

*"Perpetual Motion" - Page 13.*

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Spiritualists.

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NO. I.

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Chinese Occultism.

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A SEANCE IN CHINA.

BY H. RODEN RUMFORD.

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THE EAST! the land unknown, the land of flowers, the beautiful East, as the guide-book makers call it, has long ceased to charm the man that lives there, charged with those imaginary oriental splendours which are nowhere writ so large as in the catalogues and advertisements of the later-day "guide" books. To know the East something more than a round trip in an "Empress" or "Pacific Mail" liner is necessary, with its one or two days pension at the Hotels of the coast ports. The globe trotters touch Yokohama, Kobe, Nagasaki, Shanghai and Hong Kong, then take the ferry to Canton, or Macao and back, and write a book; but we who live amongst the Celestials and make our trips inland may not be heard, nor may we write.

The Celestial's belief in the future life is well known, that he communicates with his departed friends is not so generally known.

I can recollect well the monitions and advice which I received when I ventured to state that I would probe the Chinese superstitions and would, cost me what it might, visit a Chinese seance. Many told me it would be better to give up my quest, and one who had "done" the East told me I carried my life in my hands in trying to investigate that which was purely a family ceremony, or having anything to do with Chinese religious matters, and when he heard that

I intended at all costs to have a sitting with A Loy, a certain remarkable spirit invoker who accompanied certain priests, and was also noted for her singing at meetings and ceremonies given by the priests, he put up his hands and implored me in the name of my mother and friends to desist, and said that it was impossible; but the phenomena fever was upon me.

It took many weeks to arrange, and I can remember perfectly well the day upon which my Chinese friend Ah Kong, came to me to say that that evening we were to have the desired seance with this noted girl medium. I was all excitement at the announcement.

I do not know if there is any drug in the Pharmacopœia, or any clearly defined treatment, which may ever hope to grapple effectively with the strange disease of phenomena-hunger, but I have much pleasure in recommending this most singular ill, which I have noticed especially in England, to the notice of the rising generation of physicians. That it is a branch of that mystery, *la nevrose*, I have little doubt, for I have seen it in many forms. Yet it is not remarkable that one catches the disease very quickly when you have witnessed even only one wonderful example of the powers of the unseen. The following story is one which embodies an example, from which any person might easily catch such a disease.

Ah Kong, whom I before mentioned, was at one time an interpreter to me, but his father dying in Canton he had to go home to bury him and was away such a lengthy period that I had to get a substitute. He at last wrote me a letter to the effect that he was about to take up his father's position as compradore to a certain firm in the town or settlement in which I was then staying. He visited me frequently and I made use of him in various ways, he was a perfect scholar of English and also knew the country well, and when he heard that I was interested in Psychology and Spirit-Lore he was all alive to know how English people practised, and this resulted in his visits becoming more frequent and his helping me to translate several items of Chinese superstitions, some of which I hope to lay before your readers.

Here is the story. It is not a literary effort, but I just give you in plain words what actually happened. Ah Kong, now wanting himself actually associated with the incident which he himself had taken the trouble to arrange, suggested that I should meet four of his friends, on a particular evening, who would act as guides to me to a place where I should meet him. The evening arrived, and at the stated time at the appointed place I met four Chinamen, one beckoned

me to follow and they walked on about ten yards in front of me. At Ah Kong's suggestion I had equipped myself *en Chine* for the affair, and this I did with very little discomfort, especially in the long 'quan' or skirt, as it was a very warm evening,—in South China it is as warm through the night as the day, we get no such pleasure as a cool summer evening—so as the clothes were especially suitable for the heat, in this costume I escaped unpleasant curiosity. I followed these men along the water side and we took a sampan to cross to the other side; landing at a rather large village we immediately jumped into 'rickshas' and made our way to the largest building in the village, which I could see lit up as if some important event was taking place. Upon entering I was welcomed by my friend Ah Kong, and there were also about twenty Chinamen present, some of whom had the clean shaven head of a priest, whom I 'chin chined,' and we all sat down to dinner. There is no need for me to describe a Chinese dinner with its hundred and one courses, its samshin drinking, opium smoking, and a woman sitting at back of each feaster. At the close of the dinner I expected the usual music, but I was informed that there was to be a special entertainment, and that the priest's singer was to favour them. Several went to the various opium lounges and smoked, others played with the peculiar finger-shaped Chinese cards, and a few drank their samshin talking the while with the women, but I noticed that neither Ah Kong nor my four guides drank nor smoked.

It was getting near midnight and I must confess that the surprise of finding myself in such a place, instead of a "Joss House," was very great. I had gone with these men to see as I thought something that would be worth writing about for a Spiritualist paper, but how the visit brought me nearer to that object, or any other purpose whatever, I could not see. I knew I was the only European in the company, and the Chinese hatred for the "foreign devils," my common-sense told me of my danger. Yet I had gone on my own free will, and Ah Kong had encouraged me to the risk, which after all I thought was worth bartering for the sight of so strange an assembly and a Chinese dinner. Indeed it is not in accord with my fatalistic creed to conjure up terrors in the mind in moments of comparative tranquility, and when I realized that the question of wisdom, or want of wisdom, was no longer under discussion, I fell in with the spirit of this singular festivity, and waited for enlightenment.

*To be concluded next month.*

## Original Contributions.

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### Ego Entranced.

[ABRIDGED.]

By CHARLES DAWBARN.

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WHEN we selected the trance mediumship of Mrs. Piper as our special illustration it was because it seemed best adapted for careful analysis. The published reports of the Society for Psychical Research have been prepared with a scientific precision of detail always lacking when the amateur tries his prentice hand. Her personal honesty has long been proved to be above suspicion, and the problems involved belong altogether to the psychic side of life. The volumes of "Proceedings" of most direct interest to the students are those of February and December, 1898, and February, 1900, but are too full of monotonous detail to suit the general reader.

In a previous article we pointed out the unnoticed fact that spirit "George Pelham," while communicating, was unaware he was using the medium's hand for what is called "automatic writing." And further, the spirit who was talking did not at the time know that the hand was being so used. The legitimate inference is that the tongue was being used as automatically as the hand, and that neither spirit was making use of the medium's brain. Of course there are differences in degrees of mediumship, as well as in its phases, but one general principle applies to all alike. Thus, for the physical reasons then given, we may safely assume that no spirit knows how, or in what form his thought is finding outlet, until his attention has been called to the effect produced. Then, of course, although he is still ignorant of "how he does it," he knows, and perhaps watches the particular sense instrument that is responding to his will power.

We have thus seen that this far famed communication between the two worlds is really nothing but an interchange of thought, which, on the mortal side is received and discharged through organs responding to certain vibrations. But scientific experience demands that both sender and receiver of thought, whether through

atmosphere or wire, shall vibrate in perfect harmony. And, as this is impossible between spirit and mortal, we are still in "fog land" until this point has been cleared up. That thought is itself a vibratory action, manifesting in ethereal waves, may be taken as proved by universal experience.

We notice that a returning spirit cannot directly impress any physical organ. All he can do is to discharge his thought into what Mrs. Piper's controls call "a human shell" with certain light spots in or on it. These spots of light, are, they assert, a form of energy evolved by the mortal sensitive, and may accumulate on brain, or eye, or hand, or elsewhere. But it is always such a spot that is sensitive to the vibrations of spirit thought. Intelligence consists in the interpretation of vibrations by which sense tells its tale to embodied life. The medium's brain becomes entranced, that is to say, silent to normal vibrations. In this condition the sub-conscious self—another personation of the same Ego—can and does, amid that silence, catch more or less of the spirit's thought vibrations, and record them on the sense organs, or whatever may be the "light spots" of the medium. The possibility of any communication between spirit and mortal depends upon the presence of Ego in another of his personalities, and that he finds conditions such that he can, to a limited extent, broaden out the normal personal consciousness of the mortal. The student reader will now begin to discern a glimmer of sunlight in this fog land we are exploring. And he will now be ready to utilise a little more of these wonderful and instructive experiences through the sensitive Mrs. Piper.

Dr. Hodgson, who is arch-investigator, tells us that the spirit acts like a man nearly asleep, and gradually becomes more and more drowsy, till at last thoroughly exhausted, he declares the light has failed. Then he retires, and we presume immediately takes a refreshing nap. A man who is nearly asleep is a poor kind of witness to any court. Here is a spirit trying to come back, and perhaps sensing a telegraphic call from some mortal. His effort plunges him into the dark, which I call "fog land," and the only light he gets is from certain spots, which reflect a little surplus energy accumulated by the medium. I suppose a drowsy spirit is better than none, but we must remember we have been trying to build a mighty philosophy on the utterances of these very sleepy spirit visitors. If we were altogether sub-conscious, and *knew* a truth whether we met it in dress suit or in its every day attire, we would be a little better off. But here in earth life Ego works by reason, and a delicately adjusted

brain, which has a habit of making a fool of itself on the slightest provocation.

We will now turn, once again, to the experiences of the learned investigators of the Society for Psychical Research, and learn the lesson of the facts they have so carefully gathered for us. One of the most interesting unprofessional mediums ever identified with modern Spiritualism was the late Rev. W. Stainton Moses, probably better known to many of your readers as M. A. Oxon. He was a highly educated gentleman, and a clergyman of the English church. For a number of years he was also Editor of *Light*, still published in London, and extolled by W. Stead in *Borderland*. This educated gentleman was a magnificent spirit instrument, having all the Piper excellence and something more, for his "spots of light" permitted psychical phenomena as readily as that of the trance. His controls, or spirit visitors, were, for the most part, educated gentlemen like himself. The student reader will here recall that, no matter who or what they represent intellectually, they were as subject to the laws holding the spirit drowsy to his normal spirit life as the controls of Mrs. Piper. These guides of Mr. Moses became very wide awake on the earth side of life and talked long and learnedly, as well as often, by way of instructing mortals. Thus the various publications of M. A. Oxon (Rev. Stainton Moses), are classic literature to the educated Spiritualist.

Here then we have mediumship under its most favourable aspect. The utterances and teachings are flavoured with righteousness, as became their clerical mouthpiece. Certain spirits claimed control of the medium and assumed responsibility for the teachings. This mediumship was never scientifically reported, analysed and criticised, as has been that of Mrs. Piper. So we will not stop to learn its lessons, but watch the Reverend medium after he himself has become a spirit, and is invited to report through Mrs. Piper.

We now find ourselves in presence of the spirit of the experienced M. A. Oxon, whose teachings concerning spirit return have been accepted by thousands. His old controls, known as "Imperator," "Rector," "Mentor," and "Doctor," are also ready to play their part in this drama of the two worlds.

Mr. Moses, like the rest, comes back sleepy and confused, misunderstanding what is said to him, and giving most irrelevant replies. He was a fine Greek scholar, but has apparently lost even the alphabet of that language. He had placed the real earth names of his controls, as given to him by them, on record in England, but

cannot now recall them. Unfortunately he soon announces that he has regained his memory, and gives these names. But if he is right now he was all wrong in earth life, for the names are not the same. Yet the reader will please note that we are dealing with the real Stainton Moses, for he is guaranteed as genuine by spirit "George Pelham," who had already satisfied Dr. Hodgson, the arch-investigator, of his identity. Poor Moses, like his namesake when the light was out, found himself in the dark, and cries piteously for more light. He attempts tests and fails. On one occasion, and with the help of "George Pelham," also a Greek scholar, he fails to translate a Greek sentence. Spirit Moses explains "I could in time recall all the Greek I ever taught. It seems like awakening from a dream to call this to mind."

Medium Moses had taught clearly and distinctly certain dogmas concerning the fate of sinners in the next life. Through Mrs. Piper the drowsy "George Pelham" had contradicted these teachings, and now sleepy spirit "Stainton Moses" says "George Pelham" is right, and he himself was wrong, although it was so given him by spirits. Our natural question at this point would be: "If a spirit has entirely forgotten the Greek he once taught, how much of his other teachings could he be expected to recall?" On yet another occasion he gave one or two names correctly, but remarked "It is very singular how the names of former friends that were in my mind, now run through my mind, just at this moment."

Such is spirit return as presented to us by the Reverend medium M. A. Oxon, as identified and accepted as genuine in the reported *Proceedings*.

We next turn to "explore" the several renowned controls of Mr. Moses, whose fame has resounded through the realms of Spiritualism. The celebrated spirit teachers may have found themselves unusually drowsy when returning through Mrs. Piper, but to the unbiased onlooker they seem to play the part of dreamers of nonsense. For instance "Mentor" maintains that he is Ulysses, and often sees Telemachus. He could not remember the name of his wife (Penelope), but claims she is always with him. The real names of "Rector" and "Imperator" have been lost for ever in the fog, unless the English record be assumed to be correct. But it is quaintly amusing to find "Rector" warning Dr. Hodgson not to rely too much on statements made by "George Pelham," because "G.P." is too far away from earth now to be clear in regard to tests.

It is understood that at this time, "Imperator" and the rest of the experienced controls of the late Mr. Moses, have assumed the entire charge of Mrs. Piper, and her mediumship, with the full consent of Dr. Hodgson. We are told they have already helped the medium physically, and in her mediumship. Their object is declared to be 'to exclude earth-bound spirits' from further use of 'the light.'

Surely it is now plain to the student reader that returning spirits leave most of their spirit experiences and memories behind them, when they come back, and have to gather up as best they may, the old details of their earth life, when such are demanded as proofs of identity. These illustrations have been given to prove the assertions already made. (1) That a returning spirit can only control by thought power. And (2) That as a narrator of other world experiences he is necessarily unreliable.

It must now be remembered that if we are to attempt further exploration into the mysteries of "spirit return," we can only hope to be successful by making the veridical acquaintance of our own unconscious Ego. Because to seek information from a spirit visitor is to ask direction from one who is already befogged by his approach to earth life.

SAN LEANDRO, CAL.



MR. ROBERT H. FRYAR, Bath, sends us a specimen copy of the "Isiac Tablet" of Cardinal Bembo. The Tablet has been redrawn and is now printed on art paper. The circular accompanying the chart says: It (the Tablet), has been deemed a Resume of ancient Hieroglyphical Science, and Theosophy, and the Eighth Wonder of the World." This curious relic of an age long past cannot fail to attract the attention of every earnest student of the mysteries; its beauty of design, its careful execution, its obvious antiquity, its certain connection with that most incomprehensible scheme of religion—the Egyptian, all combine to fascinate the mind and stimulate the intellect in a search for the explanation of the purpose and meaning of this very elaborate pictorial work of Art, and has not been engraved nor printed in its entirety since 1719, when it was published in France by Montfaucon, and it has never before been printed in England. The chapters even of the Egyptian "Ritual of the Dead" present no scenes like those of the Tablet.

## A Spiritual Homily.

BY ALFRED KITSON.

*If ye love Me, keep My Commandments.*—John xiv, 15.

WHAT an amount of pathos is contained in this little word "if." How much sweeter and consoling the sentence would sound if stripped of that little word "if," which imports a ring of doubt to the words of Jesus.

The little band of unlearned fishermen he had drawn around him, to whom he expounded his parables, and who formed his body-guard, were, no doubt, very near and dear to him. He prayed for their spiritual welfare, and their devotion meant a great deal to him in his ministry, surrounded, as he was, by relentless enemies. To have even a faithful few, rude in manner and expression though they be, in whom we can trust and confide, is a source of comfort to the burdened and sensitive heart. And so it must have been to him.

On this occasion he does not deny their love for him, indeed it may be all they claim. But how often do we find in daily life the friends who are most profuse in their devotion and attachment desert us in the hour of need? Deny that they ever knew us! So it was then. He accepted their professed love for what it was worth, but he required something more than empty profession; he desired to see it substantiated by acts of kindness one towards another. Profession of devotion is very cheap. And as a rule, the more profuse it becomes, the less reliable it is.

On a previous occasion (John xiii., 34), he had said unto them, "A new commandment I give unto you that ye love one another," which, no doubt, had been a hard task for these inexperienced fishermen. And, perhaps, this was a gentle reminder of their weakness and failings which needed a tonic.

What were the conditions and surroundings Jesus and his little band had to contend with? Was there any similarity between it and what we find to-day? Let us see:

In the first place we find two great rival parties: the Pharisees and the Sadducees. The latter believed in the law, but denied the

immortality of the soul, and had no faith in the reality of angels, etc. The Pharisees, on the other hand, believed not only in the law and the prophets, but in the ministry of angels, as God's messengers. They were very exact in their ceremonies, observing them to the letter. They were bigots of the most pronounced type, and consequently were saturated with deep hatred of all rival religions. They reviled the Gods of surrounding nations, and degraded their titles from the highest and most exalted positions to that of the meanest. To wit: the God of the Ekronites was called *Beelzebul*, which signified the "Lord of heaven." The Jews changed it into *Beelzebub*, the "Lord of filth, or flies." Not content with this, they called *Beelzebub* the prince of devils. Could religious bigotry go further?

This fact alone is quite sufficient to show us that no quarter would be given to any one teaching contrary to their own faith. Former prophets had been stoned to death for protesting against the corrupt practices of those in high places. Jesus had both these classes to contend with. But the Pharisees were the most bitter in their opposition. In his ministry he protested with all the vehemence of his nature against the oppression of the weak; the robbing of the widow and orphan. The sufferings of these moved his heart to compassion. He spoke words of comfort to them, and healed them of their maladies. Others in the land possessed this power; but he exercised it upon the poor and needy, and they heard him gladly, and followed him.

Thus, his growing popularity and his stinging reproaches made him a dangerous opponent of the Priests, Scribes and Pharisees, an opponent who must be removed at all cost. And they ultimately encompassed his destruction.

This seems to have been the common fate of religious reformers. But the great mistake made in this instance is that of exalting him to the position of demi-god. In this his disciples made a serious error, and subsequent generations have turned it into a fossilized religious system.

Such appear to be the facts concerning Jesus. There is an old adage that history repeats itself.

Now let us see if there is any similarity between his surroundings and ours?

What do we find around us in the religious world to-day? Briefly stated, we find that ceremony, ritual, and faith are counted as essentials. The latter is considered to be so highly essential to the salvation of the soul that the State provides a chaplin to minister to the

condemned criminal, and prepare him for heaven, on the merits of faith alone. In such cases as these good works, and a righteous life, are only of secondary importance. Then the spiritual gifts that were to follow all who believed, are known no more in the church, and in order to cover up their loss the clergy have to resort to scorn and ridicule of those in whom the promise is fulfilled, viz.: the Spiritualists.

Joel prophesied that God would pour out His spirit upon all flesh : that sons and daughters should prophesy ; and old men should dream dreams, and young men should see visions : and that servants and handmaids should receive those blessings of the spirit.

The apostle Peter, in his harangue, on the day of Pentecost, informed his hearers that the prophecy of Joel referred to the *last days*, and were then being fulfilled. The last days of what? the world in which we live? Both Jesus and his apostles evidently understood it in that sense, for he said he would come in the clouds to judge the world, and added there were some standing near who should not die before it came to pass. So we need not wonder if his head apostle, Peter, should be found exhorting his hearers to repent in the full belief that the end of the world, *i.e., the last days*, was at hand. From this time forward the descent of the spirit was of frequent occurrence, causing many to speak in unknown tongues, etc. This is erroneously represented as proceeding from the third person of the Trinity. But it is ridiculous to imagine that the Infinite Soul of the universe, with all its countless worlds, is divided into three equal parts or portions, the *first* known as the Father ; the *second* as the Son ; and the *third* as the *Holy Ghost* which should specially concern itself in manifesting its power to those few people. The more reasonable explanation is that those disciples were under the control of spirit people, the same as our mediums are to-day. Nearly 1900 years have elapsed since Peter's exhortations, and the seasons come and go ; the good old globe continues to rotate round her lord and master, the sun, as if Joel and Peter had never had an existence. This fact alone proves that Joel's prophecy was either misleading, or it had reference to the ecclesiastical world, and not the terrestrial. If this were so then we find that the out-pouring of the spirit in the apostolic days was the herald of a new order of things. The old order was corrupt, it was worldly to the core, and doomed to pass away as being no longer in touch with the needs and aspirations of the people. In a little over one hundred years the great temple of Jerusalem was destroyed, and the Jews, as a nation, were dispersed. The old order

was supplanted by the new. And the new was ushered in by spiritual phenomena.

But in the march of time this latter system in its turn has grown old and become corrupt with its ceremonial practices, its faith, and preaching a vicarious atonement, instead of striving to live in a state of at-one-ment with the all good Father. It is now out of touch with the needs and aspirations of humanity, it is not for the people, but the select.

The time has come when another out-pouring of the spirit is necessary to check the Sadduceeism, or materialistic tendencies, of the day and save the world from sacerdotalism. Spirit power is being made manifest. Light is again dawning on the people who had been left to dwell in spiritual darkness ; and by it they are being led nearer and nearer the Divine Father of all, who is gradually drawing all who will heed the call unto Himself.

This outpouring of the spirit, is, again, opposed by the ecclesiastic fraternity as in the past. As they changed the title of the Lord of Heaven to that of filth, and then again to the prince of devils and charged Jesus with being that person, so have Christians changed the meaning of demon from signifying an immortal hero, to that of a devil, or imp. But, as Jesus gave the lie to their false charges by his comforting words, and healing the sick, so, too, does Spiritualism give the lie to the false charges that it is of the devil, and its teaching is the religion of the devil and all the powers of darkness, by its power to heal the sick, and comfort the mourner with messages of love from those the Church call dead. The discerning of spirit people, prophecy, the gift of tongues, &c., are a few of the signs that are with the Spiritualists to-day. And the teaching of those spirit people, and their admonitions all make for righteousness, which completely refutes the charges made and shows they are false, and designed to frighten the people and keep them from approaching the light.

And when Spiritualists are profuse in their asseverations of the good Spiritualism is doing ; of the joy and consolation it gives to the mourner's heart ; of their great love for it and the angel world, and how they will support, and follow it to the end of the world, then it is that those bright robed messengers of love and truth say unto us, " If ye love us, and value our efforts to brighten your lives, and bring hope where despair reigned ; plant joy where sorrow abode ; give light on things spiritual where darkness held sway, then keep our commandments. Show your appreciation by heeding our teachings. Live in

love and peace, in honour preferring one another. Be faithful instruments in the service of the angel world. Feed the children with the bread of life we bring unto you in such abundance, and not on the dry husks of old-time traditions; and from the ranks of the children we will raise a nobler army of workers who shall build forward the great spiritual edifice in which all nations shall worship the one Father, God. So shall your lives be blessed with fruitful labours, and your happiness increased both here and hereafter."

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### 'Perpetual Motion' Revealed by Spirits.

AIDED by the spirits of her father and grandfather, Mrs. Mary A. Drake, of 7 South Tenth St., Philadelphia, Pa., says she has solved the problem of perpetual motion. She has on exhibition in her little store the curious bit of mechanism, something like an old-fashioned clock in appearance, which, she says, will produce motion forever.

From the rear, as the machine sits on a shelf, can be seen a little paper fan, which tirelessly revolves. The inventor willingly picks up the little box and gives the curiously inclined a glimpse of the brass wheels, cogs and things which cluster around the revolving iron rod on which the fan is placed.

There is no spring and no indication that it would be possible to wind the affair to keep it moving. Yet, according to the testimony of all observers, the fan has been whirling for a month.

"My experiments have only begun," said Mrs. Drake; "yet I have demonstrated that perpetual motion is not a dream, but a fact. This, my first machine, proves that. I am at work on a much larger one, which will be put into practical use. The power will be used to drive machinery. Until it is completed and patented, I can give no details concerning my discovery. It is very simple. The different parts of the mechanism must be perfectly balanced. That is the secret. How I work it out is mine.

"I am naturally a machinist. I ran an engine which furnished the propelling power for a big factory, when only 16. I can take one apart, and put it together again, if need be. In this work, however, the spirits of my father and grandfather are helping me. The dead know all things. It is because of their aid that I know I'll succeed in giving to the world a new motive power."—*Philadelphia North American*, Aug 28, 1900.

## Our Astrological Section.

### Points in Mundane Astrology.

[ABRIDGED FROM "THE SPHINX," BOSTON, U.S.]

BY ANNO PHAROS.

IN Cæsar's day the croaking was "Beware the Ides of March!" In our day it is "Beware the Tropic of Capricorn, for just beyond it Jupiter falls!"

Chief among the nations now waxing great in the vitality of youth, and saying to her soul, "Thou hast the potency and promise of many days," is the United States of America, concerning whose future and fate, in the approaching fall of stars and empires we feel deeply interested.

In seeking a configuration for her nativity, our first question must be: Is she, as generally claimed, ruled by the sign Gemini, and its planet, Mercury?

Eras, systems, religions, and nations of great longevity, belonging to the jurisdiction of Mundane Astrology, the fundamental point in their nativity, is the position of Sun and Earth in the precession of the equinoxes: hence, as the vernal equinox left Gemini sixty centuries ago, it becomes evident that in Mundane Astrology, no nation under six thousand years of age can be governed by that sign.

The second point of importance is the fixed stars in the configuration: and thirdly, comes their consideration in horary Astrology;—through which the United States, doubtless, gets some influence from Gemini.

The birth of this nation being an event of so recent date, there is not the least difficulty in fixing her natal sun in the fag end of Pisces, house of Jupiter; and the earth in the fag end of Virgo, house of Mercury.

Basically considered, the United States is ruled by two signs and two planets that are rapidly approaching their fall.

In the early days of our Mercurial cycle, Great Britain came to birth under the Gemini Mercury: toward the end of the cycle she brought forth an offspring in her own Mercurial likeness; but, under the Virgo Mercury, again the mother came in under the Sagittarius Jupiter, but brought forth her offspring under the Pisces Jupiter,

That the Americans, especially of the Northern States, are a Mercury people, we infer from their propensity to travel, or run to and fro; from their cosmopolitan amalgamation with all other nationalities; their mercantile and business zeal, financial prosperity, etc. Their chief characteristic answers the Bible description of Mercury characters; thus:—Psalms 73: 12. "They are the ungodly who prosper in the world; they increase in riches; . . . they have more than heart could wish for." . . . Isaiah 46: 11. "Their greed can never have enough; they all look to their own way, every one for his gain."

A strange feature in this Mercury nation,—which may have come through a horary connection with Gemini,—is that the two sections of the county, designated as the "North" and "South" are unlike and divergent in character, yet destiny holds them together like the *Twins*, Castor and Pollux.

When these Twins were taking their natal impressions from Virgo, the North partook dominantly of the Mercury influences, while the South received her impressions from the Crater or Crescent just below Virgo, and became subject to the Moon and her node, the Dragon;—which latter again connects us with Gemini in which the Dragon has his exaltation.

The Moon rules, and (since her fall) has desolated Africa: and, under this fallen Moon's malignance the South blackened herself and civilization with African slavery; under its influence she is to this day persecuting the African race with as much venom as the Dragon of Revelation poured upon the woman and her seed.

Another notable influence the Moon's node has had upon this nation, is to split it into many states under the hydraheaded motto of "*e pluribus unum.*"

The Mohammedans,—whose ensign is the Crescent, whose trail has been marked with blood and fury, whose dominion spreads o'er Africa, and whose characteristics are a facsimile of those of the southern United States,—are also under this Moon-node influence.

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UNDER the title of "The Romance of a Hundred Years," Mr. Alfred Kingston, F.R.Hist.S., author of "East Anglia and the Great Civil War," is writing for publication, at the end of the present year, a series of chapters on the romantic side of social and public life during the 19th century. The sketches will first appear in serial form in the columns of the "East Anglian Daily Times," commencing early in October.

## THE SPIRITUAL REVIEW:

*A MONTHLY MAGAZINE FOR SPIRITUALISTS AND OTHERS.*

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*J. J. MORSE, Editor.*

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*NOVEMBER, 1900*

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### MATTERS OF MOMENT.

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*To our Readers.* WITH this issue the SPIRITUAL REVIEW commences its second volume. The support accorded to the venture hitherto has been gratifying and satisfactory, and with regard to the many difficulties we have had to encounter our friends have been more than generous in their efforts to sustain this magazine. We candidly admit the production has not been what either the Editor, or his friends, desired ; indeed, it fell far short of the original intentions of those responsible for the magazine, therefore the support accorded has been all the more gratifying. With this issue a new order of things is, it is hoped, permanently inaugurated. The mechanical production has been entrusted to another firm, whose Principal is a Spiritualist. The new variety of paper used is an

important improvement, and we confidently anticipate the present satisfactory level of the mechanical portion of the REVIEW will not only be fully maintained hereafter, but, as the increase of our support warrants, it will be still further improved. In response to the suggestions of numerous friends in all parts of the United Kingdom an important alteration in price has been arranged, with a view to further popularise the magazine. This it is quite expected will still further enhance its circulation. To our subscribers we may say that their subscriptions will be proportionately extended, as a consequence of the reduction in price, which is but just and proper, in the circumstances. All we need say now is that—it is hoped that the favour previously accorded us will be maintained, and, we trust, extended?

*Our Staff of Contributors.* THE readers of the REVIEW will be pleased to know that we have the promise of contributions from a number of able writers on the subjects to which this magazine is devoted. Among them are Mr. Charles Dawbarn, of California; Hudson Tuttle, of Ohio, U.S.; Mr. Wm. Oxley, of Manchester; Mr. Will Phillips, of Manchester; Mr. Peter Lee, of Rochdale; the Rev. C. Ware, of Exeter; Mr. E. W. Wallis, of London; Mr. Alfred Kitson, of Dewsbury; Mr. James Robertson, of Glasgow; and also Mr. James B. Tetlow, of Manchester, along with several others who also wield able pens. The REVIEW accords full freedom to its contributors in the expression of their opinions, but it does not follow that it endorses all they say. Editors are neither infallible or omniscient, nor do they grasp every side of any given topic, hence our motto is 'freedom without license, criticism without malice.' To those who have anything useful to say, and who can say it in reasonable limits, and clearly, our pages are at their service. In the first issue for the new year we hope to present some continued literary matter of importance. Should we do this our readers will find themselves in possession of an entire book that has enjoyed a wide circulation in the past, but which is now quite out of print. But sufficient has been said to show that no effort will be spared to maintain the excellence of this magazine at all times.

*The Poll Deed of the S.N.F.* THE Executive of the Spiritualists' National Federation are still carefully considering the Draft of the Poll Deed for that body. The solicitors engaged have completed their draft, and after it has again been considered by the Executive, copies will be distributed for consideration by the movement at large. We are in receipt of the Draft, but it would be

manifestly improper for us to deal with it yet, nor until the Executive have settled their own revisions thereto. This reference is made merely to advise the movement that no time is being lost, and that all the very needful care is being taken in the premises. Ultimately the Executive will call an interim Conference of the Federation, and when such is held it is anticipated that the deed will be finally ratified, and that thereafter the needful steps *towards legal incorporation will be taken immediately.*

*The Britten Memorial.* WE call our readers' attention to an advertisement elsewhere which the REVIEW prints free of charge, concerning the projected Britten Memorial. The support so far extended has come in somewhat slowly, but surely too. Small or large sums are equally acceptable, and early contributions are earnestly desired. It might encourage others who have not yet subscribed if a list in full, of the contributions already received and promised, was published. Surely so desirable an undertaking should not lack support, for the utility of the project is clearly indicated in the advertisement referred to.

*Our Poor and Sick.* THE REVIEW would also like to call the attention of its readers to another advertisement appearing in this number.

It refers to the Spiritualists' National Federation Fund of Benevolence, the successor to the old O.P.S. Funds. Help is at all times needed, for several sad and worthy cases are on the books for permanent assistance, and numerous cases of incidental need are being constantly aided. Will our readers note this matter, and send us some useful donations? The same shall be duly acknowledged in this and the other periodicals of our cause.

*An Apology and Explanation.* The Publisher of the SPIRITUAL REVIEW offers his apologies to the readers and supporters of this magazine for the delay in issuing the present number. Owing to the change of printers, and other incidental matters, it was deemed best not to issue the October number, but to make a new start with the second volume for the month of November. Hereafter the REVIEW will appear regularly on the first of each month, it is hoped for many years to come.

*In our Next.* IN our next issue we shall print an article from Mr. William Oxley, descriptive of a wonderful materialization at which he was present. The article will be illustrated with a reproduction of the salient features of the seance. We shall also print an excellent contribution from Mr. James B. Tetlow, on "The Spiritual Body," an always interesting subject. The conclusion of the article on "A Seance in China" will also appear.

## CURRENT TOPICS.

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### The Need of Spiritual Facts.

THE following quotation from the *Two Worlds* expresses man's need for the facts illustrative of our Spiritual nature, and its requirements :

MEN feel in some moments immortality must be true. Intellect demands it should be so, Nature points to it, and they feel in their best moments satisfied ; but anon comes the question : If so, why do I not see clearer evidences ; why are not the facts marked out in such a way that I can hold them for ever in all my moods ? It is here where what are called spiritual facts come to be of service. You have seen motions, heard ticks which speak a language, which tell a story of the absent ones ; the power of this knowledge, the faculty of recognising truth in its humblest form, brings with it an opening of the interior senses. What had been hid is revealed. There is another sense at work than the intellect, the faculties of vision. You have become inceptive, love is made alive again. You can feel the warm breath of those immortal ones on your cheek. You cannot demonstrate it to another, but you know for all time that life is for evermore. Clear seeing, spirit seeing, which tells of form and feature, and voices some incident full of personal traits adds to the structure which is being built, and doubts of eternity of happiness are for ever chid.

### Present-day Women.

A WRITER in the *Harbinger of Light*, discussing the 'Victorian Era Woman,' closes an interesting contribution in the following graceful sentences :

THERE are indeed very many of our contemporary women who have thrown a halo over their sex by the great beauty of their lives : who have made sweet music for us in the midst of the "emancipated" : who have remained aloof from the strife of tongues, though quite as gifted as the lady orators of the day : and to whose happiness the *fin de siecle* "thrill" is not an essential. It has become apparent from the diminished courtesy sometimes shown towards women of the advanced kind, that the latter will not retain their softening and precious influence with men, if they cease to appeal to that chivalrous service once so freely accorded, and their self-sufficient independence, and exemption from all those "tender wants" which evoke man's

sympathy and support will perhaps bring their own retribution : but where real genius and power exist a woman will make her own sphere, as she has ever done, and reign in it with no spirit of rivalry with man, but guided by her own feminine instincts to all that is beautiful and heroic, and lead her sisters on in the path of true progress "upward."

I will conclude with a sentence which is not my own, but which embodies in far better words than I can use my feeling in this matter, "Our finest ideals are in danger, and nothing but the true and sensitive conscience of the woman can save them."

### **Spiritualists who are afraid of God!**

DR. J. M. PEEBLES, writing in the *Banner of Light* regarding the Declaration of Principles, now being discussed by American Spiritualists in their Annual National Convention, says :

If the orthodox are afraid of the devil, many Spiritualists are equally afraid of God—the very word, God! They do not seem to know the difference between that old jealous, warlike, tutelary Jehovah, of the Jew, and the Supreme Mind of the universe. And mention the word Christ to these materialistic Spiritualists, and you have at once the mad-dog cry—"myth," 'tramp,' 'beggar,' 'thief.' If this constitutes a part of Spiritualism, I am not any of that part. As a Buddhist—for I joined the Buddhist church when in Colombo, Ceylon—I am too liberal and broad-minded to thus speak of Jesus, Buddha, Confucius, Krishna, Mahomet, or any of the world's grandly inspired saviours. Such Spiritualists as will not work for harmony, and cannot distinguish between an ecclesiastical creed with its limitations and paraphernalia for heresy trials, and a broad declaration of principles, would hardly have sufficient acumen to distinguish between a horse chestnut and a chestnut horse. Cognising, pitying, we pass on!

When the frauds have been eliminated, when the ranting iconoclasts have become more considerate and tolerant, when test-hunting investigators have become Spiritualists with moral bravery enough to defend the truth, when the divine principles of Spiritualism—not merely Spiritism (which is little more than Babylonian necromancy), but of pure, scientific and religious Spiritualism, are accepted and daily lived—when the Christ spirit of love and wisdom thrills every soul, when the nations of the world abound in spiritual Spiritualists, peace and goodwill will reign supreme everywhere beneath the sun; co-operation will take the place of competition, labor will be a pleasure rather than a drudgery, and the only rivalry will be as to who can educate and help the most souls along the thorny journey of life.

## Personality as the Organ of the Soul.

DURING the past few months a series of lessons, from the pen of Mr. J. J. Morse, has run through the pages of the *Two Worlds*, and it is to be hoped that they may yet appear as a separate volume. Writing on the above topic, the well-known author says :

THE first principle that your attention must be called to is that the personality is the organ of the soul ; that the term personality contains the organic structure, the mind and subjective possibilities we now possess. That the personality, as the organ of the soul, is divisible into parts, being a complex and composite structure. Therefore, each division and sub-division may be accepted as departments for especial manifestations, for as an organ the personality is divisible into organs of manifestation, included within divisional departments, to which pertain special functions and their related purposes. Those ultimate sub-divisions become the organs through which the soul obtains individual forms of manifestation ; their size, quality, vigour, and condition in each individual case, and in their mutual relationships give a conception of the activity of the various phases of personal life the individual will manifest. The head, the thorax, and the abdomen each have important functions in the expression of instinct, intelligence, and spirituality, speaking generally. Certain portions of these divisions have also special functions, speaking particularly, consequently the entire bodily personality, as already stated, becomes the organ of the indwelling soul. On this theory (which really is no theory at all, since it rests upon fact) a correct estimate of the spiritual, psychical, mental, moral, and physical character of a person can be estimated. While in the mental analysis the reasoning processes and intellectual possibilities of the individual can be very clearly gauged, as also can a similar result be attained by an analysis of the higher, or soul powers, that we express. The practical result is an amount of instruction or information in regard to health, education, development, functional fulfilment, and spiritual unfoldment that becomes of incalculable service to the individual.

## Concerning Egyptian Tombs.

THAT Erudite Scholar and Spiritualist, William Oxley, sends a valuable article to *Light* in the course of which he deals with the above subject. To those interested in Egyptian topics the following extract will but whet their desire to read the article in its entirety :

REFERRING to the tombs themselves, they vary in size and

workmanship, each following one being an advance on the former. The tomb itself consisted of an oblong pit, with one or more chambers. They were about nine feet in height to the roof, which was covered over with sand to a depth of about seven feet below the ground level. They were lined with wood round the sides; the flooring was of wood boarding about 2½ in. thick, and the roof was formed by wood beams, in some cases 20 ft. long by 10 in. by 7 in. (It would be interesting to know whence such baulks of timber were got, as there are no trees in Egypt that would yield timber of such dimensions.) The central chamber—varying from about 44 ft. by 25 ft. to about 22 ft. by 14 ft.—was the one in which the body of the king was interred, and the smaller chambers around the central one were for offerings and for the use of the KA.

Here we have the first intimation of what formed the chief tenet of the Egyptian religion, and which continued to the end of the great, so-called, Egyptian Church. The KA was what we now understand as the double, or psychic form, within the physical body, and was supposed to continue intact, and able to visit the body reclining in the tomb. It was for the support of this KA form that the 'offerings' were made from time to time, and which action formed such an important part in *post mortem* experiences. This and the ramifications of after rites and ceremonies are all delineated in the sacred writings of the Egyptians, and more especially in their standard work which we call 'The Book of the dead.'

The idea and conception, down to the end of the kingdom, was that life in the next world was in all respects a continuation of the life in earthly conditions, and consequently the heavenly fields would require to be tilled, &c., &c., and all that was requisite must be done by servants; the rich man here was to be rich man there; and the servant or slave here to be a servant or slave there.

### **Suggestive.**

PROFESSOR W. M. LOCKWOOD, of Chicago, is recently reported as follows, in *The Evening Journal* of Jamestown, N.Y., and as all he says is worthy of careful consideration, we present the following short extract from his lecture on "The conflict between Science and Religion in the Realm of Spiritualism":

HERETOFORE, speculators and thinkers have conceived of the visible world as the real expression of materialistic universe, but modern science discovers that nowhere do we see the real operating energies of time and space that promote visibility of form. Recent discoveries demonstrate that all forms of visible

matter are actuated by an invisible shaping or formative principle, and that what we see of nature is only the phenomena of these invisible energies in the expression. We have been taught that the matter we saw was real, but a later and more scientific view discovers that what we see is never the real, but only the changing form in nature's process of evolution. We are told of man's physical senses, but close physiological investigation discovers that man has no physical sense. All sensations are in consciousness, the result of impressions made upon it by invisible or psychic modes of motion. The eye and the ear and all the mechanism of the so-called five senses of man are only electrodes connecting objective nature to human consciousness. Man has no vision until his consciousness, an attribute of the soul, has been impressed by the vibrations of physical or objective nature. Consciousness sees, consciousness hears, consciousness alone has sensation, and the avenues are only connecting lines through which vibrations of various characters are involved in their action upon the citadel of consciousness.



## OUR FOREIGN EXCHANGES.

[ABRIDGED FROM THE "HARBINGER OF LIGHT."]

### **A Phantom of the Living.**

THE wife of the famous Italian Painter, Segantini, who died unexpectedly of pneumonia last year in the Engandine, has written to the editor of the "Rivista di Studii Psicici" an account of a curious incident which occurred at their home on the Malola thirteen days before her husband's death. Segantini was then perfectly well, and had just finished his important painting, 'Death,' and was then resting in the studio when his wife entered, thinking him asleep. He then told her that, while perfectly awake, he had seen her weeping amid the scenery represented in the picture. Thirteen days later Segantini died in the small Mountain cottage on the Schaffberg, above Pontresnia, where he stayed while painting. The scene, as his body was carried down the mountain, was identical with that of which he had had so clear a vision thirteen days before.

### **A Spiritual Temple.**

SPIRITUALISM is making rapid strides in Scandinavia, where three or four ably written periodicals devoted to the cause make their appearance regularly; among which may be mentioned the "Morgendæmringen," published at Skien, and the "Efteråt," of Stockholm.

In the "Leitschrift für Spiritismus," of the 30th of June, we find another sign of the progress which is being made in the far North. For our Leipsig contemporary contains a picture of the handsome Spiritualist Temple which has been erected in Copenhagen. It is classical in design, with a handsome portico, the entablature of which is sustained by six massive Ionic columns, and has an elevation of two storeys. The material appears to be a white free stone, while the pilasters, the frieze, corona and cornice are constructed of darker materials. We congratulate our brethren in the Danish capital on the possession of so noble a place of assembly, which will seat 700 persons, and has cost upwards of £4,000.

### **An Authentic Apparition.**

In a recent number of "Die Uebersinliche Welt," we find a narrative, contributed by Professor Seiling, who received it direct from the lips of Mme. F., of Munich. "Towards the 15th of December last," he writes, "she received a visit from her brother who died in the month of May preceding. About 11.30 a.m. she heard a great noise, resembling the fall of a heavy piece of furniture. Her half-brother, who slept in the next room, likewise heard it, but to the servant, who was still in the kitchen, the sound was inaudible. A moment afterwards, having sprung up in her bed, Mme. F. saw the form of her brother, as if crouched on the floor, and the following conversation was engaged in:—'Hubert, how didst thou come hither? Art thou not dead?' 'No, I am only deceased.' 'But why didst thou allow thyself to be buried?' 'I don't know how that was, but I could in no way prevent it.' 'Why didst thou not visit thy wife?' 'I must not show myself to her, because it might hurt her. If it were known that I am not dead they might stop her pension. Here nobody knows me.' 'What was the cause of thy decease?' 'I was killed either by a firearm, or I was struck down.' 'Art thou wounded, then?' The phantom thereupon opened his shirt, and Mme. F. saw a wound in the region of the heart with

red spots all round it. Moreover, his wrists were bandaged. Then the apparition gradually disappeared. The conversation thus reported was not a verbal one; it was like the immediate interchange of thought between them. Mme. F. wrote to her sister-in-law on the 19th December, and received a reply stating that, before the arrival of the doctor, she had vigorously rubbed her husband over the region of the heart and his wrists, whom she found lifeless in his chamber from the wounds described."

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### **Gone up Higher.**

THE June number of the "Revista de Estudios Psicologicos" (Barcelona) contains a portrait and memoir of the late J. Ruiz Budoy, who has recently passed on to the higher life. He was an enthusiastic aeronaut, and he became famous in Catalonia for his intrepid journeys through the air, of which he published a narrative in a thick volume, full of interesting detail. As he was an earnest and fearless spiritualist, the Bishop of Lerida, the city in which he died, would not hear of his body receiving "Christian" burial, but he was followed to his grave by numbers of his brethren, and his memory is fondly cherished by all who knew him. . . . Probably he was an amused spectator of the clerical bigotry which denied his remains the worthless offices of the Church.

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## THE BORDERLAND.

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### **The Dog Spoke.**

ONE of the most wonderful stories of the transmigration of souls ever told comes from L'Orient, an Eastern seaport, where seven persons of good intelligence and a reputation for truth swear upon their honor that a dog spoke to them intelligently.

Ten years ago, according to their testimony, a mariner of the name of Kerbec, who had always been a firm believer in the transmigration of the human soul to the body of an inferior being, told his wife that

after he died he would return to her in the disguise of some domestic pet.

Four years ago a strange dog wandered into the house and remained, being well taken care of by the family. Three days ago, Widow Kerbec, her three grown children, and three neighbors, including a sceptical schoolmaster, were spending the evening together at the house, chatting pleasantly, when suddenly the dog rose on his hind legs and spoke distinctly in a far-away, unnatural voice, these words: "Adieu, wife and children; adieu, friends." Then the dog fell over stone dead.—*The Chicago Tribune*.

### Who is the Medium?

MATERIALISATIONS IN LONDON.—With your kind permission, we should be pleased to give publicity to a successful sèance which we attended on Tuesday, September 25th, in London. By appointment, five persons travelled from Normanton to London expressly to attend the sèance referred to, the medium not knowing that we were Spiritualists, or that three of us had twelve months ago sat with him and obtained good results. The room was darkened by curtains drawn across the windows, it being at three o'clock in the afternoon. We were allowed to make a thorough examination both *inside* the room and *outside*, both before and after the sèance. First we saw spirit lights floating about. Then a large musical box was lifted off the table and placed upon the floor. We were each touched by materialised hands, and each was fanned, and strongly scented with a fragrant perfume, the favourite perfume of one of the ladies present. One lady saw distinctly the form of her beloved daughter twice. Then the form turned full-face to her aunt, who instantly recognised her; and also to each of the other three sitters, who had known her well in earth life. She was accompanied by a male form well-known to two of the lady sitters. One gentleman recognised his father; another gentleman recognised his father, mother, and brother. There were nine forms distinctly visible to all of the sitters. The medium's left hand was held firmly during all the sèance by one of the lady sitters. I might say that we are all Spiritualists of many years' standing, and not likely to be easily duped. I enclose the names and addresses of the medium and sitters for the editor's satisfaction, and shall be pleased to give them to any inquiring friend. The names of the sitters are all well-known to Yorkshire Spiritualists.—'E.B.,' in *Light*.

## THE OPEN COURT.

MOTTO :—“ ANDI ALTEREM PARTEM.”

### THE QUESTION OF A SPIRITUAL CHURCH.

To the Editor of *The Spiritual Review*.

Sir,—The much debated question “ Is a Spiritual Church needed ? ” which has attracted so much attention in the columns of your esteemed contemporary “ Light ” seems to be one which cannot be decided by a categorical “ yes ” or “ no, ” but will be answered in the affirmative or the negative according to the temperament and mode of thought of every individual. Some people feel the need of a church, a place where they can meet with others, and join in harmonious worship and praise of the Divine Spirit, a place where they can obtain spiritual rest and refreshment after the struggle and strife of daily business existence, a retreat from the world where opportunity is afforded the mind for reflection upon subjects more closely connected with the spiritual life.

It has been remarked that the Creator has no need of man’s praise, and that may possibly be quite true, but still the man may be very much benefited spiritually by contemplating the wisdom and beneficence of the Almighty, and he may be brought into much closer harmony with the divine life, he may be rendered much more susceptible to high and noble thoughts and influences, by the lifting up of his heart in praise to his God. It is beyond contradiction that there are many thousands of persons who feel the need for, and the benefit of public worship, and for the information of those of your readers who may feel interested in the subject, I venture, as one who desires the formation of a Spiritual Church, where the spirit of worship and devotion shall be supreme, to give a brief sketch of the history of Salford Spiritual Church and its work.

Originally the Salford Spiritual Society was formed by certain persons who paid a nominal subscription weekly or monthly as members. The governing committee was elected from the members in the manner which obtains at a large number of societies, perhaps at the majority. The usual troubled course of Spiritualist Societies was experienced for many years by that of Salford ; cabals, jealousies, factions, all had their disintegrating influence until at

length a climax was reached, and it was evident that a drastic change in the mode of government must be effected or else the Society must sink. A firm of Solicitors of good standing was consulted by some of the older workers in the Society, and ultimately a Foundation Deed was drawn up and executed, with an agreement and schedule, which vested all property belonging to the Society in the custody of fourteen persons, who might be considered as foundation members. The place of meeting was registered as a place for religious worship, and the government of the Society's or Church's affairs was vested in the foundation members, who have power to elect other persons to share the powers and responsibilities under certain conditions.

Since this was done the work of the church has progressed smoothly, there being no breaks or changes consequent upon the reins of power being transferred from one clique to another. Since 1897 a determined effort has been made to raise the tone of the Sunday services to a level worthy of the Philosophy of Spiritualism. The best speakers in the movement who were available have regularly been engaged to occupy the platform, and with the aid of a trained choir and capable organist, a service is held every Sunday evening that will compare for orderliness and reverence with that of any place of worship in the country.

Unfortunately, the geographical position of the church is somewhat unfavourable, the neighbourhood being chiefly a business locality, but in spite of this disadvantage there has grown up a body of regular attendants, many who formerly were members of orthodox places of worship, which is very gratifying evidence that the efforts of the Committee have not been in vain. Where unity prevails success must come, and the workers at Salford, whether in the choir or in any other department, are actuated by such a love of their church, and are so in harmony with each other that it is a perfect pleasure to be with them. The true manifestation of Spiritualism must be through individuals, and consequently an aggregation of such individuals must show more widely the value and the beauty of the principles by which they are governed.

A MEMBER.

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#### UNION—WITH WHOM AND FOR WHAT?

To the Editor of *The Spiritual Review*.

Sir,—At the risk of writing myself down a "one-sided and narrow-minded Spiritualist," I venture to send you a few lines on

Mr. Colville's observations in the *Light of Truth*, quoted by you with apparent approval under the heading of "Another Plea for Union." Mr. Colville says: "The time has now fully come for the better informed among professed Spiritualists to stand no longer aloof from the several bodies of truth-seekers with whom they can properly affinitise."

In order that I may be "better informed," I respectfully ask what this means, in familiar language, what is Mr. Colville driving at? The extracts you have given purport to be directed against "an ignorant Spiritualistic form of credulity" and "unreasonable Spiritualism," and to point out that some supposed psychic phenomena are to be accounted for "on the basis of the sub-self of a sensitive displaying more ability than is exhibited in the ordinary waking condition of the same individual." Clearly then, we are called upon by this authority to believe in Spiritualism somewhat less, but what is the system which it is suggested we ought to believe in somewhat more? Is it Theosophy?

The term "sub-self" looks suspicious; but whether it be so or not, we need to be told more plainly what party or parties we are to enter into unison with, and for what objects. If psychic phenomena are to be explained away, and Spiritualism is to be made "purely philosophic," "rational," and "reasonable," it seems impossible to escape the conclusion that we are being invited to enter into some sort of union (not defined) with some sort of body (not named) that has plenty of that so-called philosophy to offer, but not an atom of evidence. If there are any persons among Spiritualists who prefer fiction to fact, theory to experience, and confident assertion to patient investigation, they will perhaps be tempted by such an invitation. For my own part I find Spiritualism good enough, and its demonstrations more satisfying than wordy unproved hypotheses.

LONDON, S.E.

A. JANES.

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### A CONFESSIO OF FAITH.

To the Editor of *The Spiritual Review*.

Sir,—I have pleasure in enclosing you a copy of the second edition of my work on Economics, "The Anatomy of Misery." Believing as I do concerning the spirit world, and furthermore believing that the joyful life of that world is only attained through right understanding and right conduct of life here, I would most earnestly commend this book to yourself and your readers, as to Spiritualists generally.

My own conception of life in this world and the world to come is given in my work "The World's Last Passage," copy of which I will also enclose.

I should not be unwilling, but even glad if you were to publish this letter as my confession of faith in the truths held amongst Spiritualists.—Faithfully yours,

JOHN C. KENWORTHY.

Studio—31, South End Road, Hampstead, N.W.

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## The Editor's Book-Shelf.

THE ANATOMY OF MELANCHOLY: Plain Lectures on Economics.—By JOHN COLEMAN KENWORTHY. Second Edition, with a new Preface and important comments by Count Leo Tolstoy and Alfred Russell Wallace, F.R.S. London: *Clarion* Office, 72 Fleet Street, E.C. Paper 111-pp., Price One Shilling.

Spiritualists are divided as to the propriety of introducing what some consider as extraneous subjects in connection with our propaganda. Some consider Socialism as one of the tabooed topics, and some urge that it should be left to its own particular organs of expression. There is something to be said on both sides of such a contention, but it would seem that an enlarged conception of our philosophy need not necessarily exclude the consideration of reformatory topics from either our press, or platform? There is Socialism and Socialism, just as there is Spiritualism and Spiritualism, and the rabid or blatant sort of either question may well be left to those who appreciate mental food when it is served up hot and strong. Every thoughtful person is well aware that our social economics are far from satisfactory. The Stock Exchange gambling, Company promoting, and the increasing tendency of capital to encroach upon the rights of labour, are too frequent phenomena associated with modern life. We have outgrown the 'Divine Right' of Kings, why then should we set up the "divine right" of Money in its stead?

Mr. Kenworthy is neither novice or amateur, he writes clearly and well, and is at times dramatic as well as poetic, in the manner in which he states his case. The volume before us is the second edition, and the Author says of it: "I would not say that mere demand for the book justifies the re-publication; beyond that, I am to-day more than ever clearly and firmly convinced that the view of Economics herein contained is the truth; the whole truth, so far as Economics extend. This

may seem a bold, some may even think immodest assertion ; but I make it after six years of publicity, during which the usual tests of criticism have been applied ; and I find nothing to change, nothing to modify, nothing even necessary to add. I have thought of making some trifling alterations, but after all, I fear to mar a work which was done with a devotion and prolonged intensity that cannot be applied twice in a lifetime to the same subject."

The book is divided into five sections: Principles, Law and Property, Present Production Examined, Present Distribution Examined, and Reform. The subject matter of each section is ably stated and keenly analysed. It would scarcely be fair to present exhaustive quotations from the work, even did our space permit, for every page needs to be read and studied carefully, but the closing sentences of the book will give some idea of the temper of the author in treating on his subject, for he says: "Economic principles are, as we have seen, governed by Mortal considerations. Mortals are, finally, dependent upon our conceptions of the solution of the great mystery—What is to become of us hereafter? That is, Morals are based upon Religious Belief. Which is as much as to say, that Economic questions are finally, Religious questions."

We commend the work to thoughtful and liberal-minded Spiritualists, and all others who are interested in the live questions of the hour, for though the Scriptures say we always have the poor with us, there is no reason why ultimate physical poverty should not be abolished. When that happy time comes, then we can hope to relieve the mental, moral and spiritual poverty that is so widespread, but almost unnoted amongst us to-day.

THE TRUE RELIGION : A Dialogue. By George H. Blagrove. Published by the Author. For sale by the Publisher of the SPIRITUAL REVIEW. Price Twopence. Post free twopence-halfpenny.

THE characters in the Dialogue are: A Christian, A Philosopher, and an Atheist. The topics they discuss are: A Universe without a God ; Progress without God ; Does God exist ; As to the Nature of God ; As to the Justice of God ; Has Man an Immortal Spirit ; Is the Human Will Free ; The Christian Doctrine of the Incarnation ; Morality without Religion ; Is Christianity a Divine Revelation, and The Corruptions of Christianity. It is all well done, and the various issues are clearly argued from the several standpoints of the three characters represented.

#### OTHER PUBLICATIONS RECEIVED.

DURING the past month the usual list of our Exchanges has come

to hand, and judging from the rich and varied tables of their contents Spiritualists have little to complain of about the fare presented to them by the journals catering to their requirements. The home papers have each been more than usually interesting, *Light* presenting a capital account of the French Congress, held in Paris, from the able pen of Mrs. J. Stannard; while its "Notes by the Way," and its editorial articles, have fully sustained their reputation for intelligent helpfulness. Our Manchester contemporary, the *Two Worlds*, has visibly and notably improved of late, recent numbers being up to the high level of former times. For the news of the work, and the movements of the workers, there is no better source of information in this country. Its recent Editorials have been fully in accord with what has been said in the REVIEW concerning the need of various reforms in our methods, while its correspondents have supplied numbers of useful and entertaining letters to its pages. Our little friend, *Psyche*, is doing well, and contains many things of interest to its circle of readers. The *Lyceum Banner* is fully up to the mark, indeed its recent issues show a decided improvement. The children of Spiritualists are well looked after by our bright little contemporary. Our Foreign Exchanges, the *Banner of Light*, the *Religio-Philosophical Journal*, the *Light of Truth*, the *Sphinx*, the *Sermon*, and the *Lamp*, are full of the cream of American Spiritual thought, and are always welcome to our office. While the *Harbinger of Light* and the *Messenger*, from the Antipodes, are in each case fully alive to the interests of our Australian co-believers. Indeed the Cause, to judge from the vigour of its journalism, was never more alive than at present.

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"LE MESSENGER" (Liege) records the demise, at the advanced age of 85, of Maurice Lachatré, one of the most fervent and convinced devotees of Spiritualism. The son of a colonel of the first Empire, the life of the deceased gentleman was one full of romantic vicissitudes. He was familiar with imprisonment, exile and persecution, on account of his manly adherence to his political principles; while, as a man of letters, he astonished people by the extent and variety of his knowledge, and the facility with which he could treat a wide range of subjects. He made himself famous by his "Histoire des Papes," which made him a host of enemies, because he dared to speak the truth in it; and next to this work, his "Grand Dictionnaire" was the most important achievement of his life.

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