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VOL. III.

MAY, 1901.

No. 7.

CONTENTS:

The Contents of this Number include Contributions from, among others :

ROBERT COOPER, PROF. E. J. SCHELLOUS, "AN OLD SPIRITUALIST," Melbourne, Australia; with important "Notes" by the Editor, and numerous Selections from the Spiritualist Press in various parts of the World.

Also a Special Article on "The Books of the Month," making the present issue the equal to any previously produced.

THE EDITOR.

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WHOLE NO., 13.

NOW READY.
A NEW AND VALUABLE WORK.
SOME
Reminiscences

AN ACCOUNT OF
STARTLING SPIRITUAL MANIFESTATIONS
By ALFRED SMEDLEY, Esq., BELPER,
(President of the British Spiritualists' Lyceum Union.)

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Everitt, of London, Lottie Fowler, and Bastian
and Taylor, of U.S.A.
The Remarkable and Conclusive 'Cage Test.'
Materialisation with the Medium in the Circle.
Dematerialisation of a Spirit in full View of the
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A Life-size Portrait of "Katie King."

[PAINTED BY J. HAWKINS SIMPSON, IN 1874.]

IN his as yet unpublished work entitled—"Whence these Voices? Whence these Fleeting Forms? and, Trance in the New Testament"—Mr. Hawkins Simpson gives the following account—after describing and commenting upon the Materialised form of "Katie."—

"In a case which is unique of its kind, the reader may perhaps like to know the way in which I, having photographs of "Katie" in different positions, sought to produce a faithful portrait of the mysterious visitor. Being pleased with, but somewhat puzzled by, the management of light, I asked how this had been effected. Sir W. Crookes replied, 'knowing from experience how dreadfully hard photos taken by electric light were, I tried all ways of softening and illuminating the shadows. I had electric light on one side and magnesium on the other, moving. White sheets were also hung about the room to reflect the light. The exposure was about three seconds.'

"In *July, 1874*, the then not fully shaded life size monochrome portrait was sent to him, with request that he, and any

others who had seen 'Katie' would kindly point out defects. [Katie is standing with closed eyes, in white robe, cut low, and short sleeves, a thin white head-dress falls over the shoulders without concealing the loose ringlets of amber coloured hair. The arms are crossed below the bare bosom, in which is a bouquet of lilies and maiden hair fern.]

"*July 9th*, he wrote—"It is most beautiful, and strikingly recalls the fair original. I never expected you would have been so successful in hitting the likeness. It is now stretched against the wall in the library, close to the spot where Katie used to stand. I ask for criticism and get it from all who knew Katie. I will carefully note what is said, and let you have an analysis of it in the course of a week. I hope Miss Cook will see it in a day or two."

"*July 20th*, Sir William wrote—"The criticisms have been very numerous, but they all resolve themselves into this—"The mouth is not at all like Katie's, and the shading of the forehead and face is not quite definite enough. Perhaps you have not quite finished the shading. The fault of the mouth seems to be that the curve—the line of beauty—is too decided. Katie's mouth was rather straight across, and a little drawn down at the corners. The expression you have given is rather too self-satisfied, and that was quite foreign to Katie. In all other respects the likeness is perfect, and every one who has seen it is charmed with your success."

"The portrait corrected and completed was sent for further criticism, and I asked Sir W. Crooke's acceptance of a copy if he cared to have one. *Nov. 21st*, returning the picture he wrote—"Many thanks for Katie—She is perfectly charming, and I should value a copy very highly indeed. Mrs. Corner," *nee* Cook, "to whom I have just shown it, is also very pleased with it. Was it your intention to reproduce Katie as an oil painting?"

"As I was too busy to make a copy at once, I gave him the monochrome [reserving copyright] and from this, I, some years afterwards, made an exact *replica* in water colours. *April 10th, 1875*, he wrote—"I value your present of Katie more than I can express to you. The picture does indeed recall her vividly to me, and I shall treasure it as I should the portrait of a very dear relation."

Since *May 21st, 1874*, as Mrs. Corner informed Mr. Simpson

(in 1896), "nothing has been heard of Katie, though I have had many materialisations even lately." The artist in his article gives his reasons for thinking that "Katie" was not (as is generally supposed) the materialised figure of a disincarnate spirit; and he propounds an entirely new theory for consideration.

The artist regrets that he himself never saw "Katie." Of Home's face he made careful studies, when he was talking, or in almost death like trance—with a view to producing a life size water colour portrait: but he could not conveniently spare time for the task, although he can always recall the features as distinctly as if he had seen them yesterday, together with the tones of his voice. Not having seen "Katie," and she no longer appearing, he felt the need of going to work *at once*, in order that he might be guided by others whilst they retained a vivid recollection of her mobile features. In Mr. Home's case there was no similar urgency, or question of equal interest to men of science, and during the eighteen following years, Mr. H. Simpson always hoped that Home would be painted by some one better qualified than himself—which may possibly have been done here or on the continent.

The Cause in other Lands.

AUSTRALIAN SPIRITUALISM.

BY AN OLD SPIRITUALIST.

IT would be difficult to say who was the original Australian Spiritualist, but as early as 1850 Dr. Berigny, a homœopathic physician, residing in Collins Street, Melbourne, held a circle in his rooms, which was accessible to any inquirers who satisfied him of their sincerity; and to my knowledge there were three private circles, the members of which had obtained satisfactory evidence of spirit communion, though the manifestations were of a rudimentary character,

the table being the telegraphic instrument. The late Henry Edwards, the distinguished actor, was a member of one of these circles.

In Sydney Dr. J. Bowie Wilson was the first public man who openly avowed his belief. Public attention was first drawn to the subject in Victoria by some correspondence in the papers eight or ten years later, and, particularly, by a series of articles on "Spiritualism in America," published in the *Argus*, which was then the leading journal. Soon after that Mr. B. S. Naylor, a literary gentleman, and a comparatively recent arrival from England, having been cured of chronic bronchitis by a prescription given through a spirit medium, took up the cudgels on its behalf, and commenced a vigorous campaign, writing to the papers, lecturing, and finally starting a small monthly paper called the *Glowworm*. There was not a sufficient public interest aroused to assure a paying circulation, and after a five months' struggle for existence, he ceased to issue it. A little later on the *Harbinger of Light* made its first appearance, edited and published by Mr. W. H. Terry, who, at that time, was the proprietor of a dépôt for spiritualistic literature, and privately practiced medical clairvoyance. Mr. Terry's father, a very intelligent man and enthusiastic spiritualist, was in charge of the book shop, and delighted to give information and evidence to inquirers. The publication of the *Harbinger* gave an impetus to Spiritualism. Associations were formed in Melbourne, Bendigo, and Stawell; the Melbourne body holding its meetings in the old Masonic Hall. A simple Sunday service consisting of an address or reading by a member with appropriate hymns and music, the introduction of interesting spiritual communications, and conversation on spiritual experiences. At a later date the Rev. John Tyerman, who had been suspended by his bishop for having publicly affirmed his belief in Spiritualism, became the regular speaker. The body, however, was not strong enough to permanently maintain him, and he started lecturing on his own account, subsequently removing to Sydney, where he ministered on a Spiritualistic platform for several years. A great impetus was given to Spiritualism by the arrival of Dr. (then Rev. Mr.) Peebles in 1872, accompanied by Mr. Dunn, a young man possessed of remarkable physical mediumship. Tied hand and foot with several ropes by experts, and placed with several musical instruments in an enclosure prepared by the investigators, immediately the door was closed bells began to ring, the violin to play, a tambourine was beaten, and guitar twanged; the door was rapidly opened by a member of the committee,

and the tying found intact. The manifestations were repeated, hands of various sizes appearing at the opening from which the bell was ultimately thrown. Other manifestation followed, including the untying and re-tying of the medium, none of the committee being able to untie the latter: the tests were perfect, and everyone present was satisfied of the genuineness of the manifestations.

Dr. Peebles commenced his lectures at the Temperance Hall, under the auspices of the Victorian Association of Spiritualists, and so successful were they that the Prince of Wales' Theatre had to be engaged for his second series, and this was barely large enough to contain the audiences that flocked to hear him.

The Children's Progressive Lyceum had been inaugurated only a short time before the arrival of Mr. Peebles, and both he and Dr. Dunn, energetically co-operating with the conductor (Mr. W. H. Terry), soon worked up the institution to its full complement, and a high state of efficiency, and everything connected with Spiritualism wore a rosy hue.

Mr. Charles H. Foster was the next sensation, arriving in Melbourne early in 1874, his wonderful tests were the means of convincing several hard-headed skeptics, including Mr. H. J. Browne, and Drs. Rohner and Muller, all of whom subsequently have done yeoman's work for Spiritualism. The manifestations at the "Energetic" circle, conducted by Mr. Donovan, of Sandhurst, attracted considerable attention about this time, and Mr. Donovan subsequently published a large volume, entitled, "The Evidences of Spiritualism," which included the local experiences, which were varied and interesting.

During the next few years Spiritualism was brought very prominently before the Melbourne public, Dr. Peebles (second visit), Mrs. Britten, Professor Denton, and Mrs. E. L. Watson occupying the Sunday platform at the Opera House and Bijou Theatres, under the auspices of the Victorian Association of Spiritualism, and delivering brilliant lectures to attentive audiences of from one to two thousand people, whilst a visit from Dr. Slade, and the exhibition of his phenomenal slate writing, and the materializing seances of Mr. George Spriggs, both of which phenomena were new to Australians, gave stamina to the philosophical teachings. Some lesser stars followed, but from this time forward no great spiritual luminary came amongst us, and though the Victorian Association and the Lyceum have continued their work and commanded a certain amount of public attention, a number of the prominent men connected with both of them have

passed beyond the veil, others have withdrawn from public identification with the subject, and but a few of the same class have stepped forward to fill their places. There are Spiritualists in all directions and few educated persons now deny the phenomena attributed to Spiritualism.

The third visit of Dr. Peebles, though he gave but few lectures, awakened enthusiasm. Mr. Colville's more recent visit, and the presence here at the present time of that famous test medium, Mrs. Ada Foye, whose public test meetings elicit the most convincing evidences of spirit identity, fail for some reason to arouse the enthusiasm of the public, whilst the secular press, with one exception, has studiously held aloof, and will not even abuse us! For all that Spiritualism as a fact is making headway, and in my opinion only wants the public countenance of some of its prominent believers to give it a higher status with the general public. The *Harbinger of Light*, which has been its steady and intelligent organ and advocate for upwards of thirty years, has an ally in the *Messenger*, a somewhat smaller, but well-conducted journal, which devotes more attention to local doings and society work. There is some talk of still another visit from the veteran Dr. Peebles, who is sure to make a stir and bring some of the shy ones out of their shells. We have some good local mediums, but our oratorical talent is not adequate to our requirements, and the association is not pecuniarily strong enough to pay the heavy expenses of introducing high-class speakers. the collections on which they have to depend being quite inadequate to cover expenses. Spiritualists are less liberal to their associations, as a rule, than Christians are to their churches, probably the shepherds do not look them up sufficiently, or else the flock turn a deaf ear to them, but so it unfortunately is. Possibly some day a generous and well-to-do Spiritualist may unbutton his pocket and furnish the means for a Spritual Hall or Meeting-house, the possession of which would materially aid the introduction of high-class speakers capable of giving another marked impulse to the movement; for this we must not only pray but work.

Melbourne, January 15th, 1901.

New Zealand Celebration.

The Wellington Association of Spiritualists celebrated the opening of the New Century Hall in Kent Terrace by holding a concert

and social in the building on December 11, 1900. A long and interesting programme, says the *Wellington (N.Z.) Evening Post*, had been arranged, and the large audience present testified to its appreciation of the efforts of the performers by frequent encores and loud applause.

At the conclusion of the programme, the President (Mr. W. McLean) delivered a brief address. Their object in building the hall, he said, had been to get a building which would be worthy of the cause of Spiritualism and worthy of New Zealand. Their next aim should be to get as far as possible into communication with their spirit friends. Surely that was a desirable object—surely every one present would be glad if they could realise honestly and sincerely that they could come into communion with those who had gone before. It was quite possible that they might lose many earthly friends if they declared themselves Spiritualists. He had himself lost many earthly friends, but for every earthly friend he had lost he knew he had made a hundred whose friendship was eternal, and, therefore, he would sooner lose a hundred friends on earth than two or three of those friends whom he knew were true and loving, and would stick to him for ever. Mr. McLean went on to refer to the spread of Spiritualism among all classes in all countries, and said that they could prove beyond the shadow of a doubt, by living witnesses on their oath, that hundreds of spirits to-day were able to come and talk to them personally. If it was the last word he was to say upon earth, he was prepared to say that he had met not one but hundreds of spirits, as beautiful, as enlightened, as any of the company present. This building, by the way, was the first in the Australian colonies dedicated purely to the Society of Spiritualists, which was registered by Act of Parliament. He might mention that during the reign of King James I. 30,000 people were burned at the stake for believing in what was termed witchcraft, which we now called Spiritualism. In conclusion, Mr. McLean proposed a hearty vote of thanks to the performers, to the contractors for the building, and to the committee of management, which was composed of Mr. Isaac Plimmer (vice-president), Messrs. W. D. Gorham, P. Russell, W. E. Moore, W. Jamieson, Mesdames McLean and Plimmer, and Miss Mountjoy, with Mr. T. Volkmann as honorary treasurer, and Mrs. E. Moore as honorary secretary.

Eight Months with the Spirits

BY E. J. SCHELLOUS.

AS I review the last eight months of my life, there comes up a troop of recollections that are full of meaning concerning the life and destiny of mankind, that I cannot refrain from giving expression to them. I feel it a duty, and to me it is a pleasure to do so, for

He who hath a truth and keeps it,
Keeps what not to him belongs ;
But withholds the sacred treasure,
And his fellow mortal wrongs.

Of all truth, the greatest and most vital is that of the continued existence of man ; and the next to it is that of his destiny, and how that may be determined. The two great questions that have agitated the world are the WHAT? and the WHITHER? of mankind. These have been the theme of the poet, the sage, and the prophet in all ages ; and ever will be until the truth regarding them is known. The world is full of philosophy, opinion, theory, belief ; each different from, and often antagonistic to, the others. They are formulated in dogmas and creeds, and regarded as *finalities*, while to man, there is no finality. He cannot stand still : he must either advance, or retrograde, for the time being ; and the important thing for him to consider is that advancement or retrogression is *dependent on his own doing or misdoing*. These remarks are suggested by what I have seen and heard in spiritual matters, and are forcibly impressed on my mind by the experience I have had within the last eight months, a part of which I will briefly relate.

About a year ago I found in the market a most remarkable book, entitled—"Rending the Vail," which had just been put out. It purported to be the production of materialized spirits in full view of the circle and visitors present. That is, "the only book in the world, as a scientific treatise of phenomenal spiritualism, claiming its principal matter to be uttered by incarnate human spirits while in condition of visible reincarnate form." The subject matter of the book was given orally and in writing by spirits in full materialized form in the presence and view of the circle, and of visitors from various quarters who came

to investigate, some of whom remained several weeks and left, without exception, well satisfied of the verity of the phenomena they had witnessed.

I was informed that another work—a sequel to “Rending the Vail”—was in progress in the same place (Spring Hill, Kansas), by the same band of spirits, with the same medium (W. W. Aber), in the same house, and in the presence of substantially the same circle. The phenomena described were so wonderful that I wrote and obtained permission to visit the seances, and prepared to stay a week, but instead, I remained till the work was finished, and was in over eighty consecutive seances—three in a week under the control of a band of spirits, the principal of whom were Prof. Denton, Thomas Paine, Dr. Reed, and Prof. Faraday, aided by other eminent men.

This experience has for me completely answered the questions regarding man's continued existence beyond the tomb, and the destiny that awaits him, so far as mortals need to know. The first thing that will come to the reader's mind is, Are you sure? Is there not some fraud or trickery about it? I shall endeavour to briefly answer these questions, and describe the manifestations that I witnessed.

The seances for “Rending the Vail” were held for years in the house of J. H. Pratt, a well-known citizen in this community for more than forty years, a retired farmer, who had been successful in business, and respected by all who knew him. A few statements will aid in removing all doubts as to the verity of what is here written:—

1. All the transactions were open to the public, and invitation to investigate offered to all, and many attended whose address may be found in “Rending the Vail.”

2. The house and everything in it were open to the inspection of investigators, and an offer of \$500 was made for the detection of any fraud or trickery.

3. The medium, whenever requested, was placed under test conditions that made fraud or imposture absolutely impossible.

4. There was no motive for deception; for the work was carried on without expectation of reward, prompted by a sense of duty: and the idea of self-deception is absurd.

SOME MANIFESTATIONS.

In speaking of these I shall describe only what I have seen and heard. The first I saw were on April 2nd, 1900. I was a total stranger, and had no definite idea of what would occur. The seance

room was about 18 feet square. In the south-west corner was the cabinet consisting of dark, heavy, curtains fastened to the ceiling and extending to the floor, loose at the sides and bottom, and parting in the centre, occupying just space enough for a chair and a box 14 × 17 inches for holding the sketch paper used by the artist, who is one of the celebrated Italian painters. In the south-east corner was the secretary's desk, and in front of the cabinet was a table for spirit writing and drawing, and chairs for the circle and visitors in a semi-circular form were fronting the cabinet. Two candles were dimly shaded, and all was ready for the seance.

The medium entered the cabinet in dark clothes without a thread of white about him. He is short in stature, dark complexioned, and cleanly shaven. In about a minute after, there appeared a man standing at the table, much taller than the medium, and with a full flowing beard. He greeted the circle and visitors, made a few remarks as to the work in hand for the evening, and retired. This was Dr. Reed, the chemical control. Then appeared another form, different still, whom I recognized as Prof. Denton, as I had heard him lecture in San Francisco, in earth life. He spoke in a clear, loud voice, and delivered a discourse for the forthcoming book—the object of these seances being the production of another book—a sequel to “Rending the Vail,” containing narratives of the experience of hundreds of spirits who, as I afterwards saw and heard, came in materialized form in full view of all present, and related their experience in spirit life—some groping in spiritual darkness, some in misery, some who have been searching in vain for Jesus, and the jasper-walls and gold-paved streets, while others in ecstatic delight, eager to describe the beauty, grandeur, and glory of their spirit homes.

At the first seance I attended, after a number of materialized forms had come out, there came one who said, “I’m Edmund,” and pointing to me, he continued, “and there is my brother Edwin. Edwin, is not this glorious? Here we are, face to face, after more than fifty years of separation.” Then, turning to the secretary, he gave some of his experience in spirit life. Then came a female in dazzling white attire, and turning to me, said: “I am Frankie, and there is my papa. What a joy it is to meet you in this way,” and turning to the secretary, she gave a message for the book. I could not be mistaken in neither case. My name spoken as I had heard my brother speak it thousands of times, and his appearance brought to me the most vivid impressions of his identity; and the mode of speech, actions,

and appearance of my daughter were as familiar as when she was on earth. I was not the only one thus favoured on this occasion, another visitor was even more favoured. At this seance more than twenty materialized spirits came out, the males in up-to-date elegant dress with white shirt bosoms and collars; and all the females in pure white attire.

Want of space will not permit me to go into details.

The artist gave for the book 46 portraits and scenes in spirit life; portraits mostly of relatives and friends—the loved of long ago—of members of the circle and visitors, and recognized by those who knew them in earth life. These portraits are life-size, and were executed with exquisite skill in from 60 to 90 seconds, and in full sight and hearing of all in the room.

Should this account interest you, I would, at your request, furnish you with more of these wonderful manifestations. To be in the presence of these spirit visitants who come to instruct us, month after month in visible form, is a boon of inestimable value.

Spring Hill, Kansas, U.S.

An Historical Retrospect.

SPIRITUALISM IN ENGLAND IN THE 'SIXTIES.

BY ROBERT COOPER.

SPIRITUALISM owes its initiation in this country to Mr. David Richmond, of Darlington, who, after residing in a Shaker Community in America, returned to his native town, and set his friends to work at table-turning, which soon spread all over the country, and was resorted to as an evening's amusement, no idea being entertained as to its nature or sequential results. In Yorkshire, through Mr. Richmond's mentorship, its telegraphic character became recognised, and "turning" was soon changed to "tipping," and its importance became obvious as a means of communicating with the unseen world.

Thence it invaded the neighbouring counties, and at Newcastle-on-Tyne it took a firm hold, finding in Mr. T. P. Barkas an able and sturdy exponent, who wrote a book recording seances with the cele-

brated American medium, C. H. Foster. The work was entitled "Outlines of Ten Years' Investigation into Modern Spiritualism," published by F. Pitman, London, 1862. Previous to this a work by Rev. Adin Ballou, entitled "Spirit Manifestations," with a lengthy introduction by Andrew Leighton, of Liverpool, saw the light. I also remember having a small book entitled "Spiritualism in the Household," by Mr. Rymer, a solicitor, who resided at Ealing, with whom, at one time, Mr. D. D. Home lived, and the book is made up of seances with that medium. At the beginning there is an illustration, the only one. It represents a small party sitting round a table, and hands with frills round the wrists coming up from underneath it. This seance occurred at Eastbourne, in 1856, some years before I knew anything of the subject.

At the beginning of the 'sixties very little was known of Spiritualism in London, or the southern counties of England. Several mediums from America then visited this country, but they were only known to the select few. Prior to my connection with Spiritualism, we had been visited by Mrs. Haydn, who, I think, was the first, C. H. Foster, Gordon, P. B. Randolph, and T. L. Harris. Mrs. Haydn gave communications, not exactly by raps, but by sounds as if the table were struck by the finger-nail, a beginning in a small way truly, but it was sufficient to arrest the attention of Robert Owen, and to convert him at the age of over 80 from the materialistic ideas he had held all his long life, and he was so enthusiastic over his new light that he wrote to the *Times* on the subject. This led to the initiation of his son, Robert Dale Owen, into Spiritualism, and we all know what that implies, for his name has become a household word in the history of Modern Spiritualism. Of the others I heard but little. I heard that P. B. Randolph was considered a very fine speaker, and all I knew of C. H. Foster was seeing an illustration in *Punch* entitled "The Fox and the Goose," representing a number of geese sitting round a table with a fox at the head, who was labelled Mr. Foxer. I afterwards made the acquaintance of Mr. Foster in Boston, U.S. Home and Mrs. Marshall were in evidence in the 'fifties, and continued to be the most prominent mediums during the following ten years.

It was in the year 1863 that my attention was called to it. Somewhat earlier I witnessed some table-turning experiments, but I had no idea they were associated with the occult or the supernatural. It was through reading an article in the *Cornhill Magazine*, entitled "Stranger than Fiction," that I took a serious view of the matter.

This article described a seance with D. D. Home, in which he was seen floating about the room, and shadowy forms moved about therein. The article was written by Mr. Robert Bell, for whose reliability W. M. Thackeray, the editor, vouched. Its publication caused a great sensation, and the subscribers to the *Cornhill* fell off to the number of 6,000, which shews the prejudice that prevailed against Spiritualism at the time. It was a graphic, well-written article, and, no doubt, set thousands thinking, but there was no more Spiritualism in the *Cornhill*, and Thackeray soon after ceased to be its editor. Soon after this Mr. J. H. Powell, who possessed considerable poetic ability, and was called by one reviewer of his poems "a sort of English Burns," came to Eastbourne as a lecturer on Electro Biology, as Hypnotism was then called, and I made his acquaintance by speaking to him at the close of his lecture, and inviting him to my house, when he asked me if I knew anything of Spiritualism. I said I had read something about it, but had seen nothing of it. He then told me some of his experiences with Mrs. Besson and Mrs. Marshall, which greatly astonished me, and meeting this gentleman shortly after in Holborn, he asked me if I would like to go and see a medium—there was one living close by. I assented, and he took me to Mrs. Marshall, who lived over a furniture shop in King Street, Holborn. We found an old portly dame seated in an arm-chair by the fire, who welcomed us, and told us to take a seat at a small round table which stood at some distance from where she was sitting, and directly we heard raps on the table as if struck sharply with the knuckle, and were told by Mrs. Marshall, who kept her seat, to ask some questions and point to the letters of the alphabet which lay on the table. I did so, the result being that "John Coleman" was spelt out. This was the name of an uncle, to whom I had been appointed executor, who had died a few weeks before. After two or three more experiments, Mr. Powell became interrogator, and was given a verse of poetry by a spirit giving the name of "Bobbie Burns." This was my first practical experience in Spiritualism, and I visited Mrs. Marshall several times after, when her niece, Mary, had joined her, and their joint mediumship developed stronger and more varied forms of manifestations, and at length the "direct voice," very clear and loud, was heard in the seance room. At this time the Marshalls were the only mediums in London accessible to the general public, and consequently did an important work in laying the foundation stone of Spiritualism in the Metropolis. Through their mediumship direct writing was obtained by placing paper and

pencil under the stand of the table. Mrs. Marshall told me that Baron Reichenbach, whilst lying down examining the table underneath, was taken by the spirits and pulled along the floor. There was a photograph in the room of a handkerchief which had been tied in knots by the spirits. On one occasion, when I was present, the house was shaken by spirit-power, like the house mentioned in the New Testament. This was said to frequently occur. The termination of a seance would be indicated by a shower of raps dying away in the distance. A wag reported that at a seance he attended the old lady requested "the sperrits to speak up 'cos of the 'busses."

Mr. Powell and I accompanied Mr. Moncure D. Conway, who had expressed a wish to "see something," to Mrs. Marshall's one Sunday afternoon, and very satisfactory manifestations occurred, so much so, that on parting with us at the garden gate, he said, "I shall tell my people I have seen something very wonderful," but the seed proved to have fallen on barren ground. Mr. Conway never took kindly to Spiritualism—rather the other way. At the time I became identified with Spiritualism there was no organisation of any kind. In London Mr. Will Wilkinson, a lawyer, was looked up to as the leader of the movement, and edited the *Spiritual Magazine*, an excellent publication, which came out monthly. Mr. William Howitt and Mr. Thomas Shorten were the principal contributors, and Mr. B. Coleman an occasional one, but he did most of his work with his tongue, and being a gentlemanly man of good address, and thoroughly in earnest, he rendered very effective service in this way. He went to America for the purpose of getting information concerning Spiritualism, and when he returned published a book entitled "Spiritualism in America," which contained an elaborate picture of flowers in colours, which were found wet, and was produced in a few seconds. The medium was a Mrs. French. This seemed at the time incredible, but I have since come to think with Arago that "nothing is impossible outside of mathematics." Mr. J. Enmora Jones and the pioneer medium, William Wallace, were also in evidence at the time, and these were about all that I knew of.

Mr. Powell, by my invitation, came to Eastbourne to reside, and Mr. W. Tebb came to undergo mesmeric treatment at his hands, and thus it was I made Mr. and Mrs. Tebb's acquaintance, and have been firm friends with them ever since. Mr. Powell and I began experimenting, and were fortunate enough to find a good physical medium in the wife of a photographer (a Mrs. Hicks), and for three or four

months my house was nightly open to any one who desired to investigate the subject, and most of the principal inhabitants responded to my invitation. A leading physician "came to see," as Burns says, and came again the following night, bringing two ladies, who were profuse in their exclamations of astonishment. "How strange! How wonderful, &c. The next day I met the said physician, who at once referred to what had occurred the previous night, and said, "Cooper, we must have a lecture on this subject." "Well," I said, "you must give it." "Oh, no," was his reply, "it won't do for me to be seen in it, you must lecture." I said that lecturing was not in my line, I had had no experience in it. However, by his persuasion, I consented, and announced two lectures in the public Assembly Rooms. In the interim I called on my medical acquaintance, and had a long talk with him, when he seemed very anxious to elicit all the information he could about Spiritualism. There was a gentleman in a distant part of the room who had a paper which he appeared to be absorbed in, and he did not take any part in the conversation between myself and the doctor. I had a *Banner of Light* with me, which I left. In a day or two I met the worthy doctor, when he said, "Did you notice the gentleman in the room the other night, he is a writer in the *Saturday Review*, he wasn't reading his paper—he was listening to what you said." In the next issue of the *Review* there was a long article on Spiritualism with copious extracts from the *Banner of Light*. Mr. John Murray Spear, the pioneer medium from America, came to Eastbourne about this time and helped to set me agoing. One Sunday afternoon he gave an address in the Assembly Room on "Peter at the Seaside," which was well attended and favourably received. This was probably the first public trance address that was given in this country.

(To be continued.)

"THE mind and body are too closely allied for one to be able to function properly without the other, or in dissonance one with the other, so that we reach a stage in medical history when the line of demarcation between mind and body with soul or spirit is getting less and less obvious every day. The physician of the future is undoubtedly the man who in visiting the sick can be doctor and soul regenerator at the same time."

I WILL stop at no point so long as clear reasoning will carry me further!—*Huxley*.

THE SPIRITUAL REVIEW:

A MONTHLY MAGAZINE FOR SPIRITUALISTS AND OTHERS.

J. J. MORSE, Editor.

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MAY, 1901

MATTERS OF MOMENT.

A Sad Necessity. In a cause so wide spread as ours it cannot be denied that there are various conditions of social life represented.

Those who are the happy possessors of means and their attendant comforts, and those whose means are meagre, with others who fight the battle of life as well as fortune permits. Indeed we have many amongst us to whom illness, and consequent idleness, almost spells calamity. Hence, then, to show that our Spiritualism is not mere sentiment, there was established some years since a fund then known as "The Order of Progressive Spiritualists, Sick, Benefit and Pension Funds," due to the initiative of Mr. and Mrs. Wallis, the fund being subsequently accepted by the Spiritualists National Federation as part of its work, and remained "The National Federation Fund of Benevolence," to which the editor of the SPIRITUAL REVIEW acts as hon. financial secretary. Illness under our present conditions is unavoidable, the pinch of poverty comes to many, and then is it that the hand of help is needed to aid those who suffer. Will our readers think of this fund at times? Put it on their list of annual

benefactions, send it something occasionally, and so strengthen it for doing even more good than its present limited income permits? In the annual balance sheet of the National body will be found a properly prepared and audited statement of account, which will assure the contributors that their donations are faithfully applied. No monies are used for paying any salaries, as all the work of the fund is done without any fee or reward. Any donation, however small, will be thankfully received, and gratefully acknowledged on behalf of the committee. Will our readers note this "Matter of Moment," and correspond with the Editor accordingly?

Another Fiction Slain. A little fiction, flattering to the vanity of those who think great names are excellent things to associate with their opinions, has recently received its quietus.

It is pleasant to some, no doubt, to think the Lord this, Bishop the other, Professor so-and-so, or any other notability, is a believer in Spiritualism, and if it could be also said that royalty itself was a Spiritualist, why then, it must be true if accepted by such exaltedness! For many years it was openly asserted that the departed Queen was a Spiritualist, and 'that John Brown' was her clairvoyant medium, 'but,' says *Light*, 'we have now the direct assurance of one who is in a position to speak with authority, that in none of these assertions is there a particle of truth'! Our contemporary adds, 'Her Majesty firmly believed in the continuance of life after death, and was fully persuaded in her own mind that Prince Albert was frequently with her, guiding, protecting, and sustaining her—but this was belief only, not knowledge. In Spiritualism, as we know it, she took no interest whatever.' We heartily agree with the closing remark of the writer, quoted from who says, 'we may wish it had been otherwise—but it is well to know the truth.' Truly, it is pleasant to be in good company, but truth can always vindicate herself without patronage from any.

A Singular Ceremony. The secular press lately teemed with a genuine little sensation which the various editors treated with a quite unaccustomed courtesy! The foundation of the item that literally "went the rounds" from the Lands End to John O'Groats, was a wedding in a little country town, Belper, when two Spiritualists were united in marriage. Such things have happened previously, it is true, but they have hitherto failed to achieve more than a local publicity, or the more extended notice of appearing in our own press.

The real causes of the wide extended notice the function in question received were the facts that the lady correspondent of the *Derbyshire Telephone* was present and sent an account to the press agencies, which in turn distributed it over the kingdom ; and the other fact was that the ceremony was performed by a lady, Mrs. Jessie Greenwood, of Hebden Bridge, Yorkshire, a past president of the British Spiritualists Lyceum Union, and it was understood that it was the first time a lady had so officiated in our ranks. But that was not so, as Mrs. Emma Hardinge Britten is understood to have performed a similar duty many years ago at Blackburn. Be that as it may, the affair in question was a brilliant success and the lady performed her part in a most admirable fashion, the legal part of the ceremony being duly carried out in the presence of the Registrar. A serious question arises here as to what may yet be the influence of Spiritualism on our social and domestic life when we find that our people are content to conduct the most serious affairs of life in harmony with what they consider are its principles and teachings? Do such things point to the making of Spiritualism into another religion, and if so will history repeat itself, and our cause become but another sect?

The 44th Year. There comes to us from cultured Boston, "the Hub" of the Universe, the *Banner of Light* for April 13th, enclosed in a delicately tinted green cover, which issue marks the forty-fourth anniversary of that paper's existence. It is a far cry as time flows from 1857 to 1901 and it is a noticeable fact that the *Banner of Light* has subsisted through all the vicissitudes of fortune during the period named. The first Spiritualist paper published in the United States is now far and away the oldest journal in our ranks throughout the world! The founders and editors Colby, Berry, White, Wilson, Day, and now Barrett, make a goodly array of noble hearted and earnest minded men, with, to-day, Marguerite C. Barrett, as associate editor, and the well known and long serving Frederick G. Tuttle as treasurer to the publishing company, each holding up the dignity of their positions and the interests of the paper as zealously as in the past. The copy of the paper under notice is filled with choice contributions from numerous able and facile contributors, and makes a worthy commemoration of the anniversary the issue celebrates. The REVIEW sends its cordial congratulations to its good friends in far away Massachusetts, and wishes them and the worthy *Banner of Light* ever success and prosperity.

Our Second Year. With this issue the SPIRITUAL REVIEW commences the second year of its existence. The confidence of the publisher in its success has received satisfactory verification, and a larger measure of support for the coming year is already assured. The only inducements the Editor offers to his supporters to continue their favours is in the contents of the magazine. So far they have been sufficient, and it is hoped will continue to be so considered. Yet no effort will be spared to make the REVIEW more attractive and useful each succeeding month. Indeed the effort will ever continue to be that the magazine may always stand in the front ranks of periodicals of its kind. We make no other promises than those above, and leave the rest to time and circumstances to unfold their plans.

The Current Number. It is with sincere regret that we announce the omission of the continuation of Mr. Wm. Oxley's "Psychological Reminiscences" this month, owing to the fact of the ill health of our esteemed contributor. The Editor recently passed an interesting evening in Mr. Oxley's company, with the widely known "Quæster Vitæ," the able author of "The Secrets of Religion," a prominent municipal official, and several others of the spiritual circle meeting at Oxley's home. An opportunity was thus afforded of seeing the originals of the various phenomenal evidences recorded in our friends' articles, as well as the inspection of the rare Egyptian curios gathered by him on the various occasions of his visits to the land of the Pyramids. Next month we hope to resume our friend's contributions. We introduce, this month, the first portion of an article from the pen of one of our oldest Spiritualists, Mr. Robert Cooper, who details the state of Spiritualism in the Metropolis and elsewhere in the early 'sixties, an account of much interest to present day Spiritualists. A valued Australian contributor, himself a journalist, informs us on Spiritualism at the Antipodes. Our Reviewer deals with the books of the month, and a contributor from far away Kansas narrates some astounding phenomena he has witnessed, he has been a teacher in the public schools of California for 35 years, and is the holder of Life Diploma from the Education Board, and must therefore be accepted as a capable and intelligent observer. While Mrs. E. Fanshawe Holden furnishes a happy little sonnet upon Spring. Indeed, the entire contents will compare favourably with the fare presented to its readers, by any journal in the movement.

SPRING SONG.

Sing! sing! breeze of the morn
 Aloft in the opening leaves.
 Sing! sing! spring is in sight,
 The swallows are home in the eaves.
 And far and away the wild cuckoo is calling,
 And warm thro' the larches the sunshine is falling.
 Sing! sing! low in the pool
 Where willows are powdered with gold.
 Sing! sing! over the wood
 Where the beeches their glories unfold.
 And murmuring bees in the willows are humming
 With flowers and sunshine the summer is coming.

E. Fanshawe Holden.

Table-Turning among the Romans.

BY C. A. WARD.

AN historian of the fourth century and a man of veracity, Marcellinus, says C. A. Ward in the *Sphinx*, has given us curious details of how prophetic tripods were considered by the Romans of his day. It comes out quite naturally in the judicial proofs investigating a conspiracy against Valens the Emperor: what we would call a state trial. The conspirators were put to the torture; and as an item in the indictment the figure of a little table becomes prominent, as to which the accused were questioned by the judges. At last one of them, Hilarius, broken by pain, revealed the secret in these words:

"Honored judges, we constructed this unfortunate little table that you see here, after the fashion of the tripod (or more strictly the cauldron—Æneid III. 92 and VI. 347) at Delphi, with dark incantations, out of branches of laurel; and with imprecations of secret song, and numerous ceremonies repeated over daily, we consecrated it by magic rites, till at last we put it in motion. When it reached this capacity of movement, as often as we wished to interrogate it by secret inquiry we proceeded thus:

"It was placed in the middle of a room, purified throughout by Arabian perfumes ; a round dish was simply laid upon it formed of a composite material of many metals. On the phalange of its outer round were skilfully engraved the letters of the alphabet, separated into as many exactly measured spaces. Over this basin (or dish) a man stood clothed in linen garments and shod with linen socks, his head bound round with a turban like a tuft of hair, and bearing a rod of vervain the prospering plant. After we had favourably conciliated the deity, who is the giver of all presage, with duly formulated charms and ceremonial knowledge, he communicated a gentle movement to a ring that hung suspended over the basin. . . . This was tied up with fine Carpathian thread, which had been initiated with mystical observances. This ring moving by little leaps or jumps so as to light upon the distinct intervals with the several letters inscribed, each in its own compartment, gives out in heroic verse, answers suitable to inquiries made, comprehended perfectly in number and measure : such as are called Pythic, or those delivered by the oracles of the Branchidæ.

"To our inquiry as to who should succeed to the present empire, because it had been already mentioned that it would be one entirely suitable to our aim and purpose, the jumping ring spelled out the two syllables Theod. With the last addition of the letter a man present exclaimed '*Theodorus*,' the fatal necessity of the portent indicating as much. Nothing further was sought upon this head ; for it was agreed among us that this was the individual we wanted."

In this case the ambiguity of the oracle is due to the precipitance of the inquirers. The oracle was true as far as they allowed it to proceed, but had they waited for it to spell it out, they would have learned that the name was not *Theodorus*, but *Theodosius* the Great, who was to be the successor of Valens. This is an authentic passage of high interest ; it shows considerable analogy with the table-turning of the moderns ; it also gives insight into singular and elaborate processes of divination by magic, as being frequently practised at Rome in the fourth century. Clearly the Pagans had no notion in that century that oracles had at all finally ceased on a Good Friday in the first century, or that Pan, the god of rumor, was dead. The sun still shone to them as the Apollo of prophecy, and they still sought presages of a spirit, who was made free of the solar order.—*The Sphntnx*.

The Borderland.

A Haunted Wine Shop.

THE daily newspaper "Il Caffaro," published in Genoa, made a sensational display, on the 25th of November last, of an article of a column and a half, headed "The House of Spirits in Turin;" with cross-headings to the following effect:—"Mysterious Devastations in the Wine-shop, Cinzano;" "The first Phenomena and the First Devastations;" "Flying Chairs and Whirling Utensils, an Infernal Dance of Furniture and Wearing Apparel;" "The Exorcisms of the Curate; a bottle of Wine thrown at a Priest;" "The Desperation of a poor family." And certainly the incidents described, although by no means novel, were decidedly startling.

They occurred in a well known wine-shop, kept by a man named Fumero, in the Via Bava, which runs out of the Piazza Vittorio Emmanuele. His wife looks after the business, while he spends his time in the country, being an inveterate sportsman. On the morning of the 16th of November, Mrs. Fumero and her son had just risen about 7 o'clock, and entered the shop, when they heard a great din behind them, and, looking round, saw in the back room, a glass demi-john full of bitters, and some bottles they had left standing on the table, dashed together, so that the liquor was scattered about. At the same time the house was violently shaken, the chairs flew hither and thither, and all the kitchen utensils began to dance, with a deafening clatter. The poor woman swooned away with fear, and her son hastened to call in some of the neighbours, who were astounded by the spectacle of tables and forms engaged in wild galopade. One of the men telegraphed about noon to Fumero, who was at Pancalieri, several miles from Turin, and did not reach home until six o'clock in the evening. He naturally treated the whole affair with ridicule; but no sooner had he set foot in the house, than the mysterious phenomena were repeated with greater violence than ever; for not only did the loose kitchen utensils renew their disorderly dance; but those which were hanging on the walls, detached themselves from their hooks, and banged themselves together with such force as to become quite unserviceable and to look as if they had been struck with a powerful hammer. The porter of the building coming in, found himself hit by a heavy

candlestick which had previously been standing on a mantel-piece. Then succeeded an amazing phenomenon. From an upper stair room descended, pell-mell, a mass of wearing apparel of all kinds, shoes, clothing, pillows, bed-linen, etc. etc. The same invisible hands which had brought them, returned them to their places, and when they reappeared they were cast in a heap upon the floor. One of the spectators picked up a hat and carrying it upstairs, hung it on a peg. Presently he went up to see if it was there; and found both hat and peg had disappeared; and could not discover a trace of either in the room. Eventually it was found on a dust heap outside.

By this time, it was eleven o'clock, and the neighbours withdrew, one of them taking Mrs. Fumero with her while her husband and three children remained in the house; the father having a loaded gun by his bed-side; but the uproar was so great all night, that sleep was out of the question; and no material disturber of the peace was visible to shoot at.

Next day the intervention of the Church was besought, and the vice-curate of the parish of Annunziata arrived to bless the house, to asperse it with holy water, and to read the form of exorcism. As he was about to leave the house, a bottle full of wine was suddenly thrown at his feet, without spilling a drop. It was immediately replaced upon the table; but was again flung at his feet by an invisible hand, with such violence as to shatter it into a thousand atoms. "Imagine the astonishment and terror of the poor priest!", exclaims the editor of "*Il Caffaro*."

As the disturbances still continued, Fumero sent to the nearest police station, and two guards were sent; for whom the unseen authors of the mischief exhibited no respect whatever. In fact, when they went into the back room, a form was precipitated against them with so much force, that they had to beat a retreat; whereupon it rose upon its legs, and began battering the opposite wall.

The mysterious phenomena were renewed, but with diminished violence, on the 19th, and a customer entering the wine-shop would find himself struck by a funnel or a wine-glass, yet without being wounded by it.

The report concludes by stating that Fumero and his wife and son are seriously affected in their health by what has taken place, and that "the spirits seem to be doing their best to drive all three of them out of their mind."

From Our Readers.

SPIRITUALISTS AND TOLERATION.

To the Editor of the 'Spiritual Review.'

SIR,—If there is one person more than another who should at all times exercise toleration it is the Spiritualist—he who asks for toleration from other needs to be tolerant himself—nay, should he not be considerate? “Toleration” is (in the sense in which the word is used when referring to religion) “the allowance of religious opinions and modes of worship.” “Consideration,” in the same connection, may perhaps be best defined as “a combination of courtesy and toleration,” and, surely, such a combination is best calculated to enhance the hearing of diverse opinions. It goes without saying that a Spiritualist can at all times be considerate, without, in the slightest degree, belittling or contraverting the truths he knows. But it is sometimes apparent that in his anxiety to shew himself considerate the Spiritualist suffers himself to be drawn into helping to perpetuate, and even to promulgate teachings which the very first knowledge gained from the fact of spirit-return distinctly repudiates as erroneous, or positively untruthful. If the Spiritualist does this consciously and knowingly he is disloyal to the truth: if he does it unwittingly then needs he to more fully realise the truths taught by spirit-return.

That the chief bases of the religious thought of the churches and chapels of to-day still conflict in a large measure with the knowledge derived from spirit-communion is patent to any unprejudiced seeker after truth. “O, but,” some reader may say, “the old beliefs are not now insisted upon to the same extent as they were.” That, I answer, is not the point at issue; these beliefs, whether insisted upon to the *same extent* or not, are still retained as basic doctrines, and are promulgated as divine truths—witness the doctrines of “The Fall of Man,” of “Vicarious Atonement,” of a Saviour who was God Incarnate, &c.

Every broad-minded thinker must sincerely appreciate the efforts of those good men and true both in churches and chapels, whose teaching of ennobling truths is untrammelled by crusted beliefs, and crustier orthodoxy. But the Spiritualist, in freely according such appreciation, need not, nay, I venture to say, *should not*, for this truth's sake, allow himself to be drawn into lending any support to matters directly concerning the teaching and furthering of beliefs, which he is convinced are erroneous.

During some years of work in the ranks of London Spiritualists, the writer has, in several instances, come into contact with persons who claim to be Spiritualists, and who also profess to have outgrown their belief in the erroneous doctrines which denominational Christianity still cherishes, yet who still continue to lend their support to the promulgation of these antiquated errors. This is not the action of a lover of truth. No toleration or broad-mindedness is shewn by such action, for such behaviour is, *a priori*, unprincipled in one who professed to be a Spiritualist, and persons who disregard principle cannot even be tolerant, for they are actually intolerant towards the very principles they themselves profess!

It may be expedient at times for people to "tone down their light," to more nearly suit the shady walks of life they must perforce tread for the time being, but if in doing this they deny the truth, or in any way lend their support to, or help to, perpetuate error, then are the truths which they profess to believe in, most villified, and their position no better than that of the coward, who, when it is more agreeable or convenient, becomes a traitor to the cause he professes to serve.

With all my heart, I say, there is room, I know, for *all* in God's wide world—let all worship and believe according to their light—but in the sacred name of God, for the sake of advancing humanity, and for our own sake, as well as for the truth's sake, let Spiritualists stand clear of that vacillating and painfully fluctuating mode of thought and action, which must retard the ennobling power of their proven facts, and the truths so plainly evidenced therefrom.

LEIGH HUNT.

Theosophy and War.

THE following is from an article contributed to a late number of the *Revue Spirite*, by Aimée Blech:—

"For theosophists who endeavour to look at everything from above, war is not what it is for men in general. In war we see an historical destiny of nations, and not a sanguinary and odious conflict of individuals. Above all, we see in war the accomplishment of the decrees of Karma. There is no iniquitous war, in our opinion, however iniquitous it may appear to be. The Divine Justice governs all

things, and the nation crushed by defeat, has, in the past—a long time back, perhaps—itself prepared the events of the present. For the same reason we comprehend that all those who, in war, fall beneath the blows of their enemies, whether cut down in the splendour of their twentieth year, or in the usefulness of their maturity, have, themselves, by acts previously committed, drawn down upon themselves the Karma of a sudden death. Death never strikes blindly, conducted as it is, by the hand of Karma, and they alone fall who are marked by the fatal seal.

“But those brave soldiers who give their lives to their country, by an act of devotion, have not so sad a lot as we imagine: for the victims of duty find high compensations for the sacrifice they are making, in the life to come; inasmuch as by giving themselves, simply and consciously, they offer a reflection—pale though be—of the sublime Divine sacrifice.”

Nor should it be forgotten, that the great Teacher explicitly declared the crowning proof of love—its *ne plus ultra*—to be this, “that a man lay down his life for his friends.” And this is precisely what the brave soldier does, who dies upon the field of battle. He lays down his life for his countrymen.

And in this Boer war, how easy is it to trace the operation of the law of Karma, which is, we take it, a reassertion of the impressive declaration that “as we sow, we shall certainly reap;” and of the equally impressive statement by Shakespeare, that

This even handed justice
Commends the ingredients of our poison'd chalice
To our own lips.

The history of the Boer domination in South Africa is one long record of atrocious crimes perpetrated upon the native races, whom they dispossessed, and then proceeded to enslave or massacre. Their sins have found them out. In their insolent arrogance and blind ambition, they struck Great Britain a blow in the face, and Providence has been making use of that Power, to extinguish Boer domination in Africa by a rain of blood. Call it Karma, call it retribution, call it the harvest of an earlier seed-time, or what you will, the fact remains; and it is because narrow-minded theologians are unqualified to grasp the breadth, the magnitude and the grandeur of the sublime principles upon which Eternal Justice governs the history of the world; that they are unable to perceive that

Though man's a fool, yet God is wise.

A New Ritual.

Spiritualists differ ; they believe differently ; they act differently. Each one is a law and a prophet unto himself, as illustrated in the following from the *Detriot Tribune* :—

Last evening was the occasion of the first use of the new spiritual ritual that has been prepared by Dr. C. W. Burrows for the weekly meetings that are held in the little hall adjoining his office, 132, Michigan Avenue. Dr. Burrows also appeared for the first time wearing the robes of his office as minister of the congregation. He was vested in black, with a silver cord worn gracefully as a belt and thrown loosely over the shoulder. The ritual was printed on substantial cardboard, one side bearing a collection of songs to be used by the congregation, while on the reverse side was the ritual which was followed last night.

There are three selections for responsive reading in the ritual, and one of these used last night started as follows :—

Minister : "I am one with infinite life."

People : "I am life."

It then went on in order as follows :—

"I am filled with God."

"I am one with God."

"I am filled with the love of God."

"I am love."

"All is good ; there is no evil."

"I am love and love is infinite."

"Love is law."

"Love is my law ; I am law."

"What love prompts I do."

"All my thoughts are prompted by love."

"Love feeds, clothes, and shelters me."

"Love will ever care for me."

"Love thus casts out fear."

"In love I am fearless."

"In love I speak and act without limit."

After the reading Dr. Burrows delivered a brief sermon on "I am filled with God." He declared that it is stupid for the secularists to pay big salaries to ministers to tell the people things that they have been born and bred to. He said that the practices of the Christian religion have divorced God from man.

"It has made a divinity of God," he asserted, "and a humanity of man, a condition that does not exist. Some of the people say the spirits we see are devils. Well, we have a devilish good time with them, then. I tell you that the delusions of religion have no existence except in the drivelling minds of the people."

The Books of the Month.

"RENDING THE VAIL."*

"SPIRITUALISM AND MODERN THOUGHT."†

"GUIDE TO MEDIUMSHIP."‡

WHETHER may hereafter undertake the Bibliography of Modern Spiritualism will not lack for materials for the work. Literally there is no end to the making of books, and the stream of Spiritualistic literature, like Tennyson's "Brook," seems destined to "run on for ever," to judge by the number of volumes that steadily pour into this office.

Selecting two works that are as opposite in all things as can well be imagined, for one is a hugh production of over five hundred closely-printed pages of large octavo, and the other a small daintily-printed *brochure* of thirty-two small pages, the reader will have some small idea of the variety that comes to the hand of the reviewer! The first-named at the head of this article is the large book referred to above, and is in many respects unique in character. Its title is well-nigh appalling in its length, for it is as follows:—"The Mystical Quadruple Interrogatory. How? What? Whence? Whither?" Concerning the existence of man, and all things, and all being, and all life, so far answered by the contents of this book as to suggest for an appropriate title, to wit: "Rending the Vail." This volume is a compilation by J. H. Nixon, of *Psychic Literature*, mostly given by

RENDING THE VAIL.—A compilation of *Psychic literature*, through the mediumship of William A. Aber. Cloth, 500 pp. J. H. Nixon, Spring Hill, Kansas, U.S., 10s. 6d.*

SPIRITUALISM AND MODERN THOUGHT.—An address to the Christo Theosophical Society. Mrs. J. Stannard, 6d.†

A GUIDE TO MEDIUMSHIP—PART II, by E. W. and M. H. Wallis. Mr. H. Wallis, 62, Station Road, Finchley, London, N. 1/-‡

Spirits through and by means of full-form visible materialisations, at seances by a certain Psychic Research Society known as the Aber Intellectual Circle, the medium being William W. Aber. It is believed that "Rending the Vail" is the only book in the world as a scientific treatise on phenomenal Spiritualism, claiming its principal matter to be uttered by exarnate human spirits while in condition of visible re-incarnation form." Truly, the title is long, and heavy enough to sink a better work.

These five hundred pages are puzzling whichever way they are looked at. If the brief autobiography penned by the medium correctly represents his educational status, then is it impossible that he should be taken as in any way responsible for the tremendous number of communications recorded in the book. The literary character of the volume is not of sufficient merit to warrant the supposition that Mr. Nixon has produced an elaborate cheat, for the style is crude, but with a certain maintenance of individuality about the communications made by the numerous Spirits who manifested at the circles. The topics discoursed upon by the materialised forms range over almost every subject that the human mind is interested in. As for example: Obsession, ocean currents, evolution, bibles, circulation of the blood, chemical affinity, books, art in the spirit world, Artistotle, Christian science, Spirit photography, Spirit spheres, and under the head of Spiritualism, nearly every phase of the subject comes in for more or less of consideration.

But the book is not all devoted to communications made in most cases by the direct voice, either with or without the aid of a "trumpet," but direct writings, on slates and paper, raps, a telegraphic "sounder," psychic drawings and portraits, were among the phenomenal incidents associated with the seances recorded. True or not, the work is more than a curiosity. It is evidently issued in good faith, and the parties named bear their testimony seriously. But to the method of the enquirers of this country the work will not make a successful appeal it is to be feared, for there is an absence of the precise and scientific detail in stating the case for the phenomena involved which leaves too much to be inferred, and too little to stand as of evidential value.

Spiritualists are familiar with the name of Mrs. J. Stannard, a lady who has recently come before the body in connection with the proposal to establish a Psycho-Magnetic Institute for the "curing" of diseases. But to many it will be news that there is in London a body known as the "Christo-Theosophical Society." Whatever the nature

of that society may be the writer cannot say, but if it is in the habit of discussing themes as soberly and intelligently presented as the pamphlet we have received embodying an address on "The Influence of the Spiritualistic Movement of Modern Thought," its deliberations will be profitable to those taking part in them. Mrs. Stannard writes clearly and presents her topic in admirable form, and was evidently addressing a company none too well-versed in the Spiritualist movement. Her observations on the religious aspects of Spiritualists and the nature of its Sunday services strikes a kindly note that is not heard too often. While she graphically and tersely sets out the story of the rise and progress and present position of the S.P.R. and the results of Dr. Hodgsons' experiences with Mrs. Piper. Mrs. Stannard claims that the S.P.R. is one of two important outcomes of Spiritualism, the other being Theosophy! But it is scarcely correct to say that Theosophy came into existence "Within but a very few years of the birth of its elder sister, Spiritualism," for over twenty-seven years separates Hydesville from the Theosophical Society, founded in New York City, in the formation of which Emma Hardinge Britten, Henry J. Newton, and other prominent Spiritualists of the above-named city, took an active part. However, it scarcely becomes important, for Theosophists have become less rabid, and Spiritualists are not now so antagonistic to their younger "sister" (?) as formerly, and all the rest of Mrs. Stannard's paper is so good that it is ungenerous to particularly emphasize the above-named points. Her closing sentences are admirable in spirit and form, and the reviewer heartily commend them to all who may read the pamphlet he has before him.

Just as this month's REVIEW was going to Press, the third "Book of the Month" was received, and nothing but the lateness of its receipt prevents it receiving the more extended notice it so well deserves. Our American cousins have produced quite a number of treatises bearing on the development of mediumship, but hitherto there has been nothing, excepting what is contained in Mr. Morse's well-known Hints. In the "Guide to Mediumship," which Mr. and Mrs. Wallis are jointly writing and publishing, the want above referred to is being met in a clear and intelligent manner, the new part just received being entitled, "How to Develop Mediumship," is in some respects an improvement upon the first part. It abounds in sensible advice, appropriate extracts from various authorities, and much wise and

helpful matter from the pens of the authors. The third part will be issued at an early date, and when the completed work is before us it shall receive a careful and extended review in these pages. In the meantime we can commend the present contribution towards the complete work to the careful consideration of all intelligent students, with the assurance that they will find much to repay them in perusing its pages.

CAPITAL PUNISHMENT.

THE subject of capital punishment possesses a perennial interest for all thinking men and women. It is the final word uttered by human judges, and from it there is usually but little hope of successful appeal. At best it is a barbarous and brutalising thing: as a deterrent far from effective, it savours too much of the mosaic law to be in harmony with the trend of the enlightened sentiment, and higher human psychology, of the present day. Spiritualists are tolerably well agreed as to its wrongfulness, feeling that its operation is a confession of failure as to what can be done to improve human character by the old time methods of moral training. Our valued contemporary, *The Sun-flower*, of Lily Dale, New York State, recently contained an article from the pen of its editor, W. H. Bach, upon the above question, and, as giving the views of an American Spiritualist, the following extracts may not prove uninteresting:

"The object of all law is to protect the citizens from those who are not sufficiently good, sufficiently scared, or intelligent enough to observe the rights of others, or who, through diseased organisms are unable to fully appreciate the rights of others."

"It can hardly be supposed that a man or woman in their right senses would wilfully deprive another of life, yet we punish all such as violators of the law. If we cannot do without we lock them up or kill them."

"From the standpoint of Spiritualism, capital punishment is a crime. The diseased victim, made so in many cases by prenatal causes over which he had no more control than he had over the color of his hair and eyes, whether he is dark complexioned or

light, is taken and treated as a criminal instead of having his case studied and something learned of it that would enable us to overcome the tendency in the future."

"Laws must be made to protect society but they should also be made to protect the criminal. Change your penitentiaries into houses of correction. Put criminals on their good behaviour, give them something to strive for, take away the privilege of pardon which is too often used as a political lever, make a system of paroles and criminals will be educated better. It is as bad and as much of a crime for a state to kill as it is for an individual, War and capital punishment are but legalised murder."

A Warning Dream.

Le Journal, a secular journal published in Paris, relates the following in its issue of 23rd of September:—"Mme. Alexis Drouart, a certified nurse living at 67 Rue d'Avron, sleeping by the side of her husband suddenly awoke at midnight, very pale, and bathed in a cold perspiration, exclaiming, "Auguste! Auguste: answer me. You are still alive! are you not?" Only half awake, M. Drouard replied, "Thou art dreaming. What ails thee?" "Ah, my dear," she rejoined, "I have had such a frightful nightmare. Just imagine, I dreamt you were dead, and already cold." Reassured, she fell asleep again; as did her husband, On awakening about four o'clock in the morning, she endeavoured to arouse her companion, but in vain. He was a corpse and already cold and rigid. It is believed he succumbed to the rupture of an aneurism.

THE "SPIRITUAL REVIEW."—With the April issue *Spiritual REVIEW* completes the first year of its existence. The present number is a good one; the contents are bright and varied and interesting, and we cordially re-echo the hope of the editor that he will be enabled "to make the REVIEW even better and increasingly serviceable during the coming and many successive years."—*Light*.

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