

The Two Worlds.

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PRICE ONE PENNY.

LIBERTY AND LAW.

(Continued from page 457.)

HENRY VIII. threw off the jurisdiction of the Pope and took upon himself the settling of the faith of Englishmen, and the machinery for licensing books was transferred from Rome to London, the Archbishop of Canterbury and the Bishop of London, by themselves or by their chaplains, then becoming licensers for the English Church.

Thus once more we have confusion between the two powers set up, to be prolonged into our own time. The temporal power more and more set itself to take the regulation of knowledge and belief in hand in all countries Catholic and Protestant, especially Protestant. The remarkable protest of Milton was written to the Long Parliament, which, on the 14th of June, 1643, issued an ordinance of a most drastic character, limiting the number of printers and printing presses, making provision for the examination of all books and the licensing of all those of which sale was permitted, as well as a rigorous search for all unlicensed printing machines.

It might have been thought that this revolutionary Parliament would have been free from the desire to suppress inquiry. As a matter of fact this was really a re-enactment of a Star Chamber decree of Charles I., of the year 1637, and intended, like its predecessor, to strike at all books endangering "godly religion." Since that time the advance of science and the struggles of men for free inquiry have almost freed the press and abolished the enforcement of religion by penalties, but the temporal power still keeps up the fiction of a State Church, and what is of much greater consequence, steadily increases its hold upon the general education of the people, binding us down to accept State systems, State formulas, and State teachers, making it difficult to advance beyond legal standards in natural, social, and ethical science. This is a very serious development, and arises mainly through a want of appreciation of the fact that all agencies dealing with the mental and moral nature should be free from the rigid and material control of the temporal power.

The aid of the policeman and the magistrate to enforce any kind of training can only at the best be treated as a temporary provision for a special difficulty by those who recognise the essential difference between persuasion, counsel, elucidation, and their opposite—coercion. You cannot drill the mind of the growing child as an army of military recruits—that is, you cannot confine it to exactly the same movements at the same time as every other mind; therefore a finer perception of each child's nature is required than that possessed by a State-appointed teacher aiming at passing it through certain standards to secure payment for the school. The closest knowledge and finest perception of each child's nature is possessed by its mother, and she is the natural educator for it. I know the difficulties in the way at the present time of placing the early moral and mental training completely in the hands of mothers. I only say what I do to emphasise the principle of preserving education from State control. It is to be hoped these special difficulties may gradually be overcome.

In the higher education of science and art, including ethics and all that can be covered by the term religion, the best system should be allowed to make its own way freely—no monopoly by the State, no compulsory examination of teachers and settled legalised schemes and standards should bar the way to healthy progress. And yet this is just what is being instituted at the present time.

In the absence of the necessary means to establish a system of education, universal in its scope and free from actual purchase, assistance from the State should be sought charily, and only taken from the sources giving the most freedom of scope, the final aim being to make it voluntary as well as free from any association with the governing power. The confusion existing between spiritual and coercive influences leads to continual effort to encroach upon the liberty and moral responsibility of citizens.

The victory in England of religious tolerance is prac-

tically complete; the existence of such movements as this is a proof of it. But there exists an intolerance of another order. The Inquisition is dead; the last embers of theological persecution are burnt out, but a fanaticism as sincere and quite as blind as that of any Inquisition is seeking to set up a moral persecution—"a Holy Office," Mr. Frederic Harrison calls it, to "hand over moral unorthodoxy to the secular arm." A notorious and conspicuous case of this kind we have had in the attempt in Manchester to suppress the place of amusement known as the Palace of Varieties, an attempt which the Manchester Positivists thought it their duty to strongly protest against.

No offence against decency could possibly be urged against the place, as the persecution was at its height even before it had been opened to the public. It was an attempt to exclude a particular kind of entertainment, to bar out a large portion of the community from a house of pleasure they desired to frequent. Many, like myself, take no delight in the performances such places produce, nor are the surroundings congenial to us. But to meet what we consider low taste with the policeman's baton is to be guilty of intolerance, and to rely upon a coarse weapon when the choice of a nobler one exists. This particular act of fanaticism was the offspring of a general crusade aiming at the moral control of the individual by parliamentary powers. It is demanded that we assert in the face of this movement "one supreme moral and social principle which should govern all that we do and say in practical legislation." That principle is, that the enforcement of a moral practice by legal coercion upon the vote of any majority whatever is of the essence of tyranny, and has in it all the evil of religious persecution. It is an attempt to effect by force and law a moral and social reform which can only be healthily promoted by moral and spiritual agencies. It involves that abandonment of moral effort for material penalties which is one of the most fatal tendencies of our age, a tendency which brutalises government, whilst it discredits religion. "It is for teachers, preachers, and philanthropists to make men sober, chaste, temperate, unselfish, and industrious. It is for the magistrate and police to punish disorder, crime, all forms of recognised offences and personal injuries, material, civil, or moral. On this ground, which is the foundation of civil and religious government, it is tyranny to punish a personal act or habit which masses of good and wise men regard as innocent and even salutary."

These wise words are those of Mr. Frederic Harrison, and have reference in particular to "the aim of abolishing alcohol by statute," which he regards as "an insidious form of spiritual tyranny."

He is not suggesting a word against stringent regulation of the public sale of alcohol and of all public places where it is served, nor against any penalties on public intoxication, or on acts committed under the influence of drink, or on incitement and connivance to drunkenness. Intoxication in public with him "stands on the same footing as the public use of a dangerous beast." "To encourage or to allow drunkenness in any public resort may be," he says, "a serious crime in those responsible for its good conduct, and if the tavern keeper is the mere agent of the drink merchant, it may be a further duty to send the drink merchant himself to prison when duly affected with legal notice of his agent's offence. It may be high time to deprive the unpaid magistracy of powers which they have long shamelessly abused in the interest of brewers, game preservers and many powerful persons and corporations."

But I think there can be no hesitation in agreeing with Mr. Harrison that these matters of public police stand on a different footing from the suppression of the use of alcohol, of the traffic in alcohol, of the public retailing of alcohol, apart from any overt act of intoxication, any public disorder, or personal injury due to it as a direct and visible consequence. A heated and fanatical body of people is undoubtedly claiming this power, and will use all they can to obtain under a local Veto Bill or any future measure they

can extract by promises from candidates ready to sell themselves to any organised body of voters.

There are no assignable limits to extravagances of this sort if conscientious and moderate use of personal freedom is to be made penal in all because abuse of that freedom by some leads to possible and indirect mischief. A zealous body of reformers traces our national sufferings to the rapid increase of population. Why not, say they, separate the couple whose family exceeds the regulation number?

The population question is really quite as serious as the drink problem. It would be difficult to prove that alcohol was the source of more crime and misery in the world than sex. Why not, then, bring all sexual irregularity within the scope of the law?

Zealous Vegetarians preach that animal food is practically poison, and there may be an agitation to close the butchers' shops and to prevent the slaughter of animals. The National Meat Bill far exceeds the National Drink Bill, and many competent authorities hold that more disease is due to excess in food than to excess in drink. Excess in dress, luxury, gambling, frivolity, and idleness, in all their forms, are national scourges and degrading vices. But we cannot, we must not, enforce Vegetarianism or Malthusianism by imprisonment, or have ascetic regulations for every detail of life. The basis of morality is moral freedom, moral responsibility, and conscientious conviction. It is better to struggle even feebly against habits of self-indulgence than to yield our freedom in favour of prison rule. Moral responsibility requires strengthening; conscientious conviction should be easier to attain; for this we want a better spiritual force than can be derived from existing churches. A new spiritual power, with clear and reliable—that is, demonstrable Ethics resting on realities, supported by and directing a more complete system of training in the family and the school—these are needs conformable to human freedom and human progress, and compared with the instruments of law and compulsion are as superior as civilisation is to barbarism.

THE LIFE BEYOND.

EXPERIENCES OF A DISEMBODED SPIRIT.

CONTRIBUTED BY PHILO-VERITAS.

(Continuation of communication received December 15, 1889.)

THIS mode of communication with those upon the outer earth is now becoming a subject for thought and investigation, but my experience is too recent, and the experiments—if I may term them so—so few, that but little weight is attached to my declarations concerning this new experimental mode, which establishes the fact that there are some, at all events, who can and do commune consciously with mortals in the condition of life that I can now realise as being once my own.

In further response to your questions concerning our mode of life—another subject for thought, discussion and research amongst us is "The continuity of change that we witness in our surroundings," and the effort is made to gain the knowledge of what causes the changes. You will ask me, "Have we no aids to guide us?" Yes, as you have "libraries" in which are treasured up the thoughts, speculations, and actions of generations of mankind, prior to your own, even so we have records which we can consult, that go back to an antiquity so vast that I cannot compute it for you by earthly standards of time. But when I speak of "Records" I perceive the vast difference between the manuscripts and volumes of your earth and these that are within our reach. These records, as I term them, are imperishable, and accessible to those who are desirous of utilizing them in gaining true knowledge. How can I make this comprehensible to you? When engaged in this—to me delightful study—I have only to give expression to the thought, and immediately there is presented before me that which I can comprehend and understand. How they are produced and from what repository they are drawn, as yet I cannot tell.

Another subject that engages our thoughts and attention is, "The human form as manifested to ourselves and others," and the problem is to know of what it is composed, and in what manner the life power that actuates it is exercised, for by the consciousness of this mysterious action, we know that we are, and also what we are.

While speaking of the "human form," I am perfectly aware that that form of my personality which is visible to the optics of your seer, is not my real and abiding form; but I have discovered by these experiments—if I may so term them—and experiences, that the consciousness, while

in this assumed and temporary form, enables me to bring in some measure, the recollection of the form and experiences that were mine while embodied in an outward figure like yours.

I am here informed by my attendant guide that the multiplication of experiences, such as I am enjoying, will result in the formation and establishment of consciousness which will be utilised for an ever-increasing intercommunion between those on this plane of being, and those on the outer earth, separated as they are by what you conceive of as a gulf of death.

Then again we have with us that to which your scientific laboratories correspond, and those whose tastes and inclinations lead them in this direction, experiment therein, and they give us the results. In fact, and in short, I can see that all these branches of scientific study and research, and their application for the benefit and upliftment of humanity on your plane of life, are the effects of that which is first eliminated on this plane of life and being. When I have further advanced in my own studies, I hope to be able to trace this action, and to understand something of the operation of that law, by which, from certain "causes" in our state, they eventuate in "effects" in your state. When you the problem is thus—"Given the effects, what are the producing causes?" With us it is, "Given the cause, how do we trace it to the effect?"

These are some of the "occupations" that form an attraction to many on our side. But there is another, and that is the study of the forms of life that are now existing, and which go back to an immeasurable past, not unlike your geological eras, with their organised forms, which you possess in their fossilized forms. But here comes a great difference between your and our specimens. Yours are fixed and inanimate, and are but the remains of the skeleton and shell of once living organisms; but ours can be infilled with what appears to be life, and thus we can have presented before you the actual representation of what they were when in the original living forms. So numerous are these that—so I am informed—they include every form that is known to have been existent on this plane of life, and what has intensely surprised me, is to find that these have had their corresponding representatives on the outer earth. With others, and among them, a frequent subject of converse is, "Is there a future state for us, and if so, what will be the character of that future state, and in the change which I am dimly conscious awaits me, shall I be able to carry forward into the future the consciousness of my present state with its experiences?"

Recorder: "Did you carry with you into your normal state the consciousness of your last interview with us?"

W. M. P.: I think I told you, my friend, that the relation of my experience, while in this form, was received by some of my companions with considerable doubt and suspicion. But I can tell you this, that each succeeding experience enables me to fix the consciousness with greater certitude. Another illustration—my guide says—of the great law of evolution and development. Ah! I am cognizant of an idea that strikes me for the first time, which is that if I am able and permitted to continue experiences like the present, they will enable me in some measure to carry forward my consciousness through the change that I know awaits me, at least I will indulge the hope.

This is the third time that I have had this experience, and by a power of insight that is now mine, I can say that the number three itself is a promise of the fruition and fulfilment. And this opens to me a new field of study and research, for by the use and value pertaining to "numbers" which are used while in contact with those on the outer earth, we may perchance be able to solve what is mysterious and unknown to so many of the learned ones on our side of life.

I have again to thank you, my friends, for this and the past experience, which I have felt to be a great privilege, the more so because I shall take with me into my normal state—so termed by you—the remembrance of what I have experienced while in conscious communion with you, and it will form a subject upon which I shall dilate to my fellow-workers and associates, and in so doing I think that the Preacher of the past, may perchance be transformed into the teacher of the present. As a preacher I spoke of that of which I had no certitude, but as a teacher upon this plane of life, I shall speak from experimental knowledge.

As another is waiting to speak with you I may not trespass further, and therefore say—Adieu.

(To be continued.)

MY EXPERIENCES IN SPIRITUALISM, 1870 TO 1893.

By EDINA.

OUR FAMILY MEDIUM.

In April, 1890, my eldest daughter, who, since 1876 (when she was only nine years of age), has been bereft of the sense of hearing, but retains her power of speech, and who up till that date had been in total ignorance of psychic phenomena, developed into a clairvoyant, clairaudient, and writing medium. We had up till then kept her out of the circle because of her physical infirmity, and also because she was disposed to ridicule the whole subject. The story of her development may now be briefly told.

One evening a message came by the table from our sister-in-law, "Send for our favourite." We knew this referred to the deaf member of our family, whose gentle nature, combined with her affliction, rendered her a special pet with her relatives during their earth life. She was at once brought into the circle, and from that hour may be said to date the commencement of her mediumship.

The psychic power first began to show itself in her case by seeing strange and beautiful lights floating in the room; then spirit faces began to come athwart her vision; then followed the gift of clairaudience, *i.e.*, the hearing of spirit voices, although to her all earthly sounds are still voiceless. Her powers have now been highly developed, but they are only exercised in the family circle, or in the house of any select friend in whose discretion we may trust. Her clairaudience is now so good that she has for a long time past been able to hear distinctly, and repeat to us all the messages emanating from her visitors from the other side. The automatic writing has continued without intermission for three and a half years, and during that time she has penned hundreds of messages, good, bad, and indifferent, in as many different kinds of caligraphy. During the whole of that time she has been in constant and affectionate *rappor*t with all our deceased relatives and many friends who have "gone before." During the above period she has seen hundreds of spiritual personages, with most of whom she has conversed, while a large number of these have controlled her to write automatically, and these messages in most instances go to demonstrate identity and personality.

She has been "interviewed" or visited by many persons who represented themselves when in earth life to be well known in literature, science, and art, such as Charles Dickens, Dr. Livingstone, and his father-in-law, Mr. Moffat, the missionary; Professor Wilson (better known as Christopher North), Cardinal Manning, Sir Morell Mackenzie, J. Russell Lowell, Walt Whitman, Sam Bough, R.S.A.; George Paul Chalmers, R.S.A.; Dr. Kitto (Bible commentator), the Reverend J. G. Wood, the naturalist; John Howard Payne, author of "Home, sweet Home"; and many other notable persons whose names do not at present occur to me. With the bulk of these cases I have already, by the kind permission of my ever-to-be-lamented friend, the late Mr. Stainton Moses, dealt exhaustively in the columns of *Light* during the past three years, and to these narratives beg to refer your readers for further information.

Besides these notable communicators she has been controlled by all sorts and conditions of men and women, who pen through her hand messages "grave and gay," all of which we endeavour to verify and treat with an open mind, and in a judicial spirit. These communications at first came on any afternoon or evening on which the medium chose to write, but during the current year they come about once a week; and now the medium is always told when to sit, and is likewise in many instances informed before sitting of the name of the person or persons who are to control her to pen the communications from the other side. Her health and spirits have in no way suffered from her mediumship.

THE SPIRIT GUIDE.

The spiritual guide or control of our family medium has been previously mentioned by me in the articles on "Spirit Identity." He designs himself to us as Professor Sandringham, and, as formerly mentioned, first spoke to us through Mr. Alexander Duguid, when in trance in the month of October, 1889, when he diagnosed and prescribed a remedy for a spasmodic throat trouble from which my wife had been suffering for several months, without alleviation from the specialists we had consulted. In the spring of 1890, when our daughter developed automatic writing, this personage was one of the first to control her, and to appear to her "inner vision." Since that time he has become to her as real a personage as any denizen of this world. In some mysterious man-

ner he appears to have been the person who has given her spiritual clairaudience very soon after his control of her commenced; and, as I have already stated, though still deaf to all earthly sounds, she hears quite distinctly and accurately all that is said to her by any of the spiritual personages who visit and commune with her. As formerly mentioned, this control favoured a medical gentleman here with a long letter on the subject of the use and abuse of hypnotics, which literally "bristles" with the names of drugs, ancient and modern, many of which were not known to us. This letter was also full of medical terminology and technical terms. In that communication, which was got about two years ago, he stated that his real name when in earth life was not Sandringham, but did not disclose what it really was. One of his reasons for this I deem to be that it is not very many years since he passed over, and probably many of his relatives and contemporaries are still in the flesh. Be his name what it may, I can certify from two thick notebooks filled with his messages, and all written in the same peculiar sprawling hand, that he is a very real person indeed, and his personality, medical skill, and force of character come out in every page. He is an almost daily or nightly visitor to our home, and the medium is in constant *rappor*t with him. Before becoming the spirit guide of the medium, this personage wrote us a letter by her hand, asking our permission to assume this position, which we gladly accorded in view of his many beneficial services to us and our family.

I next deal with the subject of identification.

INCIDENTS IN THE LIFE OF A SEER.

By W. H. ROBINSON.

I HAVE many interesting reminiscences about this period of the spiritual awakening in the Northern Division of the County of Durham.

A wave seemed to pass over Chester-le-Street and the numberless villages surrounding this little market town, and caught many in its influence.

I took the Co-operative Hall at Chester-le-Street, and invited able speakers, such as Mr. J. J. Morse, who was then residing in Derby, Mrs. Batie (*née* Longbottom), of Ovingdon Wood, near Halifax, and other speakers. I have seen 500 people at each service, in the large Co-operative Hall, and a large attendance of Methodist local preachers, etc., etc., the interest in the subject bringing them in large numbers. They were all impressed with the splendour of the addresses, and were struck with the argumentative power, especially displayed in Mr. Morse's speaking, but, as the old adage says, "Where'er we find a house of prayer, the devil builds his temple there," as the following illustration will show.

The large interest in Spiritualism developing a rancorous feeling amongst the leaders of the respective churches, the old method of bigoted persecution was brought into requisition.

On one occasion, when Mrs. Batie was speaking eloquently, just in the middle of her serious address, the audience was much amused and excited by the upward movement of several brace of pigeons, who naturally ascended to the higher altitudes in the hall. This was done by some of the Sunday school children, and a florid and comical report appeared in the Newcastle papers on the following day. We retorted by stating, that "that was the kind of education the orthodox Sunday schools were imparting to their children." Great discussions went on in the public papers, which contributed much to their prosperity.

Séances, of all kinds, were held in the village, and on one memorable occasion, a Methodist class leader came to the kitchen-window and threatened us, and said we were "bringing the devil into the village."

A remarkable séance took place at the village of Ouston, in the house of Mr. Richard Ramsey, an Overman, where a number of developing mediums and other Spiritualists met at 2 p.m. on Sundays. We were all seated in the room; there was much singing and earnest prayer; a number of the mediums were thrown into a state of entrancement, and various gifts of the spirits were exercised; the influence was so powerful that the very room rocked; the furniture was moved, and the mediums were almost floated. A silvery cloud floated over the heads of the sitters, and we felt as if this was a repetition of the celebrated Day of Pentecost. We adjourned for tea, and the evening meeting was commenced by praise and prayer, and the same extraordinary outpouring of the spirit was experienced, and the principle of Holy Love seemed to be the predominant feeling in each breast.

In addition to these meetings Sir T. F. Buxton and other

disembodied friends used to discourse in a most eloquent way through Mr. Pigford, the medium before-mentioned, and we received much information about spiritual realities.

I will here digress to relate an amusing incident, which will show the perceptive power which spirits can transmit to mediums. On the first visit of Miss Longbottom to Chester-le-Street, at her request, I went to the junction at Durham to meet her and see her safe in the train for her destination. Shortly after being seated in the carriage, she inquired if there were a village called Ouston in the neighbourhood. I explained that it was two miles from where she was appointed to speak. She smiled and asked if there were a Mr. Batie residing there? I replied in the affirmative, and she informed me that the spirits had pointed this out to her.

Before she had been seated in my house half an hour, Mr. Batie walked in; and a short time afterwards they were married. They subsequently emigrated to America, where they are doing well. It would appear that their marriage was fore-arranged on the part of our spirit friends.

In my travels while visiting Halifax I enquired of the postman if he could tell me where Miss Longbottom resided. He directed me to a shop in the street, and said, "If you go there you will get all the information you require." On arriving at the shop I was introduced to Miss Culpan, and on stating my business she said, "I trust you are not going to take Miss Longbottom away from us; if you do it will be a sad day for us." In good faith I said I had no intention of doing so, and she reluctantly gave me her address, which I reached on the following day, it being some three miles from the town.

Arriving at Ovingdon Wood Miss Longbottom smiled when she saw me and said she had expected me all day, as her guides had informed her of my coming. She then described my sister and mother who had passed away many years before. And, at a sitting which she favoured me with in the evening, her spirit friend, who appeared to be a Scotchman, informed me that he would give me a test that it was not Miss Longbottom speaking, the test would be that I would experience a serious loss within a few hours, and that I would oblige him by writing to the medium upon my arrival home and inform her.

After the disenfranchisement and a little more interesting conversation I returned to my hotel. On the following morning I started for Barnsley and felt a little subdued with the depressing forecast of the past evening, but still could not comprehend what this loss would be.

Crossing a large viaduct near Huddersfield I kept hold of the carriage door in case we were fated to turn a somersault into the valley below. Nevertheless the train steamed safely into Barnsley station, and next morning, during my business transactions, I discovered that a tradesman to whom I had trusted a large amount of my master's property had absconded, and left not a stick behind. Therefore the test revelation was fulfilled to the letter. It caused me great pain, as it was the first transaction, and the loss was a heavy one.

Although there is much in physical life that is hard to bear there is often a silver lining to the cloud, and it has its compensation. The same evening, wandering about Barnsley thinking of the loss, I saw from the mural announcements that Professor Wells, of Scarborough, was lecturing in the music hall. Glad to put away an hour or two I inquired for its whereabouts and found the large hall packed with an interested audience, listening to the homely eloquence of the professor. I was charmed with his lecture and the great knowledge of character which he displayed in the manipulation of the heads of several leading citizens of Barnsley. At the conclusion I hurried to the ante-room to submit my cranium to his manipulation.

Professor Wells however objected to examine me that evening, as he said he was exhausted by his previous efforts, and asked if I could call in the morning. I said I would leave Barnsley by an early train; I wished him to particularly favour me that evening. He then consented, and putting his hand on my head exclaimed, "Ah, here is a medium. Be careful what you are doing, Mr. Robinson, or the spirits will take you away."

The Professor asked me if I was a Spiritualist, and of course I said, "that I was an investigator." He said, "You could not help being a Spiritualist from the type of your brain organisation." He enquired what my business might be. I replied that I was a representative of an iron firm, and had been pretty successful for my employers. He then rejoined, "Mr. Robinson, take my advice and go into the

book and publishing trade, and you will be successful." I rather smiled at this, never having conceived of such a project before, but was still impressed with the scientific accuracy of Mr. Wells's manipulations. However, man proposes and God disposes, and about a month after this event I was seized with the peculiar sensation described in the former chapter, and the illness lasted about six months.

Having lost my situation, I did not seem as if I could get anything to do, and after the spirit told me to commence the book business, I took 30s., which was all the money I possessed, sent it down to Scarborough, and asked Mr. Wells to send me the value in phrenological and reformatory books. Two days after, I was startled to receive two large cases of books, valued at £50; Mr. Wells had deducted the 30s. from the invoice, and told me to pay for the books as I sold them. I almost wept, and felt overpowered with this gentleman's kindness in trusting a stranger. However, I started business, and I am happy to say I have paid the professor hundreds of pounds for his practical works on health. We are now close friends, and Mr. Wells has related to me several clairvoyant facts he has also experienced.

(To be continued.)

THE MYSTERIES OF RAVENSWOOD.

By W. A. CARLILE.

CHAPTER XVII.

"THERE is not much to leave in your charge, sergeant, for the thieves have carried off nearly everything of value. I will gladly leave you here if you will promise that you will not carry the house bodily away, for there isn't much else left for you to take."

"Well, then, that matter is settled. Now, doctor, I want your explanation of the supernatural occurrences I spoke of."

"I will help you if I can," said the doctor, "only I don't admit that there is anything supernatural in existence. I regard everything as a part of Nature, and think that there is nothing external to or above it, except in the sense in which a man's mind is external to and above his body. But, first of all, I want to hear about everything that has happened since I last saw you, Colonel."

In a short time the doctor was in possession of all the facts as they occurred.

I gave him a full account of Frank's visit with me to Clara's room, and was not even ashamed to tell him of the whisky punch. Then I told him about the robbery of the house, and of the death of Leo, and concluded by relating our interview with Mrs. Marlowe, and the information that she had given us. Then the detective said—

"Now I can proceed with my questions. I understand, Dr. Leyburn, that you hold the opinion that Miss Marston was not quite responsible for her actions when she met her cousin on the cliff, on the day of his accident?"

The doctor bowed assent, and the detective continued—

"Can you account in any way for the unsoundness of her mind at that time?"

"I cannot give you a positive answer," said the doctor, "and you must therefore allow me to speak in general terms. There are three ways in which minds may be thrown off their balance. There is first, insanity, which is not usually of such a temporary and fugitive character as the influence which directed the movements of Miss Marston at the time we are considering, and therefore I dismiss it. There is second, self-hypnotisation. This is closely akin to somnambulism. At other times, than in sleep, its occurrence is rare, and I think may be for the moment put on one side, as not the probable cause of Miss Marston's aberration of intellect. The third way in which the mind usually loses its balance, is by hypnotism proper, and her case seems to fall more naturally under this head. If this be so, then we have to seek for the person whose mind was controlling hers at the time, and to clear the ground; I may say that it could not have been her cousin's mind that was at work, or he would not have fallen over the cliff through any action of hers. In order to get nearer to a solution, let us look at the loss of the key. Of course, Mrs. Marlowe might be in league with the burglars. That is for you, sergeant, to find out; and so I will restrict myself to the psychological part of the enquiry. Now the only persons who have had access to Miss Marston, from the beginning of these occurrences up to now, are the Colonel, Mr. Frank, and myself. For the moment, I will put the first and last of us out of court, and ask the Colonel if he noticed any undue influence being exercised

by Frank over his sister when they paid a visit to her room."

I started, for I remembered the scene at the bedside, and though Frank had given me an explanation of it, yet I had no guarantee that he had given me a correct account of what was said, and he might really have been suggesting to her the misuse of the key.

But then, I thought, if this were so, Frank was a confederate of burglars, and must at the same time have been the one who tried to kill Harry. These conclusions were, however, too monstrous to be entertained, and I thrust them from me. The detective was the first to speak.

"Your explanation seems plausible, doctor, though I can't say I have accepted all your conclusions. To turn to another matter. Can you explain the ghost that we thought we saw, or has it any connection with hypnotism?"

"I have already gone into that with the Colonel, and need only repeat that our mental personality, or 'astral body,' can sometimes be seen as an apparition, especially when the actual body is asleep, or ill, or insensible. At such times the person is a step nearer to the final dissolution of soul and body, and, in consequence, the astral body is more easily detached from the material one. Miss Marston, in her normal state, was unconscious of the meeting on the cliff; but in her abnormal state of delirium, the whole scene rose again before her. In other words, her thoughts went out to the place, and her astral body was in consequence seen there. The person who met the apparition on the cliff was probably Harry himself in the body, though he made no reference to it in the short time he was with us in this room."

While the doctor was speaking I had been following my own line of thought. I felt like a hunted creature at bay, and at last could no longer restrain myself, but burst forth angrily—

"I don't believe a word of all your fine-spun theories. You would make my Clara a thief and a murderess, if you had your way."

"I don't believe it either, Colonel," said the detective, warmly.

"Thank you for that, sergeant," I said, taking him by the hand, while I glared over my shoulder at my tormentor. He was gazing on the ground and did not see the look, or he must have been withered into nothingness by it.

Presently he looked up with a grave face, and said—

"I quite agree with you about Miss Marston. I don't believe she pushed her cousin over, as he said."

"I wish you would explain yourself more clearly then," I said, irritably. "You said that somebody—presumably Frank—had persuaded her to kill her cousin. If that is not your meaning, all your harangue is incomprehensible to me."

"My dear Colonel, you are rather hasty in your judgment. A hypnotised person is not wholly an automaton, and will absolutely refuse in some cases to perform actions revolting to his or her moral sense. I am, therefore, certain that no hypnotism could possibly induce Miss Marston to commit such a crime. With regard to the key it is different. In Miss Marston's confused mental state she might not have known that theft was intended, and so in an unreflecting way may have put the key into the safe as she was ordered, and while under the weird spell of hypnotism she would be no more responsible for her action than if she were asleep, which in a sense she undoubtedly was."

While he was speaking I felt it hard to keep my attention on what he was saying. The sergeant kept up a light tapping on the table with his fingers, and though the sound was scarcely audible, yet it had a strangely irritating effect upon my overstrung nerves. It seemed to be getting louder while the doctor was speaking, and when he had finished I rose from my chair in hopes that my movement would put a stop to what was really becoming intolerable. The doctor looked up quickly at me, and sprang to his feet.

"What is the matter with you, Colonel?" said he, bringing his face close to mine, in what I considered a manner bordering on insolence. Therefore, at this action of his, I could control myself no longer, but said fiercely—

"What do you mean? I suppose I can stand up if I choose in my own house?"

"No you can't," said the doctor, sharply. "Sit down at once."

His tone was so full of authority that I made a movement to obey. Then I recollected myself, and looked angrily down upon him. My veins seemed to be on fire, my head was swimming, and a mist of blood was before my eyes. I do not know what I was about to say or do. I only know

that I was not given time for anything. With a spring, like that of a wild cat, the doctor was upon me, and, seizing me by the throat, he hurled me down into the chair from which I had just risen.

(To be continued.)

OUR BIBLE CLASS.

OUR contention is that the Jews communed with human spirits, knowing them to be human, and we quote the Bible in proof. It is declared that the Jews believed Jesus to be possessed by a *daimon*, a Greek word, which the Greeks understood to apply to a *departed human being*, not necessarily an evil one. John the Baptist was believed to act under the guidance of Elijah—"He shall go before him in the spirit and power of Elias"; and Jesus endorsed that view when he declared, "Elias is come already" (Matthew xvii, 12). Jesus held an interview with Moses and Elias on the mountain top, and they are designated *men* (Luke ix, 28, 36). These were certainly *human* spirits. Peter, referring to his visit to Cornelius said, "the *Spirit* bade him go," and in the next verse speaks of the "*angel*" who visited Cornelius, while Cornelius declares that "a young man" stood before him (Acts x. and xi). In like manner the "young man" who was seen at the sepulchre was also designated "*angel*." Paul was spoken to by spirit Jesus—"Why persecutest thou me?" and the revisers declare that "the *spirit of Jesus*" guided Paul in his wanderings.* It is evident, therefore, that "communion with saints" means intercourse with *discarnate human beings*—our sainted dead; our loved ones gone before. If the term "*necromancy*" means (as Rev. E. White declares and we deny) holding intercourse with the dead, or "learning from the dead" (without any sort of discrimination as to the character and purposes of the so-called dead), then what was Jesus doing but learning from the dead when he was talking with Moses and Elias hundreds of years after they had left this mortal life? Nay, when Jesus as a spirit communicated with Paul, was he not bringing poor Paul under condemnation? Surely the real test is, not the mere fact of intercourse with the people of the other world, but the quality, purpose, and moral and spiritual results of their communion?

The foolish practice of worshipping a spirit merely because he is a spirit received a stern rebuke in the utterance attributed to the angel (messenger) sent by Jesus to instruct John—"See thou do it not. I am thy fellow-servant, and of thy brethren the prophets: worship God" (Rev. xxii, 9). Here we have conclusive evidence that these Bible worthies believed that Jesus sent as a messenger spirit, not a non-human angel, but *one of the prophets*, and thus we have established our contention that spirit intercourse is set forth in the Bible—not only sanctioned, but endorsed and commanded.

We write, with all kindness, to suggest to our Christian friends a view of these matters which does not appear to have struck them.

Messenger spirits must be judged according to the intelligence, purity, wisdom, and love they display. Hence the ministering spirits must be tried. It will not do to permit a spirit to affirm as the one did who came to Ezekiel, "When I speak unto thee I will open thy mouth, and thou shalt say unto them, 'Thus saith the Lord'" (Ezekiel iii, 27). Now-a-days when a spirit comes we want no "thus saith the Lord" to blind our eyes and hoodwink our judgment. We submit his message to the test of Reason, Conscience, and Love, and if it be of God it will stand the test. Even then, however, we shall not accept the messenger as an authority—we shall esteem and honour him as a wise and helpful friend, but as regards what he says we shall "judge of ourselves whatsoever things are right," and "worship God."

* Here again we get an illustration of the doctoring of the text. See Acts xvi, 6, 7, 8. The Authorised Version says, "the Holy Ghost" forbade them to preach in Asia, and when they essayed to go into Bithynia "the spirit suffered them not," but the Revised Version says, "the spirit of Jesus suffered them not." Clearly, then, if Jesus guided them it would be he also who forbade them to preach in Asia, and the words Holy Ghost are misleading as interpreted by Trinitarians. Whatever else Jesus was he was a human being if he was born, grew up to be "a man approved of God" (he could not be God, and approved by God at the same time), and died, and if he is our exemplar we can "follow" him not only by holding intercourse with departed human beings, but may expect to "follow" him by returning to earth to guide some friends here, and also go and preach to spirits in prison, and help them to rise out of their spiritual slavery and darkness even over there. If following the example of Jesus means anything, that is what we have a right to expect and to perform.

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THOUGHT INFLUENCE.

By A. E. FITTON.

A SHORT time ago I had the privilege of hearing a sermon whose message was "Think High!" It was full of suggestiveness, and being entirely void of the theological element was practical and inspiring. This is rarer praise than most sermons will admit of, and perhaps a few of the thoughts suggested in and by the sermon may not be out of place in the pages of this journal.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, think on these things." These words of St. Paul formed the groundwork of the discourse.

The preacher's starting point was the effect of thought upon character, its moulding influence, the colour and bias which our lives receive from the subjects to which we devote our attention, and the aspect in which we view the circumstances amid which we are placed. If our thoughts and aims are trivial, sordid, or base, we must slowly but surely grow into correspondence thereto. Marcus Aurelius, Roman Emperor and Stoic Philosopher, had arrived at this truth when he wrote: "Such as are thy habitual thoughts, such also will be the character of thy mind; for the soul is dyed by the thoughts."

It seems to me we are not conscious enough of the reality of this truth and the solemnity which lies at the very heart of it. We think deeds important, and so they are, being the fruit by which we are known; words too, have a weight and a force whose effects may live on after the speaker has passed away; but thoughts, the fleeting, intangible, invisible brain throbs, the daily, hourly visitants with which we are so familiar that we become almost unconscious of their presence, can it be that they are vital factors in forming the individual self?

In a communication received by Mr. Stead from an unseen intelligence and recorded in *Borderland*, there occurs the following:—"The real self is built up even more by the use it makes of the mind than by the use it makes of the body. . . . It is the mind that makes character. It is the mind that is far more active, more potent than the body, which is a poor instrument at best. Hence the thoughts and intents of the heart, the imaginations of the mind, these are the things by which we are judged; for it is they which make up and create as it were the real character of the inner self which becomes visible after the leaving of the body."

It has been often noticed that two persons living a lifetime in the closest union and in the fullest sympathy, have gradually grown alike, showing unmistakable lines of similarity. If association will thus leave a visible impress, how much surer must be the reflex action of thought upon character. We live with our thoughts—we cannot live without them, but we can regulate them, control them to a large extent, and resolve that we will not have occasion to be ashamed of our associates. To resolutely turn aside from

dwelling upon the small and the mean, to refuse to let petty grievances engross the attention, subordinating them rather to their true position, is to form a habit which will contribute more to our peace of mind and to the right development of character than any mere change in surroundings could effect.

As the preacher pointed out, the ideal must be aspired after, if we would rise instead of sink, but it must be sought for, not in lonely solitudes, not on mountain tops of abstract meditation, but in and amongst the haunts of men, where duty beckons, and the claims of family and of business and of citizenship are all imperative. To invest these with the dignity belonging to them, to infuse into the routine of life, which has so much in it of the trivial and the commonplace, a higher standard of motive and of conduct; to aim high, though we fail again and again to reach the goal—this may we do. Where truth and righteousness—"the things of good report," are thought upon, striven for, aspired after, the character will become assimilated to the mental and moral atmosphere which the individual thus creates.

Our intellectual activity also is largely in our own hands. The time we devote to reading, be it much or little, is capable of yielding a rich harvest in facts stored up, interests widened, and a mental stimulus which will arouse many a dormant faculty, and ward off the apathy which old age too often brings in its train. But if we content ourselves with that which demands no thought, and while skimming through a scrappy journal, or a sensational novelette, flattering ourselves that we are engaging in intellectual pursuits, we are refusing the mind the nourishment which its growth demands, if the imagination is to be stimulated, the reason quickened, and mental growth encouraged.

Nor, as the preacher pointed out, are the minor graces and courtesies of life to remain uncultivated. "Whatsoever things are lovely, whatsoever things are gracious," should find expression in character and conduct. Manners, no less than more solid acquirements, need cultivation; and in this age of self-assertion, of keen competition, of push and hurry, the courtesies of life are apt to be left to take care of themselves. And yet how truly lovely are they; how they sweeten existence; act as oil upon troubled waters; and give a distinction to those who practise them, which wealth cannot purchase, nor rank alone impart.

Nor must we let the failures of our past so discourage us that we cease to struggle against the difficulties that obstruct, whether they consist of adverse surroundings, or of the more fatal hindrance which natural bias and constitutional defects present. The world—our little world—may seem out of joint, and we feel that, unlike Hamlet, we were not born to set it right; but the kingdom over which we should reign supreme is ours to subjugate, to govern, and to reform. And by reforming ourselves we are unconsciously becoming agents in wider reformations, and aiding somewhat in the world's progress.

A SPIRIT MESSAGE THROUGH A WRITING MEDIUM.

SPIRITUALISM is scientific; since science is but systematised knowledge derived from the repeated observation and careful study of phenomena. Spiritualism is philosophic; in that it gives the most rational explanation of the source and cause of the manifestations, and leads up to new conceptions of the nature of man and the purpose of existence. Spiritualism is religious; as it demonstrates man's spiritual nature and progressive destiny.

Spiritualism enlarges our ideals, intensifies our conceptions of Divine Goodness and Love, deepens our trust in the innate purity and perfectibility of man, the spirit Ego, and sheds revealing light on the four intuitive and rational affirmations of the human soul, viz., God, Duty, Immortality, and Progression. Spiritualism is a moral force, since it lays bare the great law of consequences and enforces the Divine principle, that suffering for wrong-doing must be experienced by the sinner himself until he ceases to do evil and learns to do well, and, becoming wise from conviction, renders intelligent and willing obedience to those institutes or Divine decrees of God in Nature, which ultimately outwork beneficently for the good and happiness of both the wayward and wilful. Thus is Wisdom justified of her children. In the right use of knowledge and the exercise of power man best displays his own wisdom. When Love softens the heart, arrests harsh judgments, leads to gentle pity, compassionate

regard, and tender patience and helpfulness, then is the Spirit victorious.

Spiritualism, rightly interpreted, will help humanity to live wisely, temperately, and lovingly, to pass through the death-change fearlessly and with anticipation rather than dread, to have supreme confidence in the All-good and the final goal of good for all humanity.

Comforted by the knowledge of the companionship of comrades and loved ones who are only just behind the veil, human beings can preserve a cheerful spirit under adversity, assured that out of apparent evil good will come to the true-hearted, and death will open the door into the spheres of fruition and attainment, where all present ideals will be surpassed in the glorious reality of that realm of progressive growth and comprehension.

VINDICATION OF SPIRITUALISM.

By PRO BONO PUBLICO.

THE writer uses the personal pronoun not by way of egotism, but because it is more convenient. I have read *Borderland*, and hope it will be favourably supported by Spiritualists, because it will be the means of presenting the great truths of Spiritualism to many people who are now overwhelmed with the spiritual darkness of Christianity.

I have lately returned from the World's Fair, and on board ship Spiritualism was discussed. The ignorance displayed, by some of those who took part, concerning psychological phenomena and the principles of Spiritualism was deplorable. The majority of Christians appear to be so prejudiced that they will not read Spiritualistic works, but perhaps *Borderland* may be more successful in spreading a halo of spiritual light. Notwithstanding the antagonism and partiality of Christian literature, Spiritualism is being favourably received by the intelligent. Repeatedly I have noticed when Spiritualists were denied the right of reply by Christian editors that they had to appeal to their own journals. I can also bear testimony to the fact that when my criticism was severe there was recourse to suppression. A religion which has to exist by editorial cowardice should be treated with contemptuous scorn. Judging from their spiteful attacks on Spiritualism we can reasonably assume that Christians are beginning to realise the fact that Christianity is gradually fading away like footprints on the sands.

Spiritualists might like to know how Spiritualism is defended in the Midlands. Some time ago it was attacked by the followers of the Nazarene in the *Birmingham Weekly Mercury*. A lady called my attention to the discussion, and said that some of the Christians were rude in their remarks. One by one they were silenced until at last Spiritualism held the field, having no opponent to contend with. There was one point in the discussion referred to, and it may serve a useful purpose to refer to it again. One correspondent said that "Almighty God has in times past made impressions on the brains of men." His reasons for the assumption were that "the Jews, God's chosen race, remain a living monument of God's declared will and purpose," and that the Bible records declarations like the following, "And the word of the Lord came unto me saying," "Then came the word of the Lord." I did not believe it was possible that any one living in the full light of nineteenth-century intelligence would assert that the Jews were preserved by special Providence. Empires, kingdoms, and peoples are subject to the conditions of existence which perpetuate or destroy, and if people have existed there is not a person in the world who can prove that they have existed in any other way than in accordance with natural law.

It has been asserted that the breast-plate of judgment was a means of communicating with the spirit world, and when communications were received the messages were delivered to the people as having come from God himself. "The Rabbins, who are followed by Josephus, Philo, and several of the ancient fathers, are of opinion that the high priest having then his eyes fixed upon the stones of the breast-plate, which was before him, he there read the answer of the Lord." This is a form of crystal vision. Possibly some of the Biblical writers may have had a slight knowledge of the unseen universe through mirror gazing, but if so, they have recorded very little for our edification.

Assuming that there is a God, He must have existed from all eternity, and, if so, His attributes must necessarily be eternal. Love and anger are predicated of Him in the Bible, consequently one eternal attribute must have been opposed to the other. The testimony of the Bible itself is sufficient

proof for any one of average intelligence that God did not communicate in a direct manner. It is almost incredible that any one with even a modicum of common sense could believe that God inspired the writers of a book which records statements like the following: "Nevertheless, man being in honour, abideth not; he is like the beasts that perish." "For the living know that they shall die; but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten." Now for a quotation from a Spiritualistic book I have lately been reading: "In the other life appears the wonderful paradox that the oldest people are the youngest. To grow in age is to come into everlasting youth. To become old in years is to put on the freshness of perpetual prime. We drop from us the debris of the past; we breathe the ether of immortality, and our cheeks mantle with eternal bloom." What a contrast there is between the ignorance of the Bible concerning the unseen universe and the glorious teachings of Spiritualistic writers and seers, which elevate a man to the dignity of celestial thought and guide him to the spheres of contemplation! The foolish assumptions of some Christians exclude the possibility of a fair examination of what is right and wrong, and make thoughtful people receive the Bible with unfavourable regard. The Bible is merely one item on the programme of the universe, and neither it nor any other book in the world contains the whole truth, because truth is progressive. One might as well attempt to measure the universe with a yardstick, as try to compass the boundless expanse of spiritual truth by a Biblical standard. Those who have sailed day by day, encompassed by sea and sky, will know something of the vastness of the ocean. Suppose, when a ship is in mid-ocean, that a passenger throws a cork overboard, the insignificance of the cork is apparent when compared with the magnitude of the ocean; and so the Christian's Bible is also insignificant when compared with God's great ocean of truth in a measureless eternity. Lately, I purchased two pamphlets, entitled: "Self-Contradictions of the Bible," and "The Bible Against Itself." Until I read these I was not aware that the Bible is such a conglomeration of contradictions.

Wherever any good is to be found in the Christian's Bible or the Bibles of other nations I say God speed, but I protest against the ridiculous assertions of some Christians who try to make the teachings of Spiritualism subordinate to the Bible.

Since my return from America I have noticed in Spiritualistic periodicals that a Rev. Edward White has been caricaturing Spiritualism; he could have displayed more sagacity by practising for the measured march of the funeral procession of Orthodoxy. Fair and legitimate criticism, free from a perversion of truth, will receive a respectful and courteous reply, but, as I stated in the *Birmingham Weekly Mercury*, I am determined in future neither to give nor take quarter. Only a superficial thinker could put forth the foolish assertions that Mr. White has done. In future it will be necessary to watch this calumniator of Spiritualism. It is difficult to enlighten a narrow-minded man who censures those who refuse to accept his "plan of salvation" and acknowledge his absurd theory of a distorted God. The repeated attacks on Spiritualism are becoming tedious because they merely present a flavourless *rechauffé* of platitudes. Spiritualism is of God, and legions of Christians could not overthrow it. It is with Spiritualism as it has been with other great truths, the thinking minority accept, and the unthinking majority ridicule and reject. In the restless march of religion, like many other things, it should be remembered that those who refuse to progress, may be "hurrahed" for to-day by the thoughtless, and to-morrow despised. "He laughs best who laughs last," and Mr. White will possibly have a bitter experience of this old saying if he will persist in traducing principles which we regard with profound respect and holy emotion.

The principles of Spiritualism, whose peerless banner will ultimately be the religious emblem of the world, are as indestructible as God himself, and backed by hosts of the wise and good in the unseen universe will be the means of establishing a new religion which will regenerate humanity and supersede the Christian religion, which has ignominiously failed in proving the continuity of life after death. Christianity is unable to give any enlightenment concerning spiritual environment, and in this respect, when compared with Spiritualism, is like the light of the fire-fly to that of the sun. It teaches, if the New Testament does not falsify, that some "shall go away into eternal punishment;" keeps a poor deluded Christian in perplexity concerning the

conditions of the future state; knows nothing whatever of the spirit world, except what it has cribbed from Spiritualism; inculcates the horrible and revolting doctrine of access to the heavenly mansions by a pathway of blood; dwarfs the intellect by creeds and dogmas which deprive man of his birthright of freedom of investigation, and convert him into a spiritual abortion. On the other hand Spiritualism has bridged the expanse between earth and heaven, which poets and philosophers have vainly endeavoured to accomplish, and reveals to us through exalted spirits and soul-vision the marvellous possibilities of a glorified humanity, as we ascend through the heavenly spheres on our progressive march onward and upward through supernal worlds in the boundless triumphs of immortality.

CRITICAL HISTORICAL REVIEW OF THE THEOSOPHICAL SOCIETY.

By WILLIAM EMMETTE COLEMAN, Member American Oriental Society, Royal Asiatic Society of Great Britain and Ireland, and Pali Text Society.

A paper read at the World's Psychical Congress at Chicago, and printed in the "Religio-Philosophical Journal."

DURING the year 1874 the American Press published many accounts of alleged remarkable manifestations of disembodied human spirits taking place at Chittenden, Vermont, through the mediumship of the Eddy Brothers. That these manifestations were fraudulent—and very shallow trickery at that—has been well established. Various *exposés* thereof have been published by myself and others; and the principal materialising medium, William Eddy, has been detected in fraud on several occasions. Colonel Henry S. Olcott, of New York, spent about two months at the Eddy homestead, in the autumn of 1874, during which time he prepared for the *New York Graphic* a series of articles descriptive of the phenomena seen by him. On October 14th, 1874, Colonel Olcott first met at Chittenden Madame Helena Petrovna Blavatsky, a Russian lady of good family, who seems to have had from her childhood an overweening predilection for the mystical and the marvellous, and who had for many years posed as a Spiritualistic medium. A strong friendship sprang up between these two, and they soon became comrades, or "chums."

Early in 1875 we find Colonel Olcott and Madame Blavatsky in Philadelphia, assuming to investigate the so-called Spiritualistic phenomena manifested in the presence of Mr. and Mrs. Nelson Holmes. Certain alleged materialisations of John and Katie King, through the Holmes, had a short time before been denounced as fraudulent by Robert Dale Owen; and the confederate who had personated Katie King had made a confession of her guilt. Colonel Olcott published in 1875 a narrative of the investigations of himself and Madame Blavatsky, and they declared that the phenomena were all genuine, and the *exposé* of the Holmeses was due to a conspiracy against them. That the whole of the manifestations through the Holmeses were fraudulent is beyond reasonable doubt. They have been many times caught in the act of trickery; and, being detected in such not long after the publication of Olcott's narrative, Madame Blavatsky, having accomplished her purpose with them, namely, that of deluding Colonel Olcott into the belief of the possession of remarkable psychic power by her (Madame Blavatsky), publicly repudiated further connection with them.

Madame Blavatsky had claimed to be herself a medium for the same John King utilised by the Holmeses, and Olcott has told us of various psychic phenomena seen by him claiming to emanate from John King, and performed through Madame Blavatsky. It is evident that Madame Blavatsky and the Holmeses were in collusion in the production of spurious phenomena palmed off on Olcott as genuine. R. B. Westbrook, LL.D., one of the original officers of the Theosophical Society, stated in the *Religio-Philosophical Journal*, Chicago, Sept. 14, 1889, that Mrs. Holmes had admitted as much, and had stated that Madame Blavatsky proposed to her a partnership in the "materialisation show business," with Colonel Olcott as manager, claiming that she had already so "psychologised him that he did not know his head from his heels." Early in 1875 Madame Blavatsky sent to General F. J. Lippitt a picture, which she said had been painted for the general by the spirit, John King, himself. In *Mind and Matter*, Philadelphia, Nov. 27, 1880, was published conclusive evidence, found in Madame Blavatsky's room in Philadelphia, that she had herself painted this picture, except certain flowers, etc., which were already on the satin when she procured it. Madame Blavatsky is known to have had fair skill as a painter. Further, Mrs. Hannah M. Wolff, of Washington, D.C., in a published account of her experiences with Madame Blavatsky, in 1874, has stated that Madame Blavatsky having claimed that certain pictures were painted by spiritual power direct, she was watched by three journalists residing in the same house, and they saw Madame Blavatsky get up in the night and paint them herself. About this time Mrs. Wolff discovered that the MS. of a book which Blavatsky submitted to her for revision, and which she claimed was her original work, was an almost verbatim translation from a Russian book. In Cairo, Egypt, in 1872, certain Spiritualistic phenomena, with which Madame Blavatsky was connected, were found out to be fraudulent, and she narrowly escaped personal violence from the enraged populace whom she had deceived. It is also evident that she was in collusion with the Eddy Brothers at Chittenden; as one of the pretended spirits gave her a part of a buckle said to have been brought by spirit-power from the grave of her father in Russia, whereas it had never been in her father's grave, and she had no doubt carried it to Chittenden for the purpose of getting up the sensational display of alleged occult power in which it subsequently played its part.

So far the outlook is not favourable for genuine psychic phenomena in connection with Madame Blavatsky. We have had one fraud in Cairo in 1872; two frauds in New York in 1874; three the same year at Chittenden; four in Philadelphia in 1875. Come we now to the estab-

lishment of the Theosophical Society. In the summer of 1875, Colonel Olcott publicly broached the theory that the Spiritualistic phenomena were produced by the action of the elementary spirits of earth, air, fire, and water, of the mediæval mystics. At a meeting in Madame Blavatsky's parlour, Sept. 7, 1875, Mr. George H. Felt having declared that he had the power of controlling and rendering visible the elementary spirits, it was resolved to form a society to conduct research in the department covered by Mr. Felt's alleged discoveries. The first meeting of the society took place Nov. 17, 1875, and it was called "The Theosophical Society," for this reason, Webster's Dictionary defines theosophy as supposed intercourse with God and spirits "by physical processes," and, as the society was formed to obtain knowledge of God and spirits "by the aid of physical processes," as stated in its preamble, it was named "Theosophical."

Colonel Olcott was elected its president, and H. P. Blavatsky its corresponding secretary, positions permanently retained by them. Mr. Felt lectured for the society soon after, but failed to keep his promise—he did not show, as Olcott puts it, "so much as the wag of the tail of a vanishing elemental."

From 1875 to 1878 the society maintained a precarious existence, no psychic phenomena being produced of any moment, and the membership dropping off constantly, until in 1877-78 it was practically dead. In these three years it added nothing to our knowledge of true psychic science. In 1877 was published Blavatsky's first book, "Isis Unveiled," which unveils nothing. In it, and in various newspaper articles of H. P. B. (as her friends were wont to call her), and of Colonel Olcott, in 1876-78, were a number of conflicting statements of the producing causes of psychic phenomena—mere assertions, devoid of all proof, and derived by H. P. B. from the writings of Eliphas Lévi, Paracelsus, and others. These theories attributed most of the phenomena to the action of the already mentioned "elementary" spirits, now rechristened "elementals," and to that of a new class of "spirits" called "elementaries." The latter were described as the astral souls of wicked human beings, who, having lost their divine spirit (or immortal soul) before death, survive for a time in the astral real as shells or reliquies, gradually becoming disintegrated or annihilated. The bulk of mediumistic manifestation it was said, is due to these two classes of spirits; a small part proceeds from the spirits of the good and pure in the higher life—all this being dogmatic assertion, without evidence.

In 1878-79 the Theosophical Society was transferred to India, as a branch of the Arya Samaj of Swami Dayananda Saraswati. In 1882 this alliance was broken, and the Swami denounced Blavatsky as a trickster, saying that the phenomena produced in India (of which I shall presently treat) were due to mesmerism, pre-arrangement, and clever conjuring; and that she knew nothing of the occult science of the Yogis of old. In 1875 Madame Blavatsky had claimed to be in communication with an Egyptian Lodge, called the Brotherhood of Luxor, composed of "adepts" or "brothers," masters in magical lore; and she also caused Olcott to believe that one or more of these "brothers" had accepted him as a pupil, and that certain communications to him purporting to come from them, and received by the Colonel through her, were the veritable productions of these "adepts." Olcott asserts that one of them once visited him in his room in a materialised astral form, and as a proof of his objectivity left with him his head-covering, which the Colonel retains to this day.

This was no doubt a confederate of H. P. B., employed for the purpose. It is of a piece with the action of another confederate of Madame Blavatsky about this time, of whom Dr. Westbrook informs us. A woman, strangely attired and veiled, came into the Doctor's house, during a meeting there at which Rev. W. R. Alger, Olcott, and H. P. B. were present, and handed the latter a letter purporting to come from the "Brothers," the messenger being presumed to be an elementary. A few months afterwards Dr. Westbrook discovered that the presumed elementary was an Irish servant girl, to whom Madame Blavatsky had promised to pay \$5 for the personation of the messenger of the "Brothers." Having failed to get her pay, she confessed the fraud. One of the "Brothers" in communication with Olcott, W. Q. Judge, and others, at this time, was called Serapis; sometimes he was called S. Another one was called M. After removal to India, M.'s name was developed into Morya, a Hindu name. This M., or Morya, was alleged to have been the special guru or teacher of Madame Blavatsky from her childhood; and it is claimed that he also became Olcott's guru after the Madame had brought the two together. Towards the latter part of her stay in America, H. P. B. introduced to Messrs. Olcott and Judge an adept called "The Kashmiri Brother." The most noted of the adepts exploited in later years is called Koot Hoomi Lal Singh. His name was unknown in America; it was first given to Mr. A. P. Sinnett in 1880, as one of the letters of Koot Hoomi has stated—the same letter also stating that he (K. H.) was known in America as "The Kashmiri Brother."

Being attracted to Theosophy and Madame Blavatsky in 1880 by certain so-called occultic phenomena performed by the latter, Mr. Allen O. Hume and Mr. A. P. Sinnett conducted a correspondence, in that and following years, with the two alleged adepts M., or Morya, and Koot Hoomi, principally the last named, said correspondence passing through Madame Blavatsky as intermediary. The locale of the Brothers was conveniently transferred from Egypt and Kashmir to Tibet, where they were said to reside as Buddhist leaders and teachers. Tibet being inaccessible to Europeans, it was impracticable to interview the adepts in their own land, and they refused to show themselves in India to Mr. Hume and Mr. Sinnett. There have been a few instances where a figure alleged to be that of Koot Hoomi has been seen for a short time in India; it is well established that these were fraudulent impersonations, by confederates of H. P. B. In a short time the Theosophic adepts were identified with the Mahatmas, a name applied to the ancient Hindu rishis and sages; and since then they have usually been styled Mahatmas. Through repeated questioning, Messrs. Hume and Sinnett obtained from the Mahatmas portions of a system of philosophy and religion, called by Koot Hoomi "Esoteric Buddhism," the outlines of which are given in Mr. Sinnett's book of that name.

This book was originally to be written by Mr. Hume, and he commenced to prepare it for the press; but he got disgusted with the contradictions, inconsistencies, falsehoods, and double-dealing manifested

by the adepts in their correspondence with him, and he accordingly severed all connection with them and with Madame Blavatsky. Mr. Sinnett then took up the work, wrote it, and published it; and it is this book in particular that gave Theosophy the impetus which it received in Europe and America some eight or ten years ago, and made it for a time the fashionable "fad" with certain classes of minds. Mr. Sinnett's first book, "The Occult World," published in 1880, was devoted to the phenomena ascribed to Madame Blavatsky and adepts. In this book, and in Theosophic literature generally, the Mahatmas are described as the flowering of humanity, perfected human beings, having such command over the forces of nature as to work what are ordinarily regarded as remarkable miracles. They are said to be able to travel instantaneously, in their astral bodies, to any part of the world; they can disintegrate and reintegrate matter at will; can manufacture from the elements material objects, such as flowers, saucers, etc.; can precipitate writing upon paper, even in sealed envelopes; can read the thoughts of men, and have a practical omniscience in all mundane matters. Madame Blavatsky was said to be an initiate of the adepts, having served a seven years' probation with them in Tibet; and she was herself a partial adept, having power to produce many of the phenomena performed by the fully-developed Mahatma.

The Indian press in 1880 and subsequent years published many accounts of marvellous psychic phenomena performed by and in connection with Madame H. P. B.; and in 1884 the Society for Psychical Research, in London, appointed a committee to investigate these phenomena. A preliminary report, for circulation among members only, was published in that year, containing the evidence of Blavatsky, Olcott, Mohini M. Chatterji, and Mr. Sinnett, and the oral and written testimony of numerous others in re said phenomena. This evidence was largely devoted to the alleged apparitions of the Mahatmas in their astral form, and to the asserted projection of his astral body by Damodar K. Mavalankar, an alleged chela (or pupil) of Koot Hoomi, and co-worker with Madame Blavatsky. In September, 1884, appeared in the *Christian College Magazine*, Madras, the first instalment of the noted Coulomb *exposé* of Madame Blavatsky and the adepts.

During the absence in Europe of Madame Blavatsky and Colonel Olcott, the Board of Control in charge at the Theosophical Headquarters at Adyar, Madras, had, in May, 1884, expelled therefrom Monsieur and Madame Coulomb. Madame Coulomb had for several years occupied a position of trust at the Headquarters, and was in the confidence of, and was a special protégé of Madame Blavatsky. After expulsion she handed over to the editor of the *Christian College Magazine* some seventy or eighty letters and other documents, mostly in Blavatsky's handwriting, which, if genuine, proved that many of the psychic phenomena of Madame Blavatsky were certainly produced by fraud, including the writing of Mahatmic letters. In view of the *exposé* consequent upon the publication of a number of these letters, a member of the Committee of the Society of Psychical Research, Mr. Richard Hodgson, on the invitation and at the expense of Professor Sidgwick, the President of the Society, proceeded to India in November, 1884, and there conducted a three months' investigation of the whole field of psychic phenomena pertaining to the Theosophical Society. The report of Mr. Hodgson, embodying the results of these investigations, was published by the Society for Psychical Research in December, 1885; and it is a masterpiece of honest, faithful, painstaking, accurate, and comprehensive research.

The letters of Madame Blavatsky, submitted by Madame Coulomb, were declared by experts to be unquestionably written by the former; the allegations of forgery, interpolations, etc., set up by H. P. B. and her friends, were shown to be entirely false. More important still, the MSS. of a number of the Koot Hoomi letters were carefully compared by Mr. Hodgson with the undoubted writing of Madame Blavatsky, and also by two of the ablest experts in handwriting in England; and they were declared by all there to be the work of Madame Blavatsky. It was also proven that Damodar K. Mavalankar had been a confederate of H. P. B., and that, during her absence in Europe, he had written a number of Koot Hoomi letters, in a handwriting in imitation of the Blavatsky Koot Hoomi penmanship, but containing certain peculiarities found in his (Damodar's) ordinary handwriting. The letters of Morya, or Mahatma M., were also shown to have been written by Madame Blavatsky.

Evidence that the subject matter of the Mahatma letters contained various peculiarities found in Madame Blavatsky's own writing was also briefly presented by Mr. Hodgson. These letters having been kindly lent to me, not long ago, by Mr. Hodgson, I made a careful analysis of their contents, and I discovered in them overwhelming evidence that they were, one and all, the work of H. P. B. They teem with plagiarisms, just as do all of Madame Blavatsky's writings; they abound with errors and absurdities in Sanscrit and Tibetan; they have many contradictions and inconsistencies, blunders and misstatements, of similar character to those in her works; and they have a large number of marked chirographic and orthographic peculiarities, which I have never seen anywhere except in the writings of the Mahatmas and that of H. P. B. Mr. Hume, in a letter in 1883 to Madame Blavatsky, the original of which is in my possession, told her that he knew that she wrote all the Morya letters and some at least of those signed K. H. That she wrote all of the latter which he received is beyond doubt. The letters attributed to the Mahatmas being proved to have emanated from H. P. B. and Damodar, the powers ascribed to them, and which are claimed in these letters, become mythical, and the adepts themselves are resolved into the fanciful output of H. P. B.'s imagination. The so-called appearances of Koot Hoomi at the Adyar headquarters have been shown to be, as a rule, productions of Mons. Coulomb. He, in a dim light, at a convenient distance, walked about with a dummy head and shoulders attached to represent Koot Hoomi. The astral journeys of Damodar were found to be imaginary—his alleged appearances at a distance being due to fraudulent contrivance between him and H. P. B. Numerous occult phenomena were said to have taken place in the "Shrine" at the Adyar headquarters. Letters addressed to Mahatmas placed therein disappeared in a short time, and answers thereto were found substituted. A broken saucer placed therein was, in a few minutes, replaced by one completely whole. It was proven that all this was accomplished by fraud. A secret panel was in the back

of the shrine, and an aperture and recess in the wall behind enabled a confederate in the next room (Blavatsky's bedroom) to substitute quickly one letter for another, and a duplicate saucer for the one broken. Dr. Franz Hartmann, a leading Theosophist, then at headquarters, admits that the panel was found in the shrine, and that in order that the tell-tale shrine might not be examined by Mr. Hodgson and the enemies of the Theosophical Society, it was destroyed by himself, W. B. Judge, and a Hindu. A common phenomenon with Madame Blavatsky was the sound of a so-called "astral" bell, apparently heard in the air near her. There is evidence that this was produced by a contrivance concealed under her clothing, and operated by pressure of the arm against her side.

Another common phenomenon was the dropping of Mahatma letters, usually from the ceiling, and sometimes in the open air. Mr. Hodgson was shown an opening in the ceiling whence the letters were dropped by confederates, while those in the air were projected from trees or other convenient places.

(Conclusion next week.)

LONDON NEWS AND NOTES.

311, CAMBERWELL NEW ROAD.—In the morning we had a good attendance and an enjoyable meeting. At night "The Resurrection of Jesus" was ably dealt with. All the appearances of Jesus after physical death were strictly in accord with the experiences of those who are conversant with the phenomena of the materialisation of spirits. The Christian faith, according to Paul, rests on the resurrection of Jesus, and we stand on a similar basic foundation, for if our departed friends live not, "then is our faith vain." The privilege of asking questions relating to the addresses having been announced, a man rose, presumably to ask a question, but he introduced himself as the greatest Spiritualist on earth. Of course we felt the honour done us, but hope sincerely that the next time he deigns to grace a Spiritualist gathering his conduct will not be below that of an ordinary gentleman. Questions in future will only be permissible on Sunday mornings and Wednesday evenings.

FOREST HILL, 23, Devonshire Road.—Mr. Coates gave a very instructive address, showing that by our aspirations we not only help ourselves, but also help others. Many investigators of Spiritualism do not grasp the depth of spirit return. Sunday next, Harvest Festival at 7 o'clock, conducted by the guides of Mrs. Bliss. Music, solos, &c., by Mrs. Gunn, Mrs. Leuty Collins, Mr. Newton Lucas, and several others. Tea provided at 5-30; tickets 6d. each.—J. B.

MARYLEBONE, 86, High Street.—We were very pleased to again welcome Mrs. Green, of Heywood, and her lecture was attentively listened to by one of the largest audiences we have ever had. Just the kind of lecture to arouse interest in the minds of enquirers, setting forth very plainly the great truths of Spiritualism. The clairvoyant descriptions were very successful indeed. A solo, beautifully rendered by a lady friend, was much appreciated. A special collection to assist in alleviating the distress in the mining districts realised £2 1s. Monday night, a very good meeting. Mrs. Green's controls delivered an earnest address on "The spiritual need of man." That a good example first, gives a better chance of precept being listened to and acted upon afterwards, should be particularly remembered by all Spiritualists. Very successful clairvoyance, six out of eight being fully recognised. We regret that many friends were unable to obtain admission, and trust that all will hear Mrs. Green next Sunday at 11 a.m., or 7 p.m., or on Monday at 8, when Mrs. Green has generously offered to lecture and give clairvoyance for the benefit of Mrs. Spring, now in somewhat straitened circumstances. These meetings are doing much good, drawing many enquirers; several are regular attenders of the "Old Guard" of Spiritualists. Our honoured president, Mr. T. Everitt, was ably assisted by our respected friend, Mr. J. J. Morse. Friends, continue to help us in spreading a knowledge of Spiritualism in London. A Tea Meeting on Sunday, Oct. 15, at 5 p.m., Service at 7, tickets 9d., at the hall or from H. Rumford, sec., 56, Bryanston Street, W.

MRS. SPRING'S "AT HOME."—Monday, Sept. 18. Many friends responded to Mrs. Spring's appeal for assistance under circumstances already known. The room had been tastefully arranged with fairy lamps, and the piano was supplied by Mr. Eason, of Kentish Town Road. A gentleman spoke a few words, and a piano solo followed; the vocal efforts by Mrs. Hawes, Misses Pritchard, Whiting, Edith Ferrier (aged 7), and Miss Venning, were much appreciated. Mrs. Perrin's guide gave a beautiful address on "Resting in the Lord." "Rhona" controlled Mrs. Spring, and in her pleasant way greeted all friends, who were pleased and agreeably surprised to see our aged brother, Mr. Warren, and his kindly wife present. Mrs. Spring expressed sincere thanks for the very kind sympathy her friends have shown, and acknowledged the following amounts which have helped partly to clear off some of her most pressing liabilities: Atkinson, 1s., Northampton, 3s., Mrs. Trueman, 3s., Bradford, 2s. 6d., Weymouth, 2s. 6d., Brighton, £1, A Spiritualist, 10s., Mr. L., 10s., Nottingham, 3s., C. D., 5s., Mr. Dales, Dulwich, 5s., Mr. Deinhardt, 5s., By Tickets, £1 10s. Mrs. Spring also announces a lecture by Mr. Dales, at 8, Wilken Street, on "Planetary influence on character," on a Sunday evening, the date of which will be duly advertised.

PADDINGTON, 227, Shirland Road.—Mrs. Treadwell's guides gave an excellent discourse on "Solomon, his works and proverbs," giving some fine interpretations of the same. Mrs. Cavalier sang Sullivan's "Lost Chord."—T. C. W.

SHEPHERD'S BUSH, 14, Orchard Rd., near the Pond.—Mr. Portman's guides delivered an excellent discourse upon "Humility," exhorting all to adopt it as a stepping-stone to eternal progression. Mr. Chance kindly officiated at the organ. Sunday next, Mr. W. Oakes, inspirational medium, of Birmingham. Tuesday, at 8 o'clock, séance, Mrs. Mason. 15th, Mr. W. Walker. A special séance by Mrs. Mason, on Thursday, Oct. 19, at 8 p.m. on behalf of Mrs. Spring, who is in great need of help. Tickets 1s., from Mr. Mason.—J. H. B.

WALTHAMSTOW, Hoe Street, 18, Clarendon Road.—Mr. W. Ronald Brailey's guide delivered a powerful discourse from "The temple not made with hands." Inspirational poem "God the Creator." Clairvoyance at the close. Several investigators present.—Cor.

KING'S CROSS.—At Sun Coffee Rooms, corner of Winchester Street, Caledonian Road, at 6-45, Mr. Percy Smyth, "The human body the temple of God."

OPEN-AIR WORK on Clerkenwell Green, at 11-30, next Sunday.

MR. W. H. EDWARDS AT STRATFORD.—In thanking "Visitor" for his kind congratulations of Mr. Edwards, we believe he gives his services—not to any particular society—but to the furtherance of our glorious cause, as our committee do, knowing that our work will receive higher and nobler praises than any published report can give. I beg also to inform "Visitor" that for several—to us important—reasons we decided two years ago not to send reports of our services to the papers, and those who do their part, with us, for the benefit of the cause have the entire sympathy and congratulations of our committee for their services, and whatever their expenses are, which are always arranged before their visit, are paid them, and as Mr. Edwards is no new speaker or worker in the cause, he having been among us for several years, and his name well known in London, and he also is a personal friend of several officers of this society, we deem it very bad taste on the part of "Visitor," when for the matter of a stamped envelope he could have had a copy of the rules and resolutions appertaining to our mode of procedure re reports, and our speakers are generally thanked each month in the papers. Any further information referring to any subject connected with our work at Stratford will be gladly given by the undersigned. On behalf of the Stratford Committee, J. Rainbow, hon. sec., 1, Winifred Road, Manor Park, Essex.

PLATFORM RECORD.

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

ASHTON.—Mr. W. H. Taylor's controls discoursed on "Religion" and "Sow in the morn thy seed," followed by impromptu poems and clairvoyance.

BIRMINGHAM. Masonic Hall, New Street.—At 3 p.m., Messrs. Brian, Hodgson, and Williams gave interesting experiences in Spiritualism. At 6 p.m., Mr. Geo. Tubbs lectured on "Is God a failure?" He examined the orthodox conception of God, exposed its inconsistencies, and said, if true, was an absolute failure! Then tracing the existence of Deity, as manifested through the material and spiritual universe, and expressed in the more exalted condition of humanity, said it was consistent, rational, and sublime, worthy our reverence and adoration. Mr. Wallis on Sunday next, at 3 and 6-30 p.m.—A. J. S.

BIRMINGHAM. Oozells Street.—Sept. 29: Annual meeting. Report showed good work done and a small balance in hand. Resolved to start a building fund, and to use every means of increasing it during the winter. Officers elected: President, Mr. Melton; vice-presidents, Messrs. Chew, Rudder, and Williams; secretary, Mr. A. Knibb; treasurer, Mr. Gray; auditor, Mr. Williams; committee, Messrs. Cash, Dawes, Rudder, Beresford, Mrs. Stanley, Mrs. Rudder, and Miss Edwards. A hearty vote of thanks to the retiring secretary, Mr. Cash. Oct. 1: Mr. Findlay gave a very instructive address, which was well received. Mr. Anson gave a trance address and good clairvoyance, closing a very enjoyable evening.

BLACKBURN. Freckleton Street, Old Grammar School.—Mr. MacDonald, after the afternoon service, took a stand on the market. In the evening he answered questions from the audience. On Saturday, a good tea and entertainment; the eatables were given with a good supply of money to clear off debts incurred for new windows. On behalf of the committee we thank all who have responded to our call in so free-handed and true a manner.—R. B.

BLACKBURN. Northgate.—Harvest Festival. The platform was tastefully decorated with fruit, flowers, vegetables, and plants, contributed by members and friends. Mr. G. Edwards' guides gave good trance addresses on "Harvest Home." Miss Lily Pickup successfully described spirit forms in her usual clear manner. The choir rendered special music at each service. Fruit banquet on Monday, a large number of friends enjoyed the good things. The committee thank all friends for their gifts. Oct. 1: Mrs. Gregg gave good addresses to large audiences; also named a baby, giving its spirit name. Marked clairvoyance after each address.—C. H.

BLACKPOOL. Liberal Club, Church Street.—Mr. Birch gave very nice addresses on "Communion with the Dead," and "Is Spiritualism sinful, a farce, a fraud, and failure?" Also very fair clairvoyant descriptions. Crowded audience.—W. H.

BOLTON. Bradford Street.—Mr. Rooke discoursed very ably upon "The Spiritual Difficulties," and "The Spiritual Coming of Jesus Christ." Mr. Pilkington presided, our veteran president (Mr. Ormerod), doing duty at Leigh. Monday: Prof. Rooke lectured on "The Origin of the Soul." A mesmeric entertainment was to follow, but as no suitable subjects were forthcoming from the audience, it had very reluctantly to be abandoned.—B. T.

BRADFORD. Little Horton, Spicer Street.—The committee thank all friends who helped to make our tea on Saturday such a success. It far exceeded our highest expectations. Harvest festival services on Sunday, Oct. 15. Speaker, Mrs. Russell, and on Monday, Tuesday, 17th, social and sale of fruit at 7-30. Admission 2d.

BRADFORD. 448, Manchester Road.—Our anniversary was the most successful we ever had in every respect, many being unable to get in. Mr. Todd gave grand addresses, and the choir sang anthems both afternoon and evening. A solo by Mrs. Paley was effectively rendered. We thank all who assisted.

BRADFORD. Temperance Hall, Leeds Road.—Mr. Hilton delivered most elevating discourses on "This world as the angels see it," and "Is life worth living?" Calculated to draw men and women nearer to God and the angel world, showing the necessity to be doing something practical to raise our brothers and sisters up from the gutters of degradation. All earnest-minded, temperance, truth-seekers are earnestly invited, and the right hand of fellowship is offered to all.—G. G., sec.

BRIGHOUSE.—Fifth Anniversary Services. Mr. William Galley delivered capital and enthusiastic addresses on "Come unto me, all ye that labour and are heavy laden, and I will give you rest," and "The Second Coming of our Lord," his hearers being highly satisfied.

Hymns and anthems were admirably sung by the Lyceum scholars, reflecting great credit on their conductor, Mr. Bentley, our worthy organist, who has our best thanks. The tea party and entertainment on Saturday was not very successful, owing to other attractions. The tray holders were Mesdames Wood, Crowther, Barraclough, Hoyle, Beverley, and Mrs. Shillitoe. Entertainment: Mr. Halstead, chairman, made a short address. Songs and recitations were given by Misses H. A. Naylor, A. Green, Ruth Bailey, H. Waterhouse, and Mr. Walter Golden (encored), and Mr. Halstead. Dialogue, by seven, "Wanting a Wife." Duet by Masters Airy and Starling. Farce by four. Piano solo by Miss M. Wood. All well rendered with great taste, and won loud applause. Hearty thanks to all who helped to make a success.

BURNLEY. Guy Street.—Mr. Lomax, of Darwen, gave good and interesting addresses on "Death and Hell; or, Life or Heaven," to a well-pleased audience. Remarkable clairvoyant delineations.

BURNLEY. Hammerton Street.—Mr. G. Featherstone. Subject, Afternoon, "Clearing the Way." Evening, subjects from the audience were ably dealt with to a good gathering. Sept. 30: Annual tea party and entertainment was a grand success, and we heartily thank all who worked for it. October 8: Harvest Festival. Fruit and vegetables will be thankfully received.

BURNLEY. Hull Street.—Mr. Sander's guides spoke on "Where are the dead?" and in the evening Miss Skipper spoke on "What is Spiritualism?" followed by clairvoyance. Mrs. Johnstone also gave clairvoyant delineations, well received.—Isaac Golding.

BURNLEY. 102, Padiham Road.—Mr. Davis's guides gave excellent discourses on "Death, what is it?" and "Have faith in God," which gave satisfaction to respectable audiences. Very successful clairvoyance and psychometry.

BURNLEY. Robinson Street.—Miss Walker's guides gave good addresses on "Spirit communion" and "Remember thy Creator in the days of thy youth." Both were well appreciated by good audiences. Successful clairvoyance. Saturday, October 7: A potato pie supper, at 5-30 p.m., for members of the society only, followed by a social evening. Collection to defray expenses.—W. Harrison, sec.

BURY.—Mr. W. Wallace again visited us. We had hoped to be in our new room, but had to take the Social Democratic Federation Room, which at night was crowded. Mr. Wallace gave an address on "Religion," and four questions from the audience were treated satisfactorily.—A. N.

CARDIFF.—September 24 and October 1: Services conducted by Mr. Frank B. Chadwick. Subjects: "Death, the gateway of life," and "If a man die, shall he live again?" Large attendances, and the addresses were well received.

DEWSBURY.—Disappointed by our speaker. Mr. Dawson and Mrs. Black being present kindly gave short practical addresses. Mrs. Black gave good clairvoyance. October 1: Mrs. Midgeley spoke ably on "What is the object of man's life on earth?" Mrs. Lockwood, niece of Mrs. Midgeley, gave excellent psychometry and clairvoyance. This being her second time on the public rostrum, it must be encouraging to her.

HOLLINWOOD.—Tuesday: Miss Walker gave very satisfactory clairvoyance. October 1: Harvest Festival. Our room was nicely decorated with plants and fruit. We had a very good day. The choir gave an anthem and service of song, "An Angel in Disguise," in a very pleasing manner. Mr. Murray presided. Afternoon subject, "The Harvest Time." The committee thank all friends who helped us.—E. D.

HYDE. Grammar School, Edna Street.—Two very successful services conducted by Miss McCreddie, who spoke from the words "Nearer, my God, to thee," and the controlling spirit gave her experience in spirit life, which was most interesting and profitable. Clairvoyance and psychometry at each service. We hope to have the pleasure of another visit.—W. F.

LEICESTER. Liberal Club, Town Hall Square.—A red letter day. The harvest festival was the best we ever held. A plentiful display of flowers, fruit, vegetables, and corn. Best thanks to the donors and to the ladies for decorating. Mrs. Groom's guides spoke on "Consider the lilies how they grow." A large attendance, the hall was packed to excess. Many could not get in at night. Subject, "The Harvest Home a gift from God." We noticed in the congregation parsons and a doctor. The doctor and his wife had an interview with Mrs. Groom afterwards. Clairvoyant descriptions, all recognised but one.—R. W.

MACCLESFIELD.—Mr. Twigg (vice-president) gave an instructive address on "The right to live," showing that the present constitution of society was perfectly iniquitous, required ending, and a fresh start made. There was something radically wrong somewhere, as in our own land "those who did the most work had the least to eat." He contended that Spiritualists ought to be in the progressive van on social as well as religious matters, and assist to thwart the inventions of the capitalists and sweaters, and thus deprive the workhouse of its old age victims and rob the street of its prostitutes. In Mr. Twigg we have a man of no mean ability, and the committee are acting wisely in recognising it.—W. P.

MANCHESTER. Ardwick, Tipping Street.—Sept. 30: Half-yearly members' meeting; the following officers were elected: President, Mr. G. Hill; vice-president, Mrs. Fearnley and Mr. T. Simkins; treasurer, Mr. T. Brown; financial secretary, Mr. D. W. Sims; corresponding secretary, Mr. R. D. Lister; librarians, Mr. Leigh and Mr. Maslin; bookstall keeper, Mr. Paddock; doorkeeper, Mr. Ascroft; auditors, Mr. J. Brown and Mr. T. H. Dabbs; conductor of circle, Mr. T. Simkins; Lyceum conductor, Mr. J. Jones; Lyceum secretary, Mr. Leigh; Lyceum treasurer, Mr. Maslin. Oct. 1: Mrs. Green, having engaged herself for London, disappointed us. Mr. Postlethwaite's controls kindly spoke on "Facts and philosophy of prayer" and "Spiritualism: what has it taught humanity?" Two very good discourses. Psychometry afterwards.—R. D. L.

MANCHESTER. Collyhurst Road.—Madame Henry spoke on "Do mediums want training?" and "Witchcraft, fortune-telling, and mediumship." Clairvoyance at each service.—A. H.

MANCHESTER. Openshaw, Granville Hall.—Mr. Weaver spoke on "The church which the gates of hell cannot prevail against" to a good audience.

MANCHESTER. Pendleton.—Miss Gartside's guides discoursed upon "Is Spiritualism progressive?" exhorting all to make Nature their

guide and worship the Supreme Power. Evening, "Old faiths and new." Man's spirit cannot be satisfied with creeds and dogmas; religion must be to do good. Heaven is within. Angel messengers are but waiting while you are ready. The seed sown must be reaped here and hereafter. Good clairvoyance.—H. T.

MILLOM.—Mr. H. Taylor delivered the concluding address of a series on "Mediumship," which have been greatly appreciated. Monthly "Social" next Sunday; the members avail themselves of the opportunity of speaking, singing, or reading as their inclinations lead.

NELSON. Bradley Fold.—Mr. Swindlehurst threw himself open all day for questions. Only one in the afternoon: "If all good things belong to God, who and what am I?" Three at night were answered in a masterly manner, giving food for thought, and great satisfaction to inquiring minds. Audience good.

NEWCASTLE-ON-TYNE.—Mr. J. Armitage, of Dewsbury, gave addresses from questions submitted by the audience. The questions covered a very wide field, and were answered in his own inimitable manner, which gave great satisfaction to all.—R.E.

NEWPORT (MON.) Portland Street.—A trance address by Mr. F. T. Hodson's guides. Subject from the audience: "The Heavenly Homes, and the work of the Angels." A very instructive and interesting address. Good audiences. Clairvoyance, all recognised.—W. H. J.

NEWPORT (MON.) Spiritual Institute.—An address by Mr. Wayland's guides. Subject: "The life hereafter."—S. F. W.

NORMANTON.—Sept. 29: Well pleased with Mr. and Mrs. Galley. Addresses and psychometry very good. Oct. 1: Mr. R. A. Brown gave very elevating discourses on "Human Life, and how to live it." Life in all stages was beautifully portrayed. It cannot fail to leave a lasting impression. Evening subject, "Spiritualism, and the duty of Spiritualists." An intelligent audience was deeply affected. The address was so earnest, energetic, and brave, we shall remember it for a long time.—Mrs. C. Illingworth.

NOTTINGHAM. Masonic Hall.—Sept. 25: Mrs. Gregg was unusually successful in her clairvoyant descriptions; nearly all were recognised. From all accounts her last visit has been much appreciated. Oct. 1: Success of Mr. Timson's addresses and description was marred by the sudden and serious illness of his wife, in consequence of which he returned to Leicester immediately after the evening service. We hope Mrs. Timson is already recovering.—J. F. H.

NOTTINGHAM. Morley Hall.—Our audience increases as the days shorten. Mrs. Barnes's controls spoke well on Peter's disclaimer of credit for healing the impotent man at the door of the Temple. The same holy and divine power would be manifested through those who were pure and willing mediums. Few to-day appreciate the vast stores of riches to which they may have access if they only desire and deserve. Our collections are improving. We hope to wipe off the debt on Thursday.—J. W. B.

OLDHAM. Temple.—Mrs. Best's first visit; she was well received. Some friends expressed a hope she would come again, her clairvoyance being remarkably clear, many details causing much surprise and amusement. P.S.A. re-opened with good success. Seventy members joined the prize scheme. All old workers retain their posts, and were pleased to have another grand afternoon. Mrs. Faulkner sang most excellently, Mr. J. H. Heyes was at home with his violin, while Mr. Thomas Randle proved himself master of the piano. Mr. E. Rayner president. Sunday next, Miss Standring will sing "Ora Pro Nobis" and "O Salutaris Hostia." The Oldham Borough String Band will play choral selections. At 6-30, W. Rooke and friends. A Members' Social, Saturday, Oct. 14.

OLDHAM. Bartlam Place.—Mr. P. Plant acquitted himself with great credit. Afternoon was devoted solely to clairvoyance and psychometry. At night, Mr. Plant gave an interesting hearty address, quite equal if not superior to his very best efforts. An enjoyable and successful day.—C. S.

OSSETT.—Mr. Hopwood gave a good address on "What shall we do to be saved?" Fair audience.—J. S.

PRESTON.—Mr. F. Ogle spoke afternoon and night, and Mr. Banks read A. R. Wallace's paper from *The Two Worlds*, as read at the Convention, Chicago. We had fair audiences, and hope to succeed in "Proud Preston."

ROCHDALE. Penn Street.—Quarterly members' meeting. Mr. Thompson resigned, and Mr. J. T. Ramo, of 2, Shaws Place, off Regent Street, was elected corresponding secretary. Oct. 1, Mrs. Hyde gave good clairvoyance and psychometry. Evening: "Behind a dark cloud there hides a smiling face" was well treated.—J. T. R.

ROCHDALE. Regent Hall.—"Heaven: Its Inhabitants and their Occupation," and "Life and Death," were the subjects of discourses delivered by Mrs. Wade's inspirers, followed by clairvoyance. Exceptionally good audience.

ROCHDALE. Water Street.—Sept. 24: Mr. T. Postlethwaite's guide gave grand addresses on "Christianity before Christ" and "Where are the dead?" Sorry we had not better audiences. 30: The tea party was a great success. Mr. Memory, of Milnrow, and Miss Barlow gave a grand entertainment. Oct. 1: Mrs. Rennie's first visit, and we look forward to her return with pleasure. She gave good addresses and successful clairvoyance and psychometry.—C. J.

ROYTON.—Very able memorial addresses were delivered by Mrs. Stansfield, followed by clairvoyance. The evening meeting was somewhat marred by a Mr. Whittaker giving clairvoyance, causing quite a commotion.—J. O.

SALFORD. 9, Park Place.—A good discourse from Mr. Key, on "The Resurrection," to a fair audience. After-circle well attended.—A. B.

SHEFFIELD. Hollis Hall, Bridge St.—We gladly report an increase in our Lyceum membership, but regret the loss of our able conductor, Mr. M. Farrington, who has removed to Slaithwaite. Our harvest festival has been a most pleasing success; the gifts of fruit, flowers, vegetables, etc., were bountiful; the work was taken up by members and committee in the heartiest manner, and a few outside friends ably assisted. First visit of our medium, Mrs. P. Summersgill, of Huddersfield, and we look forward with pleasure to her next visits; all appear to have been delighted with the inspiration of her guides. Extempore poems were given from subjects by the audience. Excellent psychometry. Evening meeting packed, a large number having to stand.

SOWERBY BRIDGE.—Mr. Ringrose delivered an excellent address on "Fortune, the fruit of a man's character," showing how people differed

according to which planet they were born under, as evidenced in their daily life. We are glad to see that the audiences are growing larger.

STOCKPORT.—Miss Thwaite, of Royton, discoursed to excellent meetings on "The Unseen World," and "Why do spirits commune with us?" A number of carefully given clairvoyant readings.—T. E.

WALSALL.—Monday, September 25: A very successful and enjoyable social tea party, Mr. Timson, of Leicester, giving lectures on "Phrenology," etc. October 1: Harvest festival services. A grand success. The hall was artistically decorated with palms, flowers, and fruits, with suitable mottoes, which gave a very pretty effect. Mrs. Wallis gave addresses in her usual style, which delighted her audiences and kept them spell-bound; in fact, she was never heard to better advantage. The audiences were good, and friends from Birmingham, Smethwick, Wolverhampton, and other towns gave us their support and patronage. We cordially thank all those who kindly assisted, amongst whom may be mentioned Mrs. Richards (Wolverhampton), Miss Bennett, Miss Lizzie Flint, the Misses Adderley, Mrs. Handley, Mr. Hawkins, Mr. J. Bennett, Mr. Lawton, Mr. Venables, and Mr. G. E. Aldridge (Wolverhampton). The flowers, fruits, and vegetables were sent to the Hospital. Sunday next: Mr. Postlethwaite at two services. Collections on behalf of Cottage Hospital. We trust friends will show their practical sympathy.—S. B. B.

WISBECH.—Harvest thanksgiving. The platform was nicely decked with flowers, fruit, evergreens, etc. Sunday evening the hall was packed to the doors. Mr. David Ward delivered an address on "Spiritualism." Mr. Weaver also gave a brief address. On Monday a public tea took place in the above hall at 5-20, and at 7-30 a concert was held and a sale of fruit, flowers, etc. The chairman, Mr. D. Ward, delivered a short address, after which the following successfully contributed pianoforte solos, songs, duets, readings, recitations, etc.: Miss F. Weaver, Mr. Burrell, Miss Threadgill, Miss Miles, Mrs. M. Hill, Mr. Kettle, and Miss Wolsey.

THE CHILDREN'S PROGRESSIVE LYCEUM.

MANCHESTER. Ardwick. Tipping Street.—The following officers were elected: Mr. J. Jones, conductor; Mrs. Lister and Mr. W. W. Hyde, assistant conductors; secretary, Mr. G. Leigh; treasurer, Mr. Maslin; musical director, Mr. G. Brabam; assistant musical director, Mr. T. Jones; librarian, Mr. W. Maslin; captain of the guards, Mr. F. Wilkes; guards, J. Sims, J. H. Hyde, and Jos. Bradbury. We hope all will be in time and a good start be made.—G. L.

MANCHESTER. Collyhurst.—Good attendance. Mr. Phillips, of Cardiff, kindly gave a very interesting description of his passage to Australia, the mountains, deserts, Suez Canal, volcanoes, the Gate of Tears (so named by the natives through the many shipwrecks there), the habits of the natives bordering on Cook's Town, their mode of living, hunting, and migration from place to place, and their care for the young. Judging from what fell from our friend's lips they are far happier than are those in the slums and alleys of our so-called Christian country. In summing up our friend in a touching manner spoke of the white man looking down on his coloured brother as inferior, so they are fast losing hold of their former habitation, but in spirit life there is liberty, freedom, and room for the black man as there is for the white. A vote of thanks was accorded to our friend for his first, we hope not last, welcome and instructive address.—A. H.

MILLOM SOCIETY.—Through the efforts of an earnest worker, Mr. R. Tyson, the above society decided to form a Lyceum, and on Saturday last the following officers were elected: Conductor, Mr. R. Tyson; assist. conductor, Mr. T. Bell Richards; guardian, Mr. Frank N. Law; guards, Messrs. Joseph Ward and Wm. Coward; leaders of groups, the Misses Elizabeth Ann Dixon and Eva Dixon, Messrs. Wm. Tyson and Ernest C. Taylor; musical director, Mr. Wm. Jones; organist, Master John Todd; secretary, Mr. Frank N. Law; treasurer, Mr. Wm. Jones. We received from the ever obliging secretary of the Lyceum Union, Mr. Alfred Kitson, a parcel of literature for distribution, and two large artistic bills, and have had one framed in oak. On Sunday, we enrolled thirty-three children. The officers are greatly pleased with such an auspicious start. The recitations, musical readings, marching, and calisthenics, were gone through with evident satisfaction. Messrs. Wm. Tyson and F. N. Law gave suitable readings; the former offered invocation. We desire to form a library, but being in humble circumstances, and isolated, our financial resources are not strong, and we should be extremely glad if kind friends in the cause could spare suitable literature for use of the Lyceum; any books for which they have no further use, will be gratefully received and acknowledged.—F. N. Law, sec., 1, Church Walk, Millom, Cumberland.

NOTTINGHAM. Morley Hall.—Very interesting session. A letter from America, by Annie Clayton, a late member, was full of interesting information, but "she misses the Lyceum." Mr. Timson was, as usual, interesting and instructive. Liberty Group had an excellent paper from Mr. Stubbs on "Doubtful Literature," full of sound advice. Encouraging attendances occasionally—regularity is important. Next Sunday, "Impromptu Speaking."—J. W. B.

OLDHAM. Bartlam Place.—Good attendance. Conducted by Miss Wainwright. Reading by Miss Wainwright. Groups at the close. The Lyceum begins at 10 o'clock.

ROCHDALE. Regent Hall.—Several changes in marching introduced by Mr. Raynor. The Sea Group (males) discussed "The Morality of a Spiritualist," introduced by Mr. G. Hilton with much interest. Adjourned till next Sunday.

STOCKPORT.—Mr. Cartwright gave an interesting "Music Lesson," and as his teaching is based on a sound method, good progress was made. An abnormal attendance. A host of visitors expressed admiration.—T. E.

PROSPECTIVE ARRANGEMENTS.

LIST OF SPEAKERS FOR OCTOBER, 1893.

ARMLEY.—15, Mrs. France; 22, Mr. J. Kitson.
BACUP.—8, Mrs. Dixon; 15, Miss Venables; 22, Service of Song; 29, Mrs. Hyde.
BATLEY CARR.—22, Mr. J. Armitage; 29, Miss Crowther.
BRIGHOUSE.—22, Mrs. Brook; 29, Mr. J. Armitage.

BURNLEY. Hammerton Street.—8, Mrs. E. Gregg; 15, Mrs. Craven; 22, Mr. E. W. Wallis; 29, Mr. J. J. Morse.
MANCHESTER. Tipping Street.—8, Mr. Gibson and Son; 15, Mr. J. B. Tetlow; 22, Mrs. Hyde; 29, Open.
MORLEY. 7, Wesley Street.—8, Mr. Long; 15, Mr. Barraclough; 22, Local; 29, Mrs. Roberts.
NOTTINGHAM. Masonic Hall.—8, Mrs. Britten; 15, Mrs. Groom; 22 and 23, Mr. F. Hepworth; 29 and 30, Mrs. Green.
OLDHAM. Bartlam Place.—8, Miss McCreadie; 15, Mr. W. Rooke; 22, Miss A. Walker; 29, Mr. J. W. Sutcliffe.
ROCHDALE. Regent Hall.—8, Miss A. Walker; 15, Public Circles; 22, Anniversary Services, Mrs. Wallis; 29, Mr. E. A. Verity.
WEST VALR.—29, Mrs. Ingham.

BIRMINGHAM. Masonic Hall.—Oct. 8: Mr. E. W. Wallis, speaker. At 11, "Spiritual Growth;" at 6-30, "The Basis and Claims of Spiritualism."

BIRMINGHAM. Smethwick.—Anniversary services in the Public Hall, High Street, October 8. Mrs. Groom at 10.45, "Ministering Angels;" 6-30, "Spiritualism: Why has it come to mankind?" Chairman, Major-General Phelps. At 2.45, "Where are the dead? or, Spiritualism Explained," by Mr. Tibbitts. Music by W. Morrall. Singing by the choir. All friends are welcome. For information address R. Crichton, 43, Hume Street, Smethwick.

CARDIFF. Hall, Queen Street Arcade.—8, Professor Timson, discourses, clairvoyance and psychometry. 11, Professor Timson's popular entertainment—phrenology, physiognomy, palmistry, and psychometry. This being the first visit, we trust all will endeavour to make it a success.

DEWSBURY.—Saturday, Oct. 14, tea at 5, entertainment at 7-30, in aid of the Lyceum. Friends from neighbouring districts welcome. Tickets, adults 6d., children 3d., entertainment 2d.

HEYWOOD.—The Society have taken the late High School, William Street, and a grand opening entertainment will take place on Saturday, October 7, at 7-30. Tickets, 6d., children, 3d. Artists: Mr. Hepworth, humorist; Mr. Orrell, soloist; Miss Turner, soprano; Mr. A. A. Cockroft, elocutionist; and a portion of a troupe of minstrels from Rochdale (nine in number). Mr. Duckworth, chairman.—H. W.

KNIGHTLEY. Spiritual Temple.—Oct. 8, Mr. J. J. Morse, of London; 2-30 p.m., "Angels—Good and Bad"; 6 p.m., "Death a Failure." Oct. 9, 7-30 p.m., "Bullets or Ballots?"

MANCHESTER. Psychological Hall, Collyhurst Road.—Oct. 15: A Musical Cantata at 2-30 and 6-30, "The Flower Gatherers." Mr. Pearson, of Pendlebury, will discourse on "The Origin and Growth of Fruits and Flowers." The hall will be tastefully decorated. Miss Rotherham at the harmonium, and will conduct the music.—J. B.

NEWCASTLE-ON-TYNE.—Oct. 15: Mr. F. Hepworth, two services. Saturday, Tea Party at 6, and Concert at 7-30. Mr. Hepworth will appear in some of his comic characters, also several other friends. Tickets, 9d. Concert only, 3d.

NEWPORT. Spiritual Temple, Portland Street.—Oct. 22: Mrs. J. M. Smith, of Leeds; at 3 p.m., "God's Angels;" at 6-30, subject from the audience. Monday, Public Tea at 5-30 p.m. Mrs. J. M. Smith will give a night of clairvoyance and psychometry. Tickets for tea and lecture, 1s. Shall be pleased to see Cardiff friends.

NOTE: TO MEDIUMS.—Our society would be glad if any special mediums coming into this district would communicate with secretary, as they desire to engage occasionally for Sunday or week-night lectures, &c.—F. N. Law, 1, Church Walk, Millem.

OLDHAM. Bartlam Place.—Harvest Festival, Oct. 15, at 3 and 6-30. Gifts and contributions invited. Mr. Rooke, at 3, "The angels are the reapers;" at 6-30, "The gleanings of the spiritual harvest."

PENDLETON.—Oct. 8: Mrs. Wallis, at 2.45, "Real Life in the Spirit-World;" at 6-30, "Human Progress: Its Foundations and Fruits."

ROCHDALE. Penn Street.—Harvest Festival, Oct. 15; speaker, Miss Jones. Tea and hot water provided. Gifts of fruit and vegetables will be thankfully received by Mr. J. T. Ramm, 2, Shaw's Place.

THE DEBATING SOCIETY promoted by Manchester Spiritualists will commence its work on Tuesday, Oct. 11, at Corbridge's Café, Lever Street, off Piccadilly, at 8 prompt. A good attendance is expected.

YORKSHIRE FEDERATION.—Quarterly meetings of the delegates and friends in the large hall of Milton Rooms, Westgate, Bradford, Sunday, October 15. Delegates and speakers will meet at 10-30 to plan speakers for the coming month, revise the rules of the union, and to make preliminary arrangements for the afternoon conference, at 2 p.m., when Mr. W. Stansfield will introduce the subject of "The urgency and need of increased activity and extended usefulness of our organisation during the coming winter in building up local causes and in opening out new centres of spiritual truth." Discussion open to all Spiritualist workers in Yorkshire. At 6 p.m., a great public meeting will be addressed by officers and workers in the Federation, including Mr. T. Craven (of Leeds), president; Messrs. J. Armitage (Dewsbury), Rowling and Parker (Bradford), and others. Collections at Conference and evening meeting. Refreshments served at 12-30 and 4-30, at 6d. A cordial invitation is extended to all Yorkshire societies to send delegates. Letters of sympathy or inquiry will be attended to at once by the secretary, Mr. W. Stansfield, Bromley Street, Hanging Heaton, Dewsbury.

PASSING EVENTS AND COMMENTS.

MR. J. PAGE HOPPS'S *Coming Day* for October maintains the high standard of that interesting magazine.

MRS. GREEN regrets that she was booked for two places last Sunday, and thinks the error arose through a change of secretaries. She hopes Manchester friends had good meetings.

MR. J. THOMAS, of Newchurch, near Warrington, is issuing a small monthly called the *Psychic Mirror*, no doubt his friends will be pleased to be brought into touch with him by its aid.

TO CORRESPONDENTS.—Isaac Goulding: That Mr. Davis has cancelled his dates with your society is evident from his announcement. Why he did not give you private notice, he alone can tell. H. Bodington: Many thanks, next week. M. C. Ryder, Plymouth: We do not know Florence Marryat's address.

SPEAKERS and mediums should send their names and addresses to Mr. T. Taylor, hon. secretary of the National Federation, 12, Park Avenue, Cheetham Hill, Manchester, for publication in *The Two Worlds* in a few weeks time. Several errors appeared in the list of secretaries, which will be corrected next week.

"THE LYCEUM BANNER" for October is full of interesting matter, and it should be widely circulated among the children. Mr. Kitson reverts to the matter of the reports, and the editorial comments clearly state the facts of the case. We could fill a paper double the size of *The Two Worlds* every week with interesting and valuable matter. Our difficulty is to find room for what we feel ought to go in, and to do justice to everybody.

"THE HERALD OF HEALTH."—The object of this paper is to assist in bringing about the physical regeneration of man by means of educating its readers in such ways of living as will enable them to cure, eradicate, and prevent disease, and at the same time maintain and develop the highest possible standard of health. Annual subscription for one copy, post free, sent monthly, 2s. 6d., to all parts of the world. Specimen copy free. Address, Mrs. C. Leigh Hunt Wallace, Oxford Mansions, Oxford Street, London, W.

HULL BORDERLAND CIRCLE.—As a few of us have seceded from the Hull Psychological Society and have taken the above name, being affiliated with the one by Mr. Stead centralised in London, we write to ask if any of your numerous readers who are mediums or talented speakers will kindly render us assistance by coming to Hull to take part in our meetings, and what will be the best terms they can offer us. We have meetings every Thursday evening at eight o'clock, in Friendly Societies Hall, Storey Street, on all occult sciences, to which people with an enquiring mind are kindly invited. We are being pressed to open Sunday services, and desire to meet the requirements of the public, and hope ere long to be able to demonstrate fully and practically the most modern manifestations to the satisfaction of all who rally round us. Responses will be highly esteemed by John Bland, Secretary, 21, Pendrill Street.

MR. J. J. MORSE, on "The Triumph of the Toiler," at Rochdale. *The Observer* gave a brief report. We regret we can only give an extract:—"People went on the good old rule, 'The simple plan, That they should take who have the power, And they should keep who can.' The workhouse was the dusthole where commerce threw its cinders when they could no longer warm the fireplace. What freedom the commonality enjoyed to-day had been won by the people themselves. It would only be maintained by that sturdy independence which had won for them freedom in the past, and by boldly standing up not only for the rights of labour but for the rights of men. If the ranks of labour were closed up, and every son and daughter of toil were loyal and true to all others, and presented a bold and unflinching front, no money and no Ministry could stand against them for a single day. Mr. Peter Lee acted as Mr. Morse's chairman at each meeting."

MRS. BESANT CONFESSES—in the *Weekly Sun*, Oct. 1—that she was psychologised by Madame Blavatsky, thus: "For a moment the veil lifted, and two brilliant piercing eyes met mine, and with a yearning throb in the voice, 'Oh! my dear Mrs. Besant, if you would only come among us!' I felt a well-nigh uncontrollable desire to bend down and kiss her, under the compulsion of that yearning voice, those compelling eyes," etc. She resisted the impulse that night, but succumbed afterwards. "I gave her my faith on an imperious intuition" (!) hypnotic suggestion? On the same grounds she "flung aside" the *Psychical Research Society's* "report with the righteous scorn of an honest nature that knew its own kith and kin when it met them, and shrank from the foulness and baseness of a lie." The above quotations prove conclusively that Mrs. Besant was swayed by the psychological powers of the stronger-willed woman, and accepted H. P. B. on trust rather than from rational knowledge. [Italics ours.]

"MAN ABOUT TOWN" writing in the *Wisbech Echo* of his visit to the local Spiritualists' Harvest Festival says "Mr. Weaver said, surely a spiritual manifestation that they had experienced themselves, something that they knew to be a fact, was more reliable evidence than something which occurred 2,000 or 4,000 years ago." He recounted an experience he had when he was 17 years of age on the death of his father. He was many miles away from his father, whom he had not seen for many weeks, and he had a vision, a dream, in which he saw him come into the yard of the house where he was staying and take hold of the gate. He ran out to meet him and his father stretched out his hand, and said he had come to tell him that he was free from the body. Further conversation followed, and it made an impression on his mind which he should never forget. Mr. David Ward then followed and gave some very useful harvest lessons. Mr. Ward gave a description, in a very solemn way, of the deceased relatives of some of those present. In each instance he asked if he were correct and was answered in the affirmative, once being told he had given the wrong name. In relating the manner of death, he said he felt exactly the same as the person did at the time of death. So it is not very pleasant to be a Spiritualist or medium, or whatever they call themselves.

"THE wife of a friend of mine, suffering from a slight attack of bronchitis, was asked by a mutual acquaintance to send him an inch or so of the underclothing she wore next her chest, and he would forward it to a Spiritualistic lady, in whom he had great faith, who would send back an account of her health. More by way of joke than anything, the lady did so, and to her astonishment the reply came that, as well as bronchitis, she was suffering from an internal complaint which would necessitate a most dangerous operation and probably cause her death. Needless to say, the lady laughed at this extraordinary assertion, for she was then in the enjoyment—apart from the slight indisposition I have named—of the best of health. But in a few weeks symptoms appeared which caused her to seek the advice of an eminent surgeon. Strange to say, his diagnosis confirmed the Spiritualist's assertion; but this did not satisfy my friend and her husband, and four other eminent specialists were consulted, whose opinions all coincided with the first. Then she decided to undergo the operation, and for days she lay at the point of death. Now, what was there in that square inch of flannel to enable the Spiritualist to form such an accurate opinion of the bodily health of one who was a perfect stranger to her, and on whom she had never set eyes? I am utterly incapable of offering the vaguest suggestion. Are there any of my readers wiser than me?"—*The Topley Times*.