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Spiritual Review

(NEW SERIES)

A MONTHLY MAGAZINE FOR SPIRITUALISTS.

EDITED BY J. J. MORSE.

VOL. III.

JULY, 1901.

No. 9.

CONTENTS:

If you are interested about the first weekly newspaper issued for Spiritualism in this country ; or about appealing to a Chinese Joss for a husband ; or a startling account of how wax moulds of a Spirit's foot were obtained ; or about Dreams and Immortality ; or the contents of the English and Foreign Spiritual Magazines, and other matters too numerous to mention, purchase and read this issue. You will not regret so doing, I assure you.

THE EDITOR.

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An Historical Retrospect.

Spiritualism in England in the 'Sixties.

By ROBERT COOPER.

LEWES is described as a hotbed of religious bigotry and intolerance, where the various 'isms'—from ritualism to quakerism and Calvinism—thrive most flourishingly. My lecture took place in the large Corn Exchange, where was assembled a goodly audience as far as numbers go. I was listened to quietly for about half-an-hour, when I advanced something that gave offence. It was to this effect—that the evidence on which the wonders of Spiritualism rested was stronger than that on which the miracles of the New Testament rested, the one being matters of history, and the other personal experience; and after another remark or two that was regarded as heterodox, a gentleman got up, declaring that he could no longer remain to hear all religion assailed, and left the room. He was followed by a schoolmaster, and several other persons, some of whom returned, and I attempted to resume my discourse, but could not get a hearing. Crackers were discharged, forms were banged on the floor, and sparrows let loose, shewing that a party had come prepared to

make a row. The finalé was thus described in the *Sussex Express* :—"A little knot of the auditory gathered round, and then we find Mr. Bates cross-examining Mr. Cooper with respect to a bag of nuts, the number in which the spirits at some previous lecture had counted correctly. There was great excitement in the room, and Mr. Cooper being in positive personal danger, Mr. R. Crosby appealed to the party with some success to leave the room in peace. Gradually the number present had lessened ; the stalwart form of Mr. Geer was seen looming in the distance, and a couple of policemen became visible. So, evidently, there was some design of a "rush" at Mr. Cooper when he got off the platform, and even when the last light was extinguished, Mr. Cooper passed safely through the room and secured an undisturbed retreat to the interior of the hotel."

The next day I went to Uckfield, a small town eight miles distant, and was surprised to find some large posters headed "Spiritualism," containing texts from the Old Testaments, which I found were stuck up by order of the resident clergyman. After the lapse of a few days I went to Brighton and lectured in the Town Hall, when there was an audience of some two or three hundred who listened to me quietly. At the conclusion, a large, burly gentleman came on the platform and began to oppose what I had said very vigorously. He wanted me to make a table go up in the air—then and there, and concluded a long tirade against Spiritualism by alluding to the bag of nuts, saying, do you think the Divine Being would permit a happy spirit to leave its ethereal home to count a dozen nuts? This gentleman turned out to be the Rev. Robert Ainslie, the Unitarian Minister, who told his audience the previous Sunday that he did not approve of the conduct of the Lewes people, and recommended his congregation to attend my lecture ; his object evidently being to show them how he could set me down and disprove Spiritualism.

My lecturing tour being ended, the question was, what was to be done next? As Mr. Powell possessed very good literary ability, I suggested to him to write a book on Spiritualism ; to which he assented, and was about to proceed at once, when I recommended him, as he was like myself, a comparative novice, to read up the subject. He said if he did so the book would not be original. He therefore followed his own bent, and set to work at once, and every night brought me a chapter of M.S. for my perusal. The book was entitled 'Spiritualism, its Facts and Phases,' and in writing it the only book he referred to was the Bible, and that was to get texts that bore on the

subject, a collection of which form one of the chapters. In due time the book was published by F. Pitman, Paternoster Row, London, ushered into the world accompanied by a commendatory letter by Mr. William Howitt, who took a great deal of interest in our proceedings, and helped us in many ways. The book, which was one of the first published in this country, was favourably reviewed, the *Glasgow Herald* saying it afforded a better idea of what Spiritualism was than any that had yet been issued.

The next thought that engaged our attention was the publication of a paper. As I have already stated the publications devoted to Spiritualism were the *Spiritual Magazine* and the *British Spiritual Telegraph*, both monthly publications, and both published by Pitman, London, the latter being printed at Keighley, Yorkshire. It was an eight page octavo publication ; I have 27 numbers. As they are dated 1858 and 1859 they were before my time. They belonged to a clergyman who was a Spiritualist, who had a library containing some scarce works, which his widow, at his death, sent to my institution, then newly established, and most of the books were, at the wish of the lady, transferred to the "Spiritual Athenæum," which Mr. D. D. Home had opened in London, but which did not last long. The *Spiritual Telegraph* contained no news concerning the movement ; perhaps there was none to report. There was generally a long article and a few short items of interest at the end, or a piece of poetry. There was a discussion going on between a Baptist Minister, Rev. E. White and Mr. W. Howitt, as to the lawfulness of Spiritualism. There was also a lecture on Spiritualism by Mr. Rymer, a solicitor, with whom Mr. Home at one time resided. Articles also appeared by "Truth-seeker," which was the signature adopted by Mr. Thomas Shorter. Whether it had much circulation there is nothing to indicate. The articles are all very good and well written.

The new paper was called the *Spiritual Times* and came out weekly. The first four numbers were printed on a broad sheet, prepared by Cassell, three pages of which consisted of general news ; the first only being devoted to Spiritualism, and was printed in Eastbourne. A well-known publisher of Temperance and Reform literature, of the Strand, London, named Job Caudwell, acted as publisher, and then brought the paper out as quarto, the whole being devoted to Spiritualism.

It was then thought the paper wanted a home, so premises were taken at 14, Newman Street, Oxford Street, which served as a com-

modious living house, the room on the first floor with the back room thrown in, made a very good lecture hall, holding two hundred people. A printing press was set up, and the paper printed on the premises. It was there that the first Sunday evening lectures took place. Meetings also were held on week-days, at which Mr. G. J. Holyoake, Mr. M. D. Conway, and Mr. Walter Weldon, were occasionally present, the two former taking part in the proceedings. In the rear is a large hall, now known as St. Andrew's Hall, occupied by the "Society of Religious Reformers," presided over by Dr. Perfitt. This society was composed of men with an open mind, and many of them became interested in Spiritualism. A discussion took place in their hall on Spiritualism, between Mr. Powell and one of their number, John B. Leno, who had a reputation as a poet. I hired the hall occasionally for Spiritual purposes. My institution was called "The Spiritual Lyceum," and it is said that Edward Irving preached in the hall, then called "Cambridge Hall," after he was dismissed from his church for preaching and encouraging the "Unknown Tongue," which may be said to have been the first form Spiritualism assumed in England.

(To be continued.)

Chinese Occultism.

Asking the Spirits for a Husband.

BY H. RODEN RUMFORD.

DO not think me a coward, for I am not. Indeed, my fatalistic creed would not permit me to be one; but, when Hew. Warroll suggested visiting a Joss temple during the full swing of a particular ceremony—well, I was rather astonished, to say the least. It must be confessed Hew. was drunk, poor fellow, and that he talked somewhat wildly as a consequence. So when he asked me various suggestive questions, my curiosity was piqued. He enquired if I was afraid to visit the Canton river in a 'hunker' boat, and when he talked of all sorts of experiences in China, and of Mandarins who had offered him a thousand pounds, which of course he refused, and other matters needless to mention, I was perplexed to know how much of his talk I was to believe. Yet,

he was quite capable of refusing the above sum, or doing any other out of the way thing. Frankly, I must admit I never saw the trace of the cad or coward in him, and I never knew him to break a promise once made, no matter how ridiculous it might be.

Shortly after the above conversation, poor Hew came to me, "old chap," said he, "I have to go to Hupeh on business, but do not forget your promise to me about 'Joss Pidgin,' I shall be back as soon as possible," with which remark he left me.

I should think it was about four months later that some friends and myself were dining at the Hong Kong Hotel, myself the guest of one it is needless to name. An excellent fellow who was never so happy as when playing host at a sumptuous repast. The party present happened to be a large one, a score at least, assembled to celebrate some forgotten occasion. Arriving early, I was at once presented, and on taking my place at the table, can you imagine my surprise on reading the name on the card on the next plate, for on it was written, H. E. Warroll, Esq. I had scarcely read the letters of the name when I walked the man. Shaking hands with the host, he rushed to me and commenced reminding me of my promise, adding, "I have fixed it up for Sunday next."

Sunday came, and at 9 a.m., Warroll walked into my room. He then informed me that some Chinese girls, whom he had formed an acquaintance with, were that day to go to a specially prepared function, at which one of their friends was to invoke the Joss to procure a husband for her.

We took chairs, and passing through many filthy bye-ways, we arrived at an ordinary looking house in a certain road. We noticed the two female 'friends' of Warroll's on the verandah, at the top of the house. The house door was shut, but we could hear the usual banging of 'tom-toms,' and the shrill sounds of the Chinese flute, which are always attendant upon all Joss functions. After a bang or two on the door it was opened by a filthy looking small boy, who appeared surprised to see two Englishmen, and somewhat reluctantly we were admitted. I found inside a small Joss altar, and a very big bell-gong, but no one about, for the small boy had vanished. Here we were evidently left to our own devices. I commenced a tour of exploration. In the room adjoining this filthy 'hall' I saw a

woman. I can safely say I should never have entered that room had I known any one was there, but I had reached the centre of the room before becoming aware of her presence. She was seated in the corner doing some kind of needle-work, from which she never lifted her eyes, though she murmured something in the Chinese Canton dialect. I made no attempt to reply to her, but seeing a staircase, or perhaps I should say a Chinese 'staircase,' for such are more like ladders, at one corner of the room, at the top of which the 'tom-tom' banging seemed to be taking place, we made for it, Warroll and I, and up it we went. I can assure you that I was not anxious to be first, for the hole overhead was very small, and I could easily have been despatched to another world by any one at the top. Anyway, we got up safely, and on emerging from the hole we saw the two girls we had previously noticed on the verandah.

(To be Continued.)

Sighs.

JOHN M. STUART-YOUNG.

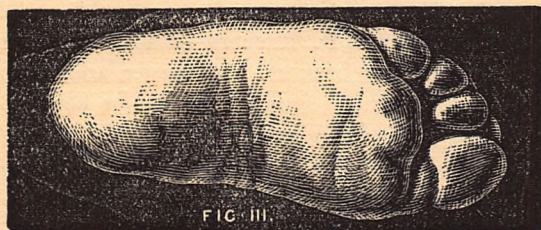
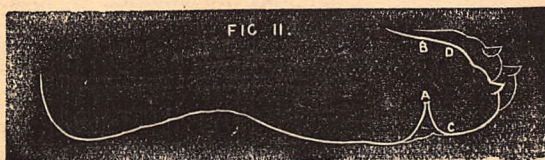
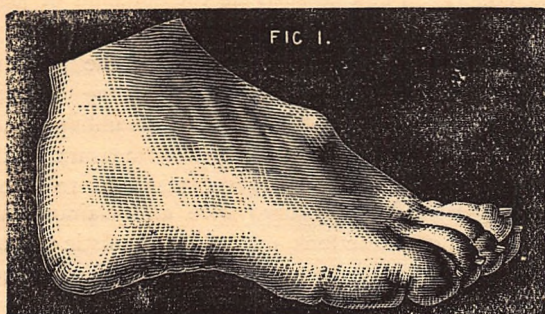
OH, sweet, sad winds ! wandering through the arches
 Of quivering trees whisper as you creep ;
 Sing thou my song through dark and dismal larches,
 While tired and weary workers lie asleep.
 Oh snarling, fretting showers ! full of grief and passion,
 Hush now to minor cadence—soft and sweet and low ;
 Sing not of pain, but chant in restful fashion,
 Sing of the love and faith I used to know.
 Release my soul,—so sad and calm and lonely,
 Spread now thy downy pinions round about ;
 Give me from out thy store of riches only,
 One sweet dream-face. Oh, free my soul from doubt.

We are asked to announce that the 12th Annual Conference of the Spiritualists' National Federation will be held in the Music Hall, Surrey Street, Sheffield, on Saturday and Sunday, July 6th and 7th. The sessions are to be held on Saturday at 5 p.m., and on Sunday at 10 a.m. and 2 p.m. The President, Mr. John Venables, Walsall, in the chair. A mass meeting will be held in the same building on Sunday at 6-30 p.m., when various well-known speakers will address the assembly. Suitable arrangements have been made for refreshments on each day.

Psychological Reminiscences.

By WILLIAM OXLEY.

CHAPTER V.



THE above drawings are exact reproductions on wood from photographs of the plaster-cast from the mould of the foot of a materialised spirit known as "Bertie." An account of the production of the wax moulds from which this and other plaster-casts were taken, was published in the *Spiritualist* newspaper of July 26, 1878, but as these souvenirs are likely to be historic, I think it advisable (with the permission of the Editor) to republish them, with fuller notes, in the REVIEW, so that the readers may know some-

thing of the marvels which characterised the earlier times of the great spiritual movement in this country. That psycho-physical manifestations are now so scarce and all but impossible to witness is, in my opinion, due in great measure to the attitude taken by outside opponents, and, what is worse, by so-called Spiritualists within the ranks, who, being ignorant of the laws that govern all manifestations, jump to the conclusion that all such are the outcome of jugglery and fraud.

I speak advisedly on this matter, as some of the finest manifestations have been witnessed by me with nearly all the "sensitives" who had been "exposed." If the past and present unhappy and blameworthy attitude be continued, we are within measurable distance of the time when there will be no physical mediums to expose, and if Spiritualists are satisfied with clairvoyance and clairsaudience, which appear to be the chief attractions on the Spiritualistic platforms, then Science and Philosophy, based on indubitable facts demonstrating the action of other than mortal embodied human beings, will remain in abeyance until other conditions are afforded by loyal and conscientious students of the laws of life.

It is more than twenty years since the phase of which I am now treating attracted my attention, study, and experiment. The medium was a Mrs. Firman (she died at Richmond, Surrey, Sep. 10, 1879), who came to Manchester, and after giving a series of seances to Spiritualists and other investigators, was "exposed," and had to fly the town. After a time Mr. Riemers—a leading violoncellist in Halle's band—brought her back to Manchester, and, in conjunction with myself and a few others, found lodgings for her in Burlington-street, where we used to meet once or twice a week for the purpose of witnessing and studying the various phenomena through her instrumentality. Mr. R. proposed to conduct the seances on "scientific" principles, by which was meant the application of tests, such as rope and sack-tying, and the like. In pursuing this course I noticed a tantalising effect, for there was sure to be a flaw or hitch, notwithstanding our precautions. At last I said to Mr. R., 'The spirits are only fooling us; let us drop all this nonsense.' Immediately we had tests in abundance, far more convincing than any we could devise. That was the first and last of my *test-mongering* business.

The *modus operandi* in the production of the moulds from which these casts are taken was as follows: A darkened cabinet was formed by utilising the bay window of the room, which was made dark by

nailing black cloth inside the window so as to exclude all light. A curtain was suspended across the bay, and, inside this dark recess the medium sat, on a cane-bottomed chair, and she, being a woman of large size, weighing some 14 stone, nearly filled the inside of the recess. We then prepared two vessels, one containing very hot water, and parafin wax, melted and liquified, and which of course floated on the water; the other containing cold water, the object being to set the wax on the foot of the materialised form by alternately dipping it in the hot wax and the cold water. This required to be done some four or five times, so as to form as many layers of wax as should make the mould sufficiently strong for the casting process.

Prior to the occasion on which the mould of the foot (see illustration) was produced, we had several attempts, more or less successful; but the crowning episode was in April 1876, at Mrs. Firman's lodgings. Dr. Monck, being on a visit to Manchester and my guest, joined our party at the seance, and was the medium, Mrs. Firman and seven others sat round the table. The table was pushed close up to the curtains, so that it was impossible for either ingress or egress to be effected by others without being seen. There was a fair light from an oil lamp, by which all objects in the room could be clearly distinguished. After a series of various physical manifestations, Monck went inside the darkened recess, and, in a few minutes' parted the curtains and showed himself in a trance state; in addition, two female forms—known to us as 'Bertie' and 'Lily'—put in an appearance in full materialised form, and a male form known as 'Mike,' who played the part of Master of Ceremonies behind the scenes all through the series of physical manifestations, which we carefully watched and studied for some two years. *Monck and the three materialised forms were visible at one and the same time.* By way of parenthesis, I may state that, when a stranger was introduced, I could immediately tell his or her mental condition, as it was reflected in the manifestations. Of this we had some striking instances, not very flattering to the said visitors, and it was this fact that caused us to keep our meetings select, to enable us to pursue our psychic studies, and gain some knowledge as to the outworking of the laws which operate in these wonderful psychophysical manifestations. To resume: the control, speaking through Dr. Monck, said they intended to give us some wax moulds, and consequently we prepared the wax, etc., as previously stated, and placed the vessels inside the recess. It must be noted here that *the medium was visible all the time.*

In a few minutes, 'Bertie' re-appeared in full form, in her usual flowing white robes, and asked if we would like a mould of her foot. To this we replied in the affirmative. She then retired to the recess, and we could hear the splashing of the water, etc. In less than three minutes, she emerged from the recess with a wax mould on her foot. It reached a little way up the leg, which was plainly seen by all, and, placing her foot on the table, told me to take it. I did so, and immediately I touched the mould, the foot was withdrawn and the mould left in my hand. It is the picture of the cast from this mould that forms the illustration to this article. After this, 'Lily' asked if I would like a mould from her hand, and after a similar process to that in the case of 'Bertie,' she emerged from the recess with a mould on her hand reaching above the wrist, and showing a naked arm right up to the elbow. She stretched out her hand and told me to take the mould, which I did, when her hand was withdrawn (I presume it was dematerialised), and the mould left in my hands. I took the wax moulds next morning to an Italian plaster-modeller, Mr. Benedetti Laverno, of Lower King-street, Manchester. He filled them with plaster of Paris, and then melted the wax off the casts in hot water, revealing perfect models of a human hand and foot, which I preserve as valued treasures, showing the result of action of beings of a different order from those human beings with whom we were conversant.

Such is a bare narration of facts that may be questioned, but the casts themselves bear their own testimony, as it is a physical impossibility for such to be produced by any method known to external artists; there is not the slightest trace of there having been a rupture in the mould or cast from the same. This is easily seen by referring to Fig. 2, which shows the fine line over which the toes of the foot would have to pass had the foot been forcibly withdrawn. It is important also to note that the cuticle marks are perfectly reproduced upon the toes as well as upon the body of the foot—convincing proof that the cast is from the mould of what was for the time being a real foot.

In his address to the British Association for Advancement of Science, on September 7, Sir William Crookes said: 'Thirty years have passed since I published an account of experiments tending to show that outside out scientific knowledge there exists a Force exercised by Intelligence differing from the ordinary intelligence.

common to mortals.' It is precisely this 'Force and Intelligence' that I am dealing with in these papers, and what they are I hope to make clearer in a paper to follow.

(*To be Continued.*)

Our Subjective States.

Dreams.

By JOHN M. STUART-YOUNG.

"In dreams men often meet a guess,
A phantom thought in a bodily dress,
A visible 'No' or a tangible 'Yes,'
To some dim surmise."

The Soul-less Body.

I DOUBT whether there is a deeper or more interesting study than that of the activity of the consciousness during the period which we call "Sleep." Dreams have ever been a common experience of humanity, and from the Bible we learn that three thousand years ago the speculations and interpretations were as rife in Pharaoh's household as they are in our own homes to-day. "The Sleeping Life," as one of our most erudite novelists has termed these experiences, has always been a feature of great import in the lives of both ignorant and civilised peoples. The credulity of monarchs with regard to the interpretations placed upon their visions has been of remarkable consequence to nations. The superstition of to-day, although in a degree modified and eliminated by progress, is sufficiently strong to allow our dreams to either cloud or brighten our waking life.

Who does not dream? Everyone has felt these impalpable, immaterial, but so seemingly real spirits of the night—these will-o'-the-wisps that fade in the crude light of day, and vanish before our opening eyes. The question: "Whence are they, and what do they signify?" has enthralled men in all ages and in every land, but the problem would appear to be an unsolvable one.

Probably the first waking thought, in attempting to grasp these elusive "dreams," is the strange confusion which seems always to accompany them. There are no dead in Dreamland. There are no such things as Time and Space. The whole universe is open to the Spirit. However wild and incongruous may appear our visions when awake, we are not conscious of anything remarkable when sleeping. We have talked with our lost ones; we have passed upward through starry realms of ether, and rested breathless but exultant on moon-lit expanses of dim meadow-land; we have lived in the Past—centuries have faded as easily as though Time were not. We become Angels or Devils with the ease of long practice. Sometimes we hear the most enchanting music—the Song of the Spheres—at other times we are appalled by the clangour of a hideous discord.

But these dream-flowers, these wonder-children, can be caught. They need not all fade into nothingness when mundane things again claim our attention. Has not Coleridge given a brilliant fragment to the world in his "Kubla Khan"? Has not Handel given us the "Hallelujah Chorus" which was inspired by the memory of a dream in which he listened to the Angel Voices? All our grandest poetry owes its birth to the be-mused intelligence. One of my best and most suggestive poems "The Soul-less Body," was written because of a remarkably vivid dream. Whilst beneath the fascinating spell of Sleep I have been raised to a pinnacle of intense emotion, the memory of which has guided my pen for hours after awakening. Often when suddenly recalled to earthly things I have had a fragment of verse on my lips, the like of which I could not possibly conceive in waking moments. I append one or two consigned to paper immediately after recovering consciousness.

The lone wandering moon
Passes sedately, her bosom nebulous
With bright tendrils of dewy cloud."

Echoes of the habitable heaven
Whose pastures gleam with everlasting Spring,
Where immeasurable skies look down."

"Dewy stillnesses
Where wild, wandering spirits softly sigh."

I can say frankly that the above fragments show a fancy, a delicacy of thought and construction, which, alas! is often absent in my waking "frenzies of composition."

What are dreams? I hardly think I shall be deemed lacking in intelligence if I confess that I cannot give a satisfactory explanation. The early physicians declared without a moment's hesitation that there was nothing supernatural about dream fancies; rather, that a completely healthy person would not dream at all, and that something was wrong with one of the organs of the body if visions troubled the sleeping hours. Certain of our Oriental contemporaries have gone a step further, and say that if you will tell them your dreams they will at once reveal in what direction your body is ailing. Thus if you dream of murder, war or rapine, there is something wrong with your lungs, if of smoke, the heart is out of order, if of creeping things the liver is sadly deranged.

But the mystery remains unsolved. We dream, and we often feel that this "Sleeping Activity" is the one link between us and a Higher Life. Take away from us our "Visions of the Night," and we should lack that something which keeps us alive to the psychical part of our natures.

Philosophical Spiritualism.

Immortality.

By LUTHER R. MARSH.

"If immortality is not true, it matters little whether anything else is true or not."—
Buckle.

WHETHER, at what is called "death"—an event which no one of woman born can hope to evade—a mortal is to cease existence, go into non-entity, become nothing, or is to continue in another conscious form of life, without the "doublet of the flesh"—through periods that shall outlast all material worlds—is the question of questions, beside which all others, however important they may seem, are overshadowed, and dwindle out of sight. Can anyone be so deaf, so blind, so dull, so indifferent, as not to thrill with interest at whatever may tend to solve, or cast light upon, this mighty theme? Every son and daughter of earth must needs question whether, at a certain day in the not far off, all consciousness, memory, hope, and

life, are to terminate, absolutely, and for ever, or are to continue in new scenes, and with new capacities, through years and æons never to end.

There are winged creatures, so minute as to be invisible to the unaided sight, yet perfect in organization, and complete in senses; who are born in the morning and die at night; seeing only one sunrise and one sunset. Their time for experience, study, and growth is very limited. They can hardly spread their wings before they must shut them for ever. They can inherit no ancestral knowledge, nor convey any to their descendants. They depend wholly on instinct. They build no structures; they record no deeds. Their life seems objectless, and without result.

But, in the long range, can Man boast much more, unless he lives beyond the tomb? How evanescent all his acts! In the unmeasured eternity his life on earth is but a speck, a point, an invisible dot. A hundred solar years are to him only as the day to the ephemera. He cannot build anything that will stand the cuffs of time. Old Cheops (Kufa) made the most successful attempt; but his outside granite is peeling off, and the height of his pyramid diminishing. The stable columns of Thothmes and Rameses are prostrate. Karnac is fallen. Chaldean Babel is a ruin. The templed cities are hidden in the sand.

Nine thousand years—not a second on Time's chronometer—have covered the ancient Nippur in oblivion, obscured its existence even from tradition; and only the pick and the spade have unveiled her reality, and shown to the modern world that such a city, with her thronging multitudes, lived on the earth three thousand years before Adam trod the grasses of Eden.

And now, yet more recently, down, down, through strata of buried cities, there come forth from the lowest tier, evidences of an unknown capital—a stranger even to suspicion—whose rock inscriptions double the long-accepted age of the world; even then advanced to a high state of civilisation, pushing back, to twelve thousand years, the palatial streets and rushing population, deep down under the ruins of ancient Susa.

There is more knowledge beneath the sands of Egypt, Assyria and Babylonia, than the alcoves of the Alexandrian Library contained.

Before immortality was brought to light, while yet it dwelt only in the flimsiest conjecture, how gloomy and bewildering must have been the prospect to mankind. Even Socrates and Plato—the greatest

sages of the old world—living some 400 or 500 years before the Apostle to the Gentiles, had but a vague and shadowy hope. It was Paul who declared that this mortality must put on immortality.

Moschus, a Grecian poet of about 270 B.C., thus gave tongue to the thought of his time, and mourned the superiority of the resur-rective power of the vegetable over the human world :—

“The mallows in the garden lying dead,
Or the green parsley, or the anise crisp and sweet,
They have another life, and in the coming year
Spring forth. But we, the great, the valiant, or the wise
Of men, when once we die, within the hollow ground
We sleep the still, the endless, unawakening sleep.”

But now how changed ! The sad eclipse and melancholy fear,
retreat, before the effulgence and ineffable glory of the future life.
The chant of the modern poet, irradiates the present and the future :—

“See Truth, Love, and Mercy, in triumph descending,
And Nature all glowing in Eden’s first bloom ;
On the cold cheek of death smiles and roses are blending,
And Beauty Immortal awakes from the tomb.”

An eminent scientist, Professor Trowbridge, of Harvard University, has lately brought all the light of physical science to bear on the question of Immortality—but how sickly and impotent the result ! He proves nothing and determines nothing. It is amusing to see the scientists struggle with the question. Immortality is in a region beyond science. Science can only deal with matters cognizant to the senses. Observation, and experiment, and reflections thereon, and inferences therefrom, constitute the utmost scope of scientific inquiry. In the domain beyond, a Newton is a child, and La Place an infant. The grave shuts down the lid, and closes and bolts the door, and seals it hermetically. Faith, alone, holds the key. Gradually, but clearly, through rifts in the sky, trickle down indisputable proof of a life beyond ; which Faith unfolds ; and demonstration follows.

With those who search, and who, instead of speculating, accept phenomena and facts patent to the senses, Immortality has passed from a vague hope, a plausible conjecture, to demonstrated and absolute certainty.

In view of it, how transient all the conquests of toilsome ambition, whether of wealth, station, power, or fame ! A fire-fly’s twinkle in the dark ; out as soon as seen There is but one permanent gain—the education and upliftment of the spirit. That will remain for ever.

(Continued on page 85.)

THE SPIRITUAL REVIEW:

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J. J. MORSE, Editor.

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JULY, 1901

MATTERS OF MOMENT.

Chaos or Coherence ? To the careful student of the status of 'Spiritualism' in this country, there are many things that afford materials for sober and most serious reflection. One question that occurs is : did the Spiritualist of the earlier days give thought to the idea that the experiences then received would become the basis on which a possible religious community would arise ? Or did those early believers only accept the communion with spirits as a simple fact for their own personal benefit, without any thought of wider issues arising in connection therewith ? Undeniably, many things have happened during the past forty years, which have considerably changed the character of the movement in Great Britain. It has ceased to be the affair of the drawing room, sacred and private, with its cherished domestic character. For many years now, it has challenged attention by the means of its press and platform, as to the facts, and the phenomena which constitute them. And in spite of the apparent conservatism of the British habit of mind, it appears as if Spiritualism

may yet be destined to become the representative of, or, more or less, a pioneer, in the revolutions that are proceeding in religion, science, philosophy, and morals. That such seeming tendencies call out protests is not surprising, and that many should think that our movement is yet too young to offer pronouncements upon the great problems affecting man's life on earth, is but to be expected from those who prefer to limit spiritualism to its phenomena. One oft repeated objection urged against, may we say, the wider view of our subject, is that the spirits themselves do not agree upon the issues presented to us. That they speak and teach with divers tongues, Christian,—protestant and catholic,—according to their bias; while Freethinking, Mystic, Occultist, Socialistic, and other forms of teaching come from the Spirit world with a charming, but confusing, variety. Better, say the advocates of standing still, listen to all, but refuse to be led by any! The same variety characterises the utterances of our controlled and normal speakers, which the above advocates say but adds to the confusion. Chaos, they say, is no preparation for coherence.

Is it a Correct Statement? Is it correct to state the matter in the above form? It is, and in the nature of the case it must be, true,

that the Spirits do not agree in their statements on speculative questions affecting this life. They are still human, nor have they yet, in many cases, outgrown the predilections and opinions of their earth lives. Which fact, troublesome as it may be to many, is nevertheless the best evidence in favour of the fact that the communicants are those who once lived amongst us. But, if they disagree on open questions, they all agree on certain fundamental points. It is precisely in this latter case that the wider issues arise! Fundamentally, they all unite in testifying that they retain their personality, carry with them the results of earthly character, live in a state that in no wise corresponds to what ordinary religious teaching asserts they should have found, and that the old time doctrines of 'resurrection,' 'judgment,' and ultimate destination, have no basis in fact or experience 'over there' That the Spirit world should raise a crusade against the teachings that their experiences contradict is quite natural, for it needs no particular intelligence, nor any Divine mandate, to assure an intelligent being that his new life contradicts what his anticipations or expectations were concerning it. Some minds would contradict past teachings in plain and downright terms. Others would

gloss it over with other interpretations, while some may restate in fresh form their old beliefs on the whole matter. Yet, however the contradiction is made, that such things are positively contradicted remains the central point in every case. So, in carefully considering the 'diverse' testimony, harmony of fact emerges as the final result of the analysis, which constitutes a tremendous challenge to the theology of all phases of orthodox christian teachings. Truly, the old barriers are disappearing, and Spirits have largely been instrumental in breaking them down. To the Spiritualist 'Salvation,' hell, heaven, and other doctrines of theology are virtually impossible.

Another Point. Furthermore. The general testimony from the 'other side' is that 'character,' not 'creed,' is the test of merit which decides the status of the departed. And from their point of view they may reasonably urge that human society, as at present constituted, does not conform to such a standard, save among the cultured and spiritually-minded few. The great mass are swayed by far other considerations. Wealth, position, and their so-called attendant advantages, are the gods whom the multitude bow before. Hence the protests of the spirits, couched in many keys, is against the unbrotherliness, the ignorance, and the intolerance of reform which is still unhappily associated with what we are pleased to describe as our civilisation. Is it to be wondered at, then, that the teachings of the Spirits prove a veritable 'thorn in the flesh' to those who wish things to remain as they are, and who, in consequence, resent being disturbed in the complacency with which they view their own circumstances? To such people the Spirits are disturbers of the peace! To others, of different mind, the Spirits are Evangsels calling us to higher things.

For Serious Consideration. OUT of the foregoing arises several matters worthy of serious consideration. Not the least urgent matter is the nature of the utterances upon our public platforms. And this again leads us to emphasise that our platform should serve the double purpose of meeting the requirements of investigators who desire not only a knowledge of our facts, but what it is that Spiritualism stands for to the mass of Spiritualists in this country, at least. The other side of this question being the utility of our platform to ourselves? We live in an age when all topics are subject to the fierce light of publicity, and wherein every cause must justify itself if it is to gain and maintain a place in

public movements of the hour. Though the stress of the attack against us is less now than formerly, the battle is not yet won! Toleration may be a step towards recognition, but it is not recognition. Hence the facts and the science associated with them will long continue to be the necessary themes of our lecturers and writers. And not merely the facts associated under the head of 'communion' with the spirits, but the laws of nature and of mediumship still require study and formulation if we are to finally disarm alike the materialist and the religious opponents of our claims. If we appeal to the world it is not enough that we wrap the mantle of self sufficiency about us, or treat with disdain those who in response to our challenge for attention proceed to argue the question with us. Sentimental objections, based on the sacredness of our experiences, will not avail us if we enter the arena, we must go there armed and fitted to the conflict that our entrance presupposes we are able to withstand. Incompetent harangues and useless platitudes must give place to utterances based on real study and careful thought. It is only on such foundations that a scientific and philosophical Spiritualism can ever be established.

The Other Side of the Case. THE other side of the above statement lies in the use of our platforms to ourselves as Spiritualists.

And to the cause at large this is of paramount importance. So far all that can be said as to the utterances of our lecturers, the one point on which they are in agreement appears to be that spirits communicate with us. Outside of that fundamental position there is the widest variety of statement. To some the cause is a science only, to others a philosophy as well. In certain cases it is the vehicle for the presentation of Spirit return, plus Temperance, Socialism, various grades of 'Occultism,' what is called 'The New Thought,'—a more or less jumbled mixture of 'Christian Science.' Here it is reincarnation, there, it is more or less denunciation of Theosophy and all its works, while in another place will be heard more or less open advocacy of the things derided somewhere else! The Tower of Babel revived in modern times! Liberty of speech is a good thing, but in the mouths of the irresponsible it is apt to become a dangerous privilege? Surely it is not necessary that we should lose sight of the 'other world' aspects of our work, nor be afraid to say that we stand for work for this world, but, until some united opinion is formed for what the cause stands for to its adherents, the 'Free Lance,' rather than the teacher, or instructor, will as often rule than not, making confusion worse confounded?

The Good of All. LEST the reader comes to the erroneous opinion that all that has gone before is but a veiled form of pessimistic fault-finding, let it be distinctly understood that such is farthest from the writer's intention. The freedom of speech referred to is one of the priceless privileges of our orators. The divergence of views they express is but the natural consequence of a liberty loving speakerate. May the time be far off when liberty of speech shall constitute a crime on our platform. But there is just the danger that, while all topics may have a hearing from our platforms, those outside the movement may assert that the cause stands sponsor for many of them, rather than the critic who considers them with an open mind. Nevertheless, we ought to be able to say 'where we are' on all points outside the facts upon which we stand. To define our relations to the general principles which, in our opinion, are deducible from those facts in their relations to the progress of humanity at large. If we copy any of the religious manners of the day, let us say how far, and why? If we are men of science let us state in which way. If moral reformers let us define the moral ideas claiming our adherence. But in all we say for 'Spiritualism,' let us be careful to define when we speak for the cause as a concrete body of opinion—if such there be in our ranks, and when we but voice our own predilections and ideas. Finally, let us not be afraid to openly and frankly say where we stand, and if outside the ordinary lines of public opinion on orthodox religion, science, or philosophy, let us have the courage of our thoughts, and not dilute them with specious concessions to those who will concede nothing to us. For, after all, it is not altogether that we should consider whether we can work with others, but will others be as liberal as we are, and work with us?

"Dagonet," With but rare exceptions the writer has read George R. Simms for more years than need be stated. In nearly all cases with profit and unalloyed pleasure. Witty, sensible, and often wise, this able publicist commands respect, even when one disagrees with him. As a playwright he has many times caused the sympathetic tear to flow, as a humourist, who has not smiled at his "quips and cranks?" But when he steps aside and undertakes to state his opinions regarding Spiritualism he leaves the uneasy feeling on the mind that he is not quite the "guide, philosopher, and friend" whom one can turn to for safe guidance on a matter he must surely know but little about, as to its better side at

least. Or why write as follows, as taken from the *Referee* of June 23rd :—

I have an open mind, but nothing that has yet been written concerning Spiritualism has altered my opinion that if these manifestations are genuine spirit appearances, then death, instead of being a tragedy, is a farce ; a future existence, instead of being a purification is a degradation. We are taught by our Faith that beyond the tomb is eternal peace. If we believe in this spirit manifestation, then upon the tomb of the dead friend let us write : “ After life’s fitful fever he sleeps well, but he is liable at any moment to be called to earth to rap tables and play the tambourine.” Think the whole thing out logically, and then, if you can, say that Spiritualism is consistent with respect for the dead or a belief in the heavenly peace of the soul redeemed.

Thousands of sane and intelligent men and women have thought “ the whole thing out logically,” and firmly think that it “ is consistent with respect to the dead” that they can hold communication with them. But can our friend do more than deny ? Can he tell us more than the fateful sentence he pens, which seems at once the commencement and the limit of his opinion, when he says “ We are taught by our Faith that beyond the tomb is eternal peace ?” Friend Simms, the world asks for proof that there is a future. Faith fails to satisfy millions of your fellows, and thousands who know and admire you cannot but regret that you should express such sentiments as are quoted above. Surely it was your hepatically inspired pessimism, and not the broad charity of your strenuous manhood, that inspired a paragraph that can only be regretted on calm reflection. Give us of your humour ; spare us the rest.

A NEW SPIRITUALIST NEWSPAPER.—The county of Yorkshire contains in the town of Keighley virtually the birth place of Modern Spiritualism. For a number of years it has also been the home of a successful organisation, known as the Yorkshire Union of Spiritualism, which body has done much and useful public work among the societies in the county. Now there is to be shortly issued a newspaper, to be called “ The Yorkshire Spiritualist,” devoted in the main to the concerns of Yorkshire Spiritualism. The price of the Journal is small, one halfpenny per month ; and one of its objects is to report the proceedings and give the announcements of the seventy odd societies in the county, and generally to further their work and purposes. Further particulars can be obtained from the Editor of the projected publication, who may be addressed at 150, Folkestone Street, Bradford. We wish the new venture success and long life.

IMMORTALITY:

(CONCLUDED FROM PAGE 78.)

"If," spoke Webster, "If we work upon marble, it will perish; if upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon our immortal minds—if we imbue them with principles, with the just love of God, and love of our fellow man—we engrave on those tablets something that will brighten through all eternity."

It may be too early, by a few decades, to describe those proofs—yes, demonstrations—of Immortality which, though oft meeting ignorance, bigotry, and scepticism, are thick coming to the consciousness of man. But, unless the earth shall stop its revolutions, that time will surely come. If seeds are dropped in furrows while the soil is cold and non-receptive, they will not immediately fructify. Wait till warmth permeates the ground, and genial influences woo the fruition!

This, however, I will state, that in the evolution of Providence have now come the indisputable evidences of Immortality. No one who will honestly and faithfully investigate, bringing to bear the best reason he can command can allow a shade of doubt to rest in his mind. Proofs multiply and converge to an absolute demonstration. Unless this is accepted, all testimony is useless. Unless this is accepted, we can have no proof that we are alive; that the serene blue of the day, and the spangled dome of the night, are realities; that the sun shines and the moon pales her light; that anything is anything, or anybody, anybody; the earth is a myth, and the sky a fancy; all creation is nothing. Spirits that once lived in mortal forms on earth, reaching back, in time, to Eden; and, indeed, for thousands of years before that, return to mediumistic vision, in distinct personality—however often coming manifesting in the same form, features, garb, and style and manner of communication, establishing the identity they claim, by tokens, unmistakable if they were of earth acquaintances; and if not, then by circumstances which carry conviction to the candid mind.

It is not enough merely to know the fact of Immortality. It asserts its value only when it so enters into and controls the life as to make the spirit worthy of this immortal and inestimable boon.

How few there are who try to realise what Immortality—eternity of life—really means: They give it a glance, and then the go-by. What overwhelming and bewildering meaning in that word "Forever"! Its

supply of days and years can never be, I will not say exhausted, but diminished. No matter how swiftly they roll away, they cannot draw an instant on the capital. The time will never come—never through the ceaseless roll of ages on ages—when there will not be to-morrows; yes, as many as there are to-day. Conscience sometimes disturbs us, while here, for that a day has not been made the most of; because a day lost, or misspent is so much withdrawn from our earthly resources. But in the Upper Spheres, the close of a day, or of a year, or of a century, or, indeed, the close of a cycle, will find us no nearer to any limitation of our time possessions, than did the beginning. Beyond the most distant period the mind can conceive of—myriads on myriads of ages hence, there will yet be, as clearly written and loudly emphasized, as at first, the word “Forever.” Even then we shall not have *begun* to make an impression on the limitless stock of time which will yet stretch before us into the endless Eternity.

“Terms of time

Which no man grasps, yea, though he knew to count
The drops of Ganga from her springs to the sea,
Measureless unto speech.”

What wonder that M. Bridaine in a sermon on the subject, should have melted his congregation into tearful submission, by his closing words, which flashed the whole subject before them: “O Eternity, O Eternity! O Eternity!”

It is this thought, this knowledge, that there can be no possible termination of our existence—that Immortality is certified and assured beyond the realm of doubt—that affords supreme and absolute satisfaction. Could even the Spirits in bliss imagine that in the far future, beyond all calculable æons, there would come a time when life would reach its close, and non-existence ensue, it would a bitter infusion in their cup of joy.

“Could you, so rich in rapture, fear an end,
That ghostly thought would drink up all your joy,
And quite unparadise the realms of light.”

But my faith is firm as the everlasting stars, that as the human soul—emanating from Deity—has, in Him, existed through time which had no beginning, so it will live, co-existent with Deity, an individualised and differentiated spirit entity, through time which will have no end.—*The Humanitarian.*

Our Contemporaries Reviewed.

AMERICAN.

MIND—NEW YORK.

The issue for June contains various able and interesting contributions. Chief among which are those on "Immortality and Reason," by Axel E. Gibson, the major portion of which will be presented to the readers of the SPIRITUAL REVIEW next month; the third part of a very suggestive article on "The training of thought as a Life Force," by the Rev. R. Heber Newton; an article on "Reincarnation," by our old friend C. G. Oyston, formerly of County Durham, but which article carries us no further on the road, though from the author's point of view it is well written; and a very useful article by H. Forbes Kiddle. The Editor deals with "Mind and Thought." J. A. Fowler discusses the question, "Is there a Psychic Brain Centre," coming to the tentative conclusion that 'If there is a power in the mind to understand psychic phenomena, there must be a cerebral power to emphasise it,' and adds that, 'by definitely recognising it as one of the instruments of the mind, we can cultivate it and learn also to control it,' all of which Spiritualist lecturers and writers have long since affirmed. Generally, this is an excellent issue.

THE INDEPENDENT THINKER—NEW YORK.

The editor, Henry Frank, opens the number with a somewhat caustic contribution entitled "Carnegie and the Anarchists," from which the following excerpt will give a fair idea of the manner the writer treats his theme: 'Therefore, praise ye, rather, Carnegie, the Man, that he dare, despite the existence of Carnegie, the Marauder, assert himself and give back to the abused, maligned and chastised world the burden of his wealth. Hence, I say again that Carnegie is, indeed, a new specimen of social revolutionist, for he is the unwitting means whereby the whole world is being transformed and shall be lifted to that ideal of which himself, perhaps, has not to-day the meagerest conception.' The article, "Fra Elbertus, of East Aurora," entitled a 'humorous portraiture,' occupies six and a half pages that could surely have been put to better use. "Briton and Boer—A Response from China," evidently in answer to a former contribution

from the Editor, gives a fair outline of a variously understood matter, criticising Russia and the United States somewhat sharply.

THE SERMON—TORONTO, CANADA.

In the latest issue to hand at the time of writing these lines there is an interesting array of contents. Susie E. Clarke has a thoughtful article on "Spiritual Healing," which hits the point too often overlooked when she says, 'Spiritualism may justly claim to be the parent of this lusty child,' (Spiritual Healing,) though most inclined towards what is usually known as the Metaphysical School, she eloquently pleads that there need be no hostility between the various schools of 'healing' and the Spiritualists. J. K. Cranston, M.S.D., of Galt, gives an account of an interview with Mr. F. W. Evans, the remarkable slate writing medium of New York city, and the various satisfactory tests of identity afforded him through that medium. While the editor, B. F. Austin, B.A., offers a number of racy "Conundrums for the Clergy."

THE STAR OF THE MAGI—CHICAGO.

The opening article of the June issue of this magazine is a continuation of the translation, by the Rev. Geo. H. Peeke, of the "Life of Martines de Pasqually," contributed by Dr. Encausse (Papus), President of the Supreme Council of the Martinist Order. The Doctor deals with much that is mystical, and esoteric, though one sentence is well worth remembering. It is when Saint Martin recommends his disciples, 'to explain nature by man and not man by nature.' Interesting statements are made as to initiation into the order, the ceremonies, clothing, fasting and due preparation for the ordeal of initiation. Willis F. Whitehead contributes an article on "The Origin and use of Tarot Cards," which is well worth reading. Prof. G. W. Cunningham writes on "Love, Marriage and Astrology," and the Editor has one of his pungent articles devoted to "Dowieism Doomed," his concluding paragraph containing the sentence that Dowieism must not only 'go,' but 'the rear end of the same superstitious animal—Christian Science—must go also. . . . Unhappily, unlike Dowieism, this fool-fad is not confined to one locality, but extends, like the tentacles of a devil-fish, in every direction.' The remainder of the contents of this number make decidedly interesting reading for its patrons.

THE PHILOSOPHICAL JOURNAL—SAN FRANCISCO.

The latest copies received of this journal maintain editor Newman's reputation for up-to-date journalism, as well as for the presentation of records of remarkable incidents that have occurred in past years, and which it is well to re-produce for the benefit of new comers into our ranks. Prof. E. Whipple presents some interesting matters concerning "The Mound Building Nations," containing the results of some communications received through the seership of a Mrs. S. A. Boyd. The Editor says many wise things in his department, and his various correspondents tell of the progress of the work in their far away city and state. The latest issues come to us printed on an improved quality of paper.

THE BANNER OF LIGHT—BOSTON.

The issues for June that reach us prior to going to press are, as usual, full of good material. Among the various editorials is one dealing with "Another attack upon Mrs. Matteson," who is a well-known clairvoyant physician practising in Buffalo, New York State, whom the physicians have made another attempt to drive out of practice. The editor promises that the National Association, and the New York State Association of Spiritualists, will pay their respects to the various papers that circulated the atrocious stories concerning this lady, and he adds that "these repeated attacks, however, should awaken Spiritualists to a sense of their duty in the case. Restrictive medical laws should be repealed, and it is the duty of Spiritualist voters to see that they are repealed, which medical reformers in this country will surely endorse?" In another article the editor deals with the misrepresentations of the New York press concerning the statements recently made at the late convention in that city, the papers declaring that the President of the N.S.A. asserted that the cause was dying in the United States! The only foundation for this statement being that he said that in certain states societies and lyceums were diminishing in numbers, but he also said that Spiritualism was growing rapidly, which the reporters conveniently ignored.

OTHER JOURNALS.

The "Progressive Thinker" fully maintains its reputation for strenuous journalism, the contributed articles affording excellent reading. The "Sunflower" comes with a wide variety of excellent reading matter, and is continually improving in character. The "Light of Truth," so ably edited by Willard J. Hull, presents some fine topics.

from the pen of the Rev. Moses Hull, some of which we hope to quote from at an early date, limitations of space only preventing us from doing so in this number, as also it prevents us from giving a more extended notice of the above and other valuable journals.

THE ENGLISH JOURNALS.

LIGHT—LONDON.

Without disparagement to our other English papers it can be said that the above journal stands in the fore front of journalism in this country. A finely written editorial on "The Witness of Whitsuntide," is quite a literary gem, instinct with a high spirituality of tone, and setting forth the spiritual aspect of a Church function in a manner that must appeal to the religiously—or should it be the Spiritually—minded, in our ranks. A summary of an address delivered through Mr. E. W. Wallis, "The significance of the affirmations of Spiritualism," is a telling contribution to the question. Altred Roland Shaw deals with the subject of union in our ranks, taking for his theme the article from the *Banner of Light* which was quoted in our June issue. It is announced that Mrs. Carrie M. Sawyer, the medium with whom the departed Dr. Paul Gibier had some wonderful experiences with, is likely to visit London at an early date.

TWO WORLDS—MANCHESTER.

After labouring under many disadvantages of a typographical nature this journal now appears in a new dress as to paper and type, the new printers producing our contemporary neatly and effectively, as to appearance. The articles are up to their usual standard, the correspondence page being particularly interesting. The Editor's articles on the taking up of challenges by Physical Mediums has called out quite a controversy; while from the same pen a vigorous article on "Freedom of Speech" makes excellent and timely reading.

PSYCHE—LONDON.

The June issue of this energetically edited little monthly is a worthy successor to the preceding issues. Alfred Kitson continues his articles on "Is the Bible Inspired," George Cole writes upon "The evidences for the continuance of the human personality after death," and the Editor announces the close of his second volume, stating that the prospects for the future success of the magazine are most encouraging.

THE KEYSTONE—SUNDERLAND.

Our northern contemporary continues to improve in character, appearing now in a much more creditable form than previously. Temperance, progressive thought, and lighter literature for the juniors, with a report of the late Lyceum Conference, occupy the June issue, to, no doubt, the entire satisfaction of the readers.

THE LYCEUM BANNER—LONDON.

This old established journal, the children's favourite, gives in its June issue the only official report of the Lyceum Union Conference, at Pendleton, and a capital descriptive account of the same event, including the portrait of the newly elected president of the Union. A capital series of lessons, entitled "An Alphabet of Spiritualism," by J. Tinker, an excellent historical summary, "Our Calendar of Saints," by James Hargreaves, the charming letter of 'Flora Belle,' the Temperance article by 'Ernest,' and the usual editorials comprise the contents of a useful number.

THE COMING DAY—LONDON.

Mr. Page Hopps opens the June issue with "Osiris and Christ: Some curious comparisons," well worth attentive reading. While articles on "The Mystery of Sin," "Happy Savages," "The Christ-like God of the Old Testament," and editorial notes on the war constitute the contents of a very readable number.

THE HUMANITARIAN—LONDON.

The June issue of this ably edited monthly contains, among other articles, one on 'The Death Penalty,' by R. E. Dudgeon, M.D., which is one of the best treatises on the topic we have read for a long time. It is free from exaggeration, deals rationally with the whole question, and concludes with some very rational sentiments. There is also a very valuable article on 'The Educational use of Hypnotism,' from the pen of Arthur Hallam, Hon. Secretary to the London Psycho-Therapeutic Society.

THE PHRENOLOGICAL JOURNAL—LONDON.

The June number contains among many interesting contributions 'A Phreno-Psycograph of Miller Reese Hutchinson, the expert Electrician;' a thoughtful article 'Relation of Psychology to Sociology,' by Lewis G. Janes, M.A., Director of the

Cambridge Philosophical Conferences ; ' Child Culture,' by F. L. Oswald, M.D., while numerous illustrations help to elucidate the question of " How can we study Phrenology," three pictures of American Indians being particularly interesting.

The Books of the Month.

THE GOSPEL ON COMMERCE, STATE AND CHURCH, John C. Kenworthy. Simpkin, Marshall & Co., Ltd., London. One Shilling.

MY PSYCHIC EXPERIENCES, John Coleman Kenworthy. Office of "Light," 110, St. Martins Lane, London, W.C.

TOLSTOY : HIS TEACHING AND INFLUENCE IN ENGLAND, John C. Kenworthy. The "Clarion" Office, 72, Fleet Street, London, E.C. Twopence.

SCENES IN SPIRIT LIFE, Marie Haughton. Thos. Rhodes, Bearwood, Birmingham.

Present-day thought and its consequent literature covers a wide range of topics. The student of the times in which we live, noting the freedom with which all sorts of subjects are being discussed by all sorts of people, may well ask whether we are better informed or more restless than our forefathers? Institutions are attacked, problems stated, revolutions suggested, and panaceas described for all human ills—social, political and religious—with a vigour and freedom from restraint that certainly indicate the strenuous spirit of the day, whether they indicate a profundity of experience or reflection or not? Spiritualism has given hospitality to many broad views of life, and by its toleration of all opinions has in some minds become the sponsor, to many a progressive, not to say [radical, movement. Its platforms have been open to the advocates of various reform causes, in religion, social life, politics, education and other matters concerning man's welfare while on earth. The reason is not far to seek. Our facts have disillusioned men's minds of many of the absurdities which bred so many fears of the future, that, as a result more time has been left for thinking of bettering this state, as less time needs be devoted to warding off fictitious dangers supposed to await us in the world beyond. In this direction Spiritualism has indeed proved a blessing, that is if one feels that Spiritualism is something more than spirit communion. Though it must be admitted the difficulty of the case lies in this: How far can the beings of a different state to this deal practically with earthly problems, since from all they tell us they view our problems from another standpoint, as

they put it, an higher one? Yet, if we are working upwards, to nearness with them, as they assert, then we are surely developing the necessary capacity to assimilate and apply to our lives the standards of conduct they proclaim?

Undeniably what is generally described as 'Socialism' is passing through a refining process, crudities and extremes of statement are slowly but surely disappearing, and a higher spirit of criticising and suggesting has come about. The writer of the first three books mentioned at the head of this article presents a noteworthy illustration of the proposition just stated, for, whether agreeing with him or not the temperateness of his method will surely appeal to the intelligent reader. But, in all candour, may it not be asked, is it necessary to lay so much emphasis upon the 'Christian' aspects of the questions Mr. Kenworthy addresses himself to? To claim that Jesus is on the side of the social reformer will neither reconcile the churchman to forsake his conservatism, nor the liberalist to admit that social reform, plus our author's contentions, rest on the above points. Authority is not truth, nor are personalities principles. One is not clear as to how far the writer of the "Gospel" accepts the very standards, which, if we read him aright, he appears to set up, for the chapter on "The Gospels as History," concludes with this pregnant paragraph:

I should wish us, then, to hold this thought in our minds: That Jesus was a man, and had access to similar sources of knowledge and inspiration as are open to us to-day. That he understood profoundly the nature of human life and the social institutions about him; that he was able to put the essential truth of human life to men at large in such a clear and dramatic and convincing way that the common people heard him gladly; and that all the best aspirations of the ages since, and all the worst perversions of the truth that there has been since his time, have summed themselves under his name, and been called Christianity.

While disliking the mental attitude that assumes so much in favour of a leaning towards "Christ," "Christianity," and Jesus, as the may we say, pillars of social reform, it may be unreservedly admitted that Mr. Kenworthy's booklet is written clearly and temperately as a whole. Makes wholesome reading, and cannot fail to elicit a favourable consideration to the more moderate school of thinkers along the lines disclosed in the work under notice.

In his "My Psychic Experiences," we have a glimpse of the other Kenworthy grappling with matters of absorbing interest to the rapidly unfolding new man, if he will permit the phrase? That our point is well taken lies in this sentence from the address before us:

The time came when I found myself absolutely alone in the world, not a friend upon my side and with no property I could call my own. People expressed astonishment at my attitude, and my friends one by one repudiated me, purely and simply on the line I followed. The position was such that I said to myself: 'The logical moment has arrived for my discovery of the spirit world, if there be one.'

Then follows the narration of his steps towards that 'discovery,' which in due time was made. The incidents connected with the experiences are of great interest, following, as they do, the experience of many other earnest seekers after the facts of Spirit return and personal development of medial susceptibility. But the use of the terms 'entities' for Spirits, and 'psychic' for spiritualistic might have been avoided, though Mr. Kenworthy says in such connection that, 'unfortunately the mass of the people are left with a sense of mere abstraction by the use of the term 'Spiritual,' granting this to be so, does he not lose an opportunity to educate the 'mass of the people' regarding the term and its meaning to Spiritualists, among whom we are glad to see Mr. Kenworthy is now ranging himself. This little pamphlet, a reprint from "Light," is prefaced by an excellent portrait of the essayist, and shows us the clear cut face of a thoughtful looking man, bright and alert.

The "Tolstoy" pamphlet is interesting reading for the admirers of the well known Russian thinker.

The little *brochure* of Mrs. Haughton contains a series of experiences she has had with various sorts of Spirits. In one chapter there is the statement made that 'dogs,' 'horses,' and 'birds' were all seen in the spirit world. While in another place she describes the visit of a number of, presumably, spirits, of pre-historic times, who lived, and seemingly still do so, among the hills in North Wales, curious hairy covered people. It would be interesting to know whether any clairvoyants in Wales have had any experience of such presences?

MARRIED.

VEARY—PLACE.—At the Blackpool Spiritual Church, on Tuesday, June 18th, 1901, Mr. James Veary to Mrs. M. J. Place, both of Leicester. The ceremony was performed by Mrs. Butterworth, of Blackpool. A large number of friends were present at the wedding. The lady is the well-known public clairvoyante, who has rendered so much good service to the cause in the Midlands and the North, The REVIEW send its hearty congratulations to them both.

LETTERS TO THE EDITOR.

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

WANTED A SPIRITUALIST INSTITUTE.

SIR,—My business frequently obliges me to visit the metropolis, and, as so-called 'entertainments' do not attract me to any great extent, I am frequently at a loss how to best dispose of my time in the evenings. The hotel smoking-room is not particularly alluring, nor is its company characterised by the kind of intelligence that most appeals to me. It is true I frequently patronise the various public mediums when in town, but there are times when I would prefer to meet congenial souls for a quiet chat, or to look over the journals and books devoted to our form of philosophy. But, so far, I have failed to find a place where this is possible! Now, if there was some sort of a club, or institute, open in the evenings, where I could find what I want, what a boon it would be. I am sure many others feel as myself on this matter, and like myself, would be more than willing to pay a moderate subscription to support such a place. I must confess to some surprise that in London, where there are so many Spiritualists, many of means, too, that nothing in the above line has yet been established. Perhaps a word in your magazine may call attention to what I firmly believe is a great necessity, and may stir up the metropolitan friends to consider this matter, and eventually lead to the establishing of some such a centre. I enclose my card, and remain, faithfully yours,

A BRADFORDIAN.

NOTE.—We believe some such project is under consideration by the Council of the London Spiritualists' Alliance, Ltd.—EDITOR.

ANSWERS TO CORRESPONDENTS.

A.P.L., Southampton.—We cannot say when Mrs. Mellon will give seances in London. This reply applies to some dozen of other inquiries on the same point. "Menicus," Hull.—Not to our knowledge. J. Parables.—If we can oblige we will certainly do so. S.R. T.—Your communication is so manifestly unfair, and its tone so objectionable, that you were right to omit your name and address. "Philanthropy."—The accounts are included in the Annual Report of the Federation. Thanks for your promise of ultimate support. Charles Dawbarn, San Leandro, California.—Many thanks for recent favours. Will commence their use next month. Your thought provoking matter just suits the class of readers the REVIEW caters for. Best wishes. A.P.N., Bolton.—Thank you for your appreciation.

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