spirit,—Their Respective Dignities and Functions," Notes and Comments, by Isidore Kozminsky, a paper by Mr. J. Smith (read to the Victorian Association of Spiritualists), entitled, "What Spiritualism Portends," and many other interesting contributions make the July issue a valuable epitome of Antipodean thought on the topics discussed.

##### THE MESSENGER—BRUNSWICK, VICT.

In the June issue is presented a lengthy report of a lecture by Mr. Colville on a somewhat well-worn theme, "The Problem of Good and Evil." The following sentence strikes the keynote of the question as dealt with in the lecture:—"Sin and sickness are the two words generally employed to characterise all varieties of suffering and disorder under a generic title. Religion sets to work to abolish sin, while Medicine attempts to abolish sickness;" yet, remarks the lecturer, sin and sickness continue, and will so do until folk think healthy and right thoughts. "Vox



"Spiritus" continues a set of readable articles on "Bibliolatry," and reports on the work of the cause in Melbourne, and other centres in Australia, fill the rest of the issue.

### ENGLISH.

#### LIGHT—LONDON.

Recent issues of this journal have contained lengthy accounts of the "Flower" mediumship of Frau Rothe, to which reference is made elsewhere; "Chronos," whom we used to know under another name, continues his "Old-Time Experiences," While "Verax" deals with Dr. E. H. Hooker's book, "The No Breakfast Plan and the Fasting Cure," which reads like a species of spiritualised "Banting;" while the perennial topic, "Re-incarnation," receives treatment from numerous correspondents, to whom a most liberal share of space is accorded, probably because this is what is known in newspaper parlance, as "the silly season."

#### THE TWO WORLDS—MANCHESTER.

Recent editorials deal with the "Wiles of Rome" and "Reckless 'Phenomena Mongers,'" the latter a plea for a better state of affairs than is to be found on some provincial platforms. A capital portrait of Mr. A. V. Peters, the widely known London test medium, is also given, with a short sketch of his life.

#### PSYCHE—LONDON.

The August number contains a further instalment of Mr. J. C. Kenworthy's address on "Socialism and Spiritualism;" the Editor's note book is a pithy and interesting commentary on various matters; Alfred Kitson continues his articles upon the theme, "Is the Bible Divinely Inspired" and "No Compromise," by the editor, is a sterling, albeit brief, contribution that all spiritualists should read. The front page is occupied by a portrait of the editor of the SPIRITUAL REVIEW, of whom our contemporary says some kind things.

#### OTHER PUBLICATIONS RECEIVED.

During the past month the following publication have been sent to us by the courtesy of their editors: "The Philosophical Journal," San Francisco; "The Sermon," Toronto, Canada; "The Phrenological Journal," London; "Immortality," Syracuse, New York State; "Expression," London; "The Yorkshire Spiritualist," Bradford; "The Keystone," Sunderland; "The Occult Literary News and Review," London; and "Universal Religion."



## LETTERS TO THE EDITOR.

The Editor is not responsible for opinions expressed by correspondents and some times publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

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## THE PLACE OF JESUS TO-DAY.

*To the Editor of THE SPIRITUAL REVIEW.*

Sir,—As the issue of THE SPIRITUAL REVIEW for July contains a review of my work, "The Gospel on Commerce, State, and Church," I am moved to make some rejoinder to the reviewer's question, 'Is it necessary to lay so much emphasis upon the 'Christian' aspects of the question?'

Always, and with utmost care, I endeavour to lay exactly such emphasis upon the personality of Jesus and upon the Gospel teaching as the facts of the case not merely warrant but necessitate. To do this, not only with Jesus and his teaching, but with all teachers and their teachings that are known and accessible to us, is a first duty of the spiritual life. If our concern were with a science of to-day, say with astronomy, we who desired to become proficient and accepted in that science would find it necessary to relate ourselves, in right understanding of their work and worth in the science, with its recognised exponents, past and present. That being so with a mere physical science, how much more important the duty is when our concern is with the science of sciences—religion! To understand and honour the teachers, approaching them with deepest humility, penetrating them with clearest intelligence, sympathising with them in entire sincerity of spirit, is the one, the only, way of attaining the height of the Spirit world. So the Dhammapada says, "He who pays homage to those who deserve homage, whether to the Buddhas or their disciples, who have overcome evil and passed over the sea of sorrow: he who pays homage to such as have found freedom and know no fear—his merit none can ever measure." So Jesus said, "He that honoureth me before men, him will I honour before my Father in heaven."

In this teaching we have a supreme law, a law which is obviously one of necessity, which governs man's relation with the spirit-world. There are hierarchies and powers in the spirit-world which our ordinary 'Spiritualism' utterly fails to disclose to us, simply because Spiritualists are not rightly related to teachers and teachings of past time, in whom and which those hierarchies and powers have mani-



fested themselves, and still work. To ascertain the real nature of the great religious teachings; to determine the worth and power of the traditions which survive from them; to relate ourselves with the spirit-world through those teachings; to carry on the world's work by intelligently taking up the great religious and social traditions established by those teachings—this is the business of life for us to-day.

Here, then, is a teacher—Jesus of Nazareth—whose name is impressed upon twenty centuries, and to-day upon four hundred millions of people; whose spirit has, during those centuries, brooded over Christendom as a forming conscience. He has not gained this honour, this power, by accident. He wrought for it, and deserved it. Our honour, our power, consist in understanding him and furthering his work. So soon as we feel ourselves to be better and wiser than he, then let us approach his name and teaching as his critics and judges, and not as his admirers and servants.

And what we claim for, and give to, him, we give to every other teacher of the Spiritual life, in his place and order as we are able to understand these.

The few words here set out, are the road of right relationship which every creature must follow in returning to the bosom of our Father and our God.

JOHN C. KENWORTHY.

Purleigh, Essex, August 5th, 1901.

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## ORGANISATION.

*To the editor of THE SPIRITUAL REVIEW.*

Sir,—It is, I think, union rather than organisation that is wanted. Organisation seems to lead inevitably to differences of opinion, often displayed with regrettable heat. Spiritualists are expected to be above such, and to show to all those who are "quarrelling in the name of Christ" that they act up to the injunction, "Let brotherly love continue." But small, ignoble jealousies seem to creep in, and human nature often seems unable to recognise a more developed audience than its own birth equanimity.

Organisation, too, often means crystalisation, rules, dogmas, and the usual objectionable machinery connected therewith. If there is to be a human head, however, let him be chosen with unanimity and



for his recognised Spiritual attainments. On this point see my letter in "Light" of August 3rd. True union would become automatically organisation in its highest form.

F. W. THATCHER.

London, S.W.

### "ISIAIC TABLET AND TAROT."

*To the editor of THE SPIRITUAL REVIEW.*

"SIR,—To correct a perhaps pardonable impression, which I infer exists, in *certain* quarters, that their application to divination, viz., as in the vulgar 'Fortune Telling' is almost, if not the sum total of 'Tarotism' or Tarot card study, I submit the following passage illustrative of their identification with the Bembine or 'Isiac Tablet,' rendered into English from a leading work of the Abbé Constant (Eliphaz Lèvi) and which at least is suggestive, as showing a connection between the two, and that from the higher analogical standpoint. This can be easily traced by comparing the plate of twenty-two designs given with the Tablet as a premium.

'This table is divided into three equal compartments; above are the twelve celestial mansions; below the twelve laborious stations of the year; in the centre the twenty one sacred signs corresponding to the letters.

'In the middle of the central region sits the image of the Jynx, multi-form emblem of the universal entity, corresponding to the Hebrew God, the one letter from which all the others are formed. Around the Jynx we see the serpent triad corresponding to the three mother letters of the Egyptian and Hebrew alphabets; to the right of the two triads, the ibis-form and the serapian; to the left, the nephtean triad and that of Hecate, figures of the active and the passive, of the volatile and the fixed, of the fecundating fire and the generative water. Each couple of triads, combined with the centre, gives a septenary; the centre itself contains one. Thus the three septenaries give the absolute numeral of the three worlds, and the complete number of the primitive letters, to which is added a complementary sign; as to the nine characters of numbers, is added the zero.'

Dr. Westcott's monographs, valuable and interesting, on 'The Isiac Tablet,' 'The Sanctum Regnum,' 'Sepher Yetzerah,' can also be profitably consulted by the student.

Bath.

ROBT. H. FRYAR.

[NOTE.—The above is the letter referred to in our paragraph concerning Mr. Fryar's "Magnetic Magic" printed on another page in this issue. It originally appeared in "Light," under date of July 13th last.—EDITOR, S.R.]



## The Moral Damage of War to the Child.

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If we reflect upon the contradictory nature of the instruction we, in order to placate the military spirit, impart to our children, the degradation it implies will become more apparent. Whether by reasoned comments on history, or excited diatribes on a contemporary war, children are taught to abandon all the principles fostered by their other studies, to unsay the moral precepts they have been taught to apply to every other subject, and to accept the crude, abnormal, and inhuman theories of morals that come to the surface in such disordered times. In one class they are encouraged to rely on moral power, in another to exalt brute force; one subject stirs the aspiring angel within them, another tramples him beneath the hoof of the brute, so that a coherent system of morals and a character harmonious with itself becomes impossible.—*The Rev. Walter Walsh in the Humanitarian.*

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## AMERICAN APPRECIATIONS.

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The subject matter of this excellent magazine grows better and better with each succeeding issue. Bro. J. J. Morse, its progressive editor, is the "right man in the right place," and right royally does he serve the patrons of his journal. He is devoted to the truth for the truth's own sake, and is faithfully endeavouring to make Spiritualism the leading ethical and religious cult of the realm. With such men as he is at the front, Spiritualism cannot be otherwise than prosperous in the United Kingdom. He has called around him a very able corps of contributors, all of whom seem to be imbued with the able editor's fearless and progressive spirit. It is a genuine pleasure to us to commend "The Spiritual Review" to the thoughtful attention of the reading Spiritualists of the world. It should be in every home, and we trust that it will be, for its subscription price is within the reach of those of even moderate means.—*The Banner of Light.*

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