

# The Two Worlds.

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## RESURRECTION.

*Report of proceedings, Sunday, September 24th, 1893, at the Camberwell New Road Meeting-room.*

MR. PAYNE said: Physical life and death are facts of which we can each take cognizance, but the resurrection is, to all intents and purposes, the first step in the spiritual life of man. The word resurrection does not aptly explain the Spiritualist position; it conveys the impression, or is meant to do so—of “re-living,” and that to the Spiritualist is an error, because we only live once. Man is a trinity of body, soul, and spirit. We ought to have put the spirit first; the spirit—the divine spark, the individual conscious being, the ego, THE MAN—then the spiritual body or soul, and the physical body. We have spoken on the last two occasions of the ego that works through the physical organism, but we know that it is not of the body alone that this is done, but something within the organism, viz., the spirit-body, which is like unto the physical; and when the spirit ceases to control the physical body it manifests through the spiritual body. The spiritual and material bodies are co-existent, and are never entirely separated from the body—in sleep life, for instance; but those who have seen the spiritual body away from the physical, observe a cord like a fine streak of light passing between the two organisms. When the severance of this cord takes place, death ensues. We see the struggle for breath, and that is all, from a material standpoint. But while this change is taking place there is something more happening—the birth from the physical body into spiritual life. Spiritualism is the only religion which brings proof positive of immortality. When death takes place the bodily forces are usually at their lowest ebb. Pain racks the being, and at that time the animal spirits, as we call them, are despondingly low, and people dread the coming change. This is so, because Materialistic thought is so much more popular than Spiritualistic knowledge; and when the body is at its lowest ebb the man's theories sink into the background, and unless he has the certain knowledge of spiritual life, his Materialism and the consequent dread of death gains the ascendancy. We have, by patient research, found that there is, of a truth, a life beyond the grave. Get the proof of immortality which Spiritualism offers, and you will have a priceless gift which far outweighs all other knowledge which this world can afford. (Hear, hear.) It has given me a peaceful satisfaction which nothing else could give. I have frequently been asked, “What is the value of this knowledge?” Simply this, if there is a future life, we ought to know it, and, learning something of the conditions which prevail, know how to prepare for it. There are many who pass into the life beyond in entire ignorance of its laws, and in their hopelessness have to learn as little children. I enjoy this life, and hope, by assiduously trying to learn of the life beyond, that when the time comes I may be able, consciously, to take my part in the work of life hereafter, and not be dependent upon others to show me everything which I ought to have learned before. (Applause.)

Mr. Dale continued the discussion, and, taking part of the 20th chapter of Luke, treated the subject of resurrection from a Biblical standpoint. He failed to understand why people used the phrase “resurrection from the dead,” if there was no death, and why they should say they were “born again,” when the higher life was but a continuation of this. The spiritual faculties of the being on earth were numbed, and it was the awakening from this condition that constituted resurrection. Many spirits, according to this definition, were practically dead long, long, after leaving the physical body. Then it behoved us to take care that we so lived this life that when the great change came we should be numbered among the “children of God,” who were the “children of the resurrection.”

Mr. Long then said: When I placed upon the paper the subjects with which I proposed to deal I placed “Birth in the Spirit” for to-night's address, I am well aware that, from a Biblical standpoint, resurrection can be placed in an

entirely different light. We claim that man's birth in the spirit is in consequence of that event in life which we call death. We have to meet both the Christian and Materialist, and hold the balance midway between them. I view death as a physical destroyer, but as a Spiritual liberator also, as the new birth in the spirit world and an awakening to many in the new condition of being. Take the position of thousands of people who tell you that when the body dies there is an end of all being. That is one side of the picture. On the opposite side we find a more or less fervent belief that at some time or other, accompanied or unaccompanied with the physical body, the individual will still live on. Our position is that the body returns to the lower elements and that the man, the indwelling principle which manifests itself through the bodily organism, is provided for that other life with a spiritual body. “Why seek ye the living amidst the dead?” Well and truly can the Spiritualist respond: “They are not here, they have risen.” The fact is obvious, either the man dies and is incapable of further action or is raised out of the physical form to continued existence. It was my privilege to see death, unaffected by the emotion which naturally accompanies the passing of a loved one to that higher life. Therefore I had the power to observe the *modus operandi*. He was not one of the many who, after the pleasures of life, pass away with all the comforts that human love can devise and obtain, but one of the failures of life, one who went into the outer darkness to die, alone and unattended, no one to close his eyes or sympathise with him. Alone, so far as this world was concerned, to die. As the body became cold, from the extremities there proceeded an emanation, without definite shape at the onset, but, as death did its work in the organism, there grew a spiritual body from the head of the man, an exact presentation of the man himself—a work not done by hands. Slowly but surely the man came from the tomb of the body, a resurrection from the natural to the spiritual, and there, out of the poor pain-racked body came a man as real as are you and I to-day. The action was perfectly clear. It was no myth. It was simply and clearly a process of Nature that the man rose from the death house of clay, and illustrated the great possibilities of the spiritual growth and perfection. I want to make my position clear to those who have no belief in a spiritual world at all, as well as to those who assert without reasonable evidence that the spiritual world is real. We have to realise that this man, deserted by the world, creeping into an outhouse to die, is one of God's children. If we are not children of God then by any stretch of imagination I fail to understand why he, an outcast, shunned by the world, was helped and guided on his entry into the spirit world. And here let me tell you that there were those in the spirit who came and did what those in the body would not do for him. Am I to believe that some are born to a state of life that others are incapable of reaching? I believe that, however base and degraded a man may be, if we only knew how he came to be so, we would welcome him as a brother. (Hear, hear.) After reading some extracts from a Christadelphian leaflet, entitled, “Man, a decaying creature,” the lecturer continued: With the advent of Spiritualism away goes the whole structure of Materialism, the material hell and the material resurrection of the body. It blasts the two, and disperses both. The belief in the resurrection of the body, though held by many to-day, is forsaken by all those who dare to think. What we have to do is to find the real evidences of spirit return and the processes of its evolution, to combat preconception and misconception. The resurrection is a spiritual one, and in the wisdom of God, a spiritual body is prepared to receive the intellectual part of the being who can no longer manifest through a physical organism. Some time ago, when Mr. Spurgeon died, there was a notice outside the chapel stating that Charles Haddon Spurgeon had entered heaven at 11-45. The man who preached the funeral oration, said: “Our brother, who is now in the tomb;” while on the tombstone we read: “Here lies the body of Charles Haddon Spurgeon, to await the coming of the Lord Jesus Christ,”



from which I gather that he has not entered heaven at all. (Laughter.) It is a matter for grave consideration that the majority of those who pass into the spirit world are as incapable of understanding as the child born on this earth. They were unfitted for the entry upon a higher plane of existence, simply by reason of not using the powers they possessed. Here I join hands with friend Dale with regard to the resurrection of the dead. We have each to look back and see that we have not led a dead life, and been dead in the midst of life. Here is salvation, and a resurrection; for men have been terribly dead in the bondage which has fettered their very soul. We need no bishop to bless or curse us. Man is only responsible to his God; and the measure of that responsibility depends upon his knowledge of right and wrong. The churches lack sympathy, and have no demonstration of what Jesus taught. He told them to "Heal the sick and cast out devils," but they have not even started to obey the mandate. (Hear, hear.) I hold that the position of the Church is untenable. The preacher takes down the Bible and tells the Materialist to look at the records of the past. "Yes," says the Materialist, and smiles. "Where are the signs that are to follow them that believe? You have not the credentials." And he is right. The mission of Spiritualism is a clear one. We have to cut down the barriers which the Church has erected, and present mankind with a clearer knowledge of immortality, based upon proof which reason cannot fail to accept. (Applause.)

(Reported by H. Boddington.)

### WHAT IS MAN?

He is a bundle of contrarities. He is good, he is bad. He is virtuous, he is vicious. He is kind, he is cruel. He is generous, he is avaricious. He is proud, he is servile. He is brave, he is cowardly. He is religious, he is superstitious. He has power to reason, he will not reason. He is credulous, he is incredulous. He is faithful, he is unfaithful. He is truthful, he is untruthful. He is wise, he is unwise. He loves, he hates. He is selfish, he is unselfish.

All these various qualities are absolutely necessary for the production of man as we know him on this earth. Without them he would not be "man." What appears to be man's duty in this case? Is it not obviously to cultivate them all in *due proportion* so as to promote the greatest good both to himself and the community at large? and thus conduce to the happiness of all.

Let his badness be modified and kept in subjection by his goodness; his vices by his virtues; let his generosity make his avarice become prudence, and his avarice restrain his generosity within reasonable bounds; let his pride be checked by a sense of his own imperfections and a knowledge of his dependence on the co-operation and goodwill of others, neither looking down with scorn on those who do not possess the mental, social, or pecuniary advantages which he enjoys, nor cringing servilely to those whose wealth or position may be superior to his own.

Let him cultivate his bravery by becoming truly, morally, and physically brave, conquering the cowardice which would induce him to float with straws on the stream which leads to error and self-indulgence, because he is not bold enough to swim against the stream in the direction of thinking rightly and acting justly to all with an impartial judgment; doing the right *because it is right*.

Let him correct his superstition by a scientific and rational religion founded upon ascertained facts, and inspiration from the source of all life; not upon the autocratic dictum of any man or creed.

Let a man's reason be his guide in all things, but let him be diligent in providing it with nourishing food, and see that it be duly exercised, not allowing the work which his own reason ought to perform to be done for him by that of any other man. Yet man is so unreasoning and so fatuously credulous that he allows ecclesiastics to persuade him that he must rely on their *ipse dixit* in all matters appertaining to religious questions, because his own reason is an erring and fallible guide, and the authority of the Church (which church?) is absolutely necessary for his guidance to truth. If a man cannot rely upon his own reason for guidance how can he rely upon that of any other man? This, however, does not prevent a man from seeking for evidence and counsel from any other rational being; but his own reason must be the final arbiter.

Let his credulity be moderated by his incredulity, not blindly believing everything that he is told, nor even all that he has been taught from infancy upwards by his "pastors and masters," nor even all that he sees from one point of view only—appearances are deceptive—but let him boldly walk round the object, and examine it from all points of view, and test by all the senses he possesses whether or no the thing be in reality what it professes or appears to be at first sight. Let him not, on the other hand, give undue liberty to his incredulity, as this would lead him—as is frequently the case—to say, "I do not, or will not believe this, that, or the other" about a thing spoken of; the facts as stated having never been duly considered or examined by him; or in reality he probably knows nothing about them, and therefore thinks he conceals his ignorance and exhibits his wisdom by expressing his unbelief. This is a very usual, short, and convenient mode of disposing of the difficulty, but not a satisfactory one to a reasonable mind.

Man's faithfulness ought not to be the ruling power, only when he considers it to be to his own self-interest to be so; neither should he be unfaithful when he considers such a course would promote his own worldly interest. It is a duty he owes to society to be faithful in all things, but it is one which is too frequently neglected. Man is truthful, when he thinks the truth best answers his own purpose. He approves truth in others at all times, but he does not at all times speak it himself. His cowardice is the cause of much of his untruthfulness. A brave man dare at all times to speak the truth, as he knows it, when it is requisite for him to give his testimony. It is said that trade-lies are necessary; it may be so to those who are determined to be fraudulent and ignoble. Lies are so easily spoken that children learn the art at a very early age, but they frequently cause their authors much trouble. Truth is the shortest and best path to honour and security, and could all of us be compelled to speak it at all times, the vice and misery, crime and poverty we so much complain of, would speedily disappear.

Man is wise—too frequently only in his own self-conceit, nevertheless he may be considered to be wise, to a considerable extent, when he endeavours to cultivate his natural abilities to the utmost of his power, in order that he may use them in the promotion of the welfare of the human family; but he is unwise, when he thinks that his wisdom is superior to that of any other person, and that he is the central pivot, whose welfare is of the utmost consequence, and that without him the world would be desolate. He is unwise, when he thinks that he does not lack much more wisdom, or that he must seek it to find it. He loves what gives him pleasure; he hates what produces a contrary effect. The words "love" and "hate" merely express the acme of the various degrees between a simple like and dislike, and the most intense exhibition of those feelings. A man may legitimately love all that is good, beautiful, and conducive to the welfare of humanity, and hate what has a contrary tendency. He may love the individuals who endeavour to promote the former, but he should not hate but rather endeavour to reform the individual of whose conduct he disapproves. This love would produce a beneficial effect upon his own character and that of others, whilst hate would have a deteriorating effect upon both.

Selfishness is necessary for the preservation of the individual; it is when it is carried to an inordinate extent that it becomes hurtful, both to the individual and to society. Perfect unselfishness can be found only in the infinite; but one may be considered unselfish who works for others rather than for himself, preferring, even in trifling matters, to consider the comfort and pleasure of others rather than to enforce his will and pleasure or even his rights to command, providing there is nothing improper in his doing so. In this and in all other things due moderation is required.

Let us, then, so comport, control, and govern ourselves, that all our contrarities may "work together for good," and by their collision, or friction, produce in us the love of all that is true and heavenly and tend to smooth our progress heavenwards.

"The children of to-day are the citizens of the future, and their value as citizens will depend upon the sum of their undivided qualities and the education and training that they have received."

"We think it right that every effort should be made by those who have the true interests of humanity at heart to teach the consequences of ignorance on those vital subjects."\*

ARGANUS.

\* The Humanitarian, July, 1892.



## OUR BIBLE CLASS.

We have already shown from a number of passages that the word "angel" was applied to spirits and used interchangeably with "man." In the same way the word "Lord" was employed to designate living men, and it is now-a-days, and also used to indicate spirits and God himself.

Undoubtedly words have various meanings, and during the lapse of time some words become obsolete, while new meanings are given to old words. It is therefore most difficult to determine what the original meaning was of the words which are translated by our English terms, Lord, angel, and God; especially is this the case when we find that the translators have used different words in some places for the same word in the original.\* Learned men differ widely in their definitions of words, and what can the unlearned do! Unless the context gives clear intimation of the sense in which the word is used the reader is bewildered, and even when the context is clear we are not sure it is right, as for instance in 2 Sam. xxiv., 1, we are assured that "the Lord moved David to number the children of Israel," but in 1 Chronicles xxi., 1, Satan is made responsible for influencing David. Which was it? We may cudgel our brains to no purpose, and after all, what does it matter? But it is most significant as an indication of the loose use of terms and the manner in which certain actions and motives were fathered upon God or the spirits.

The words "messenger," "leader," and "spirit" will probably be the nearest modern equivalents for "angel," "Lord," and "God," and hence the term "thus saith the Lord" really means thus saith the spirit-guide-lord or leader. "The angel of the Lord" is more correctly rendered, the angel from the Lord and means simply "messenger spirit." Living men were called Gods in Palestine, Greece and Rome. The term then did not mean, as it now does, the Supreme Ruler of the Universe, "there were Lords many and Gods many." Family gods, tribal gods, tutelary gods. They were called gods to whom the "Word of God" came. The "Word of God" here spoken of was not a written book, but the inspirational afflatus, or the trance utterance, or the clairvoyant vision, or clairaudient hearing, or the warning or prophetic dream. "The Lord said unto Moses, See, I have made thee a God unto Pharaoh, and Aaron thy brother shall be thy prophet." Exodus vii., 1, 2.

The Hebrews assumed that all good or exceptionally great powers were due to inspiration, so the terms God or Lord were used to signify the source of the idea, and *spiritual* influence was what was meant. Paul was regarded by the barbarians as a God, Acts xviii., 6; Psalm lxxxii., 6, "I have said ye are gods"; and in 1 Corinthians viii., 5, "there be that are called gods, whether in heaven or in earth"; and John x., 34, "Is it not written in your law, I said, Ye are gods?" Exodus xxii., 28 has it "Thou shalt not revile the gods nor curse the ruler of thy people." And the woman of Endor says "I see a god [spirit] coming up out of the earth."

Undoubtedly very many things which in the Bible are attributed to God, and believed by many sincere Christians to have been the work of the All-Wise, Supreme Spirit, cannot be rationally conceived to be true of him. As for instance, that God tried to kill Moses in an inn (lodging-house), or that Jacob wrestled with God successfully until his thigh was put out. Indeed it is difficult to credit the story at all, and it is abundantly clear that the idea entertained of "God" differed in toto from our conception of the Supreme Spirit.

"There was a famine in the days of David, and David inquired of Jehovah" the reason for it: "and Jehovah answered, It is for Saul, and for his bloody house, because he slew the Gibeonites." So David said to the Gibeonites, "What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of Jehovah?" And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say,

\* Rev. Thos. Simpson, in his work on "The Angels of God," pp. 54 and 67, states that the Hebrew word "*malach*" means a "messenger," or angel. Rev. Dean Prideaux, in "Old and New Testament History," pp. 385 and 386, says that the Hebrew term "*Sheliach Zibbar*," which is so frequently interpreted "the angel of the Lord," signifies "the angel or messenger of the Church," as a messenger from God to the people is an angel of God, so a messenger from the people—a bishop for instance—to God is an angel of the people. The New Testament was written in Greek, and the Greek term "*aggelos*" means a messenger, or angel. The translators have interpreted it messenger in Matt. xi., 10; Luke vii., 24, and ix., 52; James ii., 25; while in Acts xii., 15, it is rendered "angel," where the context requires it to be "messenger."—*Alfred Kitson, in "Lyceum Banner."*

that will I do for you. And they answered the king, The man that consumed us, and devised against us that we should be destroyed from remaining in any of the coasts of Israel, let seven men of his sons be delivered unto us, and we will hang them up unto Jehovah in Gibeah of Saul, whom Jehovah did choose. And the king said, I will give them, and they hanged them in the hill before Jehovah . . . and, after that, Jehovah was intreated [or pacified] for the land.' (2 Sam. xxi.) And so the wretched old feud was settled by a series of most brutal murders, and the famine was removed, and Jehovah was content!"

Sir Samuel Baker will help us to understand upon what unstable grounds the claim "God spake these words and said," or "Thus saith the Lord," is based. In his work "Nile Tributaries," he says, that the Arabs talk exactly in the style of the Old Testament, the name of God is coupled with every trifling incident in life. Should a famine afflict the country, it is expressed in the stern language of the Old Testament, "The Lord has sent a grievous famine upon the land." If their cattle fall sick, it is the Lord who has done it. If they are prosperous, it is because God is with them. He says, that if in a dream a particular course of action is suggested, the Arab believes that God has spoken and directed him. The Arab writer would describe the event as the "voice of the Lord" having spoken unto him, or, God appeared to him in a dream and "said" (pp. 129, 131).

Thus we find in the Bible that natural phenomena are attributed to the special intervention of Jehovah, as when an earthquake occurs it is said to be because of the Lord's displeasure (Num. xvi., 30, 32, 33). But if we employ Nature to interpret the book and discard its supposed supernatural character, it ceases to be divine and authoritative. Its miracles become the wild stories of misunderstood phenomena of Nature, owing to the ignorance and credulity of the age.

Knowing this, how is it possible for any sensible man to refer the childish assertions of these Jewish tracts to the inspiration of the Infinite?

## THE LIFE BEYOND.

## EXPERIENCES OF A DISEMBODIED SPIRIT.

CONTRIBUTED BY PHILO-VERITAS.

(The following communication was received March 26, 1890.)

W. M. P.: I am here to bear my testimony to the actuality of the scene that has been enacted in your midst, and in which you have been participating. I need scarcely say that I congratulate you, for such a term is not sufficient to express my own feelings, and although I appear to have been inactive yet, nevertheless, I have been a most interested spectator; and the fact that I am permitted to come and speak with you while this commemorative festival is being consummated, should show that I also am honoured with a participation in the same.

The form in which I am now—visible to your seer, I think—is not the same that I presented when I was with you on the last occasion. I then stated that I was conscious of a change that awaited me. Since then I have passed through the change, and I am now in a form that I cannot describe—seeing that you have nothing with which I can compare it—but I, nevertheless, am perfectly conscious that it is my own. I was conscious while undergoing the process of change of form and state, and I witnessed—so to speak—the fading away or dissolving of my former, and the evolution and building up of my present form; and I can now say, with a force and meaning, that I never understood before, that, "though I was dead, I am now alive for ever more."

How can I describe the beauty and power of my new form? Would that your language enabled me to use that which would permit you to form some conception of what it is like, but I cannot by this means give you anything like an adequate description, seeing that it infinitely transcends, both in appearance and actuality, the form from which it was evolved.

You may remember that on a former occasion I told you, when awakening to consciousness—after passing from my earthly body, I saw, but only for a few minutes of time, a feminine form who said she would come again; but I did not see her again while in my former state. She was the first form of life I saw who greeted me after my transformation experiences, and I have discovered the ultimate connection and relationship that binds that glorious Being and myself together.

I have also discovered, and that quite recently, the source of the influx of life that flows into my new form and sustains



it in its integrity. It is from the same Angelic centre as that which flows to and through your forms, and it is this knowledge that attaches me to, and allies me with, the work that they and yourselves are engaged in; and therefore you will allow that my presence on the scene at this juncture is not inopportune.

When in earth-life I was fond of using, as a rhetorical flourish, the exclamation: Excelsior! Excelsior! Excelsior! and now I say: Forward! Forward! Forward! for ever more. I must now say to you, dear friends, adieu!

(Continued March 30.)

W. M. P.: How can I describe the joy that is mine in being called as one born out of due time, to participate in what the beauteous angel describes as—not a funeral banquet, but a festive banquet, in which I have participated as an invited guest?

Seeing that I possess the power to consciously re-enter into my earthly remembrances and experiences, I will refer to one of them. You know that in my then official capacity as a minister in the church with which I was connected, I had to dispense the bread and wine at what was called the Lord's table; and this rite was supposed to be a continuation of the feast inaugurated by the personal founder of Christianity, but as one of your ministrants more truthfully described, it was a funeral banquet, and its continuous commemoration is supposed to keep in mind the departure of the one who offered up his own life as a sacrifice for the sins of the people of the whole world. This ceremonial was, and is perpetuated, under the impression and belief of myself and vast numbers of others who took part in the commemorative service that the inaugurator, Jesus Christ, would come again, and make his second advent on the earth to complete the work that he left unfinished.

I must admit the then possession of a very convenient hope that the promised and expected advent would not take place in my day, for I saw that many perplexing problems were involved, with which I did not care to be troubled, and I found it more comforting and more conclusive to my own peace of mind, as well as for the continuity of that church-anic system, and especially for those who formed its administrative executive, to relegate the subject to an indefinitely future generation, that might or might not witness its fulfilment.

Since I have laid aside my external personality, the thoughts regarding such have not been present with me, for with that form the thought of the second advent of the chief personality in that funeral banquet was dissipated along with the external organism. It is mine now to say not "O blessed hope," but "O blessed actuality," for I have entered into life and enjoyment—not of a last supper—but of an inaugural feast which I perceive commemorates and celebrates the advent to earth of a mighty Paraclete, exemplified in the forms of angelic life, into whose presence and society I have had the unspeakable felicity to be introduced.

I will now give what was left unsaid on the prior occasions when I had the joy of consciously communing with you, for in my present state I have the knowledge that I am with your spirits still embodied on the outer earth, as mine was when I was an inhabitant thereon, like yourselves. Believe me when I say that I can see—not your external personal forms—but the spiritual forms contained within your structural organisms. More than this, by the light which enlightens all who enter this blessed and glorious state of being, I perceive that your spirits, or that life form which I see within your organisms, occupy a certain representative position among others by whom you are surrounded, but which is unseen and unrecognised by them, and that you represent in external conditions the life principle and its manifestation which are in activity and full consciousness in the sphere of true spiritual and angelic life into which I have been introduced, and in which I shall have my conscious being for evermore. For this I could bow at your feet, if perchance I might return to an embodied condition on the earth, in order that the proof and demonstration, beyond cavil, should be given of the things of which I have spoken to you from my spiritual form and sphere; but seeing that we are subject to laws that we may not and cannot override, I can only do my part subject thereto.

You will recognise in me an atom of life—not as a brand plucked from the burning—but as one redeemed and raised to an altitude far above even my dream—and this in your own day and time—and have found what is my home and which I know will be yours.

(To be continued.)

## MY EXPERIENCES IN SPIRITUALISM, 1870 TO 1893.

By EDINA.

### IDENTIFICATION.

It has been my invariable practice, as soon as our medium has informed us that any notable person now on the "other side," and whose face and personal appearance were unknown to her had either appeared and spoken, or had controlled her to write, to procure a photograph or portrait of such personage, and show it to the medium under strictly test conditions. Identification prompt and decisive on her part has been almost our invariable experience of these experiments. I give one instance out of many.

An eminent legal gentleman she never saw in earth life, and whom I only knew by sight, was, after his demise, at my request brought to our house by my daughter's control, Professor Sandringham. He came one day when we were at lunch, spoke to my daughter, told his name, and gave me a message which disclosed identity. He also promised to write, and has since done so thrice, giving the clearest possible evidence of identity. On the evening of his first appearance the medium was, at my desire, taken by her mother to the Royal Scottish Academy Exhibition for 1890, where I was informed a portrait of the deceased was exhibited. It was their first visit that season. The catalogue was bought at the door, but was not examined. My wife did not know the person whose portrait was there, but she merely strolled through the gallery with our daughter to see what would happen. When walking along and looking at the pictures, our daughter suddenly said, "Mamma, there is Mr. —, the gentleman who was in the dining-room to-day." On examining the catalogue this was found to be the portrait of the gentleman in question, which was painted by a leading Scottish artist.

As regards photographs I specially note identification of these of Dr. Livingstone, Russell Lowell, Walt Whitman, Moffatt (the African Missionary), Cardinal Manning, John Howard Payne, etc. I also note the number of cases in which the medium identified the portraits of the several officers killed in the Afghan, Zulu, and Egyptian campaigns, which have been referred to in my articles on "Spirit Identity," published in *The Two Worlds*, January to June, 1893.

### INTERNAL EVIDENCE.

What we value most in automatically written communications from the other side is the internal evidence contained in the messages got from departed friends or persons whose life and character have been known to us; and we have on many occasions found that statements made in the communications regarding past, present, or future events not known to the medium or to us have been completely verified on careful enquiry. In a countless variety of ways, impossible for me to specify, these messages have come home to us as being the utterances of departed friends, or of persons whose life histories are known to us, and demonstrate continuous and sentient existence beyond the grave; and they likewise testify to there being no change whatever in the personal characteristics of these communicators after they reach the other world. On more than one occasion I have had touching and graphic accounts of the transition called death, and how little of a "sting" or "wrench" there is in it. These are, however, too sacred for publication, having in all instances been written for the information or consolation of friends on this side. In no instance have we found that these communicators regret the change from the earthly to the spiritual sphere, and if they allude at all to their present condition, they invariably describe it as one of great happiness and peace.

### HANDWRITING.

Out of the many hundreds of messages received by us during our daughter's mediumship, it is only in a very few instances that we have seen the earthly script of the deceased reproduced. It must be kept in view, however, that we are only familiar with the writing of a limited number of these communicators, while it is also matter of common occurrence that female handwriting is pretty much alike. With regard to our family messages from relatives gone before, we have three instances of almost complete reproduction. One of these relatives who had a bad finger when in earth life always preferred to write here with a pencil, and now, when giving us some of his loving words from the other side, he always requests the medium to use a pencil while writing his messages. I observe in the note book which the medium uses certain reproductions, partial or complete, of the earthly



script or signature of the deceased, among which may be noted those purporting to come from an Edinburgh Writer to the Signet, our family doctor, a retired merchant, the parish clergyman of C—, and two young boys who passed on a few years ago. Had I the means of comparing the earthly handwriting of many of the military communicators, with whose cases I recently dealt in *The Two Worlds*, under the head of "Spirit Identity," I have little doubt, in view of the marked variety and distinctive nature of some of the scripts in our possession, we would probably have found several of these have been reproduced; but from the nature of the case that is impossible, and I can only deal here with what "we know."

## THE MYSTERIES OF RAVENSWOOD.

By W. A. CARLILE.

### CHAPTER XVIII.

As I struggled to free myself, but with failing strength, I heard his voice—which seemed far away in the distance—saying to the sergeant,

"Quick; keep him where he is. The man is dying."

As in a dream, I saw and heard all. The doctor darted to the cupboard and took from it the bottle of medicine he had given me the day before. He poured some in a glass, but as he was crossing the room he tasted it, and held it up to the light. In an instant he laid it down on the table and rushed out of the room. He quickly returned with another bottle, and forced some of the contents down my throat. Presently I revived a little, while the doctor stood anxiously watching me. Then he despatched a messenger for his assistant in the village, and, after giving me a few more drops from the bottle, sat by my side in grave thought.

"What is the matter?" said the sergeant, who was supporting me.

"Poison!" answered the doctor, laconically, and again there was silence in the room.

After a short time the doctor said that it would be best to lay me on the couch, and there, accordingly, I was laid, in spite of my feeble protestations that I was almost well again. I tried to rise, but all strength had deserted me, while I felt a strange numbness tingling in every limb. The doctor occasionally looked round at me, as he stood at the window talking to the detective, and waiting for his assistant to come. Now, whether or not my hearing was more acute than usual I cannot say, but as they stood there I could hear nearly every word that they were saying, though their voices were hardly raised above a whisper. Somehow, their words at the time didn't seem to interest me, and yet I found afterwards that they had burned themselves indelibly into my brain. I heard the detective say—

"Doctor, I am entirely to blame for this misfortune."

"What do you mean, sergeant? What have you got to do with it?"

"This," said the sergeant; "I knew that the Colonel's life was in danger and I warned him to be careful, but I never guessed that the scoundrels would have used poison."

"But I should have guessed it," said the doctor, "for the Colonel told me of your warning, but it can't be helped now. It was a near case for him though, and if I hadn't been here the remedy would have come too late. Fortunately this happens to be one of those subtle poisons which I have made my especial study, and thus I recognised the symptoms at a glance. You see that glass standing on the table. The medicine in it was given to the Colonel by me as a preventative against undue exhaustion. The poison has been cunningly introduced into it, and thus what should have brought life and strength to him was bringing death instead. Then, should there have been a *post mortem*, the medicine would have been analysed, and I would have had to bear the blame of a supposed mistake in its ingredients. The infernal villains!" added the doctor vindictively, as he clenched his fist.

"The Colonel and his niece must be got out of the house without a moment's delay," answered the sergeant. "I don't mind telling you, doctor, that some serious work has to be done here, and very likely it may be bloody work, for the vipers must be crushed at whatever cost."

"I don't understand you altogether, sergeant. You know your own business best. We must, however, as you say, get them away at once. I myself will go with them for a few days, for they are both on the sick list now, and will be the better of medical care until the Colonel is himself again."

At this moment they lowered their voices, and for a short time I could not hear anything. When their words again became audible, I heard the doctor saying—

"Do you know, sergeant, the story that Mr. Harry Marston told us of some one pushing him over the cliff struck me as rather incredible. Do you think he has had anything to do with this attempt on his father's life?"

The detective laughed.

"You can dismiss that idea from your mind at once, for in my opinion no suspicion whatever can attach to young Mr. Marston."

"I am glad to hear you say so," answered the doctor, regarding his companion attentively, as if he would look into his very soul.

The detective bore the scrutiny well, and then spoke.

"See here, Doctor Leyburn, you have given me some valuable information about what mesmerism can and cannot do, and, in return, I want to put you right about Mr. Harry Marston. Those astral bodies of yours I am not particularly interested in, for if I can't get my hand upon their shoulders I don't bother my head much about them. But about Mr. Harry Marston, I knew about his visit here on the very night he came, and, if I hadn't allowed it, he couldn't have come. For the last three nights my men have been posted all round the house, and nobody could come near it unless they permitted them. This also lets you into the secret of how I know that the house was robbed from the inside, and that the ladder and broken window-pane were only blinds. You see I couldn't tell you about Mr. Harry Marston without telling you this other bit too, but I expect you to keep your own counsel as to all I have told you."

"I suppose it will all turn out right somehow," said the doctor in a dejected tone, "but here comes my assistant; I told him to come round by the back so as to save time."

Saying this, he opened the French window, and the assistant entered. The doctor then rapidly looked over the various bottles and medical appliances that the assistant had brought in his bag, and turning to him said—

"These will do very well, Mr. Jevons, and I shall not be home to-night."

When the young man had gone, the doctor came over to me and said, in a cheerful tone—

"You feel a good deal better now, Colonel, don't you?"

I answered in the affirmative as I made an effort to rise, but the doctor stopped me.

"No, no, you mustn't get up yet. I have got another little dose for you, and then you must lie still for a while longer."

The "little dose" had a very disagreeable taste, and as I made a face at it the doctor laughed.

"Now I can see that you are getting better, for what I gave you at first had a worse taste than this, and yet you swallowed it as if you liked it."

As the said mixture had been forced down my throat as if a horse were being dosed, I could only smile at his transparent fiction.

"Come now, that is better," he said. "I can see that your case is not nearly so bad as you tried to make us believe. I expect you have been overeating yourself lately," he added, with a quizzical smile, for he knew well that I was one of the most abstemious of men.

Then he continued, more seriously—

"You said you were going away for a change, so to-morrow I am going to carry you and Miss Clara off to Eastbourne."

"I heard you say something about it at the window," I answered.

The doctor changed colour slightly.

"You have been listening, have you, Colonel? Well, well, I am ashamed of you. The sergeant and I were only comparing notes, and as you haven't heard all we said, you haven't heard anything correctly, and you mustn't bother your head any more about our conversation."

"I didn't want to listen," I answered quietly, "and I didn't hear all you said."

"I was sure you didn't hear us all the time," said the doctor, triumphantly, "and now you must remember what the parsons tell us about the Bible. We are always to study the context as well as the text, or we may be led away by dangerous doctrine. Now as you haven't heard the context, so you don't know the text, and if you don't take care you will have the Church down upon you, with bell, book, and candle."

(To be continued.)



# THE TWO WORLDS.

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FRIDAY, OCTOBER 13, 1893.

EDITOR AND GENERAL MANAGER,  
**E. W. WALLIS.**

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## MEDIUMSHIP: ITS CONDITIONS AND CULTURE.

It seems to us that it is quite time the superstitious opinion that a medium must be an ignoramus so as to give better evidence of spirit action was discarded once and for all. The childish and irrational idea that a medium is, or should be, an irresponsible nonentity, and that "the dear spirits will do it all" is one that needs to be discredited and replaced by a more intelligent conception of the position and duties of mediums. The notion that mediums should not read, should not think, and ought not to endeavour to improve their minds, merely *because they are mediums*, is a disastrous one. The consequences have been hurtful both to individuals and to the movement. We must bear in mind and enforce the fact that the exercise of mediumship should never be permitted to injure the health of body or weaken the will, or retard the development of the character of the medium.

If it is true, as is constantly affirmed, that "we get what we make conditions for," then ignorance, folly, credulity, and blind dependence upon "the spirits" cannot by any possibility provide attractive conditions favourable for the manifestation of enlightened and wise spirit people.

The day has gone by, we trust for ever, when we even *think* of spirits as infallible authorities, to be listened to with bated breath and accepted as spiritual dictators. While we accept them as "guides," "preceptors," friends and co-workers, listen to their advice and teachings and are thankful for their assistance and counsel, we decline to follow them blindly, or to render unthinking submission to their instructions, and no intelligent or well-meaning spirit will require such self-abnegation from a medium. We always suspect spirits, either in the body or out, who counsel mediums not to read, not to reason. We regard it as the duty every one owes to himself to strive to develop *all* his faculties, to seek the aid of teachers and experienced people, embodied or disincarnate, and thus bring out by effort and exercise the power of mind and spirit, become more rational, more responsible, more capable, and more worthy.

The utility of "training," the value of education (not cramming) to the individual and the race is unquestioned by observant and thoughtful people. "Development" is only another name for education, viz., the bringing out of the powers of mediumship by repeated trial; continuous experiment. The power of spirits is limited. We now know that they are not supernatural beings, and cannot work "miracles." They are subject to law, and can only execute their plans and outwork their purposes in accordance with their own knowledge and the conditions which we provide for them to work through. Improve the conditions and better results will follow. Give them healthy, active, enlightened and earnest mediums, and they will be able to manifest themselves more fully and more freely through such agents. The better the instrument the more successfully will the trained player be able to produce the ravishing strains of harmony. But no matter how capable the player may be, if the instrument is unstrung, or untuned, or badly fashioned, he is at a disadvantage, and cannot possibly exceed the capabilities of his piano or violin.

We now know that as regards the major portion of trance or inspirational speakers the spirit does not oust the medium

and take full "possession" of his brain and body, does not provide or dictate the very words to be used, save in very exceptional cases, but acts by impression or suggestion, and stimulates, incites, or quickens and intensifies the powers of the medium. The spirit cannot create abilities the medium does not possess, nor can he *exceed* the range of what is possible to the medium if cultured, although he may cause the "sensitive" to transcend his ordinary normal abilities.

We now know that while spirit operators may "inspire" mediums and prompt them to utter great thoughts, may "suggest" certain ideas to and "impress" the medium with lofty conceptions, yet the spirit does not absolutely determine the exact phrases or terms in which those thoughts and ideas shall be clothed. Neither is the spirit responsible for the pronunciation, the elocution, the grammar, the logic, nor the composition; consequently a cultured and spiritually enlightened spirit is at a great disadvantage when he seeks to express his thoughts through a medium who is not educated in these departments of knowledge. Hence the need for improving the conditions by the medium's self-culture.

In the same manner clairvoyants are frequently at a loss to make their meaning clear, for lack of suitable words or want of knowledge of the correct term to employ in describing what they see. The listeners are often amused with so-called "descriptions" of spirits which do not "describe," because *general* terms are employed, and not infrequently words are incorrectly applied. How useful—nay, how indispensable (to a medium who can clairvoyantly see into the bodies of the afflicted) is a knowledge of anatomy, physiology, and therapeutics, to enable him or her to give a correct and comprehensible diagnosis of the state of the interior of the patient. In like manner mediums who prescribe herbal or other remedies ought to have at least a pretty full store of knowledge of herbs, their qualities and uses. A medical botanist of our acquaintance assured us not long since that he had been requested to "make up" prescriptions given to sufferers, which were worse than useless, and he pleaded that mediums ought to know, of themselves, sufficient of the nature of herbs to be able to judge whether the remedies proposed were likely to be serviceable or not.

Mediums, alas! in too many instances, do not take sufficient interest in the improvement of their own minds, or even in providing the best conditions for the exercise of their mediumship. They are often careless or indifferent, and seem to think that all they have to do is to "sit." *Sit* like an empty bottle to be filled; like an unresponsive machine to be started and stopped by spirits at their will and pleasure. So long as this indifference, this apathy, this misconception of the nature of mediumship and the duties of mediums continues, so long shall we have to bear as best we can the slings and arrows of criticism and the sarcastic ridicule and scoff of critics who fail to make allowances.

We are fully conscious of the good which has been accomplished by the mediums who have toiled and suffered, often under great disadvantages, and with steadfast loyalty. We freely acknowledge their bravery and fidelity, recognising that they did the best they could under the conditions in which they were placed. We also recognise, however, that our "best" often falls short of the "best possible," and realise that there is great room for improvement in all of us. We write as a medium of mediums with the kindest feelings towards "one and all," not in a spirit of fault-finding, but with a desire to encourage them, to stimulate to improvement. We are often conscious of our own shortcomings, and strive to amend them. Enquirers and would-be mediums, or those who are undergoing development, often come to us for counsel, hence we feel the need for the above friendly warning and advice.

## PROFESSOR WILLIAM CROOKES' POSITION.

AMONG the letters read before the Psychical Congress in open session, perhaps nothing was more significant than an extract given of a private letter from Professor Crookes to Professor Coues, regarding the present attitude of the former eminent scientist toward psychical phenomena and their interpretation. This declaration was greeted with acclamation by the vast audience, some of whom had doubtless heard injurious reports to the effect that Professor Crookes had found reason to change his mind and repudiate some of his former published statements. That this is not true is evident from the



following unmistakeable words, which speak for themselves and require no comment.

[COPY.]

7, Kensington Park Gardens, London,

July 27, 1893.

MY DEAR PROFESSOR COUES, . . . If you hear any rumours that I have backed out of the subject because I have found out that I was taken in, or in some other way found reason to disbelieve my former statements, you have my full authority—nay, my earnest request—to meet them with my full denial. As far as the main facts and statements I have recorded in the different papers I have published on the subject of the phenomena of Spiritualism, I hold the same belief about them now that I did at the time I wrote. I could not detect at the time any loophole for deception in my test experiments; and now, with the experience of nearly twenty years added on to what I then knew, I still do not see how it was possible for me to have been deceived. Read my recently published "Notes of Séances with D. D. Home," and the introduction to these "Notes," and you will see what my present attitude of mind is.

With kind regards, believe me,

Very sincerely yours,

WILLIAM CROOKES.

—From the *Religio-Philosophical Journal*.

## THE PARLIAMENT OF THE WORLD'S RELIGIONS.

CHICAGO has witnessed one of the most striking object lessons that has marked the progress of religious toleration. Such a gathering as occurred last month, when not only Catholic and Protestant forms of Christianity but representatives of the Oriental systems of faith all met on terms of equality—Judaism, Mohammedanism, Hinduism, Buddhism, Parseeism, Shintoism, Confucianism, and others, has never before been witnessed, and would not have been possible at an earlier date or under different circumstances. It is surely a happy sign of the times, and one which Spiritualists as lovers of truth and workers for progress and human brotherhood should hail with glad acclaim. In an admirable address of welcome, the Rev. John Henry Burrows showed the place and value of Spiritualism as the fundamental fact of all religions by declaring—

It seems to me that the spirits of just and good men hover over this assembly. I believe that the spirit of Paul is here, the zealous missionary of Christ, whose courtesy, wisdom, and unbounded tact were manifest when he preached Jesus and the resurrection beneath the shades of the Parthenon. I believe the spirit of wise and human Buddha is here, and of Socrates, the searcher after truth, and of Jeremy Taylor, of John Milton, Roger Williams, and Lessing, the apostles of toleration. I believe the spirit of Abraham Lincoln, who sought for a church founded on love to God and man, is not far from us, and the spirits of Tennyson, and Whittier, and Philip Brooks, who looked forward to this parliament as the realisation of a noble idea.

When he met the delegates from Japan and from India, he "felt that the aims of human brotherhood had reached almost around the globe." The spirit displayed was exemplary, and the papers read were of a high intellectual order, replete with liberal thought. The speakers aimed to present the essentials of their systems and to show how much there is alike in them all. The Pagans were no whit behind the Christians in the philosophic character of their papers or in catholicity of spirit. Thus has been clearly shown, that the doctrine of the "Fatherhood of God, and the Brotherhood of man" runs through all these systems, and is equally as prominent in the Pagan as in the Christian faith. The representatives of Buddhism and Shintoism claimed that the main excellencies of Christianity were really a part of the ancient faith of India, and were not improved or impaired by any label. This position (which is our own), pointed out by numberless so-called heterodox writers and supported by quotations from the ancient scriptures of India, has always been regarded as "infidel," but now, as the claims were made by the representatives from the East, there was no disposition to question but rather readiness to acknowledge them, and thus recognise that all systems of faith have a common universal element.

Dr. Momerie regretted the absence of representative churchmen, and remarked—

It cannot be that the new commandment was inspired when uttered by Christ, and was not inspired when uttered, as it was, by Confucius and by Hillel. The fact is, all religions are fundamentally more or less true, and all religions are superficially more or less false, and I expect that the creed of the universal religion, the religion of the future, will be summed up in the words of Tennyson—

The whole round world is every way

Bound by gold chains about the feet of God.

The high priest of Shinto said his doctrines taught something very similar:—

All animate and inanimate things were born from one Heavenly Deity and every one of them has its particular mission, so we ought to love them all and also to respect the various forms of religion in the world. They are all based, I believe, on the fundamental truth of religion, the difference is only in the outward forming influence, by variety of history, the disposition of the people and the physical conditions of the places where they originated; as it is impracticable now to combine them into one religion, the religious ought at least to banish hostile feeling and try to find out the common truth, what is worthy in all forms of religious thought, and to unite their strength in searching for the common objects of religion.

This noble priest added:—

Now then, my earnest wish is this, that the time shall come when all nations on the earth will join their armies and navies with one accord, guarding the world as a whole, and thus prevent preposterous wars with each other. They should also establish a supreme court in order to decide cases when a difference arises between them. In that state, no nation will receive unjust treatment from another, and every nation and every individual will be able to maintain their own rights and enjoy the blessings of Providence.

When these words were read, this high priest of Japan sat quiet and dignified in his robes of silk, bowing graciously in response to the generous demonstrations of approval. Men waved their hats, and women their handkerchiefs, in wildest enthusiasm. Surely here is a work which our highly-paid bishops might take up with a will, and use their influence in the House of Lords to carry out this wise suggestion, even though it is made by a Pagan. An almost equally enthusiastic reception was accorded to a Buddhist priest, who set forth the reasons why Japan was unwilling to accept Christianity. These priests recognise that the injustices wrought by Christian missionaries and nations in their treatment of Japan were unauthorised by any word of Jesus, and did not, as so many Christian writers do when they speak of heathenism, hold the religion responsible for all the crimes and shortcomings of its followers, nor did they compare all the good in their countries with all the evil in Christendom. Here is a lesson Christians might learn even in their treatment of Spiritualism.

We have, in the above, summarised a report given in that most excellent paper *The Religio-Philosophical Journal* (a paper, by the way, which ought to circulate by thousands in this country; every issue is full of matter of great value; it maintains a high standard of excellence and fully deserves its name), and we clip the following from *The Progressive Thinker*, reprinted from *The Chicago Tribune*.

"Shame! shame!" cried 300 voices. Four thousand men and women were on their feet. The great hall of Columbus shook with applause. At the centre of the platform stood a slender and delicate-looking Japanese priest. His voice trembled with the fervour of his feeling, and the strange robes of his office were forgotten in the eloquence of his utterances. He is a priest of the Shinto sect, and he was speaking of "the real attitude of Japan towards Christianity." "Christianity was widely spread in Japan," he said, "when in 1837 the Christian missionaries, combined with their converts, caused a tragic and bloody rebellion against the country. It was understood at the time that these missionaries intended to subjugate Japan to their own country. It was this which caused the prohibition of Christianity in Japan. Christianity had brought riot, bloodshed and rebellion in its train. Verily, it had brought, instead of peace, a sword. The government was forced to drive out the Christian missionaries in self-defence." It was then that the audience of 4000 men and women—most of themselves Christians—rose to their feet and cried "Shame!" Shame upon the missionaries they themselves had sent out. "I was the first, I confess, and confess it proudly," went on the fearless Japanese, "to organise a society in Japan against Christianity, but it was not against real Christianity, it was against the injustice we had received from the people of Christendom. To-day we, the 40,000,000 people of Japan, stand still firmly upon the basis of international justice, and await further manifestations as to the morality of Christianity."

It was like a voice out of darkness, a cry of oppression from a strange land. It came to the thousands of Christians who listened as a thunder-blast, and when the Shinto priest had finished the people rose again to their feet and gave him three mighty cheers.

A Jewish rabbi told of the brotherhood of man, as taught by all religions which are based on the Bible. His Grace, the Most Reverend Dionysios Latas, Archbishop of Zante, Greece, spoke eloquently of the proud history of the ancient church of Greece. Mazoomdar, the Hindoo eloquent, told a story that was touching in its humanity of the noble faith and the gentle practices of the great sect to which he belongs—the Brahmo-Somaj—and the Very Reverend Thomas Byrne, D.D., of Cincinnati, delivered a scholarly and thorough address on "Man from a Catholic Point of View."

But the voice from the Orient was louder than all else. The truth and beauty which lie embodied in religions heretofore practically unknown to the mass of Christendom were laid bare to wondering and almost reverential eyes. And then like a clarion rang out the charge of bloodthirsty rebellion against Christian missionaries who were sent to preach the mild and gentle Saviour.

The Chinese Secretary of Legation at Washington, who read an able and interesting paper on "Confucianism," and the members of the Japanese priesthood are to have printed and widely distributed throughout the country pamphlets which will show the beauties of the religions



which they represent. In a Christian land the disciples of the great Buddha are to do missionary work. As a result of yesterday's meeting it may at least be said safely that many professing Christians will lose something of their dogmatism, and be able to see the good, the true, and the beautiful in other and more ancient schools and systems of philosophy.

The effect of this Congress cannot fail to be profound and far-reaching. The priests will return to their own countries with broadened views and sympathies, and the Christians will see that Paganism represents sentiments and a spirit unsurpassed in Christian lands. People who read the reports will wonder why we send missionaries to countries whose priests are so learned and devout; so just and full of principle, of charity, and tolerance. Reformers, everywhere, who have protested against the narrowness of creeds and the aggressiveness of sectarianism, and have pleaded for recognition of truth and goodness as well as elements of error in all religious systems, will be greatly satisfied in seeing this approximate realisation of their wishes.

## CRITICAL HISTORICAL REVIEW OF THE THEOSOPHICAL SOCIETY.

(Continued from page 477.)

MR. HODGSON'S report minutely examines the different phenomena related in Mr. Sinnett's "Occult World," and establishes fraud in every instance. The widely published case, in which a lost brooch was returned to Mrs. Hume by Madame Blavatsky in an occult manner is easily solved, in view of the evidence that Madame Blavatsky had the brooch in her possession a short time before the trick was accomplished. The saucer needed to complete the number required at a picnic, and which was found by digging in the ground at a place indicated by Madame Blavatsky, is readily explained by the fact that it had been placed where it was found by a confederate, while, as was the case in so many of her tricks, the circumstances and conversation were cunningly led up by Madame Blavatsky to the production of the miracle.

Her correspondence with Madame Coulomb proved pre-arrangement and fraud were practised in her tricks with cigarette paper. A torn paper was secreted somewhere by her or one of her confederates. A similar paper was torn in a similar manner, in the presence of the one for whom the trick was done, and the Madame stated that she had sent it occultly to the place where the second paper was hidden. Proceeding to that place the latter was found, which the dupe supposed to be the same paper that he saw torn.

Professor Elliott Coues at one time investigated Theosophy thoroughly, and in 1890 published in the *New York Sun* a scathing exposé of Madame Blavatsky's career and that of the society, procured from the editor of the *Christian College Magazine* the original letters of H. P. B., and other documents obtained by him from Madame Coulomb, including very important letters of Madame Blavatsky's which have never been published. Professor Coues has permitted me to examine these papers, and I am thus enabled to confirm the truth of what Mr. Hodgson has published thereon.

Plagiarism is a marked characteristic of the writings alike of Madame Blavatsky and of the Mahatmas. In "Isis Unveiled" I have traced some 2,000 passages copied from other books without credit. Her "Secret Doctrine" is permeated with similar plagiarisms. The "Voice of Silence," claimed to be a translation by her of a Tibetan work, is a compilation from various Buddhist and Brahminical works—a wholesale plagiarism. The "Book of Dzyan," another bogus translation of an alleged ancient work, is also a compilation from various uncredited sources—all of them 19th century books. I have traced to the books whence copied passages in the writings of the Mahatmas in "The Secret Doctrine," while the letters of the Mahatmas to Messrs. Hume and Sinnet contain many passages copied uncredited from books, also traced by me to their sources. A letter to Mr. Sinnett from Koot Hoomi, published in the "Occult World" was copied bodily, with a few verbal alterations, from an address of Henry Kiddle, published in the *Boston Banner of Light* a short time before Koot Hoomi (?) wrote the letter. All the doctrines taught by H. P. B. and the adepts, including minutiae and details, are "borrowed" from the writings of others. There is nothing original anywhere in Theosophy, except the distortion, perversion, garbling, and misstatements inherent in its literature, as presented by the Mahatmas and Madame Blavatsky.

Mr. Hodgson shows, in his report that among Madame Blavatsky's confederates was a Hindu usually called Babajee D. Nath, but whose real name was S. Krishnaswami. On September 30, 1892, this Babajee made a confession of his experiences with the Theosophical leaders, solemnly declared to be true, in the name of Parabrahm and the Hindu Scriptures. I have a copy of that confession, and it confirms Mr. Hodgson's conclusions, and reveals a mass of depravity sickening to contemplate. He says he became completely under the influence of H. P. B. and Damodar, and he attested as true whatever they told him. H. P. B. gave him a letter from Koot Hoomi, telling him that he was a chela (pupil) of the Mahatmas, and that he must call himself a Tibetan—which he did. When Mr. Sinnet published that he (Babajee) had lived ten years with the Mahatmas, he was told by Madame Blavatsky that he had thus lived in his astral body. Damodar explained to him that the false statements made publicly by him (Damodar) regarding Babajee were made from the occultic standpoint. Babajee says he also signed letters drawn up by Olcott for the purpose. He accompanied Madame Blavatsky to Europe, and there saw her write Mahatma letters, which he found identical with letters received in India as from the adepts. Both she and Damodar could write many different hands. While in Europe Mohini M. Chatterji and B. J. Padshah independently discovered fraud, and the three proceeded to sift the matter. They found bundles of blue and red pencils, with which the Mahatma letters were written, and packs of Chinese envelopes in which the missives were sent. There were also bundles of Tibetan dresses and caps, used

in personating the Mahatmas. Madame Blavatsky's Hindu servant, Babula, and others, used to personate the Mahatmas in these costumes. This did not fall to him (Babajee) on account of his short stature. T. Stubba Row and A. J. Cooper-Oakley also discovered the fraud, and resigned from the society, as did M. M. Chatterji, the Gebhards, and others. Numbers of post peons were bribed in India to allow H. P. B. to open the letters, which was done by thin iron rods heated being passed through the flaps of the envelopes. Being opened, Mahatma letters in blue or red pencils were inserted, or remarks pencilled on the letters themselves. Accompanying his confession, Babajee submitted letters and documents confirming the truth of his statements.

Not long after the Coulomb-Hodgson exposé, Damodar disappeared, and he has not since been seen. It was claimed that he had gone to Tibet, though some assert that he is dead. It is admitted by the Theosophical leaders that Damodar was guilty of much trickery and duplicity in Mahatmic matters; and in an alleged letter from Koot Hoomi, which Col. Olcott says he received June 7, 1886, the Mahatma says that Damodar had taken part in "many questionable doings . . . bringing disgrace upon the sacred science and its adepts." As Damodar and H. P. B. worked in conjunction, this is tantamount to confession of H. P. B.'s guilt.

Since the death of H. P. B., Annie Besant and others have received alleged letters from Mahatmas Koot Hoomi and Morya. Who wrote them? In a letter to Annie Besant from M. M. Shroff, Secretary of the Bombay Theosophical Lodge, April 2, 1892, Mr. Shroff says that Brother W. Q. Judge is "strongly suspected of having forged all along letters in the name of the Masters after H. P. B.'s departure." H. S. Olcott, B. Keightley, and Edge are absolutely convinced that Judge forged these letters, and has been duping and deceiving poor Annie!

In Mrs. Besant's reply, of April 22nd, she says, "I know that Col. Olcott has made random statements to that effect [that Judge forged the letters], as he made random statements about H. P. B. committing frauds." In Mr. Judge's reply to Mr. Shroff, in this matter, he says that Olcott should be asked for the proof of the charges against him [Judge], "for he is the one who has given them out and is their sole author." In a letter of Mr. Shroff to Annie Besant, July 15, 1892, he sends copy of a telegram sent by S. V. Edge to B. Keightley, at Darjeeling, May 11, 1892, as follows: "Red pencil lines business [that is, Mahatma letters] have reached Annie's ears. What can be done? Colonel, yourself, must write some conciliatory letters. Look sharp. Reply." Whether Mr. Judge wrote the letters or not, and I have no knowledge thereon save the above-cited opinions of Olcott and others, these facts prove that Col. Olcott has distinctly charged Mr. Judge with their production, and that Messrs. Keightley and Edge, the leading Theosophists in India at the time, are implicated in the making of this charge. It is a sad commentary upon the universal brotherhood and altruism which the Theosophical Society vaunts as its primary basis of action and endeavour, that the President of the Society should, rightly or wrongly, charge his duly-elected successor to the presidency with the heinous offence of forging letters in the name of the holy Masters—the alleged founders and sustainers of the Society, and the fountain-head of all its inspiration and knowledge.

Consequent upon the publication of the Hodgson report, the production of phenomena was tabooed in the Theosophical Society; and since then the occultic marvels of the Mahatmas, Madame Blavatsky, and Damodar have ceased. Save an occasional letter from one or other of the adepts, said to have been received by the Theosophic leaders, no sign of their existence, or of the possession by them or H. P. B. of occult power, has been given. The psychical fraudulence till then rampant in Theosophy was effectually killed by Mr. Hodgson.

It is generally admitted that since the Coulomb-Hodgson exposé the Hindu Theosophists, as a rule, have abandoned faith in Madame Blavatsky and the Mahatmas; and, as is asserted by prominent Hindus in the Society, the Indians remaining in it do so because they regard Theosophy as a revival of Hinduism. "The Coulombs," says N. D. Khandalawala, in letter to B. Keightley, September 8, 1890, "may be said to have given almost the death-blow to the Theosophical movement in India." In a letter of H. P. B., sent to India by the hand of B. Keightley in 1890, entitled "Why I do not return to India," and which was suppressed for prudential considerations, the Madame says that since her departure from India "devotion to the Masters . . . has steadily dwindled away," and belief in their existence has been shaken in some, and is positively denied by others. "With the exception of Col. Olcott, every one seems to banish the Masters from their thoughts and their spirit from Adyar. Every imaginable incongruity was connected with these holy names, and I alone was held responsible for every disagreeable event that took place." "The Masters and their spirit are virtually banished."

It is significant that the very cream of the Theosophical movement has discovered or admitted the practice of fraud in psychic phenomena by H. P. B., Damodar, and others. Prominent among those who have discovered some of the impositions practised are the following named, all of whom have been or are active workers in Theosophic propaganda. Many of them have quitted the society in disgust. Some remain in it still. Some, especially among the latter, do not claim that all of the phenomena were fraudulent, but that the genuine were supplemented by the fraudulent: Col. A. S. Olcott, Dr. Franz Hartmann, Allen O. Hume, T. Stubba Row, Prof. Elliott Coues, Mabel Collins, Richard Harte, E. Douglas Fawcett, A. J. Cooper-Oakley, C. C. Massey, A. P. Sinnett, Countess Wachtmeister, Anna Kingsford, Dr. George Wyld, Franz and Aline Gebhard, W. T. Brown, Mohini M. Chatterji, Mons. and Mme. Coulomb, M. M. Shroff, Dr. J. K. Daji, Mrs. Emma Hardinge-Britten, Dr. R. B. Westbrook, Mrs. Isabel de Steiger, N. D. Khandalawala, Tookaram Tatya, A. D. Ezekiel, B. J. Padshah, P. R. Venkatarama Iyer, Babajee D. Nath.

In addition, we have now Bertram Keightley and S. N. Edge associated with Olcott in the charges made by him of fraudulent Mahatmic writing since the death of H. P. B.

The limitations of this paper would not permit of proof being adduced, in detail, of the statements made. A summary of results could alone be presented. Conclusive proofs, however, of every assertion herein are in my possession, and will be embodied in full in a work I am now preparing for publication, expositive of the true nature of Theosophy and its evidences.



Summing up the results of this inquiry, it is seen that the pretensions of Theosophy to the possession of a large mass of the most remarkable genuine psychic phenomena of the century, together with the true philosophy of their production and of the nature and causes of all the varied classes of phenomena the consideration of which has devolved upon this Congress, have been proved baseless in whole and in part. A careful examination of the entire circuit of psychic phenomena connected with Theosophy, and of the so-called philosophy put forth in the name of the mythical Mahatmas, fails to disclose a single genuine psychic fact of value, excepting perhaps the possession and exercise by Madame Blavatsky of marked hypnotic power on various occasions, in the furtherance of her schemes—"psychological tricks" or "glamour," to use her own language; while, as regards the philosophy, not one new idea or doctrine, commending itself as worthy of serious scientific consideration, has, in my opinion, been presented. From first to last, as far as is concerned the advancement of rational scientific research upon the important problems in present-day psychic manifestations awaiting solution at the hands of science, I am convinced that Theosophy has been and is a signal failure; and in the future, as in the past, we can hardly expect from it any light upon the momentous questions engaging the attention of this Congress.

San Francisco, Cal.

## LONDON NEWS AND NOTES.

311, CAMBERWELL NEW ROAD.—Morning, a good attendance. Mr. Dale, and a control through Mr. Long (Douglas), spoke on "Casting out Devils." In the evening, Mr. Payne read "Paul's account of his conversion as narrated by him in his defence before Agrippa." Mr. Long dealt thoroughly with the matter as a natural circumstance, not in any way miraculous, and compared event after event in the story of Paul's experience with Spiritual experiences of this age. His whole argument showed the similarity of so-called miraculous events recorded in the Bible with the Spiritualists' experience, and the absurd position of those who profess to believe those records and yet oppose and denounce to-day as devilish what they affirm was the glory and salvation of a bygone age and evidence of God's dealings with man. A special general meeting on Sunday, 22nd inst., at 8-30 p.m., to consider the proposed new basis and rules of the society, and to arrange future plans for work.

FOREST HILL, 22, Devonshire Road.—Our rooms were crowded, the day having been set apart for Harvest Thanksgiving. "The harvest is plenty but the labourers are few." The society is now in its fifth year, and there is great work ahead which must be done. Many friends contributed and assisted in decorating our little temple with flowers, fruits, and other products, which gave the whole a charming appearance. Miss Young's guide gave a touching description of the right fellowship of man, as seen from the spirit side. She also gave some of her marvellous experiences of the flight of the spirit body, this in her normal state. Norman McLeod then controlled Mrs. Bliss and gave a beautiful suitable address. He spoke of the grandeur of the fruits of the earth, and besought us to realise the wondrous fruit that is to be gathered in the "Harvest Home Above." Speaking upon the return to earth, he said: "As in course of time we ascend to the higher spheres we lose the language of the plane we once inhabited, so that there is at times, in controlling, a little difficulty to call back remembrance. In the glorious fields of eternity that perfect harvest is consummated and is beyond expression." Little Flossie Bliss also controlled, and spoke in sweet childish faith of her beautiful home. The music went well, and a duet and anthem were kindly rendered by Mrs. Gunn, our president, and Mrs. Leuty Collins. Everyone appeared gratified and happy. We trust indeed that this first uplifting of thanks to Almighty God among the S.E. London Spiritualists may be taken up by all who, having the light, should let it show before men. Thanks were expressed to all who had taken part in the festival, which is to be continued on Thursday next.—J. B., hon. sec.

KING'S CROSS.—Mr. Percy Smyth gave an eloquent address on "The Body the Temple of God," answering several questions at the close. Several others spoke. Next Sunday at 6-45. Out-door work on Clerkenwell Green at 11-30, several speakers.

MARYLEBONE, 86, High Street.—Morning, Mr. W. Glendinning, of Liverpool, kindly presided, and related some of his many very interesting experiences in Spiritualism, clearly showing how carefully and patiently he had examined the pros and cons proving the reality of Spiritualistic phenomena before becoming the ardent Spiritualist that he is. Mrs. Green delivered an address, eloquent in its simplicity and earnestness, prefaced by a few elucidatory remarks from Mr. Everitt, which doubtless proved very helpful to strangers, giving them an insight into the peculiarities of mediumship and its manifestations. A solo was beautifully rendered by Miss Everitt. Mrs. Green dwelt upon the fact that the shock of death leaves the individual in unimpaired possession of every faculty and attribute of his nature, that his very self persists, and not a mere immortal principle. This point can hardly be too often reiterated in these days of Karma Rupa, Karma Loka, and other strange monsters of the *fin de siècle* imagination; it forms a definite line of demarcation between legitimate Spiritualism and a certain omniscient philosophy that we need not particularise. Mrs. Green referred to the nearness of the spiritual world, and the two-fold consciousness of man. There was a constant stream of ideas passing from these higher realms to the earth; the spirit-world was, in fine, the very fountain and source of inspiration. Turning to the question of responsibility, she asserted that man to a large extent was the arbiter of his own destiny, and had to work out his own salvation. Those who had a knowledge of the sublime central truths of Spiritualism had an additional responsibility, for it was theirs to walk according to the greater light. In conclusion we were exhorted to have more faith in one another. "Believe less and reason more." An impromptu poem was of great merit, not alone for its sentiment and diction, but also in that it pointed and summarised the teachings of the discourse. Clairvoyant delineations followed, eight being recognised out of eleven, and two afterwards, a good record for a crowded meeting. The old jibe that amongst a crowded audience a person with a little insight and audacity could easily describe imaginary spirit relatives which would be recognised by somebody, would have been singularly pointless in these cases. Not only was a closely detailed

description of the spirit friends given, but in some instances surrounding circumstances were described. Thus, in one case, a careful delineation of an old lady was clinched by the statement that before her death she had given a book to the member of the audience to whom the description referred. Another striking example was the case of a sailor who it was stated had met his death by drowning. This was promptly recognised. The chairman pointed out what a cogent proof of the truth of Spiritualism was afforded by the clairvoyance given. Here was a lady, a stranger to London, giving a description of the deceased relatives and friends of persons unknown to her, and withal stating a number of facts connected with the individuals described. He closed with a fervent invocation to the Divine power. Next Sunday, Oct. 15, quarterly tea at 5, meeting at 7, Mr. Everitt, chairman, Miss Vincent, Mrs. Treadwell, and Messrs. Cooper, C. I. Hunt, Sutton, Edwards, White, and Smyth, speakers; tickets 9d. Monday evening, Mrs. Green's controls gave an address on "Spiritualism" and clairvoyant descriptions, 9 out of 13 being recognised. This was the night generously set apart by Mrs. Green for the benefit of Mrs. Spring, and despite the exceptionally severe weather £1 6s. 6d. was collected, the friends present being most liberal.

SHEPHERDS' BUSH, 14, Orchard Road, Askew Road.—A good meeting of friends welcomed Mr. W. Oakes, of Birmingham, whose guides delivered a powerful discourse upon "The Basis of Immortality," and gave successful psychometry, all being recognised. Oct. 22, Mrs. Spring. A special séance by Mrs. Mason, Thursday, Oct. 19, at 8 p.m., on behalf of Mrs. Spring, the well-known medium, who is in great need of help. Tickets 1s., of Mr. Mason.—J. H. B.

WALTHAMSTOW, 18, Clarendon Road, Hoe Street.—The guides of Mr. Ronald Brailey discoursed on "Resurrection," and showed the fallacy of the doctrines held by the Church and sectarians of the resurrection of the body, proving that the Eternal Father bestowed upon His creation bodies suitable to their surroundings, a material body for a material world, a spiritual for a spiritual world. Inspirational poem "Truth." Clairvoyance at the close.—Cor.

## 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.]

ARMLEY, Mistress Lane.—Mrs. Jarvis's guides did excellent service, naming the infant son of Mr. and Mrs. Farnsworth, giving the spirit name "Truth." The prayer offered for the parents and child was very impressive. Evening: An eloquent discourse on "Spirit, what is it?" which gave great satisfaction to large audiences. Speakers please send open dates to Mr. H. Brett, 28, Harrow Street, Tonge Road, Wortley, Leeds.

ASHTON.—Mr. J. Sutcliffe discoursed on "What has Spiritualism Revealed?" and "Chronic Hypocrisy." Psychometry very good.

ATTERCLIFFE.—Oct. 1: Grand day with Mr. Tom Bamforth. An exceedingly able open-air address on "Poverty: Its causes." At night his guides answered questions from the audience most efficiently. 8: Harvest thanksgiving services. Our hall was beautifully decorated, friends—not all being Spiritualists—having given time, fruit, vegetables, &c. Mr. C. Shaw spoke ably. Surely our cause must be creating an impression. 9: Social evening, a number of songs, etc. Fruit, vegetables, etc., were sold; the proceeds go to a fund for free breakfasts for destitute children.

BIRMINGHAM, Union, Masonic Hall.—Dr. Baldwin presided. Mr. E. W. Wallis lectured on "Spiritual Growth," and "The Basis and Claims of Spiritualism," when the hall was filled to its utmost capacity with interested listeners to a lecture that was equal to the most exacting demands, and worthy of its claims of inspiration, for never in the writer's experience—which dates back to about 1880, at Marylebone Hall, London, where he first heard Mr. Wallis—has he listened to a lecture of such surprising power and transcendent eloquence that was sustained from the opening sentence to the closing words without break or falter. The basic facts of Spiritualism were grasped in a concrete volume, and hurled at the stubborn sceptic like the opening of a cannonade that enforced surrender; while the pathetic appeal to sentiments of love, to our adoration of the good and the great that could be satisfied with nothing short of re-union with the so-called dead, and the solidarity of the human race, brought a flow of tears from many who came in doubt and wonder. These acknowledgments I have to make for the good work done.—A. J. S.

BIRMINGHAM, Oozells Street.—Evening: Mr. Knibb addressed a large audience on "The Rejected Corner Stone" (1 Peter, chap. ii.) The discourse was listened to with marked attention and appreciation of the impressive and powerful manner in which it was dealt with. Very successful psychometry.

BIRMINGHAM, Smethwick.—Anniversary in the Public Hall. The attendances were a great improvement on last year. Mrs. Groom spoke on "Ministering Angels," in her usual lucid and eloquent manner. Afternoon: Mr. Tibbitts dealt in a plain and practical manner with "Where are the dead, or Spiritualism explained?" Evening: Mrs. Groom's guides discoursed on "Why has Spiritualism come to Mankind?" to an audience of over a thousand. The speaker referred to the Church Congress, whose programme of twenty-four inches only contained one line dealing with Spirituality, the remainder being entirely materialistic, showing that the Church was unable to deal satisfactorily with the spiritual wants of the age, afterwards showing that Spiritualism had come to fill the void. A vote of thanks was given to Major-General Phelps and Mr. G. E. Aldridge, for presiding; also to the choir, and to Mr. Morrall for presiding at the piano and composing the music. Every credit is due to the committee and hon. sec. Their untiring efforts were crowned with success.—G. R. H., 52, High Street, Smethwick.

BLACKBURN, Freckleton Street.—Afternoon: Mr. G. Edwards gave a good address, and Miss Lily Pickup followed with clairvoyance, giving full names in many cases. Evening: A service of song "The Fireman's daughter," was rendered by the choir and string band, under the direction of Mr. Holt, who is worthy of all praise—they did well. The same service, with "Grace Darling," having been rendered at Accrington and Darwen with success. If other societies would try to



make their services more musical it would bring about better conditions. We have them pretty often and our room is always filled to overflowing.—R. B.

**BLACKBURN.** Northgate.—Mr. Lawton's guides replied to the charge that Spiritualists hold intercourse with devils. We wish the reverend vicar had been present to have heard some of the so-called "devils" deliver an address that would put to shame some of our clergymen with their big salaries, who have to study six days what they will say on the seventh. Some difficult questions were clearly answered, giving satisfaction. Miss Bailey was most successful in describing spirit friends. Our room was crowded at night, which speaks well for Spiritualism in Blackburn.—C. H.

**BOLTON.** Bradford Street.—Mrs. Brooks did right well. After short addresses on "Twil not be long our journey here" and "Work, for the night is coming," a good number of clairvoyant descriptions were given, in some cases accompanied by advice. Her little guide deserves to be successful for the honest and truthful manner in which she describes the surroundings. The chairman (Mr. Ormerod) announced that in all 19 descriptions had been given and 13 recognised. I hear that an additional one was recognised after the meeting. Bravo, little "Daisy!"—B. T.

**BRADFORD.** 448, Manchester Road.—Mrs. Thornton's guides gave very able discourses on "Thou, O God, abide with me," the evening subject being taken from the hymn. Good clairvoyance.—J. A.

**BRIGHOUSE.** Martin Street.—Although Mrs. France had a severe cold, her guides spoke very ably on "Life and death," and, to a very good audience, on "Spiritualism versus Christianity," giving satisfaction to all. Clairvoyance. Next Saturday: A Lyceum fruit banquet at 7 p.m. Adults, 6d.; children, 3d. A cordial invitation to all.

**BURNLEY.** Guy Street.—Mrs. Russell gave interesting lectures and remarkable clairvoyance.—G. E. B.

**BURNLEY.** Robinson Street.—Mrs. J. M. Smith's guides spoke on "The Sabbath," and answered written questions from the audience. Clairvoyance followed. The members have decided that on and after Sunday, October 15, collections shall be substituted for the usual charge at the door.—W. Harrison.

**BURNLEY.** 102, Padham Road.—Mrs. Heyes' guides gave elevating discourses on "Spiritualism and Christianity" and "Spiritualism a True Religion." Much appreciated by good audiences. Very good clairvoyance. Special collections in aid of distress cases that come under our notice. We thank all contributors.—James Wilkinson.

**BURY.**—We were very successful in opening our new room last Sunday, and if the numbers present and the interest they seemed to take in the proceedings was anything to go by, it will soon be too small. Mr. Nuttall's guides spoke on the "Spirit Land" with his usual success, and Miss Ashworth, of Rawtenstall, gave the phenomenal part of the programme with success. Will Spiritualists and friends please note that we are having a social evening next Saturday to help clear of the furnishing debt?—A. N.

**CARDIFF.**—Mr. T. Timson gave addresses on "The Constitution of Man" and "Spiritual Gifts," followed by clairvoyant and psychometric descriptions. Good audiences. Meetings were also held on Monday and Tuesday evenings.—E. A.

**DARWEN.**—Mrs. J. A. Stansfield related "How she became a Spiritualist." A fair audience was much interested. Her evening discourse on "The Bible" was much liked. We hope it will not be long before she is with us again. A potato pie supper and entertainment on Nov. 4.—J. L. A.

**DEWSBURY.**—Thursday, Oct. 5: Enjoyable meeting. Short addresses by locals, instructive and full of assurance of spirit return. Clairvoyant descriptions also given. Sunday: Mrs. Crossley's guides spoke earnestly on "Is Spiritualism in accordance with the Bible?" and "If man lives shall he also die?" Exceptionally good clairvoyance.

**FOLESHILL.** Edgwick.—A pleasant and interesting meeting with Miss Lucy Carpenter. Several strangers present. An address from a spirit—a minister in earth life—telling how he taught the people of earth to trust in another for salvation, and how disappointed he was; instead of that Saviour he was met by his loving wife and his mother. Several other controls also spoke, and many clairvoyant descriptions were given and recognised. Next Sunday, Harvest Thanksgiving services; speaker, Mr. Sainsbury, of Leicester.

**GATESHEAD.** 47, Kingsboro' Terrace.—Mr. Huggins delivered a trance address on "Where are the dead?" A tea, concert, and sale of work, on Nov. 6, tickets, 9d.

**HALIFAX.**—Mrs. Beardshall spoke to crowded audiences on "Why seek for the dead amongst the living?" and gave remarkable clairvoyant descriptions. We are surprised at our friends leaving us for the Labour Church when such eloquent discourses are delivered from our platform, especially so when both doctrines are identical, with the exception that we have a splendid addition—that of "spirit return."

**HEYWOOD.**—The new Spiritual Temple was opened with an entertainment last Saturday. Mr. Lightley, of Bury, made a most efficient chairman. A minstrel troupe, a reciter, and the ever-popular Mr. Frank Hepworth, of Leeds, provided a capital entertainment, the room being crowded. Sunday afternoon, the Rev. T. B. Evans, Unitarian, said he was thankful from the bottom of his heart that he had been asked to be chairman. Any church which had for its object the uplifting of humanity would always have his hearty sympathy and support. Mr. Hepworth discoursed on "Spiritualism and the Bible" in a highly satisfactory manner. At night Mr. Lightley was chairman, and Mr. Hepworth's discourse on "What Spiritualism can do for you" was a treat, just the kind required to induce further enquiry. Many strangers present. Mr. Young, of Royton, gave the psychometry at both services.

**HOLLINWOOD.**—3rd, Mrs. Hyde spoke in her usual convincing manner. Good clairvoyance and psychometry. Sunday, Miss Gartside gave addresses on "Spiritualism as it is" and "I will pour out my spirit upon all flesh." Good audience and clairvoyance.

**HUNSLLET.** Institute.—Monday, Oct. 2, a tea was kindly given by a lady. In the evening Mrs. Levitt gave clairvoyance and psychometry to a large audience in aid of the poor of Hunslet. Another meeting on the 9th, Mr. Peel gave clairvoyance.

**HYDE.** Grammar School, Edna Street.—Mr. G. F. Manning spoke on "The Need of Spiritualism," and "The Spiritualism of the Bible." Good clairvoyance. Larger audiences in the evening than previously.

**KEIGHLEY.** East Parade.—Mr. A. Kitson spoke on "What must I do to be saved?" We were pleased to see a number of fresh faces in the crowded audience. I have no doubt the speaker will cause the people to think. Collections for the starving (miners) children, at Batley Carr, and £1 4s. 7d. was entrusted to Mr. Kitson for distribution.

**LEICESTER.** Liberal Club, Town Hall Sq.—Monday, Oct. 2: Seventy members and friends sat down to a coffee supper and spent a very sociable evening. Recitations, duets, and songs were given by the Misses Smith, Mr. Clark, Mr. Smith, and Master Tom Ross. The Sunday's collection, proceeds of coffee supper, and sale of fruit, total, £4 0s. 2½d. to go to the hall funds. Sunday evening, Oct. 8, Mr. Swinfield's trance address on "Are all men equal in their birth?" was much appreciated. Never has the hall been filled before to hear a local medium. Clairvoyance given. Mr. Smith and friends gave an anthem.

**MACCLESFIELD.**—"The Stepping-stones to Spiritualism," and "Spiritualism as a Stepping-stone" were Mr. Tetlow's subjects, being grand expositions of the philosophy of Spiritualism, enjoyable alike to Spiritualists and investigators. Successful psychometric tests. Mr. Tetlow in a pleasing manner named Dorothy Simpson, the spirit name being "Love." Please remember, Mr. E. W. Wallis, next Sunday.

**MANCHESTER.** Ardwick, Tipping Street.—Mr. J. Gibson, of Pendleton. His controls spoke well on "Spiritualism, the uplifter of the human family," and "The Coming Social Revolution." Remarkably accurate psychometry. Clairvoyant descriptions at each meeting. P.S.—In reply to Mrs. Green's remarks, will you allow me to state that the error is not on the part of the Manchester Society, nor did it arise through a change of secretaries. In fairness to myself as cor. sec., will you kindly insert this? Friends, please note, our public circle will in future be held every Wednesday evening instead of Tuesday. October 18, Mrs. Hyde.

**MANCHESTER.** Psychological Hall, Collyhurst Road.—Mr. Lomax, of Darwen, discoursed on "Where have our fathers gone?" and "Truth, Beauty, Justice, and Peace," showing the necessity of cultivating those inherent principles in our nature, which will help us to govern our lives and live up to a higher standard of spirituality. Successful clairvoyance, all but one recognised. Large and appreciative audiences.

**MANCHESTER.** Openshaw, Granville Hall.—We were sorry Mrs. Rennie was ill and unable to attend, but hope she will soon recover. Mr. Weaver delivered an earnest address on "Light and Life from the Spirit World" to a large audience. Miss Emily Walker gave good psychometry and clairvoyance. Large after-circle opened and closed by Mrs. Howard, who gave a short address.—J. H. L.

**MANCHESTER.** Pendleton.—We were pleased to again hear Mrs. M. H. Wallis give excellent spiritual discourses on "Real Life in the Spirit World" and "Human Progress, its Foundation and Faults." Great attention and interest seemed to pervade all assembled. Five good clairvoyant delineations after each lecture.—H. T.

**NELSON.** Bradley Fold.—Mr. Walsh discoursed ably upon "Spiritualism or Religion of the Spirit" and "The Phenomena of Spiritualism." Clairvoyance good. Audience moderate.

**NEWCASTLE-ON-TYNE.**—Miss Berkshire, of South Shields, delivered an address, entitled "Man a Being Destined for Eternity," which gave general satisfaction.—R. E.

**NEWPORT (MON.).** Portland Street.—A trance address by Mr. F. T. Hodson's guides on "The Standard of Appeal," to a very attentive audience. Clairvoyance all recognised.—W. H. J.

**NEWPORT (MON.).** Spiritual Institute.—Mr. Wayland's guides gave an address on "Yearning of the spirit for love, sympathy, and rest."—J. F. W.

**NORTHAMPTON.**—October 1: Mr. Ashby had very fair meetings both afternoon and night. 8: Meetings conducted by local mediums. Mrs. Walker spoke with her usual force. The committee decided to hand over the collections (£1) to the Miners' Relief Fund.

**NOTTINGHAM.** Masonic Hall.—Good audiences greeted the ever-popular Mrs. Britten, and were delighted with the brilliant manner in which she dealt with the subjects. Morning, "The New Religion." At night about twelve written questions were sent up, nine of which were answered in a way both instructive and interesting. But if Mrs. Britten were not worth listening to, her ever-changing expression and attitudes would rivet the attention. We look forward to her next visit.—J. F. H.

**NOTTINGHAM.** Morley Hall.—Mrs. Barnes's controls spoke morning and evening. The party passed off very favourably, all things considered, and left a balance of 18s. 3d. to the funds.—J. W. B.

**OLDHAM.** Temple, P.S.A.—The Borough String Band, under the able conductorship of Mr. B. Carter, gave a musical treat to a large audience. Two songs, Miss L. Standing; piano solo, Mr. Fletcher. Mr. E. Shaw's cello solo much applauded. Mr. W. Rooke, chairman, made appropriate remarks. At night his inspirers gave an excellent lecture upon "The Light of Spiritualism." If our cause possessed more speakers like Mr. Rooke, our opponents would not be able to find fault. Next Sunday, Mr. W. Johnson (P.S.A.). Miss Winifred Dowd, "Angels ever bright and fair" and "Sing, sweet bird, sing." Mr. S. Pollitt, flute solos. Mr. A. Slater, accompanist. Saturday next, 7-30, members and friends' social. Refreshments at 8-30, potato pies and coffee; admission 6d.

**PRESTON.**—Mr. Booth gave fairly successful clairvoyance. A goodly number present, and the society is likely to prove a success. We shall be glad to hear from mediums and speakers for expenses only, and will return the compliment so far as it lies in our power.—F. Ogle, 8, New Hall Lane.

**ROCHDALE.** Penn Street.—Mr. B. Plant spoke on "What is the true Gospel for Humanity?" and "Spiritualism, a religion and a science." His controls handled the subjects very satisfactorily. Mr. B. Plant is booking dates for next year. Sunday next, Miss Jones, Harvest Festival. Fruit or vegetables will be thankfully received from friends, by Mr. John T. Ramm, 2, Shaw's Place, off Regent Street.

**ROYTON.**—A good day with Madame Henry, who gave splendid discourses on "Life after death," and "Heathen England." Followed by clairvoyance.—J. O.

**SOUTH SHIELDS.** Stevenson Street.—Monday, Oct. 2: A very successful tea meeting, and pleasant evening of songs and recitations by Miss Meldrum, Mesdames Smith, Tate, Bullock, and Messrs. Bell, Spencer, Walker, and Gunn, followed by dancing. Miss Meldrum,



organist, Mr. Bell, chairman. Usual meeting, Oct. 4. On Sunday, Mr. W. Westgarth gave a good inspirational address on "What must we do to be saved?" dealing with the Christian and Spiritualist views in a masterly way. A good audience. We hope to have him again soon.

**SOWERBY BRIDGE.**—Miss Cotterill spoke to a full house on "Death the Deliverer," in her usual excellent style, and gave striking tests in psychometry, which were much appreciated.—G. H.

**STOCKPORT.** Mrs. Lamb's control related his experiences of spirit life and his disappointment at not finding a condition of things his theory had led him to expect. At night an immense meeting, many turned away. A stirring discourse on "The night is far spent and day is about to dawn," having reference to the great progress in true spirituality. Clairvoyance and psychometry excellent.—T. E.

**WAKEFIELD.** Baker's Yard, Kirkgate.—Mr. Dawson gave his experience and spoke on "God moves in a mysterious way" to a good audience. We regret he is leaving platform work, and hope he will soon take it up again.—J. Dunn.

**WALSALL.** Central Hall.—Mr. T. Postlethwaite, for the first time here, gave good lectures on "Man-made Gods" and "Psychic Science." Very good psychometry at each service. Special collections for the Cottage Hospital.

**WAKEFIELD.** Barstow Square.—A thoroughly excellent day with Mr. and Mrs. G. Galley. Addresses, clairvoyance, and psychometry all equally good. Crowded audience. Spiritualism is creating great attention here, and we must have more room, as many who come cannot get in.

**WALSALL.** Temperance Hall.—Monday, October 2, a party of Spiritualists and friends, including Mr. and Mrs. Barr and family, had a very enjoyable evening, the provisions being supplied by Mr. G. E. Aldridge. The tables were tastefully decorated with ferns and other plants by Miss Barr. After tea, songs, recitations, etc., rendered by Messrs. Barr, Bennett, Holmes, and Mason, and Misses Booth, M. Carrington, Smith, and Coleman, were much appreciated. Games and dancing. Miss Carrington, Mr. J. Slater, and Mr. J. Aldridge (violinist) supplied the musical portion. A repetition is expected.—I. J. K.

**RECEIVED LATE.**—Rochdale, Regent Hall: Miss Walker delivered able addresses to large audiences, and gave clairvoyance. The choir rendered a chant very effectively. Lyceum: An interesting discussion showed that it is essential for people to become Spiritualists that they should be moral, as immorality retards progress. Thanks to Mr. Hilton.—Bradford, Temperance Hall: Miss Ramsden spoke fairly well. Clairvoyance good, clear, and definite. Congregations increasing.—Ossett: Miss Crowther gave very good addresses and clairvoyance. Good audience.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

**HOLLINWOOD.**—Recitations by E. Fieldin, J. Howard, Ada Smith, M. Linley, A. Stott, Henry Dunkerley, and J. Murray. Conductor, Miss Halkyard. Very good sessions.—E. Dunkerley.

**KEIGHLEY.** East Parade.—Tea and entertainment last Saturday, in recognition of the re-opening of the Lyceum. Mr. A. Kitson, sec. of the Lyceum Union, delivered an able address on "The need of a Lyceum." Sunday morning: We formally opened and the usual routine was gone through. Mr. Kitson, conductor. A most successful start was made, over 60 persons taking part, and Mr. J. J. Morse delivered a short address. In the afternoon Mr. Kitson further instructed us. We look forward to some good meetings, and shall thank all who will come and assist us. We thank Mr. Kitson for his help, and also Mr. Morse for his promise of a spring bell, and the free present of as many certificates of membership of the Golden group as there are members desirous of taking them.—A. B.

**MANCHESTER.** Temperance Hall, Tipping Street.—Conducted by Mr. W. Hyde. A gentleman from Australia gave a short account of the different insects that he came in contact with while there, also their ways of living. He spoke of the habits of the people. He has promised to pay us another visit, to which the children look forward with great pleasure.—G. L.

**MANCHESTER.** Collyhurst Road.—Good attendance. Recitations by Lottie and Polly Whitehead and Emily Garner. Mr. George Heaton, who has contributed lessons on astronomy to the *Lyceum Banner*, kindly illustrated on a black board the cause of the phenomena we call day and night, and explained the laws of gravitation. We hope old and young will embrace the opportunity of gaining an insight into Nature's beautiful laws.—A. H.

**MANCHESTER.** Openshaw, Granville Hall.—Fair attendance. Recitations by Miss G. Orme and Henry Macfarlane. Open session, October 22. We hope to see a good muster.—J. R.

**NOTTINGHAM.**—An interesting discussion in Liberty Group on "Is the 'Goose Fair' a good institution? or ought it to be abolished?" A vote was taken, which gave the local festival the permission to live on. Another question, which has often puzzled enquirers into Spiritualism, was—"How is it that spirit controls who are children still remain as children even after years have passed away?" Will the Editor give his answer to this query, and see how we agree?

**OLDHAM.** Barlham Place.—Very good attendance. Conducted by Miss Wainwright. Mr. Shaw took the young men for astrology, Mr. Wheeler taking the young ladies' class.

### PROSPECTIVE ARRANGEMENTS.

**BIRMINGHAM.** Masonic Hall.—15: Mr. Timson, at 3 and 6-30; discourses, psychometry, and clairvoyance.

**BRADFORD—IMPORTANT TO SPIRITUALISTS.**—The Central Association, Milton Rooms, announce that they have taken new premises at 32, Rebecca Street, off City Road, which they intend to open early in November. They ask for the co-operation and support of all earnest workers. The room is being ventilated, painted, and renovated, in order to make it as comfortable as possible. We had not the exclusive use of the old room, and we feel that our usefulness would be considerably increased by getting a place that we could use regularly. As we shall be put to a great expense it has been thought advisable to open a fund for furnishing, and we appeal to all who are in a position to help us. Any donation, however small, will be thankfully received and acknowledged by C. H. Holmes (treasurer), 35, Atlas Street, Manningham, Bradford.

**BRADFORD.** Harker Street, Bowling.—Annual meat tea, Saturday, Nov. 4, at 4-30; 9d., children 4d. After tea, Mr. Moulson. All are cordially invited.

**DARWEN.**—15, Mr. B. Plant; 22, Mr. Mayoh and Miss L. Pickup; 29, Mr. Swindlehurst.

**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.**—Oct. 15: Mr. W. H. Wheeler. At 2-30, "Spiritualism and Christianity." At 6-30, "Spiritualism, its uses and abuses." 22, Mr. J. B. Tetlow; 29, Mrs. Crossley.

**KEIGHLEY.** Temple.—15, Mr. J. Lund; 22, Miss Jones; 29, Mrs. Craven.

**LANCASHIRE LYCEUM DEMONSTRATION.**—Lyceums desirous of taking part in next year's demonstration, at Royton, on Whit-Friday, are invited to send two delegates to a meeting at Cobden Street Hall, Pendleton, Saturday, Oct. 28. Tea at 5 p.m., meeting afterwards. Friends wishful to attend are welcome. Trams leave Deansgate to Pendleton Town Hall (close to hall) every few minutes. Delegates are requested to send their names on or before Wednesday, Oct. 25, to J. B. Longstaff, hon. sec., 28, Caton Street, Moss Side, Manchester.

**LIVERPOOL.** Daulby Hall.—Oct. 15, 11 a.m., Mr. J. J. Morse, of London, "Intermittent Lives"; 6-30, "The Blessings of Death." Oct. 22: Lyceum anniversary at 2-30 and 6-30; Lyceum exercises, recitations, marching, songs, etc., short addresses, distribution of prizes. Debating Society: Oct. 18, debate at 8, "Phrenology," Mr. E. Allen and Mr. Scott Anderson.

**MACCLESFIELD.**—Oct. 15: Mr. E. W. Wallis. Afternoon, "The New Bible." Evening, "Practical Salvation."

**MANCHESTER.** Corner of Junction Street, Hulme.—A Spiritualist meeting room will be opened by Mr. E. W. Wallis and Mrs. Moss on Monday, Oct. 23, at 8 p.m. Chairman, Mr. W. Lamb. A public circle, will also be held on Thursdays at 8 p.m., and Sundays at 6-30. Conductor, Mr. W. Lamb.

**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.

**NEWCASTLE-ON-TYNE.**—Nov. 13: The winter session of lecturing will be opened at Albert House, Ellison Place, by Mr. W. H. Robinson. Subject: "The Scientific Aspects of Modern Spirit Influx."

**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.

**OLDHAM.** Barlham 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."

**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.

**WALSALL.** Central Hall.—22: Mr. Timson, two services.

**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 promptly attended to by Mr. W. Stansfield, secretary, Bromley Street, Hanging Heaton, Dewsbury.

### PASSING EVENTS AND COMMENTS.

SHORT REPORTS ONLY, next week, will much oblige.

THE CORRECT ADDRESSES of secretaries are again crowded out, owing to the press of numerous reports, etc.

"OUR VOICES" page will appear again next week. Letters must reach us not later than Monday.

CROWDED OUT.—A number of interesting matters are unavoidably held over till next week.

INCIDENTS IN THE LIFE OF A SEER, by Mr. W. H. Robinson are unavoidably held over till next week. The interesting "Experiences," by Edina, Mr. Robinson, and W. M. P., are being read with great pleasure.

WE HAVE DEVOTED considerable space to Mr. Coleman's dispassionate and able presentation of his case against Madame Blavatsky, believing that the facts therein set down ought to be known by all Spiritualists.

WHO WILL CO-OPERATE and volunteer to help form a Provisional Committee to promote the proposed School of the Prophets? Address T. S. P., care of Editor of *The Two Worlds*. Mark envelope outside, "School."

MR. YOUNGER'S interesting little *Magnetic and Botanic Journal* for October contains a portion of his instructive lecture on "Organic Magnetism," which is full of interest to Spiritualists. Some very curious information is given regarding old-time beliefs in the devil and witchcraft. Theologians have always found it necessary to appeal to fear and "the devil" has been a convenient scapegoat.



"THE WESTMINSTER GAZETTE" publishes some silly reports of interviews with mediums. Any one can ridicule and make much out of trifles. The reporters saw what they went to see and no more, that is all.

WE CANNOT too strongly insist, in season and out of season, on the naturalness, the sanity, the sweet reasonableness of spirit life and spiritual verities, as against the distortions and banalities, of which Mrs. Besant's "Death and After" is a fair specimen.

MISS A. JONES, R.A.M., is prepared to teach pupils the pianoforte at their own homes, or at 16, Kelsall Street, West Gorton, Manchester. Terms moderate. Miss Jones is well qualified, and we feel confident will give satisfaction. She should be kept busy.

ONE CLERGYMAN is reported to have advised people at the late Church Congress to be diplomatic rather than honest! The time was taken up with anything and everything but practical work for human welfare and social salvation.

MR. J. SMITH, of Chesterfield Road, Staveley, writes: "I feel it my duty to let every one know of the good I have received from Mr. R. Foster. He has made a new man of me. I was suffering from the liver and bad indigestion and nervous debility, and I had tried all the doctors round about for many miles and could not get relief."

"NERO," the poem by Mr. H. Hunt, which purports to describe the adventures of the sixth Emperor of Rome in Darkest Hades during nearly 2,000 years, is now ready—or rather the first book is—price 2s 6d. It can be had of Mr. Hunt, 6, Ladbroke Crescent, Ladbroke Grove, Notting Hill, London, W.

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. Those who desire to describe their phases of mediumship can do so by enclosing six penny stamps for every eight words, name and address free.

BRIGHTON.—Out-door work on the far-famed "Level." Allowed to speak from Secularists' platform a few minutes, and promised to address them again next Sunday. Will be glad to be helped by any sympathisers. To-day one young man followed me, earnestly enquiring after the truth. He had been reading *Borderland*, but wanted privilege of admission to séance.—B. H.

MANCHESTER DEBATING SOCIETY opened on Tuesday, when Mr. E. W. Wallis spoke on "Spiritualism a Challenge to the World," and officers and committee were elected. Tuesday next, Mr. Leonard Hall, at 8 prompt, on "Socialism Scientific and Ethical," at Corbridge's Café, Lever Street, off Piccadilly. All welcome. Mr. Hall is well worth hearing. He is a clever debater.

"COPELEY'S BROAD-THOUGHT LIBRARY" is the title given to a series of penny tracts, "How to raise the spirits of the dead," "Reincarnation," "The Philosopher's Stone," and three by Mrs. Richmond on "The Symbols of the letter M," "The Trinity," and "The Cross." Mr. Copley also publishes a penny monthly called *The Mystical World*. His address is Canning Town, London, E. These tracts will be read with pleasure by Mrs. Richmond's admirers.

BURY is looking up. The Showman declares he killed Spiritualism there, but it is more alive than ever. During the past few months, services have been held in a small room, and now more commodious premises have been secured in Georgiana Street, capable of seating 200 or 300 persons. The new room was opened on Sunday last. The large audiences seemed intelligent, and much interest was manifested. The committee and members appear to be pulling together excellently, and the writer feels confident that our movement will, ere long, have established a thorough hold in the town.—Com.

A HAUNTED HOUSE IN WALES.—The *Western Mail* devoted a column on the 6th to a sensational report of knockings and disturbances, which are said to occur in a cottage home at Ynyshir, in the Rhondda Vach Valley. The phenomena are of the usual kind—"blows," "foot-steps," "tappings," a child frightened by "a big man," and another thrown out of bed. The probability is if the disturber were requested to respond to questions in the usual way, three raps for yes and one for no, etc., that communication could be established, provided there is no fraud in the affair.

MRS. CHANDOS LEIGH HUNT WALLACE has written and published a number of valuable pamphlets of an instructive and educational nature, such as "Flesh Eating a Fashion," "A Cook's Guide, containing 366 Vegetarian Menus," "Vaccination brought home to the people," "Physianthropy, or the home cure and eradication of disease," also "The Wallace System of Cure," (noticed in these columns some weeks ago) and "Fermentation, the primary cause of disease in man and animals," by Joseph Wallace. The above can be obtained from Mrs. Wallace, at Oxford Mansion, Oxford Circus, London, W.

A "TRUMPET CALL" is issued by Mr. Younger to medical botanists to promptly defend their liberties and prevent the medical monopolists carrying into law a proposal to inflict a penalty of £20, or imprisonment, upon unregistered practitioners. This is medical trades unionism with a vengeance, and would render all mediums liable to fine or imprisonment who, under spirit influence, prescribe for the sick or heal the afflicted. We recommend all those who desire to preserve the right to call in the aid of healers, mediums, herbalists, or others, to write and procure a copy of Mr. Younger's *Journal* for October, and co-operate with him to prevent this coercive proposal becoming law. Address Alofas Co., 20, New Oxford Street, London, W.C.

LIKE THEIR BROTHERS elsewhere, Heywood friends have had to take what places they could get, owing to local bigotry and prejudice, but I am happy to say that a more desirable and beautiful building I have not yet seen in the cause than the one that is to serve as their temple in future. It was built at a cost of some £800 for a high school, is of red brick, with Gothic roof and central spire, and will seat about 300 people. Our friends have purchased it very cheaply, and thus made themselves secure against orders to quit. On Saturday they formally opened it with an excellent entertainment, friends from Bury, Rochdale, and other places being present. That prince of entertainers, Mr. Hepworth, kept the audience in a perfect roar of laughter with his comicalities, and we left very reluctantly with "God speed the cause at Heywood." Permit me to compliment and thank you for the continued improvement of "our paper." You are decidedly up to date, and deserve success.—J. Knight, 44, Bullock Street, Bolton.

ENQUIRERS AND INVESTIGATORS desiring advice and assistance should write to Mr. J. Allen, 14, Berkley Terrace, White Post Lane, Manor Park, Essex, Hon. Sec. Spiritualists' International Corresponding Society.

DR. CLIFFORD, in a recent debate, contended that errors exist in the Bible, and that the theory of verbal inspiration is the cause of half the scepticism of the present day. Mr. Urquhart maintained the inerrancy of the Scriptures, and shrewdly enquired, "Where will you find your Christ if you have not got reliable gospels?" That the gospels are not accurate is now proven to every open mind, and hence the infallible Christ goes with them. The discussion was reported in the *Christian Commonwealth*. When Christians openly dispute about the Bible there is hope for freedom for all. Mr. Urquhart delivered himself into the hands of his opponent by admitting that there was a "mistake" in the passages which make Ahaziah 22 in one place and 42 in another when he came to the throne.

THE GRAND OLD "BANNER OF LIGHT" opened its seventy-fourth volume on Sept. 9th, and has entered upon its 37th year of publication. After enumerating some of many good works accomplished, the Editor writes: "In this increasing consciousness of service done and permanent good achieved, *The Banner* finds the chief recompense of its labours. Greater reward there is none. To have wrought faithfully and in all sincerity for the highest benefit of others, through good and evil report, in the face of obstacles unexpected and uncounted, still confiding and still persisting, is a record of which none need be ashamed. Through varying vicissitudes and changes this work has been wrought, until *The Banner* has reached the present epoch, wherein it becomes necessary that it should admonish all good and true Spiritualists—now that it has opened to-day yet another volume—that it needs and should have them take a deep interest in extending its circulation—deeper than ever before—if they desire it shall be as useful in the future as it has been in the past." We congratulate our contemporary on its long and useful career and trust the wishes of its veteran editor will be fully realised in a large increase in its subscription list.

"BORDERLAND."—A useful, perhaps a notable effort, but Mr. Stead has hardly done justice to the patient, brave, and true-hearted Spiritualists of the past thirty or forty years. He, however, is called to service in his turn, and for him we hope and believe all things. He is a strong man—swift, keen, and devoted to ideals. The possible rift in the lute is in the direction of his singular combination of obstinacy and impressionability. He is almost sure to be "sold" by some of the people who are playing the game behind the veil. "Julia" made a good shot at the result of the Newcastle election, and Mr. Stead's journalistic instinct makes him hungry for a tip. "Julia" followed up her success by writing through his hand, "Now that you have proof that I am able to foresee some things, perhaps you will be less unbelieving. I will often be able to tell you things in time for you to make great use of them, but you must believe." That points directly to journalistic news—say, the earliest intelligence from the seat of war. Mr. Stead will not be able to resist it. A war correspondent costing nothing, unshootable, needing no pass, and bound to be first is priceless. "But you must believe." That is at once Mr. Stead's temptation and his danger signal.—J. P. Hoppis in "The Coming Day."

CORDIAL AND APPRECIATIVE.—The following letter, sent to Mr. Jas. Robertson, of Glasgow, speaks for itself: "Apeldoorn, September 8th, 1893. My dear friend,—If I could have expected that my opinion could have any value for you, I would have thanked you long ago for the pleasure you have procured me by your most valuable treatise on "The Rise and Progress of Modern Spiritualism in England," with the review of the experience of eminent Spiritualists. I am really proud that I may call such an eminent and ardent worker in our cause my friend. Would to God we had many such in all countries of the world! But many who have the talents have not got the time, and many who have the time have not got the talents, or the energy, or the courage. If we had a record of every nation about the rise and progress in each of them, as you gave us one of England, what a costly volume it would make. The world would be astonished. I did not mention your treatise in my paper, because most of my readers don't read or buy English books. May our Father in heaven give you a long life, and may His angels inspire you to go on writing and publishing how glorious our cause, how certain its victory for the welfare of mankind!—With warmest feelings of affectionate love, your friend and brother, Van Straaten, editor of *Spiritualistisch Weekblad*, Holland."

TO CORRESPONDENTS.—T. W. C.: You probably need some fresh sitters in your circle. Your mediumship requires time and patience for its development. W. C. P.: We are not aware of any physical mediums residing in Birmingham. Possibly Mr. Smyth, 77, Stratford Road, could help you. Percy Smyth: "Psychologised" is a word which indicates that a person's thoughts, sympathies, and actions are dominated by another individual who has obtained considerable influence over him or her. Such, for instance; as the "confidence trick" man or woman gains over the shopkeeper, or the salesman over the customer, by will-force, suggestion, or "compelling" voice and eye, subjugating the sensitive, and, in modern parlance, hypnotising them. A Visitor: Too late. Crowded out. J. Harkness: Robert Dale Owen and his friends held thirty-nine successive meetings without obtaining manifestations, but on the fortieth occasion were well rewarded for their patience. Probably the conditions of the place are not favourable. Sectarians who believe in "the blood" and expect to go to "glory," never to return, do not provide favourable psychic surroundings for spirit-return. J. Slater, J. Harrison, E. A. Bingham: MSS received. Cannot use for a few weeks. G. W. Blyth: Too fully engaged for private correspondence. Read "Combe's Constitution of Man;" he answers all your points. See also J. P. Hoppis's "What would the Agnostic have?" at 2d. Mary Gray: Many thanks for yours. Yes. We should like to know.

#### IN MEMORIAM.

The members of the Blackburn Society, meeting at Freckleton Street, are sorry to have to report the passing away of Mrs. Ingham, grandmother of our brothers Edwards; also of Albert Bromley, son of Alfred Bromley, whose wife and baby passed away only a few months ago. We sorrow with him in his loss, but yet would give him the cheering words "we know" they still live and love, and that his life on earth is worth living out, not in despair, but in joy to know they can still return to cheer and comfort in the darkest night.—R. B.