

# The Two Worlds.

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## DIABOLISM IN THE LIGHT OF SPIRITUALISM.

A DISCOURSE under the above title was delivered through the mediumship of Mr. J. J. Morse on Sunday, August 6th, at the Spiritual Hall, 86, High Street, Marylebone, London, W. The reputation of Mr. Morse and his guides for sound and practical teaching has penetrated far beyond Spiritualistic circles, and it was deemed desirable on this occasion to endeavour to secure a report *in extenso*. It is regretted that circumstances prevented an absolutely verbatim record being made, but the following, which, in part at least, conveys the sentiments of the controlling intelligences in their own words, is respectfully submitted.

After a glowing and eloquent invocation, in which the presence and sympathy of those "friends and fellow-labourers with humanity" on the other side of the veil were besought, the unseen lecturer took up the subject of the evening. The function of Spiritualism (he said) must not only be the administration of comfort to the bereaved and the assurance of certainty to the doubting, it must be educative to those within its own peculiar ranks and illustrative, as well as educative, to both those who stand still upon the threshold and those who have passed the boundaries of the temple. Spiritualism, while it concerned itself only with the administration of solace to the afflicted (albeit therein it served a most noble, necessary, and useful mission), was, nevertheless, liable to lose its virility and progressive impulse and dwindle into mere sentimentalism. Thus restricted, its tendency was to cause its followers to rust to sentiment and emotion rather than to demonstrable facts, and ultimately to present innumerable points of difficulty and danger. When it became educative and illustrative, sought to explain and interpret the history of the past by the light of the experiences of the present, and insist that intelligent and painstaking investigation held the keys of the mysteries that have so long befogged and bewildered humanity, then it became infinitely helpful to the patient searcher after truth. It offered solutions to the perplexing questions of existence and unfolded its higher aspects and possibilities, developed the capacities of its followers for the reception and assimilation of truth, and hastened the coming of that time when, the creeds and doctrines of men outgrown, humanity would be governed and guided by truths and principles alone. Then the mass of myths and theories by which mankind have in all ages endeavoured to reach the one central truth and come into closer relationship with the Author and Fountain of Truth would be laid aside and merged in one grand fraternity of mind and soul; all differences of creed and caste and organisation outgrown, the race would have attained its spiritual manhood, and would look back on its old illusions and superstitions as the dreams and fancies of its infancy. The scope of Spiritualism, therefore, considered as an educative factor, should be broad, catholic, and useful to the world at large, and commendable to every intelligent thinker. Its followers should recognise the necessity of receiving light from every quarter, and be prompt to banish every element of strife and contention. Having thrown out these preliminary ideas (said the speaker) the attention of the audience would be invited to a more particular survey of the theme under treatment. In this age of enlightenment and practicality there still existed a great deal of superstition concerning diabolism, the outgrowth not alone of ignorance and folly but oftentimes of the fantastic imaginings of self-constituted spiritual teachers. Certain assertions were made, certain inferences were drawn from these assertions, and certain natural results followed.

One phase of the superstition was fostered by so-called religious teaching, and crude errors had been kept alive instead of being relegated, as they should have been, to the dust-bin of exploded myths and fallacies. Not that diabolism was not real, the speaker was far from saying that, nor would he pretend that humanity had not suffered deeply from its malign influence; but it had been invested with so

much that was spurious, so much that was needlessly awe-inspiring, that when stripped of its accretions of falsity and misconceptions, and viewed sanely and rationally, it was seen to be something very natural and human. It had been subjected to what might be called a perversity of development, which characterises many other human beliefs and speculations having a substratum of fact. People had been so accustomed to regard the subject of diabolism as having reference solely to the spiritual side of existence, that it had become the happy hunting-ground of fanatics and fools in the past, and even to-day the progress that had been made towards an enlightened understanding of the matter was but small.

Diabolism might be said to have taken its rise from the very first dawning of reason in the mind of man. It had its birth in the first apprehension of the two principles—good and evil. The primeval mind was not long in observing a seeming strife between two opposite forces—dark and light, heat and cold, summer and winter. Soon it imagined the existence of intelligence behind the manifestations of Nature, and the woods and the wolds were at length invested with battalions of elves, pixies, gnomes, and kindred monsters. Then it was observed that some men had a mysterious power over their fellows (a fact hypnotism demonstrated to-day), and it was but a step further to suppose that such men were aided by invisible demons to carry out their often nefarious purposes. Later, speculations conjured up an arch-demon (an enemy of souls), and pictured him with a host of infernal satellites, as ranging invisible space, carrying moral ruin and devastation amongst luckless mortals. The Mother Church was quick to endorse the idea, if, indeed, she herself was not the noble originator of it, and even modern times have beheld the spectacle of the priest, in full canonicals, exorcising with bell, book, and candle the imps and demons of the infernal regions. It was the function of Spiritualism to explain these hoary superstitions, to trace them to their source, and to set forth the facts upon which they were based. Men were prone to go to the very outskirts of Nature to seek for causes and explanations which they could find within themselves. Diabolism was a plain, common-sense, and practical question, and constituted for Spiritualists an eminently proper subject for investigation. But, alas, Spiritualism as Spiritualism was a sort of Nazareth, out of which no good could be expected to come. Call it Theosophy, or Psychical Research, and it at once becomes eminently respectable; it receives a patient, oftentimes an approving, hearing; and sundry good and orthodox people join its ranks without abandoning their old beliefs, and ultimately do not know what is the matter with them, until the wake up to a realisation of the appalling fact that their convictions are becoming unsettled. "*But Spiritualism stands to its guns. No surrender and no compromise! Our facts are true, and on their truth we stand and defy the world!*" What was the interpretation that Spiritualism offered as to diabolism and its facts? Diabolism, properly regarded, was chiefly concerned with the direction of evil influences upon the conditions and circumstances of men, collectively and individually.

These evil influences were sometimes alleged to be susceptible of control on the part of people living in the flesh, either for the purpose of minimising or destroying their effect or compelling the services of the invisible beings—the services of the influence—for the advantage of the person gifted with the power of controlling the evil forces. Here were involved the exercise of black magic, sorcery, and witchcraft. You tell the country yokel that his calf has been "overlooked." The calf may have some disease, but no idea of endeavouring to trace the cause or apply the ordinary remedy enters the yokel's mind. He has no skill in divination or the art of repelling malign influence, so the calf must die—which it probably does. The yokel has been told that such things are due to some person with a great power for evil. He has never been taught that he may have a greater power for good. Yet goodness in itself was no protection



against evil influences whether normal or abnormal. There must be an intelligent understanding of the psychological principles involved. A good man might be weak of will. Then it behoved him to fortify his mind against the incursions of evil, or to endeavour to render himself positive to those forces which would otherwise draw him from the path of right. A great deal of sentimental error had been talked about the invulnerable character of goodness, and its power always to triumph over wrong. In the large issue this was true, good would ultimately prevail, since good is an absolute principle, and evil but a condition. But in this imperfect sphere its influence was frequently subjugated by a stronger one of ill.

There were many good people to-day who entertained hazy and indistinct ideas of the existence of malevolent beings, who dwelt somewhere—who had something of the mediæval and superstitious character about them. They were a sort of civilized nineteenth century satyrs, and frequently played the part of the incubi and succubi of ancient records. The lecturer knew nothing of such beings. His experience had been that all the phantasmagoria of diabolism analysed and reduced to their ultimates simply involved the exercise of psychological faculties and principles common to mankind. It was all very human and very natural. You went for a stroll one day, and chanced to meet a friend. After the usual salutations, you perhaps asked him to turn back and accompany you. "Very sorry, old fellow," was his reply, "but I haven't the time, my wife is waiting for me, at home." "Oh, but you can spare a few minutes; a quarter of an hour, more or less, can make no difference," and ultimately, after some expostulation on his part, he gave way and was induced to accompany you. Your action was probably dictated by the friendliest motives, and yet you have put into operation a law that has absolutely compelled your friend to accede to your wishes. Suppose your motive had been a sinister one, that you were animated by vicious desires, and wished to lure him into evil courses, and leave him to flounder in a moral morass? "Well, but he needn't go." Oh, no, he needn't go, but he would! If you knew that by your over-persuasion you were luring him to destruction it is *your* duty not to exert your power over him? If you do so, it is *you* who are responsible. But why would he go? Because (said the speaker) of the very law we were discussing a moment ago. While you were persuading him to accompany you, you were throwing off from yourself a mental and psychical influence, and if your friend does not know how to repel the influence, you virtually subjugate his will. Without such knowledge, it would be utterly impossible for him to escape. This principle lies at the root of all diabolical machinations; the incantations, the brazier, the cauldron, and all the other paraphernalia are merely theatrical accessories. The influence of mind upon mind went far to explain much that ignorance and self-interest had rendered awful and mysterious in diabolism. There was no central source of evil, and the operations and results of malign influences and conditions would be worked out in the evolution of mankind. So far as the existence of devils was concerned, there was an innumerable company of men and women who were to all intents and purposes, virtually entitled to be considered as devils, but the speaker knew of none but the human variety.

In his concluding remarks, to which we regret we cannot do full justice, the control dwelt upon the question of reproduction of the species, and made an earnest and powerful adjuration to his hearers to endeavour to provide purer and holier conditions for the new lives that are brought into our midst. If mankind wanted angels they must provide angelic conditions for the entrance into the world of child-souls. Much of the vice and misery that afflicted the community had its source in perverted conditions of child-birth; hence the "devils" on which a superstructure of myth and fable had been erected.

NEXT WEEK'S *Two Worlds* should be circulated far and wide. It will contain a report of Mr. Morse's lecture on "Re-incarnation," also an account by "Edina" of a very interesting and instructive séance with Mr. Alex. Duguid, which, together with a fine article on "Brotherhood" by Miss Ley, will constitute a first-rate bill of fare. Don't miss it. Advise your friends to procure a copy. Now is a good time to subscribe (24 weeks for 2s. 6d.) or to order a copy of your newsagent. Mr. Morse's addresses on "Theosophy" and "Spiritualism" will be followed by special articles by "Edina." The serial is of absorbing interest from now onwards.

## OUR BIBLE CLASS.

(Continued from page 379.)

### JEHOVAH WORSHIP.

For a week or two we shall provide our lessons from Rev. John Page Hopps' instructive books, "Who was Jehovah?" and "Thus Saith the Lord," for in them Mr. Hopps presents a view of the claims made on behalf of the Bible which will probably be new to most of our readers. He says:—

"As a divinely chosen and divinely guided people the Jews are a failure. As a supernaturally inspired people they are simply incomprehensible: but, as a people fighting their way out of barbarism into civilisation, out of idolatry into the consciousness of a divine Power who is over all, they are easily understood.

"It may be true that they believed they were the special favourites of Heaven, but it does not follow that they were. It may even be admitted that the whole story turns upon the theory that the Jewish people were 'the chosen people' of Jehovah. In Exodus xix., 5, the record stands that when Moses went up into the mountain 'unto God,' the divine voice said: 'If ye will obey my voice, and keep my covenant, ye shall be a peculiar treasure unto me, above all people.' Then, in Psalm xlv., we read: 'Thou didst drive out the heathen with Thy hand, but them Thou didst plant, Thou didst afflict the peoples, but them Thou didst increase.' That is, as one orthodox commentator bluntly says: 'God did one thing to the heathen, but just the opposite to His people!'

"But it is of great importance to remember that the Assyrians and Babylonians who conquered the Jews also believed that they were the chosen people, and that it was under the championship of their gods that they conquered the nations. Besides, it is a fact that during at least the earlier stages of their existence as a nation, the Jews regarded Jehovah as only a local deity, and in that sense their own. But above and beyond all other considerations, stands the gross improbability of the Almighty acting in a manner so arbitrary and cruel, and to so little purpose, as the text set forth in Exodus and the Psalms implies.

"The Books of Joshua and Judges are, probably, two of the most horrible books in the world. Everybody ought to really read them through once in a lifetime, with an open mind. They cover a period of over 300 years, during which time there must have been plenty to record that would have been profitable and even beautiful: but we have little beyond a record of murders and slaughters of the most dreadful kind; and all said to be commanded and condoned by Jehovah.

"Here and there we have a glimpse of trust, or aspiration, or out-reaching for some better thing, but, for the most part, it is one long record of horrors—one long trail of blood.

"In the Book of Joshua (x., 12-14) we read that the host of it commanded the sun and moon to stand still, in order that he might have a longer day to slaughter the Amorites, and that they did stand still 'until the people had avenged themselves upon their enemies'—those are the words of the Book itself. 'And,' it adds, 'there was no day like that before or after it.' I should think not! It flatly declares, too, that it was Jehovah Himself who listened to Joshua and who worked that stupendous miracle: so that the one day which was ever supernaturally lengthened was not a day for deeds of mercy and love, but a day stretched to enable a horde of semi-barbarians to glut their vengeance upon their enemies. And the Book which says that, and which consistently upholds that conception of the Deity, is what the wish us to accept as 'the word of God!'

"Here, too, in this Book (xi., 29-39), we have the ghastly story of Jephthah and his daughter. This Jephthah was a man upon whom, it says, 'the spirit of the Lord came,' and yet, though inspired, he made a bargain with Jehovah, that if He would only deliver the Ammonites into his hand he would sacrifice to Him whatever first came out of his house when he returned. So Jehovah, who seems to have accepted the bargain or the vow, 'delivered the Ammonites into his hands,' and Jephthah smote them, through twenty cities, 'with a very great slaughter;' and, when he returned home, it was his daughter, his only child, who first came out to meet him 'with timbrels and with dances;' and the barbarian kept his vow, and offered her as a sacrifice, I will not say to his God, but to his ghastly idea of God.

"In these Books we find the old familiar representations of God, with startling characteristics of cruelty, injustice, and self-assertion. In one place (1 Sam. ii., 25) we are told that certain young men would not listen to the good counsel



of their father 'because the Lord would slay them.' There is no doubt about the meaning. Their destruction was decreed, and so they were instigated by Jehovah to resist reproach, and harden themselves against good counsel. In the second Book of Samuel (xvii., 14) we find the same thing said concerning Absalom, of whom it is declared that the Lord intended to 'bring evil' upon him; and so Absalom is moved to reject the good counsel of Ahithophel. The words of the verse are fearfully plain: 'And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel. For the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom.'

"There is a good deal of light to be found in such stories as that contained in 2 Chronicles (xxviii., 22-25): 'In the time of his distress Ahaz trespassed against Jehovah, for he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the king of Syria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel. And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the Lord, and he made him altars in every corner of Jerusalem. And in every several city of Judah he made him high places to burn incense unto other gods, and provoked to anger the Lord God of his fathers.'

"Here we get it all: territorial gods, who help and smite; and worship offered, to secure the one and buy off the other; putting up one's adoration to the highest bidder; going over to the god who helps. Hence the jealousy and anger of Jehovah, everywhere discoverable, for the Hebrews were very apt scholars in the school of blacksliding. We find, then, that as the nation grew in importance, and as Jehovah worship became more and more identified with it, it became what one has bluntly called 'a pitiful rivalry between Jehovah and other local deities'—i.e., between various real or supposed spirits and their mediums. Thus we find the existence of 'other gods' assumed; and all that is said is that the Hebrews must be true to their choice—to, in fact, their great local spirit. Thus we read (Deut. iv., 14, 15), 'Ye shall not go after other gods, of the gods of the people which are round about you (for the Lord thy God is a jealous God among you): lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth,' and the threat is made that if they do go after these other gods, or spirits, they shall be cursed (Deut. xxviii., 16-20): 'Cursed shall thou be in the city, and cursed shall thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine and the flocks of thy sheep. Cursed shall thou be when thou comest in, and cursed shall thou be when thou goest out. The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed.'

"Persons who shrink from this tracking home of Jehovah to ancient Spiritualism would be helped if they would open their eyes to the fact that the Old Testament is practically one long record of the phenomena of spirit-communion. We are constantly coming across 'the angel of the Lord.' The ark, upon which so much seemed to turn, was a portable séance-room in or from which the spirit manifestations and oracles were given. Moses, when he received the revelation of the mystic name, saw the glowing spirit-light in the bush. In fact, he was a powerful medium for spirit manifestations, as we see all through. David, when hard pressed by Saul, consulted Abiathar the priest, who brought his magic ephod, and held a séance for the purpose of asking 'Jehovah' whether David would be captured. 'An angel of the Lord' appears to the people at Bechim to reproach them for not throwing down the rival altars of the inhabitants of that land. Another 'angel of the Lord' appears to the wife of Manoah, to promise her a son. In a time of sore distress, the children of Israel come and sit before the ark, and inquire of Jehovah 'about a battle, and receive a response to go and fight, with a promise of help. 'In the year that King Uzziah died,' Isaiah said he saw 'Jehovah sitting upon a throne, high and lifted up, and his trailing robes filled the temple.' But there is no end to it. This 'Jehovah' is evidently a powerful spirit, or a number of spirits, in close affinity, for some reasons, with these Hebrews, but with varying results—of wisdom and folly, good and evil, purity and obscenity—just as it is in London and Boston and Paris to-day.

"I venture to say that only on these lines can we find

any solution of the difficult problem presented by the moral and spiritual characteristics of Jehovah. The problem turns upon the fact that these moral and spiritual characteristics are altogether contradictory and confused. On the one hand, we have the priceless Ten Commandments; and, on the other hand, we have a multitude of statements which are grossly inconsistent with them, unless we assume that the author of the commandments has no need to keep them; for we find him acting like the most arbitrary despot—fanciful, fickle, and horribly cruel.

(To be continued.)

## THE MYSTERIES OF RAVENSWOOD.

A PSYCHICAL ROMANCE.

BY W. A. CARLILE.

### CHAPTER X.

THEN, as I still looked at him, another thought struck me. "Can it be true that I am rich, only because he and his class are poor? If I and my order enrich ourselves at the expense of the workers who produce all the nation's wealth, is it not inexpressibly mean of us to expect gratitude when we throw them a few crumbs of what they have themselves produced?"

This reflection made the whole business so pitifully niggardly that I was glad to pass on to another thought that sprang from it. Therefore I said—

"You won't mind my asking the question, Robert, but has your mother any means of her own?"

"I don't understand what you mean, sir."

"I mean, who is it supports her?"

"I do, sir," he answered simply.

"That will do, my lad; you can go to your duties now."

Then with another military salute he was gone.

It was just in time. That lad and I had somehow got queerly mixed up together. First, it was about which of us was to descend the cliff; and then, again, when I had afterwards assisted in his love-making. The result was, that whatever he did I seemed bound to do also. Therefore, because he found it necessary to wipe his eyes with the back of his hand, I felt disposed to do the same, only with a pocket-handkerchief instead.

Had I known more about the self-devotion of so many of the very poor I might have been less moved, but the thought of the young fellow stinting himself that he might keep his mother off the parish came as a revelation to me. I had moved for so long amid the cold and selfish glitter of what is called "high life" that Robert's simple heroism seemed to me as a flower in the desert, or as a suddenly-discovered fountain of clear, cool water in a dry and parched land.

It was not for long that I was to be left to my own meditations. Presently there was a step in the passage and a knock at the door. Then a face appeared, and the form of my old friend Walter, who had left my room about half an hour before. He opened the door softly, and entered in a way that suggested a load of mystery on his back. He had hardly entered, when, darting outside again, he looked carefully and anxiously up and down the passage, shading his eyes with his hand, as if blinded by the brilliancy of the shadows about him. Then with a more resolute step he re-entered the room, and closing the door, but still holding the handle of it, he stood looking at me in a frightened way.

"Well, Walter," I said, "what is it now? Have you gone mad like everybody else?"

"No, sir, I am not mad, but the gentleman is."

"What gentleman?" I said sharply, for I was wearied to death with all the mystery about the house.

"The gentleman, sir, as is staying with you."

"Oh, indeed! if that is the case let me hear all about it," I answered.

"A little while ago, sir, I was in the fir wood, and had got up near the old oak where Mr. Marston was killed. There I saw something moving among the trees, and, thinking it might be poachers, I went on very carefully. It wasn't poachers, sir, it was the gentleman. He was searching all over the ground as if he had lost something. Then he tilted his hat over his eyes as if he was thinking. He stood that way for a little bit, and then he pushed his hat on the back of his head and began to climb a tree as quick as a monkey, sir. He stopped up there a good while, looking all round, for the tree stood a bit higher than the others, and he could see a long way. Then, sir, he came down again, and began to scratch something upon another tree as if he wanted to



know it again. I thought he might be cutting his name on it, and I tried to get a bit nearer to see. But, sir, my poor old bones are aching that bad I can hardly stand."

"Sit down then, Walter, and let me hear the rest," I said, a little impatiently.

"Thank you, sir. An old man is not used to running about like a boy, as runs for nothing but the fun of the thing, for boys you know, sir, are a strange kind of cattle."

"Never mind about the cattle and the boys, Walter. Tell me what you saw."

"I am telling you, sir, as fast as I can; but sometimes I think my memory is giving way, and when I am flustered I seem to forget everything. You know, sir, when people get as old as you and me, their faculties begin to go."

As the old man was twenty years older than myself I did not quite appreciate his compliment. I knew, however, that unless he was let alone he would never get to the end of his story, so I sat silent, waiting for him to finish.

"Yes, sir," he continued, "he climbed that tree like a monkey, and then down he comes again like the same monkey. Then he pulls out a big knife and begins to cut on a tree like mad. I made a move, sir, to get a bit nearer to see what he was at, and he caught sight of me. Then, sir, he runs at me with that awful knife waving in his hand. You may be sure I didn't stop to ask him if he was mad or what, but I run like blazes. I beg your pardon, sir, for the word, but it's true, I did run like blazes. The gentleman couldn't catch me though, and what was queer, when I tumbled down he waited till I got up, and then he chased me again. When I got to the door, sir, I looked back across the lawn, and there he was, standing at the edge of the wood, and a-laughing like to kill himself, as if sticking a knife into an old man was the best of fun. You must send for the police, sir, you must indeed, for the gentleman is as mad as a March hare."

While Walter was speaking, I had been making up my mind. I saw that I had to take him into our confidence, or the story would get far and wide. I therefore asked,

"Have you told anybody about this, Walter?"

"No, sir, I came straight here, but——"

"Never mind about that, Walter, and now tell me if you can keep a secret?"

"Oh, sir, you know I can. Haven't I kept all the secrets of the family for fifty years, and never got no one into trouble?"

I smiled at the insinuation which his words conveyed, but went on—

"I am going to tell you a secret then which you must not tell even to your wife."

At this he laughed quietly.

"You trust me, sir. Our Sal is the last one I would tell anything to."

"Well, Walter, the gentleman is a detective."

"A what, sir—a disetective?"

"No, a detective, one who finds bad people out."

At this the old man fairly broke down.

"Oh, sir," he wailed, "to think it should have come to that, in my old days. What would the old master and mistress have said, to a 'disetective' coming here to find us all out?" and the old man hid his face in his hands.

I never quite understood what was Walter's idea about the duties of a "disetective." The secret is beyond us now, for the old man has gone to his rest, and the grass is waving long and green above his grave in the little churchyard.

Ah, Walter! your old age, and weariness, and troubles have all been left behind, and you are now waiting in the sunshine to welcome the rest of us.

I saw that I had to explain matters a little, so I told Walter that the detective was a man who understood something about ghosts, and concluded thus—

"You know, Walter, ghosts have queer ways. People don't catch a rabbit in a mousetrap, or a pheasant with birdlime, and so it is with ghosts. You must humour them, and as the gentleman knows what he is about, you mustn't interfere with him in any way. In fact, Walter, you must keep your eyes and your mouth shut, or you may get us all into worse trouble."

The old gardener did not seem quite satisfied, and went away, slowly shaking his white head. As he had, however, promised me that he wouldn't "trouble about the gentleman any more," my mind was at rest on the matter.

When the detective returned early in the afternoon, he laughed over the trepidation of the gardener.

"You see, colonel, I was taking a few observations when he disturbed me. I wasn't sure if he belonged to the house so I had to chase him to find out. A hunted creature usually tries to get home, so when I saw him head straight for the house I saw it was all right. I wanted to get him away from the wood though, so I made him go right into the house before I left him. I guessed he would go to you at once, and I am glad he can be relied upon to hold his tongue."

I then entered upon the subject of the doctor's conversation with me in the forenoon, and his opinion that it was Clara's "double" that we followed to the cliff.

The detective shook his head slightly. "Rather fetched, don't you think, colonel? Yet," he continued meditatively, "it somehow fits the facts, and I can't think of any simpler explanation than that."

Then he added, with more animation, "You say the doctor is a sensible man as well as a learned one, two qualities that don't often go together, and I daresay he knows more about these things than I do. You see, colonel," he added apologetically, "a man can't know everything, and I find it takes me all my time to find criminals in this world, without going into the other world after them."

Here he seemed to think he had made a slip, for he said hurriedly—

"Don't imagine that I applied the word 'criminal' to any one connected with your house. In fact, I have not yet proved that there is any criminality anywhere in all this business."

Then he seemed anxious to change the subject, and said:

"My only experience about ghosts, Colonel, was once when I was set to catch one in a draughty house, and caught a bad cold instead. I found though, that it was rats, in conjunction with the cook, so my experience doesn't count for much about the other world."

(To be continued.)

#### PHENOMENA CONNECTED WITH THE TRANSITION OF A LADY.

[In presenting the accompanying letter, kindly prepared for the readers of *The Psychical Review*, the editor says that he has been acquainted with Professor Baldwin for a number of years, and knows him to be an educated and estimable gentleman of unquestionable veracity. As a popular Independent Congregational minister, and later, as a lawyer, editor, psychical investigator, and inventor, his studies have covered a wide field. The phenomena described occurred at the time of the death of his wife, Mary L., daughter of ex-Governor Talmage, of Wisconsin, upon Feb. 15, 1893, and shortly thereafter.—Ed.]

169, West 97th Street, New York

April 22, 1893.

DEAR SIR,—In reply to the request of yourself and other friends, I give you this brief account of the interesting psychical phenomena attending the transition of Mrs. Baldwin to spirit life, on the 15th of February last. In doing so I wish to say that I do it in the interest of truth, to furnish facts which may perhaps enable us to understand spiritual laws. At the same time, allow me to say that I feel no small reluctance in doing it, in this case, lest it be considered, desire, on my part, to publish facts which in the hour of grief seem sacred, and as belonging more to friends and relatives than to the public for comment and criticism. These are the principal, though not all the facts connected with the sublime transition of my loved and gifted wife to her friends in the angel world.

After a very painful illness of six weeks it became manifest that her own impression was about to be verified, that she would pass away by this illness. Accordingly, with great calmness and in full possession of her reason, she made every possible arrangement for her release, naming many friends, and to each of the family giving a present of some sort, as a token of her love. A half-hour or less before she expired, while I sat by her side holding her hand in mine, even now panting for breath, she said to me, "Life, life, I am." A few moments later her clairvoyant and clairaudient sister was on the stairs leading to the room, when the already-emancipated spirit met her, and in a tremulous tone, as if somewhat frightened at her newly-entered state, called this sister twice by name, and seized her tightly by the arm, rejoicing to feel she was still present with a friend, then verifying her own sublime words uttered only a few moments before, "Life, life, I am," conscious thus of life in the spirit, while as yet the breath was leaving her tired body.



Webster's last words were, "I still live." "Life, life, I am," were to my mind even more sublime, and the demonstration which immediately followed was Longfellow's sentiment clearly proved—

There is no death, what seems so is transition.

And this was not death; it was the soul's quick and sure transit from one sphere of conscious existence to another.

Two of her sisters were present—both clairvoyant—at the sad yet joyous services. One of them saw many relatives and friends from the spirit sphere come in and take their places among our number, as we stood about the casket and sang the farewell song composed by Mrs. Baldwin some thirty years ago. Owing to the deep snowfall in Wisconsin, her devoted son, C. R. Boardman, said the burial could not take place in the family burial-ground at Fond du Lac till spring time, and the body would have to be placed in a receiving vault till then. It was so expected; yet to our surprise, on the forenoon when it should arrive there, she appeared again to her sister, and requested us to sing a favourite song, saying the funeral service was then taking place. Then, at the close of the music, she said, "There, it is all done; the body is buried." This proved to be true in time and fact, as related.

On the week of the inauguration, fifteen days after this wonderful transition to her spirit home, I attended a private séance in Washington, at the house of Mrs. Dr. Bland, with her niece, a newly-developed medium, a very modest and truthful young lady of eighteen or twenty years I judge. Mrs. Baldwin exhibited a hand which came and patted me as if for recognition, showing the indentation made by a ring which had been removed from the third finger. This no one understood but myself. A day or two before her last on earth, she took her wedding ring from this finger, and requested her sister to hand it to me, saying her finger was swollen, and soon the ring would not come off without cutting. The séance was without cabinet or curtains, while we sat in a dim light around a small table covered with a heavy table spread of dark brown colour; the light, however, was distinct enough to enable us to see very clearly the hands as they appeared from under the spread, to one and another around the table, the medium being one of the small circle. The gas was now entirely extinguished, and the five or six friends and the medium moved back from the table, separated somewhat irregularly a few feet from each other, when almost in a moment a form bent gently over me, from behind my chair, and said audibly, "I am Lulu: dear papa, we are comforting you all we can;" then pressed a kiss on my forehead, and seemed to leave, when a hand I recognised took mine, and the voice, like the half-audible whispers of my daughter a moment before, said, "My dear William, we differed once about these manifestations, but you were right, and we are together now." No one present but myself knew what she referred to. It was true, that of late she, like many other believers in the spiritual phenomena, had come to feel tired and somewhat disgusted with mere phenomena, while I, though recognising the errors and frauds, considered it important still to witness and study the facts with a view to finding the perfect law operating all these merely external facts. This is what she referred to. The medium's sister, Della, then came, shook hands with evident joyousness, and said, "I am Della, Professor; what do you think of our progress?" referring to the fact that the first proof of Maggie Davis's mediumship occurred three years before, while Maggie, Mrs. Bland, and myself were sitting in their parlour, having no thought of any spiritual manifestation. At this time, Maggie became clairvoyant and described our son Philodore Augustus and our daughter Louisa, who is always known as Lulu. I felt their hands on my arm, face, and forehead very distinctly, and saw them also as they pressed my hand back upon the sofa, as if telling me to rest. Others came at the séance of inauguration week. Then Della, Lulu, and my wife came again, taking me by the hand, and conversing with me, saying, "Here we all are again," speaking in so audible a tone as to be heard by every one in the room. Could I longer doubt, if so inclined, that life is a continued existence, and that the grave receives only the decaying body, while "Life, life, I am" is the triumphant affirmation of a soul conscious of its destiny to live right on? From that moment I felt the thick darkness of the death-valley removed. I had walked through this valley, and now I "feared no evil," being convinced that life is the great fact of our existence, and death only an incident on the way to a greater unfolding of spiritual possibilities.

Since then, this gifted spirit has frequently manifested herself, not only to me, but to her sister in Boston. The facts cited show that there is no *intermediate state*, no *hades*, *sheol*, or *astral corpses*, no need of re-incarnation, no lying in the grave till a far-off judgment day; but the departing friend may be conscious to the last moment of the soul life. The spirit has the power to clothe itself with a form immediately upon entering this transcendent state of existence. Allow me to close, without deducing all the logical conclusions inherent in the facts related, by saying, if this necessarily incomplete account prove instructive and a comfort to your thoughtful readers, I am well rewarded for writing this statement of what will ever be, to me, the most sublime experience of my life, unless it should be my own like conscious experience when I, too, am passing over the border line of life and immortality.—Fraternally yours,  
WM. A. BALDWIN.

#### ROUGH NOTES OF A SPIRITUAL ADDRESS.

THE world is occupied chiefly in pride, position, and greed of gain—things which are here to-day and gone to-morrow. The future life scarcely gains a thought. Fixing your minds on the eternal, what will you think of the empty things of the world? Live with this idea: That there is a home eternal in the heavens and that you mean to live there. You will not do your duty here the worse, but better. You will never fear what comes. Obstacles will be as nothing, like eagles you will soar over them.

This is eternal truth—that as you live now you will live again; and as you leave this world you commence the next. The law in each world is progressive; if you finish unholy, you will commence unholy, and if you are to commence holy you will have to live holy. Be not deceived. "What a man sows that shall he also reap." This is fixed law. I wonder that you don't desire spiritual truth more. You come with a slack hand. Unless there is a decided reaching out how can we come to you? If you desire spirit communion prepare yourselves. See that your thoughts, words, and actions receive every care. May your present lives be filled with joy and love. Myriads are watching, both good and bad. If you are careless in these things, it not only harms the world you live in, but it reverberates through the spheres around. You cannot live to yourselves. Tread the path of life circumspectly. We desire to help you and bring you the highest truths, because we love you. Let God's love to you spring back to Him in thankful gratitude. There is no greater word amongst you than love and there is no greater power in the universe. Love is centred in God. It comes from Him and rebounds to Him.

Let the spiritual dawn shine in upon your spirits. Be the heralds and messengers of the day that is dawning. Reach out to the heavenly ones; and when the effulgence of the noonday sun of spiritual truth shall shine over all, the world will be found to be right side up. The pits and slums of sin and sorrow will disappear, and

All will bring their sweetest lay  
To speak of God's Eternal Day.

JEREMIAH DODSWORTH.

Sunday, 23, 7, 1893.—Yes, I am here. I thought you would like a word from "Determination."

You have heard important truths to-night, and what benefit are they going to be to you? What are you going to do? Are you going to lay hold of them? We shall be watching. The Father will be watching. If you do you will be borne on the wings of joy. Live with your eyes open, and do not grope in the dark for the things that will slip from your hands as soon as you touch them. Yes, I know that the cares and trials of life and obtaining sustenance for the family are often wearying; but you will have nothing of that kind on this side. There will be no trade to worry after; no mails to make up; no bed-making. No, but you will have plenty to do in tending the needy, sick, and distressed of the earth. They will need all your influence, and power, and sympathy. How would you like that? You would. But there is another side to it. Despite all the influence you bring to bear on them they will not hear you—they will not listen. The din and darkness of earth is often too great. We ask you to live the higher life, because you will gain more experience and power for your new labours of love. We entreat you to listen to the voices above and around you, and they will lead you into all truth.

A. S.



# THE TWO WORLDS.

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FRIDAY, AUGUST 18, 1893.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 73A, CORPORATION STREET, MANCHESTER.

## EXPERIENCE ESSENTIAL TO PROGRESS.

To understand the laws of life, is one of the most important steps towards the attainment of the true end of life. But the understanding, to be useful, must be practical, i.e., knowledge that can be brought into practice, in all the details of everyday life.

From the pulpit men are urged to "believe on the Lord Jesus Christ" to be saved. It is not for me to doubt this proposition, and I should be ready to accept it, could I see in it the principle or law of life involved, but I cannot; neither have I been taught the practical way of realising it. To me, therefore, it remains impractical.

To be saved from what?—Evil. But is there such a thing as evil? Rather is not all good? If there are two antagonistic sources of life, I cannot understand it; but if only one, and that one good, then all must be good, and there can be no evil; and if all is good, then all must be working together harmoniously for the greater good of all good, notwithstanding appearances to the contrary. For example: A parent forbids his child to play with the fire, on the plea that he will be burnt. But how does the parent know this? Not from being merely told, but from the experience of being burnt himself. And from this experience alone he has gleaned the valuable knowledge that fire burns; and that this is a law "unchangeable, without variableness, or shadow of turning," in its operation.

But how came the parent with this latter further knowledge? Only by a succession of experiences, each time finding the same law actively in operation with the same result. Thus the parent can say positively to the child: "If you play with the fire, you will be burnt."

But, so far, this is theory alone, or external knowledge, to the child. Is the child content with this? Why should he be so? His father was not content to stop there, nor his father's father. Why should he? It is in his nature to hunger and thirst after knowledge. So, in obedience to this natural craving of his being, he plays with the fire, and is burnt—thus experiencing the operation of the same law as his father before him. His father's theory has now been tested by the child's own practical experience. For the first time he realises a new truth, which before had been external to him, but now becomes internal or realised knowledge, and *thus his very own*.

But the tender-hearted mother, as she binds up the burnt little hand, regards it as a great evil, and thus together they view it and regret it. But this is a very superficial view, and consequently, like all such, is deceitful. It is after all but a small price to pay for such valuable knowledge.

The child is now prepared to put into useful practice the knowledge gleaned from his own experience. What is true of the child, is also true of mankind in general. Without knowledge gained by experience all progress would be at an end. The mighty stored up energy in coal could not be utilised and transferred to the expansive power of steam; no greyhounds to bridge the Atlantic; no fleeting locomotives to annihilate distance; no mighty machinery to weave, to grind, to hammer, to saw, to plane, and thus to feed, to clothe, and house the teeming population of the earth.

Without experience there could be no knowledge, and without knowledge there could be no progress, but drear lifeless stagnation alone.

For so great a good surely the price paid is small, certainly not exorbitant. But once paid, it is soon forgotten; "passing away as the morning cloud," having performed its beneficent mission, it leaves a blessing and a boon behind.

Without experience there can be no knowledge, whether on the physical, moral, intellectual, or spiritual plane.

Then all experience must be progressive in its tendency, and thus be productive of good. All working harmoniously together towards the one great and God ordained end, the

eternal progress of all men in love, in purity, and knowledge, infinite love thus embracing all His children and excluding none.

The experience of the burnt child is the experience, in miniature, of the advancing life of mankind, past and present, and will be in the eternity beyond, whether of the criminal, or saint, the peasant in his cottage, or the king on his throne.

Thank God there is only seeming evil, for all is sublimely good. When this comes to be realised, charity will rule the earth, and progress will be stimulated to advance with God-like proportions; and no more will be heard the impractical cry, "Believe on the Lord Jesus Christ, and thou shalt be saved." For man will recognise that he is his own Saviour and Redeemer, and infinite hell is to be found in his own God-given and divine powers.

GEO. TUBBS.

## THE WATCH TOWER PAPERS. No. VIII.

### TWO THINGS WORTH NOTING.

THE article upon "Spiritual Culture for Spiritualists' Children," in your issue of the 4th instant, is one that excites some not altogether pleasant reflections. Its heading touches the core of our Lyceum work. Spiritual culture is one of the greatest needs to-day. Callisthenics, marching, physiology, and other more or less scientific topics are all fairly well taught in our Board schools. Therefore, true it is that, as the writer put it, "third-rate teaching" is of little use on Sundays. But the weakness of our Lyceum is not in the lack of ability, or numbers, in the workers, or want of devotion upon the part of the great body of Lyceum members. It is in the two ever regrettable facts that, deplore them as we may, we cannot disprove, viz., that, in many cases—in the families of well-to-do Spiritualists—it is still the custom to send the children to an orthodox Sunday school, because it is more respectable, and there "are nicer children there, you know," or "our children get teased so about going to the Lyceum," and yet these good parents often complain of the slow growth of our cause and the prejudices against it. Are they not, by their temporising and expediency and lack of backbone, doing their best to retard our growth and perpetuate the prejudices of which they complain? The other fact is, the almost inexplicable indifference that characterises the average Spiritualist concerning any attempts that are made to instruct the young in our principles, or provide ways and means towards such an end being reached.

Also, the literature available for our young people of, say from ten to twenty years of age, is singularly meagre in quantity, the only really continuous attempt that has been made in this connection, being the issuing of what the writer in the article before me describes as "Mr. Morse's excellent little *Lyceum Banner*," now nearing the end of its third year of publication, the longest attempt ever upheld in such a line of work. But, even here, there crops up another matter, i.e. the slow response that is made in sustaining such literature by the young people themselves, partly, because enough insistence is not laid upon the cultivation of the reading habit. In the first case the comparatively high cost of Spiritual juvenile literature lies in the fact that the burden of its production rests upon individuals; in the case of Mr. Morse, I judge, on one at least who can ill afford a loss. While were it not that Mr. H. A. Kersey is able to lay down a large sum of money, where would have been our valuable "*Lyceum Manual*," "*Spiritual Songster*," and its "*Book of Words*?" Either non-existent, or else issued at a price that would have been largely in excess of the very reasonable sums now asked. Until our people recognise the needs of our young folk, and understand the immense importance to the future welfare and stability of the movement at large of Lyceum work, there will remain not only a regrettable failing of plain duty in our midst, but the hands will be tied, and the efforts retarded, of all who are doing their utmost to forward the true moral and spiritual education of our children. Spiritualists, in every rank of society, try to realise your duty, and either by means, influence, or labour, help to place the Lyceum work upon a sure and liberally sustained foundation. Its purport is not merely to turn out machine-made Spiritualists, but to so develop and build up those divine elements of our natures that in the manhood and womanhood of the future the members of our Lyceums to-day may then show that the real work has been to help build up manliness and womanliness. The world wants MEN and WOMEN, true Lyceum training will help us to make them.



That indefatigable journalist, Mr. W. T. Stead, has presented his new quarterly review and index, *Borderland*, to the world, and the leaders of opinion—in newspaperia—are evidently a trifle befogged as to the treatment it deserves. But the average ruck of newspaper "critics" too frequently "runs with the hare and hunts with the hounds," until he is satisfied which will win. So, in the main, a discreet "on the fence" kind of criticism followed the issue of *Borderland* by the general press. As a first number it averages well, doubtless the second will be better still. Mr. Stead applied to numerous persons whom, it might have been supposed, were able to show some interest in, or throw some light upon, the topics he desires discussed. The replies he received run from the Archbishop of Canterbury down to E. Ray Lankester, of Slade notoriety. He of Canterbury is too high-placed to give any direct answer, but in a letter he wrote to an unnamed correspondent, he prefers to wait "until the scientific enquiry" has taken place. The Bishop of Durham considers the subject of spirit communication "through mediums, as unlawful"; while the Bishop of Rochester is "certain that the calm and even reverent investigation of these phenomena is essential to our arriving at any true estimate of their real character"; but the Bishop of London urges "that before such an investigation can be commenced . . . a *prima facie* case ought to be made out," and this, he thinks, has not been done! The Bishop of Bath and Wells has "grave doubts as to the utility of the kind of research." And these be "our Lords spiritual," who are much as if blind, deaf and dumb, on their own topics, hence are, it strikes the lay mind, costly and useless guides, who misguide. It is impossible to pursue these people further—space limit forbids. One thing is certain, if Mr. Stead desires the respect of our people he must discard that offensive piece of American journalese, "spook," a term inextricably associated with the coarse criticism of the cheap and nasty style that has been too long bestowed upon the producers of the phenomena that are serious realities to the very people Mr. Stead is catering for. A word to the wise is enough. One very useful section of *Borderland* is the general index to articles in the press upon Spiritualism and cognate topics, and it is a pleasing fact that the references to *The Two Worlds* are very numerous. There are two interesting and ingenious articles that should be noticed, one upon "Classification of Psychical Phenomena," by E. Westlake, the other "A Glossary of Psychical Phenomena," by F. W. Hayes, are worthy of careful perusal. Mrs. Besant expounds her Theosophical ideas at some length, and, on the whole, the contents of *Borderland*, if not new or very striking, are nevertheless full of varied interest, and present in compact form much hitherto widely scattered experience and opinion. But have we no one to take up the Spiritualist side, and present our case? As an entirely new thing in periodical literature *Borderland* is unique, and to heartily wish it success and long life is but as plain a duty as it is a sincere pleasure.

SENTINEL.

### SPIRIT IDENTITY.

#### THE MILITARY SERIES: A CLOSING EPISODE.

BY EDINA.

THE gentleman to whose visits to our home we believe we owe the whole series of communications, purporting to be from officers killed in the Afghan, Zulu, and Egyptian wars (besides two from a near relative), being about to leave this city, our medium was informed by Colonel A—— that on the evening of Monday, 24th July, she would be controlled by him, and a short closing message to our visitor would be written and signed by the Colonel and some of the other officers who had already communicated, and with whose communications I have already dealt in the series of articles concluded on June 30th. At 8.30 p.m. on the night in question (being the hour named), the medium was told to write a message on a sheet of note-paper and not in the book, as is usually the case. The letter written contains no special features of interest, being simply an expression of regret at our visitor's departure from "beautiful Edinburgh," with some remarks about the campaigns in which he had been engaged, and an assurance of Colonel A——'s continued attachment to and interest in his welfare. It concludes thus: "I am at the end of this spirit work to-night, and ask the late officers to join with me in signing their names on this sheet." It is written in the same handwriting as the other messages

purporting to come from Colonel A——, none of which resemble his earthly script. The first signature appended is that of the Colonel himself. It was followed by a reproduction of the signature of another person, who had twice before written, and who represented himself to be a near relative of our visitor. Next followed that of Captain F——, but on this occasion the intelligence erroneously dubbed himself "Lieutenant" instead of "Captain," and did not reproduce his signature, the handwriting being smaller and more "angular" than in the original message. At this juncture the medium was informed that the remaining signatures to the communication would be written the following day at twelve o'clock.

Punctual to the time and hour the medium was again controlled, and nine additional signatures were written, with no apparent break in the control. These included F——P—— F——U—— (a very distinctive signature), F——W—— (who had referred to his portrait being with Humpidge and Co., of Calcutta), Lieutenant E—— (the hero of Lang's Nek), Lieutenant B—— (killed at Tel-el-Kebir), Major S—— (who had given his nickname as "Bumpy Major"), Lieutenant H——, Major V—— (killed at Candahar) Captain Nelson (of the Emin Pacha Expedition), and last, but not least, the private soldier, Alex. Shaw, before mentioned, from whom we have had many rambling messages about his former military life in the East and elsewhere.

I have carefully compared these signatures with the originals in the note-books, and looking to the cramped space at the bottom of the sheet left for writing upon, their reproduction is perfectly marvellous.

This is the second occasion on which there has been a reproduction of signatures on the part of the medium. The first, which occurred in the month of July, 1890, was on a much larger scale, and was referred to incidentally by me in the columns of *Light* during the month of June, 1891, in connection with my narrative of experiences with the Society for Psychical Research, and as I intend to deal with it again in my next series of articles in *The Two Worlds*, to be commenced in the month of September next, I will say no more regarding it at present.

My purpose in sending you this closing episode of the military series is simply to show that, in my humble judgment, no "human agency" could have written twelve different and quite dissimilar signatures in the time occupied by the medium in penning those in question. They were written by her without looking at the note-books containing the originals, and she states she was quite unaware of the persons who were in succession to write, or of the order in which the signatures were to come.

I have further to add (1) that the reason of the "break-off" in the writing on the night of the 24th July was that the medium was suddenly disturbed by a member of the family going into her room, which appeared to destroy the "power" or harmonious conditions for the time being; and (2) that Colonel A—— has promised to endeavour to give us his spirit-photograph, provided we can arrange for a suitable séance, with a proper medium, like Mr. Duguid, of Glasgow. We shall certainly try to procure this photograph at the earliest opportunity, as, in view of the scoffing and antagonistic attitude of the press on the subject of occult phenomena at the present juncture, every possible adminicle of evidence is required to drive home the great truth that there is a "future life," and that they who have "gone before" can oftentimes return to reveal this blessed truth to those who seek after it in an earnest and reverential spirit.

I cannot conclude without here tendering my acknowledgments to Mr. Stead for his short but appreciative notice of this military series in *Borderland*. If anything that has been written by me in these columns has carried conviction to the mind of an acute observer and brilliant and successful litterateur like Mr. Stead, the labour has not been in vain.

### EDUCATING MEDIUMS.

CONCERNING mediums, Dr. Sara E. Hervey writes in a communication to appear later, that she meets with "mediums" who say they do not care to read at all, and hardly know what is in our own papers. "I think this is a great mistake," adds Dr. Hervey, "for learning of the experiences of others would often prevent them from making some very egregious errors. Education of the right kind will draw to mediums wisdom-spirits, who give truths instead of ignorant and



fallible opinions." Dr. Hervey is right. Mediums should keep themselves posted on news matters pertaining to the cause as well as the teachings of those higher than themselves in wisdom and education. But among those who will not read are found that class who "know it all," and who will hardly get to read this unless some of our readers send them marked copies. Education in popular science, rhetoric, logic, down to a little syntax, would add immensely to public acceptance and regard for many who are good and true mediums outside of this embellishment. Spiritualists excuse much, but investigators do not; and it often makes an intelligent Spiritualist feel uncomfortable around the temples, when he has brought an intelligent stranger to hear a medium discourse "grand truths," and the same are presented both erroneously and ungrammatically. Let the mediums, therefore, who need it, educate themselves in the first principles or qualifications required by a public teacher, and they will have no more reasons of complaining about reporters criticising their work on the rostrum or elsewhere. There is nothing that commands respect so much as a little intellectual polish. Truth may be accepted from the "mouths of babes" without criticism, but not from adults in this age of general enlightenment, and when education can be had without price.—*Light of Truth.*

### THE RISE AND PROGRESS OF MODERN SPIRITUALISM.

LETTER FROM ANDREW JACKSON DAVIS TO JAMES ROBERTSON, OF GLASGOW.

63, Hanlon Avenue, Boston, July 29th, 1893.

MY ESTEEMED FRIEND AND BROTHER,—Please accept my grateful thanks for a copy from your hand of "The Rise and Progress of Modern Spiritualism in England." It is a CLEAR, MANLY, TRUE presentation, and the "world will be the better for it." I wish hundreds of your high-toned *brochure* could be circulated in this country, and thousands in Europe. May angelic providences attend your life, day-time and night-time, as your highest reward.

A. J. DAVIS.

P.S. Since the noble Galen's first visit (see Magic Staff) in 1843 to this hour my life's motive may be stated thus: "To make it a paramount duty to develop to the utmost all natural faculties, whether of mind or body, not as instruments of self-gratification, or even of self-advancement, but in order to render them more efficient tools in the service of humanity."

[Mr. Robertson writes: "I received the above letter with great pleasure to-day. No living person do I hold in higher reverence than the great seer, who still lives in our sphere." We, too, have a high regard for Mr. Davis, and rejoice that he acknowledges Mr. Robertson's valuable little book.]

### VOICES FROM THE PEOPLE.

[The Editor is not responsible for the opinions of correspondents. Short letters will have the preference. Personalities must be avoided.]

#### A TESTIMONIAL.

Ivy Cottage, Clown, near Chesterfield.

DEAR SIR,—Would you be so kind as to spare me a little space in your valuable paper? I have been suffering for years, and have spent pounds over different doctors to no good, and I could not walk across the house without help. We heard of Mr. Ralph Foster, of Whittington Moor, as doing a lot of good, and we sent for him. He was only about ten minutes in the house when he said he could restore me to health. Before he left the house I felt that he could do me good. I am pleased to tell all sufferers that read *The Two Worlds* that his treatment acted like magic, and now I am better than ever I was in my life. I may say that he employed magnetism and herbal medicine as well.

(Miss) DORA H. GRANT.

#### QUERIES.

163, Eglinton Street, Glasgow, August 14, 1893.

If, after death, the astral form keeps floating about until the atoms of the physical body are disintegrated, how does cremation affect it? or, being at rest in the ocean to be devoured by fishes; or, fed upon by cannibals, or wild animals?

REINCARNATION.—What proof have Theosophists of the different bodies into which they are incarnated since they do not remember experiences of past lives, and how shall I know my own relatives when I pass on, since each will be some one else? A class of people calling themselves Ascetics have lived since the making of history. Spiritualists say that certain forms of thought draw us *en rapport* with certain spheres and thoughts (which are living things), and cling for long to those passing on. May it not be that Theosophists have got *en rapport* with eastern Ascetics, who have not, as yet, entered into more progressed states?

MARY URQUHART.

#### PRINCE ALBERT TO HER MAJESTY.

SIR,—While regretting the severe limitations of your space precluded my absolute obedience to the "Heavenly Vision" in thus presenting details to your readers, I may also remind you that my "type-written" folios involved me in considerable trouble and expense, my long experience having also convinced me that notwithstanding our continued evocation of Spirit Communion many Spiritualists manifest a strange obtuseness and unbelief when any transcendental requests reach percipients. During my experience as a writing medium this "other world wisdom," in my case at least, dictates obedience in detail "while the sequel must be left to them." When my "Passages in the Life of a Medium" sees daylight (if ever it does) such laconic dictates will rather give us the impression that "special Providences" are not always the Bibles of fools. Apropos of your pertinent observation that the "conditions of society ought rather to be changed," this has my personal endorsement. I need not say that the whole of my intelligent adult existence has been imperfectly exercised in pleading by voice, pen, and distribution of literature in the direction of a determined humanitarianism, at the same time believing that no policy of anarchical violence will ever secure permanent reforms. Force of reason with strength of will, in my view and in the view of those heavenly visitants, are the only logical factors in the evolution of a true and harmonious social organism, and still there may remain opportunities for the incidental obtrusion of supermundane philanthropies.—With continual regards, I am, yours faithfully,

Newcastle-on-Tyne.

W. H. ROBINSON.

#### A TRAINING COLLEGE.

DEAR SIR,—Much interest is now manifested in the subject of a training college for mediums. The first thing to be thought of is how are they to live when trained—they cannot live on aerial mutton chops. There would be legal difficulties to be surmounted and other arrangements to be considered before anything could be done. Spiritualists have no legal status, so cannot hold any property secured by law. If they would, like other religious societies, form themselves into a universal spiritual church, and put themselves under the law, they might hold property and collect funds to help the sick and the aged. This could easily be done, and branches could be opened everywhere. Pay all workers a fair price for their labour, then you would not find it necessary to pay anyone £500 a year to cry down the mediums. This blithering about "shut-eyed mediums" has driven nearly all the useful mediums away from London, and brought about the present deplorable conditions, leaving the cause almost in the hands of the medium farmers and the fortune-tellers. One good-natured soul, and friend of the cause, offers three acres of land towards the college. One of the most highly-educated gentlemen I ever knew said to me one day, "My father spent a large sum of money on my education, but had better have had me taught to make meat pies." Inspiration and ignorance are not synonymous terms, but ordinary scholastic training is "cramming," and too often kills inspiration. True education consists in calling out the powers of the mind, not stifling independence and originality with technicalities instructed into the brain, until there is no room for aught else.

WM. WALLACE.

#### PECUNIAMANIA.

DEAR SIR,—I do not care to enter into a controversy on the question of the payment of speakers on the spiritual rostrum. I would only remark that any one who loves money so well that he would not pay to hear such speakers as Mrs. Emma Hardinge Britten, Mrs. Cora L. V. Richmond, Messrs. J. J. Morse and E. W. Wallis, and many others who might be named, is a pecuniarian. I understand that the fees of these self-sacrificing workers are so reasonable that an audience of about 300 subscribing a penny each would cover their usual fee. Artemus Ward was a pecuniarian, for, when the "Wimmin's Right's" advocates wanted to go into his show for nothing, he told them "they must not go in without paying; that would not be fair; but they might pay without going in if they liked." I suppose the wicked pay-taking speaker might pay the grocer for his sugar on the Saturday and then lecture to the same individual for nothing on the Sunday—and this would not be one-sided philanthropy! In the short space allotted in these columns there is not sufficient room for dealing with the disease in all its phases, otherwise in my first letter I might have mentioned many more symptoms of pecuniarianism; but I may say here when a person suffers from the disease in its most virulent form he fancies everybody is afflicted but himself. If they go to buy an article and they cannot have it at their own price they call its owner a mean, greedy individual, and they say exactly the same thing when they cannot get any exorbitant price they want for what they wish to sell.—Yours truly,

DR. WATCHMAN.

[This discussion must now cease.]

#### A SPIRIT DAUGHTER CARRIES A MESSAGE FOR HER FATHER TO HIS FRIEND.

DEAR SIR,—I offer to you some evidence on the possibility of intercourse between relatives, and if so, to friends also, who, by the change called death, are dwellers on what to Spiritualists has become recognised as a land or state impinging on this. On Sunday, March 26th last, a friend of mine, Mr. W. P.—, desired I would (weather and other circumstances permitting), on Good Friday journey with him some distance for an outing on Gorples and Widdup heather-clad moors, on the confines of the counties of Lancashire and Yorkshire. I assented, and the time and place of our meeting to start on our journey was left for me to decide, and communicate the same to him. I suggested intermittent spiritual hearing as a form of communication by spiritual agency. He assented to my proposal as to the way of sending the message, as there is no apparent difference to him whether the intelligence is embodied or disembodied, the facilities for hearing each are equal at any time normally to him. At 9-40 p.m., Thursday evening, I requisitioned my own daughter (E. H.—, married), who was 26 years of age when she passed away on November 23th, 1892, to communicate to friend W. P.— that he must meet me at 9-30 a.m., Good Friday morning (next day), at North Parade, opposite Grammar School. At this place with my youngest son I arrived just on the minute, 9-30 a.m., after a sharp walk to make up for a few minutes late



at start from home, but friend W. P.— had not arrived. This place of meeting was a plain unsheltered spot, with a cold east wind blowing. Already overheated with the sharp walk, it was very inadvisable to stand still in the cold waiting. I suggested to my son to wait there until friend W. P.— came, while I had a walk of about 150 yards into Church Street to the bridge crossing the river Brun. From the crest of this bridge I observed my friend coming up Church Street. I expected he would have come up Bankhouse Street, which was much nearer from where he had to start. My journey to the bridge was solely to keep on the move, and prevent getting a chill in the cold. I asked my friend at once for an explanation of being 4½ minutes late per church clock in front of us both, and why he had not come to the place I definitely fixed. He answered, "Your Emma came to me at 9-40 last evening, and said I had to meet her father at the church gates, Church Street, at 9-30 to 9-40, and at 7-0 and 8-30 a.m., Friday morning, she again urged me to get ready more speedily, as her father might have to wait." Now, the importance of carrying this message was the way in which the place and time of meeting was changed. Most definitely did I suggest North Parade at 9-30 a.m., and not St. Peter's Church gates, Church Street, at 9-30 to 9-40. This change necessitated the intervention of a third person. Thought transference cannot be the accepted explanation. At 9-40 p.m. I sent the message, yet it was received by my friend at 9-40, 1½ miles away from here, no time being apparently occupied in the transmission. N. LATHAM.

216, Colne Road, Burnley.

[Mr. Latham has sent us the name and address of his friend, W. P.—, as a guarantee of good faith.]

#### DO MEDIUMS REQUIRE TRAINING?

DEAR SIR,—I am astonished at the extraordinary letter of your correspondent signing himself "A Spiritualist." With all due respect to all mediums who are honestly doing their best, I ask, Is it not a fact that many who occupy public platforms at Spiritualists' meetings are not sufficiently trained and fitted so to do? I think Spiritualism is harmed by allowing undeveloped and untrained mediums on the public platforms. Do mediums require training? I say emphatically "Yes;" and a very careful and close training, which is not easy to accomplish at home, among a circle of friends who may be biased towards the medium, and may not be capable of directing or training him. It may be said that the spirits are capable of developing the medium. I do not doubt their capability, provided the medium could always be brought in contact with capable spirits and favourable conditions. At a training college a medium could be taught in six months what it may take as many years to learn from experience, and, although experience may be the best teacher, the experience of mediums who have been in active work for years is priceless to the novice. The psychic powers of a medium are as intricate as they are interesting, and the more mediums know of themselves and their powers the better will they be able to cope with the vicissitudes of public work. I believe a training college would be of immeasurable benefit to the cause generally, for the greater the excellence of the work done on public platforms the more power will it have over the general public. Your correspondent says it is a foolish idea to suggest anything in the shape of a training college. I trust the "foolish" idea may be carried out. I think Mr. Ainsworth would be the last one to suggest anything that was foolish or derogatory to Spiritualism, and we can but thank him for his generous offer and help him as much as possible.—Yours truly, W. J. LEEDER.

74, Cobourg Street, Plymouth, Aug. 14, 1893.

### LONDON NEWS AND NOTES.

311, CAMBERWELL ROAD.—Morning: Subject, "Man; What is He?" Several members dealt with the matter in an interesting manner. Evening service, despite the heat, well attended. Several addresses were listened to with evident interest on "The Séance of Pentecost." The biblical account was read and commented upon by Mr. Dale. Mr. Payne, Mr. Munns, and Mrs. Major continued to apply the story of this séance, held in a bygone age, in practical lessons for to-day, both for Spiritualists and Christians. Mr. Long gave a summary of the subject, and said he attributed the success of the séance under notice to the fact that the people taking part lifted their soul above their material surroundings, and to their absolute reality and earnestness. Furthermore, that having knowledge, by the evidence of their own senses, of the victory over death of their leader, Jesus, regardless of consequences, they spoke everywhere of the knowledge of immortality that had been revealed to them. The attesting spiritual powers would be more in evidence to-day did we but answer to this standard of condition, and the gospel of Fraternity and Immortality ushering in the dawn of the Millennial day would be known by the children of God everywhere.

FOREST HILL, 23, Devonshire Road.—Thursday: The guides of Mrs. Bliss gave very successful clairvoyance to many friends, all going away thoroughly convinced that their departed ones can and do return providing they are given the proper conditions for doing so. Sunday: The guides spoke at some length on "Mediumship," entreating all those who are endowed with the spiritual gift of mediumship to develop it, letting their aspirations ascend to God, the Father of all.—J. B.

GRAVESEND.—Miss Dowling's clairvoyance is taking the form of Scriptural instruction. Amongst Scriptural names, and then what part of the Bible to find them, the following message was given, "You can wash your hands of sin but not your soul."

MARYLEBONE, 86, High Street.—Sunday evening: Hall again full. Miss Morse delighted the audience with her sweet rendering of Berthold Tours' song, "The New Kingdom," after which Mr. J. J. Morse's controls dealt with the subject, "Re-incarnation; a Question of Fact (!)." A full report of the lecture will appear in the next issue of *The Two Worlds*. Suffice it to say, now, that this lecture should be read by every one. To those who were present it will long be remembered as a very fine oration, and in our humble opinion showed the utter fallacy of the theory of Re-incarnation. Next Sunday, at 7 p.m., Mr. J. J. Morse will lecture on "Theosophy; Its Facts and Fallacies," and on the 27th, "Spiritualism; Its Limitations and Suggestions."

SHEPHERD'S BUSH, 14, Orchard Road, Askew Road.—Sunday last Mr. Humphries gave us an excellent spiritual discourse upon "Bible Spiritualism," quoting numerous passages of Scripture to prove the fact and truth of spirit return. Good clairvoyance at the close by Mr. Norton, all recognised.

WALTHAMSTOW, Hoe Street, 18, Clarendon Road.—Several friends from London kindly gave us their presence. A lady medium at the close convinced several present with clairvoyant delineations. The guides of Mr. Brailey discoursed from the subject "My Father's business." He showed the necessity of all persons, whether engaged in business or not, to do all things consistently, for performing the Father's business was loving Him, serving Him, and also loving our neighbours as ourselves.—Cor. Sec.

OPEN-AIR WORK.—Hyde Park (near Marble Arch).—A mass meeting of Spiritualists, on Sunday, 27th August, at 3-30 and 6-30 p.m. Friends are cordially invited to make the meetings thoroughly representative. Various speakers. Literature for distribution. Helpers required. A large gathering expected. First-class tea close by.—Percy Smyth.

ON SUNDAY evening last about 20 Spiritualists and sincere inquirers held a very harmonious and instructive meeting at 18, Clarendon Road, Walthamstow. After an introductory hymn and earnest invocation by Mr. Brailey, the chairman gave a short address on "My Father's business," which he said consisted in every man and woman doing their duty in everything and spreading the glorious truths of spirit revelation. After prayer Mrs. Ramsey gave several truthful clairvoyant descriptions. Your correspondent was also shown several paintings by Mr. Brailey's guides, who, before he became a Spiritualist, had no knowledge of the art of painting.—A. M. R.

MRS. CHARLES SPRING begs to give notice to her friends that a social evening will be held at 8, Wilkin Street, Grafton Road, Kentish Town, at 8 o'clock, on Monday evening, September 18, and hopes that those who are in true sympathy with her in her present affliction will come forward at this most pressing time of urgent need. Mr. Spring has been in the hospital for the last four months, suffering from paralysis of the brain. He has lost the entire use of his right arm and foot, his speech is gone, and he is not expected to recover so severe an attack. The poor patient was out of employment for five months previous to his illness, making nine months altogether since Mrs. Spring has had to be the bread-winner for the family. She, therefore, hopes her friends will rally round her at this most trying time, and either take tickets for 18th September, or send a contribution to enable Mrs. Spring to clear herself of a pressing difficulty and to go on with her spiritual work, in which she has been engaged for so many years past, an earnest and faithful worker. Tickets, one shilling each, to be obtained at 8, Wilkin Street.

### PLATFORM RECORD.

[Reports must be as brief as possible and delivered at this office by the FIRST post on Tuesday to secure insertion. Correspondents are responsible for the statements they make, not the Editor.]

ASHTON.—Mr. Wilfred Rooke discoursed on "Mediums and Mediumship," and on a subject from the audience, viz., "Is it possible for Spiritualists to be in darkness after passing away?"—J. H. M.

ATTERCLIFFE.—Aug. 13: Mr. C. Shaw (local) addressed open-air meeting in the morning; afternoon and evening in the hall, taking questions from the audience, treating them most efficiently.—Sec.

BLACKPOOL, Liberal Club, Church Street.—At the request of Brighouse friends our room was opened at 9-30 for a Lyceum, but was too crowded to have calisthenics. It was to be decided to have an hour's experience meeting, then one hour for a circle. Several friends from Brighouse, Blackburn and other places related interesting experiences. The chief feature of the morning was the splendid singing, led principally by the choir from the Blackburn Society. The circle was very interesting, over 100 staying and many taking part. At 2-30, to a very good audience, Mr. T. Hodgson gave a fair address on "Man's inhumanity to man," and Mrs. J. M. Smith gave a short address and a few very good clairvoyant tests. In the evening we had to lock the door, our room was so very crowded. Mr. J. M. Smith occupied the chair, and Mr. Hodgson again gave an address on "Why are the prophets of the nineteenth century held down and tyrannised over?" followed by very good clairvoyant tests. Mrs. Smith also spoke and gave a few very remarkably good tests. Altogether we had a very good day.

BOLTON, Bradford Street.—Mr. Willis, a local medium, delivered brief addresses. He is an adept in pathognomy, and gave many extraordinary delineations in this art. Mr. Willis concluded with a prayer in foreign language, and in the evening a lady, a stranger to us, pronounced it correct. Mr. Bowens, of Bradford, who happened to be present, gave an interesting account of his experiences in the cause of Spiritualism. The service, consequently, was of a lengthened duration, and proved highly successful. Mr. Ormerod, our president, was on duty at Heywood, and Mr. Pilkington conducted the services.—B. T.

BRIGHOUSE.—Mr. W. Stansfield's inspirers gave good practical addresses. Our platform was most agreeably strengthened with the visit of Mr. Foulds and Mr. Williams, of Bradford. Mr. Foulds ably presided in the evening (assisted by our worthy president), and read the lesson in his usual elevating style, causing much enthusiasm. Mr. Williams gave a grand and telling address, which delighted the audience, closing with most successful psychometry. These two advocates ought to be fully engaged. Those who were absent missed a grand treat. We were highly satisfied with the good spiritual food provided.—J. S.

BURNLEY, Guy Street.—Mrs. Horrocks gave good discourses, afternoon and night. The audiences were well pleased.

BURNLEY, Hull Street.—Mr. Minshall spoke on "Spirits bright are ever nigh," and "Is Christian teaching sufficient to satisfy the human mind?" Clairvoyance after each lecture well received.—I. G.

BURNLEY, 102, Padham Road.—The guides of Mrs. Heyes spoke earnestly and well on "What has Spiritualism done for humanity?" exhorting all to cultivate brotherly love, thereby preparing for the next



stage of life in the great hereafter. Clairvoyance and psychometry at the close very good.

**BURNLEY.** Robinson Street.—Miss Cotterill's guides gave excellent addresses. In the afternoon, "A spirit's experience in passing from earth-life;" evening, "Whom do we worship?" being the subjects. Psychometrical readings after each address. Audience improving.

**BURY.**—Mr. Standish, with his usual success, gave two addresses and several tests in psychometry.—A. N.

**CARDIFF.**—18: Mrs. Green, of Heywood, gave trance addresses followed by successful clairvoyance. A gloom hangs over the town and neighbourhood consequent upon a terrible railway accident on the 12th inst., near Treforest, a few miles from Cardiff, by which twelve persons were killed and about 60 injured. Mrs. Green's addresses "Shadows and Sunshine of Life" in the morning, and "They are not lost but gone before" in the evening, were both exceedingly appropriate to the sad event, and were full of sympathetic reference thereto, and of the consolatory assurances which Spiritualism affords.—E. A.

**DEWSBURY.**—August 6: Mr. Long paid us his first visit, and delivered good discourses. The Lyceumists were glad of his presence among them. 13: Miss Crowther's guides gave nice addresses. Clairvoyance also fairly good. Services thinly attended.—J. E. A.

**FOLESHILL.**—Miss Carpenter was with us when some spirit friends held sweet converse with the loved ones on earth. On Bank Holiday, August 7, our annual summer outing took place. We were conveyed in a brake to Griff, near Nuneaton, where we joined the Bedworth friends, and enjoyed a good tea with our old friend, Mr. Luckman. We held an open air meeting on the lawn, while some of the children amused themselves. There were three mediums present, viz: Mrs. Richards, of Leicester; Mr. Lewis, of Bedworth; and Miss Lucy Carpenter, of Coventry; all contributing to our enjoyment. Sunday, August 13, being without a medium we had several readings, one by a lady, and a short address from Mr. Lloyd.—Oliver Wilkinson, Park St.

**GATESHEAD.** 47, Kingsboro' Terrace.—A good meeting with Mr. Wilson, speaker, and Mrs. Baldock, who gave a number of clairvoyant descriptions to the satisfaction of a good audience.

**HALIFAX.**—On Bank Holiday, the choir had their annual outing, this time to Blackpool. A saloon carriage was provided for the party, which numbered about fifty, who expressed themselves thoroughly satisfied with the arrangements. The best thanks are tendered to all those friends who contributed to the funds which provided such an excellent treat.—F. A. M.

**HEYWOOD.** Moss Field.—Miss Pickup being unable to be with us, we had an able substitute, Mrs. Heaton, of Rochdale, who kindly officiated. It being the first time of her speaking on a public platform, we had to give her as much sympathy as possible. Clairvoyance very good to good audiences.—H. W.

**HOLLINGWOOD.**—Tuesday, 8th: Mrs. Rennie gave clairvoyance and psychometry to a good audience, 26 descriptions, 18 recognised. 13th: Mr. B. Plant, on "What think ye of Christ?" and "Did Christ rise from the dead?" giving rise to some discussion. Clairvoyance good.

**LANCASTER.**—As was announced last week our platform was left open for friends visiting Morecambe, and we were well repaid. We had friends from Bradford, Sowerby Bridge, Halifax, Belper, etc. Miss Thorpe, of Glenfield, spoke afternoon and evening, although not in the best of health, suffering from her late and sad bereavement; she did excellently. In the opinion of all it was a long time since we had such a grand spiritual feast. May we hear her sweet voice again at some future date. We wish to intimate to all friends visiting Morecambe and Lancaster, and our hall (especially), that we are not the cold-soulless party we have been represented. We have many strangers visiting us during summer; we don't know who they are, whether they are for us or against us. If our friends who desire to be recognised, both at Morecambe and at our hall, would adopt the simple means of wearing a small piece of white ribbon to their dress, we should only be too pleased to make their acquaintance (who ever they may be). If attending our services on Sunday, by sending a postcard to our secretary, Mr. J. Dawes, St. Leonard's Terrace, we will do our best to provide them with tea, and try to make them feel at home from home.—J. B.

**LEDS.** Psychological Hall.—Aug. 6: 2-30, Mrs. Russell's guides spoke on "Spirit Return; the star and light of progress." 6-30, "Heaven." Clairvoyance at each service. 13: Mrs. Dickinson for the second time this year failed us, and did not reply to my intimation though addressed reply card was forwarded. Such tactics deserve condemnation. Mr. G. Newton filled the place, speaking in the afternoon on "Inspiration." He drew vivid illustrations from the Bible—both ridiculous and sublime. Clairvoyance after each service. Evening, questions by the audience.

**LEICESTER.** Phrenological and Psychological Institute, 210, Humberside Road.—The thirteenth anniversary being August 2, it was decided to have our annual banquet in October, at the Temperance Hall, of which due notice will be given. During the past twelve months the work of the Institute has steadily increased, and the lectures and entertainments delivered to schools, societies, and institutions on Phrenology, Physiology, Physiognomy, Hygiene, Hydropathy, Magnetism, Medical Electricity, numbered about 120, beside Sunday discourses on Spiritualism and kindred subjects, with clairvoyance and psychometry—public and private. Our list of pupils has increased from all parts of the kingdom, several having passed exams. and received certificates and diplomas. Numbers of sufferers have received relief, and some very remarkable cures have brought in most gratifying testimonials. We herewith beg to tender our most sincere thanks for past favours, and trust still to receive the support of our many friends and patrons. Principals: Mrs. M. J. Timson, Dp. L.P.I. (Reg.); Professor Thos. Timson, Dp. B.P.A., &c., London; George Cooper, hon. sec., Dp. L.P.I.

**MACCLESFIELD.**—Mrs. Stair, on "Spiritual Culture," seemed to give much satisfaction, her closing remarks exhorting all to do their part towards the fulfilment of the ideals as laid down by Spiritualism and Spiritualists, being spoken of as "most eloquent." Friends, don't forget the Lyceum Anniversary Services next Sunday.—W. P.

**MANCHESTER.** Tipping Street.—Mrs. J. A. Stansfield, in the afternoon, gave her experiences as a Spiritualist. Evening, her controls spoke on "Spiritualism a Divine Revelation." Clairvoyance at each service.—R. D. L.

**MANCHESTER.** Collyhurst Road.—The writer, assisted by Mr. Crutchley, occupied our platform. After each service Mrs. Billinge, an energetic worker, demonstrated her wonderful powers of clairvoyance, giving proof to many of the nearness of their friends. One thing gave me great pleasure, viz., the absence of documents and enemies. It took a more spiritual and exalted plane, giving great satisfaction.—A. H.

**MANCHESTER.** Pendleton, Cobden Street.—A profitable day with Miss Janet Bailey. Afternoon, Mr. Moulding's guide spoke on "Life and Death." Clairvoyance after by our young friend. Evening, Mr. Hesketh gave a little lecture on "The Seers of Old," according to the Biblical statement, they being simply mediums. Afterwards Miss Bailey gave clairvoyant delineations, twelve very vivid ones fully recognised out of fourteen, and in several instances their full name. This young girl is far from well. After the last description she was quite exhausted. We extend to her our sympathy.—H. T.

**MANCHESTER.** Salford, 2, Park Place.—Mrs. Lamb gave a very good address on "The Gifts of God" to a very fair audience, which was well appreciated. Her psychometry was received with satisfaction. We hope to have Mrs. Lamb again. Usual circle afterwards at 8.—A. Bracegirdle, sec., 9, Park Place.

**NEWCASTLE-ON-TYNE.**—The gospel of Spiritualism out of doors. The work has proceeded with much vigour from early summer on the Quay Side, and with very promising results. The interested crowd has greatly increased every week, our friendly opponent—with his platform—has greatly helped. Quite a number listened to Mr. Tetlow in the evening through this advertisement; and now that the summer is waning, let others go alone (if they cannot find comrades), and the good spirits will be near to help. Courage, friends! Make a beginning!—Bevan Harris.

**NEWCASTLE-ON-TYNE.**—Sunday: Mrs. Yeeles, of South Shields, gave two short addresses, followed by clairvoyant delineations, which were remarkably good and gave every satisfaction to the audience.

**NEWPORT (MON.).** Portland Street.—The guides of Mr. F. T. Hodson on "The Gospel of Humanity" gave a very instructing and interesting address.—W. H. J.

**NEWPORT (MON.).** Spiritual Institute.—Mr. Wayland's guides gave an address on "What is Death?" Christianity replies, a dread messenger, a king of terrors. Spiritualism avows death to be a welcome friend, a liberator, one that snaps the silver cord uniting the mortal with the immortal.—S. F. W.

**NORTHAMPTON.**—Mr. Ashby, of Leicester, paid us another visit. Fair meetings both afternoon and night, considering the warm weather we are having just now.

**NORTH SHIELDS.** Camden Street.—Aug. 6: Mr. W. H. Robinson, of Newcastle, gave a splendid address entitled "The Autobiography of a Medium," which was dealt with in an able manner. Wednesday, Aug. 9: Public circle. Mrs. Walker, of South Shields, medium, gave clairvoyance, 23 delineations, 15 being recognised. Aug. 13: Mr. Lashbrooke, of Newcastle, gave a most beautiful address entitled "Life, its manifestation or thoughts on visible and invisible beings," one of those soul-inspiring addresses which we should hear a good deal oftener. There should have been a large number to hear such an address but I am very sorry to say there was not.

**OLDHAM.** Bartlam Place.—Mr. Walter Buckley gave earnest addresses, followed in the afternoon by psychometry. After the evening address a Mr. Leonard Thompson, of Rochdale, wasted the time of the audience by giving two so-called poems, and a few inferior tests in clairvoyance and psychometry.—W. H. Wheeler.

**OLDHAM.** Temple.—Mr. J. W. Sutcliffe did good service. Afternoon: Well attended circle. Evening: Good address. Psychometry and clairvoyance.

**RAWTENSTALL.**—Splendid addresses by Mr. Tetlow, followed by most excellent psychometric delineations; fair audiences. Secretaries and others, please note our secretary for Lyceum is E. J. Barnes, 19, Rose Vale Cottages, Cloughfold.

**ROYTON.**—A very good day. Miss Gartside spoke on "Beacon Lights," and "Is Spiritualism Satanic?" Two very good addresses, especially in the evening, followed by good clairvoyance.—J. O.

**SOUTH SHIELDS.** 16, Cambridge Street.—Tuesday: Meeting as usual. Mr. Curry gave some good psychometry. 13: Mr. Forrester gave an address, followed by clairvoyance and psychometry by Mr. Curry. After meeting dispensed with, owing to the warm weather.

**SOUTH SHIELDS.** Stevenson Street.—Wednesday, Mr. Curry gave good psychometrical delineations to a good company; and on Sunday our friend Mr. Westgarth gave a splendid address on "Practical Spiritualism," and how it should shape our life on earth, and likewise the responsibility of parents in bringing up children. We had a full room, and each one was well pleased.

**SOWERBY BRIDGE.**—Owing to the festive season a very few persons attended. We held a kind of circle or experience meeting. After one or two controls from Mr. and Mrs. Cleggs, Mrs. Greenwood gave her ideas on the new journal lately brought out by Mr. Stead, viz., *Borderland*, which elicited remarks from some of the others. An excellent meeting.—G. H.

**STOCKPORT.**—Mr. Gibson showed how knowledge could be gained by bereaved friends to answer for themselves the anxious question, "Where are my loved ones gone?" Night: He discoursed on the means by which a social revolution could be effected, not by contending political parties, but by cultivation of the mighty Spiritual force we possess, and using it for the general good. Mr. Gibson, jun., gave a number of clairvoyant readings, one of importance to the writer, re "Victoria Disaster," and fully verified in every particular. Mr. Gibson, sen., was successful with psychometry.—T. E.

**WAKEFIELD.** Baker's Yard.—Mr. Lund's guides gave an excellent address on "Modern Spiritualism," in a masterly manner, to a moderate audience. Clairvoyance good.

**WALSALL.** Central Hall.—August 13: We held our Anniversary Services, when we had the pleasure of listening to the inspirers of our esteemed friend, Mr. E. W. Wallis, on "Making the best of both worlds," and "Crossing the Borderland between the two worlds." Both lectures were much enjoyed by old and new friends, and some expressed the opinion that they ought to be written in letters of gold. May God help and keep our dear brother for many years to teach such noble truths. Mr. D. Findlay next Sunday evening.—S. B. B.



RECEIVED LATE.—Sheffield (Hollis Hall, Bridge Street: Mr. W. E. Inman spoke on subjects from the audience; afterwards clairvoyance, some of which was recognised. Nottingham (Masonic Hall): Good audiences listened to equally good addresses and a few clairvoyant descriptions, with minute details, not a general description which would fit a good many, and each case was readily recognised. Mr. Hepworth prefers giving a few clear descriptions rather than many vague ones, and seems to have considerably improved as a clairvoyant.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

CARDIFF.—Attendance: 23. Two groups formed discussions—Excelsior, "The Bible;" Shore, "Physiognomy." Solos: "The City of the Angels," by Miss Amy Johnson, and "Knocking, knocking," by Miss A. Drake. Recitations: "Mary Jane," by Master Archie Sadler, and "What can little hands do?" by Miss G. M. Sadler.—E. J. C.

HEYWOOD. Moss Field.—Having lost two good workers, Mr. Duckworth and Miss Frost, we have had to choose others, Mr. Walker, as conductor, and Mr. W. H. Frost, musical director. Marching and exercises well done. We hope members of the society will send their children to Lyceum on Sunday mornings, as there is much good to be derived from the Lyceum work.—H. W.

MANCHESTER. Collyhurst Road.—Moderate attendance. Owing to unfavourable weather we did not go our usual monthly ramble. Our session was gone through as usual.—A. H.

MANCHESTER. Pendleton, Cobden Street.—Morning: Session opened by Mr. Crompton, prayer by Mr. Brooks. Marching and exercises done moderately. Classes formed, the junior girls by Miss Featherstone, the junior boys by E. Wallis, and the seniors discussed "Is life worth living?" Drink and lack of employment tend to make life not worth living, we should always be ready to sympathise with our fallen brothers and sisters. If working men were sent to Parliament, and reforms made in the labour market, life would be worth living. Messrs. J. C. Winder, J. Moulding, T. Crompton, and W. Brooks took part. Afternoon: A large attendance. A successful singing lesson led by Mr. Moulding. Closed by Mr. Brooks. Miss Janet Bailey was present at both sessions.—J. J.

NOTTINGHAM. Morley Hall.—The attendance of the children was not very good, but we were very pleased to welcome several visitors. The attendance of grown up members has increased lately. Mr. Brooks, of the Finsbury Park society, gave us some very pleasant music, and addressed us on the importance of training the little ones. Miss Woodhouse gave a very appropriate recitation, and the Liberty group listened with evident interest to a few words from Mr. Woodhouse concerning some herbs he had collected in a recent ramble.—M. N.

OLDHAM. Bartlam Place.—Good attendance. Conducted by Miss A. Wainwright. Usual programme. Recitations by Miss Staley, reading by Miss Saxon, Mr. Shaw taking the young men's class for Astrology.

OLDHAM. Temple.—Very good attendance morning and afternoon. Marching and calisthenics gone through very well. Musical readings and recitations rendered very well also. Mr. Lawton gave a short address about the life of a spider, and a few remarks about Indian life. We want to make our Lyceum a success.—T. Wrigley, sec.

STOCKPORT.—A good muster, and pleasant and instructive session. Closed with singing practice for Harvest Festival.—T. E.

### PROSPECTIVE ARRANGEMENTS.

BATLEY.—The Society inform Spiritualists and their friends in the district that they will hold a Garden Party on Saturday, August 19, at the Windmill Farm (kindly lent by Mr. J. Parker), near Howden Clough Station (G.N.). Tea provided at 5 o'clock. Tickets, 6d. Howden Clough Station is on the direct line between Bradford and Wakefield (via Batley and Dewsbury). Various games will be indulged in, including cricket, football, races, and other old English games. Trains leave Bradford, calling at Howden Clough and all stations, at 1-50, 3-40, 4-5, 5-15, &c. Trains leave Wakefield, calling at all stations, to Howden Clough at 2-8, 4-12, 5-11, &c.—W. S.

DARWEN.—Aug. 20: Annual Flower Service. Mrs. Wallis, speaker and clairvoyant.

GATSHHEAD. 47, Kingsboro' Terrace. Special Notice.—Tea at 6 p.m., and Social on Thursday, Aug. 24. Tickets 6d., of the secretary or members. All friends invited.—J. E. Connelly, sec.

HALIFAX.—The Harvest Festival and Flower Services will be held on Sunday and Monday, September 3 and 4. Speaker, Mrs. Green, of Heywood. Gifts of fruit, vegetables, etc., will be thankfully received. Sunday next, Aug. 20, at 2-30, "Is Spiritualism Satanic?" At 6-30, subjects from the audience.

LIVERPOOL.—At 11 and 6-30, Aug. 20, Mr. W. Wallace, the pioneer missionary medium, will pay his farewell visit. We trust he will have a cordial and sympathetic welcome.

MACCLESFIELD. 20: Lyceum Anniversary and Floral Services. Mr. R. A. Brown, speaker. 10-30, "Spiritualism an ideal religion." 6-30, "The moral and social aspect of Spiritualism." Miss Janet Bailey will, after each address, give clairvoyant descriptions. At 2-30 a service of song, entitled, "An Angel in Disguise," will be rendered by a band and chorus of over thirty. Reader, Mr. George Rogers; conductor, Mr. M. Fox; leader of the band, Mr. G. H. Abrahams. A silver collection will be thankfully taken at this service. Friends will receive a hearty welcome.

MANCHESTER. Openshaw.—Aug. 20, Mr. G. Featherstone at 10-30, "The Credentials of Spiritualism"; 6-30, "The light that lighteth everyone that cometh into the world."—T. H. L.

MANCHESTER. Spiritualists' Band of Hope, Tipping Street.—Next meeting, Saturday the 19th inst., at 7-30. Recitations and dialogues by the young ones. The scholars of our Lyceum are nobly doing their part; it only remains for parents and all friends of the movement to do theirs, and by their presence make our sociable evenings a success.

MR. J. J. MORSE will be glad to hear from those societies desiring his services during 1894 as early as possible, as he has only a very limited number of Sundays now vacant. Address him at 26, Osanburgh Street, Euston Road, London, N.W.

MR. W. E. INMAN, 9, Long Henry Street, Sheffield, is now booking dates for 1894.

Mr. W. GODDARD has left town for twelve weeks. Should any friend wish to communicate with him by letter, his address is Richmond House, South Hayling, Havant, Hants.

NELSON. Bradley Fold.—Aug. 20: Mr. Tetlow will occupy our platform at 2-30 and 6 o'clock.

NEWCASTLE-ON-TYNE.—Mrs. J. A. Green, August 20 and 21; Mrs. Wallis, August 27 and 28. Short addresses and clairvoyance for both.

NOTTINGHAM. Masonic Hall.—Aug. 20: Mr. J. C. Macdonald; 27, Mrs. Green.

SOWERBY BRIDGE.—A few years ago some society borrowed a book called "The Lyceum Guide" from us, which has not been returned, and we are wishful that it should be returned.

STOCKPORT.—Sept. 10: Anniversary and Harvest Festival Services. The Hall will be decorated, and Mr. R. A. Brown will give suitable addresses. Floral, vegetable, and general decorations will be gladly received from Spiritualists not connected with us and the general public.—Thos. Edwards, 18, Adswood Terrace.

THE MEETINGS of the Whitworth Society will be held for a few weeks in a room near Bridge Mills, opposite Long Lane, kindly lent for the purpose until our room is ready. J. Heyworth.

THE NATIONAL FEDERATION'S EXECUTIVE will hold a mass meeting at Blackburn (Freckleton Street Society), on Saturday, September 2. Friends, invite and bring enquirers, and let the teachings of the spirit world appeal to their hearts and minds.—T. Taylor, sec.

### PASSING EVENTS AND COMMENTS.

CLOTH COPIES of Mr. Robertson's "Rise and Progress of Modern Spiritualism" can now be had. Price, 1s., post free, 1s. 2d.

THE REMARKABLE EXPERIENCES of Mrs. Keeves-Record can now be had in pamphlet form, 32 pages with portrait, for 2d. Special terms to agents and societies.

WE ARE PLEASED to learn that the public work in connection with our cause is prospering at Wisbech. Mr. D. Ward speaks almost every Sunday, and is doing good work.

A MEANS OF RECOGNITION.—The Lancaster report indicates the great need for the general adoption of some token or symbol whereby Spiritualists may know one another.

LIVERPOOL friends are reminded of the visit of Mr. W. Wallace, "the Pioneer Medium," on Sunday next, 20th, morning and evening, and Monday evening, the 21st, in order that we may give him a hearty welcome on what may be his last visit to us.

NOW READY, "Death a Delusion:" with some account of personal experiences on the borderland between sense and soul. By John Page Hopps. One Shilling. London: Sonnenschein and Co., and all Booksellers. Post-free from Oak Tree House, South Norwood Hill, London. —[Advt.]

THE BOOK OF WORDS only of the pieces in "The Spiritual Songster" is now ready. It contains 188 hymns and is neatly got up. The type is clear, and the paper good. Send 4d. in stamps to Mr. H. A. Kersey, 3, Bigg Market, Newcastle-on-Tyne, for a specimen, or 5d. for a cloth covered copy.

EARLY in September we shall commence a splendid series of articles by Edina (who is an eminent legal gentleman), relating his experiences with mediums. These articles are the most important contribution to our literature since the writings of Messrs. Crookes and A. R. Wallace, and should be circulated very widely.

A LANCASTER correspondent writes congratulating us on the improved condition of *The Two Worlds*, and is glad to say the sale is increasing every week, according to the statement of his newsagent, as he has not been able to get one for two weeks, the newsagent having sold out, but he is now getting an increased supply.

A MOVEMENT is on foot to organise a grand public tea meeting in Manchester early in September, in recognition of, and to do honour to, the brave and faithful medium and Spiritualist, Mr. W. Wallace. It is expected that it will be a united effort of the societies of the district in co-operation with the National Federation. Trays will be given, the proceeds to go to Mr. Wallace. Particulars will be published next week.

At the monthly meeting of the Yorkshire Federation, at Milton Rooms, Bradford, last Sunday—the president, Mr. T. Craven, of Leeds, chairman—an increased interest in the work was evident amongst the delegates. Several men speakers were added, and hopes were expressed that we were entering upon a new and important epoch of our history. Messrs. Whitehead and Rowling were elected auditors for the year. The next quarterly conference and meeting will be held at Milton Rooms on Sunday, October 15th, at 10-30, 2-30, and 6 p.m. Communications for the Federation to be addressed to Mr. Wm. Stansfield, Warwick Road, Batley. Postal address: Dewsbury.

LANCASHIRE FRIENDS would do themselves honour and perform a graceful act of recognition of the services of the veteran medium (a clean and worthy and faithful worker), by inviting Mr. Wallace to visit them for either Sunday services or week-night meetings during his brief visit to this district. He is our "grand old man" among mediums, and has suffered and sacrificed very much for Spiritualism. In a few years at most—it may only be months—he will go to his reward "over there." Cannot some of the good and kind things which will be said about him when he has gone be said now while he is with us? He needs sympathy and affectionate assistance as he goes down the hill of life. Letters to this office will find him.

MADAME HENRY writes: "I consider the articles now appearing in *The Two Worlds* are the best I have seen. I get my newsagent to display the paper, and also give and lend my copies to as many as possible. I get mine on Thursday morning, and often by Thursday night they are begged, borrowed, or bought, leaving me without any; but I know some who have become subscribers, having had their ideas of Spiritualism and Spiritualists altered through its perusal, and have also bought other literature of the movement and attend meetings often. I don't want to praise myself in saying this; it is the paper does it. It would be no use to recommend it if worthless, but once read it speaks for itself. What I do costs little, either of money or trouble, and I would willingly do more if I could. I am astonished to find how few Spiritualists buy a copy weekly, and think even the poorest might buy one and lend or give it away when read."



MR. BRVAN HARRIS will be leaving Newcastle-on-Tyne in less than a month. He will not cease to labour for the cause wherever he goes.

A VISIT TO "NOTTINGHAM MESMERIC SOCIETY."—With much pleasure I spent an hour at the meeting of the above, which is held on Sunday evenings in a very comfortable little room at Morley House. After the usual Sunday services the members assemble from the different societies, and most interesting lectures, papers, and discussions, followed by experiments in mesmerism and kindred sciences, form the usual procedure. There is also a library of excellent works on a variety of subjects, not very voluminous, but of a preferable and select character; and during my three visits to the same I have been delighted with the interest manifested by the assembly of many of our best and most intelligent Spiritualists of Nottingham, and I am only sorry that this organisation is not more generally known to the town's people. Mr. Ashworth is a most efficient president.—T. Timson.

SAVING THE HORSES.—When we have seen horses slipping and falling on the road, and witnessed their painful struggles to regain their feet as they hung, half-strangled by their collar, to the chains or traces that bound them, we have often wondered that the Society for the Prevention of Cruelty to Animals did not offer a prize for an invention whereby they could be easily and swiftly released. Our friend Mr. John Venables, of Shaw Street, Walsall, recently showed us a "slip hook" which he is making, called "Shepherd's" patent, which is so constructed that in the case of a horse falling down, the slightest touch will cause it to open and release the chain, thus freeing the horse from his trammels instantly. We are pleased that this invention is already adopted by the Great Western Railway Co. and a number of large firms. The lot of the poor hard-worked horses is such a painful one that all humane people pity them, and will rejoice that their sufferings are likely to be reduced.

"THE CLARION" for Aug. 12 devotes over two columns to an article on Spiritualism. A "Sceptic" wrote that his experience led him to conclude that "Spiritualism is a delusion and a fraud, and its adherents either knaves or fools." Upon this Simeon Twigg, of *The Clarion*, waited upon "Sceptic," who made a number of assertions regarding certain mediums, charging them with fraud. "Sceptic" prefers to remain anonymous and shoot from behind that hedge. It is not our custom to reply to statements from unknown persons, and we attach no importance to "Sceptic's" assertions. Not a few of them are untrue and most of them misleading. We have had so many so-called "disclosures" of the same type that they have grown "flat, stale, and unprofitable." Spiritualism could not have survived and grown to its present dimensions if "Sceptic's" statements were true. He admits that he practised deception himself. A self-confessed impostor is not a very reliable guide to the truth.

RE JEREMIAH DODSWORTH.—Mr. T. H. Morley, of 25, Walnut Tree Lane, Nottingham, writes: "A P.S. at the end of J. Slater's letter in *The Two Worlds*, enquiring if you know who Jeremiah Dodsworth was, has suggested to my mind a possible answer. There was a Jeremiah Dodsworth in the Bingham (Notts) Wesleyan Methodist circuit about 15 years ago, who, if I mistake not, previously belonged to the Primitive Connexion—whether he is passed on or not I cannot say; but, and here comes the possible answer, I feel certain his father's name was also Jeremiah Dodsworth; he likewise was a preacher of repute, and I almost think his wife was a preacher amongst the Primitive Methodists. It would be a simple matter to ascertain, through the Minutes of the Wesleyan Conference the whereabouts of the younger Jeremiah, and through him probably be able to ascertain the identity of the other Jeremiah. And if the addresses our friend listens to are anything like the sermons I heard as a youth, in originality, simplicity, and interest which came from the younger Dodsworth, I must say I envy him the enjoyment he must experience. Assuming, of course, that I am correct in my impressions." [Mr. Morley would be pleased to hear from Mr. Slater.]

RE RAILWAY ACCIDENT at Treforest, near Cardiff, on 12th August, by which 12 persons were killed and about 60 injured. Again are we brought face to face with another of those soul-startling vicissitudes with which human experience is fraught, and which, in one form or another, be the cause or instrument of the calamity what it may, is continually pressing for an answer to the momentous query, "What fate awaits us when we die?" Towards those whose hearts have been wrung and whose homes have been enveloped in "the shadow of death" by the loss of, or injury to, some loved one in the terrible railway accident near Treforest lately, our deepest sympathies go out, and our prayerful assurance that the bright and loving ones of spirit-life will be near to freely administer the balm of angel sympathy to bleeding hearts. Not long since the terrible catastrophe of the sinking "Victoria" shocked the world and bereft many a home of its loved ones, and yet to-day we are again mourning the results of a calamity, which though of lesser magnitude, nevertheless appeals to us with resistless force—occurring as it did almost close to our very doors—to consider well "what manner of men we are," to penetrate the thin veil which alone obscures to our physical senses the close relationship which exists between the earthly side and the spirit side of life—aye, and it urges us, not only to penetrate this veil, but to explain beyond it, and learn the character, scope, and conditions of spirit existence. Again are brought into prominent boldness the practical consolations of Spiritualism whose gospel shows to demonstration that "We do not die—we cannot die; we only change our state of life. When these earth-temples fall and lie unmoving 'mid the world's wild strife.'" It moreover supplies the true answer, and one capable of verification, to the old, old question of the ages, "If a man die, shall he live again?" E. A.

A REVIEW OF THE OLDHAM TEMPLE P.S.A. MOVEMENT.—The Committee having decided to suspend the P.S.A. meetings for the mid-summer, I thought it might not be out of place to review the work accomplished during the seven months they were held. The P.S.A. opened Nov. 27, 1892, and continued until June 30th, 1893, thirty-one meetings being held. A large number of members joined the prize scheme, and all who attended eleven Sundays out of thirteen received a prize, those who made thirteen attendances also received a certificate of merit in addition to the prize. In April and July nearly £20 worth of books were distributed to the members by the president. At the meetings forty-seven songs and solos have been sung by ladies, thirty-one by gentlemen, twelve short addresses have been given by the

mediums for the day, four giving clairvoyance. We have had the pleasure of listening to the following musical instruments: Two string, two reed, and four brass bands, and the hand-bell ringers, the fairy bells (four times); four clarionet, one trombone, two oboe, four cornet and four flute solos; six concertina selections, eight selections on the auto harp, three pianoforte, and 33 violin solos by gentlemen, three by a lady from Rochdale, and seven recitations. Over 200 artists have kindly given their services for the movement, some from the best choirs in the town connected with the Established Church, Methodist, Unitarian, and Presbyterian chapels, and Roman Catholics. The large hall has been filled to overflowing, and some have been unable to obtain admission. Nearly 9,000 persons have spent a pleasant Sunday afternoon, and we have seen many of them again at the night services. We have been compelled to make the usual collection, and have received a very substantial help to the parent society. We have also held two public circles. 160 persons paid 3d. each to hear Mrs. Green, of Heywood, who kindly gave her services for the P.S.A.; Miss McCreadie also gave her assistance, and eighty persons attended. Several social evenings have been enjoyed, and at our tea party about 200 sat down. On August 5th, two large waggons conveyed over forty friends over the moors to Wood Cottage, Saddleworth, all passing off well. I may say that everything inaugurated by the P.S.A. committee and members has proved successful. We are now waiting for the Wakes to pass over, and on Oct. 1st we hope to re-open with a grand musical service.—W. M.

"THE following is copied from a leaflet distributed among the members of the Young Men's Christian Association at Croydon:—

'The theatre is a gate of hell;  
The actors consider well  
The audience! Who are they,  
The half of those who go to see the play?  
Abandoned women of the town,  
Their partners men of bad renown;  
The other half are simple gaping fools,  
The Devil's victims and his tools.'

Comment is almost useless. It is long past time that Y.M.C.A.'s should bring into practical requisition a little of the charity of which they so often prate. The amount of concentrated venom thrown into these few lines is worthy of being credited to the spirit of his Satanic Majesty. I should not like to designate the propagators of this stuff 'liars,' but certainly, if they had intended to state what was utterly false they have been remarkably successful in the attempt.—*The Prompter*.

"I HAVE not in the smallest instance found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus" and he declares that "any explanation of the experiments which took place, under the circumstances and conditions then obtaining, by any reference to prestidigitative, to be absolutely impossible."—*Bellachini, Russian Court Conjurer*.

MEMORIAL STONE LAYING AT BARROW.—On Monday afternoon, August 7, two memorial stones were laid in connection with the new hall which the Spiritualists are erecting at the corner of Dalkeith and Buccleuch Streets. A vacant piece of land opposite the Central Hall was recently secured, and on this the new hall is being erected, along with seven houses, at a total cost of something like £3,000. The buildings are of brick, and of a substantial character. The hall will give ample accommodation, and the style of architecture though simple is tasteful. At three o'clock a considerable crowd had gathered in the new building, much interest being taken in the proceedings. A hymn having been sung by the choir, and prayer offered by Mr. Proctor, Mr. Lawton, the chairman, said the Spiritualists of Barrow had ventured upon the erection of this hall in order that they could have a temple of their own in which to worship. The principles they held would be as abiding as these stones. Mr. John Cox laid the first stone with the usual ceremonial, and said this was the first hall erected in North Lonsdale by the Spiritualists, and he hoped it would be a forerunner of many such places. Spiritualism was taking such a hold upon the country that he had no doubt that before long other halls would be built to meet the requirements of Spiritualists. If they had asserted eight years ago that they would have a hall of their own they would have been laughed at; but five years ago they had decided upon this very site, and now they were erecting their hall upon it. Mr. W. Proctor having laid the next stone, said that was an interesting day in the history of the Barrow Spiritualists, for notwithstanding all the difficulties they had had to contend with, and the opposition they had met with, still for 20 years they had struggled on with one aim of making Spiritualism permanent in the town. They were building a hall to the honour and glory of Spiritualism, and they felt proud at having accomplished so much. He hoped it would lead people to investigate Spiritualism and help to bring down the strongholds of superstition and sin. Many people were asking—"Where did the Spiritualists get the money to build that hall with?" Every penny of the money for that hall and the seven houses had come from their own society in Barrow. They were being built by the Spiritualists out of Spiritualists' money, for the well-being of humanity. The money had been advanced by their own people. Addresses on the principles and beliefs of Spiritualism were given by Mr. Swindlehurst (Preston), Mr. Parker (Bradford), Mr. Tyson (Millom), and Mr. Gibson (Manchester). The memorial stones, which are of polished limestone, are placed one on each side of the doorway, and respectively bear the following inscription:—"This stone was laid by Mr. John Cox, August 7th, 1893." "This stone was laid by Mr. William Proctor, S.M., August 7th, 1893." During the proceedings the choir sang several hymns. Subsequently a public tea and meeting were held at the Cavendish Street Hall.—*Barrow News*.

#### IN MEMORIAM.

It is with the deepest feeling of regret that we have to record the passing on of our dear sister, Mrs. Foulds, of Halifax, who for a great many weeks has suffered intense pain, but from the knowledge she gained from our glorious cause it gave her strength to endure it with patience. Her loss will be severely felt, as she was one of the most ardent workers amongst us, always to the fore in assisting to roll on the car of progress. May she have found her home in the spirit world a bright one, and a recompense for the pure and good life she lived here, is the earnest wish of all who knew her.—F. A. M.