

# The Two Worlds.

No. 303.—VOL. VI. [Registered as a Newspaper.] FRIDAY, SEPTEMBER 1, 1893.

PRICE ONE PENNY.

## THEOSOPHY: ITS FACTS AND FALLACIES.

THE third of a series of addresses by the controls of Mr. J. J. Morse, of which two have already appeared in our columns, was delivered on Sunday last, at the Spiritual Hall, 86, High Street, Marylebone.

The usual preliminary exercises having been gone through, the lecturer took up the subject of the evening. He said that it might be asserted, though no originality was claimed for the sentiment, that ignorance was the companion of superstition, and all manner of abominations were the inevitable progeny from the union of the two. This was fully exemplified when one examined the records of the past, and even to-day many cognate instances might be adduced. But intellect and intelligence were growing day by day, and slowly but surely man was beginning to recognise that knowledge was the only charter of his future happiness and his present welfare. In the progress of human thought, the great interests of humanity, the problems of life and death, came up for consideration at all the great epochs, and in accordance with the morality, intelligence, and spiritual developments of the leading minds of any period, with the conditions of existence at that period, and with the inheritances from previous generations, so was the character of the judgment, the form of the philosophy, and the scope and limitations of the religious teaching of that period. To argue that the several concrete embodiments of mortal thought and conviction known to history as the great religions and philosophies, had in any case been wholly or partly the result of direct revelation from the Deity was to enunciate something that was hardly tenable in the light of to-day. The consequence of accepting such a view would be to invest those ancient religions and philosophies with an importance and authority which did not belong to them. The idea that these antiquated systems of thought contained any clue to the secrets of Nature, which men sought vainly in other departments of thought, was entirely erroneous. Yet it was a common fallacy to suppose that the very antiquity of these ancient religions gave them a sort of authority, and lent a sanction to the traditions handed down to later times. What were called the elder peoples of the world were really the younger ones; the elder knowledge of the race was its younger knowledge. It was the modern races who were really the older peoples, the inheritors of all the knowledge and experience of the eras that had gone before. Hence it was to modern rather than to ancient thought that we should look for the solution of the questions of existence, and in the light of the more accurate knowledge, more perfect methods of investigation possessed by the world to-day, it was possible to correct, to amplify, and to assimilate the knowledge possessed by former generations. Not alone was this true in material matters; it applied equally to spiritual ones. True, the ignorance of the past had insisted that all knowledge in what might be called the subjective or spiritual side, could only be obtained by special revelations, altogether outside of and superior to the efforts and investigation of man. This superstition was not dead yet, but it was going gradually, and many of the foremost minds of this age were impartially examining, revising and collating the facts and faiths of the past in both departments—the objective and subjective, secular and religious. Many and great had been the evils arising out of the ignorance which divided truth into two separate and discrete portions, the one gross and material, the other a sort of divine knowledge miraculously imparted and to be accepted without inquiry. The path of progress in this latter knowledge, it was held, was surrounded with innumerable terrors and difficulties which only those who held the keys of the knowledge could hope to overcome.

One of the most unfortunate facts in relation to knowledge and research on the subjective or spiritual plane was the very general idea that the exhibition of what are called spiritual gifts or spiritual powers—mediumship, for example—implied a certain warrant or credential for any statements

made. It was the old theory of miracle being the test of truth. The functions of man's being on whatever plane they were manifested were natural functions. There were no supernatural faculties; every faculty had its legitimate place and purpose, and there was no special warrant or authority attaching to any of them. If, therefore, this ground was taken, and things reduced to their basic principles, authority vanished, and reason and intelligence only remained, at the bar of which the authoritative assertion of dead ages came up for judgment. Had this ground been taken in ancient times, much of the mystery and superstition would have been spared to the world, and hardly a vestige of old myths and fallacies would have cumbered the minds of men to-day.

Now, this question of Theosophy was intrinsically an interesting one, not because of its truthfulness, not because it embodied any accurate statement of human knowledge, not because it represented a concretion of experiences only possible to those within its pale. It was interesting for itself as an illustration of the phases of myth through which the human mind occasionally passed and into which it was entrapped.

Suppose [said the lecturer] you were a mariner on the seas, and one day you discerned stretching before you some strange patches of colour on the waters, and those strange patches looked to you to have the appearance of something real. But as you approached them closer investigation enabled you to see them rise and fall on the waves, and those curious patches which before looked so substantial were seen to be merely floating on the surface. Suppose, too, that on seeing something of this sort for the first time you immediately came to the conclusion that the distant masses of colour were islands. It would be a very natural idea if you were unfamiliar with the ocean. Possibly you pointed them out to an old mariner. "Why, bless your heart, sir," the old salt might exclaim; "there's nothing solid about that. That's only sea-drift." Now it might be that you plumed yourself upon being a person of keen observation and experience, upon your college education, and you resented this contradiction of your views by a coarse and ignorant sailor. "Pooh!" you might say, contemptuously; "he knows nothing about it." But by and by you saw the good ship ploughing her way easily through the supposed substantial masses, and you felt humiliated to think that a rough sailor man knew a great deal better than you the nature of the floating object you had seen. It was thus on the great ocean of human knowledge; from time to time there appeared strange patches of old-time thoughts, of outworn philosophies shining with a lustre not their own, borrowed from the bright skies and gleaming waves. As they floated along, gathered in great masses, and drifting with the tide, they attracted the notice of people, unlearned in the knowledge of ancient times, who, mistaking them for something novel in the experience of mankind, at once hailed them as manifestations of new truths; and when some rough sailor man of a Spiritualist explained that they were only sea-drift, he was at once told that he was an "ignorant and uncultured" person and did not know anything about it. But eventually they found the grand ship of progress ploughing right through the mass, which parted right and left and was soon lost sight of. The parable might be applied to that quaint congeries of fable, tradition, fact, and ethical teaching known as Theosophy, which was possessed of an intrinsic interest, not because of its relationship to any other system but because of its air of spurious newness and its flavour of authority. Many people thought that it must be good and true because it had an answer to every difficulty concerning things spiritual and eternal that might suggest themselves to the inquiring mind. That [said the lecturer] was a virtue, was it? It might be said to be one of the deadliest dangers belonging to the whole question. A universal provider in the form of a philosophy was in the world to-day, if you please. A philosophy that knew everything, could explain everything, was meet for everything, was [if the lecturer might say so] just a trifle better



than God Almighty himself, and poor faltering, feeble human beings who are constantly bewailing their limited powers of vision, their confinement in and constant conflict with the cramping environment of matter, were invited to accept the assistance of other weak mortals who had the audacity to assert that they had a universal panacea for every spiritual and mental doubt and difficulty. Perhaps they believed it. The lecturer did not.

But why was it not possible to have a philosophy that should meet every difficulty? Because the human race was not developed to that roundness and fulness of comprehension that it could understand such a philosophy, even if such a thing were possible of presentation. The philosophy of to-day was only equal to the powers of comprehension of the greatest minds of the world, and that philosophy at its highest and best was utterly useless to the lowest and worst of mankind. The paradox and the contradiction lay in that fact. A universal philosophy at its highest and best must be acceptable by and come down to the humblest and meanest capacity of life, as well as the most exalted. What were we to understand, therefore, by this new light of the world—Theosophy? Where did it come from? "Oh, from the East." But why from the East, why not from some other point of the compass? "Oh, the East is where the sun rises, and that is emblematical of where wisdom should come from." But (it might be objected) a cold and biting wind also came from the East, a wind which nobody welcomed. Was this a cold and biting wind of thought? The lusty blast from the North that dispelled the humours of winter, that drove the cloudy wrack before it, and swept away the ruin and debris of autumn was perhaps a better symbol for a system of thought that claimed to sweep before it the hazes of doubt, the clouds of mystery, and the last vestiges of effete doctrines. "But, you know," says some one, "our Theosophy comes from the East in dribbles, a little at the time, a very little piece; and 'behold how great a matter a little fire kindleth.'" Yes, a little fragment from some buried Scriptures, hidden away in the recesses of the East—a tiny crumb broken from the bread-loaf of Truth and scattered to the people by some mysterious personages, whose existence is more marvellous than Theosophy. "Oh, but this is not the way to treat the question. You must take Theosophy as it is presented." The lecturer begged to differ. The prudent householder, when he took a new dwelling on a long lease, enlisted the services of a surveyor to examine rooms, floors, walls, and foundations—particularly the foundations. If these were found to be insecure and incomplete, he naturally declined to take a lease of the place until those flaws had been remedied. It was equally necessary to examine the foundations of this new "wisdom-religion," to investigate the state of the roof, walls, and floors; and when the examiner had satisfied himself of the stability of the edifice, then he might decide to take up his abode there, and move in with his intellectual furniture. No; it was of little use to attempt the expository method of explaining Theosophy in the case of a person who wanted to examine the foundations; and an investigation of that sort was the prime duty of every honest truth-seeker. Who were the principal expounders of the new doctrine? A body of gentlemen, who were located somewhere in the fastnesses of the Himalayan mountains. They might as well have been in the Mountains of the Moon. At least, the discoverer Stanley might have had some chance, then, of finding that mysterious record from whose stanzas the "Secret Doctrine" has been built up. A certain Brotherhood—brotherhood was a good thing, implied fraternal love, warm hearts, quick hands, minds at the service of humanity at large. This Brotherhood contradicted all estimates of brotherly love by existing apart from the rest of humanity, and in a sort of round-about way gave out certain alleged truths for the alleged benefit of the rest of the race. But who were these people? What were they like? "Oh, they were most marvellous people; they were Mahatmas." Indeed, and what were Mahatmas? "They were exalted spirits who had foregone their right to enter into Nirvana, and consented to be re-incarnated and descend once more into material conditions that they might help forward the progress of the world." Very generous, indeed; that is, of course, if Nirvana was something so good that it was a great piece of self-abnegation to forego it. If it were not something good then the generosity was doubtful. What was Nirvana? "Oh, it was absorption into the Divine Life of the Universe." But surely this was a Buddhist doctrine? Theosophy, then, was a Buddhist philosophy? But these Mahatmas—we had been

told that they had given up the opportunity of being absorbed into the nature of the Divine, in order that they might come back and serve humanity. Why did they not do it? They had the springs of knowledge in their possession, they could trace out the origins of all things as easily as an upper form boy could work out a simple problem in algebra. The hidden sources of human character and conduct were as an open book to them. They were familiar with the progress of the race, exoterically and esoterically. They had access to all the stores of knowledge which could liberate the world from its delusions, its miseries, its strife and suffering—and they did not do it. Why? Because the people of the world were so vulgar, so childish, so grossly material, so immersed in the "body of desire" that these exalted beings could not mingle with them. When the cholera rages in a city, and makes havoc among the inhabitants, do the doctors and nurses say, "Oh, we cannot go near these people; they have such a horrid stench, and the danger of infection is so great, we must let them die." Doctors and nurses were generally warm-hearted men and women, and brave of heart and loyal of soul; at such times they did their duty, undaunted by danger, heedless of trouble and discomfort. If they said such a thing as had been suggested—if they shirked their duty, then universal execration would fall on their devoted heads. What the doctors and the nurses and the philanthropists could do for the sake of suffering humanity, surely these exalted beings, who had progressed so far as to be on the verge of being absorbed into the Divine, might do also, if they were real beings. "But," said some one, "Why not look at the philosophy they taught?" No, we should have the foundation first, the philosophy afterwards; although when dealing with the latter very substantial reasons would be adduced to show why these mysterious beings did not mingle with humanity and made no effort to alleviate its pains, and ameliorate its condition. The reasons might be stated at once, they could not, and they dared not; two very substantial reasons, as would be admitted. Who discovered this brotherhood? A certain most remarkable personality. A Russian Tartar, by inheritance, possessed of all the adroitness of mind—to put it in no harsher shape—that these people are somewhat celebrated for. The terse English were accustomed to use a simpler word, but the expression used might suitably stand. This interesting and historical figure flashes before a marvellous world a mysterious personality named Koot Hoomi. A good name. It had a natural ring about it. This Koot Hoomi was the source and inspiration of Theosophic revelation. We unhesitatingly assert [said the speaker] that apart from the purely human personalities that have been engaged in elaborating, disseminating, and sustaining Theosophic opinions, Theosophy has no more solid foundation, no more substantiality than this airy and unsubstantial Koot Hoomi, whose existence still remains undemonstrated. But, the philosophy of the subject? Oh, no, not yet. The character of the foundation of the house was at present engaging attention, and the lecturer would repeat the assertion that Koot Hoomi Lal Singh had no veritable existence outside the range of that fantastical region that some blunt people called imagination. This was a serious statement. If Koot Hoomi's existence were at all probable—if there were any evidence of it, however small, some delicacy might be felt in offering such a statement, but the lecturer had never had a particle of evidence of the reality of this person—did not know him, had never met him, had never met anybody who had met him—nay, such evidence as had been discovered rather tended to point to his non-existence.

But Theosophy nevertheless was ingeniously founded, and the kind and character of the superstructure erected upon that foundation squared with the foundation. It was a foundation whereon had been reared one of the most remarkable concretions of human thought that this century had the distinguished honour of producing. But, unfortunately, when one stepped aside from pure philosophy, came into the arena of practical fact and actuality, and examined the thing upon its merits, as it were, the difficulties of the case were very materially enhanced. This Theosophic Society, founded in the city of New York, in the United States, so recently as the year 1875, had made so much pother and noise in the world, and had enchanted so many people with its philosophy—its meretricious philosophy—that it was difficult to dissociate its doctrines from its facts, and pronounce with reasonable calmness upon the one or the other. For the head and front and foundation of it all lay in three departments—its original founders, its mysterious Mahatmas



and its allegations that the occult miracles that accompanied its first presentation were evidence, warrant and justification for the revelations founded thereon. The advocates of the Theosophy of to-day may assert that occult phenomena are no longer necessary to vindicate their claims. The particular kind of occult phenomena are no longer possible, perhaps would be a better way to put it. The Theosophists of to-day might well say that Theosophy rests upon truth. This was not the contention of the early promulgators of the doctrine. They regarded the "miraculous" side of their philosophy as the evidence and justification of the truth of the revelations made, though by whom such revelations were made was not clearly specified. There were the letters in sofa cushions, mysterious discoveries of buried tea-cups, missives flying through the air, mysterious creatures in cabinets, and the writing of "precipitated" documents, "Christofolo,"\* and it was believed, other marionettes. These were all historical events in the course of the "occult phenomena" designed to vindicate the Theosophical position. In what respect, therefore, was Theosophy better than any other cult that, resting its claims to credence on miracle, anathematised all those who did not believe, that proclaimed its own set of miracles to be true and all others false. It was the old plan applied to the new purpose. Viewed then in the light of the facts of its rise and origin, it was seen to rest on a somewhat insecure foundation. The best friends of its foundress admitted the imperfections in her character. The firmest adherents of the cult she founded admitted that there were some strange incidents in the phenomena or occult part of the matter that required explanation, such incidents that in some cases could only be explained on one hypothesis, which [said the lecturer] he did not feel willing to broach in such a connection that evening. The foundation was insecure, it was unsound, questionable. Should we because of this deem the whole subject fraudulent and delusive? Not necessarily. Here was a philosophy which had gathered something from all the great systems of the world, past and present, betokening omnivorous reading, great mental resources and inventive capacity, a somewhat peculiar facility in adaptation and arrangement, and a marvellous audacity, as had been said, on the part of its illustrious foundress. Necessarily in an aggregation gathered from such sources there would be some elements of truth and fact. As to the claims that Theosophic phenomena were the work of Mahatmas and other trained adepts and not the manifestations of spirits, the lecturer would leave these, merely commenting in passing on the arrogant assertion that while such manifestations were good and valuable, Spiritualistic manifestations were pernicious, useless, and, of course, dangerous—it was the old tale of the pot calling the kettle black.

Another question now came up for consideration regarding the claim of Theosophy to be able to interpret the nature of man, here, hereafter, and in the past. It asserted that man was made of several separate parts. Two of these were apparently permanent, eternal realities; the remaining five were more or less transient; the lower proportion of the five entirely transient and material. The permanent principle was supposed to be placed in material conditions for the purpose of gaining experience and developing its powers. For this it was necessary that it should be brought into contact with matter (this involving the illogical proposition that matter is something lower than the thing that is put into it), and by its conflict with matter, by its triumph over the conditions in which it was placed to gain experience, it at last emerged in the fulness and beauty of a conscious immortal being. This, of course, would not be the exact Theosophic presentation of the matter, but there was no need to trouble the audience with a more recondite exposition of the doctrine. The lecturer was putting it in a plain, homely fashion. This splitting up of the individual into principles and parts involved a grave philosophical blunder. There was no such thing for instance as vitality considered as an entity or substance; you could not catch it, you could not dis sever it from an organism, you could not bottle it up and hand it round to a party of savants and say: "Gentlemen, here is vitality." If you could [said the lecturer, with a little pleasant sarcasm] you would hasten to store it up and retail it at so much a drop, if you could find purchasers for it. A blunder of this sort was a consequence of that intense mental abstraction whereby the individual, as it were, brought all Nature before

him in substantial form, and confused qualities and objects together, and when it was remembered that life was the quality of the objective in the universe, and the manifestation of coherence and uniform operation of all that made up a man, the difficulty of the Theosophic position would be realised. The statement that man had an "astral body" was true enough; that he had a "body of desire" was, in a certain sense, true. It was a mystical illustration of the practical law of heredity, and represented the moral and mental inheritance that man was born into. The "astral body" might be identified with that subtle essence or fluid that remained in the physical organism after the departure of the spirits. Those who had read the works of Andrew Jackson Davis would remember that he clearly showed that a certain proportion of spiritual or vital magnetism flowed back again into the mortal body when the spirit body had departed and glowed therein for a time, otherwise instant decomposition would ensue. This subtle fluid permeated the deserted physical tenement, but as that decayed it was drawn back again into the ocean of spiritual life. But that magnetic fluid never wandered about the earth in a dreamy, half-awake, semi-conscious state, never came into contact with spiritual circles, never got galvanised into a state of consciousness by temporarily incorporating within itself the spirit of some unfortunate medium, never represented itself to be the relatives of the poor deluded sitters; no, it never did any of these things. That this "body of desire" was a very real thing, that it did control man's mind, that he often had sharp conflicts with it, that it often vanquished and overcame him was true. The better he cultivated his own existence the healthier, the purer, the sweeter he endeavoured to render his own life, the brighter, and holier would be those of his children. These bodies of desire men had inherited, but it was in their power to chasten and to purify the bodies of desire they would transmit to their descendants.

(Conclusion next week.)

## A GREAT DISCOVERY. CURING DEATH.

(A Sermon preached at the Psychic Church, Liverpool, on Sunday evening, July 23, 1893, by Dr. Charles Williams.)

AMIDST all the agencies at work by our church no one of them is more important than that of curing the sick. Already during the short time our hospital has been established we have treated hundreds of the sick poor, and we hope to treat many more.

This fact justifies us in the contention we have all along maintained, namely, that our church is a great healing church, and our movement a mission to the body as well as to the soul.

As to the amount of success that has attended our efforts it is not for us to say, but we have so much faith in those whom we know to be behind us and helping us that we are dismayed by no pathological foe, and confidently regard various diseases as curable even when, ordinarily speaking, there appears no possibility of a cure.

As showing this I may say that among the obstinate and intractable diseases with which we attempt to deal is that common and generally considered incurable malady—*insanity*.

"That is all right enough, I hear you say, and much success to your efforts, but that is not curing Death."

"Well, perhaps not, and, of course, literally speaking, Death cannot be cured."

What we do, however, and do successfully, is to cure the fear of Death—rob it of its sting and terrors.

How do we do this? you ask. By proving that Death is only a change of state; that a man is more alive after so-called death than he was before; that he is happier, better off; that, in a word, Death is not a thing to be dreaded, but rather to be desired. And all this we do not merely ask you to believe, but demonstrate and prove. This being so, can we not be truly said to have cured Death? I think we can; and just as an ordinary physician gloats over the discovery of some new and effectual remedy for some distressing and hitherto considered incurable ailment of the body, so do we physicians of the soul revel over our panacea for Death.

And shall not our remedy be received with welcome?

Why! it is the grandest discovery in the world's history, and will shed imperishable lustre both upon the age which discovered it and the men who brought it into prominence.

\*"Christofolo" was the occult name for Koot Hoomi, and was used by Madame Blavatsky to denote the dummy head and shoulders used for the Koot Hoomi appearances.—*Vide Echo*, August 5, 1893.



Does the fell affliction of bereavement require no such panacea?

Let me answer this question by asking another.

What is the cause of the largest amount of grieving in the world; almost all the crying, nearly all the tears? Is it not the loss of friends—the death of father or mother, or brother or sister?

Why, such a blow crushes all to whom it comes, and, if they have not this remedy, almost breaks the heart of every one whom it affects.

And whom does it *not* affect? To whom does it *not* come? Where is the family or individual that it spares?

Am I not right then in my contention? That the cause of our work being delayed as it is with tears is for the most part mainly and undoubtedly owing to the depredations of the King of Terrors. Why, you know I am.

Take, for instance, the case of a father who loves his child, or a husband his wife; the death of that child or wife is a blow that nearly kills him.

He feels as if the light of his soul has gone out, his grief is uncontrollable, reason is lost frequently in consequence, and he is often not the same man again. His life which was before happy, is now wretched; his attention may be distracted for a time, but he looks at the vacant chair, breaks into a flood of grief, nothing can stop his tears, and he refuses to be comforted.

By degrees the iron enters into his soul, eats his heart out, so to speak, and although the worst fears may not be realised, yet many months or years pass before he can again enter, with his wonted zest, upon the enjoyments of life, and by this time another bereavement is probably due, even if it has not actually happened. Or, again, he perhaps loses two or three children at once, as in my practice as a physician I have more than once known a parent to do, by scarlet fever or some other epidemic, and in such a case he is so overwhelmed by the catastrophe he no longer wishes to live.

Yes, my friends, if you have only seen, as I have but too often, the woe-stricken faces, the despairing throwing-up of hands, and heard the agonizing shrieks piercing the air and entering into one's very soul, as the mortal form of a beloved child, or wife, or husband, is carried out of the house to the hearse, or deposited in the grave, and when we remember, too, that this sort of thing is going on somewhere nearly every minute of time, rendering this beautiful earth a scene of mourning and despair, if, I say, you only bear all this in mind, you will not think I have exaggerated when I say that to grapple with such a foe and to provide a remedy for such a calamity is the noblest occupation in which we could possibly be engaged.

How does the remedy act? Well, it cures entirely. Are you surprised at this? You would not if you knew our remedy—if you had our knowledge. As a writer has well said, "it not only teaches but proves that the grave does not contain all that we love dearest and best, that the tomb does *not* blot out all the hopes and aspirations of our race; that the dead are gone but *not for ever*—that they have been returning to earth in all ages; that they return to-day. Surely," he continues, "*there is no death*. Though our friends pass from our sight we know they are not dead. We hear their voices, clasp their hands, and enjoy the same communion as of yore. The doors of the spiritual world that have been barred so long are not only set ajar but opened wide, and from the many mansions of our Father's home come the loved ones with kindly messages and friendly greetings. Those we thought lost to us reassemble once again by the firesides and on the hearthstones that have seemed so full of desolation since the happy home circle was broken—broken, but, thank God! broken no more. The severed ties are joined again, the old friendships are renewed, and renewed never again to be sundered; thus," he concludes, "transporting us from the homes here to the homes beyond the bounds of death it reveals the delightful stir of human life—of life new in form—with fresh pleasures, associations, and delights, but nevertheless a life in which we see the same dear faces as of yore beaming with new gladness, and hear the old familiar voices welcoming us and bidding us dry our tear-stained eyes and sorrow no more!"

Is it any wonder, then, that with a knowledge such as this, with a remedy so potent as this, that Death ceases to have any terrors? I think not, and seeing that a devoted and loving father can officiate at the funeral of his own beloved daughter, and commit with unmoved countenance

her mortal body to the earth, as I read to you in the lesson that good man did, and many others beside, I think that the grim monster may be said to have received his final blow, and Death practically be regarded as cured.

And this is the work which for nearly twelve months now we, of this Church, have been busily engaged in, namely, killing or curing Death. And we are proud of our work! Indeed, this only expresses half the truth—the real truth is, that we revel in it!

We take pleasure in our work of healing the body which occupies us all day, but at night, after the vesper-bell has summoned us to our devotions, and we descend from our Oratory to the room below to meet anxious enquiries after Life and Immortality, then we feel that we are doing good work indeed.

And is it any wonder when we see, as we do, the widow in her "weeds" coming to know of her lost husband, and to hear her say: "Does he live, and is he with me still?" the husband to know of his wife, and children to know of their parents, and to witness their joy at having found those who were lost. I ask again, is it any great wonder, that we feel as we do? People I know express surprise at our patience and wonder that we can go on night after night as we do, but they would not be surprised if they knew our reward.

Are any of you medical men—physicians or surgeons—then you know the thanks of a grateful patient? Have any of you saved the life of a fellow-being—say at sea or anywhere else? If so, then you may know something of our feeling when to the widow and the orphan are given the evidences of immortal life, and they doubt no longer that their loved ones still live and love them yet.

And here let me appeal for more labourers in this great work. The enquirers are many, the labourers comparatively few. To those having gifts of mediumship I would specially appeal. Do not, we beg you, confine your gifts to the privacy of your own homes, but come to us and place them at the service of your fellowmen. For what other end indeed are they yours? Nay, more, if you are selfish, and refuse, may it not be that they may ultimately be taken from you?

Cultivate your gifts then, but, above all, use them for spreading this grand and glorious gospel. The world needs it, and is prepared; but on such a great and vital question it demands, and rightly so, evidence and proof. But evidence and proof can be obtained by and through you sensitives alone; and until our college is founded we shall have to rely upon your generous and voluntary help. Over the way there is practically an "ever open door," where inquirers come every night. Will you not come there too, and help in this great work?

And now, a word or two to those outside the pale of our church. To you we give a cordial invitation to seek for the light and knowledge we ourselves possess. It is true that you may not get satisfaction at once, but if you persevere and seek with honest hearts and true, and if, moreover, you attend with as much diligence as you are able our nightly demonstrations of immortality, I promise you, as your reward, a complete destruction of the fear of death, a happy knowledge of a future existence after the body has been thrown aside, and many happy hours' communion with the loved ones gone before.

To those who do not see their way clear to accept this invitation to our circles, I say, continue your attendance at our church services and you will after a time obtain the evidence I speak of—even here. Yes, before long, in this church, in front of this altar, we fully believe that the curtains of the cabinet will open, and the forms of those considered by the world as dead will materialise and issue forth in full view.

This is no idle prophecy, but a statement, as we rejoice to think, destined to be verified. We should not have made this announcement on our own responsibility alone, but it is made on the authority of "those behind the veil," and when they make a promise we know from the experience of the past that that promise they are able as well as willing to perform.

When that time comes—as come assuredly it will—the triumph of our church will be complete, the rock on which it is built will be rendered more impregnable still, and the church militant will give place to the church triumphant. And, oh! what a grand scene that will be. What a picture for an artist. What a sight for an unbelieving world. Yes; slight wonder, indeed, if we see on the faces of those who



appear a smile of triumph and of joy. Whether their lips will open and they will speak to us I cannot say; but this much I know, that if they do I can even now give their message. It may not be in the very words, but in point of substance and meaning, if our angel friends speak at all, what they will say will be this: BEHOLD A GREAT DISCOVERY! DEATH IS CURED!

## THE MYSTERIES OF RAVENSWOOD.

A PSYCHICAL ROMANCE.

By W. A. CARLILE.

### CHAPTER XII.

I WAS awakened by a tapping noise which seemed to be on the window-pane. I started to my feet, and then I heard the sound repeated, and it certainly came from the study window. I knew that the honeysuckle vines had been so trained as not to touch the window, nor was it the rain.

Again the knocks came—one, two, three, slow deliberate taps, as if by a finger on the glass. I made a step forward, then, remembering the warning of the detective, I lowered the lamp, and going over to the window I cautiously drew aside the curtains. There I saw a sight which for the moment turned me into stone. A face was at the window, close up against the pane, and, by the dim light of the lamp, I saw through the half-opened curtains that it was the face of my dead Harry.

Now, when one is fairly startled he does not reflect. That is a truism. I was startled and I did not reflect, for I turned instantly with a bloodthirsty resolve to reach for my revolver on the table behind, but, swift as was my movement, I was not quick enough, for when I presented the revolver to where the face had been there was nothing there. In blank astonishment I gazed at the empty pane, with the raindrops dashing against it from the darkness without. Then I sprang forward and flung the window open. Nothing whatever was to be seen, though I peered as far as I could into the darkness. The rain beating on my face recalled me to my senses. I remembered the detective's warning about being enticed out of the house, and, hastily retreating, I entered my study almost as quickly as I had left it. Then I bolted the window, drew the blinds again as before, and returned to my armchair.

But for me there was no more sleep that night, as I sat by the light of the lowered lamp, with a whirl of thoughts passing through my brain. At last the cold grey light of the morning stole into the room, and I knew that the night of horror had passed.

It was not exactly that I was afraid of the dead, or even believed in their return, nor was it the mysterious danger of which I had been warned that affected me. It was rather the unexpectedness of the vision, and of seeing Harry, above all others, that shook my nerves so that I felt positively ill. In the danger of which the detective had warned me I had almost forgotten the mysteries that had preceded it, but the sight of that pallid face brought them all back upon me as an overwhelming flood.

I had no one to speak to; illness was in the house, while the king of terrors himself seemed to be gazing at me through the eyes of the dead. With the daylight I shook off the horrible spell. Then I received the report of the other watchers, which was to the effect that nothing unusual had occurred during the night. I dismissed them for the day, with the understanding that they were to return again at night, and I was alone once more.

Never was man more glad to see the face of another than I was when the cheery little doctor appeared. When he had seen his patient he brought me another favourable report, and then he looked at me attentively. His news about Clara's recovery had, of course, taken part of my load from me, and I made as I thought a very successful attempt at a display of the highest spirits. But the doctor, instead of being incited to mirth, as I had expected, shook his head slowly, and said—

"Now, colonel, this wont do. I don't want to have two patients on my hands instead of one, so sit down and tell me all about your trouble."

I was rather disconcerted that my jokes had fallen so flat. They were some that I only keep for special occasions, and I am sure that the doctor had not heard them before. However, I saw there was no help for it, and I was not altogether sorry at being found out, for I wanted sympathy more than senseless grins. So I told him everything—all that the detective had said, and all that I had done; and, in conclusion, I told him what I had seen as well.

Then he spoke—"Colonel, I can only repeat the words of the detective. This is a very serious matter, but as I don't want you to break down altogether, I mean to spend this night with you. Now I must go to my patients, and you must promise me to lie down and have a good sleep. But I will mix you a draught before I go, and it will do you good."

This the doctor did, and then I lay down to obey his orders. I found that sleep was what I wanted, and I awoke late in the day with stronger nerves and with lessened anxieties. Instead of the womanish doubt and distress that had been trying to take hold of me, my uppermost feeling was one of annoyance at all the trickery that was being carried on by inhabitants either of this world or of the next. We can get used to anything. That is another truism, but it is not every person that gets used to spiritual visitants. I felt, however, that if these persecutions were to continue, from whatever world they came, life would soon not be worth living.

The detective had advised me to hide away in holes and corners, but I determined I would make a bold dash for freedom as soon as an opportunity presented itself, for whatever risk I ran could lead me to nothing worse than I was enduring. I remembered that the strongest man in the world, and the one most dangerous to his enemies, is he who cares least for his own life, and that man I determined to be in relation to my tormentors. But Clara might be in danger. Well, she was a soldier's daughter, and would be the last to shrink from facing it, should necessity arise, and it had arisen. I therefore decided, in a somewhat wrathful spirit, that, though I would use all prudence, I was not going to hide myself any longer like a rat in his hole.

When the doctor arrived I told him what I had decided upon.

"You are quite right, colonel," he said, "only there is no need to disturb the house with the report of your firearms. We will, instead, try to capture your nocturnal visitor, and this from every point of view will give the most satisfactory results."

"I see," said I, "that you have got some plan by which to attain this end. I was going to use a shorter method with my disturber, but your idea is doubtless the best. Let me hear what you suggest that I should do."

"I mean to help you," said the doctor, "so you are not going to have all the glory for yourself, and we will lay our plans now. In the first place it is necessary for us to watch the outside of your study window. The place most convenient for the purpose is the first window of the picture gallery, and from that we can easily reach the ground, if necessary. I propose that we fix a mirror outside the window at such an angle as will command your study. Thus we can sit comfortably in the gallery and watch the window, while we ourselves will be unseen from outside. This, I may say, is not an original idea of mine, for in many of the continental cities—Hamburg, for instance—you will find these little mirrors fixed outside the windows of the better class of houses."

"I have seen them," I said, "and have often wondered what their use could be."

The doctor laughed. "They have several uses, one of the most important being to keep an eye upon the front door, so that if tradesmen should call with their little bills, the family would be 'not at home.'"

I didn't believe that this was their use, but instead of contradicting the cynical little doctor I went off to get a mirror suitable for our purpose.

It was soon fixed in position, and there we left it till we were ready to use it. Directly it was dusk we took our station in the darkened gallery. I left my study door ajar, with the lamp burning on the table, while I sat in the picture gallery chatting with the doctor in a low tone, each taking it in turn to watch the mirror. Fortunately for us the night was again cloudy, so we were not likely to be betrayed by the moon shining in upon us. Our labours were not in vain, for about midnight I saw a dark form creeping up the steps that led to the study. I was about to fling the gallery window open, and spring out in pursuit of the intruder, when the doctor stopped me.

"Don't do that. Remember you left your study window purposely unfastened, and so far the house is unprotected. Should the man disappear, we would not then be sure that he had not taken refuge inside the house itself, and so our case would be worse than ever. You go to the study and take him in front, and I will attack him in rear, but, above all things, don't use your revolver."

(To be continued.)



# THE TWO WORLDS.

*The People's Popular Penny Spiritual Paper.*

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FRIDAY, SEPTEMBER 1, 1893.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

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

## A NEW FORM OF MISSIONARY WORK.

LAST year we issued a special Missionary Number in the autumn, which had an extensive sale, but this year we propose a different method of helping to promote the cause, and solicit the kind co-operation and generous assistance of our friendly readers. ON SEPTEMBER 15th we shall commence a series of papers by our talented correspondent, Edina, entitled—

### MY EXPERIENCES IN SPIRITUALISM.

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.

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.

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

Another striking feature will be the strange

### INCIDENTS IN THE LIFE OF A SEER,

by W. H. Robinson, which will be commenced in the same issue. These papers are a record of very remarkable and unique mediumship, and should prove a great attraction to our readers.

In addition to the above, we shall give the first instalment of an *auto-biography by a spirit*; or,

### EXPERIENCES IN THE LIFE BEYOND.

The control, who was a popular Nonconformist minister when in earth-life, has communicated to a circle of Spiritualists in Manchester, and his statements will be read with deep interest by Spiritualists and inquirers alike.

We shall fill the remaining portion of this Missionary Number with special articles, original and selected, as on former occasions, and we offer parcels to our readers at special low rates.

### OUR OBJECT.

We desire to get this number of *The Two Worlds* placed in the hands of Spiritualists, Theosophists, Occultists, and inquirers of all shades of opinion. We are anxious that it should be sent through the post to clergymen, lawyers, doctors, editors, and prominent men and women all over the country. We feel satisfied that when people have read the articles it will contain, they will be anxious to read the continuation of each of the three special features, and we hope, therefore, to obtain a considerable accession of new readers as a result of the wide distribution of this special number.

Kindly give us your sympathy and support in this effort to spread the light.

If you will send us half-a-crown we will post *The Two Worlds* for TWENTY-FOUR weeks to any address you may send. You can make a nice present to a friend in this way.

We will send you 25 copies for 1s. 9d., carriage free, and you can leave them in the train, bus, or tram, or slip them into letter-boxes, or give them away. 12 copies, post free, for 1/-; 50 copies, post free, for 3/-; 100 copies, post free, for 5/6, stamps or postal order. If you will send us a list of names, and 1/3 for 12 papers and postage, or 2/6 for 24 papers and postage, we will forward a paper to each of your friends direct from the office.

## DEATH A DELUSION.\*

"I LIKE to read what Mr. Hopps writes," said a lady a short time ago, "he always writes so clearly and with such human charm that one feels that he means what he says." This, no doubt, is the secret of the popularity of Mr. Hopps. Those who read his thoughts learn to love the man for his sterling qualities. The hour has come for every one who knows to declare his reasons for the faith that is in him, and hence Mr. Hopps responds to the demand, and in this little volume places on record certain remarkable experiences of spirit communion which have enabled him to declare that death is a delusion. He writes (pp. 6 and 7):—

I entirely agree with William Howitt, who, on being asked "How can the dead return?" replied, "You have first to prove that they have gone away." By that he, of course, did not mean that the so-called dead are bound to this earth. He only meant to strongly protest against the arbitrary assumption that death necessarily means disappearance; and, as I say, I entirely agree with him. Think of a future life as I will I cannot get away from the conclusion that it is either a delusion or such a reality that entitles us to say, "There is no death." A future life means persistence of life; and persistence of life means that the spirit self remains as a conscious living-self, when it sheds the "muddy vesture of decay." The emancipated spirit-self sees, hears, remembers, desires, loves, reflects, rejoices, sorrows, just as it did here, only with quickened, because emancipated, powers; and it knows that death is a delusion. It may linger here, or soon pass on to the inner spheres; but, in any case, it lives and is nearer the subtle vital forces which we with difficulty reach and control. Such a being acting from the unseen upon the sphere of what is to us the seen, might under certain conditions, be able to work what we should call miracles. Easily commanding, at first hand, so to speak, the electrical and kindred forces, it might be able to so act upon the mind through suggestion and by means of the imagination as to demonstrate its presence, and this is precisely what millions say is done.

From the foregoing—which is pure Spiritualism—it will be seen that Mr. Hopps does not share the Theosophic delusion that after death the individual is in a dreamy state, oblivious to his past, indifferent as to his future, and unable to return to earth friends, save as a "shell" of his former and real self. We heartily recommend this rational, clear, and level-headed book as an antidote to the involved, mystical, dogmatic, and laboured treatise by Mrs. Besant, on "Death and After." After reading the two books and thoroughly sifting their statements and estimating their evidential value, we shall be content for the case for Spiritualism, as against Theosophic assertions and misrepresentations, to be weighed in the balances of the judgment of unbiassed and impartial minds. We have little doubt as to what the verdict will be.

Mr. Hopps prefers not to be called a Spiritualist, because he avoids all labels, but he bears the following valuable testimony to the good work accomplished by Spiritualists.

I think we are immensely indebted to Spiritualists. In season and out of season, under the fire of ridicule, and before the icy wind of neglect, they have done a great work and have set a fine example of courage, patience and pure love of truth. It will always be delightful to me to remember that in their ranks I have, for many years, found some of the very brightest, wisest, purest, and happiest people I have ever known.

After citing some remarkable test experiences he deals thus with those who seek to explain the facts by a theory which is equally as difficult, if not more so, and in some instances manifestly inadequate, viz., thought-reading.

All I know is that the critic who now cites "thought-reading" as an explanation would have laughed at thought-reading fifteen years ago. It is something to have got the critic into such a region. Personally, I think that if we now admit the possibility of mind reading mind, apart from what we know as sight and sound, we may as well get rid of the body altogether, as a necessary factor, and admit what is at once the larger explanation and the larger hope. If the tenant is so independent of the house, and apparently so superior to it, is it so very difficult to believe that he may survive the house when he removes from it?

To which we would add: Is it so very difficult to admit that the tenant may return and by exercising his mind and will influence the mind of a sensitive?

The humble "rap" which at Hydesville indicated that spirit-people were knocking at the doors of this world and seeking entrance into our materialistic minds seems to have had a good deal of influence upon Mr. Hopps. We wish we had room to quote his experiences in this phase of mediumistic phenomena, but we must quote his testimony to the value of "exposures," and commend it to the *Clarion*, *Rev. Ashcroft*, and *Sceptics* of all classes.

I have seen most of the "exposures" by conjurers and comedians, and have only been more surely forced to the conclusion that what I had seen was real. In my own house, and in the houses of serious

\* "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.



mined friends, without preparation and without apparatus, I have seen and heard things far more astonishing than anything I ever saw at the "exposures," and the odd thing is that I was often sharp enough to see the *modus operandi* of the tricks of the professional conjurers, surrounded by their careful preparations, though I could not see the slightest crevice in the armour of the simple and homely "medium" standing by my side at home. The truth is that the "exposures" did as much as anything to make me a believer in the things exposed.

Having already cut almost too freely from this book, which pleases us beyond measure, we would urge our readers to send to Mr. Hopps, at Oak Tree House, South Norwood Hill, London, the necessary fourteen penny stamps and procure the book for themselves. It would make a capital work for chairmen to read extracts from at public meetings. We will close with the following sound sensible words:—

I have assisted at a hundred such experiments, and have observed and reflected for nearly thirty years, and can only say that I believe there is *no escape* from the tremendous conclusion that just beyond the thin hiding veil of what we call "the senses" there is a new or undiscovered world, where all subtle forces are, and where myriads upon myriads of God's children who have vanished *live and love and think and work*. What most puzzles me is, not that they sometimes signal through the veil, but that they do not signal all along. We cannot explain it. It may be as difficult for them to reach us as for us to reach them. God knows and they know. Let us be patient and humble. "Humble," I say, as those who know how little they know, and who ought to know how little they have tried to know. It does, indeed, seem strange that denials come so readily, and that contempt comes so easily, from those who have never really enquired and tried. For my own part, I think personal experience is necessary for belief; but if personal experience is necessary for belief, personal investigation should alone warrant denial.

Need I say that in my investigations I have fallen in with delusion and even fraud? Would it not have been surprising if I had not? The subject lends itself easily to both. So does the Christian Religion—as London abundantly demonstrates any day. Folly, also repelling credulity and excitability, may be laid at more doors than at the poor Spiritualists! I admit it all then—delusion, folly, credulity, excitability, fraud; and yet, in spite of all, I am what I am. "What is the chaff to the wheat? saith the Lord." . . . The facts that have come home to me are facts so singular and yet, apparently, so simple, and certainly so far removed from all contact with impostors or fools, that I have no choice but to yield. . . . Death is a delusion, because there is no such thing.

### OUR BIBLE CLASS.

Law reigns majestic in the courts above,  
And has no moods, but hand-in-hand with love  
Sweeps through the universe, and smiling sees  
The spheres obedient to her vast decrees:—  
Proclaims all men the sons, not slaves, of God,  
And breathes the message of his fatherhood—  
The true God is not dead.

HAVING proved that the Bible recounts the upward strivings of the Jews in their endeavours to discover truth, that it is the work of man and not the infallible word of God, that its Jehovah is not identical with the one true and living God—the Absolute Spirit—but, so far as there is any truth in the claim for inspiration, a spirit (or spirits) neither remarkable for intelligence, justice, nor wisdom, these so-called revelations cease to be supernatural disclosures on the part of God, and become to us records of the discoveries made by the Jews in their researches after God and truth. We must now proceed to establish our position that ancient prophecy and modern mediumship are identical in their nature and characteristics, and that the sources of inspiration in both cases are the same, viz., from incarnate human beings.

Spiritualism has revealed the fact that we are surrounded by clouds of spirit witnesses. It does not bring them into being. Those spirits are "all sorts and conditions of people." They may be attracted by, or attach themselves to, earth-dwellers who are not Spiritualists, equally as much as to Spiritualists, either for their hurt or their good. Ignorance is not bliss here, any more than in other realms. To be forewarned is to be forearmed. Knowledge gives power, and people, if they know, can protect themselves from association with and evil communications from the spirit side of life exactly as they can refuse to consort with the malicious and sinful while here on earth.

SPIRITUAL MANIFESTATIONS occurred in all ages, and the "gifts of the Spirit" were recognised and valued among all peoples. It is only since the dawn of Protestantism that they have been denied, ridiculed, and fallen into abeyance. This is most strange, because the Bible is full of testimony to the reality of spirit guidance.

Rev. Ed. White, in his recent Merchant Lectures, in the fullest manner possible admitted the reality of the phenomena

for which Spiritualists contend. He did so, however, because he is convinced of the honesty, sincerity, and ability of the witnesses. It is *one* thing to believe that spirits have communed with some one else and a very different thing to have the conviction *forced* upon you that you have really held "an hour's communion with the dead." While he admits the reality of facts, Rev. White has completely failed to grasp the other fact, that intercourse has been established with incarnate *human beings*; that the same people whose testimony he accepts equally attest the fact that the spirits are neither angels nor devils, but their dear and beloved children, friends, partners in life. These spirit people are *known*, identify themselves, recall to those who receive their messages, incidents of their past lives, and exhibit familiar characteristics, and express their undying affection in well-remembered terms, and prove themselves true and trustworthy comforters, counsellors and friends. If they are not the people they claim to be, they act so much like them, that it is impossible to detect fraud. At the very outset, therefore, Mr. White's arguments are vitiated. He condemns in ignorance of the real strength of the citadel of Spiritualism, and speaks from the point of view of the theologian who examines from the outside and through the coloured glasses of his Christian preconception. We cannot do better than quote in support of our view the following clear presentation by Mr. E. Adams, of Cardiff, of the "Relation of Spiritualism to the Bible." He says:—

"The distinctive claims of Spiritualism are by no means antagonistic to Bible records; on the contrary—the phenomena of Modern Spiritualism infuse new life into them, and while the adherents of the orthodox faith deny the existence of inspiration or any other direct manifestation of spiritual power since the Apostolic times, until their own faith in these things has well-nigh perished from sheer inanition—Spiritualism, by its living present-day facts, reduplicates those manifestations of spirit-power with which the Bible from Genesis to Revelation teems, and (apparently much to the chagrin of many whose protestations of love for the Bible are both loud and strong!) rescues them from the region of doubt and denial to which the rationalistic thought of the age would otherwise successfully consign them.

"Spiritualism not only represents the various visible forms of spirit manifestation recorded in the Bible, but it also shows that *inspiration* is as much a living power in our midst, as it ever was in past times, and enables us to draw this very natural, justifiable, and most important inference—that as humanity to-day are influenced, or inspired, by those on the spirit side of life, of all grades of spiritual development, producing results correspondingly *diversified* in character, occurring, as inspiration does, in complete harmony with God's immutable laws (since it *could not occur*, were it contrary thereto), therefore, as the same laws were in operation, the same diversified results necessarily accrued therefrom in ancient times as now.

"This gives us the *key* which unlocks many of the seeming mysteries of the Bible records, explaining what otherwise must appear incongruous, and shows us that all those utterances prefaced in so stereotyped a manner, with a "Thus saith the Lord," so *variant* in character—ranging from expressions of tenderest *compassion* and *love*, down to those of the most *vengeful malignity*—were but the subordinate utterances of disembodied human spirits, tinged more or less by the personal characteristics and motives of the seers and prophets—or *mediums*—of those days.

"Much, therefore, of what appears to be irrelevant and inconsistent in Biblical writings, is thus fully explained and *authenticated*.

"And so, Spiritualism comes as a great harmoniser of the many apparently jangling and discordant religious systems which have been embraced by humanity in all ages. It is the one eclectic system which, basing its conclusions upon present-day facts, claiming nothing that cannot be supported by facts, resting satisfied with *nothing* short of absolute and everlasting *Truth*, is thus enabled to gratefully cherish *whatever* of *Truth* be found in any of the religious beliefs of mankind, and to eliminate whatever is crude, defective, or due to imperfect knowledge. It does not, therefore, absolutely deny or repudiate the sacred writings of *any* age, but out of the abundant spiritual resources of the *living present*, is able to demonstrate that in all ages of the world's history the light of Truth has shone upon mankind, and their relationship to, and dependence upon, the spiritual world has been manifested in a manner commensurate with his development and capacity to recognise it and respond to its inspirations."



## 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 Party at 4-30. Grand Entertainment at 6-30 p.m., of songs, recitations, short speeches, clairvoyance, and psychometry.

The following mediums are expected to take part, viz: Mrs. Green, Mrs. Wallis, Miss Walker, Mr. J. J. Morse, Mr. Rooke, Mr. Wallis, and others, under the presidency of Mr. W. Johnson, of Hyde.

The following ladies and gentlemen are expected to sing or recite: Mdlle. Lucretia, Misses Rickards, Arundale, and Maslin, Mr. A. Smith, Mr. Macmanara, Mr. W. Corstorphine (elocutionist).

In recognition of the long and faithful services rendered to the cause by Mr. Wallace, it is desired to make this meeting a substantial benefit, and donations to the fund to assist this veteran medium (now 77 years of age) will be thankfully received by Mr. Thos. Taylor, 12, Park Avenue, Cheetham Hill.

Tickets 1s. each. Entertainment only, 6d. Can be obtained at the various meeting places in the district, or the office of *The Two Worlds*, 73a, Corporation Street.

## 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."

## VOICES FROM THE PEOPLE.

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

## TRAINING COLLEGE.

DEAR SIR,—It may be as well for the various societies to understand that my proposal also includes a "convalescent home" as well as a training institute, where mediums and Spiritualists may recruit their overtaxed energies, or impaired health, for those who are unable to pay for their necessary relaxation and rest at some seaside resort. I perhaps have more sympathy for this class than students of a college, not that I want to make it an imperative condition of my promised gift. This additional or double intention may induce some to become interested in the project, who would not be disposed to aid a "training institute" exclusively.—Yours truly, JNO. AINSWORTH.

Fruit Colony, Methwold, Norfolk, Aug. 15, 1893.

## THANKS, AND ANOTHER QUERY.

DEAR SIR,—Receive my thanks for questions inserted in your last issue, also for the interesting answer by Mr. Atkinson. As Spiritualism is being brought to the front as it never has been before, my idea in writing was not so much for my own benefit as to draw out the best thoughts of Spiritualists on subjects given forth as truths by Theosophists. I may mention that I am not of those who imagine that death occurring by design or accident would compel spirits to live on earth the time intended by nature, nor can I, by any stretch of the imagination, think of a spirit inhabiting a building or any place on earth for centuries, since Divine law is perfect, Divine love infinite. I fancy the theory of re-incarnation to be of very anterior date to the times of Allan Kardec or Madame Blavatsky, since very early in the history of India a sect known as Gymnosophists taught that the soul was an emanation of God, and before returning to creative power required purgation by transmigration through the bodies of different animals. Do thoughts ever return, and voice themselves in the human organism, not clairaudience? Mediums only, please reply.

(Mrs.) M. URQUHART.

143, Eglinton Street, Glasgow.

August 27, 1893.

## THE UTILITY OF PSYCHOMETRY.

DEAR SIR,—I have heard a good deal about Spiritualism, and for a long time held very grave notions with regard to the tales of marvellous gifts of different persons, and although having previously met with mediums I was still very hard of belief. However, time and circumstances work wonders in one's opinions and faith, and in my case especially so, for last autumn brought me great trouble and severe difficulties. In fact, I was placed at the entire mercy of my creditors, who even had the power to issue a warrant for my arrest for debt, which I was most helpless to meet. In these severe trials I was distracted, and

knew not what to do. My creditors continued to threaten to take full execution against me, when I heard of the marvellous success of Professor Timson as a psychologist, and on the recommendation of a person who had been already much benefited by his advice I called at his office with the following result. The professor commenced by stating that my fears would not be realised, and that I should get through all my difficulties in a manner which would ultimately surprise me, and that I should not be imprisoned. He gave many other details too numerous to mention, including domestic conditions and advice. On one occasion he declared that a surprise awaited me in the form of a document, which at the time I had not the slightest idea of. However the document came to me as foretold. He gave me advice which was most valuable, as proved by my saving several pounds in acting under his direction. Two other letters were similarly foretold, and advice given to me in respect thereto, which was fully substantiated by the facts which followed. I am not a Spiritualist, nor do I pretend to know anything of the subject beyond the facts herein stated which, to me, are as mysterious as they are most marvellously true, and I have through ten long weary months been sustained in the most severe trials of my life. A great deal more I cannot explain, although equally true and beneficial to me, which has enabled me to do my duty and pay my way in a satisfactory manner. I can truly recommend others to the same séance, and I am sure Mr. Timson, of Leicester, will do and is doing much good for humanity.—Yours sincerely, A. B.

P.S.—My name and address is in the hands of Professor Timson, 201, Humberstone Road, Leicester.

## OUR LEGAL STATUS: HAVE WE ANY?

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107, Hewitt Street, Nottingham.

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MARYLEBONE. 86, High Street, W.—"Spiritualism: Its Limitations and Suggestions," was the last of the series of lectures delivered by Mr. J. J. Morse's controls. A special report will appear in next week's *Two Worlds* of this lucid and practical lecture, delivered with all the well-known ability of Mr. Morse's inspirers. We again had the pleasure of hearing Miss Morse, who sang "A Dream of Peace" (*Ciro Pinsuti*), which was much appreciated.

SHEPHERD'S BUSH. 14, Orchard Road, Askew Road.—Full meeting. Mr. Towns' guides spoke upon "The Life of the great medium, Jesus," followed with very successful clairvoyance, nearly all recognised. Mr. Brooks kindly presided at the organ.

WALTHAMSTON. Hoe Street, 18, Clarendon Road.—The medium's guides discourse on "Biblical Spiritualism" was helpful to several investigators. Mr. and Miss Harris, of Clapton, kindly gave their experience (of many years) in our noble cause, which interested each one. Clairvoyance by Mr. Brailley's control.

FOREST HILL. 23, Devonshire Road.—Sunday, Sept. 3, at 7 p.m., Mr. Rogers will give an address. We hope to see a large muster of friends. Thursday, Mrs. Bliss. Séance, at 8 p.m.; admission by ticket only.

MARYLEBONE. 86, High Street.—Sept. 3, Mr. A. J. Bradley, on "Spiritualism." 10th, Miss Rowan Vincent, "Spiritualism and Morality."

## PLATFORM RECORD.

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

ASHTON.—August 20: Addresses were given by Madame Henry. 27: Mr. Rowcroft's controls gave excellent addresses on "The Bible in Relation to Spiritualism" and "Covet ye earnestly the best gifts," followed by addresses by Mr. France.—J. M.

BIRMINGHAM. Masonic Hall, New Street.—3 p.m.: Mrs. Groom lectured to a fair audience on "More Light." At 6-30 the room was excessively crowded, great numbers standing in the corridors. After a very impressive invocation Mrs. Groom spoke in her usual eloquent manner on "Spiritualism, its facts and philosophy." Twelve spirit descriptions were recognised by strangers. A fair quantity of Spiritualistic literature sold, and an excellent day's work done for the cause. Dr. Baldwin presided at both meetings.—A. J. S.

BIRMINGHAM. Oozells Street.—Evening: One of the best and most thrilling addresses it has been our privilege to listen to was delivered by Mr. Victor Wyldes. We do not remember hearing him to better advantage, and the continued bursts of applause testified how deeply the audience was interested. Subject, "Man his own Bible," and so absorbed did every one become by the telling manner of his discourse that the meeting was protracted to long past the usual time. Truly the little rest Mr. Wyldes has taken has caused him to come forward doubly renewed in vigour and strength. All are looking forward to his next appearance.

BLACKBURN. Northgate.—August 20. Mr. Boocock absent through sickness. Mr. Coppox spoke on "The Philosophy of Death." Evening: Mr. Lawton's guides gave "Experiences in the Spirit World." Mr. Riley gave clairvoyant descriptions at both meetings. A very satisfactory day. 27: The choir rendered two Services of Song, "Sister Dora," the reader Mr. Sheppard, and "Beauty and Bounty," reader, Mr. Charles Lawton. The musical portion was rendered in capital style under Mr. Greenwood's baton. Misses Stephenson, Coupes, and Mr. Hastings, soloists.—C. H.

BLACKPOOL. Liberal Club, Church Street.—August 20: Mrs. Crossley gave good addresses on "Is Spiritualism a Religion?" and "If a man die shall he live again?" Remarkably good clairvoyance. 27: Mr. W. Rooke gave earnest and energetic addresses on "The Borderland." Mr. Rooke is a speaker of no mean order, and societies would do well to keep him busy. We anticipate another visit with pleasure.

BOLTON. Bradford Street.—After a most beautiful invocation Mr. Ormerod, our genial president, discoursed on "What would have been the position of the people if spirit communion had never been known?" and again at night delivered a highly interesting address. Mr. Pilkington, vice-president, chairman.—B. T.

BRADFORD. 448, Manchester Road.—Our esteemed friend, Mr. Todd, gave able and eloquent addresses on "The grass withereth, the flower fadeth," and "Lay up treasure in heaven," and gave every satisfaction. Very good clairvoyance and psychometry by Mrs. Webster.

BRIGHTON.—Mrs. Waterhouse, a local medium, spoke on "What must I do to be saved?" in a most satisfactory manner. Clairvoyance very good. Evening, to a very good audience, a service of song, "An Angel in Disguise," was given by the elder Lyceum scholars and teachers. Invocation by Mrs. Waterhouse. The readings were effectively rendered with great taste by Miss Mary Wood, a Lyceum leader. Our worthy organist, Mr. Bentley, led the singing with his usual ability. We return our best thanks to all who took part in making it a success.—J. S., cor. sec.

BURNLEY. Guy Street.—Mrs. Griffiths' guides gave addresses on "The laws and the work of the spirit world." Clairvoyant delineations were remarkably correct.

BURNLEY. Hull Street.—We met in the open air, and Mrs. Johnstone, Mr. Metcalfe, and Mr. Edwards spoke to those standing around, relating a few facts and inviting them to our hall. Mr. Edwards' guides spoke ably on "Sowing and reaping," and "As the tree falls so shall it lie," and gave excellent psychometry. This young man has a bright future before him.—Isaac Golding.

BURNLEY. 102, Padiham Road.—A pleasant day. Our local mediums gave brief addresses on various subjects, and were much appreciated. Very good clairvoyance.—James Wilkinson.

BURNLEY. Robinson Street.—Mr. Wilson's guides gave short addresses on "Is life worth living?" and "Voices from the vast unseen." Clairvoyance after each address.—W. H.

BURY.—Mrs. Brooks spoke on "Make use of me, my God," and "The Teachings of Spiritualism." Clairvoyance. All very well liked.—G. G.

CARDIFF.—Mr. E. Adams gave an address upon "Spiritualism, as demonstrated by Ancient and Modern History." Mrs. Billingsley kindly followed with clairvoyant descriptions, which were given very clearly, several being recognised at the time. We were pleased to welcome an old member, Mrs. Lendery, on a visit from London, with whose guides we had an impromptu meeting in the morning.

DEWSBURY.—A good day with Mr. Wilson who spoke very ably on "Spiritualism put in the balance and found just," and "Christian Bondage and Spiritual Liberty." Good psychometrical delineations.

FELLING.—Aug. 6: Mr. J. Clare spoke on "Ancient Beliefs in God" in a scientific manner, and was heartily applauded. 13th: A control by Abraham Lincoln was read by Mr. Dobson, and Mr. T.

\* There is nothing new in a string of titles.—Ed. T. W.



## 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 Party at 4-30. Grand Entertainment at 6-30 p.m., of songs, recitations, short speeches, clairvoyance, and psychometry.

The following mediums are expected to take part, viz: Mrs. Green, Mrs. Wallis, Miss Walker, Mr. J. J. Morse, Mr. Rooke, Mr. Wallis, and others, under the presidency of Mr. W. Johnson, of Hyde.

The following ladies and gentlemen are expected to sing or recite: Mdle. Lucretia, Misses Rickards, Arundale and Maslin, Mr. A. Smith, Mr. Macmanara, Mr. W. Corstorphine (elocutionist).

In recognition of the long and faithful services rendered to the cause by Mr. Wallace, it is desired to make this meeting a substantial benefit, and donations to the fund to assist this veteran medium (now 77 years of age) will be thankfully received by Mr. Thos. Taylor, 12, Park Avenue, Cheetham Hill.

Tickets 1s. each. Entertainment only, 6d. Can be obtained at the various meeting places in the district, or the office of *The Two Worlds*, 73a, Corporation Street.

## 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."

## VOICES FROM THE PEOPLE.

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

## TRAINING COLLEGE.

DEAR SIR,—It may be as well for the various societies to understand that my proposal also includes a "convalescent home" as well as a training institute, where mediums and Spiritualists may recruit their overtaxed energies, or impaired health, for those who are unable to pay for their necessary relaxation and rest at some seaside resort. I perhaps have more sympathy for this class than students of a college, not that I want to make it an imperative condition of my promised gift. This additional or double intention may induce some to become interested in the project, who would not be disposed to aid a "training institute" exclusively.—Yours truly,

JNO. AINSWORTH.

Fruit Colony, Methwold, Norfolk, Aug. 15, 1893.

## THANKS, AND ANOTHER QUERY.

DEAR SIR,—Receive my thanks for questions inserted in your last issue, also for the interesting answer by Mr. Atkinson. As Spiritualism is being brought to the front as it never has been before, my idea in writing was not so much for my own benefit as to draw out the best thoughts of Spiritualists on subjects given forth as truths by Theosophists. I may mention that I am not of those who imagine that death occurring by design or accident would compel spirits to live on earth the time intended by nature, nor can I, by any stretch of the imagination, think of a spirit inhabiting a building or any place on earth for centuries, since Divine law is perfect, Divine love infinite. I fancy the theory of re-incarnation to be of very anterior date to the times of Allan Kardec or Madame Blavatsky, since very early in the history of India a sect known as Gymnosophists taught that the soul was an emanation of God, and before returning to creative power required purification by transmigration through the bodies of different animals. Do thoughts ever return, and voice themselves in the human organism, not clairaudience? Mediums only, please reply.

(Mrs.) M. URQUHART.

143, Eglinton Street, Glasgow.

August 27, 1893.

## THE UTILITY OF PSYCHOMETRY.

DEAR SIR,—I have heard a good deal about Spiritualism, and for a long time held very grave notions with regard to the tales of marvellous gifts of different persons, and although having previously met with mediums I was still very hard of belief. However, time and circumstances work wonders in one's opinions and faith, and in my case especially so, for last autumn brought me great trouble and severe difficulties. In fact, I was placed at the entire mercy of my creditors, who even had the power to issue a warrant for my arrest for debt, which I was most helpless to meet. In these severe trials I was distracted, and

knew not what to do. My creditors continued to threaten to take full execution against me, when I heard of the marvellous success of Professor Timson as a psychologist, and on the recommendation of a person who had been already much benefited by his advice I called at his office with the following result. The professor commenced by stating that my fears would not be realised, and that I should get through all my difficulties in a manner which would ultimately surprise me, and that I should not be imprisoned. He gave many other details too numerous to mention, including domestic conditions and advice. On one occasion he declared that a surprise awaited me in the form of a document, which at the time I had not the slightest idea of. However the document came to me as foretold. He gave me advice which was most valuable, as proved by my saving several pounds in acting under his direction. Two other letters were similarly foretold, and advice given to me in respect thereto, which was fully substantiated by the facts which followed. I am not a Spiritualist, nor do I pretend to know anything of the subject beyond the facts herein stated which, to me, are as mysterious as they are most marvellously true, and I have through ten long weary months been sustained in the most severe trials of my life. A great deal more I cannot explain, although equally true and beneficial to me, which has enabled me to do my duty and pay my way in a satisfactory manner. I can truly recommend others to the same séance, and I am sure Mr. Timson, of Leicester, will do and is doing much good for humanity.—Yours sincerely,

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HYDE PARK.—Open-air work. Good meetings. Messrs. Emms, Rodger, and Percy Smyth drawing very large audiences. At 3-30, addresses, explanatory of the "General Principles of Spiritualism" were given by each speaker. The friends all adjourned to tea close by, and held another meeting at 5-30 p.m., dealing with "Spiritualism in its Philosophical and Scientific Aspect." A great many questions were put by a most interested audience, and the answers given were to the point and carried weight. Although this "field-day" was left in the hands of so few workers, yet the power manifest was great, and altogether the meetings were emphatically successful. We were very pleased for the help, by "presence," of familiar faces in the cause. The workers desire encouragement and sympathy. We hope other workers will come forward. A very large quantity of *Two Worlds* and other literature distributed.—P. S.

FOREST HILL. 23, Devonshire Road.—Mrs. Stanley's guides gave a very interesting and instructive address on "Man's Spiritual Nature," regretting the state of apathy shown in the cause of Spiritualism, likewise a call to those to come forward who can draw help from the other side.—J. B.

MARYLEBONE. 86, High Street, W.—"Spiritualism: Its Limitations and Suggestions," was the last of the series of lectures delivered by Mr. J. J. Morse's controls. A special report will appear in next week's *Two Worlds* of this lucid and practical lecture, delivered with all the well-known ability of Mr. Morse's inspirers. We again had the pleasure of hearing Miss Morse, who sang "A Dream of Peace" (*Ciro Pinsuti*), which was much appreciated.

SHEPHERD'S BUSH. 14, Orchard Road, Askew Road.—Full meeting. Mr. Towns' guides spoke upon "The Life of the great medium, Jesus," followed with very successful clairvoyance, nearly all recognised. Mr. Brooks kindly presided at the organ.

WALTHAMSTON. Hoe Street, 18, Clarendon Road.—The medium's guides discourse on "Biblical Spiritualism" was helpful to several investigators. Mr. and Miss Harris, of Clapton, kindly gave their experience (of many years) in our noble cause, which interested each one. Clairvoyance by Mr. Brailey's control.

FOREST HILL. 23, Devonshire Road.—Sunday, Sept. 3, at 7 p.m., Mr. Rogers will give an address. We hope to see a large muster of friends. Thursday, Mrs. Bliss. Séance, at 8 p.m.; admission by ticket only.

MARYLEBONE. 86, High Street.—Sept. 3, Mr. A. J. Bradley, on "Spiritualism." 10th, Miss Rowan Vincent, "Spiritualism and Morality."

## PLATFORM RECORD.

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

ASHTON.—August 20: Addresses were given by Madame Henry. 27: Mr. Rowcroft's controls gave excellent addresses on "The Bible in Relation to Spiritualism" and "Covet ye earnestly the best gifts," followed by addresses by Mr. France.—J. M.

BIRMINGHAM. Masonic Hall, New Street.—3 p.m.: Mrs. Groom lectured to a fair audience on "More Light." At 6-30 the room was excessively crowded, great numbers standing in the corridors. After a very impressive invocation Mrs. Groom spoke in her usual eloquent manner on "Spiritualism, its facts and philosophy." Twelve spirit descriptions were recognised by strangers. A fair quantity of Spiritualistic literature sold, and an excellent day's work done for the cause. Dr. Baldwin presided at both meetings.—A. J. S.

BIRMINGHAM. Oozells Street.—Evening: One of the best and most thrilling addresses it has been our privilege to listen to was delivered by Mr. Victor Wyldes. We do not remember hearing him to better advantage, and the continued bursts of applause testified how deeply the audience was interested. Subject, "Man his own Bible," and so absorbed did every one become by the telling manner of his discourse that the meeting was protracted to long past the usual time. Truly the little rest Mr. Wyldes has taken has caused him to come forward doubly renewed in vigour and strength. All are looking forward to his next appearance.

BLACKBURN. Northgate.—August 20. Mr. Boocock absent through sickness. Mr. Coppox spoke on "The Philosophy of Death." Evening: Mr. Lawton's guides gave "Experiences in the Spirit World." Mr. Riley gave clairvoyant descriptions at both meetings. A very satisfactory day. 27: The choir rendered two Services of Song, "Sister Dora," the reader Mr. Sheppard, and "Beauty and Bounty," reader, Mr. Charles Lawton. The musical portion was rendered in capital style under Mr. Greenwood's baton. Misses Stephenson, Coupes, and Mr. Hastings, soloists.—C. H.

BLACKPOOL. Liberal Club, Church Street.—August 20: Mrs. Crossley gave good addresses on "Is Spiritualism a Religion?" and "If a man die shall he live again?" Remarkably good clairvoyance. 27: Mr. W. Rooke gave earnest and energetic addresses on "The Borderland." Mr. Rooke is a speaker of no mean order, and societies would do well to keep him busy. We anticipate another visit with pleasure.

BOLTON. Bradford Street.—After a most beautiful invocation Mr. Ormerod, our genial president, discoursed on "What would have been the position of the people if spirit communion had never been known? and again at night delivered a highly interesting address. Mr. Pilkington, vice-president, chairman.—B. T.

BRADFORD. 448, Manchester Road.—Our esteemed friend, Mr. Todd, gave able and eloquent addresses on "The grass withereth, the flower fadeth," and "Lay up treasure in heaven," and gave every satisfaction. Very good clairvoyance and psychometry by Mrs. Webster.

BRIGHTON.—Mrs. Waterhouse, a local medium, spoke on "What must I do to be saved?" in a most satisfactory manner. Clairvoyance very good. Evening, to a very good audience, a service of song, "An Angel in Disguise," was given by the elder Lyceum scholars and teachers. Invocation by Mrs. Waterhouse. The readings were effectively rendered with great taste by Miss Mary Wood, a Lyceum leader. Our worthy organist, Mr. Bentley, led the singing with his usual ability. We return our best thanks to all who took part in making it a success.—J. S., cor. sec.

BURNLEY. Guy Street.—Mrs. Griffiths' guides gave addresses on "The laws and the work of the spirit world." Clairvoyant delineations were remarkably correct.

BURNLEY. Hull Street.—We met in the open air, and Mrs. Johnstone, Mr. Metcalfe, and Mr. Edwards spoke to those standing around, relating a few facts and inviting them to our hall. Mr. Edwards' guides spoke ably on "Sowing and reaping," and "As the tree falls so shall it lie," and gave excellent psychometry. This young man has a bright future before him.—Isaac Golding.

BURNLEY. 102, Padiham Road.—A pleasant day. Our local mediums gave brief addresses on various subjects, and were much appreciated. Very good clairvoyance.—James Wilkinson.

BURNLEY. Robinson Street.—Mr. Wilson's guides gave short addresses on "Is life worth living?" and "Voices from the vast unseen." Clairvoyance after each address.—W. H.

BURY.—Mrs. Brooks spoke on "Make use of me, my God," and "The Teachings of Spiritualism." Clairvoyance. All very well liked.—G. G.

CARDIFF.—Mr. E. Adams gave an address upon "Spiritualism, as demonstrated by Ancient and Modern History." Mrs. Billingsley kindly followed with clairvoyant descriptions, which were given very clearly, several being recognised at the time. We were pleased to welcome an old member, Mrs. Lendery, on a visit from London, with whose guides we had an impromptu meeting in the morning.

DEWSBURY.—A good day with Mr. Wilson who spoke very ably on "Spiritualism put in the balance and found just," and "Christian Bondage and Spiritual Liberty." Good psychometrical delineations.

FELLING.—Aug. 6: Mr. J. Clare spoke on "Ancient Beliefs in God" in a scientific manner, and was heartily applauded. 13th: A control by Abraham Lincoln was read by Mr. Dobson, and Mr. T.

\* There is nothing new in a string of titles.—Ed. T. W.



Penman did ample justice to the subject and gave great satisfaction. 20th: Mr. W. R. Henry was absent. He has disappointed us three times. Our respected president, Mr. Jos. Hall, gave a few very good thoughts on "Astronomy and Astrology." 27th: Mr. W. Westgarth on "Truth in relation to man's freedom" gave great satisfaction.

HERWOOD. Mossfield.—Miss Janet Bailey gave some excellent clairvoyance to large audiences.

LANCASTER.—Aug. 20: Mr. W. Rowling's splendid addresses and successful clairvoyance and psychometry were much appreciated. 27: Mrs. Berry urged us all to do our duty as Spiritualists, and gave clairvoyance.—J. D.

LEEDS. Progressive Hall.—Aug. 21: Miss Camm spoke on "Angels bright are drawing near," and gave satisfaction to a good audience. Clairvoyance by Mrs. Levitt. 27: Mr. Lund gave discourses on the lesson read, and good clairvoyance. 28: Mrs. Whiteman gave good clairvoyance to a large audience.

LEEDS. Psychological Hall.—August 20: Mrs. Wilkinson spoke well before moderate audiences. Clairvoyance good. 27: Mrs. Stair, on "The Spiritual Outlook" and "True Spiritual Virtue," spoke in a very lucid manner, closing with poems on "Justice" and "Peace."

LEICESTER. 67½, High Street.—Mr. Sainsbury read an article from *The Two Worlds*, and his guides gave a short interesting lecture.—Miss Crutchley, cor. sec., 34, Chesnut Street, Aylestone Road.

MANCHESTER. Collyhurst Road.—Mr. Birch gave very good addresses on "The bugle calls" and "Is Spiritualism a sin and a failure?" Successful clairvoyance.—J. T.

MANCHESTER. Pendleton.—The guides of our esteemed friend Mr. E. W. Wallis gave eloquent addresses on "The Mysteries of Man" and "The Spiritual Gospel, its significance." What a new revelation it is—this gospel of Spiritualism. It makes you better men and women. Therefore be faithful and earnest, for there is no death. Mr. Corstorphine made a very efficient chairman. Six questions were also answered in a masterly manner, to the satisfaction of all.—H. T.

MANCHESTER. Salford. Park Place.—Mr. Moore gave a very good discourse on "Man to man," and his clairvoyance was well appreciated by a crowded audience. The interest in the cause is increasing in Salford.—A. B.

MANCHESTER. Ardwick. Tipping Street.—The controls of Mr. W. J. Mayoh spoke on "Fatalism and its effect on human beings," and "Spiritualism as the flag of liberty." "Two splendid discourses" I heard remarked on all sides, denoting the pleasure the audience had experienced in listening to them. Mr. Mayoh is a young and improving medium, and deserves every encouragement.—R. D. L.

NELSON. Bradley Fold.—A good day, Mrs. Foran giving excellent and striking proof of spirit return. Large audiences were well pleased.

NEWCASTLE-ON-TYNE.—Mrs. Wallis gave addresses, followed by clairvoyant delineations, both addresses and delineations giving every satisfaction. On the Monday evening there was a clairvoyant séance, also very satisfactory.

NEWPORT. (MON.) Portland Street.—Mr. F. T. Hodson's guides spoke on "Shall we know each other over there?" Clairvoyance. All recognised.—W. H. J.

NEWPORT. (MON.) Spiritual Institute.—An address by Mr. Wayland's guides, "Angel Visits." "Spirit Return" endorsed by Biblical, ancient, and modern history, also by biographical narrative, *vide* John Wesley and others; denied by Ecclesiasticism, shrieking "superstition," "humbug," "delusion."—S. F. W.

NORTHAMPTON.—Our meetings were again conducted by our local mediums, and were very good indeed.

NORMANTON.—Mr. Hopwood missed his train, but at night his guides gave a very instructive address on "Odds and Ends."

NOTTINGHAM. Masonic Hall.—Aug. 21: Mr. Macdonald created quite a sensation by the correctness of his delineation of character and experiences from the lines and formation of the hand. The meeting seems to have been thoroughly enjoyed. 27th: As usual, Mrs. Green's visit has been a pleasure to all. About 60 in the morning and over 200 at night listened to very good addresses—simple, practical, earnest, and bearing upon every-day life and conduct. Mrs. Green is wise in not taxing the patience of the audience by a long address. Many clairvoyant descriptions at both meetings, most of them recognised at the time or afterwards. Thanks are due to Mr. Smith for his solo, and to the friend who brought flowers.—J. F. H.

NOTTINGHAM. Morley Hall.—Moderate attendance. From the reading of the psalm "As the hart panteth for the water-brook," etc., Mrs. Barnes's control gave a beautiful discourse. The experiences of the poet David, as also those of the Nazarene, were the experiences of mankind. The days of trial which brought forth the cry "Why art thou cast down, my soul?" and "My God, why hast thou forsaken me?" were the purifying processes for the spirit. The teaching of Spiritualism came in here with help and comfort. Hope to see some of the old faces oftener.—J. W. B.

OLDHAM. Temple.—Mr. R. A. Brown gave good addresses. His sound arguments and reason make him well worth hearing.

ROYTON.—Mr. Sutcliffe spoke on "The Science of Psychometry," and "The Use and Abuse of Spiritualism." Two splendid discourses, followed by successful psychometry.—J. O.

ROCHDALE. Penn Street.—Mrs. Horrocks gave addresses followed by subjective clairvoyance and psychometric tests, which gave satisfaction. Over 60 persons stayed to the circle, and numerous tests were given by several mediums.—Leonard Thompson.

ROCHDALE. Water Street.—Our friend Mrs. Lamb paid us her first visit, and gave two very good addresses to fair audiences; her psychometry very fair. Our president being sick, Mr. P. Lee kindly took the chair.—C. J.

SOUTH SHIELDS. 16, Cambridge Street.—Mr. McKellar gave a very pleasing address on "Life Beyond," followed by the usual after-meeting.

SOWERBY BRIDGE.—A very instructive and elevating address from Mrs. Stansfield, on "How and why Spiritualism is misunderstood." She pointed out the erroneous ideas held by our Christian friends, who condemned us for not coinciding with them—for instance, the sacrament and baptism. What a cruel doctrine it must be to condemn a person to eternal punishment for not being sprinkled with a few drops of water. Afterwards, excellent clairvoyance.—G. H.

STOCKPORT.—Mrs. Hyde addressed large gatherings on "Lost and

Found" and "The Knowledge of Spiritualism taketh away the fear of Death." An infant was given the spiritual name of "Steadfast." Mrs. Hyde described his spiritual gifts and the part he is likely to take in Spiritual work. The baptismal hymn, "O Little Babe," was sung, and the chain recitation, "Parents and Children," and musical reading, "The Voyage of Life," were rendered by the ladies of the Lyceum. Clairvoyance, all recognised.—T. E.

WAKEFIELD. Barstow Square.—A good day with Miss Crowther, who we consider a promising young medium. Clairvoyance very good. Afternoon, audience fair. Evening, every available space filled and many could not be accommodated.—G. M.

RECEIVED LATE.—Burnley, Hammerton Street: Mrs. Dixon, of Burnley, spoke on "Spiritualism, what it is and what it teaches?" and "Who are those arrayed in white?" Psychometry very good.—W. M.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR.—Morning: A very harmonious session. Attendance very fair; four visitors. Usual programme. Liberty group, led by Mr. Kitson, had an interesting lesson on "Astronomy." Beacon group, led by L. Mortimer, on "Physiology," and Lake group, led by N. Armitage, had a lesson from "Spiritualism for the Young." Afternoon: Open session, and distribution of fruit as promised by a gentleman a fortnight ago, who occasionally visits the Lyceum. There were several recitations given, and each reciter got a present. The parents were invited to the Lyceum, and we had a very enjoyable afternoon.

MANCHESTER. Pendleton. Cobden St.—Morning: Recitations by E. Rimmer. A short address by Mr. Hunt, of Eccles, was well received. Prayer by Mr. Hunt. Afternoon: Questions were well answered by Mr. Crompton. A pleasant day was closed by Mr. Crompton. Poor attendances. I hope the children will encourage the workers by their presence every Sunday at 10 a.m. and 1-30 p.m.—J. J.

MANCHESTER. Collyhurst Road.—Grand session, 90 present. Recitations by Bertie Whitehead and Miss Cooling. Discussion class's subject, "Prayer." Banner, "The Spiritual body, as seen in Spirit Life." A most successful and encouraging session. Every heart seemed filled with joy, and every face beamed with gladness. Those who have worked unceasingly were filled with delight; they love to work. They see clearly the true mission of Spiritualism, and put it into practice. The field presents a most encouraging aspect. What a bountiful harvest for those to gather home who have borne the burden and heat of the day.—A. H.

NOTTINGHAM. Morley Hall.—Attendance below the average. Liberty group enjoyed a very edifying and interesting paper by Mr. Overbury (taken from A. J. Davis's "Philosophy"), entitled, "God proved by mathematics."—J. W. B. [We shall be pleased to publish it.]

### PROSPECTIVE ARRANGEMENTS.

#### LIST OF SPEAKERS FOR SEPTEMBER, 1893.

ASHTON.—10, Mrs. Stansfield; 17, Mrs. Stair; 24, Mr. B. Plant.

BIRMINGHAM. Masonic Hall.—10, Mrs. Groom; 17, Prof. Timson; 24, Mr. Swindlehurst.

BIRMINGHAM. Oozells Street.—3, Mr. Knibb; 10, Mr. Wyldes.

BLACKBURN. Northgate.—10, Mr. J. Metcalfe; 17, Miss Jones; 24, Mr. George Edwards and Miss Lily Pickup (Harvest Festival).

BLACKPOOL.—10, Miss Lily Pickup; 17, Mrs. Gregg; 24, Mr. J. Gibson and son.

BRADFORD. Harker Street.—10, Mrs. Stretton; 17, Mr. Bedford; 24, Mr. and Mrs. Gommersall, Mr. Farrar, and Mr. Bedford (Harvest Thanksgiving).

BURNLEY. Robinson Street.—10, Mrs. Russell; 17, Mr. Hoskin; 24, Mr. W. Johnson.

FELLING.—10, Mr. Jos. Wilkinson; 17, Mr. J. Graham; 24, Mr. J. Clare.

HUDDERSFIELD. 3A, Station Street.—10, Mrs. France; 17, Mrs. Stansfield; 24, Mrs. Midgley.

KEIGHLEY. East Parade: 10, Mrs. Jarvis; 17, Mrs. Ingham; 24, Mr. Lund.

LANCASTER.—10, Mr. Newton; 17, Local; 24, Mrs. Brooks.

LEEDS. Psychological Hall.—10, Mrs. Crossley; 11, Mrs. Gregg; 17, Mr. Rowling; 18, Mr. Newton; 24, Mrs. J. C. Lamb; 25, Mrs. Beanland.

LIVERPOOL. Daulby Hall.—10, Mrs. Wallis; 17, Mr. J. B. Tetlow; 24, Mr. J. Pemberton.

LONDON. Stratford.—10, Mrs. V. Bliss; 17, Mr. W. H. Edwards; 24, Dr. Reynolds.

MANCHESTER. Openshaw.—10, Mrs. Dixon; 17, Mr. L. Thompson, Miss Barlow, and Miss Whiteley; 24, Mrs. Singleton Moss.

OLDHAM. Temple.—3, Mrs. Hyde; 10, Harvest Festival; 11, Fruit Banquet.

ROCHDALE. Penn Street.—10, Miss Cotterill; 17, Mrs. Brooks; 24, Circle.

ROCHDALE. Regent Hall.—10 and 11, Mr. J. J. Morse; 17, Mrs. Craven, Harvest Festival; 24, Mr. Hepworth.

ROCHDALE. Water Street.—3 and 4, Miss Walker (Harvest Festival); 10, Public Circle; 17, Miss Venables.

SLAITHWAITE.—10, Mrs. Craven; 17, Mr. Charles Shaw; 24, Local.

SOWERBY BRIDGE.—10, Mr. Sutcliffe; 17, Mr. G. Smith; 24, Mr. Beeley.

WAKEFIELD. Barstow Square.—10, Mr. Brook; 17, Mrs. Levitt; 24, Mrs. Connell.

ASHINGTON.—Has been rather dull for a long time. We intend holding a revival camp meeting on September 3. Messrs. W. H. Robinson, B. Harris, and A. J. Clare, of Newcastle, and others will take part. All are invited.—W. J.

BLACKBURN.—Sep. 2: A large public propaganda meeting under the auspices of the National Federation, in the Old Grammar School, Freckleton Street, at 7-30 prompt. Mrs. Craven, Messrs. Boardman, Coles, Gibson, Hepworth, Hemingway, Johnson, Kitson, Lee, Pemberton, Swindlehurst, Sudall, and Ward are expected to take part in the proceedings. Glee, songs, and selections by the choir and friends. Collection for Propaganda Fund.—T. T.

BIRMINGHAM. Masonic Hall.—Sunday, Sep. 3: Mr. J. J. Morse, of London. Subjects: 11, "Spiritual Guidance"; 6-30, "Re-humanising



the Dead." Sept. 17: Professor Timson, of Leicester, will deliver discourses, and give psychometry and clairvoyance.

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

BRADFORD. Boynton Street.—Sept. 10: Annual Harvest Festival. Mrs. Galley will speak on "What will the harvest be?" and "Bringing in the sheaves." Mr. Galley will give clairvoyance, psychometry, and medical diagnosis free at each service. Monday, 11th, at 7-30, fruit banquet and social evening. Admission 3d. Fruit, vegetables, or flowers thankfully received. Friends, try to make it a success. Collections for the church fund. All invited.—W. C.

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.

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.

HECKMONDWICK. Thomas Street.—Sept. 3: Annual Flower Service. The hall will be tastefully decorated. Flower, fruit, vegetables, etc., will be thankfully received. Speakers, Mr. and Mrs. Clegg. Monday, 4th, Coffee supper and social. Friends kindly invited.—Thos. Hendry, cor. sec., Hill Street, Flush.

HUDDERSFIELD. 3a, Station Street.—Sept. 2, at 7: Entertainment for the benefit of the society's funds. Mr. Hutchinson, the well-known and popular ventriloquist, has kindly offered to assist, also his friend, Mr. Conolly, the popular Irish comic. Both are on a professional visit in this district. A really good entertainment, consisting of recitations, duets, ventriloquism, and a variety of songs may be expected. Glad to see all friends.—J. W. H.

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

LANCASTER.—Society and Lyceum anniversary, Sept. 3. Mr. G. F. Manning, speaker, and Mr. J. C. Haigh, chairman. Mr. Ainsworth's and other prizes will be given. The services will include songs, solos, recitations, etc. All friends invited.

LEEDS. Psychological Hall.—Sept. 3: Mr. W. Rooke, at 2-30, "The Mystery and Magic of Man the Microcosm"; at 6-30, "From Hell across the World to Heaven." Monday, Sept. 4, public tea, at 5; tickets—adults, 6d., children under 12, 3d.; at 7-30, Mr. W. Rooke, Dp. U.P.S., etc., will speak on "Mesmerism and Mediumship," with mesmeric demonstrations, if possible.

MANCHESTER. Tipping Street.—Sept. 3: Evening, Miss Mather and Mr. A. Smith will sing Stephen Glover's duet, "The Evening Breeze."

MR. FRED WOOD has removed to 47, Brearley Street, Mount Pleasant, Batley, and is booking dates for 1894.

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, Osnaburgh Street, Euston Road, London, N.W.

MR. J. W. BOOCOCK has removed to 62, George Street, Saltaire. Secretaries please note: a few dates vacant in 1894.

NORTHAMPTON.—Sept. 3: Harvest Festival, to be followed on Monday, Sept. 4, by a Public Tea and Entertainment; tickets 6d.

NOTTINGHAM. Masonic Hall.—Sept. 10: Two services, followed by clairvoyance and psychometry, by Prof. Timson, of Leicester. Monday, 11th, special meeting. Prof. Timson will give psychometry, clairvoyance, phrenology, physiognomy, and chiromancy (hand reading).

OLDHAM. Bartlam Place.—Saturday, Sept. 16, special grand tea party and entertainment, to open the hall after beautifying. Tea at 4-30. Prices—Adults, 1s.; children under 12, 6d. As one of our members is providing this tea free for the benefit of the funds, and to defray the cost of the beautifying, we trust all friends will rally to the call.

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.

PROF. TIMSON has a few vacant dates Nov. and Dec., 1893.—201, Humberstone Road, Leicester.

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.

ROYTON.—Mediums with open dates for 1894, please send them in with terms to James Ogden, sec., 3, Rochdale Road.

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, Adwood Terrace.

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 Yorkshire Federation.

WHITWORTH.—3, Mrs. Rennie; 10, No service; 17, Miss Walker; 24, Mrs. Horrocks. We intend, if possible, to open our new room on the 17th, when Miss Walker will give two addresses, &c. The Spiritualists' Meeting Room, Market Street, nearly opposite Lloyd Street.

MR. J. WILKINSON, of Greengates, writes: "I was pleased to hear a very valuable medium at Blackpool a few days ago. It was the first I had heard of Spiritualism, and it set me thinking. I wish some one would come over here, and give an open air address. Mr. T. Hodgson, at Blackpool, spoke on 'Man's Inhumanity to Man' and 'Why are the prophets of the nineteenth century tyrannised over?' The room was full."

## PASSING EVENTS AND COMMENTS.

THEOSOPHY.—The able and eloquent lecture by Mr. Morse's controls occupies a very large portion of our space, but it is worth it.

MISS MCCREADIE has returned from Scotland, but is in poor health at present; will friends please note.

MR. W. WALLACE will speak at Pendleton, Sept. 3rd, and will be open to attend week night séances in Manchester district for a week or two. Address him 164, Broughton Road, Pendleton.

We were much pleased to see so many old friends at Pendleton on Sunday. It was quite a re-union. London, Nottingham, Glasgow, and other places were represented. The sympathetic conditions provided gave good power to the spirit friends.

DOES ANY ONE ELSE THINK SO?—"I think your next *Two Worlds* pamphlet should be 'Spiritualism v. Christianity: a reply to Keeble and other clerical objectors.' I consider it excellent, and worthy of preservation in a handy form."—D. Coe.

WORTH NOTING.—We have printed extra copies of this issue of *The Two Worlds*, and shall be pleased to supply orders at the same rates as for those on Sept. 15. Spiritualists should keep Theosophists supplied with last week's paper on re-incarnation, as also with this and next week's issues.

"HEREDITY" was the subject of Mrs. Annie Besant's lecture last evening at Blavatsky Lodge. "Nothing but Theosophy," she said, "can explain the transmission of qualities from parent to child." That is the best of Theosophy. It explains everything. Only no one can explain Theosophy.—*Globe*, Aug. 25, 1893.

MR. W. ALBINSON, of 12, Charlotte Street, W., Macclesfield, writes offering the first five vols. of *The Two Worlds* at 5s. each, carriage free, or he invites offers. A society will have preference. Mr. Albinson desires all friends, speakers, and mediums with whom he has come into contact to accept his kind regards. He intends to retire into private life for the present.—[Advt.]

IF WE MAY JUDGE by the number of letters of inquiry which are pouring in upon us from all sides asking for help and light, there is a vast increase in the number of those who are dissatisfied with the old order of things, and who look to Spiritualism to find "the way out." We have been unable to respond to all letters, and request our correspondents to have patience. All in good time, friends.

MR. YOUNGER continues to publish reports of his discourses on "Organic Magnetism" in the *Magnetic and Botanic Journal*. They are overflowing with curious and valuable information re the practice of healers in all countries and ages. The *Journal* is only 1d. monthly, and can be had from 21, Stepney Green, London, or from the Alofas Co., 20, New Oxford Street, London, W.C.

PORTICAL FRIENDS must excuse us for not using more of their effusions, we suppose that is the correct term. The special articles and correspondence now being published curtail our always limited space available for poetry. We have a sufficient number of pieces to fill a whole issue of *The Two Worlds*. A corner can generally be found for brief poems or pieces of exceptional merit, but for the present we crave the indulgence of those whose thoughts run in rhymes.

TO CORRESPONDENTS.—Marie Haughton, J. Clare, and others: Many thanks, will use shortly. Percy Smyth: Received, with thanks; crowded out. We have not room for everything in our little paper. W. H.: We fear the National Hymn-book will not be ready this year. W. C.: You fail to send your name; anonymous letters are not published. J. Smith: Tuesday is too late for "Voices," unless the letters are brief. The *Directors* desired that the discussion should cease. You should write to Mr. T. Taylor, 12, Park Avenue, Cheetham Hill; other matters next week.

TWO LECTURES were given on the Fish Market, Preston, by Mr. Swindlehurst, under the auspices of the local branch of the Independent Labour Party. Mr. Swindlehurst has been adopted by that party as a candidate for the Town Council, and will come out in November next for St. John's Ward.—*Lancashire Post*.—Mr. Swindlehurst delivered capital fighting speeches. We hope he will succeed in getting into the Council. The Preston Labour Party was started six months ago with 17 members, it now has 200 adherents.

I BELIEVE the phenomena now under consideration to be the work of spirits of various grades; not "shells" or "sheaths" left about in astral currents; still less "phantoms" spontaneously arising in the expectant minds of people untrained for explorations in subjective life. When Psychical Research has given its most ingenious and scientific disproof of angel or spirit being concerned in these phenomena, I find myself still in agreement with the old Scotchman, who said "Deid they may be, but they are folk, whatever."—Mrs. Penny, in "Light."

"LIGHT" ON THEOSOPHY.—"It is because the Spiritualist wishes for progress that he has taken up his parable against the Theosophist. Once again it is the revolt of free thought against priestcraft, for priestcraft is ever of the same nature, whether it be that of Stiggins, of Little Bethel, Archdeacon Denison, of Pope Leo XIII., or of the representatives of the Tibetan Mahatmas." . . . "It is against a system which would very soon once again bring men into a state of slavery such as the Church has never seen, that we fight."

DIVIDED COUNSELS.—There seems to be something approaching a "split" in the Theosophical ranks. *Light* says: "In 'Lucifer' for August, Mr. Sinnett writes—but be it noted, only under sufferance—on this very point of authority. He speaks of 'the disastrous mistake of stereotyping the utterances of Madame Blavatsky, or of any one else outside the Masters, as the final word of Esoteric teaching and an infallible testimony, to constitute a new body of dogmatic Scripture, and lead the human understanding once more into the quagmires of bigotry and sectarianism.' No words of ours could more aptly define that against which, as free students of the Unseen, we wage the most determined war."

"NORTHUMBRIAN," in *Reynolds*, says "Spiritualism has been a fertile source of madness and suicide." Where are your facts, air? He says, "We want less theory and more work. It is always a bad sign when people begin to theorise. It is only the lazy and luxurious who have time and leisure to turn their attention to it [Spiritualism]." That is why "Northumbrian" turns his attention to it, we suppose, and why he starts theorising about it. It is a bad sign, sir, when people theorise and make assertions regarding a subject about which they are practically ignorant. We should advise you not to do it again.



MRS. ELLEN PLATTS, of Porter Street, Back Lane, Staveley, writes: "I feel it my duty to let your readers know of the successful treatment of Mr. Ralph Foster, 77, Sheepbridge View, Whittington Moor, near Chesterfield. I was suffering with indigestion and the wind, and liver complaint, and I could not rest night or day. I tried all the doctors, and could get no relief. Mr. Foster had done so much good to people in Staveley that I sent for him, and in three weeks' time I was relieved from all pain."

WE HAVE NOW received a supply of Mr. Hopps' works—"Death a Delusion," 1s. 2d.; "Who was Jehovah?" 7d.; "The Future Life," 1s.; "Thus saith the Lord," 7d.; "Plain Truths about the Bible," 7d.; and other pamphlets. "If a Man Die, shall he Live Again," by A. R. Wallace, 1½d.; "Wesley's Letters," 1½d.; "Does Man Live after the Death of the Body?" 1½d.; "Mrs. Keeves-Record's Experiences," 2½d.; "Robertson's Rise and Progress of Modern Spiritualism," 6d. Can all be had at 73a, Corporation Street, including other Spiritual and Progressive literature. The prices quoted include postage.

MR. J. F. WOOD, of Dewsbury, writes:—"On Sunday night, Aug. 13, I accompanied Mr. A. Thresh, of 6, Vulcan Road, Dewsbury, a very good test medium, to Hunslet. After the public services we went to Mrs. Holmfield's, and after supper he gave a very fair display of music under control, and while he was near the harmonium he was influenced by a foreigner and gradually changed from his natural colour and took on the control's complexion, which was a very dark countenance, the spirit being a black man. I can give the names of the others who witnessed this phenomenon."

A LADY, who is unable to visit public meetings, or attend séances, or even to form a circle at home, asks: "Can I do anything alone? It may be I have no powers whatever, but can I try? Can any of your readers tell me what I ought to do? I know absolutely nothing of the processes necessary. I hear of 'developing' a medium, what is it? I cannot find any instructions as to working alone, can it be done? It is not mere curiosity which prompts me to ask this." We should think this to be a case for one of the Corresponding Society's members to take up. If our correspondent is agreeable, we will put her in communication with the secretary. We are overdone with correspondence just now.

MR. D. BUTTERWORTH, of Nelson Street, Accrington, writes:—"On Tuesday, August 22, I witnessed some remarkable phenomena at the house of Mrs. Hardy, 10, Great Martin Road, Blackpool. The medium was Holly Hardy. Musical instruments of various kinds floated about the room, but the most remarkable test was this: A ring was placed on the medium's finger on the right hand, and then his hands were firmly held apart by Mrs. Butterworth and Mr. Ward, and the ring was afterwards found on the left hand, and then brought back again on the right hand. There were present besides myself, Mrs. Butterworth, Miss Barnes, Mrs. Hardy, Mrs. Haworth, Miss Garwood, Mrs. Roebuck, and Mr. Dudley, of Sheffield."

ON Thursday, August 24, we had the happiness of performing the interesting ceremony of uniting in marriage two of our good friends at Macclesfield, viz., Mr. Wm. Pimblott, the genial and active secretary of the society, and Miss Ada M. Lovatt, the faithful and kindly musical director in the Lyceum, and organist for the Sunday Services. A good company of friends assembled, and the happy pair departed amid a shower of good wishes, blessings, and rice. A number of presents from friends indicated the esteem in which our young friends are held, and judging from our knowledge of them we feel assured that their mutual love and good sense will secure for them increasing happiness as the years roll by.

SUNDAY LAST, two Services of Song, "The Fireman's Daughter" and "Grace Darling," were given in the Accrington Town Hall by the choir and string band of the Blackburn Spiritualist Society, in aid of a fund for the erection of a new hall for the Accrington Spiritualists, the one now occupied being too small. The choir, forty-eight in number, were under the able conductorship of Mr. A. H. Holt, to whom much credit is due for the excellent rendering of the pieces. The audiences, of between 300 and 400 each, were highly pleased. Mr. Archer, the reader, is worth hearing. Mr. Tyrrell, of Blackburn, ably presided. The Accrington Committee publicly thank all our Blackburn friends for their great kindness now, as well as in times past, and wish them God speed in their good works. We hope that in the near future we shall be able to return the kindness.—W. Smith, 6, Edward Street, Church.

INTERCOURSE WITH DEVILS.—The St. Barnabas (Blackburn) Parish Magazine for August, contains an article on "Spiritualism, or intercourse with devils; what the Bible says about it." The writer says: "That real miracles are permitted to be wrought through the power of Satan in order to persuade men to believe a lie." We doubt if he realised the blasphemy of his assertion. He practically says that God is responsible for deceiving people by lying wonders. The very heading of the article is an insult. By what right does he declare Spiritualism to be intercourse with devils? We hold intercourse with human beings who identify themselves to our satisfaction. How does this writer know that devils hold communion with earth dwellers? Has he seen, heard, or identified them? Seeing that Jesus is reported to have entertained Moses and Elias, and to have held intercourse with Saul on his way to Damascus, and to have guided Paul and his comrade in their journeyings we have the best authority for holding communion with good spirit people.

THE METHODIST TIMES RE MODERN SPIRITUALISM, by Edward White, price 1s. (London: Elliot Stock), says: "Mr. White is still capable of fighting, and here he comes to the fray, with all the buoyancy and vigour of the former years. These five discourses, delivered at the Merchants' Lecture, in May last, present a strong and unanswerable case against present-day Spiritualism from the Scriptural standpoint." But the *Methodist Times* is wrong. Rev. White begs the whole question by striving to make Spiritualism identical with witchcraft, and utterly ignoring the fact that the Bible is full of Spiritualism which is approved. Spiritualists act up to the injunction "seek," "knock," "prove," and strive to cultivate the "gifts of the spirit" and enjoy the "signs and wonders" promised to them that believe. We are about to deal with the parallels between Modern Mediumship and Spirit Guidance and Biblical Mediumship and Spirit Ministration in "Our Bible Class," and shall be pleased to furnish our *Methodist Times* friends with copies of our answer to the "unanswerable."

THE RISE AND PROGRESS OF SPIRITUALISM IN ENGLAND. By James Robertson. Price One Shilling; pp. 92.—This is a brief resumé of the "Spiritualism of the Ages," and is an extremely able and interesting review of the experience of eminent Spiritualists. For sale at *The Two Worlds* Publishing Company, 73a, Corporation Street, Manchester.

MRS. CHARLES SPRING begs to give notice to her friends that a social evening will be held at 8, Wilkin Street, Grafton Road, Kentish Town, at 8 o'clock, on Monday evening, September 18, and hopes that those who are in true sympathy with her will come forward at this most pressing time of urgent need. Mr. Spring has been in the hospital for the last four months, suffering from paralysis of the brain. Mrs. Spring has had to be the bread-winner for the family. She, therefore, hopes friends will either take tickets for 18th September, or send a contribution to enable her to go on with spiritual work. Tickets, one shilling each, to be obtained at 8, Wilkin Street.

SPIRIT GUIDED; OR, RE-UNITED BY THE DEAD. E. W. Wallis, 73a, Corporation Street, Manchester. Price One Shilling; pp. 86.—This is a story reprinted from *The Two Worlds*, its title speaks for itself. That it is interesting is not questioned, when known that the author is the editor of *The Two Worlds*. Mr. Wallis has long been connected with the paper referred to as assistant editor, and his hand could be seen in all the departments he touched. Some people have the faculty for making everything interesting that they write up, compose or even transcribe; and Mr. Wallis is one of that class. Perhaps there is an interior purity that gilds everything he approaches, and gives it this sunshine. It may be only a personal liking, however, but that is the way the author reflects himself on our aura, and we hope it is correct.—*The Light of Truth*.

AN APPEAL FROM NORMANTON to all faithful, true-hearted Spiritualists. Dear Friends,—We shall be truly thankful for any assistance towards raising a temple of our own. We have purchased a piece of land in a central position in Normanton. Our members have each done their level best towards the land purchase, but now we want a building and mean to have one. We believe we shall progress, because we have fought our battle faithfully against a very prejudiced people. We have in this little place eight different sects in opposition, and yet we are progressing steadily and surely. We have freely distributed *The Two Worlds* and *The Medium*, also Mr. Savage's book, "Does Man Live after the Death of the Body?" which ought to be freely given by all societies. Any donation, however small, may be sent to our secretary, Mrs. Chas. Illingworth, Wakefield Road, Normanton; or Mrs. Backhouse, Cemetery House, Normanton. All donations will be duly acknowledged.

MRS. KATE C. RANDOLPH, of 210, East Bancroft Street, Toledo, Ohio, U.S.A., writes: "In answering the question of 'Attercliffe' in *The Two Worlds* of July 21st, I find you using the following language: 'P. B. Randolph took the opiates and drugged himself until he said almost anything. If he put the blame on the right horse (his own folly) he would be nearer the mark.' I am prepared to prove that P. B. Randolph did not, at any time, or on any occasion, use 'opiates,' and but once during my life with him did he use, experimentally, on himself the drug Hashish. By publishing the above you will do justice to the absent, and confer a favour on the living." [We had been assured, on what was called "good authority," that what we stated re Mr. Randolph was true, but regret that we have been misinformed. Mr. Randolph's wild and extravagant assertions remain to be explained. He certainly made statements regarding Spiritualism which we do not approve, and which have furnished our foes with weapons.]

MR. J. CHAPMAN, of Liverpool, writes: "We have had the pleasure of Mr. Wallace's company and assistance for the last week in Liverpool, and it has been one of the most enjoyable weeks of my life. I have been much in his company, and his conversation is highly instructive and enlightening. His desire for the spread of a pure spiritual work is exemplified in all he says and does. He has been working almost more than his strength can bear. His soul is as much in the work of convincing men of the grand hereafter as it was forty years ago, and were life given him to live over again, he says, he should again spread the knowledge of Spiritualism which has given him such great joy. He has visited many of our circles, and given most useful instructions to the sitters. On Tuesday night a stranger was controlled while sitting at the table. Her head bowed down and her hands fell by her side. Mr. Wallace asked the spirit to take up her hand and shake hands with him. Her hand was placed in his. He then asked the spirit to take up the other hand, place it on her head, and fasten it there, which was done. He asked the spirit to make her cataleptic, and one lady was allowed to examine the rigidity of her limbs. At his request the spirit reduced the rigidity, one limb at a time. He did not touch the lady, who afterwards sat down by my side at another table, and wrote a communication for a young man, a stranger, upon some private affairs. Mr. Wallace said the lady was a fine medium if properly developed. We see here, Mr. Editor, the necessity of a training college for mediums. One gentleman had come 24 miles to attend that circle, and was going to make a report to some clerical friends, if he found truth in the subject. While Mr. Wallace and I were on a steamboat a young gentleman came and sat down in front of us, and said he had attended the circle the night before. We asked him what was the impression produced on his mind by what he saw? He said it had been represented to him that Spiritualism was all a fraud and deception; he had attended to see for himself, and he found all genuine as far as he could judge—open and aboveboard—and wanted to see more. At another circle which Mr. Wallace visited, my father, who had passed from this life forty-eight years ago, and had never communicated with me before, controlled the medium, who, while in a trance state, took my hand, saying, 'I come to give you my love.' I had wondered that my father had never visited me before, and I was informed 'the spirit had to learn by experience and the help of other spirits, but now your father has discovered the means and will visit you again.' I asked the control how it was that my father stayed so short a time? It was said it was difficult for some spirits to remain any length of time when first they came; it was something like a person diving into the water, they could not stay in that element long. Such an advanced spirit, while it descended from its pure abode for a time, speedily gravitated back to its home. If the spirit world is attracted by the great inquiries of humanity, may we not expect a new spiritual influx into the world! Let us all be up and doing."