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EDITED BY J. J. MORSE.

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

*(Continued from last Month.)*

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A Locality Rather than a Condition..

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HUDSON TUTTLE.

I PERHAPS am too late to sit down on your Symposium, although you gave me a representation by extracts from my early publications. I do not know that I can add much more to these selections. All that we as mortals can know of the Spirit-world we must receive from our Spirit friends, or a favoured few may in trance catch glimpses thereof. Can we understand? Can we comprehend? That high estate is like this, yet so unlike that we can but fail. We have words to express the ideas and thoughts which arise from our present surroundings; we have no words to express those of the future life. How then can Spirits make it plain to us? Necessarily they must use comparisons, and the things compared are not alike. It would be impossible to make a Greenlander understand a

tropical scene, with its fruits and flowers, its sultry heat, its contrasting light and shade. Speak to him of the orange, never having seen one, having no word for it, how could he understand that an orange was a golden ball filled with sweet pulp? The Burmese laughed at the stories of missionaries about countries where water changed to transparent rock.

When I have seen the butterfly winging its way over the caterpillar, feeding on the coarse weeds, I have thought how impossible it would be, even had the caterpillar human intelligence, to make it understand the life awaiting it in the butterfly state. The awakening in the spring time, with birds singing carols in the branches of the green-blushing trees, and soft south winds, and unfolding its wings to be blown like a leaf from flower to flower, to sip the nectar all the summer day.

Yet is the Life Beyond as changed from this as that of the butterfly from the caterpillar. Spiritualists congratulate themselves on their superior knowledge of Spirit life, and that they will not be disappointed, as they are sure their Church friends will be. There is no doubt that the latter will find things very different from what they now believe, but will not the Spiritualists? The materiality of their future surpasses belief?

I note that those who have treated this subject have taken widely different positions. One class have an astronomical position for the Spirit-world, the other have no location, but make it a condition of the mind. Heaven and hell are conditions of the mind. A condition has an objective reality, hence if this view be accepted, the future life resolves into mere states of consciousness, and becomes a dream.

For a complete, satisfactory, and scientific Spiritualism, the never yet solved mystery of the locality of the Spirit-world lies at the beginning. If there is an individualized Spirit arising out of the wreck of the physical body, a Spirit entity having similar relation to the world of Spirit that man has to the material universe, then that Spirit must find a world of sublimated matter, governed by laws. The Spirit must hold the same relation to spiritual things that man does to the physical world.

The Spirit-world must, therefore, be a locality and not a condition.

Since writing the *Philosophy of Spirit and the Spirit-world*, wherein the description of yours you publish forms a chapter, I have received nothing different. The account has been constantly affirmed. As it rests entirely on the affirmation of spirits, it admits of no further evidence, aside from its internal evidence.

It is in direct line with creation by evolution, and is the highest expression of that theory of the origin and growth of the universe.

But, however may be our understanding or want of it, we shall soon learn for ourselves, knowing that a life devoted to perfection of character here is surely the best perfection for the next, we patiently await the day which shall bid us take the upward step to that life where the ideals of this shall be realized.

Berlin Heights, Ohio, U.S.A.

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### As Much Here as Anywhere.

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MRS. MARGARET WILKINSON.

I do not yet see how a possible locality can be fixed for the Spirit World. I think the Rev. Mr. Ware is nearest the point, but I believe the Spirit World is as much here as anywhere. It can, in my opinion, only be described as a state of Being—not a locality at all. I think both the Heaven and the other thing are within us, and we only go on, when we cast off this old body, from where we leave off here, and the ultimate of Spirit I do not think any returning Spirit has ever been able to determine. We can only understand what is presented to our finite minds; the great eternal infinite is known only to those who have progressed to a high condition. As their thought must be conveyed to us filtered through other sources, we cannot, I think, form a just idea of what the dwellings of the Spirits consist, or where they are located.

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### Everywhere.

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E. DAWSON ROGERS,

Editor of *Light*.

"Where is the Spirit World?" you ask. The question seems a simple one, but I fear that, in the brief space of time at my disposal, I cannot answer it in terms which the majority of your readers will appreciate.

I hold that there is, and can be, but one 'sub-stans,' one Reality, in the Universe. There cannot be two co-equals, two omnipotents, two omnipresents, two universals, two infinities. In other words, there is but one Reality, however manifold its manifestations. Call this Reality spirit, and you have the answer to the question 'Where is the Spirit World?' for, *everything* being Spirit, the Spirit World is *everywhere*.

Again: The question, 'Where is the Spirit World?' seems to imply that there may be a *somewhere* where the Spirit World is *not*. Then what is there *there*? Assuming, in deference to the generally accepted notion that there are two separate, distinct, and independent

existences, Matter and Spirit, then there can be no place in the Universe where there is *neither* Matter nor Spirit, for one cannot conceive of any place where there is nothing. Therefore there is Spirit wherever matter is *not*. I put the problem in this form for the consideration of those who are disposed to regard Matter and Spirit as two Realities.

But, after all, I am disposed to think that the question was not meant to be applied in a general sense, and that the real intention was to ask 'Where is the Spirit World of the *human* race—of those who have dwelt upon this planet Earth?' In that case I would venture to suggest that the answer is obvious. Let the respected Editor of the 'REVIEW' ask his venerable and intimate spirit friend 'Tien,' 'Where is the Spirit World?' and I shall be greatly surprised if 'Tien' does not reply in some such words as these—"Where is the Spirit World? Well, *I* am in the Spirit World, and *I* am *here*; therefore, the Spirit World is *here*."

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### We Already Inhabit It.

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D. GAVIN, EDITOR OF "THE SPIRITUALIST."

It appears to me to be a misuse of terms to apply the name "Spirit-World" to our next life-sphere. We are already inhabitants of the Spirit-World quite as much as we ever shall be. It is not a locality or place, but a state or condition to which we attain at such times as we transcend the limitations which our bodies of flesh impose upon us, and so no longer absolutely depend upon our various normal sense-organs for our perception of what is going on around us. We are then conscious of higher faculties which enable us to communicate with other entities, inhabitants of our own or other spheres, who for the time being are in a super-normal condition similar to our own. We all of us, I believe, spend a large portion of our life in such a state, although few of us are normally conscious of it.

In our next life-sphere we shall, I conceive, live a life as natural, as orderly, and perhaps as regularly occupied as this. Our bodies will be as truly material as now, and our normal powers still limited to the capacity of the sense-organs we then possess. We shall only at times rise above our normal selves, and enter the "Spirit-World;" but probably our opportunities of doing so will be much more frequent than is the case at present. It may be that instead of the very few who now have the power, the many may then be able at will to put themselves into the necessary condition, and commune, not only with the inhabitants

of this sphere which they left behind at so-called "death," but perhaps with the dwellers in other spheres of which they have no knowledge normally. Who knows?

Then if we still have a material body, we shall necessarily have material surroundings, and our dwelling-place must have a location. Where will it be? In my opinion, just where we are now, upon this same planet. I do not think it necessary to propound any theory of "zones" or "belts." It will be as much *our* earth then as it is our earth now. The sun around which it revolves will be as much *our* sun then as it is our sun now, but we shall see things differently.

What will happen to us when "death" overtakes us? We shall cast off one body which was tuned to respond to one set of vibrations, and find ourselves in possession of another giving forth and responding to vibrations of a different rate. We shall thus, without changing our locality, find ourselves in a totally new world, because our sense perceptions will be somewhat different. Remember that we have no knowledge now of what things really are; we only know how they seem to be to us constituted as we are. A slight change in organisation may make a great change in the appearance of our surroundings.

We ourselves will be the same personalities that we now are. We shall begin the new life with the characters moulded here, and shall be ill or well-equipped for the life before us, in proportion to the degree to which we are adapted to the new environment, as the result of our present life.

Now for the crucial point: Shall we remember this present life, or even that we have had a previous life at all? Or shall we be as though re-incarnated, but upon a different plane? Will it only be in those higher conditions when we for a time enter the "Spirit-World" that we shall become conscious of our identity, remember our loved ones, see how they are faring, and be able to give tokens of our presence? Do "controls" exercise their powers consciously or unconsciously? Are they capable of "controlling" when in their normal state, or only when they and their mediums are alike in a super-normal condition.

These are important questions which need solving, but to which, as a movement, we are paying too little attention. Are we not devoting ourselves too exclusively to public services and meetings, to the neglect of private investigation and scientific study. Is there not a danger of our becoming merely another more or less great religious organisation, founded upon the belief in a future life, but having no actual knowledge of that life? At times I am afraid so, and I rejoice from my inmost soul that the Editor of the REVIEW has called upon us to face this one question, at any rate, of "Where is the Spirit-World?"

## So Far as Can be Ascertained is Limitless.

---

WILL PHILLIPS,

Editor of *The Two Worlds*.

The Spirit World around this world of sense

Floats like an atmosphere, and everywhere

Wafts through these earthly mists and vapours dense

A vital breath of more ethereal air.

—*Haunted Houses*.

Thus says Longfellow. I agree with him so far as he goes, but would take one step further. To speak of the Spirit 'world' seems to me an anomaly. I prefer the term 'universe.'

'World' in its application bears a sense of limitation. The Spirit sphere, so far as can be ascertained, is limitless in action if not absolutely so in extent. Man here becomes dimly cognisant of that vibrant realm of which he and his world form parts; and logical deduction leads him to the conclusion that these mainly unobserved vibrations are unbounded in their action beyond his range of vision. With one voice science and religion cry there is no death, and if this be true, as it must be, the spirit universe is everywhere.

That there is another condition than the 'physical' I have proved to my own satisfaction, and that that condition extends to and through the body I am equally positive. Thus, arguing from personal experience, I recognise that the Spirit universe is interwoven with that which appears by comparison solid.

No need to go "up" to heaven, for it and its *vis-a-vis* are discovered where the sense-perception is sufficiently vivid to apprehend them.

## But one Universe—Many "Worlds."

---

THE EDITOR OF "THE SPIRITUAL REVIEW."

For thirty years it has been my supreme privilege to be the instrument of a spirit whom I, in common with thousands of others, have learned to respect for his abilities, wisdom, and noble character. Under the teaching of the great souled "Tien Sien Tie" my powers of mind and spiritual perception have expanded year after year, and on this question of "Where is the Spirit World," it has surely reached the point that there is but one Universe, containing an infinite diversity of manifestations, and each plane of manifestation presenting "worlds" without number, so far as our faculties at present permit us to know. Further, it has been borne in upon me that, as there is but one universe, there can be but one 'sub-stans' thereto, and, as my wise counsellor puts it, 'that is, God.' The universe is

thus, it seems to me, as God in universal operation, and, therefore, all is a manifestation of God.

This same counsellor has long since taught me that our familiar terms "matter" and "spirit" describe but differing conditions of the one 'sub-stans,' and the differences arise in our inability to define them without resorting to terms which really contrast them. This necessity arising from our sense perceptions making this condition, seemingly, a tangible state, and the other state a, relatively, intangible state. Roughly speaking, this is the objective world, that other the subjective world. What we describe as "death" is really only a change in our point of view and relation, such change bringing into action our 'spiritual' faculties on the 'spiritual' plane, and so revealing it to us objectively to our personality on the new, to us, plane of activity.

Possibly an admissible term would be that what we describe as the 'Spirit World' is the inner life of this world, in which case that world must be co-extensive with this world, and will present to us Nature in a new and more subtle aspect than our sense perceptions in this life permit us to cognise? Such, indeed is my conviction so far as the immediate results of our translation are concerned.

The larger question of ultimate states is, of course, involved in the consideration. To me, as a further result of the teaching I have received, it is unreasonable to suppose that the, may I say, higher life of this world, on its inner side, should be the only stage for the activity of ourselves, providing we endlessly exist? Consequently, there are other 'worlds' of action for us as we rise in the scale of unfoldment. To me, then, it is not improbable that there are 'worlds' that are not necessarily 'globes,' such as our present world, but zones circumvolving not only our own globe, but other orbs as well, and even solar, stellar, galactic, and even greater, systems of worlds. This does not, to my mind, imply two things, Matter and Spirit, but an infinite evolution of the one 'substans,' ever making manifest the latent possibilities of the one Supreme Reality. Enchanting as this speculation is one must recollect that, at present, at least, it is more in the domain of intuition than what we now call demonstration.

As to the fact of a next state pertaining to this world I have no doubt at all. The presence of spirits among us calls for it, otherwise such presences need miracle to explain them. The fact that we, ourselves, are spirits, also calls for it, or how could that side of our being exist? The experiences of clairvoyance is a further evidence, these latter I have also shared in. The phenomena of Haunting offers another phase of evidence in support of

an inner life to this world. For a 'subjective' personality can only act in a medium suited to itself. If I take the testimony of illuminated Seers, Davis, Tuttle, Randolph, and others of other times, there is abundant testimony to support what has been taught me. I am compelled, then, to believe that the next state must be a 'place,' with 'conditions,' as is my present existence in a 'place,' with 'conditions.' Logically, I find it difficult to believe in conditions that have no base in some fact.

The result of my teaching, so far as I am concerned, is, that I am a Monist, and fully believe that out of the one Thing has been evolved that complexity which the Universe now manifests, or those more wonderful complexities that will yet meet our gaze, and excite our wonder, in the future stages of our eternal career. As to the 'conditions' that prevail, even in the earlier stages of our future, the question does not arise on the point under discussion, which is, "Where is the Spirit World?" not what are its conditions nor what are the conditions of those dwelling therein. I close, then, with the affirmation: There is but one universe, but many worlds, or phases of its expression, and we shall each find that phase in our progress which is suited to our nature, needs, and capacities from point to point in our progress.

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### Where is Heaven?

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(FROM "ASPHODEL BLOOMS.")

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BY EMMA ROOD TUTTLE.

Where is Heaven? I was saying,  
 Thinking of my dead.  
 Longing how much to tread  
 With them that better land.  
 I thought I felt a hand  
 Pass gently o'er my brow,  
 A soft voice said "not now!"  
 By some mysterious law—  
 Not with my eyes—I saw  
 An angel! Bending low  
 Until a lambent glow  
 Flashed from her face of light,  
 Making my midnight bright,  
 She asked, "what wouldst thou know?"

"Oh! tell me whence you came  
And whither you must go!  
I know your sweet, sweet name,  
And that is all I know  
About your hidden life—  
About my other life."

"Love," she said, "knows no decaying,  
This grand truth you feel.  
On my face no grief is staying,  
That great good you feel.  
That which I am, you will be  
When you come to Heaven—and me,  
You can realize,

"Look you to the skies;  
Ask me of yon glowing star—  
What its far off beauties are.  
Could I make you understand  
Aught of that untraversed land?  
Even I cannot compare  
The dissimilar Here and There.

Were you placed upon that star  
Eyes like yours might nothing see  
Of its unknown scenery,  
Ears like yours might hear no sound,  
Though its earth and sky resound  
With exquisite minstrelsy.  
Beings might around you swarm  
Nor you see a single form!  
Worlds are most dissimilar;  
You are fashioned unto earth,  
And it were of trivial worth  
Talking of that glimmering star."

So of Heaven. Mortal senses  
Can but take the finite in  
All the good which Heaven dispenses  
Every soul may sometime win  
Of infinite space and tenses,  
When this mortal life has been,  
You will learn with new born senses.

Dream, oh poet, but your vision  
Cannot fathom Heaven's elysian!  
Sing! and may your glowing numbers  
Rouse a drowsy world from slumbers;  
But you vaguely hear the lay  
Angel voices sing to-day!

## What Suggestion Can Do ?

BY JOHN RUTHERFORD.

**S**UGGESTION can perform miracles. It has made the paralysed to walk, the deaf to hear, the idiot to act intelligently, the criminal to become honest, the "obsessed" to banish the "evil spirits," the inebriate to regain control over himself, and the leper actually to "change his skin." An important instance of the latter wonder is given in the Old Book. It is told of Elisha, the successor and heir of the great Elijah, that there came to him once upon a time a certain Naaman, the captain of the host of the King of Syria, a great man and honourable ; but he was a leper ; and in his sore plight sought if haply he might obtain of the prophet of Jehovah the cure which the gods of his own land were unable or unwilling to effect. He followed the prophet's advice, 'went down and dipped himself seven times in the Jordan, and his flesh came out again like unto the flesh of a little child, and he was clean ! Then, full of joy and gratitude, he returned, he and all his company, and he came and stood before the man of God, and he said : Behold, now I know that there is no God in all the earth but in Israel ; and thy servant will henceforth offer neither burnt offerings nor sacrifice unto the other gods but Jehovah ! There can be no doubt that Naaman's cure was not hydropathic, that the act of merely dipping in the water was not a sufficiently potent cause to account for the extraordinary effect ; but that—assuming the truth of the narrative—it was psychological,—the result of hypnotic Suggestion. Hypnotists would welcome the opportunity of operating upon lepers, but these unfortunate beings are all banished to an Island, as "civilization" is afraid of coming in contact with them for fear of receiving pollution.

So far as experiments have been made, it has been established that the skin can be influenced through hypnotism in an important degree. Suggestion can effect a raised swelling of the skin to a blister, as from Spanish flies, to bloody transpiration and bleeding, even to complete formation of a wound. Concerning this, Beaunis, an eminent authority on Suggestive Therapeutics, relates the following instance, for the truth of which he vouches. A skilled physiologist and experienced experimentalist, he would not allow himself to be easily deceived. The experiments were made on a young girl—Elise H.,—first by Facachon then also by Beaunis. One day, when Elise complained of a pain in the left groin, H. made her believe, after he had hypnotised her, that a blister would form on the aching spot, just as from a plaster of Spanish flies. The next morning there appeared on the left groin a blister filled with serum, although nothing had been applied there.

On another occasion, he cured neuralgia in the region of the right clavicle by merely causing, through Suggestion, a blister resembling in every respect an ordinary burn. Afterwards, several such experiments were successfully made on Elise. I will only quote one which was made under the closest control, before the eyes of several scientists. On the 12th of May in 1885, Elise was hypnotised, toward 11 a.m.. On her back, at a point which the girl could not possibly reach with her hand, a strip of eight gummed stamps was fastened, after a strip of the same kind had for eighteen hours been applied to the arm of another person without causing the slightest effect. Over the stamps an ordinary bandage was fixed, so as to stimulate a plaster of Spanish flies, and she was given to understand that Spanish flies had been applied to her. She was closely watched during the day and was locked up alone in her chamber every night, after she had been put in hypnotic sleep with the assertion that she was not going to awake until seven o'clock on the following morning,—which took place punctually. An hour later Facachon unwound the bandages in the presence of Bernheim, Liegeois, Liébault, Beaunis and others. It was ascertained that the stamps had not been disturbed. They were removed, and the underlying surface of the skin now showed the following changes: On a space of four or five centimetres the epidermis was thicker, yellowish white and inflamed, but as yet not raised to blisters; the surrounding skin showed intense redness and swelling to the extent of half a centimetre. The spot was covered with a dry compress, in order to be further investigated later on; three hours after, the spot had the same appearance. At four p.m. the spot was photographed, and it now showed five blisters, which also plainly appeared in the photograph. These blisters gradually increased and secreted a thick, milky serum. On the twenty-eighth of May—fourteen days later—the spot was still in full suppuration. On the 30th of May H. produced by suggestion another fly blister on her arm.

Thus is it demonstrated that the mind can produce visible changes on the body. It can excite disease and ill health. It is also demonstrated beyond doubt, that Suggestions of a hygienic nature constitute an immense curative agent. Dr. Elliotson, by Suggestion and Mesmerism combined, cured cancer. Cancer is as bad a disease, I should suppose, if not worse, than leprosy. These serious complaints are, it is asserted by the schools of medicine, due to "microbes" in the organism. Microbes may be a secondary effect; the primary cause is doubtless, in cancer, mental. Leprosy is said to be caused by neglect of cleanliness, and this neglect again must be traced to defect in the mental constitution. All diseases may be traced, in the last analysis, to an excess or deficiency or want of harmony in the circulation of the vital ether in the human economy.

The ether may be termed the "Soul of Nature." This extremely subtle substance has not only been assumed by men of science,

but almost proved. It pervades all space, and is probably that mysterious unknown substance in which the so-called properties of matter inhere. Our bodies are thus suffused with this imponderable essence. Every organ and viscus rests upon it as a substratum, and Spiritualism absolutely proves that when all the grosser matter of our bodies is dissipated and scattered to the winds, this substratum remains. It then constitutes the body of the immortal man. The elements composing it are not the elements of decomposition. Although this ethereal organism can not be destroyed, anxiety, worry, of immoral life, may throw it out of balance and produce a deformity of action which is visited on the outward and chemically constituted organism. Balance—by Suggestion or other means the interior forces, and disease will vanish and the “microbes” seek a re-incarnation elsewhere. When, therefore, Naaman “dipped” with the vivid faith that a new god would do something for him, his forces righted themselves. The “charm” in reality was his own faith which had made him whole.

*(To be Continued.)*

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## Self-Renunciation and Self-Enunciation.

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Written Specially for the SPIRITUAL REVIEW.

LUCILLE R. HUNT, SEC. C.D.S. & R.

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“Lead kindly light, amid th’ encircling gloom,  
 Lead thou me on;  
 The night is dark and I am far from home,  
 Lead thou me on;  
 Keep thou my feet, I do not ask to see  
 The distant scene, one step enough for me.”

—REV. JOHN HENRY NEWMAN.

THE spirit of the above poem is realised in Self-Renunciation. The love of personality, and all things which partake of its image, passeth away, and the soul must look to that Divine Due, who knows no change, for peace, for guidance, for love. If the ideal is not present to inspire love, it fades, as any flower born of earth, it matters not how transcendent its beauty may appear to be to the senses, it is ephemeral. Perfect love—the love of the ideal—liveth forever. The things of heaven are eternal and unchanging. To be in the world, but not of it, is to realize the vision; it is to love for love’s sake. This implies both Self-Renunciation and Self-Enunciation.

As a love test, Satan took the son of man up into a high place, and showed him all the kingdoms of the world—the sense world of artificiality and subtle delights! Wherein ignorance

is bliss and it is folly to be wise! Self-Renunciation demands self-regeneration, self-purification, self-spiritualisation.

There is a battle royal between spirit and matter—between the highest self and the lower selves. The self centralises its life forces, thus becoming consciously at one with spirit, or in other words renounces form, inasmuch as it will not permit the life forces to be generated or expended at the circumferences of Being. The self in its outer phases, while exploiting forms on the plane of the senses is often wholly unconscious of its relation to Being. Renunciation is not self-abandonment in the literal and material use of the word. It is essentially metaphysical and spiritual in its *modus operandi*. It is man's thoughts or his inner self which must become detached from eternal objects or possessions and directed toward the intangible and the unchanging essence of life. It is the desire for possessions, it is the going out from the centre that limits man to the ephemeral and phenomenal word. It is his mental condition that holds him in bondage.

The man who is regenerate or self-renunciated and self-enunciated can abide his time in a prison, while a degenerate in priestly robes with the benediction of the church, and though outwardly free will writhe in torments.

In Self-Renunciation there is perfect freedom.

It demands that life be a service to love, to principle, not to duty or form! It exalts the soul into the secret place of the silence—where it is "Thy will, not mine, be done."

The greatest love a man can give or express, is that he lay down his life for a brother. This sacrifice of personality is the supreme test of love and faith—of divinity. It is the spirit of willingness to render such loving service that exalts, glorifies and spiritualises the soul. The highest self towers above form, personality and selfishness. It is as a beacon light that marks the temple of light and wisdom. ¶ Let the soul follow the vision that it may be worthy to partake of the wedding feast of the eternal bridegroom.

Envy, hatred, malice and jealousy are phases of selfishness. And before it is possible for man to be self-renunciated or self-enunciated he must abide in the Christ sphere of consciousness above the plane of these petty emotions which play havoc in the hearts and minds of men. Here only the vision is realised, and all things temporally ephemeral and personal are absorbed by this one great light, as the drops of dew on the grass on a summer morning are gathered into the sunbeams by the luminary of this world. To be saved is to be none-attached. To be none-attached is to realise at-one-ment with God. Remember that it is written "He that loveth father or mother more than me is not

worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not up his cross and followeth after me is not worthy of me." Spiritual declarations must be interpreted esoterically.

The soul which has realisation of spirit does not harbour fear. And in this realisation, man trusts not only himself to the care of Divinity, but his family and friends also.

Man is the pivot around which the principles and forces of the universe revolve. There is no God outside the attributes and principles potential in him—the essence of all things is polarized in his being, and his essence is to be found in all form. Or as an illumined writer of the present says "If man were not potentially God, God would not be man apotheosised." (Miss Lucy C. McGee.)

Freed from the shackles of the senses the soul soars on the wings of prayer to spheres in which only the pure in heart can abide. The truly self-renunciated and self-enunciated soul, lives moves and has its being in the sphere where "All that the Father hath is mine;" "I am in the Father and the Father in me," or its equivalent "I am that I am." And "before Abraham was, I am."

¶ The acts of self-renunciation and self-enunciation are not limited to the palace or the hovel, to the prince or peasant. The peasant may chance to be a prince of the light, holding the sceptre of Divine opulence; while the prince a child of the darkness amidst luxury, suffering the agonies of purgatory! Only the angels know of the sacred and humble abode of the pure in spirit.

The oriental brotherhood renounces the world to worship Aum in the silence. They administered unto the needs of the people but remained mystics with the seal of spirit upon their hearts. They worked and laboured in the world, but were not of it. They declared themselves to be the sons of the sacred Flame—the custodians of the light, and thus they lived their lives apart from the lives of men.

Let the soul abide at the centre of Being—that it may be—the way, the Truth and the Light!

In the depths of the deep,

Down, Down!

Like the veiled lightening asleep,

Like the spark nursed in embers,

The last look love remembers,

Like a diamond which shines

On the dark wealth of mines,

A spell is treasured up for thee alone,

Down, Down!

(From Prometheus Unbound.)

Washington, D.C.

## The Crime of Incredulity

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Time was when the credulity of people touching matters of theology and doctrine was marked in the extreme. We may safely say that all the great wars and massacres of the past were instigated primarily by the credulity of mankind, the proneness to believe assumptions and the proneness to disbelieve facts.

At the dawn of what is called Modern Spiritualism this credulous spirit was rampant, and all who read of the early days of the movement and of the careers of mediums and lecturers know how opposition and persecution met them. Indeed these elements have not wholly died out as yet, but they are so completely pushed to the rear by the shift of popular thought, or non-thought, regarding the significance of Spiritualism, that they no longer demand attention when viewing the great field of social evolution as a whole.

To-day the marked feature of society's status toward Spiritualism is incredulity bordering on absolute indifference regarding the momentous significances of this mighty movement of moral, social and spiritual regeneration.

In the face of facts which thoroughly upset all tradition, all philosophy and all religious teachings, the masses go about with utter indifference and in blind stupor.

To be sure there is an awakening of the social conscience here and there which is a herald of better things to come in the industrial and social state, and there is a vast encumbrance of speculative thought with corresponding cults, weighing down the simple and grand propositions of Spiritualism. But with all these in mind there remain the uncounted millions who know nothing about Spiritualism, or if they do know of it are utterly incredulous of its claims upon them, or the deep relation their lives bear to it.

Even those who have stood face to face—as it were—with their departed friends have little conception of the meaning of the meeting, and are themselves more or less the victims of popular incredulity regarding the verity of that which they have witnessed.

From a blind faith the masses have moved to a stupid unbelief. There are today transpiring all over the world the most significant, the most potent phenomena of modern times, and the people in the main care infinitely more for stock quotations, pink teas, football scores and the wedding of a millionaire's daughter than they do for these things of the spirit. Indeed there is no place in the existence (we do not call it life) of the average man and woman for the mightiest facts of modern times. All of which forces the query: Has Spiritualism come too soon? From *The Light of Truth*.

# THE SPIRITUAL REVIEW:

A MONTHLY MAGAZINE FOR SPIRITUALISTS AND OTHERS.

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J. J. MORSE, Editor.

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FEBRUARY, 1902.

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## MATTERS OF MOMENT.

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*Our First Symposium.* In this issue of the REVIEW is presented the closing contributions to our first Symposium. The REVIEW thanks all its contributors for their articles, and the courteous responses made by each one who responded to the invitation to join in the discussion. It is believed that this is the first time the subject of "Where is the Spirit-World?" has ever received such an exhaustive consideration in any Spiritualist publication. The views presented have been various and full of interest to the careful reader. Amid much seeming diversity there is to be found much harmony. Some do not see the importance of the question, preferring to discuss the preparation needful to make a good entrance into the next life. Some seem to consider the problem beyond us. Others, it will be recollected, deal with astronomical and mathematical points, but all agree that there is such a world. Some favour the idealistic, and some the materialistic aspects of the subject. While the conditions

of the inhabitants of the Spirit-World possess the most interest to others. But in each case there has been an absence of mawkish sentimentality, which tends to show that Spiritualists have emerged from ancient dogmas, and the mysticism of former days. If no other result had been attained here is something to be thankful for. To treat the problem as a fact in nature does not degrade it. The world needs knowledge, lacking that, speculations may serve for a time. They may even be stepping-stones to knowledge, but must never be confounded therewith. Our readers will unite with us in cordially thanking the ladies and gentlemen, who, by their contributions, have afforded them some most instructive reading, and if, as Andrew Jackson Davis has said, "The agitation of thought is the beginning of wisdom," the REVIEW rests content with having assisted the process that leads to such a to be desired result.

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*Some* It, however, may be permissible to draw some conclusions from what has appeared. First there is a fair amount of firsthand testimony as to the existence of a Spirit-World. Not only that afforded by the well known seers who have contributed, but by those whose names are as "household words" to us in this land, as workers and speakers in our midst. Men and women whose probity is unquestioned. Then comes the ungrudging admission of the part that the Spirits must take in affording us the information sought for on the subject. The general tone of candour and openmindedness is also a noticeable feature of what has appeared. Evidently the best thoughts have been offered by the various writers, without which such a symposium would be practically useless. The reality and naturalness of that other life to the minds of the writers is another important point to be remembered. Certainly what has been written would seem to be an excellent corrective to the many crude ideas of the future life which have had such a depressing effect on the minds of many people. While, not the least important, those outside our movement have had presented to them the fact that Spiritualism compels its adherents to think for themselves, literally to search for the truth, and to hold fast to that which is good.

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*A Final* Last, but not least, may be mentioned the correspondence *Word.* that has reached the Editor while the symposium has been in progress. This has come from a variety of people, as widely separated as the Antipodes, the Continent of Europe, the United States, South Africa, South America, and from all parts of the United Kingdom. Most of it has been commendatory, but, here and there has been criticism on the wisdom of raising the question at all! One candid friend roundly asserting it was a wanton waste of space. But that letter came prior to a single article appearing! Probably the

writer now sees differently? It is true the interest aroused has made serious inroads upon our space each month, but that is not regretted, for it is felt that a good end has been served. The REVIEW may justly claim for its policy the sentiment embodied in the old saying, *fiat justitia, ruat cælum*, for the truth is indeed the highest prize man can strive for anywhere.

*Another Serious Question.* In the REVIEW of November last year, appeared an Editorial Note with the heading as at the side of this. Shortly afterwards an esteemed correspondent sent a letter bearing on the points then raised, and but for the pressure upon our space for the Symposium his communication would have appeared earlier. The reader will find it in this issue. Our correspondent is in the main in agreement with what originally appeared in these pages, and sounds a warning note that should bring out further discussion. We must not confound emotionalism with spirituality, nor fall into the error of supposing that Spiritualism has for its object the perpetuation of forms and ceremonies, which, however helpful, are but aids to religion, and not religion itself. Stereotyped methods ultimately fail to inspire or satisfy the soul's desires. Indeed, they limit inspiration, prevent the due expansion of the mind, and in the end defeat the objects aimed at by those who founded such formularies. The continued effort to recognise pagan or ecclesiastical ritualism is unworthy of enlightened and progressive minds, and is but the outcome of the lack of a positive recognition of the ever advancing movements of human thought. Surely the Spirits have not come to ask us to accept further bonds in exchange for those we have left behind? By all means let our public meetings be conducted decently and in order, but the effort to churchalise the movement will surely in the end lead to us becoming another sect, and the world has enough of such and to spare already. Our correspondence pages are open to any of our readers who may wish to further discuss the matter, to which we shall again advert hereafter.

*Wanted : Ten Thousand Shillings.* As the REVIEW is a convinced supporter of all things that tend to consolidate the cause in this country, it has, from its first issue, steadily and consistently urged the claims of the National Federation upon the Spiritualists of this country. The Editor has been a member of the Council from the first, and at all times has done his part with the rest to place the national body on a sound and legal footing. As already stated in these pages that result was duly attained last October, and to-day we have alike a National, and a Representative body duly enrolled according to law. But this has caused some considerable outlay, and the incurring of much expense. As the work accomplished is for the good of the entire movement, the Council feel it is but just

that Spiritualists at large should assist in relieving the financial situation in which it finds itself. To this end a Ten Thousand Shillings Fund has been started, though subscriptions are not limited in amount to that sum. The figure was selected so that the poorest in our ranks could share in the honour of the work, and yet the more wealthy in our midst be able to add to the modest shilling, if they feel so disposed. The Editor of the REVIEW has pleasure in stating that he has opened a list, and will be glad to receive any number of shillings from his readers, and acknowledge their receipt in his columns, besides sending separate receipts to all donors. Will those who read these lines bear the above in mind, and send their contributions at once? The first list of subscribers will appear next month. Let it be a substantial one.

*The Enlargement of the Review.* Commencing with our last issue of the REVIEW the amount of reading matter presented to our readers was considerably augmented. Not only was there four additional pages presented, but by adopting the "solid" form of setting the type there was actually the equivalent of nine extra pages in the January issue, given without extra charge! We have decided to continue the "solid" form of typesetting, which will thus give our friends actually the equal of five more pages of reading each month, making the REVIEW the cheapest magazine in the cause to-day. We are enabled to do this because of the gratifying support accorded, and with the determination often expressed of making this the leading magazine in the cause in this country. As the merits of the magazine has won it so enviable a position we have no doubt the above arrangements will further secure a full recognition of the zeal of the publisher.

## Mythology and the Birth of Science:

A RETROSPECTIVE VIEW.

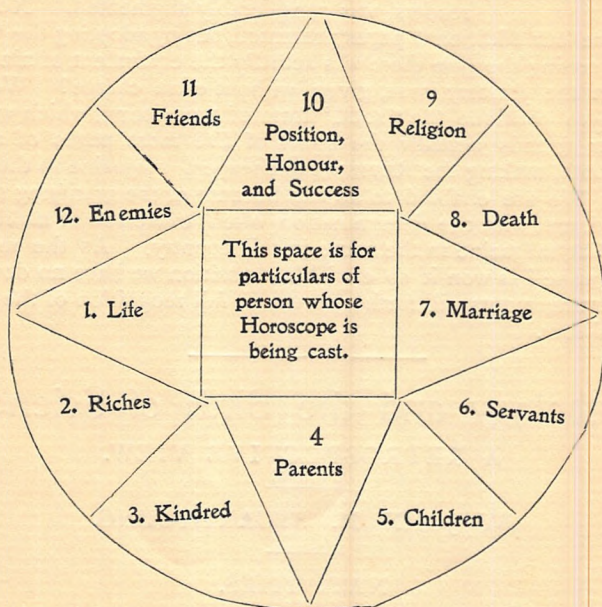
BY JOHN M. STUART-YOUNG.

### NATIVITIES.

LAST month I dealt at some length with the question of the advent of Astrology as a science, and gave a fairly exhaustive list of the planetary influences upon man, according to the accepted code of belief. It shall be my duty here to present a treatise, shewing the methods adopted by our ancestors, to ascertain the fate and fortune of any person from the position of the stars at the time of his or her birth. I am not aware that this system differs in any great degree from those used by living astrologers, but I have studiously avoided a

perusal of their books, and therefore must claim an independent hearing.

The saying runs that a man has been born "under" a planet,—the particular one which ruled his natal hour. In this way two hours of each 24 are under the guidance of Saturn. The first hour after sunrise each Saturday is one of them. On logical grounds, therefore, a child born on Saturday during the hour immediately following sunrise has Saturn for his controlling planet; those born in the second hour have Jupiter, and so on. Friday claims Venus during the first hour; Wednesday has Mercury; Thursday, Jupiter; Sunday, the Sun; Monday, the Moon; and Tuesday, Mars. Let me now shew my readers the figure which was popularly used for the divining of nativities during the early Astrological era.



My readers will see that this list of twelve is a fairly comprehensive one, and embraces everything of importance in a man's career. Having drawn out this figure, which is based upon sound argument (each particular partition being equal to one of the twelve signs, and the planets falling within the twelve divisions) the stars or their signs

must now be placed in each position. Then it is the task of the Astrologer to augur from their relative conditions what influence they will have upon the life and fortune of the individual. I shall shortly give you an example to illustrate my meaning. But before doing so let me say a few words about the divisions.

The first is "Life," and thus signifies all that influences, promotes or cramps existence. Saturn or Mars in this position denote a brief and miserable term of life. Venus, however, has a totally different effect. Placed here, with other favorable conditions, the person should have a long, healthy, successful career.

The second is "Riches," and signifies the worldly position of the individual: his poverty or his opulence. Jupiter, Venus, or the Sun in this square are fortunate; but Saturn, Mars or the Moon are exceedingly unfortunate. This space includes all pecuniary matters, and affects all business transactions of whatsoever character.

The third is "Kindred" and the fourth "Parents." Both are most important branches. Saturn placed here denotes treachery and distrust; Mars means quarrels and enmity; Jupiter, lasting and unswerving friendships; Venus great brotherly or sisterly love; the Moon coldness and indifference; the Sun hot and unnatural lust.

The fifth is "Children." It points out the state of health of posterity and is of great moment to mothers. This square also includes all the arts, as being of grave value to the younger generation.

The seventh is "Marriage." Saturn denotes unhappiness; Mars, bickerings and dissensions. All the other planets augur good, with the possible exception of Herschel, which is a sign of indifference to affection.

The eighth and ninth—"Death and Religion"—control man's spiritual belief. Jupiter is the most fortunate planet to have as ruler here. If Mercury also take up a stand in these squares a character combining learning and reverence is assured. Mars, on the other hand, produces an active hostility towards God and belief in Immortality.

The tenth is "Rank," and here the planets rule in an unusual degree. They indicate the most suitable employment, the successes and the authority of the child. Saturn placed here denotes servility and humility, if not crime. The Moon and Herschel portend an unsuccessful career. Jupiter or the Sun signify advancement by patronage. If the two are combined Fame of no mean order is assured. Mars has a warlike effect if placed in this partition, and good soldiers are produced under its influence.

The eleventh is "Friends," and the Sun denotes well-wishers, favorites and companions. Mars has an evil effect and produces flatterers, time-servers, and smiling hypocrites.

The twelfth is "Enemies," and includes suffering of all kinds. Saturn signifies misfortune, imprisonment, treason, assassination, suicide and murder; but the other partitions rule and modify these results in a

great degree. This is the least important of the squares. Venus is the best planet to reign, and Saturn the worst.

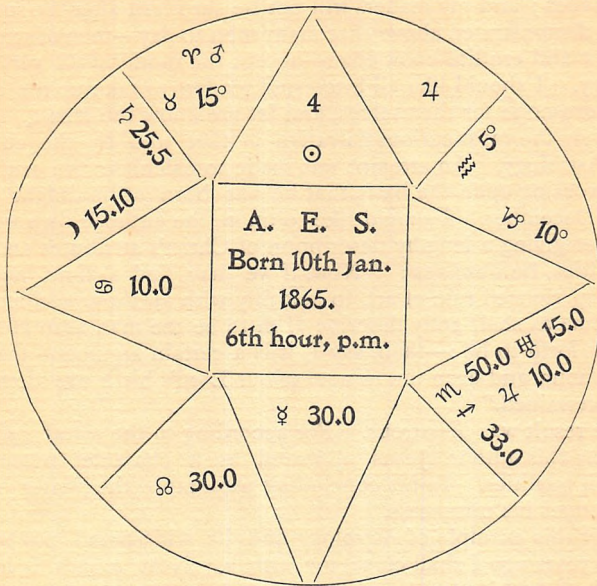
Now that I have (I hope) clearly and concisely described these partitions I shall give a list of the signs which denote the planets.

Aries	♈	...	Aquarius	♐	...	Venus	♀
Taurus	♉	...	Pisces	♊	...	Mercury	☿
Leo	♌	...	Uranus	♅	...	Jupiter	♃
Libra	♎	...	Saturn	♄	...	Virgo	♍
Scorpio	♏	...	Mars	♂	...	Cancer	♋
Sagittarius	♐	...	Sun	☉	...		
Capricornus	♑	...	Moon	☾	...		

I think this list is fairly accurate and comprehensive, although there are still several other aspects to be considered. These are :—

Semi Quartile ...when two planets are	45°	apart	□
Sextile .....	60°	.....	✱
Quintile .....	72°	.....	...
Quartile .....	90°	.....	□
Trine .....	120°	.....	△
Opposition .....	180°	.....	♊
Conjunction .....	in the same degree.		

These demonstrate the combination of the planets. I shall shew as a typical case Saturn and Mercury in conjunction. These produce craft and subtlety, and a love of mystery. They denote covetousness and pride, and an admiration for pomp and wealth. In this case if Saturn be the significator or leader the person is eloquent; but if Mercury leads he has an impediment in his speech. Thus ♄ ☿ ✱; or, in language understandable to the masses, Saturn opposed to Mercury. If the Trine be apparent (thus ♄ △ ☿) the individual is concealed, for then we have Saturn 120° apart from Mercury. But this—simply as I have endeavoured to make it—may still be difficult, so I hasten to shew my scheme of a Nativity. I have selected that of a literary celebrity living to-day, and his career has so far amply justified the predilections here set forth.



Being born during the sixth hour post meridian Mr. S———was ushered into this world under the planetary influence of Mercury, and we discover this sign in the fourth partition,—that of "Parents," shewing that his abilities have been inherited. We find the partition of "Marriage" and the partition of "Riches" void of all planetary control; and the fact that although he was 36 last January, and is not yet married, would seem to indicate that this particular part of his character has been correctly diagnosed. He has also never attained affluence, although we find success of a high order attributed to him. In the division of "Enemies" we see Saturn and the Moon, a combination which denotes that his tirades against social shams have resulted in jealousy and bitterness.

The "Children" department we naturally find void. Aries, Taurus and Mars in "Friendship" shew us that he has a wide and appreciative circle of readers; whilst Jupiter in the partition allotted to "Religion" proves his work to be the sincere outpouring of a truly reverent nature. The sign of Cancer in "Life" predicts that which the next ten years alone can verify. Leo in the square of "Kindred" is suggestive, and—as he himself admits—is true to the nature of his birth.

I could tell some remarkable stories concerning the question of Nativities ; and my readers will not be surprised after the successful scheme demonstrated above that many men to-day—men of scrupulous judgment and erudite knowledge—accept the modernised versions of Astrology. I should like all interested readers to take up the subject, cast a horoscope for themselves, and let me know the result,

Surely the most curious narrative is that told by the author of Sibyl's Astrology. An attempt was made to calculate the nativity of Christ, working upon the basis that he was born at midnight on the 25th of December. I should like to quote the author's own words.

After giving a lengthy description of Christ's attributes and spiritual qualities, he observes : " Now, if we may find a time, according to the experienced rule of art, to suit fitly with all these accidents, and such a time as shall aptly describe Him to be the man as in Holy Writ He is set forth to be :—then, say I, it is a certain argument that both the day, hour, and even the minute of our Lord's birth are demonstratively determined."

The result was disastrous. For according to the astral influences elected by this author, Jesus appeared as a character possessed of many evil qualities. In his concluding paragraphs the writer naively acknowledges his unsuccess.

After this example of Astrology and its widespread power three hundred years ago I shall close my article. Next month I hope to deal with the subject of Astrology.

## Our Contemporaries Reviewed.

### THE UNITED STATES.

#### THE ARENA—NEW YORK CITY.

The January issue of "The Arena" is well calculated to sustain reputation of this sterling monthly, the contents, as usual being rich and varied. The Rev. R. Heber Newton, writes on "Anarchism" and protests against the limitation of free speech, such a course being in his opinion dangerous in many ways, so long as discussion does not incite to murder or violence, says to cure Anarchism, we "must all deepen our abhorrence of lawlessness. We must all cherish a deeper reverence for every form of law. We must learn to hold all life, even in its humblest and most insignificant forms, sacred . . . We must individually seek to realize the ideal of philosophic anarchism, and become ourselves, each of us, self-governing beings, enshrining the moral law, so as to need no restraint of external legislation." A thoughtful article on "The work of Wives," by Flora McDonald Thompson, will repay perusal, and a number of other informing contributions make up an excellent issue.

## MIND—NEW YORK CITY.

In January issue, Ursula N. Gestefeld writes upon "The Relation of Christmas to Healing," but as her article appears to be based on the assumption of the religious basis of the nature of Jesus, and mingles so many things that, while perhaps quite clear to the followers of the school of thought for whom she writes, it really conveys little of sound service to her cause for the mere outsiders. Kenneth R. Forbes has a very interesting contribution on "What is Babism," based upon "The Episode of the Bab," by Prof. Charles Brown, of Cambridge University, in this country, whose work gives an account of the subject as a result of its authors travels in Persia and Syria. The topic concerns one Ali Mohammed, who, in 1884 appeared in Persia as claiming to restore the purity of the Mahammadan faith, the word "Bab" signifying Gate. The remaining contents are varied and entertaining, as usual.

## VARIOUS PERIODICALS.

It is almost impossible to summarise the contents of the weekly papers of our cause issued in the United States, because of the limited space at our disposal, though from time to time we make liberal extracts of interesting articles appearing therein. The Banner of Light, Boston, opened the year with excellent issues during the past month, editor Barrett worthily sustaining the reputation of the oldest Spiritualist paper published in the world. The Progressive Thinker, of Chicago, is as bright and breezy as ever, Editor Francis constantly keeping his readers supplied with articles which are thought provoking to a degree. The Light of Truth, Columbus, Ohio, besides presenting a fine array of original and selected matter, under the able direction of editor, Willard J. Hull, finds room to "boom" a wonderful mining adventure called "King Solomons Mines," which it is stated are a splendid investment at or a share fully paid and non-assessible." The Philosophical Journal, San Francisco, steadily pursue its way with many good things, and its editor, Thomas C. Newman, though sadly afflicted with cataract, nevertheless presents many trenchant things from his desk. The Sunflower, Lily Dale, N. Y., continually improves in appearance and contents, and editor Bach writes many good and forceful articles in his columns. Indeed, transatlantic Spiritualistic Journalism was never more vigorous and active than it is this time. We receive and read all the above named, and others, with pleasure each week, and and thank them, that in the press of many home duties they find space from time to time, to say a kindly word of the REVIEW and its work.

## ENGLISH.

## PSYCHE—LONDON.

The January issue of our valuable little friend maintains the marked improvement in appearance noted as associated with the previous issue. It is determined not to be behindhand in urging im-

proved methods upon our work, and the need of bringing Spiritualism into harmony with our daily life. Editor Kinsman urges that not only a "forward movement" is necessary, but that there are indications of such being already in progress. He also makes a sturdy plea for unity, saying, "Let us have no more separateness: a single twig is easily broken, but a bundle of twigs will resist many onslaughts," and, in line with the REVIEW, adds, "join the National Union, and assist it to find the necessary funds for active service in the cause of the angel world."

#### THE SPIRITUALIST—BRADFORD.

The January issue was, "Our First Double Number," and consisted of twenty-four pages the size of "The Two Worlds," issued at the low price of one penny. It included fifty columns of reading matter, apart from the advertising columns. Literary and news matter a portrait of the President of the Lyceum Union, with correspondence, and other items of importance, constitute a record for this journal, and editor Gavin deserves to reap the reward of his generous catering to his host of readers.

#### LIGHT—LONDON.

This ably edited periodical opened the new year with a number filled with the customary feast of "fat things," not the least interesting being an article detailing experiments in "Psychic Photography," from a Correspondent in Pasadena, California. We notice that our friend A. E. Waite reviews a work on Masonry, by one "A. Cowan," the name of whom will not fail to excite comment among masons! He also refers to Leo Taxil, about whom the REVIEW said something in the January issue. There also appears a full report of the Answers to Questions given by Mr. E. W. Wallis, under control, at one of the Fortnightly meetings of the L.S.A., which will well repay careful reading.

#### THE TWO WORLDS—MANCHESTER.

This journal gives its readers a good double number for its first issue for this year, containing several illustrations, and many good and readable articles from various well-known writers. It is also strongly advocating the settlement of Speakers as one of the best means of strengthening the influence and stability of local societies. Its weekly reports of the doings of our societies continue a distinguishing feature of its usefulness to the cause, of the needs of which the editor keeps fully abreast.

#### THE PHRENOLOGICAL JOURNAL—LONDON.

The January issue opens with an excellent Character Sketch, prefaced with a portrait of Mr. Seth Low, the Mayor-Elect of New York City, the subject being treated from a phrenological point of view in an attractive manner. W. J. Corbett, F. F. P. I. writes on "Persona

"Magnetism" in a thoughtful fashion, Mrs. M. E. R. Alger, Attendance officer of the New York City schools, has an article on "Refractory Boys," and numerous other contributions make up a very good number indeed.

#### MODERN ASTROLOGY—LONDON—

In a new dress, with an attractive and artistic cover, this magazine presents its January issue to its supporters. The contents are of the character that interests intelligent students of the Ancient Science, and want of space prevents further mention of a magazine that no Astrologer, or student, should be without.

#### CONTINENTAL.

[NOTE.—We are indebted to our Australian contemporary, *The Harbinger of Light*, Melbourne, for the following interesting Excerpts, which, no doubt, our readers will peruse with much interest.—EDITOR].

#### SPIRITUALISM IN ITALY.

Our valued friend and co-worker, Professor Falcomer, Alessandria, sends us eleven numbers of "Il Secolo XIX.," and two of the "Caffaro," both of them daily papers published in Genoa, containing, in the aggregate, about twenty-five columns of reports of a series of ten sittings held in that city, with the famous medium, Eusapia Paladino, in the month of June last, together with two commentaries upon the same, by our correspondent. The reports are especially interesting, because they are furnished by Professor Francesco Porro, who fills the chair of Physics at the University of Genoa, and is Director of the Astronomical Observatory in the same city. Hence he approaches the subject with a scientifically trained mind, scrutinizes the phenomena produced with the utmost vigilance and caution, and describes them with perfect fairness and impartiality; for, as he explains, he entered upon the investigation in a spirit of mental independence, and entirely free from prejudices and prepossessions. And at the close of the investigation, which resulted in manifestations of phenomena altogether inexplicable by any known laws of science, denoting the operation of an intelligence or intelligences, quite outside the mentality of the medium, Professor Porro frankly acknowledges that he finds himself in the presence of certain indubitable facts, in connection with mediumship, which demand earnest consideration and serious study on the part of men of science, and must not, cannot, be dismissed with a sneer, or disregarded as "diabolical": far less be treated, as bigoted religionists on the one hand, and angry materialists on the other, hand actually proposed to do it in Italy: namely to hand over mediums and Spiritualists to the custody of the police! "If," he remarks, "Cesare Lombroso, and Giovanni Schiaparelli are to be interdicted their scientific researches, in order to curry favour with a special and necessarily limited class of persons for whom is to be reserved a

monopoly of interrogating the Sphinx, this would be equivalent to a return, pure and simple, to the priests and magi of the earlier Eastern civilizations. But Occultism, thrust out of doors, would re-enter the house through the windows"

#### INSTANTANEGUS SPIRIT PHOTOGRAPHY.

M. Leon Napoleon, of Carpen tras (Vaucluse), writing to the editor of "Le Progres Spirite," mentions that during a recent visit to his son, in Avignon, he called upon a friend, M. Grimaud, an amateur photographer, who had just taken a portrait of Mme. Vernet, and was much annoyed by the appearance of four hands upon it.

He was about to destroy it, but was dissuaded from so doing by M. Napoleon, who explained to him the frequent intervention of the invisible world in these affairs. Upon examination, the two supplementary hands were found to be those of a child, with a portion of the arms clearly defined. They came from behind the sitter, and were laid lovingly on each side of her neck, in a kind of embrace. The child seemed to be standing while Mme. Vernet was seated. The child seemed to be ten or eleven years of age, and the hands were small and delicate. Curiously enough, while the plaits of the lady's corsage are covered by the hands in some places, they are visible through them in others. M. Napoleon states that he has shown the plate to a professional photographer, who declares it to be absolutely impossible to produce such a phenomenon by any means known to those who practise his art.

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### Transition of an Australian Pioneer Spiritualist.

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#### JAMES CURTIS, BALLARAT

There passed to spirit life, says the "Harbinger of Light," Melbourne, from his late residence, Drummond Street North, Ballarat, on the 19th of November, Mr. James Curtis, Printer and Stationer, Armstrong Street, aged 74 years. His illness was of a very brief duration and of an almost painless character, his strength gradually gave way and his memory became weak, as if his physical nature had become exhausted and his spirit ripe for leaving its earthly tenement. As a citizen he was highly esteemed for his upright business character, and for his kindly interest in many charitable institutions, as well as others of a social character. As an old pioneer and business man in a mining city, he was a strong supporter of mining and contributed largely towards its development.

For many years he has been a devoted believer in the Divine Philosophy of Spiritualism, and contributed numerous letters on the subject, to the local press. He has also written and published many pamphlets on the subject, and a book entitled "Rustlings" in which

he gives many of his personal experiences, communications, etc., etc., a second and revised edition of which he published and was about to issue when he was called away to his immortal home. [The book is now being printed in this country and will presently be issued from this office.—EDITOR S.R.] His life was simple as it was pure, active and useful; his society will be much missed by his many and sincere friends, to whom he had endeared himself through his quiet, gentle and unassuming manners. By his removal, Ballarat has lost a sincere and earnest advocate of the truths of Spiritualism, and a citizen of sterling uprightness, whose kindly benevolence was ever open to the needs of those less fortunate than himself. His form was laid to rest in the old cemetery, and was followed to the grave by a large concourse of representative citizens, friends and associates, who wished to show a last token of respect to one who had won their love, confidence and esteem.

“Tenderly ’neath the protecting sod lay it,  
But think not in sorrow its mission is o’er;  
Endless the spirit is, death cannot stay it,  
Or make it less useful to life than before.”

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#### LETTERS TO THE EDITOR.

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

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#### “SHALL SPIRITUALISTS RESOLVE THEMSELVES INTO A RELIGIOUS BODY?”

SIR,—Some time since I took part in a discussion, “Is a Spiritualist Church needed?” to which I said yes! provided it consisted of a body of people who were drawn together by Affinity in the bonds of Love, and with a desire to help one another in the march of Spiritual-Soul-Fellowship.

Now you are asking a very serious question, serious in the sense that if our movement (*i.e.*, the leaders of our movement; by leaders I mean the Spiritual Teachers who are the backbone of our movement called “Spiritualism,” without whom there is no Spiritualistic movement, but a cold scientific research society, devoid of all Spiritual Food, for those here and those who have passed on) does not take care it will be hurled headlong on to the rocks of a cold selfish, narrow sectarianism, the only aim and object of which would be money, and whose bowels of compassion are closed to all outside the pale.

I see with you, Mr. Editor, and hosts of other good souls see it also, that the trend is in the direction of *Forms and Ceremonies*, which we prate so much about having left behind, but in the zeal of some to make things comfortable for their congregations they are again getting entangled in Bondage. For what are Harvest Festivals to us? is not the life of a Spiritualist a life of thanksgiving for all things, great and small, in season and out of season? Is the Spiritualist to be in the same rut yesterday, to-day, and for ever? Is he still to be heard saying in word and deed that he has "left undone the things he ought to have done, and there is no health in him?" And, if so, then why not go back to the church or chapel, and indulge to his heart's content in these empty and shallow practices.

Let us by all means conduct our own interments and weddings, if need be, in a truly Spiritual way, but as for the naming of children, Harvest Festivals, Bazaars, and other side shows, well, I suppose some would like to repeat the old response, "God have mercy on us miserable sinners," and perhaps that, even, would be more honest than some of the above performances; at any rate, it would show a recognition of their present state, and we see even in that hopes for improvement and progress.

So if the future and present so-called churches in our movement are to be built up of such flimsy, weak-kneed, crutch-like supports, then the sooner some more gallant editors and speakers lay the axe to such a tree the better, for better would it be that such a church be razed to the ground, than people should be enticed into Spiritualism by such means. Rather, let it be that our beloved Truth shall be the veritable "Christ" that shall lead men out of bondage into freedom, out of error into the path that groweth brighter unto the perfect day.

Spiritualism is that "Christ" that showeth unto men the importance of this life, the duties of each to the other, day by day, in which we have no time for such formal and empty nothings, but are more concerned in knowing more about our true selves, studying the needs of our fellow-man, and beckoning to him to come out from among those who "seek signs" and "keep days," which attract him into byepaths, and spoil the Spiritual enjoyments that are awaiting him, and eventually land him stranded on the shores of uncertainty and vain hope.

So if our speakers and writers will only lift high the banner of Spiritualism in all its glory, and let the winds of heaven waft its noble Philosophy on the vibratory breezes of every-day life, we then shall see a true Church in existence not built by hands, a religious body not organised, but created by the unfoldment of Spiritual Life in man.

HENRY BROOKS.

55, Graham Road, Dalston, N.E.

## MR. ROBERT COOPER'S 'SPIRITUAL EXPERIENCES.'

SIR,—As comparatively few of the present generation of Spiritualists have read my book entitled 'Spiritual Experiences, and Seven Months with the Davenport Brothers,' which gives an account of the doings of the Davenports and Mr. Fay in England, Ireland, and on the Continent, at the time the book was first published, I propose to issue another edition of the work as soon as a sufficient number of persons have expressed their willingness to subscribe for a copy. It will form an interesting and important record of the early days of the Spiritual movement, and I propose to supplement it with an account of my subsequent investigations in America, where I had the opportunity of attending the séances of the best mediums—among them those of Mrs. Thayer, the celebrated flower medium; the Holmeses, Mrs. Hull, Mrs. Maud Lord, Dr. Slade, Mr. C. E. Watkins, Mr. Powell, the Allen boy, and the Eddy Brothers. I resided for two weeks in the house of the Eddys at Chittenden, Vermont, and recorded every evening what had taken place. These mediums, among others with whom I became intimately acquainted, afforded me splendid opportunities for forming an opinion regarding many of the phases of the phenomena which I observed, in some cases a great many times. With Mrs. Thayer especially was this the case, for during my six years' residence in Boston, the headquarters of Spiritualism in America, I attended as many as a hundred of her wonderful séances, and possibly as many of those of Mr. and Mrs. Holmes.

The book will be got up in the best style, and will contain several illustrations, one being an excellent photograph of the Davenports and Mr. Fay, taken at Berlin, which has not been published before in this country; also two of the author, one as he appeared at middle-age and one at the present time. The price of the book will be 5s., and it will be sent post free. Payment will not be required until delivery. The late Rev. R. M. Tomlinson, M.A., I may say, spoke approvingly of the work, calling it 'an excellent book.' Mr. William Howitt also says: 'I consider it a very valuable addition to the history and evidences of this great dispensation.'

ROBERT COOPER,

Bath House, Eastbourne.

[NOTE.—From a long and intimate acquaintance with Mr. Robert Cooper—extending from 1872 to the present time—we can unhesitatingly commend to our readers the re-issue of the above-mentioned work.—EDITOR.]

## MIRROROLOGY.

SIR,—Allow me to supplement Mr. Lang's very interesting and instructive article in the "Monthly Review" on that most fascinating and easiest to be acquired phase of Psychical experiments,

"Crystal Gazing" (on which subject I published over 30 years ago the first work ever issued, entitled—"The History and Mystery of the Magic Crystal.")

After carefully investigating the visions in their subjective and objective phases for nearly 20 years, I imported an Indian, or "Bhattah" Mirror, in May, 1886, and produced for a few friends a model that answered in every particular quite equal to the expensive original, at a tenth of the cost. Many investigators, from some (perhaps congenital) cause, getting no satisfactory results, after repeated trials with the Ball or Egg-shaped Crystals, may try flat polished pieces of Rock Crystal (quartz), Cannel Coal, Bloodstone, or Obsidian, or Mirrors, their shape suiting them best, but they must not forget that no matter whatever may be the cause of individual failure, *the power to see is in themselves and not in anything they may use, although doubtless the BEST results might be reasonably expected from those NATURALLY PSYCHICALLY CONSTITUTED*, and using the most scientifically constructed instruments obtainable, no matter whether for demonstrating the existence and powers of "Vital Force" with the "Planchette" or Thought Indicator, the "Magnetoscope," the "Automatic Insulator," &c., or the Interior Sight, by gazing into Crystals or Mirrors, which last item was perhaps overlooked by Mr. Lang unintentionally. I shall be pleased to correspond with any enquirers, if they will kindly not forget the stamp for reply, and remain yours truly,

ROBT. H. FRYAR.

2, Prospect Terrace, Bath.

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### ANSWERS TO CORRESPONDENTS.

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D.W.M.—Mr. Andrew Glendinning writes as follows;—"The transition of Dr. George Sexton took place in Canada about three or four years ago; it may be more. He was preaching to Congregationalists, and was taken suddenly ill in an hotel. I believe his honorary title "Dr." was from a recognised College in America, and was not a bogus one." B.T.A.—The editor has acted upon your kind suggestion. T. MONCTON, WYMONDHAM.—Not that we are aware of. F.G.M., GOOLE,—It is likely, but he left England some time since, so let us hope you are not correctly informed. "A SPIRITUALIST AND A CHRISTIAN."—Send your correct name and address, and your effusion shall appear. Mr. Simpson did so; his friendly critic should do no less. "MYSTICUS," BEDFORD.—Your communication is unintelligible; our only comment is: In the name of the Prophet—Figs! J. C. F. GRUMBINE, SYRACUSE, N.Y.—The parcel has been sent to your home address, and the article appears in this issue. Thanks for your appreciative remarks.

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