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FOR CHINESE OCCULTISM SEE PAGE 38.

PRICE THREEPENCE.

THE
Spiritual Review

(NEW SERIES)

A MONTHLY MAGAZINE FOR SPIRITUALISTS.

EDITED BY J. J. MORSE.

VOL. III.

JUNE, 1901.

No. 8.

CONTENTS:

Mr. Wm. Oxley contributes a further instalment of his deeply interesting Reminiscences, detailing some extraordinary cases of Materializations; Mr. E. W. Wallis deals with the problems affecting Local Societies; Mr. Robert Cooper continues his *resume* of English Spiritualism in the 'Sixties, and Mr. H. Roden Rumford tells us about "Witches, Possession, and Exorcism" in China. The Editor, and his correspondents, deal with many noteworthy topics, which, with extracts from the Foreign Journals, enables me to again provide a rich and varied number for my readers.

THE EDITOR.

London:

**THE PROGRESSIVE LITERATURE AGENCY, 26, OSNABURGH
STREET, EUSTON ROAD, N.W.**

PUBLISHED FOR THE FIRST
OF EACH MONTH.

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WHOLE NO., 14.

Some . . .

Reminiscences :

By Alfred Smedley.

INCLUDING AN ACCOUNT OF

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AN ASTROLOGICAL MAGAZINE.

EDITED BY CATHERINE H. THOMPSON.

ISSUED MONTHLY BY

THE SPHINX PUBLISHING Co., BOSTON, MASS., U.S.A.

Annual Subscription Post Free 15/-

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THE SPIRITUAL REVIEW

A Monthly Magazine for
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Psychological Reminiscences.

Remarkable Materializations.

BY WILLIAM OXLEY.

CHAPTER IV.

MARVELLOUS as are those of my experiences with psychic sensitives given in the foregoing chapters they will be almost eclipsed by what follows. I have some hesitation in publishing them as they make a great draft upon credulity, but I give out just what occurred and I know that my testimony is true.

About a year after the last narrated scenes, Dr. Monck visited Manchester again when we had a long series of séances with him. On May 11th, 1876, we held a sitting with our usual circle at the house of Mr. Gaskell, Oldham Road. The account I sent to the *Spiritualist Newspaper* is headed "A spirit materialises four days after death," and runs as follows: "There were seven of us sitting round an oval table, I at one end with a full gas jet behind me and Dr. Monck at the other. The medium soon became entranced, and coming up to me he took a white handkerchief from his pocket and wound it round his right hand and wrist. It appeared to be absorbed, or

metamorphosed. I watched it intently and presently it formed into a feminine head—about the size of a baby's—and while so looking I heard, in a whispering voice issuing from the head, the words 'Do you hear me?' 'Not distinctly,' I replied, 'come nearer.' 'I will try,' was the response. *I saw that the lips moved in giving articulation to the words.* Dr. Monck then came nearer to me and pressed his lips close against my right cheek to prove that it was not he who spoke; he then stretched out the arm with the figure head and placed it close to my left ear. I distinctly heard the following words come from the lips of the figure: 'My name is Rhonda, and I wish you to write to my parents at Cardiff and tell them not to grieve for me, as I am very happy. I have seen my beautiful home, and I shall often try and come through this medium, and hope to be very useful.' The next I did not catch clearly; four of the others were then called up, to whom words were spoken that I did not hear. A strange feature was here noticed. As soon as the others came up to where Dr. Monck was standing the face altered and the handkerchief hung suspended from the hand, but the voice came as before, apparently from under the cloth. When this part was concluded the Control speaking through the instrument said, 'You have had the most wonderful phenomenon in this room that has been enacted on your earth.'"

In accordance with instructions I wrote to the parents in Cardiff with full details concerning the face as it appeared to me. They replied that the materialisation was genuine and also the message, as "Rhonda" had informed them so; further that my description of her features did not correspond with her appearance when in health, but was a perfectly true delineation of her appearance at the time of her departure. On June 7th, I called on Dr. Monck in the evening at his lodgings, and proposed that we two should have a sitting alone, to which he consented. After turning down the gas a little but leaving sufficient for one to see clearly every object in the room, the Doctor became semi-entranced, and "Samuel," the medium's chief control, said he was glad that I was alone and he would give me additional proof of spirit power. Dr. Monck then took a new plain sheet of note paper, and told me to place my pencil on it, and to turn up the gas; he next placed a white lawn handkerchief over the paper and pencil. In a few seconds I saw the pencil rise up, leaving about two inches of the top part exposed: it then commenced to write, moved three times across the paper, (our four hands were all the time quite thirty inches away from the pencil), and then dropped. On taking up

the paper I found three lines of good clear writing containing a congratulatory message to myself. It was at this sitting that a control named "Joey" (one of Mr. Eglington's controls) came on the scene; he took a small musical box, wound it up and sent it floating round the room, and then said he would smash the box *case* but would not injure the *musical part*. I then let go the medium's hands, which had been in mine all the time, and sure enough the case was smashed into five pieces while the mechanism lay on the table uninjured. There is a sequel to this. I took the mechanism to be fitted with a new case and brought it home. Dr. Monck was then visiting at my house. It was noon, and he was standing over the fire with his elbows on the mantel-piece. I gave the repaired box into his hands, when, *instantly, it exploded*, scattering the case in a great number of pieces, *but the mechanical part remained in his hand uninjured*.

At another séance where there were present seven of our usual circle we had an example of solid matter passing through solid matter in full gas light. My large musical box, weighing 16lbs., was on the table with the lid down. The medium asked for my pencil and placed it on the top, *outside*. In a minute or so he said, "Look at your pencil; is it all right?" I replied, "No, the catch has gone." "Look inside," he said. On opening the box, there was the catch of the pencil with part of the lead lying on the glass cover inside the box.

In the following August we had a series of séances with the same medium, Dr. Monck, when we had, if possible, even still more wonderful displays of spiritual power. At the first meeting we had direct slate writing. There was a small double folding slate lying on the table which the medium took up and cleaned, giving it to others to do the same, and placed a crumb of pencil inside. He then gave it to a lady and told her to hold it under the table. In a minute she withdrew it, and on opening it there was a message of 35 words addressed to herself. The slate was then given to me: I held it under the table and felt a small warm hand gently patting mine; *it took the slate away for a moment* and replaced it in my hand. On opening it I found an answer to my mental question on the fourth side of the slate.

The next phenomenon was most interesting. It was the appearance of a beautiful infant's right hand and arm, white as the purest snow. After rising above the edge of the table from underneath between the medium and the next sitter—who saw part of the form and drapery materialise—the hand took hold of a small hand bell,

rung it energetically, and placed it in the medium's hand. After repeating this three times the hand disappeared. All the above was in good gas light. After this the gas was turned out, when a luminous object appeared which was a square of about 15 inches each way, with 12 squares of about an inch each way upon it. It moved about above our heads, slowly sank to the floor and disappeared.

At our next séance, in good light, my pencil being on the table, it rose—without contact, assumed an upright position, and responded to our questions by tilting in the usual way. Next, the mechanical part of the musical box, the case of which was destroyed as already described, was placed in the centre of the table and, being wound up, *it commenced a slow march across the table*, keeping pace to the speed of the tune. It arrived at the edge of the table, and Mr. Marsh holding out his hand the mechanism gently rolled over into it; the journey occupied four or five minutes. The control "Samuel" next told us to envelope his medium in a sheet, when he was to sit back from the table, and he would do something that would astonish us. I took a clean card on which the sitters wrote their names, placed by it a pencil and covered both with a handkerchief. "Samuel" then asked, "What would each of you like written?" All replied in turn, and he soon said, "It is done." I was told to take the card from under the handkerchief; in doing so I was grasped by a firm hand. On taking up the card I saw it was placed inside a *sealed envelope*. (Query, Where did the envelope come from?) Cutting it open I read the sentences which had been written, and these were the very words given by the sitters; it was signed "Samuel."

At the following meeting we had a display of hands ranging in size from that of an infant's, to a large man's. I was permitted to touch one of the small hands and found the fingers lukewarm and flexible. We had also a chair test. A wood-bottomed kitchen chair was placed at the unoccupied side of the table, and the medium told me to place my right foot on his, and, turning round, he stretched out his other foot and leg so that he could not move without being seen, as there was good gas light by which all objects could be seen by those present. All hands were placed on the table when the chair began to rear itself up, then made a jump so that the seat rested on the table. When placed on the floor again it turned itself topsy turvy and came up legs first, then making a jump it deposited itself on the table. Its next move was to travel to the sofa back and there present one of its legs to Mr. Marsh to shake hands with him.

The next séance was the final one with Dr. Monck, the manifestations were of a superior quality, and taken as a whole were more remarkable than any I had previously witnessed. I may here mention that in every case I prepared the so-called cabinet, which was made by covering the table with black cloth that reached to the ground thus forming a dark chamber under the table top. The medium sat at one end, I next to him, while six others filled up one side and the other end. One side was thus unoccupied. We had a repetition of slate writing. I had brought a slate, quite clean, which I held under the table; *the medium never touched the slate.* I counted *nine*, and, bringing it up, one side and part of another were found to be covered with a message of eighty words. Now followed a most wonderful display. The medium did as before, viz., had one of my feet placed on his, and sat partially away from the table by turning round, his other limbs being quite visible; he then placed his hand on the table. Immediately after this a beautiful female infant appeared to come out of the dark chamber and stood about a foot away; it was clothed in white. The figure then descended and came up on the other side of the table opposite to where I sat, and we all saw the features. After repeating this four times she disappeared. Next, the figure of a male infant came out between me and the medium, robed in a fawn coloured garment and with a crown upon its head; he was of an olive complexion; bowing to us three times he disappeared. Next came a female infant rather smaller than the other, on the other side of the table, directly opposite me. She had white garments with a close fitting hood that covered the face. While gazing on this lovely form I said, "I recognise you, therefore the eyes should open;" when instantly the hood vanished and revealed a pair of bright blue sparkling eyes, red lips and auburn hair; the little form nodded assent by touching the table with her head three times.

Much more occurred at this series of séances, but I have selected the most prominent incidents which are reported in the *Spiritualist* of September 15th, 1876, under the Editorial heading of "Remarkable Spiritual Manifestations in Manchester," and I think my readers who have carefully followed the account will come to the conclusion that they are indeed 'remarkable,' and something more, for the medium, Dr. Monck, did not sit in a cabinet, but *at the end of the table in full view of the sitters in good light.*

(To be continued.)

Chinese Occultism.

Witches, Possession and Exorcism.

BY H. RODEN RUMFORD.

IT is especially noteworthy that the hatred of witches and wizards cherished in the West does not seem to exist in China. In many parts those reputed to possess magic power are regarded with awe, and even dread, but it is rare to hear of any of them coming to an untimely end by any kind of violence. According to Chinese data thirteen hundred years before the birth of Christ, witches and wizards, ghosts and spirit communion were familiar subjects of Chinese respect, and the feeling is abundantly evidenced by the tone adopted in nearly all popular novels, wherein witchcraft and occultism play very conspicuous parts.

It is stated that a certain part of the vast Chinese empire is allotted to a tribe of magicians, and anyone wishing to acquire magical art can proceed there and put themselves under the immediate instruction of adepts. Strange and wonderful things are written of these people. One method prescribed by adepts for making a person invisible, is that of opening a coffin, taking out the body, and the pupil to sleep in it for several nights in succession. It is said at the end of so many days the sleeper becomes invisible until dawn, and can thus gratify his lust for revenge on his enemy, or commit robbery, without fear of detection.

The idea of one being possessed by an evil spirit is flouted in the West. But cases of "possession," or perhaps more advisedly said, supposed possession, are very frequent, and there are many methods of casting out evil spirits, or devils.

Taoist Priests find great favour with many people for their powers, but there are also special, so-called, doctors, who enjoy a reputation for their skill in being able to cast out devils. One writer thus describes their *modus operandi* :—

"The fingers, nose and neck of the patient are punctured with needles. They also apply a certain pill made out of "*ai-tsau*" in the following manner: The thumbs of the two hands are tied tightly together. The two big toes are also tied to each other in the same manner. Then one pill is put on the big toes at the root of the nails, and the other at the root of the thumb nails. At the same instant the two pills are set on fire, and there they are kept until the flesh is burnt. Whether in the application of the pills, or in the piercing of the needles, the invariable cry is 'I'm going, I am going immediately. I'll never care to come back again. Oh have mercy on me this once; I'll swear never to return.'"

Ordinary people who cannot afford to employ any professional exorcists will paste all sorts of written charms upon the doors, windows, etc., of the room or house that the patient occupies. This is also resorted to at a certain period of the year, known to us as China New Year, by shop keepers, etc., to keep bad luck from their business.

Another sovereign remedy, and perhaps the simplest, is to take a certain piece of wood with a hole in it, insert a small piece of ivory in the hole, making the form of a cross, and throw it into the water, thus will the devil or spirit go to the deep. Illness is also looked upon in the light of a possession—the clothes of the sick persons will be taken from them, and exposed to the sun and incantations made for the evil one to depart. Sometimes sacrifices are resorted to, such as fowls, etc.

In the old times it was no mean position to be appointed by the authorities as an officer for "hooting at" or "shooting" evil spirits. In some cases, as a last resort, people will go to a missionary, or a convert for exorcism. One is puzzled to know whether the fact is complimentary to Christianity or the reverse?

The willow always reminds a Westerner of China, and no doubt it is used by the celestial for various purposes. It is considered by many as efficacious, as an extract, in driving away evil spirits who might obstruct the way hereafter of the departed, and also for raising spirits, and for those reasons a twig will frequently be seen at funerals carried by the eldest son or chief mourner.

HONG KONG.

An Historical Retrospect.

Spiritualism in England in the 'Sixties.

By ROBERT COOPER.

AT the time I was about to commence lecturing considerable excitement prevailed in the town at the alleged appearance of an old woman, Mary Downing, who kept a small shop on the sea front, close by the fishing station, who, in addition to supplying sweets to children, and small beer and other simple commodities, kept a stock of ale and spirits for the use of the fishermen, which were supplied to them on the sly. She was a well-known character, and figured in a novel, called "The Smuggler," the scene of which was laid in Eastbourne. Early one morning, before it was light, a fisherman, named Slide, and his two sons, were passing the little shop in which she had lived for many years, and in which she had recently died, on the way to their boat. One of the boys said, "Look, there's aunt Mary." "So there is," replied the father; "I'll see who you be!" and, the figure walking on, they followed it for about a hundred yards, when it disappeared in a halo of blue light. A man named Cook, occupying the little wooden building after the owner's death, alleged that he saw the form of the well-known "Molly" Downing, as she was generally called. An account of this occurrence appeared in the local press, and also in the county journals, and as Slide was considered a honest and reliable man, it was generally believed in, and when he was questioned on the subject, he adhered to it that it was true.

In due time my lecture came off, and the hall was full to repletion, the gallery at the further end being principally occupied by fishermen. I was listened to in silence for about half-an-hour, when signs of impatience became manifest, and cries of "Molly Downing" were heard from the fishermen's quarter, and then it became evident that they had come with the idea of seeing the apparition of their old friend "raised" on the platform. At first I took no notice of the interruption, but finding it impossible to proceed, I said I had not come prepared to shew them anything, but I intended to give another lecture, and would then endeavour to do so. In my next lecture, which took place a fortnight afterwards, I had an ordinary kitchen

table placed on the platform, and at the end of the lecture my daughter and one of my servants, whom we had discovered to be mediums, came on the platform and sat at the table and I went among the audience some distance from the platform, provided ink, and an alphabet of letters about an inch long. On my right sat a well-known chemist, who saw me point to the letters, and on my left the chairman of the magistrates, who took down the letters as they were rapped out. Some of the audience had, uninvited, gone on the platform and surrounded the table, so that neither table nor mediums could be seen by me. Soon loud noises were heard, made by the banging of the table on the floor. I pointed to the alphabet, and had got nearly through it, and began to despair of any response, when three loud and decisive bangs were heard indicating the letter "Y," which was duly written down by the recorder, and I began again in the same way, and the letter "O" was rapped too, and joined to the preceding Y, and this proceeding was continued for about five minutes, and then there was no response. I said "Is that all?" three bangs. I turned to the recorder and asked him to read it. He said he could not make it out. This was in consequence of the letters being strung together—no division to indicate the words. I then took the card in my hand and saw that the three first letters were "You," and soon got a clue to the whole, which I read to the audience, which "turned out to be a very appropriate message for the occasion. It was *You must all believe in Spiritualism for the truth will out.*" Now this was all rapped out as promptly and correctly as if the agent who caused the raps was standing by me, and tapped me on the shoulder, whereas I was twenty feet from the table, and could not see it, and I leave it for sceptics to explain. I see no other than the Spiritual theory that will account for it.

Spiritualism seemed to be in the air at the time, and increased the excitement and interest in the subject, and two or three incidents are worth recording as remarkable psychical events. An old Waterloo veteran lived in the town and had done so for many years. His name was Allen Pearson. I knew him very well. Early one morning, his wife left him in bed to go out charing in a part of the town about a mile distant. She was on her knees in the underground kitchen cleaning the grate. This was about 8 o'clock. She looked round and was surprised at seeing her husband in his shirt, and said "Allen, what are you doing here?" The figure turned and walked out of the room, and Mrs. Pearson got up and went to the door,

expecting to see her husband going up the stairs, but nothing was to be seen. When Mrs. Griffiths, the lady she was working for, came down, Mrs. Pearson told her what had occurred and said she thought something must have happened to her husband, and said she had better go home, which she did, and on opening the door found her husband lying on the floor in his shirt, dead, having broken a blood vessel.

Another case also excited a good deal of interest at the time. An old malthouse that was reported to be haunted had the secret disclosed through a medium, through whom was written the cause of the queer things that occurred from time to time. A spirit whose name was George Chapman, had been the owner of the building, and was alleged to have been killed by a Dutchman in a smuggling affray. This, and other misdeeds, was what troubled him. Several seances were held by which the spirit's trouble was removed. At the final seance Chapman stated that he died 70½ years ago, and on going to the old church yard was found a grave, over which was recorded the name of George Chapman and the date of his death, which agreed with the time that had elapsed as stated by the spirit, which was entirely unknown to any one who took part in these proceedings. The full particulars of the case, and also of the two others I have mentioned, are interestingly set forth in a book.—“Spiritualism, its facts and phases” by my colleague, Mr. Powell.

The success attending the lectures encouraged me to continue them. The next lecture was at Hailsham, a market town about eight miles from Eastbourne. This took place in the Corn Exchange, and was well attended, and, on the whole, well received. Some dissatisfaction prevailed, however, that no experiments were made, but the audience were satisfied when I said that on a future occasion I would show them something. Accordingly, after a short interval, my promised lecture, with experiments, was announced, and whilst the audience were assembling loud noises were heard underneath the platform, which caused it to tremble, and the people to tremble, too. Enquiry was made whether there was anything underneath, and the landlord said there was not. This caused the noises to be assigned to a supernatural origin, and, peace prevailing, the audience left, and the lecture was abandoned. An account, greatly exaggerated, by a witty materialistic doctor, entitled “The Hailsham Ghost,” appeared in the county paper, and the affair served as a subject of interest and excitement throughout the country. It was some time after discovered

that the noises were produced by an iron bar, put through an air grating and lifted against the floor. I think it probable that this affair did more for Spiritualism than if I had given my lecture, for it became more widely known than my lecture would have done, and the mystery was never revealed except to a privileged few. I next went to Lewes and Hastings and Brighton, when I had very good audiences, and then Mr. Powell set out as an agent in advance and arranged a tour along the coast as far as Southampton, taking a town every night. The principal towns in the Isle of Wight were also visited. This occupied a fortnight. The lectures generally were not numerous attended, but were well reported and thousands heard for the first time concerning Spiritualism and gained an idea of what it was.

In closing these remarks I think it will be well to observe that I met with no opposition, except in Lewes and Brighton, a few particulars of which I propose to give, but they are fully recorded in my book, "Spiritual Experiences," as well as the "Hailsham Ghost" affair.

(*To be continued.*)

Organisation---Methods and Work.

Spiritual Societies.

BY E. W. WALLIS.

THE signs of the times indicate that the world is passing through a transition period in all realms of thought and action and this is especially apparent in our own movement. The Editor of the REVIEW has already commented upon the correspondence which recently appeared in the columns of the *Banner of Light* respecting the decadence of the local Spiritualistic Societies in America, but it may not be out of place to pursue the subject further, for the success of the organised work of Spiritualism depends upon the activity and influence of the local Societies. Various causes were assigned in the *Banner* for the state of things so sincerely deplored by the editor of that journal; among them being 'sensationalism,' 'parsimony,' 'apathy,' 'lack of business methods,' 'unnecessary multiplication of societies,' 'neglect of Lyceums,' etc., etc., but it may well be urged that these are secondary, not first causes.

Sincerity and zeal, however mistaken or misdirected, generally lead to active propagandist efforts, and one is almost forced to conclude that the lack, referred to, of earnest devotion to the cause, is due to the absence of deep conviction among the Spiritualists, or to their inability to realise the magnitude of the issues involved, or else to the fact that the societies, as at present conducted, do not meet the spiritual needs of a sufficiently large number of persons to secure support adequate for their maintenance.

During the last twenty-five years thousands of persons have passed into our societies, and *out* of them again. After making due allowance for ordinary changes it seems as if many Spiritualists hold aloof from the local societies; this prompts the inquiry—why are they outside?

Have we been so anxious to serve the stranger within our gates that we have neglected to meet the needs of our own members? As a general rule people go where they feel that they are welcome, are 'at home,' and can get what they want. Show us the society where harmony, good will, and the altruistic desire to be of service to others prevail among the members, and we will show you the society that grows and prospers. A Spiritualistic Society may be regarded as a 'home,' where the members gather for social and spiritual intercourse, to be cheered and strengthened and sent forth renewed and encouraged to fulfil their duties in life, and by their example and influence to help others. It may also be regarded as 'a Spiritual centre created by a company of congenial people—drawn together on a purely impersonal basis—in search of truth.' Such a society would attract earnest thinkers and would exert an educational influence that would be manifest in the lives of its members. We are, however, continually reminded that the social element in human nature is very strong. 'It is not good for man to be alone'; friendship, affection, and kindly services rendered by each to the other and for the good of all, are indispensable if we are to live wisely and well. Mutual interests link us together; toleration and forbearance, sympathy with others and appreciation of their efforts, are all required from the members of a brotherhood; and something more than eloquence and learning are involved in the successful development and perpetuation of a society. Principles are necessary, and the members must have the 'objects' for which they are associated clearly set forth; but, to hold them together and preserve their interest for any great length of time, they must have something *to do*, as well as something to learn; they need to be taken out of themselves—'it is more blessed to give than to receive.' In

giving love, sympathy and help, the heart finds expression and satisfaction ; hence sociability, sweet singing, helpful services, addresses that stimulate the nobler side of one's nature and teach pity, charity, forgiveness and loving-kindness, as well as faith in the divine possibilities of every soul, (addresses that call out the best and highest in each one), are all ingredients in the cement that binds hearts together and secures the stability of the society or church.

There is another element which makes for permanency in religious society, and that is the personal influence of the teacher, or leader. Men like Spurgeon, Parker, Booth, Hughes, and Martineau, gained a hearing and won support, because of their earnestness, ability, and devotion to the truth as they understood it. The man of strong convictions who feels 'on fire' with the message which he has to deliver makes his mark and wins supporters, and thus builds his own church. He stamps with the impress of his own personality the work that he does. Wesley, Fox, Swedenborg and hosts of others, have proved that when the inspiration of a great idea catches them up, and they let the Divine Spirit possess and inform them, they *will* be heard. Can it be that the fires of inspiration are dying down on our altars ? Are we stifling the spirit and speaking smooth things when the great cause of suffering humanity (of progress and brotherhood) demands our whole-hearted devotion and frank avowal of honest convictions, without 'mental reservations' ? Surely the time has come when, in the building of the Spiritual Temple, we may speak out the new thoughts of Spiritualism without bitterness, or personalities ; and where necessary pull up the weeds of false and erroneous teachings so that the newer and truer ideas and revelations may find lodgement and take root for the benefit of the race ! The battle for the recognition of spirit intercourse as a fact is practically won, but the full application of the truths which that fact makes manifest has yet to be accomplished. Many of the Nicodemuses cry out to be left in peace, and demand that their feelings should not be hurt by plain speaking ; when, as Mr. Kenworthy said recently, 'the greatest need of the age is absolute frankness and sincerity.' In our movement we have been so afraid of 'leaders,' and so fond of variety, and our mediums and speakers have been kept so continually going 'to and fro' through the land, that there has been little opportunity for the continuous exercise of that personal influence which in other religious bodies has had such a marked effect upon their progress.

The experiment of resident speakers is being tried, both in this

country and in America, with good results, from all that we can hear. Provided that the speakers and their inspirers are left free to give their best, fullest, and wisest thoughts, and that they are loyally seconded and maintained by the officers and members, the societies should gain in stability and in greater power for good. In the coming time the organisation will be subordinated to the truth—the ‘forth-speaker’ will deliver his message,—and the church will be a centre of educational, ethical, and spiritual influences, where true and earnest men and women will rally round the exponent of the new thoughts of the Spiritual Philosophy, and will unite to study, develop, and exercise the graces of the Spirit in the service of Truth, and for the good of humanity. Surely, then, the object of the society is not so much to ‘draw’ audiences, as it is to retain and help its members that they may be better fitted to live usefully and righteously.

The Borderland.

Evidence of a Spirit in Court.

IN 1877 there lived on a farm in the county of Denton, Texas Mrs. Laura Jones, a widow with two sons, Frank and John nearly grown, and several smaller children.

William Jones, the father, had been a hard worker and a successful farmer and stock-raiser, and at his death had bequeathed to the widow and her children a model farm, well tilled and stocked with the best the country afforded, with a valuable tract of land in the southern part of the State.

The Spring after his death, says a Dallas correspondent of the *St. Louis Globe-Democrat*, a large number of their horses strayed away from their accustomed range, and, the country at that time being sparsely settled, were soon lost track of, and the usual course of inquiry served to elicit no information except the band had been seen headed south.

Early in the Fall, after the crops had been garnered, it was decided that Frank, the eldest, should make an extended trip to the southward and try and find the truant stock, as the entire loss meant a serious blow to the family. On a bright September morning Frank Jones drew the double cinch to an easy notch

under his saddle-horse, and, bidding his mother and John farewell, sped away to the southward, never to return again in the flesh.

Days passed in rapid succession, and an occasional letter from Frank describing the beauties of the country and his own hardships in travelling alone through such unsettled regions, furnished food for discussion in the fading twilight. At last a letter came which stated that he was on the right trail and would soon overtake the slowly retreating herd. This was the last letter ever received. He was then 200 miles south of the home place, and they began to speculate upon the day of his probable return. Allowing for delay for grazing the stock en route homeward, a day was set which it was considered, barring unforeseen accidents, should give him ample time for the return journey.

The appointed day came, but with it came no Frank and no tidings; nor the next day nor the next, and as the days lengthened into weeks the anxious mother, with moistened eyes, daily scanned the dusty trail to the southward.

The country at this time was none too safe from marauding bands of Indians, and horse thieves were more plentiful than now and cared little for human life when a cavey-yard was at stake. These possibilities were anxiously discussed by the distressed family, and inquiry was made by letters at various points along the route from which letters had been received from Frank. But all their inquiries came to naught. They did not know whether he was still going southward on the trail or had overtaken the stock and was even then on his return.

On the night of November 7th there came a sound of footsteps on the front porch. After the usual custom, the family had retired early. The fire had been burning in the wide stone chimney to dispel the chill November winds, and its dying embers were casting fitful shadows on the wall. The footsteps approached the door, a hand turned the knob and someone entered. John was a light sleeper, and, being aroused by the sound and the draught which came through the open doorway, awoke and raised himself partly on his elbow. He saw the outlines of a man, and reaching for his revolver he demanded: "Who is there?" The familiar voice of his brother answered him, and he came and sat down on the foot of John's bed.

(Continued on page 53)

THE SPIRITUAL REVIEW:

A MONTHLY MAGAZINE FOR SPIRITUALISTS AND OTHERS.

J. J. MORSE, Editor.

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JUNE, 1901

MATTERS OF MOMENT.

*The London Psycho-
Therapeutic Society.*

The prospectus of this society has reached the office of the REVIEW, and the objects set forth in the document are as follows :—1. The systematic study and investigation of the psychic and mental forces (such as Psycho-Magnetics, Mesmerism, Hypnotism, &c.) upon such lines as may be considered desirable. 2.—The encouragement and use of such of these agents as may be found advantageous for curative and educational purposes. 3.—The organisation of lectures and courses of instruction upon the various subjects named. 4.—The collection, in a library, for the use of members, of books, works, publications, &c., bearing upon the various subjects named. 5.—The publication, periodically or otherwise, of such literary matter as may be considered advantageous. 6.—The establishment, as far as means will allow, of permanent headquarters where members may meet in pursuit of the aims and objects of the society. While “a distinctive feature of the society will be the use of Psycho-Magnetics, Mesmerism,

Hypnotism, &c., for remedial purposes." The annual subscription is fixed at one guinea, and further particulars can be obtained from Mr. Arthur Hallam, Hon. Sec. (*pro tem*), 23, Dante Road, Newington, London, S.E. It will be interesting to note the progress made by the society, and its attitude towards Healing Mediumship as directed by spirits.

Spiritualist Societies and their 'Services.' In another place in this issue of the SPIRITUAL REVIEW will be found an article from Mr. E.

W. Wallis, dealing with present status of Spiritualist societies. Our contributor raises several serious questions, each important in itself, yet the failure or success of a society involves at least two separate sets of factors. With the fraternal and spiritual aspects of the subject dealt with in the article in question the REVIEW is an accord. But there yet remains the practical side, which involves a capable executive, financial resources, intelligent speakers—normal or controlled, evidential demonstrations of Spirit return, and by no means least a system that shall ensure a membership that is obtained by a careful and judicious selection and probation of, and for, the candidates before and after their election. The dominant note in Mr. Wallis's interesting article would seem to be the religious and reformatory character of Spiritualism as it appeals to him. He refers to our 'services,' and to the value, under proper safeguards, of the labours of settled speakers. He adopts a not undesirable militant tone in these connections, and urges the need of outspokenness regarding the great questions of practical reform. For many years the Editor has insisted upon the, to him, clear fact that our cause has two distinct departments of work: the demonstrative and the expository. The first for convincing the 'outsider' of the reality of our facts, the second for the education of our own people in the principles deducible from the facts and applicable to the needs of our earth life. Too often the committees managing the 'services' confuse these two issues by attempting to achieve both at once. The plea being that 'phenomena' must be given to fill the hall and bring in the needful financial support. This is but admitting that we do not, of ourselves, support our cause, but depend upon the contributions of the curious who attend the service. Indeed, it is a lamentable fact that many Spiritualists (?) cannot be coaxed to a meeting unless phenomena is the main attraction. The better sort of societies are rapidly realizing that the platform can be supported without being given over entirely to

evidences offered thereon, or only occasionally presented, and that the services of capable normal or abnormal lecturers can be, and are supported without the adjunct of an obtrusive sensationalism. The Spiritual Union, Birmingham, and the Society in Bootle, Liverpool, are cases in point. While in London, the Marylebone and Stoke Newington Associations take a similar course, and with advantage to the society and its members in each case. Yet it is not desirable to relegate the phenomena to the background, for they are the foundation stones of our work, but what is most desirable at this time is that the phenomena be of such a character as compel conviction that Spirits are present and use the phenomena as means of demonstrating the personal immortality of the departed. Otherwise the 'evidences' are more apt to make the judicious grieve and the ungodly scoff.

Apropos. The following excerpts from a recent issue of "The Light of Truth," Columbus, Ohio, is a fitting pendant to what has gone before. The whole article is so good that we regret we cannot quote it entire, for it has a full bearing on the condition of affairs in this country. The article, an Editorial one, is headed: "A Condition Precedent: Unite or Perish," and the portions we can quote are as follows: "Last week 'The Light of Truth' presented to the Spiritualists of North America a condition which we finally summed up in the words, Unite or Perish. We again sound that fire alarm. There is not time to stop and debate about what shall be done with Spiritualism after it is organised. Once for all let us say the work of the fifty years just passed is but a little battle before breakfast compared with the great work we have to do. We repeat our words of last week: Your local societies, with rare exceptions, are gone. Your rights as citizens to employ the physician of your choice have been taken away from you in seventeen states. Your mediums are taxed by the congress of the United States right in the city of Washington and classed with vendors, peddlars and mountebanks. Your press is struggling for the most part in dire distress to keep you informed. Everywhere the petrification of fossilism has set in. This is the condition confronting us. The cry therefore is, To arms! to arms! to organise or perish! Spiritualists, you who are flying and cavorting, stand still and be hitched. The only harness left is the National Association. So deadly has been the work that it is incumbent on the National Association to devise and transmit without stint or re-

gard to cost printed forms of appeal, which should be transmitted to every hamlet where there are two or three of our faith who may get together and form at least a tentative connection with the National Association.

Last year the Unitarian Church raised over \$100,000 for purposes of propaganda. In this city, since December, 1900, the Catholic diocese has paid off over \$80,000 of indebtedness, the money being contributed by its matchless organisation. In this same city of Columbus the Spiritualists have been soaring and wrangling for nearly a decade, and when the opportunity to secure a splendid piece of church property came before them a month ago they could not or would not raise \$10,000 to pay for it, even when one man offered them half of the purchase money. The reflection is awful. And when it is considered that Columbus is only one of a large number of cities in which Spiritualism is being throttled by this petrification, the reflection becomes appalling. The practical and permanent work of [our] local societies and churches throughout the nation is reduced to less than twenty in number. Boston, Philadelphia, Buffalo, Washington, Indianapolis, Anderson, St. Louis, Chicago, and San Francisco are the only cities where effective working societies can be found, and among these is much acrimony, dispute and consequent decay."

The National Fund of Benevolence. In response to the Appeal in the May issue of the REVIEW for help for the Spiritualists National Fund of Benevolence we gratefully acknowledge the receipt of the following sums, Sir Jocelyn J. Coghill, 16s, Wm. H. Wood Esq., £3. Will our readers bear the matter in mind and enable us to report further sums in the REVIEW next month?

Spiritual Churchianity and Fraternity. The REVIEW recently received an invitation to be present at the Dedicatory services of The Church of the First Association, Philadelphia, U.S., per favour of Mrs. M. E. Cadwallader, the vice-president. This Association is the oldest Spiritualist organisation in the world. It recently acquired a church building, and is now in possession after the necessary alterations. Always a flourishing body, with occasional fluctuations, of course, this society has ever done excellent work in the Quaker City. Now it has a home of its own there is no doubt

that its usefulness will be largely augmented. The late resident Speaker, Rev. N. F. Ravlin, performed the Dedication, and to a large extent the church is the result of his two years' labour with the Association. Here is an illustration of the effect of continuous and sustained labour. The speaker is a man of great ability, a devoted worker, and an ideal organiser. A broad thinker, and a fearless speaker, well up to the times, whose Spiritualism is catholic and eclectic. The churchianic idea has no place in his mind, for he came out of the largest Episcopal church of San Jose, California, because he became a Spiritualist and then found his former associations too narrow and cramped for his larger growth. So long as our "churches" are centres of Fraternity for spiritual culture and unfoldment no complaint need be made, so long as "settled" speakers are not cramped in their utterances by official pressure they will do good; so long as no test of 'orthodoxy' is imposed, Spiritual 'churches' will attract members, always providing that capable and intelligent speakers are placed upon their platforms. But, should they lead to creeds, dogmas, or the creation of a special class of people as teachers who may, in time, come to look upon themselves as the only custodians or expositors of truth, then we shall run the serious risk of degenerating into a mere sect. It is time for the spiritual press of this country to face the problems above outlined, and to speak out upon them. Let us, by all means, profit by the experiences of older bodies that, while we benefit by their excellences we may, also, avoid their admitted disadvantages. We need strong and healthy organisations but not stultifying creeds.

Our English Contemporaries. Our English contemporaries have so often spoken kindly of the SPIRITUAL REVIEW, with one exception where no mention has yet appeared, that we owe it to them to gratefully acknowledge their fraternal courtesies. The REVIEW is in no sense the rival or opponent of any journal in our ranks, but only aims to fill an unoccupied niche in the journalism of the cause. Each of the other periodicals fills its place, and there is room enough for all. For excellence and ability *Light* stills maintains a high position; for the general news of the cause at large *The Two Worlds* is well to the fore; as a popular priced magazine *Psyche* has won hosts of friends; for thoughtful articles *The Keystone* is gaining due

recognition ; each of the above caters ably to their several classes of readers, while the *Lyceum Banner*, the only children's paper in the movement, proves itself an acceptable organ in the interests of our children and young people. The REVIEW wishes them all the success and prosperity that have to come itself. We may at times differ in opinion with our brother editors, but we shall not pursue the churlish policy which every reputable journalist abjures, of ignoring the names or existence of all other papers but our own.

Evidence of a Spirit in Court.

(CONTINUED FROM PAGE 47).

They conversed together in low tones for some time, but not caring to disturb his mother, John vouchsafed the information that his room and bed were ready for him just as he left it, as neither had been occupied during his absence. The dim outlines and retreating footsteps vanished through the opposite window. John immediately went into his brother's room, threw open the blinds, and a flood of sunlight dispelled the lurking shadows, but there was no sign of Frank. He was becoming seriously alarmed, and went to the kitchen, told his mother part of the conversation he had had with his brother the night before.

His mother for a while refused to credit such a thing, and ascribed it to too much supper or a slight illness, but John's earnestness in support of his statement and his fear that something had happened to Frank, had its effect, and Mrs. Jones began to think that possibly there was something wrong. However, as certain supplies for the farm were needed in town, it was decided to hitch up the wagon, take the children and go and spend the day with Uncle Bob Saunders, who at that time was doing a thriving business in Denton, the county seat of Denton county. Upon arrival there, after the usual greetings and commonplace talk, inquiry was made about Frank, and Uncle Bob was forthwith enlightened as to John's strange experience and his uneasiness.

Mr. Saunders, being a practical man, ridiculed the idea and tried his best to cheer him up, but John's countenance quickly disclosed to him the fact that he was not making much headway,

so in deference to their wishes he and John started to the telegraph office to see if they could learn something from that source. While crossing the corner of the public square, around which were grouped the business houses of the town, they were hailed by the Sheriff, who approached them, bearing in his hand a telegraphic envelope. He handed the message to John, who hastily unfolded the yellow paper and read :

"MCDADE, Texas, November 8th, 1877.—To the Sheriff of Denton county, Denton, Texas : Man found dead near here last night. Papers disclose identity of Frank Jones, of your county. Notify his people.

S. P. WILLIAMS, County Judge."

Something more than a year passed away, when, through divergence of interest, it was thought best to dispose of all the Jones' property, so it could be more equitably divided among the heirs, and with that end in view, Bob Saunders, who had been appointed administrator, rapidly disposed of the estate until there was nothing left but one tract of land in the southern part of the estate. He was about to offer that for sale when John put in an appearance and strenuously opposed it. He refused to give any reason for it. His uncle refused to listen to further delay without some reason for it, whereupon John for the first time told in detail his conversation with the supernatural being which made its appearance at his bedside the night of Frank's death.

Frank had told him that he had found the horses near the town of Steller. Mrs. Mary Williams, a widow living in that vicinity and owning a large cattle ranch, had turned the horses into her pasture. Upon learning that Frank owned the adjoining section of land, she proposed to buy it, with the stock, and, knowing the danger from the Indians and horse thieves in driving the stock home, he decided to sell, and making Mrs. Williams a bill of sale to the stock, she paid him over the entire purchase-money.

Not having the necessary papers at hand, Frank was to make out and send her the deed when he returned home. This he instructed his brother to do, but for fear of being laughed at, he had kept his own counsel until such time as it became necessary for him to speak. That time had now come, and he declared

that he would contest with all his might any attempt to dispose of that tract of land until the matter had been investigated. Part of his statement having already been verified, it was decided to make some inquiry relative to this Mrs. Williams. With this end in view, a letter was sent to Mrs. Williams asking her for information as to the whereabouts of Frank Jones.

A short time after this she appeared in Denton, and, learning who was administrator of the Jones' estate, presented herself before Bob Saunders and exhibited her receipt for money paid and also for the bill of sale for the stock which Frank had given her. Her story tallied in every detail with that of John's ghostly visitor. John Jones went before the County Court of Denton, and there made affidavit, which is a matter of record, that his brother Frank had detailed to him his trade with the widow, and that the administrator was in justice bound to furnish her a deed to the property.

Although he robbed his own pocket of a great deal of money, he carried out the instructions of his brother's spirit, and the widow received her own.

The above is no story—no myth created for sensational purposes; but a genuine affair and important.—*Temple of Health.*

Extracts from our Exchanges.

THE AMERICAN JOURNALS.

Free (?) Speech Once More.

It is disappointing to lovers of Liberty to learn that, from time to time, in "the Land of the Free and the Home of the Brave," free speech is almost as dangerous now, as when Lloyd Garrison, and the brave Anti-Slavery advocates who supported him, raised their voices against chattel slavery. Republican institutions and Democratic principles may be good politics, but when either the "Sacred rights" of property, or the traditions of theology are involved human nature is much the same on either side of the Atlantic. A case in point was lately recounted in the *Banner of Light*, and it indicates that a progressive minister is not free

from serious risk when trying to uplift his flock to higher thoughts than they are accustomed to, as the following extract will prove :—

“An attempt was made last week in one of the Middle Atlantic States to lynch a clergyman for the high crime of preaching doctrines that were distasteful to the Christians by whom he was surrounded. No evidence was adduced to prove his teaching false, immoral or degrading. They were at variance with the sentiments of the good Christian people of the place where he lived, hence he must be silenced out of pure love for the gospel. Lynching was tried, but the preacher escaped, and at last accounts was hard at work expounding the truth as he understands it. Such audacity as his cost Jesus of Nazareth his life, and the preacher probably has not forgotten that great man's fate.”

Rioters or Reformers?

THE howlings of a mob may represent the *vox populi*, but events too often show they don't represent the *vox dei*. Especially is this true when irresponsible prejudice is the inciting motive of a mobocratic intervention in either religion or morals. Commenting upon the exploits of Mrs. Nation, in Kansas, in her independent crusade on behalf of 'temperance reform,' the *Progressive Thinker*, of Chicago, say :—

“Mob violence in a country governed by law should never be encouraged. Its effect is to overthrow all order, and return to an anarchial condition. The outrages of the passionate negro on innocence is probably the most provocative of immediate vengeance of any crime ; but experience shows that an angered and unreasoning collection of good men are almost sure to engage in excesses in their eagerness to punish the guilty. To courts restrained by law, to which all have the right of appeal, should be submitted the punishment of crimes ; and he who attempts to redress his grievances by other process is an anarchist, and an unsafe member of organised society.

Within the last few weeks a new species of unauthorised violence has been inaugurated, accounts of which fill the news journals. It was set on foot by a Mrs. Nation, in Kansas, and

was, and is, directed against drinking saloons, which have no legal status in that state.

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

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

While another Western journal, the *Sunflower*, in an editorial on the same topic, says:—

"We have begun at the wrong end of the temperance question. We seek to legislate people into being good. *You can't do it.* Neither can all the Mrs. Nations in the world, by breaking all the furniture in the State of Kansas, make any difference in the amount of liquor that is sold in that state.

We must educate, not legislate. We must use means that will draw people to us, not things that will drive them away. "Molasses catches more flies than vinegar." I am sorry for a professed liberal who is so constituted that both sides of a case cannot be presented. It is a sad commentary on liberalism and it would be more suitable for the dark ages or for the most bigoted orthodoxy of the present time."

"Higher Spiritualism." What is it?

THE following excerpt from the *Banner of Light*, is worthy of attention. It has a suspicion of something similar to what is occasionally heard nearer home than Boston!

"These words have been uttered so many times of late in our hearing that we have wondered what they meant. In true Spiritualism, it hardly seems possible to find a place for the terms "high" and "low." True Spiritualism is the soul's

noblest expression and explanation of itself, and in soul there is neither high nor low. If our friends would use the terms "Progressive Spiritualism," their language would be more explicit, and they would be much better understood. If there be any need of the prefix "high" or "higher," it should be applied to the Spiritualism of those who don't want the missionaries now in the field to work for nothing, pay their own travelling expenses, hotel bills, hall rent and advertising. The Spiritualism that asks its devoted workers to do all of these things is too "low" to be named."

A Psychic Research "Company."

THE following is the breezy way, to describe it mildly, in which the Chicago *Star of the Magi*, "goes for" a bogus 'Psychical Society,' and its manipulators, in the above city, and it is also a good sample of the "handling without gloves" style of journalism. So far this country has been spared these efforts to do a "fake" trade upon the reputation of the S.P.R., and it is to be hoped our exemption may long continue. This is how the Editor addresses himself to those concerned:—

"Some of our readers may remember that just one year ago we "exposed" an unscrupulous pair of Chicago schemers who were doing a "get rich quick business" under the name of the "Psychic Research Co.," which promoted and covered their main "grafts" by publishing a slushy, so-called magazine on hypnotism, etc., which they misnamed "Suggestive Therapeutics." After this expose in the *Star* they brought suit against us, with a great show of bluff, etc., which suit they afterwards abandoned. Notwithstanding they are said to have made considerable money in selling, through the mail, such things as a 48-page, 5-cent pamphlet for \$5.00, by cunningly and dishonestly advertising it as a "Special Private Course of Lessons in Hypnotism," etc., we are informed that the concern is now in the hands of a receiver, defunct, the magazine suspended; the main guy, Daniels, skipped to a foreign shore, and Flower, the hypnotic slush slinger, has another financial backer putting up for a new magazine venture, and he is said to be still selling 48-page pamphlets at \$5.00 per copy."

Thought Transference.

There are many verified cases on record of mental telegraphy, telepathy, or, more plainly speaking, thought transference. One of the strangest cases was that of two young newspaper men who once roomed together in Cincinnati. A year after they had separated, one was working in Columbus and the other was in Cincinnati.

One night the Columbus man was sitting in his office writing a letter when he suddenly began to write poetry. He wrote seven lines of extremely pretty verse. He had never written a line of verse before in his life or attempted to do so. Just then a correspondent came in and he threw the poem aside, well satisfied with his work and fully intending to complete it. When the correspondent went out he again attempted to write, but made an awful botch of the stuff. He could not even carry out his idea. He thought of his friend in Cincinnati and remarked to himself if that friend had the idea he could write a really beautiful bit of verse. He determined to send his seven lines and a sketch of the idea to his friend, but neglected to do so.

Imagine his surprise, two months later, when he found the seven lines of his poem and more added in an Eastern magazine with his friend's signature to it. He wrote to his friend explaining the circumstances and after they had reviewed the case, they discovered the Cincinnati man had written the entire poem on the night the Columbus man had written the seven lines.—*Star of the Magi*.

Curious Case of Telepathy.

The *Corriere di Napoli*, a secular newspaper, publishes the following:—Buda Pesth, Dec. 5.—A case of telepathy perhaps unique in its kind, since the days of Swedenborg, has recently occurred at Groswardein, Hungary. Holman Zilaki, an employé in the post office savings bank, had been ill for some weeks, and lost consciousness about an hour before death. Suddenly regaining his faculties, he sat up in bed, and inquired of his family:—"Do you hear that bell tolling?" "We hear nothing," was the reply. "I do," he rejoined, "it is for my old friend, Geza Ertseg, who is being buried at Buda Pesth. I have not seen him for some time, but I shall soon be with him." And so it happened; for, at the very moment that Zilaki was making this assertion, Geza Ertseg was being buried at Buda Pesth." An hour afterwards the two friends had most likely foragathered.

So, Let us Hope.

Within a fresh green wood a slender tree
 Blossoms anew with every joyous spring,
 With tender waving branches where birds sing,
 And westward breezes whisper of the sea.
 Through summer sunshine dreaming daintily,
 Till autumn's quiet touch around does fling
 The red and yellow where the last leaves cling,
 And winter's sleep falls on its mystery.
 Yet fresh and clad in beauty manifold,
 And taller, stronger grown at each spring's breath,
 It wakes from that still, motionless long rest.

So, let us hope, when youth and prime are told,
 When age has slowly passed to quiet death,
 We, too, shall wake to new life, strong and blest.

E. FANSHAWE HOLDEN.

The Books of the Month.

DEATH : THE MEANING AND RESULT, by John K. Wilson. A Remarkable Account of Psychic Experiences occurring in the office of a Member of the Pennsylvania Bar. The "Sunflower" Publishing Company, Lily Dale, N. Y., U. S. A. Cloth, 560 pages, post free 5s. 6d.

That 'fact is stranger than fiction' has long since passed into a proverb, and the phenomenal manifestations of Spiritualism have times out of number given point to the Bards assertion in the well worn quotation from Hamlet, that 'there are more things in Heaven and earth, Horatio, than enters into thy philosophy,' for in the book mentioned above each proposition is affirmed by the deeply interesting narrative to which its pages are devoted. Indeed, if anything can destroy the 'uncanny' character usually associated with communion with Spirits, it certainly is the wide variety of methods resorted to by the inhabitants of the unseen world in their efforts to communicate with mankind on earth. The witnesses who testify to such communication are to be found in all walks of life,—ministers, lawyers, doctors, merchants, bankers, and even "the man in the street," all swell the list, and each, in his own manner, bears testimony that cannot be successfully impeached. It can be safely affirmed that the facts are now beyond dispute, and the

effort must now be directed mostly towards demonstrating the naturalness not only of the life hereafter, but of the means used in accomplishing the communication between the two states of being and their several inhabitants. Once this latter point is established the dread with which many look upon such communication will finally disappear.

In the light of the foregoing remarks the intelligent Spiritualist will find much that will be acceptable in the book under notice. The writer is a well-known lawyer, evidently a trained observer, and a man who carefully sifts the evidence submitted to him, and as carefully records it. The introduction is well written and bears the stamp of sincerity, which quality marks the whole work. The mediums, Messrs. Kramer and Dallas, at once claim our respect, and whatever one may think of the various communications given through them, they each have an air of reality which appeals to our common sense. The story of the introduction of these young men to the subject, and their development as media, is an intensely interesting piece of biography, from a psychological point of view. While, not the least noteworthy point, in the means used by the Spirits in communicating, is the introduction of a Morse telegraphic "sounder," or key, manipulated direct by the unseen operators. A full page diagram of this apparatus is given, and a minute description is included in the text. Accepting the statements as correct, and there appears no reason to doubt them, for the matter is, after all, but a phase of 'physical' mediumship, the possibility is suggested of a form of message sending that is not open to the charge of either thought transference from the sitters or medium, since battery cell, or wires, or the metallic instrument, cannot be charged with possessing an intelligent appreciation of mind and its working. Yet long messages are ticked off, facts and information imparted, and all under such conditions as leave no room to question that they are produced by an invisible operator, *i.e.* a Spirit.

But by far the most satisfactory announcement is that made at the end of the book, in the admission of the Spirit workers that they could not accomplish the results which they set out to consummate. To confess a failure is indeed heroic, while, that the writer of the work makes no attempt to conceal or gloss over that failure, redounds to his credit as an honest man. But the reason assigned by the Spirits is a curious one. It is owing to the opposition as of old, "of priests

and popery," and because the Spirits absolutely refused to submit to the influences that seemingly overmastered them they decided to suspend further work for the present. Space does not permit a further analysis of the work, which is well printed, and would be found of interest to all careful students, a work which we cordially recommend to our readers.

Pamphlets and Periodicals.

Among the many pamphlets received may be mentioned "True Spiritualism, being an exposition of the Spiritual Philosophy and the Spiritual religion," by John Scouller, which is clearly written, presenting the author's opinions in an attractive form, and in a manner that will no doubt prove helpful to many readers.

We also acknowledge the receipt during the past month of "Light," "The Two Worlds," "Psyche," "The Phrenological Magazine," L. N. Fowler & Co., London, a curious journal christened "Name on the Sky," from Chicago, "The Liberal Spiritualist," "The Banner of Light," "The Progressive Thinker," "The Philosophical Journal," "The Light of Truth," "The Temple of Health," "The Sphinx," "The Keystone," and several other publications.

LETTERS TO THE EDITOR.

THE NATIONAL FEDERATION CONFERENCE.

SIR,—May I ask you to favour me with space in your columns for the "notices of motion," received for consideration at the forthcoming Conference of the S.N.F., at Sheffield, on Saturday and Sunday, July 6th and 7th. I would also take this opportunity to call the attention of Societies and Associates to the rule which requires that all nominations for vacancies on the Executive Committee shall reach the General Secretary one month prior to the Conference. The following persons are the retiring members, viz: Messrs. J. J. Morse, S. Butterworth, G. H. Bibbings, Alfred Kitson, J. Parker, Wm. Johnson and J. J. Parr. Retiring members are eligible for re-election. Thanking you in anticipation.—Yours fraternally,

W. H. HARRISON, Executive Secretary.

NOTICES OF MOTIONS.

1. That though the philosophy of Spiritualism is based upon its

phenomena, this Federation (or Union), is of opinion, that whilst it would be unwise to entirely exclude the public presentation of the phenomena from our platforms, the time has arrived when its presentation at Sunday meetings, should, as far as possible be discontinued or if presented on Sundays, such presentation to take place after the ordinary service, or services.

2. That this Conference is of opinion that the time has arrived when the National Federation (or Union) of Spiritualists should possess its official organ, and that only the names of efficient and qualified mediums and speakers should appear therein, whether by advertisement or otherwise; such names to be approved by the Executive Committee of the Federation (or Union).

J. J. PARR, Secretary, Bootle Society of Spiritualists.
April 22nd, 1901.

THE BELPER WEDDING.—A CONTRADICTION.

SIR,—Will you allow me space in your next issue to contradict the report circulated concerning the first Spiritualist marriage in England conducted by a lady. Neither of the ladies whose names have been mentioned is entitled to the honour. I send you a cutting from *The Two Worlds* by which you will see that a marriage was performed by my sister, Mrs. E. H. Britten, which I may add is not the first she officiated at in this country, but, as I can only give you the authentic date of this one, it will suffice to show that neither of the ladies mentioned in the various papers are entitled to the claims made for them. The fact I offer is as follows.

On the third of March, 1897, my sister, Mrs. Emma Harding Britten, united in marriage Mr. James Frederick Moulding with Miss Mary Holt, at the Spiritual Church, Cobden Street, Pendleton, Manchester. I attended that service, and the church was crowded to repletion, there not being even standing room left. The service from first to last was unique, solemn, and impressive, as many can testify who were present.

MARGARET WILKINSON.

1087, Chester Road, Stretford, Manchester, May 6th, 1901.

NOTE.—Mr. James Hargreaves, Hon. Sec. of the Freckleton Street Spiritualist Society, Blackburn, informs us that on July 22nd, 1886 Mrs. E. H. Britten united in marriage, in the Public Hall of the

above town, Miss J. Farmery to Mr. R. Round. While on October 26th, 1891, Mrs. Craven, of Leeds, performed the marriage ceremony between Miss Annie Blackburn and Mr. Harry Ward.

ANSWERS TO CORRESPONDENTS.

F. W. F. Pietermaritsburgh.—Thanks for your remittance, and your interesting favour. Shall be pleased to hear further of your experiences.—A. M. J., Colchester.—Glad you think the REVIEW maintains its high standard of excellence —“An Old Spiritualist,” Manchester. Too lengthy. The matter is disposed of now.—H.R., Hong Kong.—Will write you as soon as possible. Your welcome article appears. We await your promised contributions *re* Taoism.—Dr. N. F. Ravlin, San Francisco.—Thanks for your favours. Trust you have reached the Golden State safely.

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