

MYTHOLOGY AND THE BIRTH OF SCIENCE.

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Spiritual Review

(NEW SERIES)

A MONTHLY MAGAZINE FOR SPIRITUALISTS.

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A SYMPOSIUM ON THE QUESTION OF "WHERE IS THE SPIRIT WORLD."

(Continued from last Month.)

X The Spirit-World is not a Locality. X

MRS. CORA L. V. RICHMOND

[SPECIALLY CONTRIBUTED.]

IN reply to this important question one must write according to one's knowledge—the result of experience.

Ever since I was a child ten years of age I have had visions of, and have made visits into the realm of the spirit, technically known among Spiritualists as the "Spirit-World." In most instances, while passing into the trance condition, or state of outward unconsciousness, I saw the spirits of my guides and friends around me. They appeared in forms resembling the human, but more ethereal and beautiful. In some instances, however, the forms appeared distinctly human, and were clad seemingly in garments like those worn on earth.

THE SPIRITUAL REVIEW.

I seemed to pass readily with my spirit friends into their realm or homes, although never conscious of travelling through or traversing space to arrive there. My consciousness or spirit seemed to exchange instantly the earthly for the spirit state. Each spirit, or family group of spirits, seemed to exist together among scenes and surroundings that were adapted to their (spiritual) needs. I seldom saw dwellings like those of earth, but I saw gardens, terraces, pavilions, grottoes, verdant slopes and groves, mountain streams, lakes, birds, and other objects of beauty arranged apparently according to the wish or taste of the spirits who seemed at home among the surroundings there. I observed, however, that the scenes sometimes changed very rapidly, and that even the appearance of the spirits would change according to their thoughts or states of mind.

The seemingly objective world in which I found myself on all these occasions was more ethereal—iridescent—than the objective things of earth. In fact, the entire state or condition seemed one that responded readily to the thoughts, volitions or conditions of mind of the spirits.

Gradually, as my mind unfolded to comprehend the difference between the "objective" and "subjective" conditions of life, I found that which we name "subjective" in the human state becomes the "objective" (or real) in spirit; and I was shown that *organic law* has no place in the realm of spirit, since there are no generated organisms in that state. That minds (spirits) create their own surroundings, not of organic or physical substance, but as the projection or outgrowth from within.

More and more (as these states and visions and visitations have continued during my entire life) I have realised that the realm or state of spirit existence is not a sensuous, organic life, but is of the nature of spirit. That time, space, locality do not inhere in that realm; that all seemingly "objective" life is the result of the thought or state of the spirit, and that "as a man thinketh so is he," applies in spiritual much more than in bodily existence. Forms—objects of beauty or deformity—in that realm all illustrate the condition or state of the spirit, instead of being inherent in the *place* into which the spirit passes.

I am from life-long experience constrained to declare that the spirit realm is not a *location*, but that spirits are attracted to earth (or other planets) according to the needs of the people to whom they (the spirits) minister, and according to their own need or unfoldment.

While in that state, and in communion with my spirit guides or friends, I find that time, space, environment, makes little impression; that Thoughts, spiritual aspirations and their answer, Truths, as imparted by them, become the only absorbing themes.

I have gradually learned that the objective scenes of spirit life are states that express the needs of the spirits or are adapted to the

conditions of mind of those to whom they minister ; as for instance : symbols of form, color, music, are shown to mediums to illustrate an idea. Spirits appear to each other according to their mutual states, and appear in different surroundings to different spirits, and when in different conditions of emotion or thought. I have seen a spirit, who was apparently in a condition of retrospect,—of events that occurred while that spirit was in the human form—and every reminiscent thought would produce a duplicate scene, or its correspondence, in form and colour, with the original scene on earth.

My experience would fill many volumes. Had I written a book or books on this subject in the first decade of my life as a medium and seer I would have said, the spirit world is *necessarily* a locality, as there is form, and that which requires time and space, and, therefore, locality in which to exist. But year by year unfoldment after unfoldment has come from within under the teachings of the wise guides, and also personal friends who are in that realm. My answer now is :

The Spirit-World is not a locality, does not exist in "time" and "space," is unconditioned by matter and material laws. It is the realm of spirit. The only reality, because indestructible and unchanging (not organic). That spirits may act upon substance, may come into relation with time and space through their own, or the requirements of those who are still bound by organic ties to earthly conditions.

Spirits may act upon earthly minds and substances at different and distant parts of the earth or upon other planets at the same "time." Since being unconditioned in time and space they *do not require to pass from one place to another*, but are with us always (*i.e.*, spiritually). Locality, habitation, dwellings, clothing, food are but limitations of time and sense, and only relate to spirit when spirit is seeking manifestation through matter, either as a denizen of earth, or as one who seeks the earth to benefit or reach humanity.

I fear the limitations of a paper like this may prevent me from being understood, but my poetic guide, *Ouina*, has summed up the answer to this question in the following lines, given by my request, as a fitting close to this article :—

"Where is the Spirit World?" you ask,
Two thousand years ago the quest
Was, "Where is Heaven, in which we bask
When all our earth life is expressed?"
The Master said: "when free from sin
The kingdom of Heaven is within."

"Where is the Spirit World!" you say,
And I will answer: Wherever souls
Abide; wherever in human clay
Spirits must strive for earthly goals,

And when the body is cast aside
 Wherever the effections guide ;
 Whether the loved are on earth,
 Or whether in the "inner" or "higher" state,
 The spirit seeketh spirit. The worth
 Of primal Soul, all uncreate,
 Is that no limit of time and space
 Within the realm of soul can you trace.
 Tethered awhile with things of sense,
 Baffled and beaten by outward strife,
 Still in the spirit is recompense,
The state alone is the spirit's life,
 And earth may bind but a little while,
 Briefly must human weakness beguile.
 In my own realm I think I live ;
 Whether I see the earth for good
 To those abiding here, or give
 To those on other planets ; 'tis understood.
 I am more subtle than light or air,
 For I can be here or anywhere.
 Yet always my "Spirit World" 'and I
 Are one and the same, no loss or gain,
 No "substance fine" in some far off sky'
 Nothing resembling dust to attain,
 But only to be, and for others to do,
 Guiding them lovingly all the way through.
 "Within," "without," "above," "below,"
 "Around," these are but terms indeed,
 By which you may earth's shadows know
 While earth's conditions you may need.
 By my spirit world and I must be
 One and the same eternally.

Chicago.

Is made up of all things Seen and Unseen,

MRS. M. T. LONGLEY.

NOTE—The following appeared in the "Banner of Light" early in the past year, and as the writer occupies the responsible position of Secretary to The National Spiritualists' Association of the United States, and is a well known medium and authoress, her statements will be read with interest.—EDITOR.

The Spirit-world strictly speaking is the world of spirit, and as spirit permeates all space, and controls all things, being the animating,

moving, conscious power in planet or star, in monad or man, we must conclude that the Spirit-world is made up of all things, seen or unseen and that it is everywhere. But the Spirit-world where our friends and acquaintances who have passed from the earth form live, and where we shall sometime dwell, where and what is that? Again we may find it difficult to decide, since some who leave the body still remain close to earth. They tell us that they are as much at home here now as they ever were, and that they see but little change in their surroundings. And no doubt this is true for them, because there is no law to compel them to go elsewhere if they prefer to remain on earth, and in their old haunts and places, and as they are spirits, wherever they live is to them the Spirit-world.

Other spirits tell us they live in such a sphere, some say the third, some the fourth and so on, and that these spheres are belts or zones of more or less sublimated matter, according to their advancement, that surround the earth, the first sphere surrounding this planet, the second surrounding the first, and so on. We are told that these spiritual zones are real and substantial to those who inhabit them, and that they have homes, schools, places of assembly, occupations, and a life that is real and well defined. My own spirit friends tell me that such zones do exist, and that spirit people dwell upon them; that these people can advance from one to another such sphere, gaining power and beauty as they rise. They also tell me there is a spirit planet that belongs to this earth, that it is the spiritual counterpart of this earth; that as everything on earth sends off its aura to make its spirit complement, so the planet itself has its spirit counterpart, and that that spiritual planet is a globe like the earth, that shines in space, and that it attends the earth in its rotations. This spirit planet is well developed, it is the home and scene of action of philanthropic intelligences, it is the home of workers for humanity, it has schools, colleges, harmonious homes; no undeveloped or mischievous spirits dwells there. The children taken to that world are trained to be messengers or helpers to mortals, and to spirits on lower planes who need help and cheer. Life on the spirit planet is as real as it is here. They have no dark night there, because everything and everybody there reflect light, each sends off an aurora that is light, and so a peculiar brightness exists whether the planet is far from the spiritual sun or not.

Those who dwell on the spirit planet are cheerful, happy and good. They are intelligent people, and if they did not have the advantages of education on earth, they have them there, for there are many teachers and schools for all who wish to learn, and all who reach the spirit planet do wish to learn many things. But there are many spirit worlds, and we may spend all eternity visiting and learning of them. No spirit can go to an advanced world until he is good enough to live there, but high and good spirits can visit any world lower than their

own, and many do so to aid and teach the lowly ones there, and help them to advance to higher realms.

What is the spirit-world? It is a world of human beings in which everything is adapted to the needs and the work of those who live there, even if it is the lowest of all the spirit zones, it is adapted to those who find it. for it gives them such experience and discipline as they have earned, and such teaching as will help them sometime to go higher. The spirit-world is composed of the same kind of matter, force and magnetism as all worlds are composed of, although the forms and manifestations of this substance may vary with the conditions and life of the worlds which comprise them. They are the abodes of conscious life, and the homes of animated human beings. The spirit worlds are located everywhere in space, and in spirit we may go far or near, and we shall still be in some spirit world; a world to which we, and our own people will naturally gravitate, and where we can take up our labours and our studies, our training and our experiences, and from which we may visit earth to aid human beings, and also send out influences for good in loving thought and deed for our own culture and growth.

Discarnate Beings can only Tell.

"VINDEX VERI."

Where is the Spirit World? What is it Like? What are its Physical Conditions? In responding to these questions, it must be premised that the information **can** only be obtained directly or indirectly from discarnate beings, or from such of our contemporaries in the flesh as have been favoured with intromission to the 'Spirit World.' Hence the statements made may be regarded by some as unduly dogmatic—proof of the kind usually expected in both history and science being impossible—and, by some, as purely speculative. Each must judge for himself, by the light of whatever reason he may be endowed with, of the likelihood of the replies being consonant with pure truth.

The term "Spirit World" is very, very hazy and indefinite, but we must take it as commonly used. It refers to all states of being that are not physical, and the huge mistake is generally made, and is actually suggested by the first of the above questions, of endeavouring to locate the "Spirit World" as a realm, a place separate and distinct from the physical world. But, in reality, the two are not separate; the physical is but a part, a very small part, of the spiritual. The question is not one of *place* but of *state*, not of *locality* but of *self-conscious perception*. Were our eyes opened, *i.e.*, our interior faculties awakened into activity, we should perceive the "Spirit World" around us, we should find that we are actually living in it at the present moment, that the organisms generally regarded as our 'selves' are

but the physical representative forms, carrying self-consciousness, of spiritual 'selves' whose self-consciousness in spiritual states is not yet operative. A man is not a physical organism into which a 'soul' has been introduced, which soul after death will wing its way to another and brighter world; *he is already and always a spiritual being* who, by the outworking of the One Universal Life Power, has made for himself a physical body, by and through which he develops self-consciousness for the first time in his existence as an individualised atom of life. Death, so called, comes to him when the purposes of his earthly career are accomplished. He then casts off the physical and builds for himself a more ethereal body by which he manifests and develops self-consciousness in spiritual states. In these states he finds the limitations of space and time are *non est*, hence the boundaries of the "Spirit World" cannot be determined, because it has none;—it is, in fact, everywhere.

"What is it like?" There is absolutely no *likeness* between the physical and the spiritual. Every thing in the former *corresponds* to something in the latter, but does not *resemble* it. Were it possible for an Angel to accurately and completely describe the "Spirit World" to us, we could not comprehend the description, so totally does it differ from all that our limited faculties are able to cognise. The Summerland, with its mountains and valleys, its fauna and flora, its beautiful dwellings and circles of happy friends, exists only in the mental sphere of earth; and the sooner Spiritualists recognise the fact the sooner will they advance in the acquisition of the knowledge of pure truth.

"What are its physical conditions?"—It has none. The surroundings and conditions of life of the amoeba more closely resemble those of the eagle than do those of man in his earth life resemble the conditions of the 'Spirit world.'

The beauty of the world we call ours, the marvellous perfection of the complex organisms which we regard as our present selves, the wonderful mentality by which we gather knowledge from the dead past and the living present, wresting her secrets from Nature, one by one, and utilising her mightiest forces to supply our every-day needs, all pale into insignificance when contrasted with the perfect forms, the wondrous knowledge, the extensive powers, the unbroken happiness *which we shall infallibly inherit* when we awake to self-consciousness in the 'Spirit World.'

Is Real---With Many States or Spheres.

MRS. M. H. WALLIS.

This is a somewhat difficult question to answer, as we are told by spirit communicants that, on the spiritual side of life "distance is not," as we understand it, hence to make claim to arbitrary measurements

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appears to be contradictory. I remember that on one occasion when I was privileged to penetrate into what I believe was the Spirit-World, I was not conscious of travelling spiritually any great distance, but rather of a power of projecting my real self into another state, where I saw what appeared to me to be real flowers of rare colours and perfume, trees with wonderful and beautiful foliage, and a "Temple" with translucent walls and of symmetrical and impressive proportions.

My inspirers have claimed on various occasions, when speaking through my lips, that the Spirit-World is real, with many states or spheres suited to the requirements of the spiritual inhabitants; that it surrounds this earth in the form of a zone; that so subtle are the distinctions it is almost impossible to tell just where one sphere ends and another commences they so merge one into the other; that there are "celestial" spheres peopled in part by the arisen ones of earth who have grown fit through spiritual development to dwell therein, and also by spirit people who have been denizens of other worlds; that there is a spiritual side to this world, and we are now practically in the first stage of spiritual life; that in the realm of spirit, as apart from the earth, there are worlds within worlds, even as we say here, the world of politics, the world of art, the world of religion, and so forth. The claim is made sometimes by the spirits that it is neither necessary to go "up" nor "down" to reach the Spirit World, but that the departing ones pass out of the body into the spiritual realm.

It seems to me then that to attempt to judge of the location and reality of the Spirit-World simply as we would judge of and measure the earth can only result in failure. That "spiritual things must be spiritually discerned," and although we have proof positive of the communion with spirit people, and what appear to be reliable statements as to the objective conditions and surroundings which are revealed to their spiritual consciousness in their spirit life apart from the earth, yet, unless we can penetrate to the spirit realm and there exercise the power of comparison similar to that which we manifest in estimating earthly distances and earthly formations, we shall find it practically impossible to satisfactorily settle this important question, though it goes, almost without saying, that as the spirit people are living, they must live in a realm of spiritual consciousness; that as they have spiritual powers they must have opportunity to use them; that as they are progressive beings there must be conditions to outgrow and higher states to attain.

London.

This World is a Spirit-World.

E. W. WALLIS.

The question, "Where is the Spirit-World?" is one which could best be answered by a spiritually unfolded clairvoyant, or by

spirit people, but in response to the fraternal request of the editor of THE SPIRITUAL REVIEW I will set down some of my thoughts upon the subject. Various descriptions have been published regarding the location and number of the "spheres," which are said to encircle our globe and constitute the Spirit-World. On general lines these statements are fairly harmonious, but, as I do not possess any means of scientifically verifying or controverting them, I am content to refrain from making any assertions of a similar nature. It may be true that there is a magnetic current flowing like a river from the North Pole of the globe, bearing away departed spirits to their homes on the earth-engirdling "zones" or "belts," which may or may not be 60 or 100 miles distant from the equatorial region of this planet, but how can I demonstrate, or disprove, such claims?

Unless I can clairvoyantly perceive the spirits and their abiding places, or transcorporeally visit them, and in the "superior condition" grow acquainted with their homes and ascertain the facts regarding the location and formation of their world, the spirit "zones" might as well be a million miles away. If, however, I can clairvoyantly discern spirits, feel their influence, respond to their thoughts, it is a matter of perfect indifference to me whether their world is located one mile or one million miles beyond the surface of the earth.

It seems to me that as man is a spirit, and the physical body is but an agent through which the spirit learns to express itself, educe its powers, and develop its consciousness, this world is, therefore, a spirit world.

If there is a spirit cause for, and counterpart of, all that we call objective in our present state of being, it must surely follow that this is quite as much a spirit world as it is a physical one. If we are surrounded by spirit people and "millions of spirits walk the earth," the spirit world must be here, for, as a spirit could not exist outside of the spirit world, where ever a spirit *is*, there is the spirit world.

If the foregoing positions are correctly taken, it must follow that when a man "dies," as we say, he severs his connection with the physical body, and passes into, and functions upon, another plane, and recognises existence from a new view-point—which may be regarded as "the other side"—shall I say the *real* side, of the universe. Spirit friends frequently declare that the spirit world must be estimated from the spiritual standpoint; that our ordinary conceptions of distance, duration, and relationship do not apply to their plane of consciousness, and consequently the terms "objective" and "subjective" must have to them a different significance to that which we attach to them.

To the clairvoyant, distance, as we regard it, presents no obstacle to perception. The "telescopic vision" of the clear-seer brings the person or scene before him, although hundreds of miles may intervene. So, too, the psychometric sensitive can bridge the gulf of years

and read the past like an open book, and by community of sensation become one with the panoramic record that is enacted, or (shall I say) cinematographically presented to his consciousness.

Where spirits vibrate in unison, and perfect *rapport* is established, the sympathetic blending of thoughts and feelings experienced by those who are thus attuned in fellowship sets time and space limits at defiance.

Distance and time are continually being eliminated even on this outer plane. The incidents of a cricket match, taking place in Australia, may be known in London almost immediately they occur at the other side of the world. Men used to make their wills before setting out for a journey from London to Scotland, but to-day New York can be reached in less time and with far less discomfort.

Two persons may sit next to each other in a car or train, and yet be "as far as the poles asunder" intellectually, morally and spiritually. There may be no sympathy or point of contact between them, and they might mutually exclaim, 'Thou are so near and yet so far!'

During sleep hours I sometimes experience the sense of exhilarating freedom from the body, and a power of motion of a thoroughly enjoyable character. The people I meet and with whom I converse, the scenery upon which I gaze and the music to which I listen, are all perfectly real, and, to my perceptions, they are objective. I find that I can move above the level of the seemingly solid earth, and can remain stationary or pass easily or rapidly through the air from place to place. I do not exert any strong will, but merely *think* or desire to travel, and I rise or descend slowly or quickly and exult in the buoyancy and power which I possess. I do not seem to have to travel any great length to reach this realm of activity, nor do I feel at all strange; on the contrary, I enjoy a sense of familiarity and ease which is indescribably charming. Perhaps I may be told that it is "all a dream"—but that opens up quite another question.

I have had these experiences too often to be satisfied with the dream explanation, and I fully expect to meet and recognise my companions of these nocturnal excursions when I too shall "cross the great divide!"

I have the more reason for this expectation, for I have had similar experiences when I have been under spirit influence and when the conditions have been exceptionally harmonious. On regaining my normal condition of consciousness I have felt as if I have been "lifted up," and faint reminiscences of the delight, the liberty, the happy companionship of spirit people in beautiful environments have filtered down into my ordinary consciousness, and I fully believe that at such times I have been active on the spirit plane and truly *in* the spirit world.

To a large extent spiritual *states*, far more than localities, interior conditions, attitudes, and abilities constitute our spirit sphere. Even

on *this* side each one of us lives in the world of his own consciousness, sees what he is able to recognise, interprets according to his own standard of judgment.

There cannot be for any one any other world than that of which he is conscious. The happy imaginative child lives in a world which is a constant source of pleasure, while the dull, moody, fretful child is seldom pleased; yet they share the same home and bed, walk the same paths and enjoy the same parental care; aye, the gloomy, discontented, complaining one may receive more care and attention than the other (and often does), and yet he is the most miserable.

The distance between the earth and the sun is, comparatively speaking, not greater than that which separates, say, a Herbert Spencer and a besotted ignorant boor. A man may hold the title deeds to a lordly estate, but fail to possess it in the sense of realising its beauty; whereas an artist, although poor may view the landscape with delight, revel in its many glories, and carry with him the imperishable mental picture as one of his choicest treasures. Thus each makes his own mental world, and he is bound or free, ignorant and enslaved or wise, and emancipated, terror stricken or joyous—making for himself hell or heaven in the realm of his consciousness.

London.

It is Here---and Everywhere!

J. HARRY BUNN.

The "Spirit World" is here, there, and everywhere, simply because the All is the spirit world in various stages of manifestation. That answers the question at issue, but I am of opinion that the enquiring reader does not desire to know the whereabouts of the so-called "Spirit World" so much as the exact location of the Second Sphere. This is the world to which we all ascend after the re-birth of the Ego—that is our real selves—and after what most people miscall "our death."

Now the nature of the Second Sphere is the same as the First Sphere, and it is made of the spiritualised atoms arising from its planets, suns, and other bodies. It is located in the constellation Ursa Major (called the Dipper), near the Pole Star. Its distance is 103,000,000,000 English miles. The plane of the orbit appears to be at an angle of 20deg. with that of our sun. That is, the sun of this, our solar system. So states the Seer Davis, and his writings I accept as authoritative, for I find them in conformity with Nature's laws.

As physical benefit is derived from what is digested, and not from what is consumed, so mental wealth is obtained from what is realised and not from what is read. Therefore, study the

Solar System, then the Stellar Universe, and comprehend the *immensity* of the First Sphere. The world you are standing on will then appear as a grain of sand in size, while the total number of earths will resemble a huge sea-beach. Hold fast to the Law of Unity, and endeavour to picture the mass of fine matter continually arising from these countless globes. This substance, by the laws of motion, is formed into a gigantic ring—analogous to a ring of tobacco smoke—and this is the Second Sphere to which spiritual humans arise.

And when I say "spiritual" humans I mean exactly what I state. There are many conclusions which are matters of personal opinion, and I personally incline to the theory of the Black Satellite as the habitation of those self-conscious bipeds who have wilfully extinguished the divine light of conscience. They are like smoke, and only exist on this vampire of our earth for a limited time. Then they die the absolute death, and sink back into mineral matter. From this rocky state, not harder than the hardness of their cruel hearts, after many ages they gradually ascend once more through the vegetable and animal kingdoms, again to the human form. Thus vivisectors, drug doctors, who use the knife to gain fame or finance, and all utterly selfish people, are in danger of retrogression to the mineral, thus barring themselves from heaven by the space of millions of years. Hence the paradox, "Love and fear God." This means love the good and fear doing contrary to good.

There is much yet to learn, but with the light of love we shall never go astray from the path of wisdom. Knowledge cannot be bought with yellow gold; it must be gleaned by honest labour and loyalty to truth. First free the mind from Christian chains, drug delusions, and Imperialism, and thus open the way for spiritual teachers, safe healers, and commonwealths. Then will long-suffering humanity awaken to the realisation of self-evident facts.

Hygienic Institute, Reading.

What is Needed.

THOMAS G. NEWMAN,

Editor: THE PHILOSOPHICAL JOURNAL.

What is needed is a clear and concise statement concerning conditions and locality of the spirit-world. This is necessary when answering inquirers who have heretofore believed in an

indefinite Heaven, "beyond the bounds of time and space," with streets of gold and everlasting day, with nothing to do but to praise an immaterial but personal God for ever and ever. We must be able to show them with a great deal of certainty that the employments of the spirit-world are real, and that progress is eternal; that its location, though invisible to us, surrounds the earth and all that it contains, and its inhabitants are not "beyond the bounds of time and space," but are ever present with us, entering into our joys and sorrows with more than ordinary interest, and that man is his own saviour—his own redeemer, "working out his own salvation" both here and hereafter, and that he cannot in any possible way have a scapegoat upon which to load his own transgressions of law.

We are spirits now and here, only for a time clothed with a physical form for the purpose of individualization, and by the development of our soul-powers to overcome the impediments consequent upon physical life, and thus be prepaid for the full realization of the conditions furnished in the spirit-world when the physical form shall have been laid away as an unnecessary or worn-out garment. Should this soul-condition not be obtained in the present physical life, then it must be worked out after the change called death, and prove a part of the eternal progression in the hereafter.

To know one must visit It.

THOMAS CARTER.

I desire to thank you for asking my opinion on such an important question as "Where is the spirit-world?" At the same time I am sorry to say that I must take my stand with your contributor, Mr. Mayo, as being inexperienced and not capable of dealing with the inner facts of the subject. To deal fully with it, one must actually have visited the spirit-world; like our brothers A. J. Davis, Hudson Tuttle, and many others, but of this experience I cannot boast as yet. Therefore for me to write upon something I know but little about, would be wrong indeed. Of one thing I am certain, and that is: that spirits live after the change called death, and come back to teach us, who are in the body. Being only a student of Spiritualism, I would rather stand back, and read with interest, what older men have to say on this subject, and having read, try to get the best definition. —Bury.

(To be continued next month.)

Our Cause in the United States.

HARRISON D. BARRETT.

EDITOR—‘THE BANNER OF LIGHT,’ AND PRESIDENT OF THE
NATIONAL SPIRITUALISTS’ ASSOCIATION OF THE UNITED
STATES AND CANADA.

THE cause of Spiritualism in America is progressing slowly, but is surely making inroads upon the serried ranks of its orthodox and materialistic opponents. As a matter of fact the latter are the only real opponents that true Spiritualism now has, for church members of all denominations are forced to admit that their philosophy is Spiritualism when they are driven into a corner by the arguments of outspoken Spiritualists. There is also a tendency, quite marked of late, on the part of many of our ablest thinkers and teachers to find their points of agreement with the churches, rather than those of difference, with the pleasing result that many of the old time antagonisms are gone, I hope, never to return. Clergymen of all denominations are now openly studying psychic science, and I find many of them to be regular readers of our Spiritualist papers. In this respect ample evidence is at hand to prove to me that our literature and periodicals are better known among the thinking people of other denominations than they are among the Spiritualists themselves. It is a sad fact that the majority of our American Spiritualists refuse to patronize our papers. They can afford a story paper, several political papers, and not infrequently a sensational news and sporting paper, but draw the line at their own religious journals. Does this condition obtain in England?

We are gaining steadily in the work of organisation, and I can report a deeper and truer interest throughout the States in our National Spiritualist Association than has ever before been apparent. That organisation has made its way against heavy odds, and it would look as if its future was assured. It has done much for Spiritualism during the past eight years, and has exerted a greater influence for good than is known even to many of its warmest friends. Spiritualism is now given a hearing in the columns of many of our leading magazines, and prominent writers always solicit information from our national body, rather than from individuals who only represent themselves. Our organisation is now receiving considerate treatment in the courts, and has even being commended by one learned judge for its courageous and upright stand it has taken in behalf of genuine phenomena and honest mediumship. This quasi-recognition of our claims by an outsider and a jurist is significant to say the least, and shows the respect that is paid to organise effort.

Many of our local societies and children's lyceums are not in a flourishing condition. The itineracy of our speakers does not add to the membership and permanency of the former, and is certainly detrimental to the latter. Those societies are most prosperous in the United States that support a speaker for a term of months or by the year. Those societies are recognised in the religious life of the cities and towns where they are located, and are exerting a helpful moral influence in consequence. As cases in point, I can cite the societies over which Bros. Thomas Grimshaw and W. H. Peck are settled in St. Louis, Missouri, and those in Boston, Mass., Buffalo, N.Y., and Columbus, Ohio, where Mr. F. A. Wiggins, Mrs. Winnie M. Soule (the Banner of Light Circle Medium), Mr. Moses Hull, and Mr. Edgar W. Emerson are doing splendid work. The Lyceums always prosper under settled speakers, and this fact alone ought to prove to Spiritualists that they should abandon the itinerant system. We have only about thirty working lyceums in the United States to-day, against several hundred of them thirty years ago.

During the winter season, nearly or quite seven hundred spiritualistic meetings of different kinds are held every Sunday in the United States and dominions of Canada. The majority of these gatherings are very peculiar in their methods of work. In many instances an individual rents a hall, advertises a meeting, and invites mediums to come and take part in the exercises. The renter charges an admission fee of ten cents (American money) at the door, yet pays nothing to the mediums who assist in the exercises. Out of the money taken in at the door, he pays his rent, also for advertising and for such music as he may employ from time to time. Not infrequently this work is the man's sole source of revenue! The mediums agreed to help him because it is a free advertisement for them, by giving one or two "tests," they secure quite a number of customers for private sittings, from which they reap a harvest of dollars. In many cases mediums rent halls in their own cause, do all of the work, pay all the bills and put the surplus cash in their pockets. This does away with the services of the man who uses them for his own gains, and turns the stream of revenue towards those who do the work. More than one half of our public meetings in the United States belong to the two classes named. They may do good, yet the most intelligent Spiritualists of America do not have anything to do with them, and look upon them as serious hindrances to true spiritual progress.

Of the legitimately established societies, there are several kinds. Some of them settle their speakers for one year, others hire them by the month, while many of them change every Sunday, and cases are on record where three different lecturers have occupied one rostrum in a single day! As I have said above, our strongest societies are those that have settled speakers; The next in order are those that engage

(Continued on page 19.)

THE SPIRITUAL REVIEW:

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J. J. MORSE, Editor.

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JANUARY, 1902.

MATTERS OF MOMENT.

Our Fourth Volume. With this issue the fourth volume of THE SPIRITUAL REVIEW is commenced. It is a suitable period for our friends to introduce the magazine to their acquaintances, and so further extend its usefulness. The editor has nothing to add to what he said last month as to the conduct of the REVIEW and its future. He confidently anticipates another year of pleasant and satisfactory relationship with his readers and supporters all over the world.

The Symposium. The Symposium this month is introduced by articles from some notable lady workers on both sides of the Atlantic. The other contributions are also valuable, and further add to the interest this subject has evoked not only in Great Britain, but on the Continent, in "the States,"

in Canada, Australia, and New Zealand. Next month will bring the Symposium to a close, and the editor will add his mite to what has gone before, as well as offering a brief summary of the contributions that have appeared.

.....

Cause for Reflection. At the present time Spiritualism is confronted with no less than three causes for serious reflection upon the part of those within its ranks. To the superficially minded each cause may seem full of pleasure and satisfaction. As the maiden is stirred by the homage of her admirers, so many Spiritualists may fancy that the interest being taken in their cause by the Churches, by Psychical Researchers, and by Theosophists, is due to a recognition of the charms of their movement, uninfluenced by any improper considerations whatever. Yet, without attributing any other motives than those inspired by existing circumstances, it may be asked why does the Church tolerate Spiritualistic sermons? Why does the S.P.R. coquet with our interpretation of spiritual phenomena—to the very verge of accepting such interpretation? Why do the Theosophists manifest a half-hearted desire to work with us, whom they once so bitterly reviled? Is it because the teachings the Spirits have given us concerning life in the other world has so changed popular religious thought that the pulpit has had, perforce, to move forward to keep abreast of the worshipper. So that once again we find that the Heresy of yesterday is transformed into the Orthodoxy of to-day? Strategy will at times prevent defeat, and it is not the first time that facts have compelled changes in theologies. Is it that after running the gamut of all the machinery of “testing” mediums, the stretching of “telepathy” and the theories of the “sub” and the “supra” liminal consciousness, and the pursuit of the policy which rests upon the necessity for the assumption that hitherto honest people must be assumed as dishonest when the question is: do Spirits communicate with this world? that, at last, the tardy discovery has been made, and it is being somewhat reluctantly admitted that our claims hold good. Are we to conclude that after the boasted superiority of Theosophy over Spiritualism that it is now found that a raft is needed, for that ship is in a perilous state? Have the “shells” collapsed? What are we to think to-day of “kama rupa,” “avitichi,” “devachan,” and the rest of the lovely, though somewhat incomprehensible, terms, with which we were flooded some twenty odd years ago? Is it realised at last, or even beginning to be realised, that such plain things as Spirits, a Spirit-World, phenomenal evidences of the presence and communication of Spirits with mortals, are nearer the truth than the fine-spun theories of some not too competent interpre-

ters of Hindoo speculations, psychic facts, myths, and superstitions? Let us reflect on these matters, and not be too readily overcome with the glamour that assumptions of superiority often cast upon those whose feelings, rather than their reason, regulate their thoughts.

.....

Friendly but Independent. Let the Churchman preach as he may, if our Light aids him to do so more hopefully and usefully, so far, so good. But, in the nature of the case he must still be a churchman, and though he be a broad and liberal minded man, he cannot preach the Spiritualism that the intelligent Spiritualist alone recognises. No assertion that what he says "is just as good Spiritualism as I hear at our meetings," meets the case as stated above. To follow such a dictum leads away the support that should be given to our own cause. To complain that Spiritualism is still unpopular, or unfashionable, is but to state a fact that owes its existence to so many shrinking from their share of the burden. If all Spiritualists, who are honestly such, either by evidence or conviction, would bravely face the world our unpopularity, or unfashionableness, would die in twenty-four hours. We can well afford to be friendly with all good work in or out of the churches, but do not let us sacrifice our independence by such friendliness. Our facts and the deductions therefrom have enabled the churches to preach more wisely and knowingly to-day than ever before. Undoubtedly what is called "psychic research" has done good. Its methods are not all bad, nor are the results arrived at destructive of our facts. On the contrary, we have derived benefit in many ways. Many obscure problems in mediumship and "control," and in regard to man's latent powers, have had much needed light turned upon them. Nevertheless the fundamental facts upon which Spiritualism rests are in no way disturbed by the S.P.R. methods. That society is, in reality, under a debt of gratitude to us for providing it with the materials upon which it has expended its energies for so long, only it would now seem, to arrive at the point at which Spiritualists stood when the society was inaugurated in the Spiritualist Headquarters in Great Russell Street, London, about a quarter of a century ago. Here again, then, it is a case of Friendship, but Independence.

.....

Mr. A. P. Sinnett's Suggestion. Now comes the suggestion of co-working with the Theosophists, in the realm of what Mr. A. P. Sinnett recently described as "superphysical" science! Where in the name of reason have Spiritualists been carrying on their researches for the past fifty years, if not in that very realm? It was a pretty term, it

was a touching suggestion, this invitation, but how deep does it all go? Mr. Sinnett was quite within the mark when he reminded his hearers that many foolish things had been said on both sides in past years, but he gently ignored the fact that the elder body, *i.e.*, the Spiritualists, were not the aggressors, but being attacked, too often by former associates, who had deserted the unpopular Spiritualism for what was, for a few years, the more fashionable Theosophy! Mr. Sinnett stated his suggestion in the inverse order, let him return to, and co-operate with us! At the meeting in question it was asserted that any Spiritualist could join the Theosophical Society, it enforced no dogma, laid down no creed, but stood for the brotherhood of man, and the study of existence. Which of the two bodies was referred to was not made clear! Apart from that point, which is of no importance in the present connection, it remains that Theosophists have and hold certain well-defined doctrines, and in one case a point is involved upon which the theosophic philosophy rests, but you need not accept it if you wish to join the Theosophical Society! The point is, what,—Reincarnation! Mr. Sinnett refrained from emphasising the issue, doubtless he did not deem it within the scope of his remarks on the occasion. But Rev. John Page Hopps made one of the neatest objections to the theory that the writer of these notes ever remembers hearing. In essence his remark was: a child is a unit complete, therefore he could not see how there was any room in it for any other soul but its own! We know many Theosophists, and esteem them too, we recognise Mr. Sinnett's ability, but the fact remains that Theosophy is fundamentally opposed to all that Spiritualism has to offer, and while Spiritualists may be perfectly willing to assist Theosophists in their studies of facts, and remain in friendly relations with them individually, it were best that each party should remain independent. Indeed that is evidently the wish of the Theosophists, for lately, and officially, they declined to unite at a social gathering of Spiritualists, at the invitation of the Council of the London Spiritualists' Alliance. Let us, then, be friends with all, but not enter into entangling alliances with any. Friendship with independence. If Mr. Sinnett, or his friends, wish to tell our readers their own position our pages are open to them for that purpose.

Our Cause in the United States.

(Continued from page 15.)

them by the month, while the weakest are those that change every week. The prices paid for platform work varies, no two of the speakers being rated at exactly the same "drawing" power. Some

receive three dollars per Sunday for two lectures, others five dollars, others eight, others ten, others fifteen, and some few, twenty-five dollars per Sunday. These latter embrace the settled speakers, the prominent platform test mediums, and a very few speakers who lecture only on occasions of interest. Permanency is the one great object in spiritualistic work, and it is to be hoped that the abolition of the system of frequent changes of the platform workers will restore the confidence of the people in the spiritual movement which was lost, when long engagements was abandoned.

Our National Association is doing a good work in the direction of building up several societies through regular speakers. It has heartily endorsed the plan at its last four conventions, and good results are even now forthcoming. Temples are being urged by many, and as the result of the work of the settled speaker will come spiritual temples, owned absolutely by the spiritualists themselves. Several temples have either being erected or purchased during the past year, and dedicated to Spiritualism by their jubilant owners. It is urged by many that the majority of our speakers do not wish permanent engagements, and some even go so far as to say that they would tire of listening to one person for a month or a year. If the speaker is illiterate, that argument might hold good; if our platform is so devoid of progressive talent as to exhaust a speaker with eight lectures, it is about time that we had a place of instruction in which we could educate our young people for our rostrum. Let me say here that that school has already arrived. Brothers Moses Hull and A. J. Weaver have carried on a training school for the past five years, at Lily Dale, N.Y., and are doing an excellent work. They now see light ahead through the proposed donation by Morris Pratt of Wisconsin, of a building that cost \$38,000, and the gift of as many thousand dollars in money from his own purse, as the Spiritualists of America will give unitedly. In other words he will give dollar for dollar to the donations of his countrymen to this most excellent project. The National Association has voted to accept the offer, and has sent a committee to look over the property and make such arrangements as will render the gift at once available. It grieves me to announce the suspension of the Belvidere Seminary where Miss Belle Bush and her sisters have toiled for thirty years to support a school for the children of Spiritualists. It has failed because of the neglect of the Spiritualists themselves. They sent their children to Orthodox and Unitarian schools, to have them educated to hate Spiritualism, and withheld their aid from their own people.

Our Ninth National Convention was recently held in Washington, D.C. A large delegation was in attendance and considerable business was transacted. The question of an extensive history of Spiritualism was discussed at some length, but unfortunately no action was taken. The lyceum question was also considered, but all work in

that line was turned over to the trustees of the national body for the period of one year. I hope something can be done to awaken an interest in this most important subject, and trust that I may be able to more than report progress on this date 1902. At this point, let me give the credit that is justly due her to Mrs. Mattie E. Hull, to whom, more than to any other one person, the interest in the lyceum work is due. She has toiled incessantly, without compensation, in sickness and health, to advance the lyceums to the front. Truly is she the children's friend, and well does she deserve at the hands of the Spiritualists of the world for her noble, unselfish efforts. I hope she may be secured as a "Lyceum Missionary" for the coming year.

Our local societies received very little attention, and the work of establishing them upon a better basis goes over for one year. I can see great improvement in this direction, and hope to have better news to give next year. Missionary work was planned on a large scale. Mr. and Mrs. E. W. Sprague made such a splendid showing during the past year that they were at once re-engaged, and given wider scope for their work. Mr. and Mrs. Geo. W. Kates, George H. Brooks, Mrs. Carrie E. S. Tiving and myself were also selected to work in this same field, our territories being widely separated. Societies are to be organised and strengthened, donations solicited, bequests suggested, and a greater interest in our cause everywhere awakened. I believe that good results will be obtained from the labours of all the parties named.

We had a good working convention, but missed the familiar faces of many of those who have never before been absent from one of our annual gatherings. Among the absentees who were greatly missed may be mentioned Mr. B. B. Hill, and Mrs. M. E. Cadwallader, who are well known in your country, also Mr. Frank Walker, and Captain E. W. Gould. The election of officers resulted in the choice of the entire Board of Trustees with the single exception of Hon. David P. Derney, of Michigan, who voluntarily retired, whose place was filled by the election of Bro. George W. Kates who is everywhere known as an exceptionally able and conscientious worker for our cause. It was a most harmonious convention from first to last, and I believe has been productive of great good to Spiritualism. Our next Convention will be held in Boston, where preparations are already being made to have it the best Convention ever held in America.

One of the pleasantest features of the convention was the reading of the letter of greeting from the Spiritualist Associations of England, and the exhibition of the beautifully engrossed resolution that was forwarded to us through Mr. B. B. Hill and Mrs. M. E. Cadwallader by our English cousins. The absence of Mr. Hill and Mrs. Cadwallader was greatly deplored, as their presence would have brought us the direct psychic impress of our friends over the sea. Mr. Hill forwarded both the letter and resolution to me by special post, and

when I read them to the Convention, the enthusiasm waxed great. It was at once, by a unanimous rising vote, ordered that our Secretary be instructed to officially acknowledge the receipt of these fraternal greetings, and extend the right hand of fellowship and brotherly love on our part to our brethren across the Atlantic. We were all grateful for the remembrance from the Spiritualists of England, and pleased to know that Mr. Hill and Mrs. Cadwallader were made the bearers of these inspiring greetings to the Spiritualists of their native land.

Our lecture season is now fairly opened, and our speakers and mediums are on the lookout for engagements. Several, of course, are engaged far into the future months, while others are compelled to take what they can get from Sunday to Sunday. During the past year England has sent us an exceptionally able speaker in the person of Mr. Thomas Cross. He has made a good impression wherever he has spoken, and is surely but slowly winning his way with our people. I have heard him on several occasions, and his lectures have always done me good. I believe he will soon be able to secure a hearing from our many platforms, and predict that he will take high rank among our workers. The conditions of the Spiritualist rostrum in America to-day does not offer the opportunities for remunerative work that it did thirty or even twenty years ago. Of course, the reason is obvious to all who are familiar with the public presentation of Spiritualism. The scientific, philosophical and religious phases of our thought have been thrown aside, and the phenomena have been substituted for the solid thought of other days. Phenomena are needed, and I thoroughly believe in their presentation under proper conditions, yet I do not feel that they should be made the all of our great movement. Coupled with this unfortunate change of method, is the frequent change of platform talent. These two forces are the direct cause of the present lamentable condition of our local societies and their platform work.

But I have already gone beyond the limits of my space, and I must close. Let me assure the readers of your most estimable journal of the deep interest felt by all American Spiritualists in the progress of our cause in the "Mother Country," and that we are with them, heart and soul, in anything that will advance its interests and promote the welfare of humanity. You, Mr. Editor, have thousands of friends in America, all of whom rejoice in your good work, and unite with me in wishing you "God and Angel speed" as you journey on through this vale of tears.

THE SPIRITUAL REVIEW is a thoroughly up-to-date magazine always containing profitable contributions from progressive writers; "Matters of Moment" is always stimulating, the editor speaks so straight-forwardly and fraternally; while "Contemporaries Reviewed" give a good idea of the Spiritualistic press.—*The Messenger*, Brunswick, Australia.

Mythology and the Birth of Science:

A RETROSPECTIVE VIEW.

BY JOHN M. STUART-YOUNG.

[AUTHOR'S FOREWORD.]

THE study of Superstition and its effects upon Society cannot fail to be pleasing and instructive. To examine, and endeavour to understand the laborious progress of Science, is the most important task which man can possibly undertake. And the matter has not been neglected in the past: the most brilliant intellects of civilization have worked strenuously at the problems of Nature, and nothing has been left unregarded which could in any way give them an impetus towards a solution of her intricacies.

But one important aspect of the case has apparently been overlooked. Quite seventy-five per cent of those noble ones, who have been the recorders of Science and its progress during the last two thousand years, have confined their attention to Facts—or at least what appeared to them as the TRUE—and have despised the superstitions which have ever shadowed the form of Truth, and obscured her beauty. Hence it is that the infancy of Science has only been very tersely recorded, and the mythology of the earlier ages has been reviewed with that careless assumption of Positivism which is the despair of modern historians.

This airy scorn cannot be just. It would be ridiculous to suppose that power of comprehension, clearness of intellect, and acuteness of mind belong only to the present age; and that these fables and superstitions are but the emanations of dwarfed and stunted brains. Surely the faculties enumerated above belong to no special age, and are confined to no particular clime. There must surely have been noble men even amidst the simple people of the Witchcraft era. The seventeenth century produced a genius such as the subsequent years have never equalled; and Shakespeare flourished amongst superstition of the most ludicrous character. To indiscriminately pronounce these early investigators fools or charlatans is nothing short of monstrous; intellects as powerful as any existing to-day have seriously engaged in a pursuit of the philosopher's stone, in casting the nativities of kings, in holding—or striving to hold—communion with the invisible world, and in studying witchcraft and the invocation of devils: all by means which now appear absurd. Yet, deny it as we will, they were great and gifted people, and their methods are worthy of the most delicate analysis, by reason of their unswerving belief in the efficacy ascribed to them.

Perhaps our educational system is too prematurely advanced. An average school-boy of eleven will to-day unhesitatingly announce that the earth is ninety-five millions of miles distant from the sun; and he implicitly believes it. Were you to say that he was wrong in the statement, he would probably retort that he had been taught by clever and capable people. Ask him, however, to prove his figures: to enter into the necessary computations, and the result would be an almost inevitable failure. Why is this? The majority of our men and women go through life without the slightest conception of Theory and its application. They cannot measure the distances of the planets. Sir Robert Ball says this or that; and ON HIS AUTHORITY they believe.

Why despise the blind seekings of our ancestors? To-day we are in a position to say: "We know"; but it is only by reason of their quests after truth that we are so far advanced. Let us then endeavour to extract from their erroneous systems an understanding of the birth of Science.

In this series of articles I shall select eight subjects, and take my readers through them briefly during the next few months. The following is my list: 1. Astrology; 2. Nativities; 3. Astronomy; 4. Magic; 5. Dreams; 6. Early Christianity; 7. Hypnotism; and 8. Spiritualism.

A vindication of my articles will scarcely be necessary after this introduction. They are the outcome of careful reading, and will I hope be found of great interest and instruction.

I.—ASTROLOGY.

The philosophy of Astrology has flourished so long, and engrossed the attention of so many intellectual men and women, that it cannot lightly be approached, nor considered with a frivolous carelessness. Looking back from the standpoint of twentieth century knowledge early Astrology presents an almost ludicrous medley of fact and falsehood, endeavour and fraud, profundity and folly. And yet when I remember that Democritus, Pythagoras, Hippocrates, Tacitus, Pliny, Sully, Plato, and a score of others were advocates of its teachings I am compelled to adopt a most earnest and attentive attitude. "What splendid theories, what grand fields of investigation must it have offered", I argue "when such men as these were prepared to believe in it!"

I turn first of all to the authorities upon the subject, and find them so numerous as to almost defy classification. Here I learn, after carefully pruning and sifting the information derived from a perusal of some twenty volumes, that a belief in the hidden properties of nature, and the constant communion between man and the spirit-world, was once an almost indispensable part of religion: if not taught, at least accepted by priests of the Roman Catholic Church. I find that Science, being then only in embryo, was by far the weaker of the two—Superstition versus Truth—and that consequently the doctrines of those who

posed as Astrologers were accepted without question : in fact they were NOT TO BE questioned. Here is a conclusive proof of the blind faith with which these declarations were received. It was widely believe that a diamond could only be cut after applying the blood of a he-goat to the stone, and for many years no jeweller attempted to manipulate his tools without first applying the liquid. Pliny asserts in one of his folios that the odour of aniseed prevents nightmare, and numerous physicians adopted this system of soothing patients. In both these cases the theory will not hold water (to use the popular phrase); but I might add scores of similar-instances to the two just quoted.

Here I should like to give a short quotation from Heliodoras, who was a great philosopher of his time:

"The circumambient air, penetrating our bodies, through our eyes, and mouths and nostrils, and infinite porous passages, carries with it the same qualities itself is endowed with, and produces effects in human bodies, answerable to these qualities. Now, when people disposed to envy, espy good in others, they taint the air about with noxious vapors, and breathe a sort of poisonous infection upon them they behold, which being of a subtle, spirituous nature, pierces into the very bones and marrow."

I wonder what our modern novelists would say of this passage, translated from the same source:

"We have a notable instance of these spreading infections in the case of love, which is usually engendered by sight, the parties affected darting beams of contagion to each other from their eyes as may easily be conceived, because the sight is so susceptible and impressionable."

Astrology is without doubt the earliest of all the Occult Sciences. Springing immediately from Mythology it flourished for many years coeval with it. If we are to accept the Bible Creation, and the story told in early Genesis, we shall find that only three generations had passed when Astrology made its advent into things temporal.

I quote my own translations: if the reader finds them rather different from the usual version he must pardon the alterations.

"In the days of Enos, the son of Seth, the Sons of Adam erred with great error: and the council of the philosophers of that age became brutish; and Enos himself was of them that erred. And their error was this: they said—Forasmuch as God hath created these stars and spheres, to RULE THE WORLD, and hath set them on high, and hath bestowed great honors upon them, it is right that man should laud and glorify and GIVE THEM HONOR. . . . When this thing was come up into their hearts they began to build temples unto the stars, and to offer sacrifices unto them, and to worship before them. . . . And this was the root of idolatry, for in process of time there stood up false

prophets among the sons of Adam who said,—God has declared unto us that we shall worship such a star. . . .”

Many and varied have been the opinions held with regard to the manner in which the motions of the stars affect the people of this earth. Some have believed (and many still believe) that they are inhabited by people similar to the human race; and as they float through the ether they radiate an influence which acts upon the earth, and guides Man in his development. Others (and these are naturally Spiritualists) suppose that they were once tenantless, but are now the chosen abodes of those mediate spirits, who have lived on this planet, and are now controllers and rulers of human affairs.

A most beautiful poem is that of Manilius, who lived in the reign of Augustus. It is written in Latin, and the author speaks of cosmogony, proving by analogy the existence of a beneficent God from the regular motion of the stars. I have never heard of an English version, but the work is worthy of being widely known. I quote a few lines:

“Sunt etenim raris arti natalibus ignes
Aëra per liquidum; natos que perire cometas,
Protenus, et raptim subitas candescere flammas,
Rara per ingentes viderunt secula motus.

Nam modo ceu longi fluitent de vertice crines
Flamma comas imitata volat
Talia significant lucentes sæpe Cometæ,
Funera cum facibus veniunt, terrisque minantur,
Ardentes sine fine rogos, cum mundus et ipsa
Ægrotet natura novem sortita sepulchrum.”

These passages I should roughly translate in this way:

“Sometimes swift fires flash through the lambent air,
From thinnest ether risen; they sudden spring
And flame within the sky, then trembling fall:
Comets removed by time remote are seen.

Now like a mane, loose—flowing from the neck,
Streams forth the phantom flame
Woes such as these portend the comets blaze:
Death from their lustre comes—the earth they threat
With lasting pyres. The world and nature too
Shuddering with awe, seem but an eager tomb.”

My rendering is only very crude and irregular, but my readers will readily appreciate the beauty of the lines.

In no land did Astrology flourish in a higher or greater degree than in Egypt. Necepso, a king, and Petosiris, a priest occupy the most distinguished positions. Of the latter Manetho speaks in the

most eulogistic terms, and acknowledges himself to be his devoted disciple. He was undoubtedly looked upon by his contemporaries as a remarkable man; for we read that he compiled a treatise on the Mysteries of the Egyptians to which great weight was attached by the learned. So great was he that his predictions were listened to with reverence; and when he foretold the death of any person, the individual, feeling sure that his end was near, sometimes hanged himself! I gravely question whether Astrology could do more than this even to-day?

To turn again to the Bible, we find that Moses was a great astrologer. Witness his feats before Pharaoh, about which I shall have more to say anon. "He was learned in all the wisdom of the Egyptians." Both Abraham and Joseph have had the same reputation attached to their names, and Solomon, the Sage of Judea, was beyond doubt versed in the Occult Philosophies. Pre-eminently wise, and blessed with an eager mind, he stood alone among the potentates of his day. His fame reached to every corner of the then civilised world, and princes, sages, and queens thronged around his throne to present their choicest offerings, to acknowledge his immeasurable superiority and awe-inspiring wisdom. In science, in art, in riches, in wisdom, in power and in pomp the era of Solomon stands alone—unprecedented alike in the centuries before and after his reign.

It will be needful for me to turn now to the science itself; and endeavour to shew upon what ground it proceeded in its early days, and the manner in which its rules were applied. I have already mentioned the influence attributed to the planets. The early method was this. A division of the bodies was made, and a character accredited to each star according to the deity who was supposed to exist in it. This done, nations and cities were supposed to be governed by the systems under which they were born. And so with individuals. Thus a person who first saw the light under the planetary rule of Mars must be (they argued) more or less influenced by the dispositions of the spirit ruling that planet.

I will now give a brief synopsis of the powers attributed to the various stars and planets. When influential at the time of nativity the gifts distributed are supposed to be as follows:—

"Taurus," melancholy, feminine and shy. Appearance: broad forehead, thick lips, dark curling hair. Diseases: throat.

"Cancer," phlegmatic and morose. Appearance: round face, fair hair and blue or grey eyes. Diseases: breast and stomach.

"Leo" masculine and fiery. Appearance: tall, bold and well-shaped; sombre face, large dark piercing eyes, commanding presence and resonant voice. Diseases: heart and spine.

"Virgo," effeminate and weak. Appearance: slender and of middle stature, generally handsome. Diseases: viscera.

"Libra," hot, impulsive and sanguine. Appearance: tall and

finely built; with handsome ruddy face and flaxen hair: disposition kindly and courteous, but occasionally brusque. Diseases: head.

"Scorpio," strong, robust and firm. Appearance: middle stature, dark but clear complexion, and husky voice. Diseases: lungs.

"Sagittarius," impetuous and fiery. Appearance: average build, with soft brown hair and clear eyes. Diseases: hips and feet.

"Capricornus," cheerful and collected. Appearance: slender build, long thin face, dark hair and eyes, pale complexion. Diseases: thighs and knees.

"Aquarius," open, industrious and honest. Appearance: well-made and robust, with clear complexion and sandy hair. Diseases: leg and ankles.

"Pisces," weak and vacillating. Appearance: fleshy and corpulent, middle stature, and watery eyes. Diseases: feet and stomach.

"Uranus," eager and sensitive. Appearance: small figure, dark complexion and quick undecided movements. Diseases: head and throat.

"Saturn," grave and studious. Appearance: middle height, dark complexion and mobile face. Diseases: eyes, ears and mouth.

"Jupiter," grave and sober. Appearance: erect carriage, high forehead, soft curling hair, full voice. Diseases: apoplexy and lung troubles.

"Mars," courageous and invincible. Appearance: short but strongly made, ruddy complexion and sharp eyes. Diseases: fevers and all bone troubles.

"The Sun," affable and ambitious. Appearance: stout and fair, but jovial. Diseases: heart.

"The Moon," benevolent and charitable. Appearance: round red face and grey eyes, middle height. Diseases: palsy.

"Venus," cheerful, friendly and musical. Appearance: not tall, but well made; dark eyes and clear complexion. Diseases: chest.

"Mercury," acute and clever. Appearance: tall and thin, with high narrow forehead and grey eyes. Diseases: brain and all intellectual faculties.*

All the above may be jargon to the uninitiated, but I have explained the system in this prolific manner in order to shew the groundwork of the science itself. Next month I shall devote my space to a further consideration of the question, and will shew how to cast a Nativity. A literary celebrity has promised me full particulars of his birth, and I shall endeavour to prove my computations from his career. No doubt the result will be interesting even if I do not succeed in my endeavour to delineate his life and character from the planetary influence ruling his natal hour.

* There are several of the less important planets which I have totally omitted—Juno, Pallas, Ceres, Vesta etc, etc, etc,—but as they act only very feebly their absence will not be of any great moment.

Our Contemporaries Reviewed.

American.

MIND—NEW YORK CITY.

The December number contains the usual excellent array of contributions, among which is a very readable Biographical sketch of Horatio W. Dresser, the eminent authority on New Thought Topics. It is from the pen of one of the Editors, Charles Brodie Patterson. Mr. Dresser also presents an article on "The Philosophy of Adjustment," which affords much thought provoking reading. Two articles call for special notes, for they present an independent American view of the so-called "Piper Confession," of which so much has been written. The first article is by Joseph Stewart, LL.M., who frankly assails the value of the article in which it was first intimated that Mrs. Piper had confessed (?), and contrasts the recklessness of the writer of that production with the cautious, painstaking, and prolonged investigations of Dr. Hodgson, Professors Hyslop and Lodge, and others. Mr. Stewart declines to accept the Telepathic theory as an adequate solution of the Piper phenomena, or of the spiritualistic phenomena as a whole, concluding as follows: "The test of any hypothesis is whether it will include all the facts which it is called upon to explain. It is in this particular that the telepathic theory so signally fails and in which the spiritualistic hypothesis commends itself. Not only does the other theory embrace all the facts, but they become a consistent and intelligent whole when thus viewed;" for, as Dr. Hodgson has said, "The complex mass of manifestations falls into systematic order if we relate them to the supposed still existing personalities of the dead, and they fall into no systematic order in relation to the consciousness of the living." In the editorial article, signed J. E. M., the following passages occur, "The significance attached to Mrs. Piper's 'confession' by the general public is ludicrous to those familiar with psychic phenomena. What would be thought of a medical society, in search of information concerning the processes of modern surgery, that would interrogate an appendicitis patient after he had recovered from the effects of the chloroform administered prior to the operation? His testimony would be less valuable than that of the most disinterested spectator. Yet the opinions of this trance medium are hailed as having dealt the final blow to the claims of spiritism. Prof. James H. Hyslop, of Columbia University, in a recent letter to the writer, remarks that even if true, the Herald article would not make the slightest difference to

science, which does not care what Mrs. Piper says or thinks.' And from a communication just received from Dr. Richard Hodgson. . . . we quote the following, 'Occasionally in past years she (Mrs. Piper) has felt at times. . . as if she would like to stop sitting altogether. . . As a matter of fact she has not given up the agreement which she made with the supervising spirit control known as Imperator!'

THE ARENA—NEW YORK CITY.

Two notable articles deal respectively with "The Co-operative Movement in America," and "The Rights of Man," and each tends to show that America is strenuously striving to inaugurate a still higher economic life for the workers. Editor B. O. Flower writes ably and with keen insight upon "Revolutions in Religious Thought during the Nineteenth Century," Dr. George W. Carey deals with "Capital and Labour," Alexander Wilder presents a deeply interesting "Conversation" upon "Medical Freedom," while many other able contributions fully maintain the credit of this valuable monthly.

THE SERMON—TORONTO.

The latest issue to hand of this bright and well-edited magazine from the Dominion is fully up to the standard of excellence of its predecessors. The editor, B. F. Austin, B.A., deals tellingly with various "Objections to Spiritualism," John Maclean discusses "What is Truth," while other items of interest relate to the Bang's sisters, "Spiritualism in the Bible," "What Christ wrote in the sand," Vaccination, and a "Jewish view of the Nazarene."

THE STAR OF THE MAGI—CHICAGO.

The December issue opens with a well-written article upon "True Magic," of which "knowledge" and "will" appear to be the central ideas. Those interested in "Satanism and Luciferianism," the story of "Diana Vaughan," and the modern version of "The Black Mass," should read what the Countess Heloise D'Aleincourt, of Paris, has to say in her article, "Leo Taxil, the 'Arch Liar of the Age,'" who thus shows how Taxil befooled his admirers. "Finally," remarks the countess, "after keeping it up for twelve years, from April 1st, 1885, to April 1st, 1897, he called a meeting of his admirers at Paris on All Fools Day, and made this quaint little speech:— 'Ladies and Gentlemen: Do not be angry with me. I have fooled you all these years. The stories of Masonry and devil-cult and devil-brides, etc., which I played off on you in a hundred books, pamphlets and lectures, were all stuff and nonsense. They were lies, and nothing but lies, invented for the purpose of testing popular credulity.' Then a broad smile, a polite bow—exit Leo Taxil, his pockets bulging with ill-gotten gain."

THE SPIRITUAL REVIEW.

Australian.

THE HARBINGER OF LIGHT—MELBOURNE.

The November issue opens with a thoughtful editorial upon the present need for "the promulgation of the Ethics, Philosophy and Religion of Spiritualism," during which the writer urges us to place "no blind faith in spirit communications, as such, they are of no value unless they commend themselves to your reason; this must be the touchstone." A. J. Davis contributes an article on "The Guardianship of Spirits," a kindly note of appreciation of the services of Mr W. J. Colville, in Brisbane, and the arrival of Dr. J. M. Peebles in Melbourne at the end of October is announced; "the Pilgrim" intends making a considerable stay at the Antipodes.

THE MESSENGER—BRUNSWICK, VICT.

The opening article in the latest issue received is an application of the laws of the co-relation of force and the evolutionary theory to explain the progress and variations of religious thought. "Len" gives some interesting details affording proof of Spirit return. By reports of the doings of the Victorian Association of Spiritualists, and the Melbourne Lyceum, the work of Spiritualism must be progressing in a very satisfactory manner in Melbourne.

English.

MODERN ASTROLOGY—LONDON.

In the December issue the editor announces a very important alteration in the price of the Magazine to subscribers, to commence with the first issue of the New Year, when the subscription rate will be post free for 10s. 6d. per annum. New and important additions to the staff are announced, and to judge from the names mentioned, "Modern Astrology" will, in future, be even better than ever. An excellent number of an always excellent magazine.

THE HUMANITARIAN—LONDON.

It was with much regret that the announcement was read stating that the December issue of this valuable magazine marked the close of its existence. Established in New York in July 1862, the issues have covered nine years and six months. The disappearance of *The Humanitarian* is to be regretted for many reasons, it was a fearless advocate of questions that found it difficult to obtain an hearing elsewhere, its articles were always informing, and altogether, its place will be hard to fill by any of its contemporaries still in the field.

THE COMING DAY—LONDON.

The December issue of Mr. Hopp's neat monthly, recently enlarged, contains much interesting matter. The editor discourses on "The spending of the years," in his well-known entertaining fashion, and he also deals in a trenchant fashion with "The honest truth up-to-date," concerning the war. While in "Our Pillory" he says many caustic things on current incidents. The remaining contents are of the usual nature.

PSYCHE—LONDON.

The issue for December comes in an entirely new dress as to type and paper, and in the new garb it is greatly improved in appearance. Editor Kinsman opens with a series of interesting items, "S. D." narrates "A helpful experience;" the editor reproduces, with due acknowledgment, his contribution to our Symposium, "Where is the Spirit-world?" Henry Brooks writes pleasantly on Leo Tolstoy, and G. T. Gwinn contributes a readable article on "Half-an-hour with a Spiritualist," and several other items constitute a good issue.

EXPRESSION—LONDON.

Alma Gillen sends out a double number of her magazine for December, and as usual the first portion of the issue is devoted to her own contributions. The remaining pages are mainly filled with letters from various correspondents. To those interested in what is called "Mental Science," this magazine will be quite acceptable, and it evidently appeals to a considerable constituency.

 OTHER PUBLICATIONS RECEIVED.

ENGLISH—"The Herald of Health," "Light," "The Two Worlds," "The Spiritualist." FOREIGN—"The Banner of Light," "The Philosophical Journal," "The Light of Truth," "The Sunflower."

LETTERS TO THE EDITOR.

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

MR. KENWORTHY'S SPIRITUALISM.

SIR,—In the SPIRITUAL REVIEW for October a communication was published from Mr. Mayo, who makes reference to a letter which had appeared in the September issue of the REVIEW signed John C. Kenworthy. It would seem that this gentleman fancies he has discovered—to quote his own words—“The place of Jesus to-day.” Many of us consider that Jesu’s place to-day is with all the rest of the fabled heroes of the past. In the opening of his letter Mr. Kenworthy says with an air of judicial weight and importance, “Always and with the utmost care I endeavour to lay exactly such emphasis upon the personality of Jesus and upon the gospel teaching as the facts of the case not merely warrant, but necessitate.” Before “emphasis” can be laid upon the personality of Jesus to useful purposes—it must be clearly proved that such a man did live at the time and place indicated. There are no records extant giving any account of Jesus of Nazareth, except the New Testament. Therefore Christians of all denominations are bound to regard the gospel narratives as true. To substantiate the contention that Jesus was God, they are obliged to appeal to the gospels being the only records extant which tell the story of his life and these writings show him to have been merely—a man—one, too, but little, if at all, in advance of his contemporaries—in knowledge, wisdom—or understanding—Jesus did not show divine wisdom by professing to teach peace and yet saying, “Think not that I am come to send peace on earth, I came not to bring peace but a sword.” Again, scourging the money changers from the temple was not a particularly peaceful proceeding. Neither did Jesus show to advantage when he repudiated his mother and brethren, nor did he act in a reasonable manner when he cursed the figtree for not bearing fruit out of season. Again, his attempts at prophesying were a complete failure, for he said, “For the son of man shall come in the glory of his Father with his angels and then he shall reward every man according to his works. Verily I say unto you *there be some standing here which shall not taste of death till they see the son of man coming in his kingdom.* And also immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light and the *stars shall fall from heaven* * * * Verily I say

unto you *this generation shall not pass till all these things be fulfilled.*" (The italics are mine). A great many generations have lived and died since these words were uttered, or supposed to have been uttered, and yet no Jesus with his angels has appeared in the sky to judge both the quick and dead. Is it conceivable that the God of heaven and earth could have made such prognostications and above all have spoken of the stars falling out of the sky. "Here then is a teacher—Jesus of Nazareth—whose name is impressed upon twenty centuries and to-day upon four hundred millions of people, whose spirit has, during these centuries, brooded over christendom." * * * How this name was impressed upon the centuries. Mr. Kenworthy does not pause to enquire. The bloodshed, cruelty, and oppression, that was brought to bear to produce the result, is a mere detail. From the fourth century when Christianity was established as the state religion of the Roman Empire by that pious and illustrious convert, Constantine, down to the reformation, a period of about twelve hundred years. The church held the keys of heaven and hell and wielded imperial sway throughout the world. Never was power used to worse purpose, or to further baser ends. Truth was trampled under foot, blind faith extolled, and ignorance and superstition fostered everywhere by a designing and unscrupulous priesthood with the Pontif at Rome at their head. During the black and dreary night of those dark ages, all who did not implicitly accept church doctrine without question were thrown into dungeons, robbed, and tortured, and put to death. The spirit that "brooded over Christendom" then was a spirit of evil. Mr. Kenworthy informs us, "He (Jesus), has not gained this honour (?) by accident," well let us hope he has. Mr. Kenworthy continues "so soon as we feel ourselves to be better and wiser than he, then let us approach his name and teaching as critics and judges." * * * Intelligent people living in the light of modern knowledge, who have freed themselves from the thralldom of the churches are able to think for themselves and have the courage of their opinions, must perforce criticise adversely Judaism, and its late development, Trinitarianism. The injustice of the Christian scheme must be regarded with strong disfavour by all right thinking and honest persons. That salvation can be obtained by professing belief in an impossible tale of God dying upon a cross to redeem his creatures is too absurd a notion one would think to be seriously entertained for a moment. Were it not that so many otherwise rational people still uphold this fabulous and unsubstantial story, it would be quite unworthy of discussion. When we are called upon to revere the religion of Jesus it is not the dogmatic teaching of the churches that is effered to—not what is called the plan of redemption—but the

ethical side of the religion, yet really there are no Christian ethics—exclusively Christian—that is to say—the code of morals now called Christian by the Christian was first Egyptian, then Persian, then Indian, before it reached Judea. The supposed Jesus of the gospels did not utter anything that had not been said before, all he inculcated and a great deal more besides had been taught by various sages and philosophers ages before the commencement of this era. Everything to be found in Christianity, that is good and true can be traced to other sources, it is the false and foolish dogmas alone that actually belong to Christianity.

W. H. SIMPSON.

Grahamstown, South Africa, Nov. 3rd, 1901.

SPIRITUALISTS' NATIONAL FEDERATION.

TEN THOUSAND SHILLING FUND.

DEAR SIR,—In view of the heavy expenditure entailed in procuring the legislation of our National Organisation, and the limited sum available for propaganda purposes, the executive committee deputed to the propaganda committee the duty of propounding a scheme to raise funds for the effective working of our cause.

The latter body whilst recognising the handsome result of the Manchester Bazaar, deemed it advisable to inaugurate some other method, and have decided upon the formation of a "Ten Thousand Shilling Fund.

For the effective working of this fund we venture to solicit your valued co-operation and support. Books containing twenty tickets, value one shilling each, will be issued and we trust the same will be readily taken up by all associates of the Federation, and also by the officials of all societies whether affiliated with the Federation or not. By this means the work involved will be distributed amongst all interested in the welfare of the Federation, and whilst our objective is the raising of £500, we trust the move will be taken up in such a spirit that we may be able at an early date to announce even a more handsome result than the title of our appeal indicates.

Much good work remains to be done before our movement is thoroughly established in all parts of the kingdom, and as a National body we should not be satisfied until every city and town has its society to propagate our cause, and thus provide a connective link with the work accomplished by our late respected organisers, Mr. Swindlehurst and other missionaries.

The Secretary of the Propaganda Committee, Mr. J. J. Parr, to whom all remittances must be made, will be pleased to supply books for collecting, and also furnish any information you may desire.

Soliciting an affirmative response to our appeal.—We are, yours fraternally,

WM. JOHNSON, President,
WM. GREENWOOD, Treasurer,
WM. HARRISON, General Secretary,
J. J. PARR, Propaganda Secretary.

227, Stanley Road, Liverpool, Nov. 1901.

SIR—In consequence of happenings in several circles within my knowledge, I am led to enquire for names and address of friends, in any place, who would care to enter upon a series of simultaneous meetings in circle, for the purpose of enquiry into religious truth. Arrangements are being made to bring all circles which join in this, into central communication in London. All particulars will be sent on application by letter to Mr. Coates, care of Mr. Brenchley, 111, St. Thomas Road, Finsbury Park, London, N.—Faithfully Yours,
JOHN C. KENWORTHY.

ANSWERS TO CORRESPONDENTS.

B. GUNG, MADRAS.—Your information was very acceptable. To your other point, some day we may.—L. PROTON, AUCKLAND, N.Z.—Pleased to hear from you, and to know the set reached you safely.—“NOVOCASTRIAN”—The cost would be extensive, and we advise you not to undertake it.—“A REGULAR VISITOR”—Write to the Secretary. Your letter was unstamped.—D.W.M.—Mr. C. E. Williams is still in the form. The firm you refer to ceased to exist several years ago. We have heard nothing of “Dr.” George Sexton for many years. The Derbyshire gentleman you name does not now take an active interest in the cause. Thank you for your appreciation of this magazine.—J. A. COOKSEY.—Not suitable to our pages, and very much too long if it was.

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