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The Motherland of Modern Spiritualism.

AN OUTLINE DIARY OF A PRESENT
DAY PILGRIMAGE.

By JAMES ROBERTSON.

PART III.

LEAVING Boston, we had our first experience of American sleeping cars, having taken through tickets to Chicago. We slept well, and in the morning passed through places I had often heard of. Rochester—ever to be associated with the rise of the movement; close to this is Hydesville, the home of the Fox family, who set agoing the work which can never end. Some day, no doubt, crowds will go there as to a holy place, wherein arose the wonderful Movement that has bridged the two worlds. We were in the busy city of Buffalo at noon, and on the way had glimpses of Lake Erie. A little later, and we were at Niagara Falls City—at last we were to see one of the world's greatest wonders.

The city is a place of wide streets, and has many attractions—museums, fancy stores filled with all kinds of pictures of the falls; dining rooms in profusion, and carriages of all kinds to drive people about. Negroes and Indians abound, the majority of the latter being half-caste. The day was bright, and we took a carriage and drove over to Goat Island. The rush of the mighty waters as we crossed the first bridge gave us the feeling that we were being carried along. Amid a series of pictures calling forth peculiar emotions, we drove on, and then came to look at the American Falls; but we were afraid to stand in such close proximity to the mighty torrent of waters that rolled over and engulfed themselves in the deep basin below. Some people, we were told, were disappointed at the first view of the falls, but we were awed with the magnitude of the scene. It was worth going hundreds of miles to see this great work of nature—the waters of Erie throwing themselves into Ontario. Gorgeous as was the aspect of the American Falls, a still greater sight met our view when we had gone a little further. We walked down and out to a bit of table rock, where we saw the Horse Shoe Fall, called the Canadian Fall. Clouds of vapour rose up, blinding the view of details. We looked deep down and saw a little steamer working its way up to near the front, and we had a sense of fear that it might be drawn into the whirlpool. Long we stood and feasted our eyes on this stupendous work: awe, reverence, delight, filled us that we had been privileged to view this sublime piece of nature's handiwork. Again we drove on, and visited what are called the Three Sisters Islands, which are planted amid the whirling water. Here is another magnificent spectacle, the wild waters rushing with mighty force all round to find their way below. Again and again we viewed these rapids, and felt that here was force enough to turn the planet. From these islands you see that Goat Island makes the division between the American and Canadian Falls. What an expanse of water, full of angry force, rushing onward as if it wished to destroy. We saw near "The Three Sisters" the remains of a ship that had been lured to destruction. Wildly picturesque is the outlook—you are transfixed with awe at such a manifestation of power.

We were not yet satisfied with what we had seen, so crossed over the broad river to the Canadian side. We felt nervous at crossing in the carriage, the suspension bridge which spans the St. Lawrence looked such a frail thing, elevated so high, that the slightest lurch might have thrown us over into the deep still waters below. It is the longest suspension bridge in the world, and is a wonderful piece of

mechanism—so frail and delicate looking. Touts abounded on the Canadian side, wishing us to buy some thing or other connected with the district, or to visit elevated spots. We drove on, and after a time stood in front of the American Falls, of which we had a grand view—better than when we were close to the other side. Walking further along, we got close to the splash and rush of the mighty ‘Horse Shoe.’ Vapour ascended into the clouds, to fall somewhere and gladden the dry earth. We could have descended the long stairs, and clothed ourselves in waterproof to guard against the spray, and looked up at the mighty cataract, but we had seen enough. We again got on the frail-looking suspension bridge and were soon back on the American side. Custom officers are at each end to see that nothing enters either state without being taxed. We spent an afternoon at Hamilton, Canada West. It is a fine place, with wide streets and spacious stores. We found that all licensed places, hotels, and taverns, closed their doors at 6 p.m. on Saturdays, so we had to walk about for hours before we ventured into an Hotel. Our train did not leave till 1 a.m., so we were allowed to sit down, but no refreshment could be supplied.

In the morning, through a blunder in our booking, we found ourselves in Detroit instead of being on our way to Chicago. It was a Sunday morning, and we walked about enquiring for a Spiritualist hall, but when we succeeded it was only to find that meetings were held not earlier than 3-30 in the day. Here again the river divides America from Canada; we were told of a beautiful place up the river called “Belle Isle,” and we took steamer and got there. It was a charming place, superior to anything in the way of public parks in these islands, of vast extent and finely wooded; waters run through and people enjoy themselves canoeing. There were delightfully sequestered nooks; Casinos erected here and there; bridges across the water, and places on the shore for bathing. Getting back to Detroit, a railway journey of some six hours landed us in the great city of the west, Chicago.

Our business relations had placed us in touch with gentlemen here who showed us the marvels of this busy hive. Our friend took us out to his residence, where we were introduced to a number of people sitting at the front on chairs. I did not understand what it all meant for a time, but thought they were neighbours. Bye and bye we went into dinner, and a number of persons sat down. All at once there came to me memories of Oliver Wendell Holmes and the Autocrat of the Breakfast Table. I saw the Doctor, the Divinity Student,

Young John, and all the *dramatis personæ* who figure in that choice bit of literature. It was all new to me, and yet here was the very kind of society I had read about. We had some sparkling talk; Mrs. Besant had been lecturing in Chicago the previous night, and Theosophy and Spiritualism were discussed to the full. Chicago is a city of marvellous growth. Some 48 years ago it was a swamp, now it has a population of two millions. There is no other record of such growth in city building. Its stores are the largest of their kind; its elevated railways and systems of cars surpass those of New York, whilst its hotels are of the most palatial description.

The following morning Dr. McDonald, whom we had met at the Boarding House, took us for a drive. The doctor was a man of education and culture, who had a most interesting history. Though Materialistic in thought, he had met with much that shadowed the occult. His family had gone to America from the highlands of Scotland during the period of the Jacobite troubles. Much of a speaker and politician himself, the doctor was a great admirer of Ingersoll, whom he well knew. We got an idea of Chicago during our drive; miles of asphalted streets, and trees in plenty. There was a bad odour felt at times, as if the system of drainage was not perfect. We went as far as where the cattle is kept and sold, the largest market in the world. We afterwards drove on to where the pigs were slaughtered—a most sickening spectacle. The animals were driven out by the dozen to a place where they were caught by the feet, and every other moment a knife was put into them, then they were carried along to the hot water, where they were skinned and operated on ready for the market. We could not get the sight out of our minds for long enough, and felt that it was a brutalising bit of work. We drove back to the city again, enjoying the Doctor's conversation, who seemed one of the most amiable of men. We had talks about Spiritualism, but he was inclined to ascribe its phenomena to a physical basis. When we got back to the boarding house we had a nice talk with the doctor's wife, who was in deep sympathy with Spiritualism, and had an intense admiration for Annie Besant.

The doctor took us out and introduced us to a Mr. Ferguson, a prominent bookseller who had come from Glasgow years before. We knew the people and places with which we had been associated, and this brought round a most interesting conversation. My old literary associations of Glasgow had a charm for him, while my Spiritualism was a surprise. We got quite close and companionable, and

our talk was most refreshing. He had lost his old faith, had become an Agnostic, knew much of the Underwoods who came about his shop—a good honest specimen of our countrymen doing good work for freedom and light. I felt certain that what I said about the reality and value of Spiritualism made an impression. He brought out a copy of 'Hafed,' and was astonished to know that its author, David Duguid, had been in my employment for years; he was deeply interested in hearing about the life and work of that notable medium. It was a bright time for both of us, and I was sorry to leave. He pressed quite a number of books on me, and would take no denial. I had to promise to call in again before leaving.

The Doctor then went with me to see Mr. J. R. Francis, the vigorous editor of *The Progressive Thinker*, whom we found at work, and with whom we had a pleasant talk. I called again on my way back at Mr. Ferguson's, the bookseller, and took from him Ruskin's "Crown of Wild Olives," and a little work by Mary Davies. He was surprised to know that Davis was still alive and practising medicine in Boston, and that I had so recently seen him. I went up stairs to the Doctor's consulting room to say goodbye. I felt like parting with an old and genuine friend! I seemed to know as much of him and his ways as if I had lived beside him for years. A quiet, lofty soul, like the Professor of the Breakfast Table. When I got down again the Bookseller was at the door pushing another Volume on me which he had just in dealing with Spiritualism. He asked me about James Coates,* now of Rothesay, and was surprised to hear that he had no special influence on our side. He had seen notices of his books, particularly his last Volume on Mesmerism, and thought he must be a man of mark. I told him of the valuable services rendered once upon a time by Coates to the Glasgow Spiritualists: how he had laboured so ardently as Secretary and as a speaker, and at a critical period in the Society's history had done noble unselfish work. With my business friend we had dinner in a magnificent restaurant, one blaze of light, with music from an excellent band.

(To be continued.)

* This gentleman, although taking no public part as a speaker on Modern Spiritualism, is, in his retirement, steadily investigating: he occasionally contributes to the Spiritualist Press, and at the present time is engaged in writing a companion volume to his late work, "Human Magnetism."

Psychological Reminiscences.

BY WILLIAM OXLEY.

CHAPTER III.

IN August, 1875, hearing that Dr. Monck was in London, I invited him to come and spend some time with me in Manchester, as he was much out of health at that time, and for this reason I did not press for séances. Although I knew that he was a powerful physical medium, I may here state that his mediumship was more varied in its character than any that I have known in my long experience in dealing with psychical phenomena, as will be seen in this and following chapters. This remarkable man was one of the late Mr. Spurgeon's prodigies, and while studying under him was sent out on preaching expeditions among the Baptists in his sixteenth year, in most cases to overflowing congregations. A few years after this some very strange occurrences took place in his presence, which led to his expulsion from the Baptist body. Thence he went to the Spiritualistic platform, and developed psychological powers which caused him to be engaged by Societies and individuals in all or most of the leading cities and towns in England and Scotland. His education and manners rendered him a most engaging companion for the many years that I knew him, until he was prosecuted and convicted nearly at the same time as the then famous Dr. Slade. He was imprisoned at Wakefield for three months. After his release his mediumistic powers seemed to decline, and a little later he went to America, since which time I have not heard of, or from him. But to return to my experiences.

One fine summer evening Dr. Monck and I called at the house of a mutual friend on the other side of the town. We two sat upon the sofa with a four legged table before us, and in the company of some five friends who were visiting at the house. While conversing, raps came suddenly, and we were told to sit round the table (the top of which was four feet square), Dr. Monck and myself keeping our seats on the sofa. After swaying to and

fro, the table rose six feet, and I left my seat and stood underneath, whilst it gently descended and rested on my head. It was then allowed to return to the floor and I was then told to get on the top of it, when it rose six inches from the floor and slowly descended. This feat was repeated with each member of the company, one gentleman of whom weighed fifteen stone. I thought this was a good beginning, but nothing in comparison to what I was to witness afterwards through this medium. It is right to state here that all the above took place in full daylight. During his visit I introduced him to our circle, which met at the house of Mr. Gaskell, in Oldham Road. Soon after we were all seated, Dr. Monck went to the front window, where a venetian blind hung down. He then called two of our number to put their hands on his feet, while he stood with his back to the blind. I stood opposite, and incredible as it may appear his body was *elongated*, and as his head rose over the laths of the blind, I counted one, two, three, four, five, when he suddenly appeared to drop and resumed his ordinary form; the two gentlemen who had hold of his feet declaring that they rested upon the floor all the time this astounding phenomenon was taking place. The total height he rose—as I afterwards measured—was seven inches. More occurred at this Séance which is printed in the *Spiritualist Newspaper* of September 3rd, 1875, under the heading “Extraordinary Manifestations in Manchester.”

Dr. Monck stayed at my house for a week, during which period we had several striking manifestations when we were alone. One evening he and I were sitting in my library opposite to each other, while on a shelf was a large musical box weighing 16 lbs., which I was told to place on the floor at my feet; we then had converse with the invisibles, who replied to our questions by sounding one, two, or three notes for negative, doubtful, or affirmative as the case might be, the lid being closed all the time. Quite suddenly the heavy musical box rose up and gyrated round the room, playing tunes *which were certainly not in the box*, although it was wound up while sailing round the room over head. Strange to say, (what must appear inexplicable to those who have had little or no experience in psychical phenomena,) while this was going on we saw a second small musical box projected from the large one, and a third one from the second, so that we had *three* musical boxes floating round at the same time, playing different

tunes. This continued from five to ten minutes, when we saw the third absorbed into the second, and that into the large one, which gently descended and rested on my knee.

Dr. Monck left for other engagements and I did not see him again until nearly a year had elapsed, when we had perhaps the most interesting and varied phenomena through his mediumship that is recorded in the great Spiritualistic movement, an account of which will appear in the following chapters.

It was about this time that I became acquainted with Mr. Christian Reimers, (second 'cello in Halle's Concerts at the Free Trade Hall in Manchester,) who called on me and asked if I would form one of seven to have a continuous series of private seances, with Mrs. Firman as medium. The circle was formed, to which, on occasional times only, strangers were admitted. We took lodgings in Burlington Street for the medium, and supplied her with the wherewithal so that she need not be worried with monetary or material wants. It were well to state here that Mrs. Firman had been in Manchester about a year before, and had given seances, but in consequence of an alleged exposure by some who called themselves Spiritualists, she had to leave the town and went to reside in London. My friend Reimers was supposed to be leader and manager of the circle, while my part was to prepare the cabinet, formed by a bay window looking into the street. I covered the window inside with black cloth, and carefully fastened it with tacks so that there could be no tampering with it either inside or outside. Across the bay, curtains were hung meeting in the middle, and near the top they were arranged so as to leave an opening about 2 by $1\frac{1}{2}$ feet, diamond shape, at which the materialised forms showed themselves.

At the commencement of this series of seances Mr. Reimers adopted what he was pleased to call "Scientific tests," but after the first few trials, in which the medium was tied, taped, and sealing-waxed, with an extra net bag in which she was enveloped up to the neck, there was a loophole left for doubt as to the absolute clearness of the tests. Then I told him that the spirits were only fooling us, and that it would be far better to drop the testing business, as I plainly saw that *it was not the 'Spirits' but we mortals who were being tested.* He took the hint, and the test business ceased; immediately and continuously the invisible and visible operators gave tests themselves which were far more convincing and powerful than any we could devise. During the course

of these seances I learnt something of the law of conditions, as, when a stranger was introduced, if he was of a sceptical nature, the phenomena were more or less influenced, thereby becoming angular and unsatisfactory, quite different from the easy flow which was apparent when our usual circle were alone.

The main feature of the phenomena was the materialisation of spiritual or rather psychic forms; at first they were not very pronounced, but soon they appeared to gather strength and power until they were able to show themselves in partial and full, apparently, human form. The principal performers were two feminines known to us as 'Lily' and 'Bertie,' with a third not so prominent, and a masculine one who acted as major domo behind the scenes and who said he was an Irishman named 'Mike'; he spoke with a strong Irish brogue and overflowed with wit. As a rule they showed themselves at the opening, but occasionally they would draw the curtains and show their full figures, always robed in white clothing. Sometimes other forms would appear, but it was the exception and not the rule.

Amongst the most interesting features during this series of séances were letters written by materialised forms, these I preserve as souvenirs, and regard them as precious documents. One evening Mr. Reimers placed a sheet of blank note paper bearing his printed address, on the mantle of the fireplace at the far end of the room, we sitting at the opposite end in darkness, in a few minutes we heard a fluttering noise of the paper near the ceiling; I then stood on the chair, and, reaching as high as I could, the paper was put into my hands, and was found to contain two sides of small, beautiful handwriting, from the one we knew as 'Bertie.' Other letters were written by 'Lily' in the cabinet, on paper and pencil supplied by myself, the handwriting being of a totally different character and style from 'Bertie's.' We were also successful in obtaining wax moulds of hands and feet of the forms, but a full description of these will be noticed in a following chapter, with illustrations proving their genuineness.

As there is some correspondence going on in *Light* anent the hair of 'Katie King,' I may say that I possess a lock of her hair that is utterly unlike that of Miss Cook, the medium. I have also a beautiful long lock of 'Bertie's' hair, which she cut off, with scissors handed into the cabinet, and presented to me. Both these are intact, and *have not dematerialised.*

(*To be continued.*)

In the Clouds.

BY PETER LEE.

THE 'superior person' is always in evidence; it is this individual with whom a little learning is a dangerous thing, and he is the consequent trouble in any body of men with whom he may happen to be associated. Modesty, tolerance, and humility are visitors unknown, or with which he does not appear to be familiar, and when these conditions are blended with great energy, it is quite an easy thing for such an individual to become an intolerable nuisance. It is this person who is directly responsible for the splitting up of societies. He is affronted at trifles, carries his little grievances into his own coterie in which he is admittedly the king in miniature, and succeeds in getting a following. We have seen this happen over and over again; we have seen this 'superior person' turn despot and finally deserted by his own friends. A result of this kind is inevitable, just as water finds its own level; but, unlike water which having found its level remains still, the disappointed 'superior person' commences an attack on the little kingdom from which he has been expelled and does all that lies in his power to destroy the peace, the prosperity and happiness of those engaged in the work of reconstruction.

Spiritualism is the most tolerant system of religion and philosophy the world has ever known, and yet for want of a right understanding of what religion and philosophy mean, and a personal bearing consistent with their meaning, we have to confess to an amount of irreligion and folly, of which every conscientious professor of our faith should be ashamed. We often wonder why men and women who are supposed to think, do actions which prove a want of common prescience, *i.e.*, actions so silly and so stupid that when we compare the individual as he seems with the act he has done, we stand aghast and are amazed that he should not have seen the consequences from the beginning and have acted with more wisdom. Such people are the despair of philosophy; the educationalist in his attempt to get the best into them, in order to get the best out of them, is baffled.

In vain it would seem that Burns bewailed the folly of human pride and emptiness,

“O wad some power the giftie gie us,
To see oursels’ as ithers see us,
It wad frae monny a blunder free us
And foolish notion.”

In the contemplation of this subject it would seem as if in this blind egoism, the eyes are so self-centred that the power of reflection is not yet developed—they cannot get away from self and see a thing from the standpoint of another. In this view we are supported by Sir Wm. Hamilton, who in the language of philosophy, says—

“The reflective ego, which distinguishes self from its transitory modifications, and which separates the spectator from the spectacle of life, which it is continually representing to itself, is never developed in the majority of mankind at all, and even in the thoughtful and reflective few, it is formed only at mature period, and is even then in activity by starts and at intervals.” This doctrine finds curious confirmation by Bishop Warburton, who said man was ‘not a reasoning animal,’ but ‘an animal capable of reasoning.’ Truly, ‘it is better to be wise and not seem so, than to seem wise, and not be so.’

In pushing our contemplation back, and still further back, we find in the last stage of the analysis that ambition, pride and ignorance are the principles which underlie all our false superiority. In our ambition we accept responsibilities which we are totally unfitted to discharge, in our pride we give to ourselves an importance that does not belong to us and in our ignorance we are apt to imagine that we seem to others just what our own egotistical mirror reflects. Following naturally in the train of all this vanity comes a contempt for all inferior things, and we have often been amused, and we have pitied while we have smiled, at the claims of these sublimated people. Lacking that true spirit of humility which at all times mark the learned, wise, and good, from the ignorant, the foolish, and the bad, they claim association with only the spirits of the exalted spheres; they speak of their knowledge of spiritual virtues in high sounding terms and phrases which indicates conclusively that they are inebriated through drinking psychological ‘drams’; and, there is as much coherence in their eloquence as there is in the

exuberance of a dipsomaniac. They will tell you that in spirit they have 'left the material,' and are 'now developing in the occult side'; that they are excogitating on the esoteric side of the internal ego; that they are trying to bring the subliminal self to a reconciliation with the external ego, and if they lay claim to nothing more modest than these they will trot out all that is at present known in the seven principles of man as revealed by theosophy.

We say nothing against true spiritual science, but we think the study of it belongs to lower realms than those we have indicated. We may dislike by reason of culture and refinement to associate with the gross and the vulgar; and we may have ideals of celestial ease, in amaranthine bowers, with birds of plumage gay, and never withering flowers; but this is very selfish after all. Mrs. Besant worked on the London School Board, fought the battles of the match girls, fulminated with more than womanly vigour against all forms of error and superstition, but now she has retired from all the "poms and vanities of this wicked world," she is enshrouded in the mantle of the late Madam Blavatsky, reclines on the fleecy clouds of, and is blown by the celestial breezes of, theosophy.

The contemplation of a serene state like this is very beautiful, but the spirits in prison are crying for light and knowledge. The children of earth, the poor wretched children, the children of the slums, and their miserable parents; together with all those who are given over to vice in all its repugnant forms: all these require the help of those who have been blessed with the means, natural and spiritual, to give it. There is a negative sin as well as a positive sin, and metaphorically speaking, the janitor at the "gateway of life" may keep us back as much for what we have left undone as for what we have done which we ought not to have done. "Life is real life in earnest." Instead of rising by imagination into the clouds away from all the din of earth, with its clanging of arms in the industrial strife for existence, as well as on the gory field of battle, the work of self-conquest lies before us, and must be accomplished ere we think of rising into those superior positions, which experience alone can fit us to fulfil. "He that humbleth himself shall be exalted."

Pride and arrogance, in the long run, destroy not only the individual, but communities and nations. Eternal wisdom is

not centred in any one little personality ; let us not forget this. The man who knows most is tolerant of him who knows least, because he has become humble in the consciousness of how little he himself knows in comparison with the greatness of what is unknown.

If we are conscious of the little we know and are honest to ourselves and others, this will have the effect of suppressing our egoism and teaching us that to whatsoever heights we may ascend, spiritually speaking, we must proceed by the steps of humility.

Three Notable Departures.

SINCE the opening of the year three well known personalities in the realms of advanced thought have passed from the physical side of life, and are now realizing the facts of the life beyond. The first to depart was Mr. F. W. H. Myers, who passed on at Rome on January 17th, the next to cross the Border being the Rev. H. R. Haweis, and the third was Mr. Alfred Alaric Watts, each ending their earth life in London.

Readers of the "Proceedings" of the London Society for Psychical Research, and of *Light*, will be tolerably familiar with the name and writings of Mr. Myers, and will therefore be informed of the fact that he, from being a sceptic as to the return of spirits, became an avowed believer that such return was a fact. He obtained the evidences that satisfied him through the mediumship of Mrs. Thompson, a remarkable private medium living in London. His proclamation of his conviction necessarily startled his fellow members of the S.P.R., for as the President of that body his utterance would have a far reaching effect on the attitude of the society towards the matters to which their attention is mainly devoted. Two days after his departure the *Times* gave a lengthy notice of his life and work and acknowledged that he had found a "conviction and intense realization of the continuity of existence," which is probably about as near to the admission of the facts of Spiritualism as the organ named felt it prudent to go. At present

there is no one who can effectively succeed him as president of the above named society, to which he has been a devoted friend since it was founded in 1882.

In the departure of the Rev. H. R. Haweis the Church of England loses a brilliant servant, one who as scholar, poet, preacher and philanthropist, was an ornament to his church, and the honoured and respected pastor of a congregation the like of which would be difficult to find elsewhere in the metropolis. Thousands will miss a friend and counsellor, and for a while his parish, and the world that knew him, will be distinctly poorer for his absence. He was in harness to the last, and doubtless his passing was just what so active and robust a mind could have wished. That he was candid enough to admit that Spiritualism was one of the live topics of the present day, and not afraid to discuss it in his pulpit, speaks well for him as a man occupying such a position. Indeed he once took the startling step of holding an exhibition of Spirit Paintings, photographs, and other things, in his vestry, and inviting the members of his congregation to contribute articles on loan thereto.

The third one in this trio was Mr. A. A. Watts, one of the Vice-Presidents of the London Spiritualist Alliance Ltd., and a member of that body from its formation in 1884. A contemporary says of him: "His relation to Modern 'Spiritualism' must be appreciated through the fact that he was a Theosophist—in the old and Christian sense of the word—first, and that he welcomed empirical evidence, not as a revelation, but as a natural consequence of what he had never doubted." While, again, the writer quoted above, adds, in another place: "Of one thing, however, he was always certain: the futility of attempts to explain away all empirical evidences of the transcendental world by psychological hypotheses," which presumably means that Mr. Watts accepted the evidences of spirit return as actually true?

While paying a just meed of honour to these arisen men can we justly claim them as Spiritualists, in the sense that the word is used in the movement known as Modern Spiritualism? Investigators, of course; believers in the fact of communication with spirits, true; but such makes a 'spiritist' rather than a Spiritualist. Could it be honestly said that either favoured the work of our local societies, or accepted the idea that Spiritualism is of necessity a Religion? It is probable there are far more people who accept Spirit communion as true than there are those who deduce from their experience any approach to a system of religion, ethics or philosophy. Within their own social and

public circles their influence has undoubtedly been for good, but it is the army of unknown private media, often in humble life, who have borne the "heat and burden of the day," whose bitter sufferings at the hands of the bigoted and the ignorant was the price paid for the knowledge brought to the notice of the cultured enquirer. Not a single fact that our movement possesses would be any more a fact if endorsed by the leaders of the Church and the learned professions tomorrow. Nay, indeed one may go back still further, and say there would be no facts, and no 'Spiritualism,' if it was not for the Spirits themselves! So, 'Lest we Forget,' let us remember that Spiritualism without the Spirits is a delusion. Freely and fully we honour our arisen friends, but in eulogising those who never share in the real work of the movement at large let us spare a word for the workers who are content to toil with no higher praises than the consciousness that they are sincere in their efforts. Undoubtedly the works of a Myers or a Hawsis make for progress, and that they accepted our facts counts for the power of truth, and, in a sense, justifies the contentions of Spiritualists made during the past half century.

Altruism the Redemption of Spiritualism.

SPIRITUALISTS must reduce their facts to orderly form, and bring them into a system upon which psychic science can be founded. The phenomena must be classified, studied, winnowed and then recorded. Having demonstrated the continuity of life through spirit return, their next work will consist in this—the affiliation of the truth to the every day life of man. The law of consequences must be emphasized; the creeds of selfishness banished, and the rule of love established. There yet remains for Spiritualists the cultivation of the world's fields of religious thought. The noxious weeds of envy, pride, hatred, malice, revenge and all forms of selfishness must be supplanted by the sweet flowers of Altruism. The seed has been sown in the souls of the few who have caught the onward spirit of the age; they have towered far above their contending brethren in the narrow spheres of self interest, and are to-day standing upon the mountain tops, with their radiant faces turned to greet the rising sun of the coming century. The name of that brilliant sun is Altruism, and Altruism, through a redeemed and rejuvenated Spiritualism, is the hope of the world that the Twentieth century will fulfil.—"Banner of Light."

THE SPIRITUAL REVIEW:

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J. J. MORSE, Editor.

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MARCH, 1901

MATTERS OF MOMENT.

*The Era of the
Conglomerate.*

To divide into classes all persons who may be termed 'Spiritualists' would be to disclose subdivisions alike numerous and interesting. The number and character of the divisional components would indicate not only the widespread interest in psychical matters prevailing at this time, but, also, the curious effect, resulting from such studies, upon the various classes of mind engaged therein. The consequence of the results referred to is that the term 'Spiritualist' would seem to be descriptive of a conglomerate body of opinion, belief, and knowledge, without any actual homogeneity, while the only point of actual agreement is that Spirits communicate with us. When, if ever, this conglomerate state will come to an end, and the various schools of thought amongst us unite on a common agreement as to what constitutes Spiritualism, is a problem that will pass the wit of any man to

solve at the present time. To unite, or harmonise the varieties—not to say differences—of opinion in our ranks—would be a task that only a very bold man would attempt. While the almost utter impossibility of formulating a Spiritualism that would be acceptable to even a majority of so-called ‘Spiritualists’ is still further evidence of the conglomerate condition in which the opinion of “the cause” stands to-day.

In Illustration of the Thesis.

To illustrate the difficulties of the case as stated above, it may be pointed out that among those who accept the fact of Spirit return are Reincarnationists, Occultists, Spiritualists, Christo-Spiritualists, Mental Scientists, Christian Spiritualists, Spiritualists who are only concerned with the phenomena and their scientific examination, Spiritualists who claim Spiritualism as a philosophy, others who say it is a religious and reformatory movement, while others can see nothing in Spiritualism but the opportunity it affords for “consulting the spirits” on business and purely mundane affairs. While a number of Spiritualists profess even more than sympathy with the tenets of the Theosophical Schools of thought. Since, then, there is this diversity of opinion in our ranks, in what manner can such really radical divergencies be united?

Room for All.

THE simple fact would appear to be that ‘Spiritualism is a term covering a multitude of free-thinking men and women, who claim the right to investigate all phases of psychic research, and to formulate their conclusions in such groups of opinion as they may deem appropriate. That such groups may choose labels bearing the descriptions previously noted is, of course, their right. Consequently, the harmonious co-operation of the various groups, rather than the vain attempt to bind them together by one inelastic cord, would afford each full opportunity to work on its own special lines, and, when the force of circumstances so ordered, they could then unite in any common purpose that would for the time draw them together.

At Last.

After a little over three years and a half, the Conference of the Spiritualists’ National Federation has accepted the draft of a new Constitution, and upon the Registration of the same the above body will become the ‘Spiritualists’ National Union.’ The

Conference assembled, as an interim gathering at Blackpool, on the last Saturday and Sunday of the past month, and after a painstaking discussion of all the points involved, unanimously accepted the Constitution with the amendments made during the discussion at the above meetings. When duly registered, the movement will have a National body duly constituted according to the Law as applicable to the cause. The event referred to occurred too near the date of the publication of the REVIEW to enable us to more than simply record the facts as stated above.

Concerning a Spirit Photograph.

THE camera used on this occasion belonged to Mr. Bournsell, as my friend did not think it necessary to take his own with him on account of the distance between his home and the above studio. As I have already said, the plates were his own, and he alone placed several of them in succession in the camera and then before each exposure seated himself in front of it, while Mr. Bournsell made the necessary exposure. After each plate had been used my friend took them out from the camera himself, covered them up in the dark room and carried them home, where they were duly developed by him in his own dark room. On several of the plates after development there appeared spirit forms clearly visible, and the faces quite distinctive. Among others, he was delighted to find a most strikingly realistic portrait of the eminent statesman I have before indicated, and a copy of which is herewith sent for inspection and marked in pencil on the back 'A.'

Again, in the month of June last my friend had another sitting with Mr. Bournsell, the details of which are in all respects similar to those in August, 1899; and on taking home the plates and developing them, there was found on one of them another likeness of the aforesaid statesman, equally distinct, but the face reversed, or looking in the opposite direction to that in which he was looking on the previous occasion. This second photograph is also herewith sent for public inspection and is marked 'B' on the back thereof. Now, no one who is familiar with the photographs taken in earth life of the statesman in question, can doubt, on examining them, that the two faces represented

in the two photos herewith sent are those of this personage ; the only question is, are they photographs of his spirit face or merely reproductions of his earthly lineaments 'faked up' by my friend, with, it may be, the aid of the owner of the studio, for the purpose of—shall we say—'prestige' ? (for 'money' is out of the question in this case in view of the long course of costly experiments which had preceded the above result); or are they really genuine spirit photographs obtained by a gentleman of undoubted position and probity through the agency of a psychic, besides being the fruition of close on ten years of experiments in this branch of psychology ? In my humble judgment, and having been conversant with the whole history of the experiments and the mediums selected, the latter is the only conclusion possible under the circumstances ; more especially as I have in my possession, taken in my house, under my own test conditions, ten years ago, and by a medium who was never in it till the spring of 1891, when the series of experiments began, under which success ultimately ensued, and which resulted in the production of the photograph of a member of the household who was never photographed when in earth life except as an infant. The photograph in question is a clear and distinct likeness of this person as he looked on the day on which he quitted this earthly scene, and the negative and photo were thereafter shown by me to a skilled photographic artist, who propounded the usual theory of fraud and double exposure in its production, to which I replied somewhat in this fashion : 'On a certain day in April, 1891, at 11 a. m., I had no photograph of my beloved dead, except one taken in infancy ; and yet at 1 p.m. on that day I got him, looking as he did on the day he passed on, and produced on a plate in a camera in my house through a medium simply standing by its side and lifting off the cap for exposure. In short, my friend, so far as earthly conditions may be held to apply, "something real and tangible" was then evolved out of "nothing." Can you tell me how this was done ?'

The photographer in question, although admitting the very abnormal nature of the spirit face on the negative, could give no other answer than that it was 'impossible.'

Your readers will, I trust, excuse this personal digression as being somewhat germane to the case now under discussion ; and in conclusion permit me to say that my friend has now apparently reaped the reward of unwearied efforts and costly expenditure, in having acquired under test conditions, through various mediums in and out of London, what anyone who sees them will justly term a unique and

very beautiful series of psychic photographs of personages who have 'passed on,' but who in some mysterious way have been able, if I may so describe it, to 'materialise' their faces and forms, sufficiently so as to be reproduced on a photographic plate, and be recognisable by their friends still in earth life. All this, I contend, has been done, on this side, by means of a camera and lens, assisted by the presence of a psychic having the necessary powers. What part in the process is played by the unseen operators 'behind the veil' is involved in mystery, and will, I expect, remain unsolved here.—'An Old Correspondent.' *Light*.

What Other Editors are Saying.

BY THEMSELVES.

The Passing of Organised Christianity.

MORAL codes, ethical systems, ecclesiastical organizations; ideas of sin and salvation, of God and man; orthodoxies and heterodoxies which have now become orthodox—all that has hitherto dealt with the moral character and spiritual ideals of the people has already felt the shock of the approaching spiritual and moral revolution. Organized Christianity as an ecclesiastical system already acknowledges its waning power; but it knows not that it must give way to the ever-renewing Eternal Life which awakens in the common hearts of men, and which now asserts itself again as a social revival of those elements of brotherhood and manly love, of spiritual emancipation and divine sonship, which Jesus incarnated nineteen hundred years ago. The passing of Christianity and coming of Jesus are the paradox of our age. From the midst of dead official faiths the real Christ has risen to human faith at last.—"The Social Crusader."

If So?

PERHAPS you have a great mind; perhaps you have an eloquent tongue; it may be you have a large purse, it may be

you have conversed with the inhabitants of the spiritual world. This may have added to your knowledge—if so, what use are you making of this knowledge?

“He that hath a truth and keeps it, keeps what not belongs to him.”—The Temple of Health.

We must Agree First!

THE Twentieth Century shall see the establishment of Spiritualistic teaching on definite and scientific basis. Out of chaotic and unguided action shall come orderly growth and organised advancement.—“The Two Worlds.”

Suggestive.

IF asked, “What system of religion is best adapted to the needs of humanity, and most worthy of adoption by a free people?” would not the answer be, “that one which best protects the rights, the property, the person, and the lives, not only of its devotees, but all persons with whom it comes in contact?”

And should we not discredit that system where the inalienable rights of man are least expected?—where murders, robberies, burglaries, arsons and crimes generally most abound?

Is it not a fact that a people enshrine their virtues in their God, and ascribe to him characteristics that belong to themselves? If they are cruel, jealous, malevolent, revengeful and tyrannical, will they not clothe their God with these qualities, and make him jealous, cruel, revengeful and oppressive?

If we can trust statistics gathered by governments, is it not a fact that in Brahmanical and Buddhist countries there is less crime and more of the real virtues than in any other parts of the world, and that property and life is more secure there than elsewhere?

They who respect all life as an emanation of the divine, and refuse to destroy beasts of prey because they are the product of God’s unerring wisdom, are not very liable to plunge the dagger in the breast of their fellows. Observation through all the ages shows that in those countries where God is esteemed a despot, protracting the miseries of this life into a future one, there human rights are least respected, wrong is in the ascendent, and violence imminent.—“The Progressive Thinker.”

Current Topics.

Is this True of Great Britian ?

OUR American Contemporary, the *Light of Truth*, published at Columbus, Ohio, in an article lamenting the decadence of oratory on the spiritualistic platform, and growth of cults among spiritualists, after referring to several brilliant speakers and writers of a past decade, says :—

“It is safe to say, and we assert it without fear of contradiction, that no convert to Spiritualism during the last fifteen years has ever yet heard or read Spiritualism as those peerless pioneers of the past set it forth from the rostrum, and through the prints. What in the name of high heaven has come over this movement that we have to turn to the voiceless past for that vigour and ability now so sorely needed.

How many of the younger converts to this heavenborn and earth-neglected gospel ever heard of Andrew Jackson Davis? Not two per cent of them. And yet there has never been penned a line, nor a sentence framed, of all the literature of Spiritualism, or the Harmonial Philosophy, since his inspired pen was dropped, that is not incorporated in his wonderful works. Every idea jostling about amongst the “Theosophists,” the “Christian Scientists,” the “Mental Curists,” the “New Thoughtists,” and the “Spiritualists,” he foreshadowed and settled long ago.”

THE Melbourne “Harbinger of Light” remarks, upon quoting the above extract, as follows :

“We quite agree with the writer in regard to A. J. Davis’s works. In them are to be found solutions of many difficult problems, and the basis of all the ideas promulgated by the various cults enumerated. If students of Spiritualism started their course of reading with Davis’s “Principles of Nature,” they would be able to read the works of later writers more understandingly.

No Change of Creed.

THE Boston Presbytery has recently been in Convention,

and, among other matters, says the *Banner of Light*, had a spirited discussion over the revision of the antiquated Westminster Confession.

The matter of the confession of faith was considered in the four questions put by the General Assembly of the Presbyterian Church in America, as follows :

“ Do you desire a revision of our confession of faith?”

“ Do you desire a supplemental, explanatory statement?”

“ Do you desire to supplement our present doctrinal standards with a briefer statement of the doctrines ‘most surely believed among us,’ expressing in simple language the faith of the church in loyalty to the system of doctrine contained in the holy scripture and held by the reform churches?”

“ Do you desire the dismissal of the whole subject, so that our doctrinal standards shall remain as they are, without any change whatever, whether revisional, supplemental, or substitutional?”

The discussion was opened by the Rev. W. R. Cochrane, of Antrim, N.H., who argued against all changes proposed. The Rev. C. J. Cameron, of this city, said he did not believe that the Lord had passed over any soul, or had foreordained that any one should be damned. He said the creed of his ancestors was good enough for him.

The Rev. John Wildey said he did not believe the creed, nor had any one believed it for the last twenty-five years. Mr. Todd of Quincy said that he couldn't comprehend this statement, and that he had signed and believed the whole confession.

The Rev. J. M. Craig of Lowell said they had better let well enough alone. The Rev. James J. Dunlop of Roxbury spoke in favour of a shorter supplementary statement. The Rev. H. C. Hovey of Newburyport spoke for a moderate revision of the Westminster confession.

Commenting upon the above our American contemporary remarks : The Rev. John Wildey was either the only honest, or else the only *modern* preacher among them. He had the moral courage, or the audacity to say : “ he did not believe the creed, nor had any one believed it for the last twenty-five years.” Undoubtedly that was “ a confession of faith ” (or *want* of it) un-

looked for among the faithful followers of the Presbyterian Fathers! The only wonder is that but one among them, Mr. Todd of Quincy, is reported as making any protest at such audacious heresy! He "couldn't comprehend this statement." Can it be that the rest of them *could*, but deeming "discretion the better part of valour," allowed such a grave charge of infidelity to stand against them unrebuked, except by a vote to let the creed remain *in statu quo*?

The proceedings of the Boston Presbytery are a good "object lesson" to church-going Spiritualists, who "hug the delusive phantom of hope to their bosoms," that all the churches will soon take in the teachings of Spiritualism, so there will then be no need of societies of our own. How any scrupulous person who knows the grand truth of our Spiritual Philosophy can help to support these "blind leaders of the blind," is more than we can reconcile with either reason or conscience; yet there are Spiritualists in all churches who silently acquiesce in their outgrown creeds, and pay the preachers for teaching doctrines repugnant to every spirit-illuminated mind! Which shall we call them—cravens or hypocrites?

JUDGE NOT LEST YE BE JUDGED.

BY ALFRED KITSON.

HOW easy it is to see the faults of others, and yet be blind to our own; how easy to point out the path of duty for other feet, and walk not therein ourselves. It would be well for the world were the above injunction heeded more frequently, then human hearts would be less affected with the sting of suspicion, and scandal would have less votaries than now. Human hearts would be happier and homes brighter, and angels would dwell more closely with men.

How often does it happen in daily life that the worst fault-finders are the greatest transgressors, this class is tersely summed up by the adage, "there is always the most pushing where there is the least room."

Let us endeavour to reach a higher plane by earnestly striving to cultivate a nobler estimate of man, be believers in his innate goodness, and recognise his efforts to be honest, and do what is right and just. By thus giving him credit for good intentions, and worthy aspirations, we shall help to call into daily activity his better and truer self. Let us be quick to note the good he does, and make it the subject of our remarks, instead of noting his failings, and leaving this act of justice until death removes him from our midst. Granted he has failings: who has not? And in magnifying others' faults we do not diminish our own. Ought not the fact that each one shall reap as he has sown, make us pity where we often blame? We know our own failings better than we care to own; we know how repeatedly we fall short of attaining our ideal standard of perfection; and how we long and pray for strength to conquer. Can we not recognise that others have similar longings, aspirations, and prayers, and wish them God speed in attaining the same? I think so. It only needs a little effort to look with the spiritual mind's eye beneath the fleshly garment to see a pure soul struggling with its unto-ward environments, the soul often being willing to follow the better way, but the flesh weak, or the environments too strong to be readily overcome.

In our efforts to walk "hand in hand with angels," do we try to "draw up the slow" ones while we cling to the strong; or do we recount their shortcomings and give them a kick further into the mire? Is this how the angels treat wayward mortals whom they are anxious to bless and lead them up the divine pathway of reformation? If not, how can we claim to be walking with them while pursuing an opposite course?

The angels have gladdened our hearts by teaching of a God of infinite love, wisdom, and justice, and who, short of infinite wisdom, is able to judge the human heart? Not you, my brother; or you my sister. Who is able to fully probe the prenatal conditions, astral and mundane, that operated to fashion one human life, or say just how much sin is attributable to his environments? The unwelcome is predisposed to take human life. The alcohol-bred nurtured child is likely to become a drunkard. The child bred under immoral conditions, or suggestions, is predisposed to a life of immorality. And so of all the vices, as well as the virtues. The latter we praise, the former we blame and severely

censure. Infinite wisdom demands that full account shall be taken of all those hundred and one conditions, and a large moral discount be allowed off life's bill of sin and wickedness, where Infinite Wisdom finds untoward environments have operated to make them what they are; while Infinite Love demands pity, instead of blame; help, instead of censure, better conditions for the outworking of the divinity within, instead of curses from a wrathful Jehovah.

The time will come when the criminal and the habitual drunkard will be treated from a moral, rather than a punitive, standpoint. The former will not be subject to capital punishment, but confined and put to useful labour to help to maintain themselves, and those dependent on the labour of their victims. The ministrations of the prison Chaplain will not be to prepare them for the company of the angels ere they are fit for the society of mortals, but rather to awaken the moral sense of right and wrong, the use and abuse of life, and its sacredness, and that all violence against it must be atoned for, either here or hereafter. And when sincere remorse is manifested, they will be allowed to volunteer their services for rescue work by water, fire, or fever stricken hospitals, and be duly trained for the work.

When we give up sending murderers into the spirit-world, hypnotized into the belief that their sins are forgiven, and that they are going to dwell with Jesus, and the ransomed host, only to find shortly after the fatal drop how miserably deceived they have been by "the man of God," then we shall have less evil disposed persons operating from the spiritual side of life, seeking through those who are sensitive, or predisposed to their suggestions and impressions, to avenge themselves on society for the deception practised on them, thus adding more victims to the list. This is true reform. It helps to bring the soul into harmony, or an at-one-ment with the divine Over Soul of the Universe. We can help forward this good time coming by proclaiming it from our rostrums, in our parlours, and cottages. The good, the divine, innate in every human soul can be insisted on. But, perhaps, the deeper, truer, and therefore surer foundation of this moral reformation can be laid in the hearts and minds of the rising generation. Add to this, knowledge concerning the laws governing prenatal life, and they are fortified against the wiles and temptations of the world. Considering, however, the state of society to-

day, it is necessary that those who essay the above work should be husband and wife, the parents of those to whom such teachings are imparted.

May not a great deal of our disappointment in human frailties arise from misconceptions? We are prone to look upon man as being created perfect, and we expect to see him live up to this standard. Perhaps this is a remnant of our early theological impressions, and man's inability to live in conformity therewith brought the powers of an imaginary satanic being into requisition to whom was, and still is, attributed our evil thoughts and impulses. Both suppositions are erroneous. Man was not created perfect, he did not make his appearance at the top of the social ladder, but at the bottom. He is still evolving; the divine is there; it is ever trying to manifest itself amid the many chilling blasts and storms of life.

Humanity is very much like fruit. In its undeveloped state it is made up largely of acids, and often from the cradle to the grave, lacks congenial conditions in which to ripen and mellow into loving kindness and sweet affectionate sympathy. Infinite wisdom knows this, and has provided for its ultimate perfection. Fear not, God will not unduly judge the least of his children.

Then shall we condone sin? By no means, but instead of condemning the individual, let us turn our attention to his environments, and try to reform them by bringing them into harmony with the higher needs and aspirations of humanity. Let us sympathise with his efforts to attain the good, and encourage him to try again and again until success crowns his efforts.

THE DIVINING ROD.

IT WILL LOCATE SPRINGS AND WATER BUT WILL NOT
POINT OUT MINES, TREASURES, OR CRIMINALS.

IN times past, writes "J. W. D" in "The Star of the Magic," Chicago, the divining rod has been called upon to locate hidden treasure, to indicate metalliferous veins, and even to point out criminals. It can

do none of these things, and attempts to have it do these impossibilities is probably why Chambers' Encyclopædia expresses its astonishment "that anyone pretending to scientific knowledge should believe in the occult powers attached to the magic wand."

It is not surprising that men in the middle ages attached great importance to the rod. They saw that lodestone attracted iron, and that amber, when rubbed, lifted light particles. That mysterious affinities should exist in other materials was not an unreasonable supposition. Nor is it an unreasonable supposition now. But the divining rod of witch hazel or any other wood can not find ore deposits nor buried money. Much time has been given and much expense incurred in following operators over the mountains in the mineral regions in search for gold, silver and copper. Disappointment has followed the pursuit. Wise men no longer invest money in that way. It is safe to set down the man who pretends to find a mineral lode with a forked stick as a fraud.

But while I speak so positively about ore finding with the rod—the more so because I was once "taken in" by a divining rod copper finder—I must admit that when it comes to finding hidden springs, the evidence for the efficiency of the rod is overwhelming.

Dr. Rossiter W. Raymond, an eminent authority on mining, read a paper before American Institute of Mining Engineers several years ago, which endeavours to be noncommittal, but which yields to convincing testimony. That experts carrying the rod find water he can not deny, but suggests that there must be a feeling of dampness—subconsciousness often—which guides the expert. This explanation will answer if the hidden spring be near the surface, but when the water runs under thirty feet of hardpan and forty feet of clay and the whole surface is as dry as tinder, how can anyone feel the dampness, consciously or subconsciously?

Mr. Latimer of Cleveland, O., engineer and railroad manager, is fully convinced of the power of the rod to find water, and assigns it to electricity.

At a recent meeting of the Scientific Society of Victoria, B. C., this matter was discussed. Instance after instance was adduced of finding water with the rod. A physician owning an estate sought water. Securing the services of an experienced well-digger he chose the most likely place for a well. A hole thirty feet deep was dug and thirty more feet bored, but no water was found. Another place was chosen and, though drilled sixty feet or more, no water followed. He then concluded to try a "water-witch."

"Here is water," she said, as the rod turned in her hands, "and here, and here. You will find water anywhere on this line within twenty feet."

They staked the line she indicated and found water at sixteen feet.

At the meeting above mentioned, an English gentleman, a visitor, was present who had discovered his own power a short time before. He had bought a place in California on which was no water. Borings were made to a depth of 340 feet in vain. A water finder found it at 114 feet. The gentleman, curious, took the rod into his own hands. It turned vigorously, and since then he finds his own wells. So strongly is this power developed in him, that the rod will turn over a bucket of water. As a test, a pail of water was set on the table, and the rods present—peach, cherry and poplar—turned in his hands and dipped into the pail. Others tried the rod, and with one it acted markedly; with others, feebly; with most, not at all. With one, the rod turned up—showing an antipathy to water.

To test for electricity, a wire was connected, but no results followed.

Two persons, each holding a prong, joined hands. If individually they had no power, there was none conjointly; but with those in whose hands the rod moved when they tried alone, it moved when they made the joint test. This suggested some kind of current, so a rod was divided at the intersection and the severed parts tied together. It worked just as well.

All the rods employed were of living wood, though some had been cut for a fortnight. To test dead wood, two walking-sticks were tied, each to a prong. The sticks were grasped and the rod held over the water. There was no result. It seemed as if contact of the living hand with the living wood was necessary. But then, when a wire was tied, it operated as vigorously as the living rod.

Every precaution was taken to prevent deceptions. No intentional deception was possible, for it was an honest investigation into a curious phenomena. As for unconscious deception, sharp eyes were ready to detect any movement of the muscles, and the bending of a stick, as thick as a man's forefinger, until it broke, as actually occurred, would certainly have required a movement of the hands.

While this is something which we do not understand, electricity by no means explains it. One might fancy that the attraction exerted upon the water-loving willow branch was strong enough, when resisted, to break it, but how about the piece of wire?

Ego Questions Homo.

BY CHARLES DAWBARN.

IT is time we each and all asked ourselves how much we *know* about the next life? It is a matter of indifference—just now—as to how much we believe, although we know too well that on mere questions of belief the world has been drenched in gore. Fanaticism and bigotry are always beliefs, which have broken out in horrible ulcers, like small pox. And the man who calls himself liberal, and boasts his common sense, often has the disease in its most dangerous form. So the explorer is now proposing to take a little missionary tour round home, and discover, if he can, how much knowledge of our own future has been stored away in the last fifty years, or since spirits began to act as teachers in our primary schools.

Human Immortality and Spirit Return, that were once beliefs, have now become accepted facts. They have been proved under the severe and prolonged conditions of scientific investigations. So they have ceased to be beliefs. We now call them knowledge, and we have a right to say we *know* that man lives after death, because we KNOW he can sometimes come back, and offer reasonable proof of his identity. So much we claim as proved, and respectfully refer the poor fellow with a doubt in his head to surgical treatment by the learned scientists of the Society for Psychical Research.

So we have gained two truths, of which one proves the other. But, unfortunately, this leaves our original question unanswered. So we again put it as plainly as we can. What do we KNOW about the next life? Our answer must be the result of most careful enquiry and self examination.

We have seen that consciousness (Ego) under certain conditions exercises a faculty of subconsciousness—which *knows* without any exercise of reason. This subconsciousness,—another personality of Ego—is of great value *when let alone*. But, as asserted and proved, it is woefully subject to suggestion. Our metaphysical friends, as soon as they learned this weakness of subconsciousness, proceeded to put it to practical use. The poor fellow has charge of our entire 'inwardness.' He is growling, for instance, at the misconduct of Homo's liver and lungs. Mrs. Eddy immediately suggests that there is not,

and never has been any liver and lungs. The statement is a sort of Annanias fact, but subconsciousness can be suggested into any non-sensical belief, and presently allows Homo to count himself as quite well. Helen Wilmans, who advertises Mental Science, pulls another wire. She says to subconsciousness "of course you have a sick liver, and also very second class lungs. But they will become quite well, and always have been. There is nothing the matter with them save in your imagination. So there now." She cannot say this directly to Homo himself, for he would indignantly deny it. But she suggests it to subconsciousness, and his reply to her suggestion is "I now perceive that my liver and lungs are as good as new," and proceeds to believe it.

The power of suggested belief on every organ of the body is beyond denial. The sick make myriads of wonderful recoveries. But that is not the end of these suggestions by any means. Subconsciousness is suggested by Mrs. Eddy that she is the Lord's annointed. It is a modern edition of "Great is Allah; and Mohammed is his prophet." So the faithful are building mosques,—I beg pardon, churches—and with much prayer and praise climbing heavenward by the Eddy route.

Helen Wilmans applies her suggestive faculty to quite another end. Of course her healing by suggestion is exactly the same process as practiced by every other Suggester that has ever lived. But she says to the patient Subconsciousness "there now, your mortal body is all right. I suggest you keep it so by never allowing yourself to think of death or any hereafter. Just suggest yourself into living here for ever, if you can; and, if not, then for a thousand years or so." Our good sister goes on to suggest not only health but pocket money to Subconsciousness, with an automobile body that can build temples by the thousand to the glory of Mental Science, and Helen Wilmans.

Great is the power of suggestion,—sometimes with a brickbat, and sometimes with a thought. But the explorer is agonised to discover that this suggested power has a most serious weakness, which bars his way. The false is suggested as readily as the true, and this applies as much to man's future as to his present everyday life. The writer has had a near neighbour whose spine was not well behaved. He had suffered greatly at the hands of well meaning and learned physicians. Their moxas, and other applications had only succeeded in suggesting fearful pain. One day he was 'suggested' that his spine was all right, and immediately Subconsciousness believed it. Away went his crutches, and he proclaimed himself cured. The writer saw

his limbs tremble, his back bend, and his lip stiffen, many a time when he was not on guard, but he would instantly 'suggest' he was well and strong. One day there was a funeral, and that Subconsciousness became silent to us his neighbours. So we perceive that suggestion for the mortal has both great power and a marked limit.

In this article we are specially interested in such experiences, both of weal and woe, for it is only through Subconsciousness that we could hope for any knowledge of another life. He should be our reporter, to tell us just what he has seen and experienced. But, O for the woe of it, just as soon as he reaches the point of contact with earth life, we paralyse him with suggestion, and he forthwith gives us the religious story of our own childhood in a celestial Mother Goose, exactly adapted to our babyhood. To the old Egyptian, Subconsciousness was a daily visitor through vestal virgin. We find Osiris and Isis responding to religious aspiration, and teaching an Egyptian future for the virtuous believer.

(To be concluded.)

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