

BORDERLAND MYSTERIES.

PRICE THREEPENCE.

THE
Spiritual Review

(NEW SERIES)

A MONTHLY MAGAZINE FOR SPIRITUALISTS.

EDITED BY J. J. MORSE.

VOL. IV.

MARCH, 1902.

No. 23.

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Let us be Reasonable.

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London:

THE PROGRESSIVE LITERATURE AGENCY, 26, OSNABURGH
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Critical Points for Thinkers.

By CHARLES DAWBARN.

EVERY educated man, woman and child knows that the universe is expressing its energy by constant motion. 'Vibration' is the word now used by platform and press to denote this conception of perpetual movement. Scientists tell us that the sun's energy reaches us in vibratory waves, travelling 180,000 miles in a second. And we know that this energy remains as 'vibration' either in our atmosphere, or in all embracing cosmic ether.

Man has no means of expressing himself to his brother man save by these vibrations. Whether he would talk, or even think, there must be movement of the unitary particles amid which he exists, and of which his organised form is but one expression.

The student of man is compelled to recognise energy—which is motion—as the great Cosmic factor in creation, and in itself eternal, so far as mortal man can conceive of endless movement. The importance of this factor in human life is strikingly illustrated by the phonograph, invented by Thomas Edison. A needle, hung with mechanical precision, vibrates to every sound. Its point traces its movements upon a moving cylinder of wax. There is no telegraphic code for a trained operator to read, yet those tiny movements are recording the expression of human thought by sound. If that wax cylinder were eternal then a million or millions of years from now it would repeat the tale of wisdom or folly, love or hate, exactly as uttered to-day. We are told that vibrations of thought without sound have been recorded in similar manner by talented French Scientists.

'critical points.' The fish, reptile, and simian forms in their foetal cradle never advance by any evolutionary process. They suddenly reach critical points which, by a process inconceivable to day, may start them manward, or compel their extinction.

What about man whether within that foetal cradle or without? The writer has recently pointed out the tremendous importance of 'shock' to man—born and unborn into earth life. The history of "Subliminal Sally" told that tale of truth to the world. Yet that was but one of the critical points to which man is held subject by Nature. The process of birth does most probably invite 'shock,' with whatever may be its effects in individual cases; sometimes even breaking up the personality so that a part remains unborn into earth life. So much was demonstrated in that life history. But apparently no 'critical point' is necessarily passed when a child is born. He grows and lives under evolutionary laws, which, generation by generation, shape himself and his surroundings. But there comes an hour to every human when a 'critical point' is reached, and manhood is changed as completely as the water which has become a stream, and, like that water, he becomes subject to other laws. Just as the oxygen and the hydrogen in themselves know no change save that of a new expression, so manhood is evidently, for ever and ever, its original compound of intelligence, substance and energy. But that wondrous compound is at last on the other side of a 'critical point' which leaves Homo outside and beyond mortal comprehension. Every 'critical point' is separated from its fellows by an impassable gulf, so far, at least, as form is concerned. But intelligence has flashed the glorious truth across the gulf that Nature has no process of annihilation.

In other words, a 'critical point' stands between mortal man and spirit return. This fact is apparent at a glance. Everything by which we knew our friend lies silent in the casket. Everything the microscope could discern, or science analyse is still there, yet Homo has himself simply reached a 'critical point' and passed on. In every such case the change itself demands and creates a new appearance, amidst new conditions, impossible on the other side of that 'critical point.' With such an individual fact compelling molecule and man, the student of 'spirit return' may well hesitate to accept as natural the freedom of intercourse claimed by enthusiasts to whom a critical point is an unknown fact in nature.

The very existence of 'critical points,' and yet more the fact that death is itself such a point remains for the most part an unknown fact in natural history. In consequence of this ignorance everything flashed by intelligence from the other side remains interpreted as an echo of earth life in almost every detail. But the other day there was a communication from a spirit mother to her mortal daughter published in a leading spiritualist paper. That mother told of the cold 'over there,' and their needing good fires and warm clothes. Incidentally she spoke of a pet cat in the parlor, Presently she went into the kitchen and was

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Such facts demonstrate that Nature is one eternal memory. Any sensitive may become, as it were, a human phonograph repeating this eternal past. Every thought, word and deed of mortal life can thus be born again if only its recording vibration be repeated. Cosmos is without a single secret. Repeat her vibration and you have the truthful history. It is when we attempt to apply these truths, that seem universal, to spirit return, that we discover another law which must be taken into most careful consideration.

Science has long noted certain results, suddenly appearing in sequences of vibration, which cannot be explained as effects following a previous cause. Such startling changes are termed 'critical points,' and are anxiously studied by every explorer into Nature's inner life. As, perhaps, the best and simplest illustration, we find certain molecular groups of atoms combining into gases, called oxygen and hydrogen. The molecule, like the atom, is permeated by the eternal energy and therefore ceasesly in motion. But no one supposes that the inherent vibration of the oxygen molecule is the same as that of the molecule of hydrogen, and, for the most part, they remain indifferent to one another's movement. But if by any chance, two such molecules of hydrogen blend with one molecule of oxygen in volume, or combine so that eight molecules of oxygen are associated with one molecule of hydrogen by weight, the resulting vibration is neither that of either of the gases, or of any mathematical resultant of their blended vibrations.

We are told, in poetical phrase, that a man and his wife become one, and we know that the usual result is a number of little 'ones' exhibiting more or less of the original bachelor and maid. But in this union of gases we have a polygamy in which the whole crowd become 'one', without even a trace of the old individuality. The new 'oneness' has become what we call 'water', which is apparently everything which a gas should not and cannot be. No one without experience could have foreseen such a result of that blending, and, for want of a better name, the change is marked as the result of passing a 'critical point'.

Of course man knew much about water before he prowled round among the gases. And it is reasonably believed that in our planet's history these gases must have blended into water long before any existing form of life became possible. So long as man took things as he found them, and accepted everything for what it seemed to be, he was a petted child of Common Sense, like our money changers of to-day. Water was just water, unless it was ice or steam. But after a time, children of Science, themselves mortal enemies of Common Sense, discovered that steam and ice were born of 'critical points' as much as water itself. If you add heat to water its particles get further and further apart; but nobody could have guessed that at last would come a 'critical point' at which the gases composing water would take a shape unlike the parent, and with entirely unforeseen powers. But it was not chance. Critical Points never are. Make

your temperature boiling point and a new civilisation becomes possible. The water has vanished, and a giant has taken its place.

This 'critical point' was gained by increasing vibration which drove the molecules of the water further and further apart. As a matter of course, if you proceed to abstract heat you are getting further and further away from that 'critical point'. But you presently stumble on to another which seems even more mysterious. No sooner have you reached a temperature of 30° F. than your water ceases to draw its molecules nearer together. It once again begins to drive them further apart, and then, at a 'critical point' ice is born, which we all know has as different qualities from its mother water as those of the steam or the gas. We say we all know it, but without experience no one would even have guessed it. And when discovered as a natural fact no one would have learned its lesson so long as Common sense was running its ice waggons to earn dividends for its children.

Such critical points are recognised to-day by every student of natural law, and are usually counted as exceptions to the general laws governing our planet. They seem to have been limited, so such students suppose, to the blendings of molecules into inorganic form. The evolutionist claims a steady and progressive change in the realm of organised life, and apparently counts 'critical points' as unknown within that field. Yet in reality Nature's scheme of progress might be styled "a system of 'critical points' outreaching beyond mortal life."

The lesson of foetal exploration is that 'critical points' mark every step of progress. Two little leaves are first noted by the student as 'life born of life.' Intelligence, substance and energy have taken vegetable form. The forest, the flower and the grass exhibit life's labor within certain vibratory limits. But suddenly in that foetal silence a 'critical point' is reached—a degree on life's thermometer—when a change, that would be totally unexpected because without logical sequence, makes its appearance. Animal life enters that foetal field. Lowly and humble it is true, but representative of its class in the school outside, where, spite of evolution's eager search, no species reaches a 'critical point.' The horse, whether five toed or one, is equine at every step. From microbe to lordly tiger we have a cat. Such progress knows nothing of 'critical points'. But in the foetal darkness each species repeats its climb from one critical point to another under a law as mysterious as that of life itself. The vegetal can become animal, the animal climb by 'critical points' from gill to lung, and evolve and discard a tail. It becomes reptile at one point, mammal at another, with changes as startling and unexpected as if the multiplication table were suddenly to cease at twelve times twelve. Evolution is the law within these points, but the 'critical points' themselves stand as the most potent factor in creation.

There is never any new material. The gas, the water, the steam, the ice are always two molecules of hydrogen to one of oxygen. It is always a manifestation of intelligence, energy, substance, separated by

'critical points.' The fish, reptile, and simian forms in their fœta cradle never advance by any evolutionary process. They suddenly reach critical points which, by a process inconceivable to day, may start them manward, or compel their extinction.

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startled by the disappearance of a large black cat, which had been lying on the rug. It was explained that it was only the spirit of a cat yet attached to its body in earth life. Such conceptions are accepted as veridical by wholesouled ignorance. We hear of ladies who go to concerts 'over there,' get tired and go home to rest, and have a quiet stroll in the garden, with an occasional trip to earth by Nature's Express.

Such are the everyday beliefs of thousands! and even our keen witted scientists demand earth echoes as their only proofs of spirit return and human immortality. They seem to utterly ignore the critical point passed by their spirit visitor.

Beyond that point we may picture spirit forms as we please, with feathered wings or without; we may in imagination build vast cities, depict charming scenes in rural life, according to our taste, but let us remember that such happenings are always beyond the 'point' and must therefore remain absolutely without verification, save perchance through and by our own 'aural manhood.' But that is the subject of another study now being published by the writer elsewhere.

Whilst the writer is a firm believer in what is called 'spirit return' he thus marks its serious limitations. From beyond the 'critical point' called death comes no great gift to mortal. No announcement of an existing X Ray. No chemical or physical discovery unwrought by mortal man, save perhaps by his aural self—its existing outer personality, as explained elsewhere. And with all the shrewdness and suggestive acumen of the returning intelligence, it grasps little but the life and experience of to day.

We gather from such intelligence nothing of human life in the dark past, nor of its slow climb to the present era. Never a problem is solved, nor even a difficulty removed from the path of the student, other than may be included in the powers of aural man himself. The writer believes that human immortality and spirit return are both demonstrated facts, but, at the same time, the unseen Homo is so far removed from us by a 'critical point' that every attempted account of his present life is but play upon imagination, and little but ghostly gossip. At least such is the humble opinion of the present writer.

San Leandro, Cal., U.S.A.

Suggestion in Relation to Moral Reform.

BY JOHN RUTHERFORD.

(Continued from last Month.)

THE mission of mesmerism or hypnotism is not, as some people imagine, to overpower an individual's will, and make him an automaton, but on the contrary to kindle his latent powers, un-accessible for the time being to the ordinary action of his will, but

which only needs a stimulus to call it into natural activity. In the hypnotic state powers of acting, of imitation, of verbal expression, of command over the muscles, the limbs, the voice and even the vital functions of the body are developed which far transcend anything of which the person is capable of in his ordinary volitional condition. Every mental act that we perform leaves behind it, in every department of the organism—physical, mental and moral—a tendency or disposition to recur. Every time that this recurrence takes place, the tendency in question becomes stronger. Gifts or facilities of operation are thus attained. If, say the centre of “Conscientiousness” is influenced through touch by the healer, a magnetic charge or residuum is left in that organ and it is thereby strengthened and invigorated. If the subject is afflicted with “kleptomania,” the mesmerist will inhabit the centre of “Secretiveness” and “Acquisitiveness,” while augmenting the moral centres and thus cure the patient. Dr. C. Lloyd Tuckey states that a lady interested in reformatory work brought a girl to him of 15 years of age to see if hypnotism could help her. She was a workhouse child of degenerate type, but not imbecile. She had been placed in two situations as servant and in each case had been sent away for theft. After being hypnotised a few times, her moral power was restored, and she was thus saved from a life of crime. He gives another case of kleptomania in a boy of sixteen years, who had been dismissed from various schools on account of his thievish propensities. He was kept under observation and hypnotised daily for a week and then allowed to go out alone and was operated on twice a week for three months. His higher faculties were brought into activity, and suggestions made that his memory would improve and the nervous irritable state vanish. He was completely put right.

Suggestion is always accompanied by the radiation of personal magnetism. In every act of volition and of thought there is a manifestation outwardly of mental force or ether. “In so far,” says an able writer, “as a person has superior ability to radiate above others, in some faculty or all faculties, just in that degree will he put persons into a receptive condition, and thus have a chance to radiate himself or herself into their vacancy—negativeness—in short give them what they have not.” The art of Suggestion then is the highest possible art; it is an effort when used as nature meant it to be used—by man to help and perfect his fellow men, while Self-Suggestion is an effort on the part of the individual to perfect himself. This art really gives scientific salvation. The old theological religion was the effort of man, not to perfect himself in any respect or degree, but to protect himself against assaults of invisible powers which were supposed to be hostile to him. It consisted therefore in an apparatus of pious observances, devotional exercises, humiliations, contritions, confessions, designed to placate these movable forces and make them propitious. The deities were not supposed to be good, neither were the worshippers, the relation was mercantile, the gods dispensed their

favours according to the price paid for them ; not according to moral purpose, but according to their inclinations. The new Psychology has abolished all this. It has no catch words of "Christ," "Saviour," or "Crucified Redeemer." The religious man now is he who is faithful to principle, intellectual and moral laws, who runs his mind along the golden groves of reason in quest of truth.

No "plan of salvation" has been formulated equal to Psychological Suggestion and Phreno-Mesmerism. Physiologists now admit—what Gall and Spurzheim long ago taught them—that the brain is not a single organ but a congeries of organs. One person, it is found, has a large amount of intellectual nerve and a small amount of moral nerve ; in another, moral nerve is ample and intellectual scanty. Evidence of this is furnished not only by observation but by the effects of injuries and diseases of the brain : certain injuries of the brain have been known to enfeeble the moral sense and leave the intellect little, if any at all the worse, while other injuries have impaired the intellectual faculty and not the moral. "If there are" says a physiologist, "separate, set-apart, and especially appropriate clusters of nerve cells, it is easy to understand what otherwise would be inexplicable,—why the intellect, under certain circumstances, may undergo improvement or deterioration, or distortion, and the moral faculty remain unchanged ; and why, on the other hand, the morals, under other circumstances, may be elevated or lowered or perverted, while the intellect may remain fixed and uniform." In my former article I pointed out that the substratum on which all nerve and body rests is the etheric force. The power and the proportions of this etheric force, in its positive and negative relations, make the difference in the temperaments, and also in the physical strength and mental exercises of different individuals. What is called instinct in animals and insects, depends wholly upon the amount and proportions of these etheric forces. For as they increase in number and power in any living body, we find the mental developments and intellectual aptitude increased accordingly. Immense aid is placed in the hands of the healer where he can, by psychical or mesmeric touch, bring adequate stimuli to localised weak nerve centres, and repress or render even those which are abnormally powerful. "There are" says Mr. James Coates, an able writer on hypnotism and mesmerism, "some cases when the will of the operator is communicated to the subject by means of the *touch* ; and it may be possible that both touch and the will combined may affect the sensitive ; but seldom is the result produced by both alone." When it is clearly understood that character depends upon organisation and that our criminals are the product of society itself, the dark cell, the lash and the gallows will be abolished, and the ministers of the new scientific religion will seek to develop them into a higher state of consciousness by the methods I have indicated.

Much harm has been done by false suggestions regarding

"Salvation." Equally as baneful as the old doctrine of "Substitution," is the Hindu notion of Re-incarnation taught by many Spiritists and Theosophists. The Hindus knew little of physiology and less of the science of the mind. No form of life can re-incarnate or "repot" but microbes and parasites. The "development" attained by these in the process cannot, one would think, be encouraging to Re-incarnationists. A naturalist gives an account of a living creature which, although fitted to live its own independent life, fastens itself in the organism of the crab. "It has six beautifully fringed claws, like those of a lobster, by means of which it can move about and get its living. It has a brain, and it has a stomach. In its own way it is quite as capable of providing for its wants as the crab or lobster. But after a brief attempt at independence it chooses the easy way. So it seeks out a likely crab, insinuates its small person under the crab's tail, buries itself in the crab's flesh, and becomes re-incarnated! But what happens? The moment it ceases to lead an independent life it deteriorates. It does not need its claws, for it never moves about; so they drop off. It does not need its stomach, for its nutriment comes to it already digested, and the stomach disappears. It does not need its brain, for it has no longer any occasion to think, and the brain disappears too. In a very short time all the distinguishing features of separate life are withdrawn, and it has become merely a round thing." As "Re-incarnation" does not thus work well in lower animal life, we cannot think it would prove any better, even imagining it possible, in regard to souls. It is unjust to trespass upon the rights of another. In order to progress, a soul must live out of himself or herself in universal ideas, purposes and aims. The great words of religion are aspiration, worship, faith, hope, but the greatest word of all, "love," is hers. The most insane idea that could be thrust upon Spiritualism is "Re-embodiment," or "Re-incarnation."

(To be Continued.)

Salvation : Some Questions to Spiritualists

BY ELDRED HALLAS.

WHEN we hear people talk about the 'good old times,' we find some difficulty in discovering that particular portion of history to which the phrase refers. Bad as is our time, no time was ever so good. But is the 'so good,' qualified as it is, anything to be proud of? We have had nineteen centuries of effort on the part of Christians to save the world, particularly Europe, from sin. The word sin in this issue, is used in the sense of New Testament teaching. After this con-

tinued effort on the part of the great popular religious churches, backed as they have been, by the force of civil power, we stand, to-day, very much where we were, a miserable sin-stricken community, mentally ill, physically and morally degenerate. If the test is reliable "By their fruits shall ye know them," then indeed has Jesus failed to "save his people from their sins." In the realm of physical science and mechanical appliances we have progressed by leaps and bounds. But, apart from this in what sense are we ahead of the ancient Greeks? While to the ringing of Sabbath bells, Christians sit in their pews, observe the correct angle in the bowings and eastward position, while priests and ministers of all denominations preach, choirs sing, incense exhales its fragrance, and tapers burn; while magnificent temples are erected, and the huge hierarchy grows bloated and rich, our prisons, workhouses, and asylums are filled to overflowing; the orphan cries aloud for bread, the unfortunate casts herself into the river. If non-Christian nations have no science to offer us, if they cannot boast of the steam-ship, telegraph, telephone, locomotive, and everything else that accompanies *so-called* civilised life, they can at least point to a natural, simple, contented existence, a purity, health and happiness that our ethical economists may well envy. This, forsooth! vanishes, when Christians step in. To say that 'this is not Christianity, but the lack of it,' is begging the whole question. The church which has had such mighty religious and civil power, throughout Europe, for ages, must be held responsible for the present condition.

Remarkably sound judgment was shown by the Japanese Emperor, who, when told the condition of the various classes of English society, declared he "would not establish Christianity in his country."

After a residence of 15 years among the Burmese, Judge Fielding declares that these followers of Buddha are "healthy, sober, courteous, honest, happy and humane." Can it be said that the introduction of any foreign element has brought about our deplorable condition? Hume argues that "the intolerance of Christianity by which it refused alliance with other religions, and insisted in reigning alone or not at all, facilitated its reception." On the eve of the French Revolution the church of France owned one-third of the soil, with a property value of £80,000,000. Throughout Christian history the common people have been burdened to provide luxuries and conveniences for the clergy, who at the most have only formed a very small portion of the population. And to-day eternal damnation is preached by money laden Bishops to men earning a few shillings a week. Only a few months ago Cardinal Vaughan called upon the faithful "not to exercise private judgment." The progress that has

been made is not attributable to the help of the church, it has come in spite of it. Man's growing life has burst the religious constitution again and again, and his inherent worth has compelled recognition. The great misfortune of Christianity is that it has given its adherents a cheque payable on the bank of paradise.

Speaking of the troubles of life the time worn preacher has declared "Now we see through a glass darkly, hereafter we shall see face to face." "Cast thy burden on the Lord, and he shall sustain thee." "The heavier the cross, the brighter the crown." "Wait, meekly wait, and murmur not," and the like, until zealous people have actually gloried in tribulation instead of seeking to remove it. Heaven has been spoken of as the place of the ideal life, earth as "a waste and howling wilderness." Says the Rev. T. Rhondda Williams:—"It would not be difficult by means of facts to paint a picture of the church of the middle ages that would make it look like a great insurance company issuing policies to ensure escape from, or speedy transit through, purgatory, to the realms of bliss—the business proving very lucrative to agents." The following teachings of Paul have been made use of by the church to the fullest possible extent, and they do much towards explaining the failure of the system. Peter ii, verse 13 and forward. "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the King as supreme: Or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well." Again, "servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward." "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully." I Cor. vii. 20, 21. "Let every man abide in the same calling wherein he was called. Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather."

The very early Christian Pastor, following upon the apostles went in and out of his congregation, having all things in common, seeking their mutual good. Now the Christian Pastor is a member of a well paid profession, standing aloof from the great mass of humanity, seeking rather the interests of his church than that of the people. He dare not preach any sermon that savours of political or social questions, it is his business to voice soft-worded platitudes and tell sweet stories of a home beyond the sky. To urge the claims of the poor toiler would be to offend the wealthy employer who sits in the well-cushioned pew, and who heads the contribution list. And so those who have looked to the popular church for the salvation of the people from the sin of want, of ignorance, disease, cruelty, insanity, coarseness and shame (from which Christ himself is

reported to have saved so many) have looked in vain. The few blessings we enjoy, have not come by the way of faith in a crucified Saviour; that has not proved to be the road of human progress. It is not by faith in Jesus "the crucified" but by the adoption of the spirit of *Jesus the man* wherein lieth the hope of salvation. He launched spiritual principles which strike at the very root of the evils of the day. His teachings of "Veneration to God, purity in personal life and benevolence to your fellows," have the kernel of salvation within them.

Our present commercial system is diametrically opposed to the spirit of the man who said, "Thou shalt love thy neighbour as thyself." The Christian who scrambles through life with no other purpose than that of growing rich, can have no part or lot with this man who, in order to bless others, dared to be poor. How delightfully the teachings of that noble soul get down to the necessities of daily life. Christian lands would not be distinguished for gin palaces, slums and brothels if Christianity taught the spirit of the esoteric teachings of the sermon on the mount. Jesus did not preach salvation to hungry men, but *saved* them from their hunger. The mourner was comforted, not discoursed to on idealistic ethics. The ignorant and the inquirer were enlightened not merely told to believe. Such social anomalies as millionaires and paupers would disappear if we practised the spirit of His teachings. His principle of consideration for others reduced to practice would eliminate both capitalism and poverty; would establish practical sympathy and helpfulness, and introduce that true reform which is not in the interest of any class exclusively, but that of society as a whole. A true recognition of work and ability together with the manhood of man. The salvation taught by Jesus and justified by all history, is the salvation of EFFORT. The salvation of oneself is wrapped up in the salvation of others. The relationship of the personal to the whole is a glorious universal law taught in the words, "whosoever shall save his life shall lose it, and whosoever shall lose his life for my sake shall save it." Does not teaching of this sort enter into every possible phase of life? Salvation comes through the statesman, the school-master, the physician, the sanitary inspector, and every one who in any way contributes to the benefit of the whole. Then it is clearly the duty of every man to be intensely interested in everything calculated to bless his fellows. In this way shall we bring down the ideal of life from heaven to earth, and convert the waste, howling wilderness of orthodoxy into a spiritualised realm of peace and good will.

Are Spiritualists falling into a somewhat similar mistake to that which has swallowed up Christianity? We are afraid they are. There is a strong tendency towards the isolation of a cult,

too much fond dwelling upon our blessed phenomena *only*. Too little desire to grapple with the great needs pressing in upon humanity. Too little exercise of that effort which is the "hope of our salvation."

Emma Hardinge Britten.

BY ROBERT COOPER.

IN a former series of articles I endeavoured to show the rise and progress of Modern Spiritualism in England, and explained how it commenced at Keighley, in Yorkshire, and gradually spread to the metropolis, where for some time, its advocates were few, consisting mainly of some half-dozen literary men, whose organ in which they expressed their thoughts and gave information on the subject, was the *Spiritual Magazine*, published monthly, and the mediums from whom they gathered their facts on which their philosophy was based, hailing principally from America, the first physical medium being Mrs. Haydn, and strange to say, all she had to show to her patrons were raps, if such they could be called, for they were mere faint sounds like the tapping of the finger-nails on the table. This, as if to illustrate the small beginning of things, was small indeed, but their import lay in the intelligence associated with them, they were enough to convert no less a person than Robert Owen, the celebrated philanthropist and introducer of Socialism in a practical form. He had been a materialist all his life, and had then arrived at the mature age of 80, when he became converted to Spiritualism. This was followed by his son, Robert Dale Owen, who became one of the most earnest and devoted advocates of the great truth, characterised by the *Scientific American*, as "the one great event in the world's history, and the glory of the nineteenth century."

Mrs. Haydn was followed by other mediums from America, and three notable ones of home production appeared, D. D. Home and Mrs. Marshall; and Miss Nichols, who afterwards became Mrs. Guppy, did excellent work in a private capacity, and was accessible to a considerable number of investigators.

But it was not till the arrival of the Davenport Brothers and Mr. Fay, accompanied by Rev. Dr. J. B. Ferguson, who came to this country in 1865, that anything can be said to have been done to popularise the subject by appealing to the general public. This was done by means of the Davenport manifestations which were of such a character as to enable them to be exhibited in public before large audiences, and could always be depended on their occurring when the time came and were never known to fail. The Davenports were followed soon after in 1866 by Mrs. Hardinge, an able exponent of the philosophy based on the facts which the remarkable mediums who had preceded her were then engaged in exhibiting.

Mrs. Hardinge was a native of England, her maiden name being

Floyd, and commenced life as an actress in London, but being young at the time, only assumed juvenile parts, and therefore nothing of her theatrical career is known to the present generation ; but I understand an oil portrait of her in some fairy character was at one time to be seen in a shop window in the Strand a few years ago. For some reason Mrs. Hardinge left London, under the care of her mother, to pursue a musical profession in America, for which she possessed great talent, but she had not been in that country long before she became acquainted with Spiritualism, and soon discovered she possessed considerable mediumistic powers, and commenced by giving ordinary test sésances. She was then told by her spirit friends that she would have to give lectures to the public, and was much concerned at her inability to do so. Soon, however, she was constrained to announce a lecture, for which she had prepared something, and committed it to memory, and in a state of trepidation essayed to deliver what she had prepared, but it had left her mind, and an intellect greater and abler than her own, commenced to speak through her, and ever afterwards her organism was used as the vehicle for the transmission of thoughts of high intellectual power and she has been recognised as one of the ablest and most eloquent enunciators of the spiritual philosophy the movement has produced. After visiting all the principal cities in the States, disseminating the truths of Spiritualism with marked success, Mrs. Hardinge decided on a visit to her native land, and made her *debut* in St. James' Hall, not as a Spiritualist, no allusion in the announcement being made to Spiritualism, the subject being simply announced "America." The lecture was well advertised, there was a good audience present, and proved a decided success as may be gathered from the favourable notices that appeared in the principal London newspapers, from which the following are extracts.

"Mrs. Hardinge is a confident and practised speaker with a clear full voice, and a delivery free from the hesitation and mannerism of many platform speakers."—*The Times*.

"St. James' Hall was the scene of the speaker's unequivocal triumph, and the orator, an English gentlewoman of brilliant ability and marvellous power of extempore elocution."—*Morning Advertiser*.

"The address was delivered with consummate elocutionary powers."—*Morning Herald*.

"The lovers of the sensational and novel cannot more profitably spend their time than in listening to one of her spirit-stirring orations."—*Observer*.

"For a period of two hours she poured out her illustrations, in one full, unbroken current of words, admirably selected, until it was difficult to say whether the wonder or the gratification she excited was the greater."—*Weekly Dispatch*.

"We would wish that every good and righteous cause might find a public advocate in such a graceful and amusing pleader as Mrs. Emma Hardinge."—*Courier*.

Extract from a letter to the *Spiritual Times* by Mr. William Howitt:—"If England has an orator who can stand on the same plat-

form with Mrs. Hardinge and deliver an address on any instanter given subject, with the same clear, unfaltering, forcible, and splendid mind and matter, let him come forth, for we do not know him."

Another lecture was given in the same place and under the same conditions, of which I can find no record, and am, therefore, unable to give any particulars concerning it. I had, a year or two before, established an institution called the "Spiritual Lyceum," situated in Newman Street, Oxford Street, and as proprietor thereof soon made the acquaintance of Mrs. Hardinge, and was anxious to render her such assistance as I could in furthering the object of her visit to England. I well remember showing her a pamphlet written by an Irish clergyman who had become interested in Spiritualism through having a daughter a medium. It was an appeal to his brother clergymen to investigate Spiritualism. Mrs. Hardinge read the title, and said, "It's of no use appealing to the clergy. I appeal to the people." Very soon I made arrangements for two lectures in Cambridge Hall, now known as St. Andrew's Hall, adjoining my "Spiritual Lyceum." This hall was used by a congregation of Freethinkers, who styled themselves Religious Reformers, under the ministry of Dr. Perfitt, a very able and intelligent man, and on the occasion the hall was crowded with an interested audience, who were open to receive the truth, and the address of Mrs. Hardinge greatly astonished them, their regular speaker being a quiet, logical speaker, Mrs. Hardinge's style, on the contrary, being characterized by commanding eloquence. The audience had never heard anything like it before, and was spell-bound. I may say that Mrs. Hardinge excelled herself on this occasion, and I never heard her speak with greater power. She was exhausted by her efforts, and had to be assisted to her carriage almost in a state of faint. The second lecture followed with like success. Truly a good beginning, and a great interest in Spiritualism was the result. Mrs. Hardinge had "appealed to the people." The next thing I did was to arrange a course of Sunday Evening Lectures for Mrs. Hardinge. For this purpose I engaged the "Polygraphic Hall" in King William Street for three months. The hall at the time was being used by Mr. Woodin, who had gained celebrity as a personator of queer characters. The building was afterwards known as "Toole's Theatre." An attempt was made to prevent the lectures being given by a Sabbath Observation Society. I called upon the secretary, a Mr. Gritton, and found that the difficulty could be got over by registering the building as a church, and consequently it was registered as "The Spiritual Church," in the names of myself, Mr. Thomas Shorter, and Mr. Thomas Slater. Mr. Luxmoore, a private gentleman, who took great interest in Spiritualism, undertook to preside. The lectures were successful, and lasted three months, and were the first regular Sunday Evening Spiritual Lectures delivered in London. The following subjects will give an idea of the lectures:—Martin Luther, the Philosophy of Visions, the Prophet of Horeb, Christ and the People, the Spiritual Church-Valedictory.

Before this Mr. B. Coleman arranged a course of lectures in

Harley Street, which were well attended and published in book form.

Mrs. Hardinge then visited the provinces, going North, and thence to Scotland, her lectures in all instances being well received, and so effective were her utterances that a Glasgow clerical, who did not altogether approve of her teachings, said he could almost wish she had the "parson's sore throat." Returning to London, Mrs. Hardinge gave lectures in its neighbourhood, and finished, prior to setting sail for America, in Cleveland Hall, situated in the centre of the Metropolis, with a brilliant lecture, which was thus reported in the *Spiritual Times* :—

On Sunday evening 24th, an overflowing audience met Mrs. Emma Hardinge at Cleveland Hall, to hear her last Sunday evening discourse, previous to her departure for America.

The subject, "The People's Advent," was treated with more than her usual eloquence. The lady commenced by referring to human as opposed to divine force, showing how poverty and misery resulted from despotic governments. But God's will, as expressed in the laws of Nature, she confidently foresaw—as the second and triumphant force which would eventually reign. Mrs. Hardinge next touched upon Astronomy, Geology, and the powers of mind; showing the law of progress everywhere made manifest. Science, she said, "shows that the formation of a dew-drop is the history of the formation of a world." Returning to the idea of human force, she said: "It is by the right of force that we have the origin of the divine institution of slaves and the degradation of woman. Make the slave as strong and as wise as his master, and he is a slave no longer." The three discoveries of the mariner's compass, the printing press, and labour-saving machinery, gave her hope for the people and faith in their advent. It is impossible to convey to our readers anything like an adequate idea of the majestic outpourings of real inspiration, which marked this discourse. "The People's Advent" would soon be with us were their teachers all endowed with the liberal and divine sentiments which found eloquent expression from the lips of Mrs. Hardinge. A more pointed discourse we have never before heard, it was full of poetry, yet logical throughout.

"Oh king! oh priest!" exclaimed the lady, "in vain ye wield your authority over a people who know ye, and are as wise as yourselves."

The audience manifested their appreciation of many parts of the discourse, and felt the magic power of spiritual utterance, when the lady adverted to the mission of Spiritualism in the great work of the future. The discourse, which was a lengthy one, was received as it deserved to be, with admiration and delight.

Some questions put by two gentlemen, relative to the subject of the lecture, were answered by Mrs. Hardinge to the satisfaction of the majority of the audience.

"We trust sincerely," said the Editor, "that she may have a safe voyage to America, and can only express a wish that the good angels will ever attend her, and that the harvest of her labours may be plentiful."

THE SPIRITUAL REVIEW:

A MONTHLY MAGAZINE FOR SPIRITUALISTS AND OTHERS.

J. J. MORSE, *Editor.*

*Annual Subscription: Post free to any part of the world, Four Shillings (to the United States, One Dollar.)
Single Copies Threepence, post free Fourpence.*

Trade Agents: E. W. ALLEN & Co., 4 Ave Maria Lane, London, E.C. The "Review" is also sold by Nichols & Co., 23, Oxford St., London, W.C.; Mr. James Burns, 81, Endell Street, W.C., the "Banner of Light" Publishing Co., 204, Dartmouth St., Boston, U.S.A., and W. H. Terry, the "Harbinger of Light," Austral Buildings, Collins St., Melbourne; the "Tho Two Worlds" Publishing Co., Ltd., 18, Corporation St., Manchester, and from most Spiritualist Societies throughout Great Britain.

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MARCH, 1902.

MATTERS OF MOMENT.

The Dangers of Spiritualism. Elsewhere in the issue of the REVIEW will be found a review of a recently issued work on "The Dangers of Spiritualism," upon which, without intruding on the province of our reviewer, it is proposed to offer some observations here. What are the 'dangers' we have to guard against? Let us include "disorderly mediumship," "obsession," "evil" spirits, the recklessness or ignorant development and use of mediumship, the foolishness of the thoughtless, and the ignorance and viscousness of others, and we have a fairly formidable catalogue of dangers! But foolishness and viscousness were with us long before the advent of Modern Spiritualism, and each is likely to remain with us for some time to come yet! We may deplore their presence, but Spiritualism

is not the only subject which suffers from their influence. The religious world has a fair share of results clearly traceable to such matters, yet religious people do not warn their fellows against religion! Under the influence of foolish, ignorant, fanaticism men and women have been burned alive, reputations blasted, and untold misery inflicted upon innocent lives, shall we, therefore, write a book on the "Dangers of Religion"? Does not the immortal Bard (or Bacon) make one of his characters say, "Because thou art virtuous shall there be no more cakes and ale?" Surely the folly or worse of the religious shall not argue for the removal of religion from man's life? Nor should it be counted an argument against the orderly and systematic pursuit or profession of Spiritualism. Rather must we accept ignorance, foolishness, and viciousness as elements in the problem of life, eliminating them as far as possible, and guarding all questions from their influence as far as is practicable. For the moment, then, we may dismiss these three items from consideration.

The More Serious Points. The more serious points may now claim attention. First as to 'disorderly mediumship,' what is implied?

Too frequently the insane desire to become a "medium," without in the least part understanding what is involved, inspired either by pure recklessness or a morbid desire for notoriety, combined with a hankering after the supernatural common to so many undisciplined minds. And, when the mediumship is developed, the indiscriminate and reckless use thereof to the sure detriment of the individual. In this latter case the friends of the medium are more often far more to be blamed than the medium. In how many instances has it been a case of Mediumship for Breakfast, Luncheon, Dinner, and Supper, and at intervals between! A noble function degraded to the pastime of the moment, vitality drained to gratify the curiosity of the wonder-seeker. No wonder that health succumbs to the strain, and that the instrument being disorganised the messages fail, or become corrupted. But such folly is not indulged in by intelligent Spiritualists or mediums, and, happily, there are far more of such than the other sort in the cause to-day, for disorderly mediumship is the great exception rather than the general rule. But the pursuit of any study, training or development of any faculty, indulged in recklessly, will produce untoward results, and such recklessness is rightly condemned in any case, Spiritualism not excepted.

Obsession. Many people make much of 'obsession,' yet what is it? How much of fact, and how much of still lingering superstition concerning the reputed powers of spirits is involved? There is the obsession of ideas as well as that of persons in either world. The devotee, the reformer, the lover, the patriot, are all obsessed by ideas,

and their lives ruled by the subjects obsessing their minds and affections. The unfortunate person of "one idea" is obsessed thereby, and the "henpecked husband" is obsessed by his masterful wife, often to his untold misery, and the undoing of his life's happiness. Hypnotism and Auto-Suggestion explain another aspect of obsession; indeed, we have obsession as a working fact in the world around us. So long as it concerns this life little fuss is made over it, no judge allows it as a plea, no jury reckons with it in a verdict, save when it is described as "undue influence!" We are apt to blame people for "being led by the nose," which is only another way of saying they are obsessed. It may be replied that such forms of obsession are not as serious as the obsession of spirits. That all spirit obsession is evil, that it is only indulged in by the depraved of the spirit world. Yet good spirits control the conduct of people to a larger extent than perhaps is generally admitted, or understood. We live in enlightened times, and know more on spiritual matters, most likely, than those of former days, who were inclined to condemn all spirit intercourse, as a result of the influence of their religious advisers. We must clear ourselves from the remains of the Magic, Occultism, and so-called Satanism of other times, and realise that the spirits who come to us were former inhabitants of this world, and, generally speaking, average in character pretty much as do we. That, as "all sorts and conditions of men" go hence so, the way being open, it may be they also return and communicate with us. But as we close our doors against undesirable folk in this life, and select those whom we will be intimate with, thus preserving our tranquility, and safeguarding our lives, so can we, and so should we, safeguard ourselves in our intercourse with the inhabitants of the spirit world. It is another case of "resist the Devil and he will flee from you," give him half a chance and he will abide with you.

Evil Spirits. The words 'evil spirits' are a veritable bogey to some folks. They are the "devil" of our childhood, and inspire the same sort of insensate fear. Candidly, the tales we have heard of so-called 'evil' spirits strike us as far more comic than tragic. The worst cases, when carefully sifted, resolve themselves into the presence of an undeveloped human being transferred into the other life. He may be sullen, he may be revengeful, he may be vicious, he may have been a drunkard, a suicide, or a murderer, or a thief, or a common rogue and rascal while on earth, but he is still a human being. While, who knows what causes made him either one or the other of the above? We hear of "circles" held to uplift such spirits, to our minds a direct invitation and encouragement to their coming to us! Are there no reformatory agencies "over there?" Are our methods of reforming such as meet the necessities for spirit life? These 'evil' spirits were

earth's failures ; why bring them back to an abortive school ? Let the people of the "higher life", if it is a 'higher life,' take them in hand, their wisdom exceeds ours, therefore they, not us, are better able to uplift the fallen when they have left us. . . . Compel these 'evil' spirits to keep bounds, not to break them. We have evil spirits in sufficiency without inviting them back after they depart from us. The sentimentalist may say this is brutal ; the practical man will call it common-sense. The fact is we expect only the good to come to us, and, too often, follow the earthly habit of stigmatising those who differ from us, or are uncongenial to us, or who are not on the same plane with us, as evil, which is, after all, but an expression of presumptuous pride.

Let us be Reasonable. Let us be reasonable then, and end all this foolish talk about 'obsession' and 'evil spirits' and their supposed powers for mischief. As a general proposition it can be said that like attracts like, and where the general rule does not seem to apply there may be some unsuspected hereditary disposition, sufficiently marked to enable a spirit to attach itself to the individual. Or, it may be, the reckless dabbling in mediumship will cause such association. Or, further, the unsuspected presence of the evil-doer in our midst, or a chance passage through evil localities, will explain the presence of these spiritual undesirables, all of which is not condemnatory of intercourse with spirits, but only cautionary as to the needful care to be exercised in maintaining such intercourse. Possibly the greatest dangers we stand under pertain to this side, after all ? Candidly, that is our opinion, as indicated in what has gone before. With due care and caution in the development of mediumship and its subsequent use no danger need be apprehended by the most sensitive and timid enquirer.

The distinguished English naturalist, Alfred R. Wallace, said in substance, while occupying the chair at the International Conference of Spiritualists, held three years since in London—"I have nothing new to tell about the phenomena of Spiritualism. I told you all that many years ago, but I will say to you what my Spiritualism has led me to. It has led me to a deep consciousness of the needs of humanity. To a vast field of needed social reform, to devising the most effective method to help the struggling poor to help themselves—of how to sacrifice selfish and private ends for the universal good, and how to place the weary feet of millions of honest toilers upon the firm foundation of such altruistic principles, as when actualized, shall make daily home life a blessing and a benediction."—DR. J. M. PEBBLES.

Mythology and the Birth of Science :

A RETROSPECTIVE VIEW.

BY JOHN M. STUART-YOUNG.

III.—ASTRONOMY.

MY readers would probably infer from my last two essays that I am a believer in, and an advocator of, Astrology. In a degree this is so. But my principal object in dealing so fully with the subject was really to lead up to the present article, and to shew, however vaguely, the possibilities of Modern Science as inculcated in the knowledge we possess of the stars.

Nevertheless, in publishing these enquiries I have no desire to produce a verbose and prolific series of discourses upon science as we understand it to-day. My one wish is to write easily and intelligibly, so that the average reader may be interested, without being tired or bored with set phrases and laborious terms. Astronomy, therefore, I shall treat as carefully as is possible ; and endeavour more to suggest than to assert its qualities.

Let me first endeavour to follow briefly the march of astronomical discovery from its cradle to its sturdy prime. A definition of the term "Astronomy" offers certain difficulties ; but I should say that it treats of all that is known of the different bodies which inhabit the skies, and claims all that may yet be discovered of the stella system. The earth also is viewed, not as we see it around us, but as it would appear to us if we could remove ourselves to a distance, and examine it as a continuous whole.

The science is divided into two different parts,—principally the astronomy of the planets, and, in a lesser degree of importance, the astronomy of the fixed stars. From practical and consistent observation we know a great deal of the former ; but of the latter little has yet been ascertained. The only information we possess has been derived from a surveyal of their stations : for the planets move round the stars as fixed points.

Undoubtedly, the surveyal of the firmament has in every age aroused deep interest, and excited the warmest admiration of mankind. In Egypt, Syria, Chaldea, Persia, and other eastern countries, the fact is amply demonstrated by their histories. The Pyramids are a palpable proof—if any be needed—that the Egyptians were firm believers in the controlling influences of the stars. The climate of these countries is highly conducive to contemplation. The atmosphere is so transparent that the stars shine with a brilliancy, which is unknown

in the gelid North. And as the chief occupation of the natives was to tend their herds, they had ample leisure for the continuance of their studies.

“While Shepherds watched their flocks by night.”

During the hours of night especially the cattle required attention, and thus the people had the star-studded vault of heaven above them quite one quarter of each year.

Naturally their observations were in accordance with their rural simplicity; but their erroneous speculations have been of inestimable value to the modern races of the earth. From their wild imaginative character sprung the opinion that the stars exercise an influence over the destinies of nations and individuals; but the careful notes which they took down of the changes in the appearance of the heavens have aided latter-day scientists to no inconsiderable extent.

The theory that the whole solar system was once a vast fire-cloud is boldly conjectural. But this is the modern supposition. If we are willing to accept this hypothesis it accounts for the revolution of the satellites round their planets, of the planets round the sun in the direction of the planetary revolutions, for the flattening at the poles and the bulge at the equator, of which every school-boy is aware, and even suggests the rate of their respective rotations.

Suppose we grant that this is correct? We admit that all the stars of our system are suns like the one we see daily, and which we claim as our special property. Let us go further then, and admit that they had an origin like that of our own luminary; that they owe their motions to the same cause that produced the movements in our own system. Let us believe that at a time too distant for our finite minds to understand, one vast fire-mist was diffused throughout the limits of the whole universe. This theory—and it is one which has only been very tentatively suggested by living astronomers—removes all difficulties, for the irresolvable nebulae, that has puzzled so many, may in reality be universes still in the fire-mist condition. Why believe that the universe has been finished? This is not the seventh day of the Geneses Creation, and God is still labouring in his mighty workshop.

Apropos of this question a famous Christian Scientist—are not the terms contradictory?—writes:—“I dare not be so rash as to give an affirmative reply to this theory. Such speculations are impious, and are utterly irreconcilable with the teachings of God.”

For myself I would be reluctant to shock feelings worthy of so much respect; but in the name of the science which this gentleman so firmly accepts, I should like him to re-write the Mosaic story of the creation, in the vein which will allow modern speculation to labour without being in the slightest degree “impious.” Whatever our orthodox friends may affirm or deny, there can be no doubt that the sun, the moon, and nearly all the stars, existed long before the period to which he refers.

I have no desire to point a religious moral as a finale of this article; but I will say that the study of Astronomy, while it removes many creeds which may be as dear as life to the student, gives him, in place of the old, a grander, fuller, and ampler conception of the God-Force behind Nature, than he possessed before. It is by quiet meditation on the truths of science, rather than by argument, that the desired result will be effectually attained.

Next month my subject shall be Magic, and I hope to compare the early "miracles," described in Exodus, with our modern ingenuity as displayed in automata.

Borderland Mysteries.

Found Money by a Dream.

Augustus Rolfe, partner in a grocery firm at 183 Albany St., New Brunswick, N. J., lost a pocket-book containing \$720. The loss was a severe one, for Rolfe is a poor man. He advertised his loss in the newspapers, offering \$150 reward for the return of the lost money.

Rolfe dreamed that he had the money, that he took it out of his pocket, laid it on a shelf behind a package of some kind, and there lost sight of it. The next morning he at once acted on the suggestion conveyed by the dream. In half an hour he found the money. It had been placed behind a package of soap on a front shelf of the store. He at once took the money to the bank.

Rolfe now recalls laying the pocket-book down for a moment, fearing he would lose it. A customer engaged his attention, and the incident slipped his mind.—*Philadelphia Record*.

Her Mother Called Her.

At Kokomo, Ind., Cecil Champ, a 10-year-old orphan, told her classmates at school one Friday of a dream of which her mother came from heaven and requested her to accompany her back to the celestial shore, Cecil, in the dream, consented to do so.

An hour after telling of the vision, she was taken violently ill and died in a few hours. She had been in excellent health. Cecil was a student of St. Francis' Catholic Academy and lived with her aunt Mrs. A. B. Coonfare.—*Chicago Record-Herald*.

Spirit Letter from Mother.

Last January I was invited to spend an evening at the home of a friend, where I met a young woman who is a gifted psychic. She is not a professed Spiritualist, in no sense a public medium, and only at my urgent request consented to try to get a letter for me from my mother.

We sat around an ordinary parlor table upon which rested a tablet and pencil, our hands resting lightly upon it. After a brief interval passed in ordinary conversation, the hands of the medium beat rapidly upon the table, she seized the pencil and began to write slowly but laboriously, as one unaccustomed to the use of a pen. The message was from my mother and began thus :

"Oh, so long have I wanted to let you know that I was always with you in all your joys and sorrows !"

Then followed many details of my life since she left me, and a warning concerning a certain business transaction in which I had entrusted money to a third party whose honesty I did not question.

The medium had no knowledge whatever concerning my personal affairs, and subsequent investigation proved the warning to have been well founded. The hand-writing was a perfect fac-simile of my mother's, and, a most peculiar characteristic, she wrote "cross ways" of the tablet, as had been her invariable custom.

I was naturally much impressed by the indisputable evidence of my mother's, personality, and when convenience permitted, visited my friend again and secured other letters, all bearing the same stamp of her individuality and dealing with my personal affairs, in which she evinced an anxious interest.

The psychic power is natural in this family, a brother of the young lady referred to being a perfect clairvoyant. The subject is never mentioned outside the family circle, however, and I was admitted as a mark of special friendship. On one occasion, a few months later, I spent an evening with them, and we sat a party of three in a dark room, while the gentleman in question described the spirit friends he saw.

Suddenly he said : " Here comes a minister ! " giving a minute description of him, which would indicate either an Episcopalian or a Catholic. By conversation we learned that the stranger had come on a mission to me, and after the gas was lighted he stated in writing that he wished to use me as an instrument for carrying on his work with the pen. I was requested to sit alone for a half hour each evening in a dark room for development.

The next evening I retired to my room and sat down at my desk, resting my arms lightly thereon. In less than 15 minutes my hand began to vibrate, the motion gradually extending to the arm with what is known as the " muscular movement," a system of penmanship I had never been able to master.

The next evening my ministerial friend, who I now learned was a Catholic priest, stated that he wished to dictate a sermon. I took about a thousand words as rapidly as the pencil could fly over the paper, the subject matter dealing with conditions in the Catholic church of which I had no knowledge and towards which I had inherited an unusual prejudice.

This was followed by other articles of similar or greater length, a lecture, oration, poems. etc.

This personality of a man I never knew on earth has modified my views on many questions, taught me patience, gentleness, self control. The story of his life, which began in Ireland, never ceases to interest me, and his descriptions of the life beyond are full of beauty and charm. I have asked questions on every conceivable subject, and the replies are always prompt and satisfactory.

Within a few weeks from the time I began to write automatically, I developed the power of clairaudience, and can carry on a conversation of any any length with any friend in the other sphere I may choose to ask for. Incidents have been related to me concerning the passing away of certain friends whose relatives I have never seen since, and so had no opportunity to learn of them through the ordinary channels.

My mother has told me of certain events happening in the homes of relatives at the present time which a letter of enquiry proved to be absolutely correct.—*Chicago Record-Herald*.

No Time to Bother with it.

One of the leading ministers of this city, a man whose thought and utterances go all over the land and touch deeply the lives of his congregation, says that spirit return may be true, but he has no time to bother with it; it is not in his line of work: he has a mission to perform which occupies all his time, etc., etc.,

Some fine moonlight night this "man of God" will be trying to rap out a message to some of his deluded, incredulous parishioners on their bed-posts, and will, in all likelihood, fail.

In the great maelstrom of decaying agencies he now swirls about in, he is an enviable success.

So much for a type of that incredulity we speak of. It is representative of four-fifths of the nation's population.

And still the great forces of the eternal life keep their steady course in the affairs of mortal man. Hidden behind and within the transitory are the purposes of the permanent. This is destiny. There is no miracle about it, nor can there be; it is simple destiny operating through natural law. As Mr. Townsend in his great address well says, "When speaking of destiny I want to be understood as saying that until each individual attains the altruistic state, the state wherein the soul and its laws dominate, we are but children guided by lofty spirits."

It is a long leap from this guidance to the crime of incredulity to which we are alluding. But "God works in mysterious ways His wonders to perform." The American people have not yet entered the coaches of the train of destiny tracked on the Appian Way heavenward. They are massed and jammed in the vestibules. There they champ and chew, and mutter, shoot their oratorical and literary wads at each other, hurrah, glorify, explode, perish, and their bodies line the causeway of progress. And so stupid are they that they do not even see the light of day within the coaches.—*The Light of Truth*.

Books of the Month.

WHEN THE GOLDEN BOWL IS BROKEN. A sequel to "The Bridge of Life." By "Aster." Decorated Cloth, 107 pp. London: Gay & Bird, Bedford St., Strand, W.C. No price stated.

SPIRIT-IDENTITY. By (M.A. Oxon.) London: The London Spiritualists' Alliance, Ltd., 110, St. Martins' Lane, W.C. Crown 8vo., Cloth, 152 pp., 2/6 net, or 2/9 post free.

THE DANGERS OF SPIRITUALISM. By "A Member of the Society for Psychical Research." London: Sands & Co., Burleigh Street, Strand, W.C. Cloth, 153 pp., 3/6.

The above mentioned books present Spiritualism in three strongly contrasted aspects. First comes a dainty and entertaining account of "other world" life starting with the death of a soldier in the South African war and terminating with the entrance of our late Queen into the spirit world. Whether the pages are based on veritable communications from the other side or not there is no announcement to guide the reviewer. Yet, the internal evidence proclaims the work may be accepted as mediumistic as to its channel, and spiritual as to its source. The incidents stated are related in a clear and expressive fashion, and the little story moves forward naturally to its close. It compares with much that is openly avowed as from the other side, and contains many useful lessons as to the effect of our earthly conduct upon our status hereafter, as well as showing the spiritualizing and uplifting influence of life over there. As a gift book for those who are interested in the spiritual side of Spiritualism it is welcome, for to the spiritually-minded it will afford much pleasure. It certainly presents in a charming fashion the ideas of the next life embodied in its very interesting pages.

The second mentioned work shows our facts in a clear and cogent fashion, free from any exaggeration of statement or rhetorical adornments, as is but to be expected in any work by W. Stainton Moses, who was one of our most painstaking observers and careful writers. For all who need facts to go upon this little work is a perfect treasure house. Without any disparagement to other portions of the work the Appendices dealing with, "Cases of Spirit-Identity," the "Evidence from spirit-photography," and "On some difficulties of enquirers into Spiritualism," will be found most worthy of attentive perusal. Indeed, the entire work is well worthy the tribute to its value which is paid by its republication, for though originally issued in 1878 the matter is as fresh to read now as then, and the lapse of time has in no ways militated against its original value and importance to Spiritualism. Other works may appear and have their day and use, but this one will ever remain as a striking contribution upon a theme of proverbial difficulty to numerous enquirers and students, so for that, among many other reasons in its favour, we cordially welcome the work.

The last work enumerated above presents Spiritualism and Mediumship, and the Spirits, in lights that are quite opposite to anything in either of the works previously noticed. In view of the importance that many persons hostile to Spiritualism will inevitably associate with the book it is much to be regretted that the author veils his identity and takes refuge in anonymity, for using his position as a member of the S.P.R., it will, almost surely, be taken by many that the Society is in some way identified with the matters set forth, a great injustice to that body, without doubt. The staple case of his charges does not strike the reviewer as at all supporting the deductions drawn from it. The cases seem to be simply a very careless and unwise use of mediumship naturally resulting in nervous disturbance. The facts disclosed in the communications are in the main admitted to be accurate and true. That the communicants include a suicide, a person who had been "an awful character he died in W——Asylum," and some other personality loosely described as an "evil spirit." An account of the experiences of "a chance acquaintance" is included, but in this as in other cases, no particulars are vouchsafed that would be sufficient to establish the most trivial of charges in a police court, save the necessity of relying on the bona fides of the anonymous author! Reference is made to some remarks of Mr. Stainton Moses, in 1872, but the work reviewed above, issued six years later, is overlooked! The citations from Professor F. W. Barrett are impliedly made to bolster up the case against Spiritualism, yet the Professor only properly raises the question of what evil might occur by contact with all and sundry from the spirit side. We are told of the teachings of Spirits that "many of them know nothing of God," but how much does the author of this book know, as apart from whatever his beliefs and opinions concerning God may be? The author evidently accepts the Gospels as authoritative, and Jesus as a divine personality, and uses such assumptions against Spiritualism and the claim for eternal progression hereafter. The warning is either too strong or too weak. Too weak, in the opinion of the reviewer, for the "frightful examples" have absolutely no evidences in their support either as to persons or places, times or other necessary data on which to form an intelligent judgment as to the evidence regarding the matters presented. To smirch an entire movement and its adherents argues either a strong prejudice, or a want of the sense of justice which should compel a more and better authenticated disclosure on such a serious topic. To, possibly unintentionally, but nevertheless seemingly obviously, implicate so honourable a body as is the S.P.R., would appear to imply that the author was not on sure ground, while the utter ignoring of anything that can be said, and much more can be said, on the other side of these so called "dangers of Spiritualism," is but the mental habit of a partisan, or the natural weakness of a mind that abandons an enquiry so soon as unexpected difficulties occur. A state of mind which robs of all value the book in question. To throw stones from the shelter of a hedge is neither manly

nor commendable, such "moonlighting" is despicable, and if, as we have heard, Romish influence is at work in this case, there is another and powerful element of distrust incorporated into the case, which gives additional reason for regarding the book not only with sentiments of caution, but of absolute distrust and suspicion. The reviewer does not wish to be unfair, so will close by saying that if the simplest case for the good of Spiritualism was presented with the entire lacking for corroborative details noticed above, the people who welcome this book with such avidity would be among the first to demand proofs of the facts. For such proofs in the instance under notice we must take the unsupported words of a writer who has not sufficient courage to affix his name, even, to the work he so incontinently places before us.

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.

MIRROROLOGY.

SIR—Lack of time preventing me from replying separately to the many who write, through reading my letter in your February issue, I think the following will cover most of their inquiries, if I may trespass on your valuable space.

So far back as 1870 my friend, the late Mr. T. Welton, F.S.S., wrote as to "charging"—"No matter what words are used the charging is *mesmeric*, though I am inclined to think, Spirits do assist in the dedication or charging by the same law as the spiritual manifestations are produced. But I know it is possible to charge the crystal, and that certain substances are better than others to gather and retain the property that enables the seer to see."

Although in an MSS on "Christalliomancy" chiefly derived from "Barratts Magus," 1801. there are more than one form of "Dedicatory Prayers" (amongst them Mrs. Johnson's generally then sold at a guinea) my own conviction is that such "ceremonials" are unnecessary except in so far as the intensifying and concentrating of the mind on the subject is concerned by their use.

As to spiritual agency, the testimony of my friend, Miss Anna Blackwell, before the Dialectical Society, may be worth recording. That lady said, "Soon after the death of Charles Dickens, Mrs. M. G. was standing at the door of her Paris residence, in the Rue de T——, waiting for her daughter to come down and to get into the carriage before her, and admiring meantime the beautiful clouding of the tortoise shell handle of a new parasol which she had in her hand, when she saw the face of the departed novelist, for whom she had

much affection looking out at her from the surface of the shell. The face was small, but with every feature perfectly distinct, and as she gazed upon it in utter amazement, *the eyes moved and the mouth smiled.* . . . A manifestation of spirit ingenuity that must I think have been effected by covering a small portion of the shell with a film of "materialised fluidic substance, and the execution, in this semi-fluidic vehicle, of a series of changes, of *re-paintings*, so to say accomplished so rapidly as to create to the perception of the observer the apparent movement of the eyes and mouth."

What I mean as to the subjectivity or objectivity of visions seen, most are of the former class being seen only by the one person seeking, the latter class when several see the visions at the same time and might perhaps be illustrated by the case just quoted, as she says, "I think it probable that other parties, had they been present would have seen both phenomena, just as described." Mr. Hockley, before the same society, in reply to Sergeant Cox, said, "On one occasion a man appeared in the small crystal with a book before him, and the Seeress saw it was splendidly done, but too small to read. I gave her a powerful reading glass and she could then read it, for the glass increased the size," and so would appear to be objective.

Mundt, Lowry, Palgrave, Mocier, Lane and Jennings, all confirm mirror facts, but they are notably so in the Great Crystal Trial in the *Times*, July, 1863, by the indisputable evidence then adduced on oath.

Perhaps the following from the *Free Lance* may help those who have a doubt as to their having this gift or faculty. "In Oriental and Southern European nations dark-eyed people can read crystals, but in England and among the Northern nations the seer of all such occult secrets has light eyes, and even those of only two colours—hazel and sea-green, or greenish-grey, whichever one chooses to call it. Blue-eyed people are essentially materialists. They cannot see visions or anything occult. Neither can the dark-eyed people of the Northern nations—the dark-brown, dark-grey, or black-eyed people—and it is useless their attempting to do so. The power is given in all its force to people with hazel eye, those in which there is a slight tinge of green especially, or to people with green-grey eyes, particularly those eyes which change colour quickly, and sometimes look pure grey, sometimes pure green, and sometimes even blue."

The opinion previously expressed by Mr. Welton, that some substances are naturally more suitable than others to assist the "Seering" faculty, may depend to a certain extent (although he does not say so), upon a temperamental assimilation—in some cases—perhaps accurately indicated by the planetary sign at birth (?) Whether this would be any guide in the matter, experiment can of course only decide, as also in the question objective visions, for I have often thought what conclusive proofs could possibly be gathered (preferably from "mirrors" (the larger the better), visions by repeated photo-

graphic snap shots being taken of them while visible to the Seer or Lucide, although a far too costly procedure for me, as yet to institute.

ROBERT H. FRYAR.

2, Prospect Terrace, Bath.

A CRITICISM.

SIR,—I have read with pain in your carefully edited magazine the letter of Mr. W. H. Simpson, of Grahamstown, S.A., and am somewhat surprised that it found a place in your pages. To say that "it is the false and foolish dogmas alone that actually belong to Christianity," is an untrue and ill advised slur on the one great power that has helped men onwards for the past nineteen hundred years. Thousands of saintly men and women have borne the cross, suffering martyrdom for their efforts to spread the enlightening tenets of Christ's gospel without hope of any reward in this world. It is amazing to realize that they were only animated by 'false and foolish dogmas,' rather would I say they were filled with the "Light" that illumines the true disciple. As a Christain and a Spiritualist I must repudiate Mr. Simpson's assertions, and express myself astonished that so seemingly intelligent man could write so recklessly. As a Spiritualist I see nothing in Spiritualism that destroys my faith in the true Christ, nor do I as a Christian see anything in Spiritualism contrary to a right understanding of the faith in which I have been reared. Evil spirits may seek to lead us astray, the powers of darkness may strive for dominion over our souls, and their surest way is to undermine our faith in the noblest figure in the religious history of mankind. If Spiritualism is to be synonymous with infidelity then its end is not difficult to discern, and I for one should not be sorry to see its disappearance from the world. I beg of you, Sir, to avoid giving currency to such objectionable contributions in future.—Faithfully yours,

A SPIRITUALIST AND A CHRISTIAN.

[NOTE.—We promised last month that if our correspondent would send his name and address his letter should appear. He complied with that request, and we give his letter as above. Candidly, it seems to us neither enlightening nor informing. But so long as those who write for this page couch their letters in respectful form, and deal with matters to which this magazine is concerned, we shall not act on our correspondent's closing suggestion. Our motto is, "Hear all sides," so the letter appears.—EDITOR.]

SPIRITUALISM v. THEOSOPHY.

SIR,—I must express the great satisfaction with which I observe that the coquetting with Theosophy on the part of Spiritualists seems to be over, as in your late article upon this matter. It was so evident to me from the first that re-incarnation is the cardinal tenet of Theos-

ophy, and that that doctrine is the negation of Spiritualism as taught by spirits, that I could only wonder at those Spiritualists whose object seemed to be to conciliate Theosophists almost more than to spread their own professed views. I confess that such altruism is beyond me, and that I can only stand by the simple philosophy that a door must either open or shut. Compromise of a vital principle seems to imply want of confidence in one's own views, or a failure to discern clearly what is essential. I am glad to learn, therefore, that if the decisive word could not be spoken by Spiritualists who were hankering after reincarnation, it has been uttered by Theosophists who will have nothing to do with Spiritualism.—Faithfully yours, A. JANES.

5, Crompton Road, Camberwell, S.E.

ANSWERS TO CORRESPONDENTS.

H.D.W., PARIS.—Pleased to know that the bound volume reached you safely and that you speak so highly of it. Yes, we well remember Mr. Gledstanes, and Mr. Chinery, and their genial hospitality on the occasions of visits in, as you say, "the long ago," and the excellent company met on those occasions. F.C.W., Marsden.—Courtesey prevents us replying to your communication in the same strain in which it is couched. See the review of the "Dangers of Spiritualism" in this issue. Anti-Theology, MATLOCK.—We cannot afford space for the topic you refer to. Yes, the editor of the REVIEW is a Spiritualist, why do you ask such an absurd question? He is just a plain Spiritualist without any affixes, prefixes, or suffixes. Anxious Enquirer, BIRMINGHAM.—We cannot help you. Try the free library. Herman Brothe, BONN.—Your favours received. Not speaking German we fear it would be useless. Being too hard worked we could not spare the time. Thank you all the same. L.W.P., PERTH, WESTERN AUSTRALIA.—We are in hopes. Probably early in the next year.

We find the following in the "Zeitschrift fur Spiritismus": Fifty years ago, there lived at Petrinja, a furrier named R—, with his wife and two children. He was suddenly seized with a serious illness, which was a great disaster to a family already in impoverished circumstances. Some days before the death of R—, his wife, who was encient at the time, weeping bitterly, besought her husband, if there should be a life beyond the grave, to take with him their future infant, which he promised to do. Six weeks after her confinement, the mother was seated by the side of her child's cradle, singing it to sleep. All of a sudden, the infant opened its eyes, and speaking very distinctly, said to its mother, "Mamma, do you see papa?" The poor woman remained like one petrified. The second morning after this incident, she found the child dead in its cradle. "The source of this narrative is authentic," adds our German contemporary.

Spiritualism's Broad Encircling Mantle.

Spiritualism in its philosophy is all-embracing, all-inclusive. Is there a truth in phenomenal Spiritism, Spiritualism includes it. Is there a truth in Christain Science, Spiritualism includes it. Is there a truth in mental healing, divine healing and divine science, Spiritualism includes it. Is there a truth in Theosophy? every demonstrated fact in Theosophy and Theosophical writings, is included in the all-embracing realm of Spiritualism. The ignorant may not know this. And further, there are those sufficiently wary and unprincipled to write about the "new thought," and speak of these mental sciences, and never mention the word Spiritualism. Why? Is it cringing cowardice or hypocrisy? What should we think of a naturalist like Alfred R. Wallace, who should write about acorns, acorn shells, acorn cups, acorn meats and their very nourishing properties, but never mention the word oak—the tall, stalwart oak that bore them? Down upon this tricky policy! It is contemptible enough in party politics, but when revealing its slimy, serpentine fangs in matters spiritual, it is absolutely beneath contempt. My soul honors independence and moral bravery—such bravery as characterised the martyrs of old and dignifies the regal-souled of to-day. These live in history immortal, while the very names of catering cowards rot away into eternal oblivion. He who is ashamed of his Spiritualism is virtually ashamed of Almighty God, for God is Spirit, and Spirit is the foundation and the crowning top-stone of Spiritualism. Methodism, Lutheranism, Presbyterianism and kindred isms are but passing drift-wood on the sea of time. Reduced to the last analysis, there are but two isms worthy of profound consideration. These are atheistic materialism and Spiritualism. Thinker—where do you stand.—*From a recent lecture by Dr. J. M. Peebles in Melbourne.*

INSPIRATION.

When Winter's gloom had darkened all the earth
 Methought I heard thee sing:
 The birds were silent, waiting for the birth
 Of dewy, odorous Spring.
 But now the fields are flecked with limpid light
 And throats are warbling free,
 'Tis my sad lot to sit in silent night
 Beneath a leafless tree.

JOHN M. STUART-YOUNG.

TRANSFIGURATION.

Within the bosom of the poet prest
 Dry scentless leaves find shelter and a rest,
 But as the bright blood from his body flows
 They rise and blossom as a new-born rose.

JOHN M. STUART-YOUNG.

Dr. Istrati on the Future.

The "Bulletin" of the Society of the Sciences, at Bucharest, the capital of Roumania, publishes an address delivered by Dr. Istrati, on the occasion of the first meeting of the Society in the new century, in which he takes a hopeful view of the future, as witness following passages:—"The religions of the day, so human at their basis, and often so maleficent in consequence, whether it be from the want of culture or the spirit of caste among the clergy, will make way for a pure and elevated belief in the great truths which emanate from infinity in space and time, in mass and energy; from the perpetual order everywhere apparent; from the constant evolution of beings! and from all that exists in creation, in relation to ourselves who are so small in this universe. They will reduce themselves to a steady tendency of the individual towards his spiritual elevation, by the constant practice of those ideas which more particularly constitute the starting point of the sublime religion of Christ. He will be the high priest, but all will officiate. The church will be everywhere in reality, because it will be within our souls. By the researches of Spiritualism, it will have a scientific foundation." Bucharest is a city containing a population of a quarter of a million, and is the Paris of the Danubian principalities. Evidently, it is immeasurably in advance of our own intellectual freedom and progress. Imagine any one having the moral courage to get up and speak words like these in the hall of our Victorian (Australian) Association of Spiritualists?—*The Harbinger of Light*.

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