

The Two Worlds.

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RE-INCARNATION: A QUESTION OF FACT.

DESPITE the tropical weather, a large audience was attracted to the hall of the Marylebone Spiritualists' Association, High Street, to hear the well-known trance-speaker, Mr. J. J. Morse. His lecture formed the second of a series of four, and the subjects chosen are of such relevance and import, that the most lethargic of enquirers into our facts and teachings can hardly fail to find something of interest and profit.

The proceedings (after the usual hymn) commenced with a reading by Mr. Morse from the Spiritualistic poetess, Lizzie Doten, delivered with that elocutionary power which has tended to make him so efficient an instrument in the hands of higher intelligences. A solo by Miss Morse followed, the refined and sympathetic rendering of which was extremely pleasing; and then the chairman, Mr. T. Everitt, briefly introduced the lecturer to that section of the audience who were new to Spiritualistic methods.

Having offered an invocation of great power and fervency, the orator took up the subject of the evening. He said: "It will doubtless be in the recollection of some good friends here that on a previous occasion we promised to deal at length with the problem that is to come before us this evening. A question was then put to us, and while we excused ourselves from dealing exhaustively with it, we stated that a subsequent opportunity would offer itself, when we could consider the question, its facts and its theories, with some prospect of doing justice to our theme. We have this evening to redeem that promise, and it will be our aim to set before you our views upon the subject to the best of our ability, leaving the final verdict to your always kind and indulgent consideration.

"The first point that presents itself is the source and origin of the doctrine of Re-incarnation; the next consideration will be the philosophy involved. After that we may, perhaps, take a passing glance at the application of that doctrine to the needs and circumstances of human life, and, finally, we may take a more hasty survey of the subject generally in relation to the career of the human spirit in the land of souls. At the present time many good people are under the amiable delusion that re-incarnation is a purely Theosophical doctrine; that it has been introduced into the realm of modern thought entirely by Theosophical agency, and that before that ingenious and talented lady, Madame Blavatsky, brought the idea into the purview of Western philosophy, nothing had been heard of it. This delusion may be well pardoned to those unacquainted with the ramifications of Spiritualistic thought during the last thirty years; but, unfortunately, it is only a delusion.

"The idea of re-incarnation was broached thirty years ago by a French Spiritualist; it emigrated from Paris to London, and thence to the United States, where it made what we may call a special tour. It was not looked upon with equal favour by all classes of Spiritualists, but there was, nevertheless, a section in whose minds it found an abiding place. The general body of Spiritualists have not taken very kindly to it, and have not incorporated it in their philosophy, nor, as a rule, have they treated the question as one of much importance or significance. As we have indicated, however, it has found favour with a particular class, and has received close consideration at the hands of critically-inclined people who have in many instances honestly believed in it. The opinions of any person—no matter how erroneous they may be—are worthy of respectful attention at the hands of those who differ from such opinions, for the simple reason that you can only hope to understand your friend's attitude of mind and arrive at a just estimate of the truth as between him and yourself, by examining his opinion and endeavouring by harmonious discussion to arrive at some common ground of thought and conviction. While we are quite willing to take this line in the matter before us to-night we shall probably have to speak very plainly, and offer certain strong remarks concerning points on which our experience justifies us in making positive denials; because where principles are concerned,

and vital issues are at stake, it is not our custom to adopt half-measures, or take up an attitude of compromise. The truth is the truth, no matter who discovers or proclaims it, and no matter what advantages are lost, what convictions are unsettled, or what friendships sundered. The truth must be spoken. But to resume.

"This question of re-incarnation arose in Frances something less than thirty years ago. It originated in a somewhat simple manner. A certain person known under the pseudonym of Allan Kardec (his real name being Rivail) had under his control a number of sensitives, or mesmeric subjects, in whom he was in the habit of inducing the trance or magnetic condition. He himself entertained certain somewhat determinate opinions concerning the character of the future life and the origin, nature and destiny of the human spirit. Now, it was his custom to interrogate his sensitives while they were in the trance condition, concerning the spheres into which they had been intromitted, and by a series of what lawyers know as 'leading questions' (which in the hands of a skilful Old Bailey advocate invariably elicits the kind of evidence which it is desired to obtain) the sensitives under this dominating influence doubtless answered the questions put on the plane of thought of the questioner, and not in accordance with the facts as apprehended by them while on the spiritual side of existence. A record of these interrogations and answers was published, and the revelations, coming, as it was said, from the inner realms of nature, were accepted as authoritative by a class of minds which did not appreciate the danger of yielding unqualified assent to unsupported assertions. This was the starting point of the doctrine of re-incarnation. Closely following upon this there appeared a volume of explanation and commentary, a very enlarged and philosophic commentary, too, on the same subject, by a very eminent lady, Miss Anna Blackwell, whose papers on re-incarnation were familiar to Spiritualists something like twenty years ago. A more precise, clear, and philosophic exposition of the teaching of the early school of re-incarnation has never been made, and those who wish to understand the subject in its pristine purity might well study this contribution of Miss Blackwell. They will certainly find a very different kind of re-incarnation set forth therein to that presented nowadays, whether by the advocates of Theosophy or other exponents of the doctrine of re-embodiment. Following on these essential facts, as to the re-incarnation theory, we may note a singular circumstance. Re-incarnation as a doctrine meets with greatest favour in those portions of the world where the Roman Catholic Church is most dominant, and that portion of the followers of Spiritualistic tenets which is not controlled by Roman Catholicism, but which is Protestant—Protestant in religion, in philosophy, and in morals—has, in the main, rejected the theory. What connection there may be between these facts, the acceptance of the principle of re-incarnation by people of one type of mind, and its rejection by people of another type, is scarcely to be inquired into here, but to us the matter is sufficiently obvious, and may be put in this form. All those sections of the followers of modern Spiritualism, where faith is the dominant factor, and the spirit of enquiry is regarded as something treasonable, form congenial soil on which authoritative statements can be dropped, and in which they will take firm root. Amongst such people, by whom an authoritative assertion is readily received and assimilated when it is put forward under the guise of a revelation from the invisible world, and the usual superstitions are coupled with it, you may readily appreciate the fact that re-incarnation being a species of revelation, having a flavour of authority about it, was accepted without demur. Such a doctrine naturally appealed to that class of mind which is easily impressed by positive assertion, accompanied by what we may call certain theatrical influences, rather than to the minds of those accustomed to test all statements and opinions by the touchstone of investigation and enquiry.

"The modern presentation of re-incarnation comes, of course, from what is called the 'occult' side of philosophic

teaching; has a certain Hindoo flavour imported to it, but owes its inspiration to the French school, as previously stated. It must be remembered that Madame Blavatsky—of whom we do not wish to say a single unkind word, since we are accustomed to deal with principles rather than with persons—it must be remembered, we say, that Madame Blavatsky was largely associated with the French people at the commencement of her career. Her residence in Cairo brought her into contact with members of the French school of Spiritualism, and being of a romantic cast of thought, she would naturally imbibe the re-incarnation theory, and store it in the recesses of her capacious mind, to be brought forth later in company with other heterogeneous elements clothed in Hindoo garments, with certain fantastic additions of her own, welded into a new philosophy for the delectation of the world at large. Her Theosophic followers, while contemptuously disclaiming their power to give any precise information regarding the doctrine, give all the credit for its discovery to certain wonderful and mysterious beings who lurk somewhere in the recesses of physical nature, and proclaim it triumphantly as the only possible theory of existence that reconciles and vindicates the justice of God to his creatures, and explains the inequalities of existence. But, as we have stated, the modern presentation, while it has a Hindoo flavour, undoubtedly owes its inspiration and its source to Allan Kardec's inquiries, which have been the foundation of all thought on the subject from the beginning. The doctrine to a limited extent became incorporated in the teachings of American speakers and mediums, and when the difficulties and doubts as to possibility of the re-incarnation of individuals became clearly apprehended the ground was shifted, and the re-embodiment of soul, rather than the re-incarnation of the distinct individual, was the standpoint taken. This was the historical foundation of the doctrine. To-day it is more intricate, more involved than the simple affirmation we had to be content with at the beginning of its career.

"And now, in an age when we are face to face with the discoveries and developments of Science, when men's minds have enlarged their boundaries, and are every day gaining a clearer insight into the working of the universe, when old superstitions are dying, and nothing but that which has the virtue of truth shall stand the searching attacks of enquiry and investigation—in such an age as this what shall be said of this doctrine of re-incarnation? The world is no longer full of shadows: all the mysteries and marvels of past and present, their antecedents and succedents are being traced to their normal and natural sources and causes, and the world is benefited in every respect thereby. Let the old superstitions die, no matter who bewails them. Let the old errors perish, and the myths and mysteries of days gone by, when authority was the only test of truth, cease to have any influence on your minds to-day, and in place of them let knowledge and experience erect their beacon lights, and point you on the road to truth. A certain amount of poetry may have to be given up, the fond fancies that you have cherished may have to be dispelled. But better lose your sentiments, your fancies, your poetry, better lose your pleasing philosophy, if with your mind purified and cleared the deeper poetry, the truer beauties, the sublimer romances of the Universe can be disclosed to your wondering gaze. The firm rock of truth will be a better foundation for your doctrines than the distorted fancies and thoughts of days of ignorance and superstition that sought to explain the problem of human life. The Genesis story, for example, is undergoing a scientific metamorphosis, and, after all, it may be that in the light of the science of the future that allegory may be properly interpreted, and instead of mystery and miracle being connected therewith, the record may be seen to be one of many similar stories belonging to other tribes and races embodying certain fundamental ideas explanatory of natural mysteries in the minds of primitive man."

The lecturer then alluded to the fact that the re-incarnationists of the earlier period referred their doctrine to and sought illustration and support for it from the teachings of the Christian Scriptures, particularly the New Testament records, which the average Theosophist regarded with no particular reverence. Re-incarnation, he said, in his judgment, and in accordance with his experience, was utterly without foundation in fact, and those who were rash enough to rear a superstructure of philosophy on such flimsy foundations might find it one day toppling about their ears, leaving them to contemplate a ruin remarkable

for its complexity and fantastic character, and that was all. What had been one of the chief defects of the system? Logically speaking, putting the succedent before the precedent. Re-incarnation implied incarnation, or to put it the other way, incarnation renders possible re-incarnation, and the real *crux* of the whole subject might be stated in the enquiry—Is the soul of man *incarnated* or not under any circumstances? People would have to choose between scientific ideas concerning the genesis of man—between the doctrine of evolution and the theory of the re-incarnationists. Both could not be right. "But," somebody objects, "evolution teaches that men are descended from monkeys. Surely," they say, "there is something that separates man from the lower animals." Evolution certainly did teach the descent (or ascent) of men from monkeys, and parenthetically it might be remarked that a good many men had not outgrown their ancestors. "But surely (it might be urged) you do not wish to imply that man is merely an animal. He is something else; he is a spirit." Well, if he differed from the animals by possessing a spirit that spirit must have been at some time put into his mortal frame. Where were the proofs? Where did he get that spirit? "Oh (it was replied) from the realm of spirit." From the realm of spirit! A sort of universal gasometer brought into existence to contain spirit—which was to be filtered through the human anatomy as gas is through tubes and burners, and after a certain quantity had been introduced into man's mortal form, the supply was doubtless switched off. "But," says the objector, "you must explain the presence of spirit in man somehow." Precisely, that was the very point at issue, and if that spirit is to be *incarnated* it would follow that spirit is one thing and matter quite another. The one substance was put into the other substance in order to endow the containing substance with certain qualities it did not previously possess. Now, if matter and spirit were perfectly separate and distinct things, what was the nexus that united them? What was the point of contact? How were they affinized and brought into concrete relationship? If (on the other hand) they were not totally distinct entities, then all the tales and legends about the descent of spirit into matter, and the incarnation of souls in the flesh, were so much moonshine. This idea of there being any separateness between matter and spirit was one of those time-worn superstitions that men were daily casting behind them. Men were beginning to see that there was a universal oneness in nature; that the distinctions made were purely arbitrary and artificial, and the time would come when it would be recognised that matter is but a form, a conditioning of the one eternal, unchangeable, divine spirit. The "souls" about which people talked so glibly—those "monads," "points," "essential units," which it was thought were introduced into human embryos, had no existence, and the talk concerning them indicated a certain amount of mental obscurity on the part of those who postulated their existence. Such ideas did not square with the laws of nature; they were not in harmony with the facts of existence, and, regarded as solutions of the problem of human life, they were vain and useless. This question of re-embodiment resolved itself into a combat between the nescience of the past and the science of to-day, and it needed no prophet to indicate which would win. "Then," said the imaginary objector, "you are going to fall back upon the doctrine of evolution?" Exactly. That might bring man to the level of the brute creation, as had been objected, but it also brought him to the foundation stones of the temple, and enabled him to see that they were well and truly laid, and unless this was so, the Temple of Truth would be but as a house of cards. Incarnation and re-incarnation implied, as had been stated, the existence of spirit as a discrete substance, separate from physical nature, and the oneness and unity of nature having been proved, incarnation and re-incarnation alike were seen to be impossible conceptions. The researches of modern science had shown a perfect correlation of the elements and forces of terrestrial nature. There was no question of that. The green plateau, the mountain stark and rugged, its peak bare and sterile, or capped with the gleaming snow, the river flowing through plain and forest to the sea, man in all the pride of intellect—all could be resolved into their primal elements. When we ascended beyond the terrestrial world the principle was still found to apply. The spectroscope had enabled the scientist to discern in the blazing suns and shining planets that circled in the illimitable realms of space the same elements that entered into the composition of this little world; and

to confidently assert that this world was once a glowing incandescent ball thrown off from a mightier mass and rolling around its primary. The homogeneity and correlation of the elements and forces of nature were everywhere apparent. There was no room in the world to-day for blind faith, whether in the *dicta* of a Koot Hoomi or an Allan Kardec.

Dealing with his contention that the natural universe holds the key to all mysteries, all phenomena, all the secrets of growth and development, the lecturer said: "All that has ever existed on this earth was or was not originally potentially existent within it. If it was potentially existent in the world then nothing need ever have been added to the world. If it was not potentially within the world, then it must have been added to the world subsequently. Either the consciousness of the material man was in the constitution of the world primarily or it was not. 'Why; but this is materialism!' No; it is materialism transcendentalised; it is, as the Spiritualist would say, materialism Spiritualised. It is matter realised, and the constitution of the universe comprehended. If the consciousness of man is the consequent of the orderly development of the universe, it is part and parcel of the law of nature that the universe should ultimate in the consciousness of humankind. Therefore, principle and law are on the side of the argument. If it is not the law of the universe that it should ultimate in the consciousness of man, then that consciousness must have been imported into the universe after the universe was formed. Incarnation is the putting of something into a fleshly structure after that structure has been formed. Re-incarnation is the introduction once more into flesh of something that had already been so clothed upon. Evolution, however, teaches that the ultimatum of human consciousness was bound up with the orderly and sequential development of the human race. It was," said the speaker, "the efflorescence of the one great soul immanent in the lightning flash, the dazzling sun, and the pale glow of the farthest star. Up through the innumerable ages of the past; up from the blazing heart of God Himself; up from the first wreathing forth in glory and grandeur of the elements that in their fiery garments became the foundations of the future universe; up from the flaming globe which the earth was once; up from a long line of ancestors; through mineral, vegetable, animal to human, from inorganic to organic; up from savagery to civilisation, from barbarism to culture; up from what is called 'animalism' to knowledge, and then Spirituality—such was the grand march of humanity. Nothing was capable of staying its progress. Here, then," said the speaker, "he stood, believing and proclaiming the wisdom of God, the progress of nature, the oneness of being, insistent that nothing could be introduced into the perfect work of the Creator."

It is a source of regret to us that the limitations of space preclude our reproducing in its fulness the masterly speech which is in part and very imperfectly recorded above. Suffice it, that having analysed the doctrine of re-incarnation thoroughly, exposed its incongruities, its flaws, its pernicious influence on the mind, and the logical absurdities it involved, made merry over the farcical confusion of identity in the every-day relations of life that would ensue were it a fact, the speaker, in a full, resonant, and glowing peroration concluded his remarks. That he did not deal with the question wholly from the academic standpoint will be seen when we mention that in a brief reference to his personal experiences the spirit said that through many generations of time he had never met with one single case of re-embodiment, although there were many on the spiritual side of life who firmly believed in the doctrine. Many of these people were waiting to be re-incarnated, and had every prospect of waiting a long time. Re-incarnation, he said, had been sufficiently disproved by the return of millions who knew nothing of it, and the laws of nature, the evolution of the race, and the correlation of existence all negated such an invasion of the universal order as re-incarnation implied. "Let us take nature and her laws, God and his principles, the world as we find it against all the superstitions and fancies of the dogmatic and unenlightened, and the result will be to show that the doctrine of re-incarnation is a mere exorcism on the philosophic thought of the age. It contradicts experience and science, does not vindicate the justice of God, does not account for the inequalities of human life, and is in no way consonant with a belief in the progress of the human race through all the ages of the yet to be."

DAVID GOW.

THE MYSTERIES OF RAVENSWOOD.

A PSYCHICAL ROMANCE.

By W. A. CARLILE.

CHAPTER XI.

I now told the detective how the servants had nearly all left. He gave a low whistle to indicate his surprise, but said nothing till he had the whole story before him.

Then he asked a few questions, after which he sat meditating for a while.

"Colonel Marston, this is serious news, and to tell you the truth I can't see my way to the end of it."

"How is that?" I said. "How can the flight of the servants affect us in any way except to make us uncomfortable for a while?"

"I'll tell you how it is. You know there was a burglary at Lord Seymour's a week ago, and a lot of valuable plate was stolen. Only a short time before that there was another burglary not many miles from this. Don't you see that now the house is unprotected, you will be almost sure to have a visit?"

"Well, 'forewarned is forearmed,'" I said, "I will have my weapons ready, and the St. Bernard shall keep guard with me. Besides, you are here with your handcuffs, and what more can we want?"

"But I won't be here," colonel. I must leave you this very day. The enquiry upon which I am engaged has widened out, and I must go elsewhere for a time. I may be back to-morrow, or perhaps not for a week, and thus you see I am following the example of the servants, and deserting you in your hour of need."

"What then would you advise me to do, sergeant, while you are away?"

"My dear sir, I don't want to alarm you, and if I did, I can see by your smile that it would not be easy to do so. But this matter is more serious than you think. What I would advise you to do is this. You have three keepers about your grounds—well, you must give the poachers a rest for a time, and have your men in the house at night."

"But what will people say? They will think I am afraid, and that would be worse than the loss of my property."

"Colonel, you force me to speak more plainly than I had intended. These burglars are not ordinary thieves, and your life is threatened as well as your property. I am not sure that Miss Marston's life also is not in danger, and if you allow your pride to stand in the way, I will not answer for the consequences to either of you."

"Have you positive information on the matter then sergeant? You know it would take a good many men to overpower me when armed, and I have stood sieges before now."

"I have information of the most positive kind," the detective answered, "but I cannot possibly go into details at present. If you go through the house at night you leave your niece unprotected, and though your dog is a valuable ally, yet, you should be near her as well. Then again, the report of firearms would seriously alarm her in her present weak condition, and perhaps the shock might even prove fatal to her."

"I will take your advice, sergeant, and have the men in the house this very night. Though, of course, my reputation may suffer, yet I hope that you will be able to clear the matter up in the end, so that every one will see that the precautions were only reasonable ones, and reflected no discredit upon me."

"I promise you, colonel, that I will clear it up—that is, if I live—while, if I fall, as is very likely—another detective will complete the work that I have begun."

"So you, also, are in danger?" I said in surprise.

"I would rather not go into explanations farther at present, but I believe my danger to be quite as great as yours, though," he added with a quiet smile, "it is not on that account I am leaving you. My going away will not enable me to escape the risk, which I have to face sooner or later, and for my own part I would much prefer to face it now, and have done with it, if it were possible."

"Sergeant," I said, "you are a brave man, and I trust myself wholly to your guidance."

"Then listen, for I must catch the London train. Post your men in the house so as to command as many doors and windows as possible. They may have lights in the house, for that will tend to keep the robbers away, but don't give the men too much to drink, or they may be asleep

just when they are wanted. Above all, don't let any of them stir out of the house during the night on any pretext whatever. You, yourself, can watch this part of the house, but see that your study blinds are closely drawn, for I tell you frankly, that death may come to you through the window. On no account allow yourself to be drawn away from the house, for it is possible that some plausible inducement may present itself, apparently by accident, to get you outside. Lastly, be sure that you don't go to any of the windows during the night, nor allow yourself to be seen by any one outside. Colonel," he said, as he took my hand to bid me good-bye, "my warnings may seem to you quite unnecessary in their minuteness, but I ask you to do all this, not for your own sake, but for Miss Marston's sake as well." Then the next moment I was alone.

I stood at the front window and watched him hurrying along the avenue of elms, and I thought, "That is a curious man. I have always understood that detectives had no feeling, but he certainly showed some emotion when he spoke of my niece. Perhaps he has been captivated by the sight of her last night." Then I laughed at the incongruity of a policeman being smitten by the daughter of an ancient house like mine. "Yet, why not," I mused, "the Beast loved Beauty, but then he was a prince in disguise, and yet, how do I know that this man may not also be a prince among men?" You see I was trying to bring my new philosophy to bear, but it wouldn't work in this case, for I felt that there were real barriers of culture and training between class and class, and that cannot lightly be overleaped. Why there should be such barriers, and how they could be got rid of, if it should prove desirable, I did not stop to enquire at the time, but reserved these problems for the doctor. By this time the detective was far down the avenue, flitting along through bars of sunlight and shade that crossed the path. Then at a turn he was lost, and I could only see the waving trees tossing their great arms skyward, while the breeze swept over them.

Shortly after, I saw from the same window my new coachman crossing the gravelled drive and speeding down the same path, on his way to the gamekeepers. In a couple of hours they came. They were finely built men, and as they stood in a row before me, I thought that no landowner could desire more efficient guardians of his property than these men were. I have always regarded gamekeepers as our first line of defence against the encroachment of the masses who would seek to curtail the privileges of their masters, and I have always admired the skilful dispensations of Providence, by which we are enabled to raise our various armies of defence from the very people who oppose us, and so resist their force by a highly trained and overpowering physical force of our own.

I explained to the gamekeepers that there had been burglaries in the neighbourhood, and that as my niece was ill, I desired to have nothing of the kind occur in my house, and that this was the reason why I had sent for them. They seemed fully to appreciate the situation, and I was glad to see that my reputation was not likely to suffer from their presence. I told them what their duties were to be, and I appointed the oldest of them as captain of their little band. I knew I could trust them, and so, after seeing that they were well provided for, I left them for the night to their own devices.

Though I thought that perhaps the detective had exaggerated the danger, yet I determined to follow his instructions to the letter. I had placed myself under his command, and as a soldier, I was not going to begin to disobey orders at my time of life. Therefore, as soon as it was dark, I closed my blinds and provided myself with a comfortable chair, and with plenty of literature and cigars. I then sat down to make a night of it.

Slowly the hours passed away. I could hear nothing but the wind rushing round the gables, and the rustling sound of the trees, and the distant thunder of the waves. The night was cloudy and dark, and at intervals I could also hear the rain pattering against the window-panes of my study. I found watching to be very drowsy work, so I rose and walked up and down for a while. I almost hoped that some supernatural visitor would come to enliven the proceedings, but for a long time I was left to my own meditations. Then I sat down and read for a while longer, but at last my eyes closed, and I dropped into a light doze. This was at about two o'clock in the morning.

(To be continued.)

BROTHERHOOD.

THERE are three phases of Brotherhood—Family, National, and Universal. Members of one family are truly brothers if they have sympathy and affection towards each other, but too often they disagree. National brothers we see most united when war and strife threaten the land. Universal brotherhood means unselfish love to mankind—not only to brothers by family or national ties, but to every human being, rich or poor, master or employé. All need the love and sympathy of their fellow-creatures.

Every great teacher, from Christna of Hindustan, Boudha Sakya of India, Salivahana of Bermuda, Osiris of Egypt, down to Prometheus of the Caucasus—who is the thirty-fourth incarnated god-man—has taught "Love thy neighbour as thyself"; so also does Jesus. In the Bible we read that the early Christians were of one heart and one mind—that means, I believe, that they were truly brothers.

If Christ taught the love of God and man, how is it that so little brotherly love exists among the brethren of Christianity? The answer might be: Because, like Buddhism and Lamaism, Christianity has become degraded; the spiritual sense has been lost, and only an outward likeness remains. The true essence of religion is love, wisdom, and law. It gives a death-blow to superstition, sectarianism, religious persecution, and is the friend and promoter of all reforms that tend to elevate and benefit humanity. A really religious man can be a brother to all men, not to his fellow-churchmen only.

United brotherhood means the full recognition of equal rights and privileges for all, without distinction of race, colour, social position, or birth; it means universal service—the gospel of *give* instead of the system of *grab*!—or love to all men. That we can understand as either religion or wisdom, or both.

In one of the leaflets, published by the Theosophical Society, we read, "in choosing his line of service a F. T. S. will have regard to his capacity, his knowledge, and his opportunities, and will work in public movements, in private benevolence, with pen, tongue, or hand, according to his powers." This, of course, is equally applicable to the cultured and the uneducated. If the educated man shows the way it will be easy. Let us, therefore, scatter seeds of kindness, the fruits of which will be gathered by and bye. I know only one country—as to social position or birth—viz., Corsica, where master and man, mistress and maid, have strong social feelings of equality. Mistresses invite their servants to chat and work with them of an afternoon, after the ancient classic pattern. What would an English lady think of her housemaid coming and asking her to take her out for a day's pleasuring? But this is what the Corsican servant girl by the day thinks most appropriate, and requests with perfect equanimity.

Unfortunately for the success of Christian missions among the Chinese, the learned men of the land (and there are many such) retort, as a certain mandarin did to M. Le Hu, the eminent French missionary: "You are a man of prayer. Why do you steal our Boudha and offer him back to us as your Christ? Go to school, and learn that Boudha was old enough to be the grandfather of Christs before yours was born." Vedas, the most ancient of the Hindoo sacred books, say, "The way to beatitude is only open to him, who, without omission, speaks the truth," and again, "God, who is perfect wisdom and perfect happiness, is the final refuge of the man who has liberally bestowed his wealth, who has been firm in virtue, and who honours and adores the Great One." Confucius, maxim 24th: "Do to another what you would he should do to you, and do not to another what you would not should be done to you." "Thou only needest this law alone. It is the foundation of all else of good." These are but specimens of the noble truths and gracious sentiments to be found in the Scriptures of the Hindoos, Egyptians, Chinese, Persians, Greeks, Romans, and other heathen nations, written long ere the day when similar, but neither finer nor purer, teachings were enunciated in the Sermon on the Mount.

Confucius, Buddha, Christna, Osiris, Zoroaster, Pythagoras, Plato, Socrates, the great Saladin, the English Alfred, many a crusading hero, many a turbaned infidel, Joan of Arc, Savonarola, Pastor Oberlin, Theodore Parker, Swedenborg, Martin Luther, and many such stars of goodness, wisdom, and truth, have expressed ethical principles not second in excellency, nor inferior in worth, to those of the adored Christian God. In the April number of *Lucifer*, we

read an account on the morality of different classes of population in India. Among the Europeans in India there was one convicted of some criminal offence out of every 274; amongst the Eurasians, one out of every 509; of the native Christians, one out of every 799; Mohammedans, one out of every 856; of the Hindûs, one out of every 1,361; of the Buddhists, one out of every 3,787. The Buddhists may well feel proud of their creed when judged by its fruits in morality.

Thoughts are things, and thought-forms on the thought plane are attracted by whoever has a similar tendency, or is capable of sensing their vibrations; hence our responsibility and the importance of guarding our thoughts. The body and mind reflect the stellar influences, as the tides do the moon's, and the moon the sun's; just as vegetation absorbs and matures by the carbonic acid man expels from his lungs, and man thrives by oxygen given off by vegetation. This mutual exchange, which is continually going on throughout the vegetable, insect, animal and stellar worlds, from infinite to finite, and from the inanimate to the animate and *vice versa*, teaches us to guard our thoughts from evil, as thereby we affect other beings, and to think only of benefiting our surrounding by noble thoughts.

General Booth, Father Ignatius, Spurgeon, Wesley, Luther, Wycliffe, Calvin, all have done great things by right thinking, for you cannot have right action without right thought; they differed in the expression and administration of their diverse gifts, but not in right thought and sympathy according to the times in which they lived. If this were known to the clergy in London, should we then have conditions beyond description in the West End, where the largest police force in the world is unable to cope with a state of things which is a scandal upon all law and a menace to all order? If the police can do nothing, could not the numerous clergy teach the spiritual meaning of the words found in Matthew v., 28, and again in Matthew xii., 36-37: "I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words [thoughts] thou shalt be justified, and by thy words thou shalt be condemned." For "In every act it is especially the thought, the intention, which God looks at and judges." It is time the clergy taught that our thoughts are real things, they affect us and our surroundings for good or ill. An evil thought, which is not checked but nursed, will go out from us and fall on a human being, and cause disorder to many. It would be a great boon to humanity if we could comprehend that we are incessantly doing good or evil in our thoughts. I say thoughts, as actions, follow in direct lines. What could and should the clergy do, for instance, with this terrible thirst for drink which is ruining its hundreds of thousands; or the social, unclean spirit which stalks about at night; or the increasing craze for getting money by chance and scientific betting; the hopeless pauperism, and the cruel neglect of children? Some of these evils appear to be increasing with alarming rapidity, and are a menace to the future well-being of the race. Surely it is time all earnest reformers united in thought and sympathy to put an end to these evils? To illustrate how far thoughts affect nations, I give the following facts:—

Rather more than four centuries after the time of Sakya-Muni (Buddha) there were eighteen separate sects, eighteen sects in 400 years! At the same rate this would only allow Christendom in 18,000 years to have 80 bodies, dissenting from one another. Raphael's almanac gives the number of religious denominations and sects in England as 210 or more. And this has chiefly been effected by thought. Here we have an example not to be overlooked: "Those only are true pupils of the sacred word who are genuine men, lovers of temperance and orderliness and modesty, men who have set self-mastery, contentment with little, and fortitude as a *kind of foundation for the whole of life*, and safe refuge for the soul, wherein it may rest without danger and with security; for they are superior to riches and pleasure and opinion, and esteem lightly meats and drinks simply as necessities to ward off the attack of hunger; being most ready to undergo want, and thirst, heat and cold, and the most arduous experiences, for the sake of the possession of virtue." No evil spirit could stand before a thorough-going, intensely genuine believer in God.

What motive should actuate us? The law of cause and effect (consequences) is a motive, although a very poor one, but still a motive, for those who cannot grasp a higher one. Our motives must be pure and high, our powers must be used for the common good we must avoid making ourselves partners in oppression or injustice. Goodwill and kindly

service should be rendered to all men. We should continually desire and strive to raise humanity to a higher plane, and lessen its misery and troubles by good thoughts, good words, good deeds and good religion, by which we understand *Wisdom*.

Is not Love the basis of the pyramid and Wisdom its apex? Take the triune expression, love, truth and wisdom, and you will find in their expression in daily life by all men a solution of all the problems of life. It is hard to attain this condition. So also, says Buddha, is ordinary life hard: to aim at supreme wisdom and to give up sin is hard; to dwell in a religious community on terms of perfect equality as to worldly goods is difficult; but it is difficult beyond comparison to remain unaffected by the possession of worldly goods.

One of the noblest and best principles at work in the world is sympathy. "It was true practical sympathy that William Pitt succeeded in arousing in the breasts of our ancestors, which ultimately caused them to grant £20,000,000 sterling for the freeing of the slaves they were so unrighteously holding in bondage. It was the heart-felt sympathy that Livingstone, Moffat, and Patteson felt for the Africans that led them to devote their lives to the uplifting of their brethren from the moral darkness in which they were living. It was that same principle—intense 'suffering with'—that caused Father Damien to brave the horrors of a living death, and Kate Marsden to leave her home and friends to alleviate the sufferings of the poor destitute lepers of Siberia. It is not an easy matter, we acknowledge, to be always sympathetic, on the contrary it is very hard, and unless our sympathy is based upon love—not sentiment—true love to God and our fellow creatures, it will be almost impossible to put it into practice. Each individual has a natural as well as a moral and intellectual constitution, peculiar to him or herself. Some are warm, excitable, impetuous, they have ardent impulsive feelings, their affections are fervent, their sensibilities strong, their emotional natures intense; they can sympathise and love. There are others who are naturally cold and hard, immovable, phlegmatic, and undoubtedly selfish, it requires a great calamity to rouse them into feeling; they perhaps cannot help their non-sympathy, but it certainly should be fought against, especially by those who call themselves Christians, who we think ought so to cultivate this virtue, that it shall become part and parcel of their very nature. Guided by this principle we shall not seek to unveil a sister's fault, or speak harshly of a brother's failing, but we shall restore and help such an one, not merely pitying but sympathising with them, and to that end we should all strive to love our neighbour as ourselves."

If each man in his measure,
Would do a brother's part
To cast a ray of sunlight
Into a brother's heart.
How changed would be our country,
How changed would be our poor;
And then might merrie England
Deserve her name once more.

It is possible to form a Universal Brotherhood, though it is not probable that this will be speedily accomplished, unless the scientific basis—the right motive to action—is more generally understood. Therefore we ask for the best wishes from our friends to help us in our endeavour to make men realise the importance of right thought. There are at present a great number of generously disposed persons who willingly sacrifice their wealth and comforts to the truth of brotherhood, which is to be found in all ancient and modern schools of thought, and we would that there were more who devoted their time and talents to the great work.

Great and inspired teachers are now and again enabled to convey to us suggestive facts, unnoticed before. From these and their solid sanctions in the lessons of life we are left to deduce such conclusions as best fit the measure of our appreciative faculty. We can receive no more than we can grasp from either ancient or modern philosophy.

A. L.

BE TRUE TO THY BROTHER.
Thou must be true thyself,
If thou the truth would'st teach;
Thy soul must overflow, if thou
Another soul would'st reach.
It needs the overflow of heart
To give the lips full speech.
Think truly, and thy thoughts
Shall the world's famine feed.
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

—Horatius Bonar.

THE TWO WORLDS.

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FRIDAY, AUGUST 25, 1893.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 75A, CORPORATION STREET, MANCHESTER.

DRIVING HOME THE WEDGE—WHEN?

READING the *Labour Prophet* for August I came across the following paragraph by Bruce Glasier:

The habit of compromise and equivocation is an almost universal characteristic of the thought, speech, and action of our time. Indeed, so general and so fully recognised has the habit become, that we have almost wholly ceased to believe in the sincerity of the public utterances of our fellows. . . . I am not aware that Socialists have received any divine or human dispensation to speak other than what they fully and sincerely believe. I know of no principle of social morality—no expediency that can truly avail the progress of our cause—which can justify this imposition and dereliction of speech between man and man. It springs either from a miserable conceit of our own intelligence and stamens, and consequent lack of faith in our fellows, or from a craven apprehension of the criticism and rebuke of our avowed opponents. . . . Surely we may demand that in the comradeship of Socialism, the deceit, the paltering, the subterfuge, and the craven fear of faithful avowal, which has characterised the oppressions and superstitions of the past, shall not mar the glory and swift achievement of our thoughts and deeds. If we seek to wait until Socialism is beautifully established in our midst before we learn to look our fellows fearlessly in the face, and speak to them as honestly as a man may speak to a friend whom he loves or a foe whom he fears not, then we shall never see the beauty of Socialism realised, nor shall we have men capable of achieving it, or worthy of receiving its gift of brotherhood and universal weal.

There is a manly ring about the above sentences which likes me well. How applicable the sentiments are to Spiritualism and Spiritualists. I have been urged so often to be content to "get in the thin edge of the wedge first;" "don't hit too hard, give people time to digest the facts," etc. "You need not send me any more *Two Worlds*, I am a believer in the Bible, and your articles grieve me, I cannot read any more of them." "I am a Christian Spiritualist, with me Christ is all or nothing." "Why don't you leave the Bible, Christ, and theology alone, and stick to Spiritualism?" "Spiritualism is a science, and has nothing to do with religion; say nothing about other people's beliefs; don't wound their feelings, and your paper will sell ever so much better."

The above are samples of the well-meant counsels which are given to me; but while I thank my friends for their kind intentions and good wishes, I decline to follow their advice. I must utter my sincere convictions or not write at all.

Rev. J. W. Chadwick says: "The dishonesty of the market is nothing to the dishonesty of the pulpit and the press. . . . If the religion is cursed with insincerity, what hope is there for truth and honesty in mart and home? Men have not the courage of their opinions. They stand in pulpits as the acknowledged representatives of a system which has lost its hold on their intelligence, their conscience, and their heart. They edit orthodox newspapers with agnostic brains. . . . I cannot felicitate myself, as many do, upon the spread of rational opinions, as long as these are kept in studious reserve. I would have such opinions increase no faster than the ability to declare them openly. Better the creed of Calvin, honestly maintained, than the creed of Emerson or Parker whispered in the dark, while public countenance is given to opinions that the mind abhors. Is it so terrible to be in the minority? But the minority would be transformed into a majority in a moment if all should speak out frankly what they idly feel and know."

I will not intentionally wound the feelings of any of my readers, but neither will I compromise nor equivocate. I have heard the plea about the "thin end of the wedge" until I am sick and tired. When will the time be ripe for driving home the thick end if not now? My intercourse with spirit people has convinced me that after death men and women go on living and act out their nature much as they would have done here, until they rise to higher conditions as the result of their own endeavours and the assistance of loving friends. Spirits whom I have known for years, who, when they first manifested their presence were ignorant and unwise, have advanced gradually, and now display more intelligence and wisdom and love.

Spirits who at one time believed the orthodox creed, and anticipated salvation "through faith in Christ and his atoning blood," and accepted the Bible as their standard, return from "over there" and tell me that they were taught to believe a lie. That for a long time after death they were in theological bondage and spiritually benighted, because they had been misled by orthodox theology. They describe the pains they endured in the process of being emancipated from their sectarian slavery, and expatiate on the delights they enjoy now they are free to outwork the diviner possibilities of their own spiritual natures in accordance with the moral and spiritual laws of their present sphere of existence.

Spirits have constantly affirmed the law of consequences (which Theosophists have adopted under the name of Karma). Spirits have proclaimed the laws of retribution and compensation and of progression here and hereafter.

Spirits have taught me that the whole universe is the revelation of the Divine Intelligence, who is incarnate in mankind—not in one man alone. Spirits declare that the Word of God is manifest in the works of God. Nature is the outward presentation of the thoughts and purposes of Deity. Man but re-thinks the thoughts of God as he apprehends the truth concerning himself and his environment, and comprehends that God is manifest in the universe. His wisdom is revealed in the unalterable principles which reign supreme, and man is but the interpreter of God's might and majesty as he reads the handwriting Divine revealed by science, art, and love, and is God-like as he unfolds the graces of his spirit.

To me *Spiritualism is the Science of Life*—of Spirit, infinite and human—in its expression here and hereafter. The redeemers of mankind are knowledge, wisdom, and love, which banish ignorance, superstition, folly, and hatred.

Spiritualism stretches a bridge across the gulf of death and enables us to run our trains of thought right into the land beyond the tomb. We find there no fiery inferno, no goblins grim or spirits damned. No smug-faced egotistic spiritual paupers felicitating themselves on the efficacy of "saving faith" in a blissful abode of endless self-congratulation because of their own escape from the perdition which has overtaken others.

Spiritualism stands for Truth, Justice, Right, Progression. As a Spiritualist I know no "Master," bow to no Saviour or Lord, yield no reverence to a Book, own no allegiance to a Church, accept no creed and repeat no shibboleth. All I ask is WHAT ARE THE FACTS? I desire to render obedience to the Will of God as made manifest in the principles of Truth and Right. The days of magic—white or black, of mystic and occultic mummeries, of salvation-jugglery, and priestly domination are gone for ever, so far as I am concerned. The testing time has come. I want to know. The "noonday never stayed for bats and owls." Let in the light. Mysteries and masters, symbols and sophisms must stand or fall by the one great appeal; will they stand the test of disclosure? Uncover the statue—remove the drapery—let the Truth be revealed in her true proportions, and known in all her beauty, no matter what the consequences may be.

This is my answer to those anxious friends who advise me to be politic, and prudent, and patient. The favourite motto of a friend of mine is BE JUST AND FEAR NOT. I endeavour to be just, fair, and calm, but I will hew to the line, strike at error, and strenuously oppose what I am convinced is false and injurious.

Spiritualism has won its way despite all opposition because it is true. It has been the uncompromising foe of cant, creed, and caste. It hates sham and shoddy. The spirit-world has pronounced its "Woe unto you, hypocrites and place-seekers," and has commanded us to be free, wise, honourable, upright, pure, trustworthy and loving. It stands for character, for righteousness and worth. Be good and do good is its admonition, and goodness will prove an "open sesame" into the spheres of love and light. Spiritualism needs no qualifying adjectives; some people are ashamed of the name, and adopt "psychic research," "Theosophist," &c., instead, but I nail my colours to the mast where the good flag SPIRITUALISM flies, and will live under its folds. I want neither "Christian," "new," "higher," "Bible," "esoteric," "true," nor any other word adding to Spiritualism. The martyred mediums and workers who have gone before were content to labour and suffer for "Spiritualism" pure and simple, and I desire no better fate than to be found faithful to the end.

E. W. WALLIS.

SPECIAL NOTICES!

"THE TWO WORLDS" for September 15 will contain the first of a series of extremely valuable, and most interesting, articles under the heading of

MY EXPERIENCES IN SPIRITUALISM.

BY EDINA.

The writer, an eminent Scotch lawyer, whose good faith, shrewdness, ability, and care are unquestionable, has already published in *The Two Worlds* a number of cases of spirit return, respecting which Mr. Stead says, in *Borderland*, that they "constitute evidence, which for its cumulative evidence and the unimpeachable character of the medium through whom it was obtained, holds a high if not the highest place in the annals of the attempt to establish the continued existence of personality after death."

The articles now about to be published constitute the most valuable addition to the testimony to spirit return recorded in our literature since the days of the famous researches of Crookes and Wallace.

Edina deals with and bears testimony to the reality of almost all phases of mediumship, and refers especially to Physical Phenomena, Clairvoyance, Trance Mediumship, Magnetic Control, Identification of the Communicating Intelligence, Handwriting, Spirit Photography, Automatic Writing, Materialisations, and Corroborative Mediumship. He discusses difficulties, imposture, personation, and useful experiences, and ably sums up the evidence.

Spiritualists should induce their friends and inquirers to read every one of these articles.

No one can read Edina's testimony without feeling that the facts are unassailable, and the evidence is marshalled by a master mind, who clearly, dispassionately, moderately, yet most effectually, demonstrates that the spirit people have established their identity to his satisfaction, and the fact of continued conscious individual existence after death has been demonstrated beyond peradventure.

DO NOT FAIL to order *The Two Worlds* to be supplied to you REGULARLY by your newsagent, or send 2s. 6d. to 73A, Corporation Street, Manchester, and we will post it to you for 24 weeks.

A GRAND BENEFIT RECEPTION

TO

MR. WM. WALLACE (of London),

The Veteran Pioneer Medium, by the

SPIRITUALISTS OF MANCHESTER AND DISTRICT

ON SATURDAY, SEPTEMBER 9,

In the ASSEMBLY ROOMS, Co-operative Hall,

Downing Street, Ardwick.

Tea at 4-30; entertainment at 6-30. Tickets, 1s.; entertainment only, 6d.

A number of prominent mediums will take part. Psychometry and clairvoyance will be given.

This reception will be held in recognition of the long and faithful services rendered to the cause by the Veteran Pioneer Medium, who is now 77 years of age, and it is desired to make the meeting a substantial benefit to Mr. Wallace. To this end assistance is earnestly invited from generous friends, and donations will be thankfully received by Mr. Thomas Taylor, 12, Park Avenue, Cheetham Hill; or, Mr. R. Fitton, 44, Walnut Street, Hightown. All contributions will be duly acknowledged in *The Two Worlds*. Further particulars next week.

NOTES OF A SEANCE.

BY EDINA.

I DESIRE to place on record some notes of an interesting seance we had, on the night of Saturday, 22nd July last, with Mr. Alexander Duguid, trance and clairvoyant medium, of this city. It was held in my house, and the ostensible purpose of the meeting was to test Mr. Duguid's powers as a psychometrist, which, though oftentimes unequal, are occasionally very good. The test was to be applied to two closed envelopes, one of which had been sent me from Dublin, and the other had been prepared by our family medium.

During the week preceding Mr. Duguid's visit my wife had been suffering a good deal from indisposition, in the form of severe pain in the head, and on the night of Tuesday, 18th July, my daughter's control, or spirit guide—who

designs himself to us as Professor Sandringham—wrote a message by her hand stating that on the occasion of Mr. Duguid's visit he (Sandringham) would come, and probably bring with him another spiritual physician, and would control Duguid, with the view of giving us some directions for my wife's benefit. Mr. Duguid was not informed of this; all that he was told was that his powers as a psychometrist were to be invoked on this occasion.

The sitting consisted of four persons, viz., Mr. Duguid, my wife, our daughter, and myself. After some time engaged in conversation Mr. Duguid became entranced, and gave us an address, which contained nothing particularly new or thrilling, and merely consisted of advice to prosecute our quest into the unseen world, coupled with a prediction that our daughter's powers, as a medium, would be still further increased. The control then asked for the two sealed envelopes, and through Mr. Duguid, in trance, endeavoured to deal with their contents, but quite unsuccessfully. After the envelopes were handed back to us, Mr. Duguid was at once controlled by another spiritual personage. The moment this happened, and though our family medium could not hear the change in the voice of Mr. Duguid, she whispered to us, "Here are the two doctors." We readily recognised the voice of the new control to be that of Professor Sandringham, with which we are quite familiar, as he has on three or four previous occasions spoken to us through Mr. Duguid. A very striking change now came over the medium, who personated the skilled physician "to the manner born," stood by my wife's side, pointed out the source of her trouble, and replied to some questions put by me in a thoroughly businesslike and professional manner, using medical terms, and disclosing a thorough knowledge of pathology and therapeutics. Among other remedies suggested was the use of cold water compresses and an infusion of an herb called "chirata," to be mixed with sherry and taken as a tonic. The whole of this part of the seance closely resembled a medical consultation between a doctor and his patient, and the directions were throughout delivered in the plural, thus: "We wish you to do so and so," disclosing the course of treatment proposed to be the product of two minds—there being, according to our family medium's statement, two physicians present—Sandringham and a spiritual confrère, whose name or personality were not disclosed to us.

On Mr. Duguid's emerging from the trance he was asked by us again to take the two closed envelopes in his hand, and to endeavour to decipher or describe their contents. He did so, in entire unconsciousness of the fact that he, or rather his control, had already attempted to deal with them in trance. The results (as regards one of the envelopes) have been communicated by me to Dublin, and, as yet, I have not learned whether they are or are not satisfactory. This is owing to the fact that my Dublin correspondent is at present abroad. With regard to my daughter's packet, the medium quite failed to give an accurate description of its contents, and it is possible the Dublin letter may be equally incorrect. Mr. Duguid does not profess to be a psychometrist, but has often in my presence, and in that of other persons known to me, been very successful in that branch of psychology; and our seance was simply an experiment, and apparently not a very successful one, in that direction.

What I wish, however, to point out as the remarkable features in this seance, were: (1) That the medium knew nothing about my wife's indisposition, or of the avowed intention of Sandringham to control him for the purpose of its alleviation, and yet the promise was fulfilled to the letter. (2) That our family medium could not, and did not, hear the change in the voice of the control, and yet the instant the new comer began to speak, she announced the presence of Sandringham and another spiritual confrère in the room. (3) With regard to the herb "chirata," none of us had ever heard of it before. When I went to my druggist on the subject, he informed me that it was an Indian product, very much of the same character as "quassia." He had none of it in stock, and had to order some specially for us from a wholesale establishment.

I need hardly say we are using the means suggested by the Professor, for alleviation of a chronic ailment; but whether they are successful, or the reverse, time will show. The material points to be kept in view in considering the evidential value of this seance, are those I have above indicated, and in my judgment afford further proof (if it were necessary) that we are very much *en rapport* with a beneficent and watchful spiritual personage, whose interest in our family is sympathetic and unceasing.

VOICES FROM THE PEOPLE.

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

THOUGHTS ARE NOT ENTITIES.

DEAR SIR,—With regard to Mrs. Beant's statement re "Thoughts," I find it is not from Davis. In the third volume of "Great Harmonia," pp. 114 to 117, he seems to lay the basis for such a theory as Thought Entities, but in Vol. V., pp. 67—69, he says "Thoughts do not travel as entities." "They are not imparted, as things given and received, but as vibrations, just as waves that corrugate and wrinkle the ocean, swim ashore and wear their image into solid rocks, and beget exact likenesses in sands," etc. I am, however, quite sure of reading it in our Spiritualistic works. It may have been Babbitt, and it is quite a general thing for clairvoyants to talk of the forms of thoughts and their colours, etc.—Yours very truly,
A. J. SMYTH.

AN EXHIBITION OF SPIRIT ART.

DEAR SIR,—The amazing quickening of public thought on Spiritualism has stimulated the writer to hoist another sail to catch the wind of the spirit now blowing from all quarters. Not for those who believe but for those who do not, he is preparing an exhibition of works of spirit art, consisting of spirit photographs, paintings, writings, and portraits of eminent Spiritualists living and dead. All will appear on an enormous screen, illuminated by a powerful lime-light lantern, along with a descriptive lecture. He anticipates being ready the first week in November, and hopes to be kept going during the coming winter, the object being to afford pictorial evidence to unbelievers of the truth of spirit communion, not (as Jesus said) "to call the righteous," but the unbelievers. Great kindness and sympathy can be shown by friends of the cause with this venture by sending him (for copying only) any photographs, and securing the use of halls, schoolrooms, and churches for the exhibition. Terms for the lectures will be made known on application. As this is not a commercial speculation, the net profits over necessary expenses will be divided between the Lyceum movement and the anticipated School of Prophets.
Newcastle-on-Tyne and Nottingham. BEVAN HARRIS.

THE SCHOOL OF THE PROPHETS TRAINING HOME.

DEAR SIR,—I noticed with great pleasure the magnificent offer of Mr. John Ainsworth as announced in your valuable paper a few weeks ago, and I fully expected to see such a proposal greeted with an outburst of enthusiasm. The necessity for a training college for mediums has long been publicly advocated and brought home to us, and it seems to me to be the one thing needful, so that our mediums may be not only thoroughly developed but educated, and every branch of the subject studied from a scientific standpoint. When this is the case the grand truths of Spiritualism and progress will be proclaimed from our platforms in such a manner as not to offend the ears of the most sensitive; and the movement, which should lead the world, will take the place it deserves amongst the churches, instead of being subjected to ridicule and abuse as is often the case. I trust, therefore, the opportunity will not be lost for lack of the necessary energy and funds, and I would suggest that a guarantee fund be immediately started, and the names of subscribers published weekly in *The Two Worlds*. Most of our members could afford 1s. per month (12s. a year), and many, doubtless, would contribute considerably more. Unity is strength, and it only requires the Spiritualists of the United Kingdom to come forward and state what they are prepared to do, to ensure success. I shall be glad, Mr. Editor, to put my name down for my mite if this proposal can be carried out.—Faithfully yours,
F. S.
Newcastle-on-Tyne, Aug. 21, 1893.

FREE LIBRARIES AND SECTARIANISM.

DEAR SIR,—Recently the ratepayers of Sowerby Bridge decided to have a Free Public Library, and have announced through the local press their desire to receive gifts of books from those who had to spare or could afford to buy. Consequently, thinking that Spiritualism should be represented in some form, one of our number sent a copy of "Faiths, Facts, and Frauds of Religious History," intending, if this was accepted, to follow with more. The book was returned with the following note: "Sowerby Bridge Local Board of Health. Free Library Committee. Dear Sir,—I beg to inform you that the following resolution has been unanimously passed by our committee, viz.:—'That no book of a distinctly sectarian character be admitted into the library.' The book entitled 'Faiths, Facts, and Frauds of Religious History,' kindly given by you, has been ruled by our Selection of Books Committee to come under this class of books, and therefore I am instructed to return the same to you, thanking you all the same. (Signed) Hon. Secretary." I want to ask if it is customary to exclude books of a sectarian character from Free Public Libraries? Is the book in question strictly sectarian? Is this committee acting within its rights in refusing this book? The library being formed and supported by the ratepayers, should not all ratepayers expect to find in it such information as they may be in quest of? And what can be done to prevent bigoted officials from excluding literature which does not happen to be to their taste? Would it be wise to bring this matter forward in the local press? If you will kindly give me a few hints in reference to these questions I shall be very much obliged.—Yours fraternally,
B. LEES.

The Hollins, Sowerby Bridge.

"DO MEDIUMS REQUIRE TRAINING?"—YES.

DEAR SIR,—I do not see how any thoughtful Spiritualist can doubt it! In fact, it is so apparent that mediums ought to go through a preparatory stage of education and development that I, for one, should not have thought it worth while noticing such a letter as that of "A Spiritualist" (Aug. 11 issue); but, unfortunately, this ignorant idea is entertained by a very large number of Spiritualists; and I am afraid that unless the number very considerably decrease, or those holding opposite opinions increase very much quicker than at present, it will be a long time before Spiritualism does not suffer by its public demonstration. Whilst this insane idea is kept to, that a medium—because he is a medium—is fit to be placed on the platform, so long will this move-

ment be retarded, and fail to command the attention it deserves. Intelligent people will not sit for a couple of hours to listen to "mediums" talking little better than a child, and using English inferior to what is spoken by many thousand children. Why should any child or person be trained for the particular branch of learning or profession they intend to follow? There is just as much sense in expecting excellence in painting, music, art of any kind, science, or literature, without a training, as there is in this absurd notion that directly a man shows evidence of being mediumistic he is at once fit to give to all and any evidence of spirit return, and to express elevating and exalted ideas from the world of spirit! I feel so confident that the "movement" will miserably fail to occupy the leading position in the religio-philosophical world, unless something is done very soon in the way of organisation, that I will gladly give what I can in aid of such a training college as Mr. Ainsworth so generously advocates. Hoping that a start will be made.—Yours sincerely,
JAMES F. HEWES.
Nottingham, Aug. 14, 1893.

NOTTINGHAM MESMERIC SOCIETY.

DEAR FRIEND,—Having just noticed the kindly note of Bro. Timson as to his late visit to the N.M.S., will you kindly allow me space to thank him most heartily for his appreciative remarks? I am sure every member will gladly bear testimony, when I state emphatically that we have equally been "delighted" with the efforts made by Bro. Timson to add to our pleasure and edification on each occasion that he has visited us. I hope many more visits are in store, and I can confidently offer him a warm welcome. I think it due to friend T. to say that we are deeply indebted for his splendid defence and demonstration of the truths of phrenology on his last visit. The egotistical and learned (!) Dr. who recently wrote the crushing (!) article in the *Family Doctor* for July 8th, would, I think, have felt somewhat small had he listened to our brother's splendid address, and witnessed the crucial experiment with which he supplemented it. He desired to be blindfolded and led to some person in the room whose character he would endeavour to delineate by the conformation of the skull. A visitor, a gentleman from your city, whose abilities are well known to a large number of your leading citizens, was selected, and the reading of character and abilities was astoundingly correct. A hearty and well earned vote of thanks, for his efforts, was given to Bro. Timson. Lest any reader should be disappointed, let me say our meetings during the summer months are once a month; after then, every fortnight, except otherwise ordered. We heartily invite those desirous of studying the subject of mesmerism, clairvoyance, and all kindred subjects, to join us and participate in the pleasure of discussion and experiment.

Alison Rise, Alfred Street.

J. J. ASHWORTH, President.

RE YORKSHIRE FEDERATION.

DEAR SIR,—Having received but a feeble response from speakers and secretaries in Yorkshire to my appeal, I write again in the hope that they may not have had their attention drawn to the request, and therefore need this further invitation to forward me their names and addresses. Distance may seem an obstacle to some societies and speakers to union with their fellow-workers in our broad-acred county, but the Federation executive are determined to allow no obstacle to stand in their way of endeavouring to cement in the bonds of fraternity, goodwill, and mutual helpfulness the societies and speakers within our county. It is becoming increasingly evident that (if good aggressive work is to be done, if the borders of our society efforts are to be enlarged, if the weak societies are to be helped and the strong made stronger) the best means is that of uniting in one common effort for the accomplishment of these objects. As in all other efforts to advance common interests, organisation has been successfully resorted to, so Spiritualists in adopting like means cannot but realise the same results. It is admitted that our Federation has not been able to accomplish all that many of its friends desired, and the present executive are resolved that the future shall be more prolific in the spread of our good cause amongst the people by the distribution of literature, the sending of deputations to new or weak causes, by assisting in spreading our good news where it is not at present known, and one important feature that I would draw the attention of our friends to is that as we have one common opponent to meet, a choice of weapons, defensive or aggressive, may be much more advantageously made from the armoury of the many than from the few. So that monetary considerations should not deter any society from joining our efforts, the affiliation fee has been reduced to the nominal sum of 4s. per year. Speakers are planned monthly at present, but this is open to alteration as the conditions will admit. Many changes are impending in our operations—the constitution is to be thoroughly revised, and no effort is to be spared to secure a new and better state of things in the Federation. Who will help us to carry the glad tidings of great joy to those who are waiting for it, to those who are hungering and thirsting for the bread and water of life? In many ways all can assist, societies by becoming one with us, speakers by corresponding with us and rendering whatever little aid may be possible, sympathetic friends by prayer or purse, are all means whereby the light of truth may be carried to the darkened mind, the inquiring soul, and to the gradually awakening consciousness of freedom in many at present in the orthodox fold. Trusting that this appeal may have the desired effect,—I remain, yours fraternally,
WM. STANSFIELD,
Warwick Road, Dewsbury. Sec. to the Federation.

THE ASTRAL FORM AND PHYSICAL BODY.

DEAR SIR,—The question propounded in last week's *Two Worlds* by Mary Urquhart, viz., "If, after death, the astral form keeps floating about until the atoms of the physical body are disintegrated, how does cremation affect it?" seems to me to be founded on an assumption entirely unwarranted by the knowledge we possess as to the conditions which supervene on the detachment of the spirit from the corporeal organism, which knowledge has been obtained, and can be obtained in no other way, from those who have passed into what is called the "after life," but which, in reality, is a continuation of that life which has always existed, and which will continue to exist for ever. So far as we can learn from those higher intelligences who are engaged in the endeavour to throw more light on those conditions of life in the stages

which follow its outward and external manifestation, the notion that the astral form floats about until the disintegration of the physical body takes place is entirely erroneous. The atoms of which the physical body are composed are drawn entirely from the earth and its surroundings. The organic structure is built up by the spirit—the ego—during its embryonic state and growth, so that it may have a covering or tabernacle in which to dwell when ultimated into earthly conditions, and by means of which it is enabled to furnish itself also with an interior clothing to serve a similar purpose on its emergence from its temporary abode on the external earth plane. The purpose having been served for which the outer body was built up, the materials that composed it are returned to the source from which they were drawn, to be used again in like manner by succeeding spirit atoms seeking ultimation in external bodily conditions. There is no connection whatever between the "floating astral form" and the disintegrating physical body. It is true that in some instances what is called the astral form remains for a considerable period on those planes of spirit life contiguous to the earth on which we dwell, but its remaining in those states depends on causes other than the one mentioned by your questioner. This lady's notion is somewhat akin to, and not more correct than, one which formerly prevailed—that if a person committed suicide, was hung, or met with a violent death, the spirit (or astral form, as now called) hovered about the earth plane until such time as the body would have died had death been the result of natural causes, no matter how long or a short time elapsed between the time of the violent death and that to which the person would have lived without such violence. If the "floating about" theory were correct what should we have to say respecting the thousands of mummified bodies which have been unearthed in Egypt, for instance, in the numerous catacombs and consecrated places of the dead? Could we do anything but suppose that the numerous spirits once inhabiting these bodies were still gyrating in their weird evolutions round about the places of sepulture, and that they were destined to float for untold centuries still, since we are given to understand the mummies are in perfect preservation, and apparently in the same condition in which they were at the time of their being first deposited in the tombs? In the Boulak Museum and in the British Museum there are mummies which are known, by indisputable evidence, to be between three and four thousand years old. What about the floating astrals once occupying those forms? An answer can easily be given, for in the historical records of A.T.T.P., "controls" have been published which were alleged to proceed, if not from the spirits of those who once owned the mummified bodies, at least from others whose earthly existence long antedated the ancient Egyptians; and I have listened to the words of wisdom uttered by spirits who ages ago inhabited bodies still in existence and in a perfect state of preservation as mummies; and of this latter fact the spirits themselves were perfectly conscious, at least whilst in contact with still-embodied personalities. As to the effect of cremation or fire, I will only add a few words as to what can be gleaned from one of the volumes of the "Great Harmonia," by Andrew Jackson Davis. That greatest of living seers tells us that there is nothing so effective as fire for cleaving asunder the bonds and shackles which in some instances seem to chain down the spirits to earthly conditions and localities. For instance, nothing like the destruction by fire of a haunted house is known by spirits in or out of the body for destroying that magnetic link or chain which has in some cases held the spirit atom in an earth-bound condition for centuries, and prevented its commencing that journey which ends only in those heavenly spheres which are the birthright and inheritance of all who are ultimated into earthly conditions. "Re-incarnation" perhaps some other time. W. ATKINSON.

Higher Broughton.

LONDON NEWS AND NOTES.

311, CAMBERWELL NEW ROAD.—Morning: "Mediums—What are they?" was interestingly dealt with by Messrs. Boddington and Long. Evening: Subject, "Jesus, God or Medium." Our chairman said a request had been made to add "or Myth," to the title of our subject, but as it was impossible to deal satisfactorily with a myth, we should take the Bible account as substantially correct for our purposes. We then had several addresses, dealing with the Life and Mission of Jesus, showing, that as God, Jesus was a monstrosity not understandable; but Jesus as Man and Medium, was one to understand, love, and imitate. Mr. Long showed that Jesus had the same spiritual gifts as manifested through mediums to-day, and was also subject to the same limitations in their exercise. For instance, he failed to do many mighty works in one place because of their unbelief. In closing, we were exhorted to embody the teachings and example of Jesus in our lives, that we also may be used in the great work of the salvation of our fellows.—C. M. P.

MARYLEBONE. 86, High Street.—Last Sunday "Theosophy, its Facts and Fallacies," formed the subject for the lecture delivered through the mediumship of Mr. J. J. Morse. The deeply earnest, yet none the less courteous, manner of the lecturer served to bring out more clearly (if that were possible) the cardinal points. From first to last the audience followed the lecturer with keen and appreciative interest. The marked ability was especially apparent throughout, this abstruse subject being handled in a way that, even to a complete stranger, not a point was lost, not a sentence but conveyed its direct meaning. We abstain from attempting to quote, as the exceptional opportunity of reading a full report of this lecture in next week's *Two Worlds* should be taken advantage of by all. We were very pleased to welcome Miss Goldsbrough, of Bradford, and take this opportunity of heartily thanking her for so kindly assisting us, by giving a beautiful rendering of the song entitled "The Holy City." Next Sunday, 27th, at 7 p.m., Mr. Morse will lecture on "Spiritualism: its Limitations and Suggestions." This being the last of this series of lectures, and the subject being a most important and attractive one, we look forward again to a full hall. Enquirers specially invited. A very comfortable hall.—H. Rumford.

4, ALBANY TERRACE, OPPOSITE PORTLAND ROAD STATION.—"The Herald of Health," edited by C. Leigh Hunt Wallace. Monthly, price twopence; by post, 2s. 6d. per annum. The object of this paper is to assist in bringing about the physical regeneration of man by means of

educating its readers in such ways of living as will enable them to cure, eradicate, and prevent disease, and at the same time maintain and develop the highest possible standard of Health. Specimen copy sent free on receipt of post card addressed to the Editor. Every issue contains rules for the maintenance of health, as adopted by the Physical Regeneration Society.

SEANCE HELD IN LONDON, SUNDAY, AUGUST 6, 1893.

DEAR SIR,—A séance was held at the house of Mr. Cecil Husk, 29, South Grove, Peckham Rye. The séance-room was very simply furnished with eleven chairs, a large round mahogany table, on which stood a large musical box weighing (it was said) 48lbs., a small one, a small hand harp or lyre, underneath which was fastened a circular card with luminous paint on, a rudely-made cardboard tube for the spirits to speak through, to concentrate more effectually the vocal sounds, an iron ring, perhaps about 14 inches circumference and one-eighth of an inch thick, a fan, and a luminous card. The walls were hung with spirit pictures of John King, whilst the only other furniture was an old clock, which stood in the upper corner of the room. The window-panes were all covered with brown paper, and heavy damask curtains were hung before the window. I looked under the table, inside the clock, and a gentleman showed us that there was nothing concealed behind the curtains. Indeed there was nothing at all in the room in which it would be possible to store mirrors, &c., or concealed machinery necessary for the mechanical production of the phenomena which followed. The state of mind which seemed to prevail was not emotional or imaginative in the least, judging from the lively conversation indulged in. After the lights were extinguished jokes were freely passed between spirit-voices and sitters, the peculiarities of vocal expression and tone between the spirits and the sitters being decidedly clear, to which it should be added that at times sitters and the voices of the invisible ones indulged in a medley of talk which gave rise to John King saying, in a most noisy yet distinct voice, "Don't be frivolous; you are using up the power wanted for something else." After some very distinct and clear rapping the spirit-voice directed the proper arrangement of the sitters, when other phenomena followed. A beautiful cross, about 3in. long, with brilliants, appeared over each sitter, and a blessing was pronounced by a spirit voice over each one in rather a weak and husky tone. After the singing of "Lead, kindly light," the large musical-box was eventually wound up with a vigour that certainly excited some amusement, making the mahogany table creak with its weight and its rough handling, it being eventually lifted above the heads of the sitters and floated about, playing at the same time. "The Last Rose of Summer" and "Shall We Meet Beyond the River?" was beautifully played on the hand-harp while it was floating over our heads, its movements being distinctly discernible through the luminous card placed on the bottom. The large musical-box was also made to rest on the head of one of the sitters. Although the medium was sitting at the table with the others (there being no cabinet at all), and no one rose from their seats, only in a case where one stood up for the chair and ring test, I, with others, felt distinctly the pressure and vibrations of the floor as of people walking round the sitters. At times the fan was freely and vigorously used by invisible hands to fan the sitters, and I thought there was a little fun intended, as well as cooling, in the process. The cardboard tube was picked up and rapped on the hands of each of the sitters alternatively, striking the ceiling also. Spirit faces and busts then appeared to each of the sitters, the luminous card being taken from the table and held at first at the side of the face, and then directly over the head, so as to render every part of the features distinctly visible. There was no approach to haziness in the faces, but every appearance of solidity and refinement beautifully blended—the outline of the face, the hair on the head, and in the male forms every detail of beard, moustache, eyelashes, the eyeballs, the cheeks, &c., being as real as that of the sitters themselves. One sitter noticed the throat movements of one of the forms. There was every indication of the objective reality of this phase of the phenomena, so much so as to render the idea of imagination or phantasm simply childish and ridiculous. Whatever they were they were intensely real. I recognised John King from his likeness to current photographs, who, like all the others, materialised directly in front of me over the table, with his turban headdress, with finely-chiselled features, clear eye, and moustache and beard, afterwards dematerialising through the table only a few inches from me. A young man followed with moustache only, and also a young lady equally distinct, who nodded her assent to a question of recognition from one of the sitters. The warm spirit-hand touched us also. Other forms manifested, one of which was recognised as a wife of a sitter, and others who were not recognised. It may be added that, as far as I could see, there were clear marks of distinction between the different forms. Although the fact was not known to the medium, or any of his friends, my dear little boy (passed on recently) was described, in the direct spirit-voice, as standing between myself and his mother. He could not concentrate the forces to materialise himself as they had been trying to enable him to do so. Another lady, who held on tightly to the medium's hand the whole of the time, was asked by the spirit-voice to stand up as they wanted her chair, the ring being made to fall on the table also, when she declared that the chair was on her arm, and the iron ring also, which we found to be correct. So ended what was considered to be a fairly successful séance. Mr. and Mrs. H. Llewellyn, Mr. and Mrs. W. Walker, Burslem; Mr. Spencer, Longton. These are non-Spiritualists: J. Arnsby, J. Broadhurst.—Yours respectfully, HENRY LLEWELLYN.

ERRATA.—Our intelligent compositor has been "at it again," probably overcome by the extreme heat. He quite excelled himself last week in the article by Mr. G. Tubbs, "Experience Essential to Progress." In the fourteenth line from the top he made Mr. Tubbs say "I cannot understand it" when "I can understand it" was written. In the twenty-sixth line the word "and" was omitted between "latter" and "further." In the fourteenth line from the end "Infinite Love" was spelt without the necessary capitals, and in the last line but two the word "hell" was printed instead of "help," thus completely confounding the sense of the sentence and the reader likewise. We apologise to Mr. Tubbs for these errors, and if they have the effect of causing readers to turn to the last week's paper and re-read the article with these corrections in mind, good may result, even from a blunder.

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.]

ATTERCLIFFE.—Aug. 16: Mr. Shaw's guides answered questions from audience most satisfactorily. Aug. 20 and 21: a pleasant visit of Mrs. W. Stansfield, who gave trance addresses, also psychometry, to most appreciative audiences.

BOLTON. Bradford Street.—Owing to the holidays, the services were not so well attended as is usual. Mr. Hampson (treasurer) presided over the afternoon's service and Mr. Pilkington in the evening. Mrs. Brooks gave good discourses on "In my Father's house there are many mansions," and "Faith, Hope, and Charity." Her clairvoyance was remarkably good, nearly all being recognised.—B. T.

BARNOLDSWICK. Spiritual Hall.—Aug. 13: Mr. Saunders and Mrs. Marshall, of Burnley. Open-air service in the afternoon well received; crowded house at night. Aug. 20: Mrs. Dixon, of Burnley. Subject, "Religion of the Past and Present" ably dealt with. Psychometry all recognised. Next Sunday closed for holidays.—Mrs. A. H.

BRADFORD. 448, Manchester Road.—Mrs. Hunt gave trance addresses. Subjects: "The world may change from old to new," and "Straight is the way, narrow is the path," which proved very interesting, and gave every satisfaction to good audiences. Good clairvoyance after each address; nearly all recognised.

BRIGHOUSE. Martin Street.—Miss Gartside, although far from well, discoursed under control on "Death the mightier second birth," in a most lucid and telling manner. Evening, to a moderate audience, "A stepless heaven upon earth," was dealt with in an energetic and pleasant style, showing clearly how to obtain heaven on earth. Clairvoyant delineations at each service. We hope she may be soon restored to health and strength, and to continue her duties in the vineyard of truth. Next Sunday Evening a Service of Song, entitled "An Angel in Disguise," will be given by the Lyceum scholars and teachers. The readings will be rendered by Miss Mary Wood, one of the Lyceumists.

BURNLEY. Hull Street.—Mr. John Long's guides gave very instructive lectures on subjects from the audience. Many strangers; seemed well satisfied. On Saturday we had a public tea, and entertainment of singing, dancing, and recitations. All seemed to enjoy themselves very much.—Isaac Golding, hon. sec.

BURNLEY. Hammerton St.—Aug. 20: Mr. J. Armitage took questions from the audience each time, and dealt with them in a very able manner. Aug. 13: Mr. W. Davis was our speaker, taking for his subjects, afternoon, "What shall the harvest be?" evening, "Our mission."

BURNLEY. 102, Padiham Road.—20th: Speaker absent through sickness. Mrs. Bennett and Mr. W. Hitchon kindly officiated, giving short addresses, which were much appreciated, exhorting all who were mediumistic to cultivate their gifts, and so enable them to be of some service for the good of humanity.—James Wilkinson.

BURNLEY. Guy Street.—Mr. Davis, of Burnley, gave a very good and interesting lecture on "Do spirits return?" The audience was well pleased.—George Ed. Bradley, sec.

BURNLEY. Robinson Street.—20th: In the afternoon, Mr. Swindlehurst's inspirers gave an excellent address on "Beyond the Borderland," and in the evening answered questions from the audience, in their usual able manner. Mrs. Marshall gave four successful psychometrical readings after address. On Saturday afternoon, the scholars of the Lyceum, with the parents and a few friends, numbering over eighty persons, enjoyed an outing to Scout Farm, Holme, where a pleasant afternoon was spent in playing cricket, football, and various other games, interspersed with the inevitable bun and coffee, arriving back at Manchester Road Station about eight o'clock. A cricket match was played on the ground between elevens captained by Messrs. Whitaker and Wilkinson, which came to an exciting termination with the scores as follows:—Whitaker's eleven, 58; Wilkinson's, 52.

BUAY.—Mrs. Horrocks' guides gave addresses and clairvoyance and psychometry with their usual success to crowded rooms.—A. W.

CARDIFF.—20th: Mr. F. B. Chadwick gave an able address. The quarterly general meeting of members was held after the service.

DEWSBURY.—Our speaker, Mr. Kitson, gave us his services, and spoke on "Why do Spiritualists take the Bible as their Standpoint?" to the satisfaction of an attentive audience.

HEYWOOD. Moss Field.—Evening: We had our young friend, Mr. Sutcliffe, of Rochdale, who gave a very interesting discourse on "Spiritualism, an Ideal Religion," which seemed to give general satisfaction. Excellent psychometry.—H. W.

HOLLINWOOD.—Aug. 15: Miss Cotterill gave a short and telling address on "Who are the Angels?" in a very telling manner. Psychometry very convincing. 20: Miss Cotterill gave addresses on "The Lights along the Shores of Time" and "Can anything come out of Spiritualism? Come and see," dealing with her subjects in a very forcible manner, and much enjoyed. Psychometry good.

LEEDS. Progressive Hall.—Aug. 13: Good day with the guides of Mrs. Jowett. Subjects, "Life and Love" and "Cherish faith in one another," which gave satisfaction to good audiences. Good psychometry at each service. Monday, 14: Being disappointed of our speaker, Mrs. Levitt kindly officiated, with a short address on "Love," and gave clairvoyance to a good audience. 20: A good day with Miss Walton's guides. Afternoon: "Experience before and since passing into Spirit-life." Evening: "Heaven—Where is it?" to a good audience, in her usual style.—C. L.

MANCHESTER. Ardwick, Tipping Street.—The controls of Mr. W. Johnson in the afternoon gave a very good address on "Saints and Sinners." Evening, ten subjects were handed up from the audience and satisfactorily dealt with.—R. D. L.

MANCHESTER. Collyhurst Road.—Mrs. Hyde's subjects were, "Prove all things, hold fast to the good," and "Angels' voices." Clairvoyance and psychometry very good. Large audiences.—A. H.

MANCHESTER. Pendleton.—Mr. Hepworth's afternoon address on "Spirit Communion" being earnest and elevating, was calculated to impress favourably the inquirer into the truth of the subject.

Evening: "Salvation Here and Hereafter." We need salvation more than ever. We need salvation from the devils of injustice. If we could drive out this demon we should do a good thing for our fellow-man. We want saving from the different devils that are in our midst. The churches have told us we must go their way or not at all. This is the only way to salvation. Our authority for our method are the denizens of the spirit world. Our method is one that appeals to the senses in regard to moral laws and immortality. The day of salvation is now. Deep attention and interest pervaded all the assembly. Four clairvoyant delineations given, three recognised. Speaker for next Sunday, Mr. E. W. Wallis. Our committee tender their best thanks to Miss Janet Bailey for giving us a night in aid of our Building Fund, on Monday, 14th.

MANCHESTER. Spiritualists' Band of Hope.—Second meeting last Saturday. Sorry that many of the elder members did not put in an appearance. We had several recitations from the children, after which a lady friend, Mrs. Bullock, of Croydon, near London (who is on a visit to Manchester), kindly consented to give us a few remarks on how she conducts a Band of Hope, which were eagerly listened to. We should like a few more friends to help in this grand work. Next meeting, Saturday, September 2nd, at 7-30 prompt, in Tipping Street Hall. Members and friends, please make a special effort to be present.—J. W. S.

NELSON. Bradley Fold.—Mr. Tetlow paid us his first visit and gave us a treat by his discourses on "Spiritualism a necessity," and his "Experience of Spiritualism." Excellent psychometry to good audiences, who were well satisfied, and we hope it will not be long before he is with us again.—D. H. B.

NEWCASTLE-ON-TYNE.—Aug. 20 and 21: Mrs. J. A. Green gave three short addresses, followed by clairvoyant delineations, which were remarkably correct in nearly every instance, some of the descriptions bearing marked evidence of spirit identity.—R. E.

NEWPORT (MON). Spiritual Institute.—Mr. Wayland's guides gave an address—"What is life? Is it the creedal definition, viz., 'Eternal life the gift of God, through Jesus Christ our Lord,' or the Spiritualist's exclamation, 'A free birthright to all mankind; all live—all love. There is no death in God's wide world.'"—S. F. W.

NORTHAMPTON.—Our services were again conducted by local friends, giving good satisfaction both afternoon and night. Fair audiences listened to the earnest and good advice given by a late member of our society, who controlled Mrs. Walker.

OLDHAM. Bartlam Place.—Mr. Manning, of Rochdale, gave good addresses to fair audiences, followed by successful clairvoyance and psychometry.—H. Saxon.

ROCHDALE. Penn Street.—Our esteemed friend Mrs. Berry spoke on "For unto you a Son is born, and his name shall be Righteousness—Counsellor." In the evening the controls took subjects from the audience. Clairvoyance gave great satisfaction. All correspondence for the above society to be sent to Mr. Leonard Thompson, 24, Entwistle Road, Rochdale. Monday: Picnic to Healy Dell. Over 20 members and friends present. We enjoyed ourselves on the swings, boats, &c. After tea we met under the trees in the wood, and had a splendid open-air circle. Brothers Barlow, Hollows, Schofield, S. Thompson, all gave short addresses. Mr. Hollows and Mr. Thompson gave clairvoyance, which was mostly recognised. We spent a profitable day.—C. P.

ROYTON.—Afternoon: Mr. W. H. Wheeler, of Oldham, gave a brief address on the "Teachings of Spiritualism," followed by very good psychometry, by Mr. Young, of Royton. Evening: Our president, Mr. Chisnall, gave a reading, and made a few remarks. Mr. Young gave good psychometry.—J. O.

SOWERBY BRIDGE.—The chairman read a book by J. P. Hopps, and Mr. Rooke spoke remarkably well upon a subject from the audience, viz., "The Origin of Man." He also gave an excellent poem on the subject, and another on "Lead, kindly light." The whole was listened to with rapt attention, by a moderate audience.—G. H.

STOCKPORT.—We had a local talent day and felt considerable help from the spirit friends. Mr. Macdonald exercised his gift of healing, and Mr. Barber opened a conversation on some "Phases of Spiritual Thought, and the apparent inconsistencies met with in the study of Spiritualistic phenomena." Night: Mr. Macdonald dealt chiefly with the Rev. Thomas Ashcroft's boastful assertions on "Burying Spiritualism." Mr. J. Rowcroft and Mrs. Crook, of Hyde, kindly dropped in and gave us a lift. Good attendances.—T. E.

WAKEFIELD. Baker's Yard.—Owing to a misunderstanding, Mr. Hilton could not attend, but Mrs. Dickenson, of Leeds, gave us a splendid address on "Is Spiritualism true, and what does it possess?" which was much appreciated by a good audience. Clairvoyance at each service.—A. W.

RECEIVED LATE.—Newport (Mon.): Aug. 20, Mr. Hedson's guides spoke and gave clairvoyance. 13, Dedication Services at Portland Street Temple. Mediums willing to help, please address W. H. Jones, 22, Caroline Street.—Oldham, Temple: Mr. F. Allan conducted a large circle and gave good clairvoyance and psychometry. At night he explained why he left the Roman Catholic faith and became a Spiritualist. From a child he had the gift of clairvoyance. Good audiences. Tuesday Mr. Young, and Thursday Mrs. Brooks, were very successful. These circles are doing much good. A good Lyceum session. Miss Gould gave a recitation very nicely. No Lyceum next Sunday. We want parents to send their children. Lyceum on Sept. 3rd, at 10 and 1-45. Sheffield, Bridge Street: Mr. C. Shaw dealt efficiently with subjects from the audience. Gave good clairvoyance.—South Shields, 16, Cambridge Street: Mr. Kirtan showed what benefits he had received from Spiritualism, and Mr. Wilson spoke on "The Prophets and the Bible." Our room was full.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Present: 45 scholars, 5 officers. The senior class discussed "Socialism," several members taking part. The girls were taught by Miss Whitaker, and Mr. M. Brindle put the boys through the Dumb Bell Exercises. Mr. J. T. Ward closed with invocation.—G. E. H.

MACCLESFIELD.—The Lyceum anniversary services were a thorough success. The earnest endeavours of some of the more enthusiastic friends were happily rewarded. The room, which was tastefully decorated with flowers and plants, presented a very pretty appearance.

One of the chief features was the musical portion of the services. A chorus, accompanied by a full instrumental band—altogether about forty performers, rendered the Service of Song, "An Angel in Disguise," in an efficient manner, much praise being due to them, and especially to Mr. Fox who so successfully tutored them. Our worthy hon. president (Mr. G. Rogers) very feelingly read the connectives. In the morning and evening, Mr. R. A. Brown (an old and valued worker at Macclesfield), if anything, excelled himself in his two most eloquent addresses, showing the moral effect, etc., of Spiritualism on humanity. With such inspiring addresses and harmonious singing, good conditions were created for Miss Bailey to exercise her clairvoyant powers, and she fully retained her well-earned reputation as a clairvoyant, in several instances giving full names of the departed spirits. A violin solo by Mr. Abrahams, as also a duet by Messrs. Dickens and Lovett were very sweetly rendered. The evening audience created a record for Macclesfield, the hall being completely filled, and many having to stand. We were pleased to welcome friends from Wilmslow, the Potteries, and other places.—W. Pimblott.

MANCHESTER. Ardwick. Tipping Street.—Attendance not so good as we should like, the children coming in so late. We hope parents will remedy this. A very pleasant morning. Marching and calisthenics gone through in good style. A lady visitor from London, who had not seen a Lyceum go through their exercises, gave a very nice address, commending the children on their behaviour and attention. Recitations by F. Brown and E. Maslin. Singing practice for the anniversary on September 24.—J. J.

MANCHESTER. Collyhurst Road.—Attendance, 90. Marching and calisthenics gone through. Discussion Class well represented; subject, "Prayer," in which many took part. Banner group, "Phrenology." A very harmonious session.—A. H.

MANCHESTER. Pendleton. Cobden Street.—Morning: Usual programme, including marching, was gone through. Classes: The juniors (boys and girls), by E. Wallis. Mr. Crompton showed the seniors, by the aid of charts, that to have good healthy bodies, we should breathe up the nostrils, and eat and drink in a proper manner. Several visitors were present, including one from Nottingham. Afternoon: Recitations by E. Rimmer; also singing by Mr. Moulding.—Jas. Jackson, secretary.

PROSPECTIVE ARRANGEMENTS.

LIST OF SPEAKERS FOR SEPTEMBER, 1893.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

ARMLEY.—3, Mr. Long; 10, Mr. Armitage; 17, Mr. Stretton; 24, Open.
BATLEY CARR.—3, Mr. Rowling; 10, Mr. Essam; 17, Mrs. W. Stansfield; 24, Mr. Armitage.
BATLEY.—3, Mrs. Jarvis; 10, Messrs. Foulds and Williamson; 17, Mrs. Russell; 24, Mr. Essam.
BRADFORD. Horton Lane.—3, Mr. and Mrs. Hargreaves; 10, Mrs. Berry; 17, Open; 24, Mrs. Wade.
BRADFORD. Milton Rooms.—3, Open; 10, Mrs. Gregg; 17, Mr. Schutt; 24, Mr. Hopwood.
BRADFORD. Otley Road.—3, Open; 10, Mrs. Beardshall; 17, Mr. Long; 24, Open.
BRIGHOUSE.—3, Mrs. Berry; 10, Mr. Geo. H. Beely; 17, Miss Patefield; 24, Mrs. W. Stansfield.
CLECKHEATON.—Messrs. Foulds and Williamson; 10, Mrs. Hunt; 17, Mr. and Mrs. Clegg; 24, Mrs. Burchell.
HALIFAX.—3 and 4, Mrs. Green; 10, Mrs. W. Stansfield; 17, Mr. Johnson; 24, Mr. Newton.
KEIGHLEY.—3, Mrs. Boden; 10, Mr. Lund; 17, Mrs. Ingham; 24, Mrs. Jarvis.
WAKEFIELD. Baker's Yard.—3, Mr. Brook; 10, Mrs. Bentley; 17, Mr. Ogram; 24, Miss Crowther.
WEST VALK.—3, Mr. Nuttall; 10, Mrs. Burchell; 17, Mr. Postlethwaite; 24, Anniversary.

The next Federation meeting will be held in the Milton Rooms, Westgate, Bradford, on Sunday, Sept. 10, at 10-30 prompt, for planning speakers for October and other important business. Will delegates who cannot possibly attend please forward me a list of their speakers for the coming month, that the plan may be as complete as possible? I shall be glad to receive applications from societies for affiliation. The reduced fee is 1s. per quarter, which brings it within the means of all societies to unite in our common objects, whether they care to participate in our monthly planning of speakers or not.—Wm. Stansfield, Warwick Road, Dewsbury, Secretary to the Federation.

ACCRINGTON.—3, Miss Patefield; 10, Mrs. Stair; 17, Miss Bailey and Mr. Lawton; 24, Mr. Macdonald.
BELPER.—3, Harvest Festival—speaker, Mrs. Wallis; 10, Mr. W. Walker; 17, Mr. G. Featherstone; 24, Mrs. Green.
BLACKBURN. Freckleton Street.—3, Mrs. Stansfield; 10, Mr. E. W. Wallis; 17, Mrs. Green; 24, Mrs. Craven.
BOLTON.—3, Mr. Buckley; 10, Madame Henry; 17, Mr. Swindlehurst; 24, Miss Gartside.
BRADFORD. Boynton Street.—3, Miss Calverley; 10, Mr. and Mrs. G. Galley; 17, Mrs. Hunt; 24, Mrs. Russell.
BRADFORD. 448, Manchester Road.—3, Miss Crowther; 10, Miss Calverley; 17, Mrs. Fred Scholefield and Miss Marsden; 24, Mr. Collins.
BRADFORD. Walton Street.—3, Mrs. Bentley; 10, Mr. Rowling; 17, Mrs. Wade; 24, Mr. Peel.
BIRMINGHAM. Oozells Street.—3, Mr. Knibb.
BURNLEY. Hammerton Street.—3, Mr. Hepworth; 10, Mr. J. B. Tetlow; 17, Mrs. M. H. Wallis; 24, Mr. Swindlehurst.
HOLLINWOOD.—3, Mrs. Lamb; 5, Mrs. Hyde; 10, Miss Garside; 12, Mrs. Rennie; 17, Mrs. Rennie; 19, Miss Cotterill; 24, Mr. J. Lomax; 26, Miss Walker.
KEIGHLEY. Temple.—3, Mrs. Wallis; 10, Mrs. Wade; 17, Open; 24, Mr. and Mrs. Hargreaves.
MANCHESTER. Tipping Street.—3, Mr. R. A. Brown; 10, Miss Walker; 17, Mr. J. C. Macdonald; 24, Lyceum Anniversary.
NEWCASTLE-ON-TYNE.—Aug. 27, Mrs. Wallis; Sept. 3, Mr. J. H. Lashbrooke; 10, Mrs. Yeeles; 17 and 18, Mr. Victor Wyldes; 24 and 25, Mr. J. J. Morse.

MANCHESTER. Pendleton.—3, Mr. Verity; 10, Mrs. Green; 17, Service of Song; 24, Mrs. Stansfield.
NOTTINGHAM. Masonic Hall.—2 and 3, Miss Janet Bailey and Mr. Geo. Featherstone; 10 and 11, Prof. T. Timson; 17, Mr. E. W. Wallis; 24 and 25, Mrs. E. Gregg.
OLDHAM. Temple.—3, Mrs. Hyde; 10, Harvest Festival; 17, Mrs. Groom; 24, Mrs. Wallis.

BELPER.—Sept. 3, Harvest Festival. Mrs. Wallis, at 10-30, "The Voice of God in Nature," at 6-30, "Harvest Home."

DEWSBURY.—First anniversary services in our new rooms on Sunday, Sept. 3. Mr. J. Armitage will give addresses. Special hymns will be sung by the Lyceum scholars. Collections in aid of society funds.

LONDON. 86, High Street, Marylebone, W.—Mr. J. J. Morse, concluding lecture of his present course, "Spiritualism: Its Limitations and Suggestions," at 7.

KEIGHLEY. Eastwood Temple.—Sept. 3, Mr. E. W. Wallis, at 2-30, "Man a little lower than the angels;" at 6, "The Resurrection Body."

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.

MANCHESTER. Pendleton. Cobden Street Hall.—Aug. 27, Mr. E. W. Wallis, at 2-30, "Mysteries of Man;" at 6-30, "The Spiritual Gospel: Its Significance," and questions from the audience.

Messrs. CHISNALL and YOUNG are prepared to take engagements from societies on reasonable terms.—Mr. Chisnall, 53, Shaw Road, Royton.

MR. J. B. TETLOW desires to inform secretaries that all his Sundays for 1894 are booked, that it may save them the trouble of writing.

MR. W. ROOKE, of 165, Stockport Road, Levenshulme, Manchester, is a very thoughtful and acceptable speaker, and should be kept busy.

MR. GEORGE FEATHERSTONE, of 86, Netherfield Lane, Parkgate, near Rotherham, is a good trance medium who should be encouraged.

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, Osaburgh 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.

MR. W. PROCTER of 50, Argyle Street, Barrow-in-Furness, trance and inspirational medium, is open for twelve engagements in 1894, one in each month. Terms on application.

NEWCASTLE-ON-TYNE.—Mrs. Wallis, August 27 and 28—at 10-45, "Use and Beauty; or, Life's Meaning"; 6-30, "The Spiritual Outlook," Monday, at 7-45, "Work and Worship."

NOTTINGHAM. Masonic Hall.—Aug. 27: Mrs. Green.

OLDHAM Temple Committee are booking dates for 1894, and will thank mediums and speakers to forward open dates and terms to William Meekin, cor. sec., 303, Lees Road.

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.

ROCHDALE. Penn. Street.—A Sale of Work will be held about Christmas, and we should be glad of anything that would sell from any of the readers of *The Two Worlds*. This sale of work is for a new building, as we are often crowded out. We want to spread the cause of truth in our town.—Ladies' Committee, 7, Thompson Street.

SOVERBY 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, Adswold 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.

SALEM MUTUAL IMPROVEMENT CLASS.—On Thursday evening, Mr. Thomas Clark gave a paper before the members of this class, on the interesting subject of "Spiritualism." Mr. Clark said, that he was a believer in Spiritualism, and that he believed there were hundreds and thousands of Christian people who would go so far as to subscribe to the same statement, but there they stopped, never trying to understand anything further about the matter. After quoting several instances as reasons for making a study of the subject, the essayist went on to give some of the views of eminent Spiritualistic writers, amongst many others, one of the ideas being that there were waves of thought in the same way as there were waves of sound. Proceeding to enumerate several stages of Spiritualism, and dwelling on the various points arising therefrom, Mr. Clark then went on to say, that he was a true believer in all the phenomena; that there was a great amount of good to be derived from Spiritualism; it would be of immense benefit to every Christian church to have two or three people who were Spiritualist sensitives. He had no sympathy with the present religious side of the movement, it should never be more than an adjunct or aid to our religion, not a religion in itself. Pointing out what a great amount of trickery and deceit was practised on this subject, Mr. Clark showed how difficult it was to distinguish the true from the false. At the close of the paper a lengthy and interesting discussion took place, both on Spiritualism itself, and the various things such as mesmerism, hypnotism, etc., arising thereout.—*Burnley Gazette*, Saturday, Aug. 19, 1893.

PASSING EVENTS AND COMMENTS.

TO CORRESPONDENTS.—W. Harrison: The Mr. Moorey referred to is brother to the one who went to U.S.A.—A. Kitson, G. A. Bliss, and others next week.

"I THINK 'THE TWO WORLDS' improves every week," says Mrs. Keeves Record. So do we, so do our readers generally, for our circulation is rapidly rising.

A NECESSITY.—We endeavour to make *The Two Worlds* necessary to every Spiritualist who desires to keep "up to date" and know what is going on in the movement. No friend of the cause should miss a number.

MR. W. WALLACE had a good meeting at Daulby Hall, Liverpool, on Sunday, Aug. 20, and on the Monday evening following he interested the friends with a relation of his experiences. At the close a unanimous vote of thanks was accorded to him for his valuable services.—C. C.

MR. S. S. CHISWELL started for the World's Fair at Chicago on Saturday last, per ss New York, from Southampton. We expect to be able to publish some interesting letters from him of his experiences in the New World.

NEXT WEEK we shall publish a full report of the important lecture by Mr. J. J. Morse on "Theosophy: Its Facts and Fallacies," and an address by Dr. Williams, of Liverpool, entitled, "Curing Death." This issue of *The Two Worlds* should be put into the hands of Theosophists everywhere.

"WHO WAS JEHOVAH?" By Rev. J. P. Hopps, of Oak Tree House, South Norwood Hill, London, S.E. Price 7d., post free.—The quotations we have recently given should set our readers longing for the whole book. Write to Mr. Hopps and get a copy. It will well repay thoughtful perusal.

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.]

MR. J. W. BRITLAND, 548, Lees Road, Lees, writes:—"I, as President of Birtlam Place Society, Oldham, sincerely apologise for what I consider an extremely uncharitable report supplied to you, and published in last week's *Two Worlds*, and hope that Mr. Thompson will take courage and double his energies for the cause of Spiritualism. May God and the angels bless him is my earnest prayer."—[We do not accept responsibility for reports.]

THE "LYCEUM BANNER" for August is to hand. The editor says of it: "The present issue of the 'Banner' is honestly worth double the price asked for it. Mrs. Wallis's serial, Mrs. Mellon's contributions, Mr. Lee's description of Barrow Lyceum, Professor Timson's article, Aunt Editha's Golden Group, the Book Box, and the Letter Box, with the poetry, gleanings, etc., make a splendid feast of fat things for young and old."

WE PUBLISH elsewhere a report of a séance supplied to us by Mr. Llewellyn, who writes:—"Of course every one will agree with you that a light séance is the best all round, but for all that I think a great deal may be written on the 'Exposers and Exposed,' to show that a great deal in them is the mere outcome of that prejudice and bigotry which is determined to compass all possible means to secure what they want themselves, viz.: A bogus exposure, to gratify their particular following."

RE MRS. DICKINSON.—Mr. H. J. Smith, of Hunslet, Leeds, writes:—"In this week's *Two Worlds* a complaint is lodged against Mrs. Dickinson which is calculated to mislead your readers. True, this lady did miss going to Leeds Psychological Hall, but she had unfortunately booked two places for that date so could not possibly occupy both platforms. She sent Mr. Williams a verbal message as early as Wednesday, that she could not attend, and further, when he called to see her on the matter she informed him that she could not go and he walked out of the house before giving her time to explain why. I do not write at the instigation of Mrs. Dickinson, but a valuable medium may be saved from unmerited censure." [The matter must rest here.]

INAUGURAL ADDRESS OF THE BIRMINGHAM SPIRITUALIST UNION, BY DR. BALDWIN.—In the Masonic Hall, New Street, on August 20, at 6-30 p.m., Dr. Baldwin conducted the opening service. It was a large and thoroughly representative gathering, such as the promoters had intended and hoped it would be. Friends kindly came from Walsall, Smethwick, and all parts of Birmingham to show their sympathy and appreciation, some of whom, while staunch supporters of other societies, are also members of the Union. Dr. Baldwin acknowledged the good services of those early and persistent workers in the movement, who, by their gallant efforts, had made it possible for the existence and probable success of such a central organisation. It was not intended to be in any way antagonistic to other local societies; and while it would endeavour to accomplish a work that was not being done, it was prepared to give and to receive friendly assistance and co-operation. Quoting from clause 2 of its constitution, he read that its objects were: (a) To form a centre for all Spiritualists in Birmingham and district who are desirous of participating in its operations and to further its objects; (b) To conduct religious services; (c) To hold Lyceum meetings for children; (d) To encourage and promote intellectual inquiry and systematic study of the various phases of Spiritualism by: (1) Public lectures, (2) A psychical debating society, (3) A circulating library, (4) A distribution of literature; (e) To form a brotherhood: (1) With a provident fund, (2) With a visiting committee, (3) By visiting and aiding the sick; (f) The organisation of séances: (1) For the proper and judicious development of mediumship, (2) For the purpose of obtaining proof of the life hereafter by demonstrating the possibility of and advantage of communication with the world of spirits. Having thus addressed the Spiritualists and friends, he then proceeded to dilate upon the "Principles of Spiritualism"—that it was many-sided, and might be divided into four, viz., a science, an art, a philosophy, and a religion. Passing over the first three named, which had their respective claims and absorbing interest, he selected the latter as being most appropriate for the occasion; he defined the nature and source of religion, rejecting the despotic "authority" of the letter of tradition, affirming the universality of inspiration, and that reason, conscience,

and love were the essential elements of true religion. All error was mortal, and must die; truth was immortal, and must live. Spiritualism, he said, was knocking at the door of man's reason and conscience, and would yet reveal to humanity the eternal principles of God. We have been fortunate enough to secure the gratuitous services of Mr. Bradley, as organist and choirmaster, which is a great acquisition to the services. Mrs. Groom on Sunday next, at 3 and 6-30 p.m. Any one wishing to join the Union, will please communicate with A. J. Smyth, hon. sec., 77, Stratford Road.

IN MEMORIAM.

Sunday morning, August 19th, the remains of James William Blades, the dearly-beloved eldest son of Mary and the late C. Blades, 6, Caird Street, Liverpool, who was very suddenly taken off by acute pneumonia, aged 29 years, were interred at the Necropolis, Liverpool, where a numerous company assembled. Mr. Clavis, in a white surplice, gave out a hymn from the Spiritualists' hymn-book. Dr. Williams said he appeared there at the request of the spirit whose body they were about to deposit in its native earth. "Within four and twenty hours of the spirit leaving the body, when he and other three brothers were sitting at a table, the spirit of our dear brother came and spelled out his name, and gave directions how he wished the funeral to be conducted; and, as he desired me to speak a few words, I have come in loving obedience to that call to say, were it not for a knowledge of the life beyond the grave, and that our dear ones are around us still, this life to me would be most miserable. But when we can realise there is no death, as we do, then life becomes a grand reality—it takes away the falling tear and removes grief from the agonised heart. To know we can meet with our loved ones here robs death of its sting, and becomes the grandest boon ever given to man." Mr. William Wallace, of London, the pioneer missionary medium, said that for forty years he had been in possession of this beautiful belief. It was four years since his dear wife had left his side. For fifty years they had loved and lived together, and from day to day he communed with her still, and nothing could rob him of that sweet and joyous intercourse, and nothing could equal the comfort of such a beautiful belief and joyous realisation. Mr. Caulton said, in such a case as this, while there is a life in the great hereafter we cannot speak of death, but of a birth into a world of life and beauty. The corpse being carried to the grave side by his friends, Mr. Clavis said that the spirit of this young man had been robbed of his body by the cruel hand of disease just when prospects of a noble life were set before him. He consigned the body to the earth, and his numerous friends covered the coffin-lid with white flowers. At eleven o'clock Mr. Wm. Wallace spoke under spirit influence at Daulby Hall. Mr. Kay, as chairman, referred to the sudden death of his friend Mr. Blades, who he always looked upon as a model man. He had one of the brightest intellects that he ever knew. He with all present sincerely sympathised with his sorrowing mother in this sad bereavement.—J. C.

FATAL ACCIDENT to a Barrow Spiritualist. On Wednesday, August 16, at 12-25, in Walney Channel, our esteemed brother, Wm. McCloy met with his death while bathing. A company of young men made a practice of going to bathe immediately after their dinner. Our brother, Mr. McCloy, made one of the party, and unfortunately fell into a hole and was caught by the quicksands, and before his body could be recovered life had become almost extinct, and every effort to restore life was futile. Mr. McCloy was a prominent Spiritualist and a most promising young man. In 1886, in company with one of our veterans, Mr. William Nicholson, and a friend, Mr. T. Allan, he went to Liverpool, and while there called at Daulby Hall and heard a lecture given by brother Joseph Armitage, of Batley, which left such impressions upon his mind that he resolved to investigate for himself. Mr. Allan, Mr. Holden, our present secretary, Mr. Watkins, and Mr. McCloy joined a circle held in the house of brother and sister March, in Argyle Place, and in October the same year the said gentlemen became members of our society. The following is an outline of the active life and the energetic work of our brother McCloy: In February, 1887, at our yearly meeting he became assistant secretary to Mr. T. Holden, secretary, and held that office for two years successively. He was a sound temperance advocate, and in the early days of his connection with us joined the Band of Hope, and has been its permanent secretary for some six years, and no one regrets the loss of our brother more than Mr. Z. Hopson, the Band of Hope, and committee. He was a most excellent singer and took a great interest in teaching the children melodies, anthems, etc. He has been choir-master and musical director for our society for about six years, and his absence was keenly felt on Sunday evening in the singing gallery. In 1889 he organised a Lyceum, under the conductorship of Mr. James Kellett. Mr. McCloy was not long before he found a place there and trained the children for the anniversaries, and did all he could to make the Lyceum a success. In May, 1890, he was elected conductor, and has held that office for three years, and has not only won the appreciation of the children, but every parent felt that their children received instructions from one of the best and purest of moral teachers. In the election of 1893 Mr. James Kellett was again appointed as conductor of Lyceum. Mr. McCloy did not lay down his work as many do when they fail to receive appointments, but he took the position of guardian, assistant-conductor, and musical-director and the treasurer for the Lyceum. In the autumn of 1892 we called our members together for the purpose of taking into consideration the advisability of building a new hall (which is now in erection). Mr. McCloy at once became a member of the building committee, also a trustee; he has also been chairman of our trustees' meetings and has always manifested a great zeal in the new enterprise. As a Spiritualist he was sound, true, and brave; as a moralist he is held in the highest esteem by all who knew him. The workmen with whom he worked walked a distance of five miles to his interment, and subscribed amongst themselves for a wreath beautiful in design. Our society gathered up in large numbers. We engaged three mourning coaches for the purpose of conveyance, and many went by train. A beautiful wreath was purchased by the members of the society, Lyceum, and Band of Hope, made of china flowers, fixed on a marble slab, and the centre had the following epitaph written in gold and blue: "By the Barrow-in-Furness Spiritualists, in loving memory of Wm. McCloy, who passed away on August 16, 1893." The above biography needs no comment, his life and work speaks for itself.—T. Holden, sec.