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"STUDIES IN THE OUTLYING FIELDS OF PSYCHIC SCIENCE."

HUDSON TUTTLE'S LITERARY LABOURS.

Continued from page 439.

My object in writing is to bring under notice this admirable treatise of Mr. Tuttle's, but I drifted into allusions to his other works which are equally important and educative. The "studies," I believe, form a "New Testament" of Spiritualism. Metaphysicians, as everyone knows, have a category of what they term "necessary truths." These are truths that cannot be conceived other than what they are, without imagining an entire change in the fundamental mode of human existence. Spiritual truths are the highest that can engage the mind, and to Mr. Tuttle we are indebted for putting the case for Spiritualism so clear and cogent that its truths seem to be quite of the "necessary" type, and as positively exact as the truths of mathematics.

THE PSYCHIC ETHER

he shows to be the medium operated on by thought and the agent of communication not only between soul and body, but between earth and heaven. He says in his introduction:—

There is a Psychic Ether, related to thought, as the luminiferous ether is to light.

This may be regarded as the thought-atmosphere of the universe. A thinking being in this atmosphere is a pulsating centre of thought-waves, as a luminous body is of light.

There is a state of mind and body known as sensitive, or impressible, in which it receives impressions from other minds. This state may be normal, or induced by fatigue, disease, drugs, or arise in sleep. The facts of clairvoyance, trance, somnambulism and psychometry prove the existence of this ether, and are correlated to it.

Thought-transference is also in evidence, as well as that vast series of facts which give intimation of an intelligence surviving the death of the physical body.

This sensitiveness may be exceedingly acute, and the individual unconscious of it, and then it is known as genius, which is acute susceptibility to the waves of the psychic atmosphere.

Sensitiveness explains the true philosophy of prayer.

All the so-called occult phenomena of mesmerism, trance, clairvoyance, mind-reading, dreams, visions, thought-transference, etc., are correlated to and explained by means of this psychic ether.

All these phenomena lead up to the consideration of immortality, which is a natural state, the birthright of every human being.

The body and spirit are originated and sustained together, and death is their final separation.

The problem of an immortal future, beginning in time, is solved by the resolution of forces at first acting in straight lines, through spiral revolving circles which, returning within themselves, become individualised and self-sustaining.

Spiritual beings must originate and be sustained by laws as fixed and unchanging as those which govern in the physical world.

Ample evidence is adduced in support of these propositions, and the spiritual hypothesis is wonderfully well sustained.

THE LAW OF IMMORTALITY.

"To justify," says Dr. Martineau, "his craving for immortality, Man must be the chrysalis of the Angel, and the Angel partaker of the essence of God." It is through the perfection of the spirit substance that its "atoms" cannot be divorced from each other, and therefore individuality is indestructible. The scientific law of immortality is not taught from our platforms. Speakers seem to think the facts of spirit intercourse sufficient, but there are minds in whom "causality" is powerful, and who will not listen to mere assertions unless a substantial basis for immortality is laid down in the very constitution of the soul. Mr. Tuttle has addressed himself to this problem with considerable effect, and his diagram in the "Studies" elucidating the individualisation of spirit force, is so simple that a child, I think, may comprehend it. Mr. Tuttle in his "Ethics" gives re-incarnation the death grip. Re-incarnationists land themselves in a fog with the dogma that "What

has a beginning must have an end." On this point Dr. Martineau observes: "If we can think of the law of gravitation as having been given to the material of the universe, surely we are not on that account compelled by any logical necessity to anticipate its cessation: nothing can less carry the marks of a temporary character, or be more easily conceived to be eternal. Nor can I see that it is otherwise with the case of intellectual and moral natures. If at a certain stage in the development of the cosmos the Supreme Mind set up at a given centre a personal subject of thought and will like his own, with adequate assignment of causality, what is to prevent this from being a freehold in perpetuity? Why may not the communicated Divine nature endure as long as the uncommunicated Source on which it lives? So far as thought and love, and goodness are related to Time, their relation is not cyclical, but progressive, not returning to their beginnings, but opening out into indefinite enlargement and acceleration. The dictum therefore that whatever begins must end is one to which we are not bound to surrender: and the only pre-existence which we need allow the Soul is latent within its Divine Source, ere yet its idea has taken effect, and the personal monad been set up."

SPIRIT COMMUNICATIONS.

The volume is rich in these, and all contain valuable lessons. The following few lines I extract from one message:—

As we conversed there came one from another group, tall, beautiful and radiant with light, and with his companion more exquisitely beautiful than himself. They invited us, and we went to their abode. "How beautiful you are," I exclaimed involuntarily to her.

"I am glad," she replied, "for to be truly beautiful means that the thoughts are right and true, for they mould the features and through them gain expression; but it requires time, a great length of time."

"How long have you been here?" I ventured to ask.

"Many hundreds of years. I scarcely know how long."

"And you grow not old here?"

"We grow not old. The spirit knows not age. It is not limited by duration. It is an eternal now, concentrating the past and awaiting the future."

I think this shows that beauty is not quite an abstract idea, but consists of expression of spirit. The more of mind, the more of reason there is manifested in anything the more beautiful it appears.

HEAVEN!

We were drawn onward as by the tide of a great river, and I saw countless others coming and going, as though on swift errands. Then we paused on an eminence, overlooking a sea of amethyst on our right, and a vast plain on our left. The sky was softest purple, and the light fell with indescribable mellowness over all—there was happiness in the air, and those we greeted were radiant. No words can describe what I saw, or my rapidly changing emotions. There is nothing on earth with which to compare the landscape. The softest earthly colours are opaque in comparison, and the clearest sky a murky cloud. Overcome, I wept for joy, and my companions wept with me.

"Oh!" exclaimed one, "how sweet to know that this is the reality; no more doubts and forebodings; no more fears nor distress; a life that of itself is the highest pleasure, and yields us heaven."

I started at the word, for it recalled a tide of beliefs: "Heaven! When are we to go there? Where is it, and what must we do to get there?"

"Be not impatient, dear sister; we are in heaven already. Where happiness is, there is heaven. Heaven is activity. It is the deed of kindness, the pure loving thought that makes heaven."

"What is its first principle?" I queried, "for I am weak and undeserving."

"Doing for others is the full measure of the law. This is the angel code from which every trace of selfishness has been weeded out. To do for others brings gain. The pure and noble angels, bending from their spheres of light, labour for others in self-forgetfulness. When man so far forgets his selfishness as to sacrifice himself for others, he exalts himself in angel-life. To work for self is no better nor worse than the brute world, from worm to elephant, and is devoid of immortal gain."

How delighted I was at these words. The dross of the world was rapidly disappearing. The sphere of my earthly labour, which to me seemed so narrow, widened. I had been sympathetic with those who suffered, and to those weaker than myself I had given a helping hand. Little things of no account at the time, so humble and narrow had been my life, now had a new meaning.

OUR AIM.

Mr. Tuttle deserves the thanks of all true Spiritualists for the great educational work he has accomplished. He has taught by both precept and example. And our gratitude is equally due to his gifted companion, Emma Rood Tuttle, whose labours for the Children's Lyceum are well known. Her inspiration, like that of her esteemed husband, is of a superior order, and I well remember the pleasure the perusal of her poems gave me.

History shows us that in the comprehension and application of truth there is perpetual progress. There is hardly a single subject which is viewed exactly in the same light one century as in the next. The universal field of knowledge being enlarged, all the particular portions of it are thrown continually into new relations. Positivism we find gives us truth and error; the individual reason gives us truth and error; tradition gives us truth and error; but Humanity—embodied and disembodied—sifts the results of individual thinking and passes on a stream of truth ever widening as it flows.

Our great aim, then, is to accept the light of truth whencesoever it may flow, to concentrate the rays it sheds around into one focus and distribute it generously upon the entire world.

LEAVES FROM OUR NOTEBOOKS.

[PART XIII.]

BY EDINA.

CONCERNING ENVIRONMENT AND ASSOCIATION.

My next case of association is a common-place one, being connected with a shoemaker's shop, but as it appears to me to be very convincing, it is now given *valent quantum*.

Part of one of our autumn holidays was spent at L—, distant some thirty miles from Edinburgh. While there we had occasion to get some boots and shoes repaired, and patronised a shop belonging to a person named "Frame." We knew nothing of the people beyond the name on the signboard. In the course of our residence there some boots were sent out to one of the family from our Edinburgh bootmaker which were found unsuitable and had to be returned. While these articles were being tried on, the medium said to her mother "I see a boy here with some boots over his arm and he tells me that there are just four pairs in his shop that will suit you." In answer to a query by us as to the name of the young communicator, the medium said "He says his name is William Frame, and he died at the age of thirteen months, but he is a big boy now." We were rather inclined to make light of the whole communication, and in fact some jocular remarks passed about it, and then the medium said, "The boy says if you go to the old churchyard (indicating one of the side walks in it), you will find his name on a tombstone as well as that of his father. The incident here closed, and was almost forgotten till one day before we left L—, and being near the churchyard in question, we thought it advisable to enter and see if the tombstone existed. After a brief search at the spot mentioned, we found the representation of the boy to be quite correct, there being a mural tablet at the exact place indicated, from which it appeared that underneath were interred the mortal remains of William Frame, shoe maker in L—, and also of his son William, who died at the age of 13 months—the period specified by the boy in his visit to "our house," so that the entire message was verified. I have further to add that none of the family had visited this part of the old churchyard before, as on the two occasions on which some of the household were there, which was on a Sunday there was a large party of us including some friends, and we passed up the centre walk to get to a seat which commanded a beautiful view of the scenery surrounding L—. On both occasions as far as I remember the medium did not form one of the party, having been detained at home. The churchyard was situated about a mile from our house, and the

finding of the inscription was to us a matter of considerable surprise.

This appears to me to be a clear case of association with a particular shop and business with which for a short time we had a very slight connection, and which appears to have led to one of the shopkeeper's sons, who is now on the other side giving us a "look in" to disclose his identity and continued interest in the business formerly carried on by his late father, and which we understand is now continued by another member of the family.

My last case is one of association with a particular church.

For many years prior to his demise my father-in-law was a leading office-bearer (or elder, as they are called in Scotland) in a certain Presbyterian Church in the city. The minister of the church was the Reverend W— B—, D.D., a very gentle and lovable man, of a fine spiritual nature and a religious poet of some considerable merit. I only met him twice in earth life, viz., (1) on the occasion of my marriage, and (2) some years later on a Clyde steamboat. Both he and my father-in-law joined the majority within a very brief space of one another; and they must, in my judgment, have met soon after reaching the other side, because among the earliest communications received by us through the table after our relatives had begun to speak was got from Dr. B—. Test questions were put and most satisfactorily answered. Soon after automatic writing began, two or three messages came purporting to be from Dr. B—, all disclosing personality. One of these contained some few lines of poetry, thus demonstrating that the power of verification had not deserted him on the other side. The bulk of the messages related to the affairs of the church of which he had so long been the pastor, and some recent events occurring in connection with it, were specially brought under our notice. These matters were at the time unknown to us, but some judicious inquiries made at a relative who is connected with the church in question disclosed the fact that what was stated in the message was quite correct. The communicator also sent a message to this particular relative of ours, most appropriate and sensible in his then circumstances and state of health; but which (owing to his total ignorance of occult phenomena, or our connection with Spiritualism) we were sorry to be unable to deliver. This personage also, in the course of his messages to us, clearly indicated that he is in constant rapport with our friends on the other side, with whom he was so long associated in connection with his church in Edinburgh; in short, he has left us in little doubt of the fact that the associations of the church on earth had been continued in "the house not made with hands, eternal in the heavens."

With this last case of association the series must close, not from want of materials, but simply because, in my judgment, sufficient facts have been set forth to justify the theory formulated by me at the beginning—the environment we possess in this sphere, and the association of persons on the other side who have been on terms of companionship here under various aspects whether by ties of affection, business connection, religion, education, or the countless ways in which people become connected in earth life. The cases submitted, which are but a tithe of what we possess, seem to me to demonstrate the environment and associative theory with which I started, and to show that ties, habits and associations formed here are continued on the other sphere at least for some time after passing on. What further spiritual progression or modification of these conditions occurs "in the beyond" at a later stage of spiritual existence, is to me at present a great mystery; but it appears to me to be sufficient for us at present in a world of so much trial, uncertainty and care, to know that we stand on "firm ground"; that we can show there is a "beyond" teeming with friends with whom we have associated in earth life, who, I firmly believe, are all eagerly waiting to welcome us on the other side, and there to resume the communion which has been temporarily interrupted by the change we call Death, which is but the portal that admits us to a more "enduring habitation" amid the eternal verities.

CONCLUSION.

NEW TESTAMENT ANGELS.

BY BEVAN HARRIS.

THE Christian Gospel claims to have "brought life and immortality to light" through the resurrection of its founder. The belief in immortality B.C., we are assured, was only as the morning grey before the rising sun. Taking the New Testament record as history for the argument, I find it is said "The Angel of the Lord appeared to Joseph in a dream." Matt. I., 20. There was no recognition, but the angel, or spirit, impressed the sleeper's mind and foretold an event about to happen. There is not the slightest evidence that this first recorded New Testament angel visitant, any more than the last, recorded in Revelations xxii—8, 9, was any other than a disembodied human being. This kind "guardian spirit" warned "Joseph in a dream." When the outward ear is closed by sleep the mind is more easily impressed by unseen beings. Many such visits are now made, but very few are heeded. In Luke i. and xi. an angel appeared unto the priest Zacharias as he stood at the altar. He was alarmed, as many now are at ghosts; but this one brought him good tidings: though, for his scepticism, he "chastened" him by sealing his lips in dumbness for some months. (Was this one of Mr. Grant's "daimons?") He said he was "Gabriel who stood in the presence of God," but might not this unwelcome mischievous spirit have been a personating daimon? The cabalists say that Gabriel was preceptor to the patriarch Joseph, any way he made no claim, nor is it made for him that he belonged to any higher creation than the human.* As to his "standing in the presence of God" none can avoid doing this. Whether they recognise it or not the omniscient eyes of deity, "running to and fro through all creation," must in their infinite sweep take note of every being and atom whether visible or invisible—to him all things are open.

We are told that after Jesus fasted "angels ministered to him" (Matthew iv. 11); another passage tells us "the reapers are to be the angels"; again "their angels behold the face of God"—universal knowledge possessed "not by the angels of heaven." Resurrected ones are deathless and "as the angels of heaven," but from ought that appears to the contrary they had once passed through the change we miscall death. The only part of what we now call "man" being at death claimed by the earth, is dissolved and used for other earth-purposes; the spirit, the real man, ascending towards the infinite, is deathless, and will become an angel (messenger) to the inhabitants of this and possibly many other worlds (Luke xx. 35). Bethlehem was surprised by spirit manifestation (Luke ii. 8): "He maketh his angels spirits" (Heb. i. 7); the shepherds were startled and alarmed by an angel visitor who appeared in celestial glory (as many have since), "fear not" is his mandate, "for I bring you good news," then follows the sign, test, or proof, see v. 12, similar to multitudes given the world over to-day. "A multitude suddenly became visible (v. 13). The writer has been present in modern seances when "seers" have declared that the room or hall has been crowded by innumerable spiritual beings.

Luke xvi., 22: The beggar died like the rich man, but was carried by angels "into Abraham's bosom," a Jewish phrase expressing rest, peace, safety. To conduct earth's weary pilgrims to their spirit home seems to be one chief employment of those who "go on" to prepare a place for us.

It is a beautiful belief,
When ended our career,
That it will be our ministry,
To watch o'er others here,
To bid the mourners cease to mourn,
The trembling be forgiven;
To bear away from ill of clay
The deathless soul to heaven.

Some of Jesu's disciples, when searching for his absent body, saw a "vision of angels"—Luke xxiv., 23. Spirits are always near, and often seen by those who have their spiritual vision opened, or, in Bible phrase, possess the "gift of discerning spirits"—1 Cor., xii., 10.

* In the Sabean system "Gabriel" was the name given to one of the angels or houses of the sun—one of the divisions of the zodiacal heavens through which the sun passes. Thus in mythology Gabriel stands in the presence of God; the Sun—God.—Ed. T.W.

John xxi. 12 tells of two angels sitting in the sepulchre where the body of Jesus had laid. Mark says an angel was seated on the stone outside. Mark says a young man was sitting inside on the right side. Luke says two men were standing inside. It was predicted that his body "was not to see corruption," but in the absence of the body "being stolen" what became of it? May not these men (angels) have been two who had graduated on earth in knowledge of chemical laws, ancient Indian or Egyptian physicists, told off from the general assembly of the "first born" for the express purpose of de-materializing the remains? Materialization and de-materialization are now well-known phenomena.

In Acts vii., 53, we read the law was given "by disposition of angels." In 1 Corinthians ix. 9, the disciples were said to be a "spectacle to angels"; then it is said "we shall judge angels," 1 Corinthians vi. 3, not necessarily to condemn the word equally means to point out or declare what is just or true. In this sense judging angels is a continuous work. Angels (men and women disembodied), often attend our circles, and though "in prison" are often "judged" and helped to break their fetters. Again we get "Speaking with tongues of men and angels," 1 Cor. xiii., 1—two voices, incarnate and ex-carnate—both worthless without charity. Multitudes to-day have heard the "direct" spirit voice. Other references to angels are given: "Worshipping of angels;" "revealed with mighty angels;" "seen of angels;" "the elect angels;" "so much better than the angels;" "to which of the angels said he," &c.; "maketh his angels spirit." The New Testament is crammed with references to the angelic (spiritual) world; if anyone doubts this let him open his concordance, and glance at the number.

"Quite true," say the Bible inerrancy school and the Annihilationists, "but they are not men but belong to a prior creation and are good angels, while others 'fell from their high estate,' and are now sent or permitted to work havoc among weak mortals and destroy all but the elect."

"Those who revel in this theory are welcome to all the honey they can extract. To me it is a melancholy exhibition of the extreme of dogmatism as opposed to facts—a body without a living soul; the Gospel of the "Extinguisher"—the last step before the "blackness of darkness" for ever.

Angels (still) are men
In lighter verdure clad.

Reviewing my position, as stated in previous articles *re natural and conditional immortality*, it appears, from the fact of universal belief in, and expectation of continuity of life after death: the wonderful powers attained by man in a few years of earth life: the unexhausted possibilities of man: the inequalities of bane and boon while here; and the intense longing (like the migratory instinct in birds) for some fairer, happier clime, that all these facts together lay a broad foundation for, and present *prima facie* evidence of, natural immortality for all human souls.

Then we find that all through the ages there have been continuous appearances of spirits, miscalled supernatural beings, with such close resemblance as to be often taken for men, but transcending them by such wonderful powers, as to lead to the mistaken supposition that they belonged to some earlier and superior creation than that of man. This view has been strengthened by the misuse of words used by primitive writers. The word angel (messenger) being now wrongly limited to these imaginary super-created beings in lieu of its application to any incarnate or disembodied intelligence who for the time conveys a message. It is well-known that living men were called "angels" (message bearers), much as people are called mediums to-day because they are message-bearers.

My position is that the entire absence of any record of the creation of beings superior to man is fatal to the wholly imaginary and mythical supposition that such beings exist; hence there can be no "fallen angels, Daimons, seducing spirits," nor any "heavenly war," and that those spirits who did appear were clearly departed human beings. Mr. Grant admits that the phenomena of spirit intercourse are real. The communications are made. The stern facts thus beat even Mr. Grant and his confrères, and, we contend, the modern facts explains

the Bible marvels. Whence, what, and who are the spiritual actors? There can be but one answer—"they are spirits." As we only know of human spirits, and these (generally) unseen messengers are of human type, and not only declare themselves human, but exhibit their personality by intelligent signals, voices, writing, painting, drawing, and allowing us to take their portraits, beside habituating themselves in a temporary materialized body, and giving us wax models of their feet and hands, cuttings from their hair and garments, nothing but the most obstinate and stubborn prejudice can deny their essential human origin. No other theory but the spiritual will cover all the ground of these multifarious and marvellous phenomena, and the efforts to find solution in Daimonism or Mesmerism are both alike vain and worthless. The attempt of an author to tack on to Spiritualism the doctrine and practise of free love is only another bogie to frighten timid souls in their search after truth, and would come in better after he had converted his two patron saints, David and Solomon, to a decent mode of living and the abandonment of their immense "free love" establishments. This popular slander hurled at Spiritualism has been most fittingly rebuked in another rev. preacher, who has had to apologise for his "false accusation" of some of both sexes and make humble confession to the lady he had slandered.

In conclusion, then, angels (in the popular sense as beings of an earlier creation) are myths. There is no record extant of their creation, not a vestige of any of them discovered by geologists, archæologists, or any one else; not a bone, claw, wing, or feather, not a portrait, except the publicans' sign board, on which the painter, while exercising his skill in picturing an imaginary angel, was asked by a boy if he would paint his dead grandmother, and replied, "How can I, when I never saw her?" Has Mr. Grant ever seen a Daimon? The ridiculous effort to account for the facts of Spiritualism, and discount them by conjuring up such imaginary beings as *Daimons*, *Fallen Angels*, *Spooks* and the like, is evidence how hardly run all mere book religionists are in their attempt to disprove the true religion of nature, and elevate over it the counterfeit system of dogmatic belief endorsed by priests and parsons.

DEATH—THE GATE OF LIFE.

By CHEDOR LAOMER.

CHAPTER XII.—REDEEMED SPIRITS (Continued).

THE ABBOT OF KIRKSTALL.

SOON after "Sister Agnes" and her companions received light and freedom she controlled the medium at one of our regular circles, and said:—"Dear friends, we are working hard, by the help of our bright attendants, to redeem our sisters from the power of the Abbot, who kept us in darkness and bondage so long, and we are trying to influence him that we may convince him of his condition; but he will not believe that he has parted with the clay, and he considers that as we have escaped from his power, it is his duty to get us back within the Abbey. He tries to retain us when we are there on our mission work, but cannot understand how it is that now he has no influence over us; and, however he tries, he cannot detain us. He annoys us, however, very much by his persistency, and he follows us here, trying his utmost to recapture us, but when he comes into the presence of such beings as 'May' and other bright Intelligences he is powerless. If we can once get him within this circle, and force him to control the medium, we may be able to so influence him that he may be convinced that he is a spirit, and thus get him away from the Abbey, that we may be better able to deliver our poor benighted sisters there, who still believe they are under his authority. At present he foils our efforts, and threatens our imprisoned sisters with all kinds of punishment if they attempt to escape with us. If we can but succeed in getting him to see his state, we shall then be able to reason with our sisters, and it will be easier to bring them to the knowledge of spiritual life. He is here, and we are going to try to get him to control the instrument."

"Light of Day" gave us a few cheering words, and was delighted with the prospect of inducing the Abbot

to control; and then we had a transformation scene, which we shall not easily forget. The striking change which came over the medium's countenance, which had been radiant with loving smiles and heavenly brightness, made us shudder, now cold, cruel, revengeful, threatening and demoniac in the extreme. We wondered what was really going to take place. It was soon apparent that we now had to deal with the cruel master of the Abbey. When he found himself suddenly forced into the presence of some eight ladies and gentlemen in a small room, he was utterly bewildered; evidently conscious that something unusual had taken place, but what, he did not seem to understand. He was morose, austere, and stupid, and refused to answer our questions or give any account of himself, except to say that "he was the master of Kirkstall Abbey, and had come for 'Sister Agnes,' and that was enough for us." He dared any one of us to interfere with those under his charge. He would make us remember for enticing the nuns from the "Sacred Abbey," and causing him such trouble to follow them. He would tear the life out of us for aiding them to escape. If he had us in one of the dungeons he would soon make short work of us. "Sister Agnes" and her companions were under his authority, and he would have them back at any cost.

"Agnes" would repent for breaking away from his authority and tempting other sisters to follow her example. They were his. He was their master, and he would have obedience. He leered and sneered and blustered, and declared what he would do to us. Shook his fist in our faces, and manifested signs of rage and ill-temper, like the malicious spirit that he was.

To our repeated questions as to what was his name? How long he had been Abbot? What authority he now had over "Agnes" and her sister companions; and how he came into our society without first being introduced? The only reply we could obtain was—"Do you want me to *com-promise* myself?" So we gave him the name of "Compromise." After suffering a tirade of abuse for aiding and abetting the sisters to run away from the "Sacred Abbey," my friend, the Rev. Thomas Greenbury, who had put to him many searching questions and received no reply, gave him such a dressing as he perhaps never received in all his existence.

"Was he not ashamed of himself? Professing to be a follower of the meek and lowly Jesus, a leader of a religious house, and a servant of Christ's Vicar-General, to come in that disrespectful and blustering manner, and to inflict such cruelties upon innocent women who were placed under his spiritual charge as he had done to many poor creatures in the Abbey?" He told him that he "was a coward and a murderer, and deserved the hottest place in God's creation. Hell itself was too good for such a wretch."

"How many innocent women had he strangled and drowned because the poor mortal could not have his own way with them? He had murdered 'Sister Agnes,' and now that she discovered that she could get out of his devilish power, and was trying to do so, he could not let her alone even now."

"Man! do you want to exercise your demoniac authority over your victims in both worlds? Are not tortures which you inflicted upon the body enough, but you must pursue your victims into the spirit world?"

"Spirit world," said Com-promise, "what do you mean? Am I not to exercise due authority over those the church has placed under my care? I am bound to fulfil my spiritual trust, and no man shall take away from me those committed to my charge; and if they will rebel and escape they must be recaptured and punished."

"Man," said Mr. Greenbury, "you are no longer the Abbot of Kirkstall. That edifice is in ruins. You have lost the keys, and your power is gone!"

At which "Compromise" felt and fumbled for his girdle and the pockets of his cloak, and when he could not find them he gave signs of uneasiness and fear, saying "that he had lost the keys on the road; he had them when he started in pursuit of Sister Agnes, he must return to recover them."

"You have finally lost the keys," I said. "They are no longer needed. It is useless you returning now to seek them. They are forever gone, and you will never

again have power over Kirkstall Abbey, or those who resided with you there. Look at its walls; they are broken down, and the roof is gone, and there is no shelter for you."

This staggered him, and he said that we "wanted to deceive him in order to retain 'Sister Agnes.'"

We said "you have now no control over 'Sister Agnes' or any of the sisters in that building. They are free, and we will protect them as far as possible; you shall not have Sister Agnes back."

"Go and repent," said friend Greenbury, "of your black deeds, and beg pardon of those poor sisters whom you have wronged, and return here, when we will give you all the aid and instruction we can to help to remedy your awful condition."

And utterly ashamed, cowed, and humbled, he slunk away like the coward that he was. He was so indignant at what we had said to him that he would not shake hands, but as he was going he threatened all sorts of cruelties for our insolence. The sensitive was free from his baneful influence, but the effects of such a control did not wear off for some time.

To be continued.

SPIRIT COMMUNICATION MADE IN AUSTRALIA AND VERIFIED AT ITS ANTIPODE.

DEAR EDITOR,—The following, for the materials of which I am indebted to our good friends, Mr. and Mrs. E. G. Sadler, will doubtless be perused with interest by your numerous readers.

By way of preface, I may say that, among others, Mr. and Mrs. Sadler have been for some years past in frequent correspondence with our worthy brother and pioneer medium of Cardiff, Mr. George Spriggs, who has resided in Melbourne for some fourteen or fifteen years, and who is as loyal as ever to our glorious cause. In a letter received by Mrs. Sadler on the 5th inst. he gives the following particulars of a "message" received at a séance in Melbourne at which he was present, through the instrumentality of a medium who has never been outside of Victoria. The communicating Intelligence, who gave the name of Captain Evans, stated that he was master of the ss. *Moliere*, owned by Mr. Louis Guéret, of Cardiff; that he died at the Exchange, Cardiff, Dr. Scott, of West Bute-street, being called to see him; that Dr. Hughes, of the Hospital ship, was also called, but that he had already "passed away" before he saw him. He also stated that he lived at Lower Grangetown, Cardiff, and that he had a brother named Benjamin.

Upon receiving these particulars from Mrs. Sadler, I at once started making inquiries, with the result that by three different persons (outside of those named in the message) all the main points were fully verified, the only point upon which I was unable at once to gain definite information being as to the existence of a brother named Benjamin, but I have since succeeded in verifying this also.

I however asked Captain Robert Mark, of Cardiff, as being more familiar with maritime men and matters, to make more minute inquiries, and that gentleman (who also personally remembered the case) went to the office of Mr. L. Guéret, which is situated in the Exchange, Cardiff, and saw the person who was last in conversation with Captain Evans before he died. This person stated that at the time there was a strike on amongst sailors, and he had just remarked to Captain Evans upon the probable difficulty he would experience in obtaining a crew when the latter lifted up his hands, commenced to stagger, and would have fallen if he had not caught him; that Dr. Scott, of West Bute-street, was immediately called in, but without avail; that Captain Evans was then taken to his house at Grange-town, where Dr. Hughes, of the hospital ship, also saw him, but he had already "passed on."

Captain Mark then also saw Dr. Scott and Dr. Hughes, who both remembered and verified the circumstances.

It would be difficult to imagine any more complete or ample verification than this! As to why Capt. Evans elected to give his message in Melbourne, instead of at one of the many circles which are held weekly in Cardiff I am not prepared to offer any explanation, though it

would not be difficult to make conjectures. There doubtless were reasons for his doing so, and these may ultimately transpire.

I do not record this with any idea of its being more wonderful than countless other communications recorded before; Spiritualists know that these things are as much matters of fact as any of the phenomena of nature, proving the continuity of life, of thought, and of all the varying attributes and qualities of embodied humanity. The communications belong to no special era, area, or people, and the persistence with which they are being continually flashed from out the physically invisible spheres into this mortal side of life, must ultimately compel all mankind (and doctrinaires especially) to recognise, that not only as regards the plain question of continued life, but as regards all the conditions and verities belonging thereto, mere beliefs, creeds, and dogmas must cower and vanish into eternal oblivion in face of this ever increasing volume of invincible facts.—Yours for truth, E. ADAMS.

Cardiff, 28th July, 1894.

THE WATCH TOWER PAPERS.—No. XI.

CAN IT BE DONE?

A RECENT issue of the *Two Worlds* contains a call for an "International Congress of Spiritualists," to be held in London during next year. The call emanates from a body bearing the somewhat expansive title of "The Spiritualists' International Correspondence Society," and bears the signature of "J. Allen, hon. secretary," whose address is Manor Park, Essex. Our journals have on numerous occasions contained various announcements, lists of "members," and other items concerning this society; and *Borderland* has also given it considerable notice. But when a society predicates so important a basis as a foundation, as is implied in the use of the word "international," something more precise concerning its position than is at present current may, without offence, be legitimately requested from its ostensible sponsor. It is true the S.I.C.S. issues annual "reports," but where are its annual meetings held? Who are its central or executive committee? It gives us names of a number of "members" in London, and in some few provincial centres. It publishes a list entitled "International Committee," but it is questionable whether the entire matter does not exist more upon paper than otherwise, and whether Mr. J. Allen is not the society *in esse* as well as *in posse*? Mr. Allen is the president of a society at Stratford, London, and whether or not the committee of that society is not the committee of the S.I.C.S. is a point for enlightenment?

The society "is supported by the voluntary contributions of its members," and alleges as its objects: "the assistance of inquirers and students by correspondence;" "to form a connecting link between students and spiritualists throughout the world"; and "to deliver lectures and keep the press supplied with information upon Spiritualism." Is it improper to ask when and where this society was formed? Who lectures for it and where? What mandate does it hold from any body of Spiritualists in Great Britain to pose as an international centre? It cannot be a descendant from the one time existing British National Association of Spiritualism, for that body is continued in the form of the London Spiritualists' Alliance. It does not speak either for or from our Spiritualists' National Federation, and that body will be seriously neglecting a very obvious course if it does not consider the fact that here is a body claiming an international character, about which our public information is all too meagre. We cannot afford an irresponsible representation to go forth, nor assent to the committee of a local society, acting as an international body, if such is the case. Indeed, the body whose duty it is to undertake this very work, is the Executive of our National Federation duly elected by the votes of accredited delegates, and such delegates being duly elected by our established societies.

There is no need to read anything personal to anybody into these lines. A public question is based on purely public grounds, and the question is this, "Is the S.I.C.S. anything but a paper organisation, and, if so, has it the power or right to summons an International Congress?"

To call an international congress is one thing, to carry it through is another, and quite different thing. The participants should be those whose names are honoured in our ranks for their ability, their services to our cause, and the confidence they would inspire. While eminent persons who have rendered services outside our ranks, in the investigation of psychic and spiritual phenomena, should be invited. Such a gathering, to be internationally representative and command respect, needs every attention to those details upon which success so much depends; the arrangements of lessons, the classification of papers to be read, the place of meeting, adequate arrangements for reporting, the entertaining of distinguished visitors, the selection of committees, secretaries, presiding officers, and above all the very unspiritual, but eminently necessary, consideration of ways and means.

It might be that our own Federation could consider the question. It being a national body, would be able to lend any such movement as an International Congress the support and weight that properly pertains to a duly elected national assembly. But an International Congress, convened by an irresponsible convener, would only result in disappointment and vexation. If any such is held it is not too much to ask that it be held under the best auspices, with every advantage that can be secured, and let the matter be formulated by a body that is not open to the considerations urged, not unkindly, herein.

SENTINEL

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FRIDAY, AUGUST 10, 1894.

EDITOR AND GENERAL MANAGER,
E. W. WALLIS.

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

THE COMPELLING POWER OF THE SPIRIT.

THERE is wide difference between being "called by the spirit," and seeking to the spirits." Samuel, we are told, was chosen, David was selected, and Paul was spiritually compelled to become the advocate of spirit communion. In like manner many men and women have been chosen for their work by spirit people, and both impelled and compelled to yield to the command laid upon them. The people whose names figure on the page of history as epoch-making personages, are those who, like Luther, Joan of Arc, George Fox, Charles Wesley, Swedenborg (to mention only a few) were, so to speak, forced to the front by the invisibles. Many hundreds of mediums in the New Dispensation have been "pressed" into the ranks against their own inclination and wishes. When the spirit-world has need of workers to effect its purposes it will not be denied. Now, as of old, it is true, "It is hard for thee to kick against the pricks." The influence of spirit people upon the lives and thoughts of those who have been selected on the spirit side to carry forward the work has been again and again attested and exemplified by mediums. "The yoke," as old Mr. Cogman used to say, when once it is put on, cannot be shirked. Many a medium has fought strenuously at the outset, offering stubborn resistance to the impellings of the spirits who have declared "the Truth hath need of thee," but in most cases the spirit people have been victorious. This has been true of Mrs. Britten, Mrs. Richmond, Mrs. Wallis, Mrs. Green, Stainton Moses, J. J. Morse, J. B. Tetlow, J. Swindlehurst, and hosts of others. More than once I tried to escape from the path of toil marked out for me, but in vain.

Most mediums who have been summoned to service in the ranks of the workers by the commanding officers in the spirit-land can tell of heart-sickness and sorrow, of sacrifice and struggle, of heavy burdens and conflicts and ultimate submission to the powers "not themselves" which have entered into and overshadowed their lives. Such powers and influences, however, although laying heavy moral and spiritual burdens of duty and service upon those selected as instruments to effectuate their purposes, do not cause unnecessary pain or suffering to those they claim, only so long as their unwillingness or antagonism lasts. When the medium is at length convinced and yields to the call of duty and cheerfully co-operates for the good of humanity in the cause of truth, then the power of the spirits is exercised to strengthen the character and enlighten and sustain the medium so that the exercise of mediumship, if the "sensitive" is earnest, wise and faithful, is educational and strengthening to the medium, physically, mentally and morally.

The employment of their "compelling" powers on the part of the true "masters" is a very different thing to the pseudo-mediumship one hears so much of now-a-days. We have no word to say against the cultivation of *intuitive powers* and spiritual gifts which all people possess and are able to employ in a greater or lesser degree, but let it be borne in mind that it has been and still is, by and through the agency of the much denounced and bespattered mediums, physical, impersonating, clairvoyant, test, and trance that the evidences of the actual existence of living spirits have been given to the world. Spirits who had wills and ways of their own. Spirits of varying degrees of morality and intelligence, who yet made their power felt and established beyond

peradventure to those who witnessed their manifestations, independent of their mediums. No sub-conscious or super-conscious-self theory covers the ground of the expression of the intelligent purposes of these spirit-people, whose plans were frequently outwrought in the most unexpected fashion.

Not a little of the denunciation and the harsh and unreasoning condemnation of the spirits by Christians and Theosophists has arisen from and gained point because those same spirits have dared to be unconventional and have not "filled the bill" of the expectations of these people, who, prejudging the case, have decided what spirits would be *likely* to say and do, and because the real spirits would not accommodatingly fit themselves into the straight waistcoats so thoughtfully provided for them, they are, of course, "shells," "corpse candles," "demons," or what not: yet, and *this fact should never be forgotten*, it is to these same so-called "demons," "spooks," "shells," or what not, that humanity is indebted for the proof palpable of the survival of individual humanity as conscious, sentient beings after the change called death. Let the superfine critics turn up their noses as they may—let Spiritualists who have risen upon the ladder of evidence supplied by phenomenal mediumship ("abnormal mediumship," if they will) protest in favour of "normal," "intuitive," "natural," or "higher" Spiritualism (for all of which we too plead most heartily), the fact remains that the outward and visible signs of the presence, power, personal identity, and active, intelligent, independent operations of spirit people are still (as they ever were) indispensable as the foundation facts and fundamental demonstrations of the reality and persistency of the conscious ego. Go up higher as much as you please, grow in spirituality, intuition, inspiration and higher self unfoldment all you possibly can, but neither ignore, despise nor deride the phenomenal evidences of the existence of spirit humanity, nor deny their "compelling power" to summon men and women from all sorts and conditions of life to serve at the Lord's table of spirit communion for the healing and comforting of the sick and sad and bereaved ones of earth.

THE PILGRIMAGE OF THE CHILDREN OF LIGHT.

THE Spirit said unto me "Write!" "What shall I write?" I responded. "Thou shalt write what I will give thee for the service of man." "Then," said I, "that will I write," and the spirit moved my hand, and this is what was written:—"Know then," wrote the spirit by my hand, "that all men and women are so constituted that the Life Divine flows into and sustains their spiritual natures, and the knowledge of this Divine Presence and the Joy and Light experienced by those who are conscious of the Indwelling of this Divine Guest are unspeakable. But there are few indeed who walk in close companionship with the Soul-of-All, for the hosts of men have eyes but see not, neither do they hear the Call of the Spirit, for they are too deeply engaged in the affairs of life, and their spirits are too securely immersed in the sense-body for them to readily respond to the breath of the Supreme, and to consciously receive the Inspirations from on high."

"The great majority of mankind are wanderers on the plains of Sensation, or enclosed in the dark valleys of Animal experience, surrounded by the mists and miasmas of mental doubt and difficulty, dreading the coming of death, and living in the outer courts of their physical consciousness, fearing to sound the depths of their spirit lest they should drown therein, or lest the warm waters of Love should melt the ice of their indifference and selfishness."

"Behold, the light shineth in darkness, and the darkness comprehendeth it not."

"Solitary and sad the people toil onward, their faces and thoughts bent earthwards, unseeing and unheeding the presence of the Light shining above the clouds of their mental and moral night, and unconscious of the outstretched hands and imploring voices of the friends who dwell in the Light, ready and anxious to save, but shut off from those they love by the stony materialism of their thoughts and lives."

"The great army of pilgrims from the Valleys-of-Darkness-in-Time, who are marching onwards through the portals of Change into the Realm-of-Light-and-Reality, are not all alike, not all impervious to the Light: nay, there is 'Light within' each one, however faintly it may glow; and, as they march along, ever and anon a pilgrim lifts a weary head, and discerns a faint gleam of light shining through a rift in the veil. Ever and anon one pauses for a brief space and listens, thinking of 'the sound of a voice that is still,' and feeling as though the loved one had whispered in his ear some well-remembered words of comfort. Ever and anon a sad-eyed soldier in the army-of-progress feels his hand clasped, and, though he fails to pierce the gloom, is conscious that he is being 'Led-by-the-Spirit,' and his heart grows strong and hopeful. Now-and-again for some the darkness breaks, and a flood of light pours around them, and, half-dazed, they catch glimpses of the long-lost faces of the dear departed who stand just within the veil. A song of gladness breaks from their lips, and, in their joy, because the load of woe has fallen from their shoulders and the scales from their eyes, they break forth into praises and speak hopeful words to their comrades in the march. But these Brethren-of-the-Senses look coldly and with frowns of distrust and displeasure upon the ecstasies of those to whom the Revelations-of-the-Spirit have come and chill their hearts with scorn and contempt. So the poor foolish blind ones move on and on, their limbs growing stiff and sore, their hearts heavy and despairing, drawing within themselves more and more; the sphere of their thought and purpose and sympathy growing smaller, hopes dying about their feet like flowers seared by the early frost of autumn; the chill winds of approaching death cause them to shudder and gather their garments about them and trudge gloomily onwards towards the Darkness where they expect to lie down and be lost in oblivion for ever."

"They rest from their labours and their deeds do follow them."

"In the shadowy border-land where the pilgrims are disrobed and slumber in sweet forgetfulness, they are waited upon by sympathetic souls (themselves once wanderers in the Time-sphere) who receive these tired and disappointed travellers from the valleys of the Sense-world (where they fell among thieves), and pour oil upon and bind up their wounds, wash their weary limbs and give them wine to drink; they take them to the 'resting-places' for the wayfarers where they are cared for until at last they awake and are ready, nay anxious, to go out and think and see and understand. By and bye they learn to recall the past without regret, to look into the faces of their good Samaritans with a new zest for life and pleasure in Being, and, then—the thrill of recognition flows through their hearts—the joy of reconciliation is theirs, and, in the Land of Love and Thought with unclouded vision they can stand hand-in-hand with their beloved ones facing the Light and welcome the Baptisms of the Divine Afflatus—for the 'Light within' has grown free and pure and brilliant, and by its aid they can see the glories and sweet delights and diviner beauties of the Universe which were previously hidden because the 'Light within' was too weak to enable them to discern, to interpret, and to understand the Thought and Love of the Living God."

A VALUABLE SUGGESTION TO SPIRITUALISTS.

DEAR MR. WALLIS,—In the North Country I am aware that "All Souls Night," as it is termed, is by time-honoured custom, still remembered and celebrated. But it has often occurred to me to ask how it is that we Spiritualists have not especially made this day our very own. And I wonder how many of us have ever thought of the meaning of All Souls Day or All Hallows.

I am aware also that it is an old Catholic institution, but I also know that by the Catholics it was only an adoption from far older and better times. The continuance of preserving one day in the year as sacred to the so-called dead. This day, from times long preceding the Christian religion, was kept sacred by ancient Druids, Egyptians, and others as a day set apart for communion with the spirits of the departed.

In France to this day it is the custom of the people

to offer up special prayers for the repose and well-being of their dear invisibles, the graves are visited, and newly trimmed and decked with beautiful wreaths of flowers and immortelles.

Many spirits have described to me how on All Soul's Day there come together from all parts of the world spirits to meet and try to hold communion with the dear ones on earth who have kept this day and devoted it to their lost and gone (supposed). And they have described to me how often the spirits suffer greatly when they find that they cannot make their presence known. Now what I am proposing is that on this day, the 31st of October, every Spiritualist will combine together and let us make this day our very own, our one yearly festival. And though we are scattered, let every town in England hold its one large public meeting, every society that night meeting in one large building. And then and there let our beliefs, knowledge, and teachings be publicly proclaimed, and finish all by offering up thanksgiving for the gift of mediumship and the revival of true religion and the revelation of everlasting life, with its positive assurance that There is No Death.—Fraternal yours,

BESSIE RUSSELL DAVIES.

[Mrs. Davis's letter will be read with much pleasure. Her suggestion is practical, valuable, and worthy of adoption by all Spiritualist Societies. We fully concur in the wisdom of having special days for celebrating the great fact that the loved ones gone before have returned to us alive and well. Our Anniversary, in March, was sadly neglected in this country until the last few years, and there is no reason, so far as we know, against the proposed setting apart of All Souls Day as sacred—a day on which we can unitedly express our thankfulness, and consecrate ourselves anew to higher and holier services, and greater devotion to the cause of spiritual truth.]

THE REFORMATION—CHRISTIAN V. SPIRITUAL.

PART II., SEC. B., PIONEERS AND SOLDIERS.

By L. M. BYLES.

1826—.

ANDREW JACKSON DAVIS, the great American clairvoyant, was born of humble parentage in Orange County, U.S.A., in 1826. His mother was of delicate constitution, and possessed the gift of second sight. From her Andrew inherited an extreme susceptibility of impression, through which, he says, he often heard music in the air when in the fields, and words addressed to him from an unseen source. It is said that if he sang to himself voices would reply, often contradicting the song's statements, in particular in reply to a temperance song which speaks of "Our friends in their graves laid low," a voice invariably answered "No." Mr. Davis himself always attributed these sounds to disembodied human-beings.

At the age of sixteen a Mr. Livingstone, of "Pough-keepsie," mesmerised him, and on the first occasion he passed so completely into the clairvoyant state as to be able to tell the time by a watch while blindfolded, to read a newspaper, and to describe various articles presented to him. On the evening of January 1, 1844, he passed into the third magnetic condition, in which he claimed he could see the internal organs of each person in the room, the interiors of other homes and their inmates, and the entire city; that on this occasion, for the first time, his mind went out thousands of miles away, and nature revealed itself as it could not be seen with mortal eyes; that every object, from a grain of salt to the loftiest mountain, had each an atmosphere of its own. Mr. Livingstone soon persuaded him to give up his life to medicinal work, and he commenced a tour through the States, describing and prescribing for people's ailments. But in 1845 he was persuaded by Dr. Silas Smith Lyon and Mr. Wm. Fishbough to throw up his engagement with Mr. Livingstone, and to commence a private lecturing tour, in the course of which he made many revelations concerning the unseen world.

In a room at No. 92, Greene-street, New York, on the 28th November, 1845, there sat young Davis, Dr. Lyon, Mr. Fishbough, and three witnesses. When all was in readiness, with Mr. Fishbough at the table, Davis in a clairvoyant state, with closed eyes, after a little time of stillness, slowly remarked, "This night I reach my

superior condition." Then began the first part of that series of discourses which afterwards appeared as "Nature's Divine Revelations," a scientific and metaphysical work, which attracted much attention at the time, because of the rationalistic views advanced. More especially was the work regarded as extremely remarkable, coming as it did from an illiterate, uneducated youth, twenty-one years of age. Davis remained some time in New York, and, on one occasion, seeing clairvoyantly that a certain lady was about to pass into the higher life, he repaired to her house to witness the process. The birth of this woman into the spirit-world Davis very minutely described. As her body lay motionless, with weeping friends around it, he, in an adjoining room, passed into the superior condition, and beheld first, as the extremities of the body grew cold, a bright light begin to gather itself over her head. Gradually, this light grew larger, then the woman herself began to appear, first her head and then her spirit-form developed, until, as life became extinct in the body, she stood as a spirit in the freshness of mature life above the inanimate frame in which she had lived.

"She hovered in spirit for a brief time among her friends, who mourned her as dead, took a brief survey of those who did not realise that she stood in life beside them, gave a farewell look at her former home of clay, then passed through an open window, joined other spirit friends, and journeyed heavenwards out of sight." Mr. Davis has been instrumental in spreading the grand Philosophy of Spiritualism. Sin, he has declared, does not exist: the interior principle of man being of divine origin, and therefore incapable of contamination, all evil being merely external. With these views are associated such as the following sentences express: "It is a law of matter to produce its ultimate mind." "Man, spiritually, is the perfection of motion." "The universe is animated by a living spirit to form the whole one grand man." "Man is a part of this great body of the Divine Mind. He is a gland, a minute organ."

Mr. Davis represents himself as passing out of the body, and then any particular truth he wants is attracted to him in this way he easily obtained a history of the world. In which he goes back to when the Universe was one vast mass of liquid fire. The spiritual spheres consist, he says, of seven concentric spheres surrounding the centre of the earth and at distances increasing outwards, each of which "is but one beautiful step in the ladder that reaches to heaven, and the seventh is the most beautiful of all." He has also given most vivid descriptions of our neighbours on Mars, Jupiter and Saturn.

Mr. Davis has written many books, among the chief of which may be mentioned "Death and the After Life," "Nature's Divine Revelations," "Events in the Life of a Seer," "A Stellar Key to the Summer-land," &c., &c.

Mr. Davis has recently taken his medical degree and has a good practice in New York.

It is interesting to know that he has now *lost all* his wonderful powers of clairvoyance, clairaudience, &c., and therefore his distinctive work is ended.

THE SPIRITUAL PHILOSOPHY.

A FIVE MINUTES' ADDRESS.

MR. HENRY HILL, of Hanley, has our cordial thanks for kindly furnishing us with the following report:—

Mr. E. W. Wallis visited the Hanley Spiritual Church on Thursday, July 26, when he gave great satisfaction by answering a number of questions, and also with two good clairvoyant descriptions, which were readily recognised. During the evening the pastor of the church (Mr. J. H. Sankey) requested his controls to give a short address upon the Spiritual Philosophy, and in response they gave the following:—

Briefly, the spiritual philosophy is based upon the recognition that all life is due to spiritual causes; that the visible universe is the outward manifestation of the immanent spiritual reality; that all forms of growth are representations of perfect spiritual realities.

Man is a spirit, willed into consciousness and sustained in being by the Universal Spirit, to whom he is closely related—most intimately related—as child to parent. God, the Supreme Absolute Intelligence, we believe has wisely ordered the universe and man's existence upon the earth serves a two-fold purpose—1st, to develop consciousness by individualisation and thus express the thought of God; 2nd, to secure the growth of man in self-knowledge through discipline and experience in the conflict of life that the character may be formed and man be perfected. How otherwise can you know yourself? How otherwise could you discern the beauty and understand the desirability of virtue but through suffering and and pain? How else could your innocent ignorance be illuminated

and become the conscious virtue of the intelligent and obedient son of God? Therefore, when you desire to pluck the apple from the tree of knowledge of good and evil, instead of doing wrong, you are obeying the Divine impulse implanted in your nature which so soon as you pass from the state of infancy *compels* you to gain knowledge of the good and the true, and by the discipline of pain to distinguish between the right and the wrong, the virtuous and the vicious, to eschew the evil and cleave to the good.

If it were not for what is called evil how would you understand or appreciate the good? If it were not for the darkness you would never know how desirable light is. If it were not for the winter's winds and storms and frosts and snows and barrenness, you would not understand so fully and rejoice in the miracle of growth when the buds burst, the tender green leaves appear, the blossoms deck the boughs with glory and the air is laden with perfume, and all things seem full of beauteous life.

It is by experience, by conflict, by *overcoming*, that man is trained, educated, disciplined, and unfolded. The latent possibilities of the soul are thus called into conscious activity, and man enters into self-knowledge, self-possession, and through self-culture is able to enjoy the happiness of re-thinking the thoughts of God, of re-reading the purposes of the Infinite.

You boast of science—what is science? Merely man informing himself of his own ignorance, of pre-existing facts and principles. Astronomy, geology, botany, physiology—every branch of science is simply man discovering what God has already written in the Book of Nature. Man does not create mathematics; God is the great mathematician. Man imitates when he builds, for God is the great architect of all. Man paints, but he cannot hope to equal the Supreme Artist who lights the heavens with golden glory and touches the petals of the flower with perfect art. Man, with all his skill and cunning can only simulate, never equal, the beauty and perfection of the wings of the butterfly. Think for a moment, and then you will see that, with all his wisdom, man is merely the interpreter of the spirit and purposes of the Supreme. The more he understands Nature and begins to dimly comprehend himself, the more he realises that he is a child of the supreme: that the All-Wise is speaking to him through all the experiences of life—aye, even through the phenomena of death, even through the separation of friends, the bereavements, the losses and disappointments of life.

The Spiritual philosophy recognises the continuity of consciousness and of consequences: that not only does the individual survive but the beneficial results of the educational experiences of earth life constitute his fitness for entrance into, and provide him with the power and means of progress through, the spheres beyond the tomb. The only real wealth which man can possess consists of ideas, thoughts, affections and pure purposes and the power which knowledge and wisdom and the recollection of earnest work on earth give to enable the spirit to grow in grace and goodness. Thus the Spiritual philosophy will teach men to set their affections upon the things of the spirit, to distinguish between transitory states and eternal verities acquire that which is of permanent value, and recognise his relationship to absolute principles. The Spiritual philosophy teaches that man is one of the greatest factors in the economy of nature, and must become a harmonious conscious co-operative worker with God; thus his at-one-ment becomes completed as he sinks his own self-will and intelligently conforms to the will of God as written in the principles of nature, the laws of his own constitution—the principles of his being, physically, mentally, morally, and spiritually—until unfolded in knowledge, intelligence, obedience, harmonious sympathy and love, he may truly exclaim "I and my Father are one."

PLATFORM WORK.—Although we announced that we should not be able to print reports in this issue, owing to Bank Holiday, a good number have come to hand, and rather than hold them over till next week we give the following summary. Mr. Wyndoe, on Clapham Common, held a two hours' debate and gave away literature. He wants a "field day" arranged. At Shepherd's Bush at night, Mrs. Mason and Mr. Wyndoe gave clairvoyance successfully. Mrs. Lamb, at Collyhurst, Manchester, on August 2, and Mr. B. Plant on August 5, discoursed and gave clairvoyance and psychometry. Public circles at Hulme as usual, Miss Smith, Mrs. Lamb, Mr. Connelly, and Miss Goodall taking part. Interesting lyceum sessions. At Openshaw a pleasant day was spent with Mr. Duffey, Mrs. Horrocks, and Mrs. Howard; Mr. T. Postlewaite spoke well at Patricroft, good clairvoyance, etc. At Whalley-road, Accrington, Mrs. Foran, W. E. Leaver, Mrs. Marjerson, and Mr. Manning, all did good service in speaking, seeing, etc. Miss Walker was also successful at Alpine Hall, Blackpool. Mr. J. C. Macdonald's discourses and clairvoyance at Bolton were much enjoyed. The first lyceum tea party at Boynton, Bradford, was a success. Mr. Hilton and Mrs. Whitely did well, as also did Mrs. Ellis, Mrs. Waterhouse, and Mr. Foulds at Cleckheaton. At Leicester Liberal Club, Mr. T. Muggleton's trance address was much appreciated, as also was Madame Henry's at Leigh. At Dewsbury, Mr. Wimpenny, Mr. Smithson, and Miss Smith were successful, and at Wisbech, Mr. D. Ward gave satisfaction with addresses and clairvoyance. Mrs. Hulme's efforts at Longton are well spoken of, and Mr. Wayland spoke well at Newport (Mon.). At Ann-street, Nelson, Miss Craven and Mr. W. E. Leaver gave satisfaction, as also did Mr. Young at Penn-street, Rochdale, and at Water-street Mrs. Goodhew, Mrs. Oldfield, and Mrs. Brooks ministered successfully.—Mrs. Holroyd and Mr. Beeley did good service at Sowerby Bridge, and Messrs. Foulds and Williamson and Mrs. France were much appreciated at Barstow-square, Wakefield.—At West Pelton, Mr. J. Beck and Mr. J. Walton gave much pleasure.

Mr. J. B. Tetlow's eloquent addresses on "Mesmerism and Mediumship," at Newcastle, were heartily appreciated. His psychometrical delineations correct in every case, and gave the greatest satisfaction.

CORRESPONDENCE.

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

[Our energetic co-worker, Jas. Swindlehurst, of Preston, kindly forwards us the following letter from the veteran writer, Hudson Tuttle. A Mr. Box lectured in Lancaster against Spiritualism, and crowded more misstatements into a short space than we remember seeing before. The *Lancaster Guardian* permitted correspondence for some time, but refused to print brother Tuttle's article, which, as it deals with matters of living interest, we gladly publish.]

A SPIRITUALIST ON FREE LOVE, MARRIAGE, AND DIVORCE.

EDITOR OF THE "LANCASTER GUARDIAN."

My attention has been called to an article by Mr. John W. Box, in your issue for June 30, in which he refers to "a school for vice, the Free Love Institute at Berlin Heights." This beautiful town, overlooking Lake Erie, and surrounded by what has been called the Paradise of Ohio, with its fruit orchards extending as far as eye can reach, is the place of my nativity and residence. Mr. Box has a vivid imagination, and has a faculty very beneficial in debate of creating facts to prove his position! That is well enough until some one comes to overthrow his alleged "facts." The truth is, there is not, nor has there ever been "a free love institute" in the town. The only school is a graded high school, sustained by the State, such as is supported in every other town. Spiritualism may be all Mr. Box asserts that it is, it never has evolved a champion who would in one column iterate as much falsehood as he has done in the article under consideration! It is not worth the time to take up and refute his incoherent assertions one by one, for they are as untruthful as this one of Berlin Heights. Little is gained by this pettyfogging treatment and personal abuse, while great and fundamental principles are lost to sight. The truth of Spiritualism does not rest on what any of its self-constituted advocates teach, nor is its truth affected by the private opinions of its writers or speakers. It has come with the light of science to demonstrate to a world—world that the evidences of Christianity have failed to convince—that there is an immortal life beyond the brief day of this earthly existence. It has come to show that there is a better and higher purpose of living than the selfish one of escaping the fabulous fires of Hell. It comes to teach that to live true and noble lives is the best preparation for the continuous life to come. If prepared to live, one is best prepared to die. It comes to draw aside the veil which has been closed by priestly hands, and reveal the presence of our dear departed ones, whom we mourned as for ever vanished from our sight. It comes, and in its arms it brings the child to its mother's embrace, the friend to give greeting, the husband to the loving wife, the wife to the husband left waiting, the parent to the child. It brings assurance, and they who receive its blessed truths well may say "Oh death where is thy sting? Oh grave where is thy victory?"

Its fundamental proposition is,

MAN IS AN IMMORTAL SPIRIT.

Dependent on this, and flowing from it, is the doctrine of life here and hereafter being continuous without any dread of death, and the perfect preservation of personality in the future state, it follows that the departed will desire to communicate with their friends, and the testimony of the ages proves this possible. Jesus Christ gave it as a sign by which the true disciple should be known that he should be mediumistic, saying, "These signs shall follow those who believe." Judged by this ordeal, where are the Christians? Who are they that dare subject themselves to this test that the Spiritualists have vouchsafed to them every day! As a moral force, as an incentive for right conduct, Spiritualism is incomparable. Had Mr. Box a perception of its philosophy, he would not traduce and misrepresent with slanderous pen its lofty aims and pure teachings.

That we are in the perpetual presence of the spirit-world; that those we most revere and love are by our side, knowing our every thought and purpose ought to be a check to the most wayward; that we cannot escape a wrong we do; that we must suffer to the utmost farthing, and that there is no escape, is that less moral than the doctrine that the murderer may leap from the scaffold to the foot of the throne of heaven by a lip-said word that he believes in Christ's atonement?

Assured of this, death becomes the gateway to a life which carries forward all the attainments of this, and is the full fruition of our hopes and dreams. Over there all we idealize here will be realized, and the aspirations of the struggling soul be answered.

There is one point I wish fully to meet which Mr. Box has made conspicuous, and that is marriage. It has been the custom of opponents, when failing in other means, to hurl accusations of immorality and blacken with slanderous tongue. I fear I shall take too much space, yet I wish to fully present the belief of the great body of Spiritualists, and meet this most unjust charge which has been made by reckless assailants.

I quote from "Ethics of Spiritualism," a work which has been before the public many years, and has received attention from representative Spiritualists in England.

"Marriage demands honour, truthfulness and fidelity. While love is free to choose, it is not free to cast aside duties once assumed. When it has decided, the fact that its decision is final is a potent cause of permanency. If it be allowed to decide with every momentary whim, there could be no marriage which by its nature contemplates and presupposes permanency. The pledges of lovers are exchanged under the assurance of eternal duration, for love is prophetic and recognises with clear prescience its demands. Conjugal love is exclusive, because it presciently feels what science is slowly but surely revealing, the great and imperish-

able influence of parents over each other through the parental act. The very being of the mother is moulded by the force which fashions the germ of the father. She assimilates and becomes like him. It is a union if possible more close than were the same blood to flow through their united veins, and beyond this in the realm of subtle magnetism, yet almost unheeded, are more delicate blendings.

Thus the necessity of removing marriage from the plane of appetites and desires to that of purest spiritual necessities, and its consummation by the guidance of knowledge instead of blind, infatuated ignorance, is presented in its strongest light.

"Free-love has, by its plausibility, led many a well-intentioned soul to perdition. Love is not free, nor can it be. If by love is meant the appetite, then in animals it is free; but in man this appetite is combined with the most spiritual and noble qualities. He has duties unknown to brutes, and he is subject to these. The uncontrolled activity or misdirected energy of this appetite has caused more pain and ruin than all other causes of human wretchedness combined. A more destructive belief never existed than this so-called 'free-love,' which converts man into an automaton, guided by one of the lower appetites.

"Love is free to choose, but in man love means more than instinct; it means the affections, and all that vast sphere of unselfish qualities which have been aptly termed benevolence. Having made the choice, it incurs the most tremendous responsibilities possible for a human being to assume, and rights and duties spring up which cannot be set aside. These can be met properly only by a life of mutual devotion between husband and wife. The fruit of love is an immortal spirit, coming unasked, into this world, and claiming as a right inalienable the affection and care of its father and mother. No sophistry can answer this just law of humanity.

Of Divorce it is said:—"Should the mistakes of marriage be remedied by divorce? We think of two evils, both appalling, they should be. That divorce, however, should be granted for such reasons, and in such manner as not to weaken confidence in the marriage relation. What is demanded is not divorce, which is a bad remedy for a bad disease, but education in the most broad and liberal sense, and especially a deep, moral culture, which shall present the purpose of life, its objects, and destiny."

Such are the teachings of spirit-inspiration, for the above claims that origin, and has superior claims to the unknown authorities quoted by Mr. Box. I commend them to him and the class he represents. If they would take the trouble to read the literature of Spiritualism, as a pearl diver plunges into the sea for the precious prize, they will find the pearls of truth on every side, and would not that be more "Christian" than like loathsome vultures, seek out only the carrionous utterances of vile, ignorant, and diseased minds?

Berlin Heights, O., U.S.A.

HUDSON TUTTLE.

"CHICKENS WHICH COME HOME TO ROOST"

DEAR SIR,—In an American paper just received the above heading caught my eye, and although the reference was to local politics, it struck me it was capable of a wider application.

I will not rejoice over a fallen foe or friend, but seeing in *Two Worlds* how Brother Ashcroft was induced to pause in his "Christian Endeavour," I thought of retributive justice overtaking some in this life. I remembered when I met him in Newcastle some six years ago, after one of his furious tirades against Spiritualists, asking him if it was true that "The wrath of man worketh not the righteousness of God?" and his prompt, smart reply (causing a good deal of mirth and applause, in which I joined), "He maketh the wrath of man to praise him and the remainder he restrains." His fowls (or owls of the night) have indeed come home to roost, and it seems as if he had descended to make room for them. May the Valley of Humiliation be more useful to him than the Mount of Declamation. As an assenter to the Doctrine of Divine Providence, he must acknowledge he has been used as an unwitting instrument to create enquiry on "spirit life," so has not altogether lived in vain, because still the "wrath (aye, even wickedness) of man is made to praise Him." At the time I thought, and still do, how contradictory are many Bible texts, but how handy (with a good memory) to clench, or try to, a disputed point. Our brother has fallen, but none should rejoice. I send him a "flash of light" to chase and dispel his darkness.

BEVAN HARRIS.

PHYSICAL MANIFESTATION AT PRESTON.

DEAR SIR,—For the last three weeks we have had that wonderful medium, Mr. Taylor, of Hapton, giving us a series of seances. The results have been—like the sitters—of a mixed character, some of the seances being very successful, whilst others were only partially so. I will give you the results of one seance. The sitters, ten in number, sat round an ordinary table in a dim light. Mr. Taylor was controlled by his guide, who invited one of the sitters, Mr. Walton, to stand upon the medium's hands, which were placed upon the table. Mr. Walton did as requested, and without any other contact the table with its load rose in the air. A chair was now placed upon the table. Mr. Walton seated himself upon it with his hands behind him. The medium took hold of Mr. Walton's hands and pulled downwards, yet the table, including Mr. Walton, moved upwards and floated in the air. Messrs. Ribchester and Tarkington seated themselves together upon the table, and once more it was lifted bodily from the floor. Space will not allow me to chronicle all the facts. All that was done was without the contact of the hands of the sitters. In one seance the table was completely insulated, the hands of the medium were placed in glasses, but this did not hinder the manifestations in the least. The writer on another occasion was carried to the ceiling.

Mr. Taylor is open for engagements; his fee is low, and his address is 13, Bridgefield-street, Hapton, near Burnley. We wish him every success, and all who engage him will be amply repaid. All who have seen the phenomenon concur in saying he is a marvellous medium.—Sincerely yours, FRANK RIBCHESTER.

A MIRACULOUS CURE.

DEAR SIR,—I never had any faith in quacks. In fact, I think it is the vulgarity of the public that produces the quack, for if the public were more enlightened his occupation would be gone. A daughter of mine was afflicted with symptoms of scurvy some two months back. We were not seriously alarmed, thinking it was only a rash. However, she got worse each day, until her face became covered like a mask! I tried several remedies which I knew were good for scurvy, as I had tried them in India years ago, but all to no use, she continued to get worse. I was seriously thinking of applying for medical advice, when one day Mr. Eyre, of No. 5, Rowland-street, Heaton Norris, called on his usual rounds. "God bless me! what a face!" he exclaimed. "How long has she been in that state?" I told him. He then passed his hand several times over her face as the poor girl was reclining on the sofa, saying she will be better to-morrow, and so she was. The eruption peeled off gradually, till her face became as clear as before. I cannot sufficiently express my gratitude to Mr. Eyre for his kindness, but I publish this case as a token of respect and esteem.

THOMAS BATTY, Army Pensioner.

5, Ashton-court, Portwood, Stockport.

MATERIALISATIONS, ETC., IN LONDON.

DEAR SIR,—On Sunday, July 15, at a Spiritual service in Bayswater, Mr. Goddard, our highly-gifted medium, took a leading part. About twenty persons were present. Hymn singing, prayer, and an exhortation were followed by spirit materialisations one at a time. One spirit, a lady, dematerialised through the floor. Another vanished instantaneously in the midst of the semi-circle, causing the light-discs that she had in her hands to drop noisily on the floor. A Hindoo girl spirit, about four feet in height, conversed in Hindustani with a gentleman who had lived in India; another gentleman gave her a rose; she was very pleased with this gift and showed it round, stopping in front of each sitter to show it. It seems to me that her object was to remind the earth-friends of spirits—a reminder we stand in need of—that presents of flowers are acceptable as well as merited, on the part of these good spirits who minister "free, gratis and for nothing" our wants, our spiritual education, and even to our entertainment. A sister of the writer materialised, viz.: the mother of "Katie" mentioned by him in page 338, July 20. She brought a perfume that filled the room, and shewed herself while the room was lighted up. Several male spirits materialised also. One, Willie, a boy, joined us in the singing of a hymn. The medium's own control materialised, and gave us a solemn address on preparation for the change that awaits us. He did not speak from surmises bred of probing meditations on the "undiscovered country," but gave us the fruit of actual experience. We must work out our own salvation. Character passes intact through the separating film like a bullet through a pane of glass. Now is the time to evolve a good personality. As the tree falls so does it lie, be it laden with fruit or encumbered with leaves. The writer has forgotten all the pulpit discourses he has heard, but will never forget this sensible, disinterested warning, rendered so unique through being uttered by a spirit in the direct voice.

This meeting with the spirits abounded in rare phenomena. Exquisite spirit lights shot about in every part of the room. A handbell, and afterwards musical instruments, flew round and round the room, over the sitters' heads, the bell ringing vigorously, and the loveliest music issuing from the instruments.

Towards the end, the cabinet being laid bare by request, the medium was discovered in an extraordinary fix. He was standing, and the chair on which he had sat was firmly set over his shoulders and arms. The oblong space above the bar joining the two back legs of the chair measures 10 inches by six, and this was drawn over his head and shoulders, though from one arm to the other of the medium is about 22 inches. The chair was taken off again in a second by the same miraculous power that put it there. In all its details this seance was a great success.

London, N.W.

J. H. EVANS.

CHEERING WORDS FROM CANADA.

Our old friend, Mr. Geo. W. Walrond, sends us a very pleasant letter. The following extracts will be interesting to our readers:—

"Am pleased to know the standard of merit of *The Two Worlds* remains as good as ever, and I hope the circulation has doubled since last I was a subscriber. I am glad you are still in the fighting ranks. We have too few fighters. May you be long spared to do battle for Truth's sake. I am on the same lines with tongue and pen, ever storming the citadels of dogmatic error. I am in the midst of it here, with the sword of orthodoxy to its very hilt plunged into me because I defended a Sunday car service for the toiling masses, and rattled up the ministers in the public press. They were against it, so they tackled me (some few of them) from their pulpits; but it has no effect, for whenever I get a chance I go at them right and left.

Commercially, I get on first-rate—my abilities are appreciated. Spiritually, I am recognised in Canada as an authority by both the public and the press. I have earned the immortal title of "The Spooks' Advocate," a title by the way I am proud of. Spiritualism throughout Canada has become generally known. In some cities and towns there are quite a number of Spiritualists and subscribers to the Spiritual papers, and investigating circles are quite common. Phenomena of various kinds crop up here and there to interest the people and set them a-thinking. I have lectured publicly in a great number of places, and always meet with a kindly and attentive hearing. I have never once had any difficulty or trouble, and I have given probably 500 or more lectures since landing in Canada. I should much like to take a run to Glasgow and stir up Spiritualists there for a few months. My enthusiasm is so great that if I could possibly get away I would go there direct. I loved the people there—we were so happy among them—dear old friend Robertson in particular and above all.

Hamilton, Ontario, Canada.

EARTH-BOUND SPIRITS: A QUERY.

DEAR SIR,—I have been an earnest enquirer into the truth of Spiritualism for some months, and have taken the keenest interest in your paper. A few weeks ago I was shaken by the statement that some casual picnickers had freed some spirits (monkish) who had been in darkness for many years. But this week I am completely staggered by the article written by Chedor-Laomer. From his account these poor unfortunate nuns, who from the nature of their calling must have been spiritually or devotionally inclined, had been for 606 years in darkness, spiritually, until some souls, still flesh embodied, redeemed them. This contradicts all the statements I have read in Spiritualistic papers, which give the glad assurance that Death is the Gate of Life, and that the newly-released spirit almost immediately enters into a more glorious state of being, and is able to watch over and help those left behind on this earth.

Where were the blessed disembodied spirits whose duty and pleasure it is to welcome and aid those newly-freed from the physical clog of a fleshy body? How can we ever again be complacently resigned to the "passing over" of our beloved ones in these modern days if it is true that they may be hundreds of years in ignorance of their real state?

I am only an inquirer, and am propounding this question in no cavilling spirit, but in humble and earnest desire for an explanation. Will you or any of your subscribers vouchsafe it?—Yours faithfully,
Brighton, July 28.

G. BOWMAN.

BRO. ASHCROFT'S PRESENT POSITION.

SIR,—Our friend Smedley's reminder in this week's issue was opportune, as it is fitting that readers should know the sequel to the protracted attacks upon prominent workers. From worthier testimony I have secured from another delegate the statement was strictly accurate. Incidentally no grander evidence can be needed of the sturdy scientific reformatory and religious enthronement of our philosophy than the attested facts that in numerous cases "locals," "class leaders," and a few "ministers," members of the W.M.F. Church Assembly to whom I have named this painful matter, unanimously attest their sincere satisfaction at this supreme decision. Our united thanks are therefore due to Bros. T. O. Todd and Rutherford, of Sunderland, for the latter proceedings, in placing our memorial before the Rev. Samuel Wright, president of the assembly, who brought the matter before the examining committee, and which has thus received prompt and decisive action. May our noble army of spiritualist workers throughout the world grow great, strong, and zealous, and with a fresh consecration of energy continue to demonstrate a scientific immortality. Unitedly let us emulate each in striving for the Divine Humanity and the spiritual culture of each other. As all roads lead to Rome, so many roads will conduct us to Heaven.—I am, yours, &c.,

WILLIAM H. ROBINSON.

[We daresay that many readers will experience a feeling of relief now that Mr. Ashcroft retires from the attack upon Spiritualists, but it would show a poor spirit to "hit a man when he is down," rather should we all examine ourselves, and see whether there was not considerable ground for many of his criticisms. Where he erred was in the extremely bitter personal and denunciatory manner of his attack, but we think most if not all our readers will admit that we are open to criticism, and that Spiritualists, like every other class of people, are prepared to be criticised, and benefit by fair and impartial opposition. Hence, we should pity and forgive the man, but never forget the lessons which even his rough and severe handling may teach us if we are willing to learn, and, as brother Robinson says, "consecrate ourselves anew, to live the life, and do the work of earnest spiritual reformers.]

PROSPECTIVE ARRANGEMENTS.

BRADFORD. Walton Street Spiritualist Church.—Annual Flower Service, Sunday, August 12, with Mrs. Barnes, of Nottingham.—T.J.P.

COMING OF AGE of Batley Carr Spiritualist Society. The 21st anniversary on Sunday, August 19, in the rooms in Town-street. Mr. R. A. Brown, of Manchester, and Mr. John Lamont, of Liverpool, speakers. The room has been re-decorated throughout. Old friends and new come and join in the celebrations.—Joseph Armitage.

G. H. BEELEY has removed to 29, Bankfield-road, Moldgreen, Huddersfield. Secretaries please note.

HYDE. Mount-street, Travis-street.—Tuesday, August 14: Mrs. J. A. Stansfield, of Oldham, at 7-30 a.m. Belshazzar's feast, clairvoyance afterwards.—W. F.

LONDON. Penton Hall, 81, Pentonville Hill.—August 12, Mrs. Rodger, Spiritualist.

MACCLESFIELD. August 12: Lyceum anniversary and floral services. Speaker, Mrs. Stansfield, at 3 on "Harvest of Thought"; 6-30, "Belshazzar's Feast." A full instrumental band will play selections and for the singing, and anthems will be rendered by the choir. Vocal and instrumental solos will also be rendered. Monday, August 13, at 7-30, Mrs. Stansfield will be supported by Miss Janet Bailey, of Blackburn. August 19: Mrs. Groom, of Birmingham, at 3 and 6-30.

MISS S. H. WHITELEY, clairvoyant, aged 12 years, is prepared to accept Sunday engagements. Address: 62, Whitworth-road, Rochdale.

MR. A. J. BRADLEY, of 13, Woodland Road, Park Grove Road, Leytonstone, would give Sunday services for expenses only.

MR. J. LOMAX has some open dates in 1895, secretaries please note. (See advt.)

MR. T. POSTLETHWAITE has Aug. 12 open, and would like a week's mission engagement. He is prepared to devote his whole time to propaganda work for Spiritualism if proper remuneration can be arranged. His address is 33, Well Street, Rochdale. Mr. P. is a good speaker, and should be kept busy.

MR. YATES, photographer, of Castle Yard, Scarborough, will be glad to make the acquaintance of any resident Spiritualists or visitors. He has but a limited knowledge of Spiritualism, and is anxious to learn more.

NEWCASTLE-ON-TYNE.—August 12: Mr. W. H. Robinson, at 6-30 p.m., subject, "The prophetic element in Hebrew books examined in the light of modern spirit influx." Mr. Robinson has kindly agreed to give his services in lieu of Mr. and Mrs. Tindall, of London, who are unable to fulfil their engagements through not being well.—R. E.

NEWCASTLE-ON-TYNE.—Mr. J. B. Tetlow, August 5th, two services; short addresses, followed by psychometrical experiments. Mr. and Mrs. Tindall, of London, Sunday, 12th August, two services; morning, 20 Years' Experience; evening, Trance address. Saturday, August 11, to Thursday, 16th, special seances every evening, at 7-30.

NOTTINGHAM. Masonic Hall, Aug. 19.—Mr. E. W. Wallis at 11, on "Human Needs supplied by Spiritualism," at 6-30. Questions answered.

PATRICROFT. New Lane Winton.—Mr. J. C. Macdonald has consented to give us a week's mission, commencing August 19. We hope our Eccles and Patricroft friends will make this widely known. For further particulars see handbills. Wednesday's circle at 8. *Two Worlds* can be had at the room, or from the secretary, R. Preston, 68, Lincoln-street.

PENDLETON. Hall of Progress.—Sale of work: Our committee having decided to have our sale of work on September 18 and following days, those friends having done work or who would like to help us in any way would greatly assist in our final arrangements by forwarding gifts or work done as soon as convenient to the following addresses:—Mrs. Beaman, 13, Lisadel-street, Whit-lane; Mr. Moulding, 36, Wellington-street, Whit-lane; Mr. Pellowe, 88, Gill-street, Whit-lane, Pendleton.

ROCHDALE. Regent Hall.—19: Closed. 26: Mr. Pilkington. ROCHDALE. Water-street.—19: Mrs. Lamb. 26: Mr. Mayoh. SHEFFIELD.—19: Mrs. France. 26: Mr. Charles Shaw.

SHIPLEY FRIENDS will open a Lyceum, and will have a picnic on Saturday, August 18, at Mr. Thos. Badlands, Far Field Farm, West Lane, Baildon. A cordial invitation to all. Convenient trains leave Bradford and Keighley for Saltaire. Visitors bringing eatables can be supplied with tea or milk at a nominal charge. Proceeds to the Lyceum. Meet at Saltaire Park Gates at 2-30.

TODMORDEN FRIENDS are forming a society. Will mediums who can go for expenses only please write to Mr. Thomas R. Johnston, at 358, Burnley-road, Lineholme, Todmorden, stating phase of mediumship, and open dates?

UNFURNISHED APARTMENTS.—First floor to let. Three rooms. Back entrance. One minute's walk from Brixton cable cars, 30, Upper Tulse Hill.

WALSALL.—August 12, Mr. E. W. Wallis, at 11, "Why Spiritualists are Outside the Churches." At 6.30, "What have the Spirits Revealed?"

WEST PELTON, August 12: Oliver Cromwell, Washington, and Robert Emmett will, through Mr. H. Pickford, narrate their experiences and prove their identity.

YORKSHIRE UNION.—The monthly meeting in the Temperance Hall, Leeds Road, Bradford, Sunday morning, Aug. 12th, at 10-30 prompt, when delegates, speakers, and honorary members, are cordially requested to meet in large numbers. Being the first meeting of the year, important business will be transacted, and the place of next annual and quarterly meetings decided upon. Open air meetings are being arranged at Howley Hills, Batley, for the 26th Aug., and at Cleckheaton and Little Horton, on Sept. 2nd.

YORKSHIRE UNION.—Picnic, Saturday, Aug. 11, to Dowlly Gap Mills (kindly lent by Mr. E. Grunwell), near Bingley. Special railway arrangements are being made from Bradford. Tickets (including return fares between Bradford and Bingley, and tea) may be had for 1s. 4d., and visitors from other parts may take tea for 6d. Trains from Bradford at 2-0, 2-37, and 3 o'clock. Tickets from Messrs. Kendall, Whitehead, Collins, Foulds, Gill, and the secretary. It is advisable that each society or individual intending taking advantage of this social re-union should intimate the same to the secretary, so that proper accommodation may be provided. The proprietor intends laying this small estate out for pleasure parties during next season (including boating on the river), but in its present natural condition it is well worthy a visit. Will all societies in the district (whether in union or not) please join us in our pleasure.—William Stansfield, Secretary, Bromley-street, Hanging Heaton, Dewsbury.

ASSOCIATES OF NATIONAL FEDERATION OF SPIRITUALISTS.

- B Mr. Jos. Aldcroft, Eccles.
- B Mr. G. E. Aldridge, Weston-super-Mare.
- D Mr. J. Arundale, Station-road, Colwyn Bay.
- D Mr. J. Briggs, 50, Lockwood-road, Huddersfield.
- S Mr. G. Boys, 125, Seedley Grange, Seedley.
- S Mrs. G. Boys, 125, Seedley Grange, Seedley.
- B Mr. T. Brown, Fairfield-road, Droydsden.
- S Mr. Burchell, Angel House, Bardsley.
- B Mr. W. Buckley, 58, Boundary-street, Pendleton.
- D Mr. Banks, 3, Waverley-road, Preston.
- B Mr. H. H. Boardman, 370, Ashton Old-road, Openshaw.
- S Miss Cotterill, 140, Tipping-street, Ardwick.
- D Mr. S. S. Chiswell, Renshaw-street, Liverpool.
- D Mrs. S. S. Chiswell, Renshaw-street, Liverpool.
- D Mr. Craven, Crimble-place, Camp-road, Leeds.
- D Mrs. Craven, Crimble-place, Camp-road, Leeds.
- S Miss McCreadie, 40, Osnaburgh-street, Euston-road, London.
- D Mr. J. W. Coles, Victoria House, Colne-lane, Colne.
- S Mr. H. Donnelly, Cross-lane, Salford.
- S Mr. Duckworth, 17, York-street, Heywood.
- S Mr. B. Downsborough, 55, Wheatley-lane, Lee Mount, Halifax.

- D Mr. Dabbs, 23, Sewerby-street, Moss Side.
- D Mrs. Entwistle, Sibthorpe Terrace, Fartown, Huddersfield.
- D Mr. E. Foster, 80, Friargate, Preston.
- D Mrs. Francis, 7, Aspley Place, Huddersfield.
- D Mr. R. Fitton, 44, Walnut-street, Hightown.
- B Mr. B. Goldsborough, Bradford.
- D Miss M. J. Gartside, 10, Larkhill Court, Rochdale.
- D Mrs. Gregg, 5, Tomlinson-street, Casorp road, Leeds.
- D Mr. J. S. Gibson, Stanley-terrace, New Moston.
- D Mr. Jeremy Gibson, 38, Strawberry-hill, Pendleton.
- D Mrs. Gibson, 38, Strawberry-hill, Pendleton.
- D Master Gibson, 38, Strawberry-hill, Pendleton.
- D Mr. H. Holgate, 49, Holgate, 49, Hindle-street, Darwen.
- D Mrs. Hyde, 3, Manor-street, Tipping-street, Manchester.
- D Mr. M. Hartley, Abel-street, Burnley.
- D Mr. W. Harrison, 37, North-street, Burnley.
- D Mrs. Horrocks, 22, Gorton-street, Heywood.
- D Mr. Hammerbom, 155, Northumberland-road, Newcastle.
- B Mr. G. Hepplestone, Fern-bank, Leeds-road, Huddersfield.
- D Mr. F. Hepworth, 151, Camp-road, Leeds.
- D Mr. J. W. Hemingway, 15, Henry-street, Huddersfield.
- S Miss Jones, 2, Benson-street, Liverpool.
- D Mr. W. Johnson, 148, Mottram-ryad, Hyde.
- B Mr. H. A. Kersey, 4, Eslington-terrace, Newcastle.
- D Mr. A. Kitson, 2, Royd-street, Bromley-road, Hanging Heaton, Dewsbury.
- S Miss Lees, Rochdale-road, Bacup.
- S Mr. Lowe, draper, Wilmslow.
- S Mr. W. Lamb, 11, Nicholson-square, Ardwick.
- B Mr. C. Lawton, 373, Bolton-road, Blackburn.
- B Mr. W. J. Leader, 70, Robin Hood's Chase, Nottingham.
- D Mr. J. Lomax, 2, Green-street East, Darwen.
- D Mr. J. Lamont, Liverpool.
- D Mr. P. Lee, 26, Freehold-street, Rochdale.
- D Mr. W. Meekin, 303, Lees-road, Oldham.
- D Mr. J. J. Morse, 26, Osnaburgh-street, Euston-road, London.
- S Mrs. Morgan, 76, Stockton-street, Moss Side.
- D Mr. J. Macdonald, Patricroft.
- S Mr. J. Nutter, Gordon-street, Burnley.
- D Mr. W. Norris, 211, New Hall-lane, Preston.
- S Mr. Pimblott, 276, Hurnsfield-road, Macclesfield.
- D Mr. W. Pickup, 6, Huffling-lane, Burnley.
- S Mr. T. Postlethwaite, 33, Wells-street, Rochdale.
- D J. Pemberton, Winwick-street, Warrington.
- S Mr. J. Robertson, 19, Carlton-place, Glasgow.
- D Mr. W. Rooke, 165, Stockport-road, Levenshulme.
- D Mr. E. Raynor, 285, Park-road, Oldham.
- S Mr. Rowcroft, draper, Market-street, Hyde.
- S Mr. James Ridehalgh, fish salesman, Bacup.
- D Mrs. Robinson, 77, Tweedale-street, Rochdale.
- D Mr. Simkins, 41, Chancery-street, Manchester.
- D Mrs. J. M. Smith, 8, Belle Vue-place, Beeston Hill, Leeds.
- S Mr. J. W. Sutcliffe, 83, Moss-street, Rochdale.
- S Mr. R. Sandham, 5, Wesley-grove, Mossley.
- D Mrs. J. A. Stansfield, 11, Buckley-street, Shaw.
- D Mr. J. Swindlehurst, 159, Hammond-street, Preston.
- D Mr. R. Sudall, 44, Railway-road, Darwen.
- D Mr. W. Stansfield, Bromley-road, Dewsbury.
- D Mrs. W. Stansfield, Bromley-road, Dewsbury.
- S Mr. J. B. Tetlow, 142, Fitzwarren-street, Pendleton.
- S Mrs. J. B. Tetlow, 142, Fitzwarren-street, Pendleton.
- S Mr. T. Timson, 201, Humberstone-road, Leicester.
- S Mrs. F. Taylor, 28, Council-street, Hulme.
- B Mr. F. Tomlinson, 4, Abbey-road, Eccles.
- B Mr. J. Tatham, New Hall-street, Burnley.
- D Mr. Taylor, 8, Parlington-street, Conran-street, Harpurhey.
- B Mrs. Wilkinson, Humphrey-street, Cheetham.
- S Mr. W. Wallace, 24, Archway-road, Highgate, London.
- S Mr. W. H. Wheeler, 335, Park-road, Oldham.
- S Mr. E. Waterhouse, Cavendish-street, Keighley.
- D Miss E. Walton, 16, Nelson-street, Keighley.
- S Mr. E. J. Whittaker, 11, Cobden-street, Burnley.
- S Mrs. Wade, Otley-road, Bradford.
- S Mr. J. Walsh, Bloomfield-terrace, Witton, Blackburn.
- D Miss A. Walker, 30, Railway-terrace, Heywood.
- D Mr. Wallis, 164, Broughton-road, Pendleton.
- D Mrs. Wallis, 164, Broughton-road, Pendleton.
- D Mr. W. Walton, Preston.
- D Mr. J. Watson, 4, Queen's Terr, Ferndale-road, Leytonstone.
- D Mr. J. T. Ward, 86, Daisy-street, Blackburn.
- D Mr. W. Westwell, 44, Railway-road, Darwen.

[We publish the above list at the request of the Executive with much pleasure, and hope that it will very speedily be double the length. Mr. W. Harrison, 37, North-street, Burnley, is the hon. sec.]

THE RELIGION OF SPIRITUALISM is founded upon natural truth, claiming this distinction from all other religions. Spiritual phenomena occur in accordance with natural law, and are subject to reproduction. It is open to all to make independent examination into the phenomena and principles which form its basis. All sceptics and inquirers are enjoined to investigate for themselves, objection only being taken to rancour and bitterness of spirit. It is more satisfactory that all should pursue this method of investigation in their own homes and according to their own ideas.

THE GROWTH OF SPIRITUALISM.—We have been comparing the list of Societies published in the early numbers of *The Two Worlds* six years and a half ago with our present list, and we find that there were then 105 places advertised, and now there are 155. Of the 105 then existing, 30 lapsed or changed localities, but 80 new meeting places give a clear gain of 50. Lancashire and Yorkshire are equal with about two dozen each, the remainder are mainly in Cheshire, the Midlands, and London. We hope to see even greater developments during the next six years.

PASSING EVENTS AND COMMENTS.

COLWYN BAY.—A resident Spiritualist would be glad to communicate with others with a view to holding circles. Address: A. c/o Editor, *The Two Worlds*.

THE EMBODIED SOUL: AFTER DEATH.—Next week we shall print an able synopsis of the very instructive address delivered by Mr. J. J. Morse at Marylebone last Sunday.

MISS ROBERTA MAY RUTHERFORD, daughter of Mr. J. Rutherford, Roker-by-the-Sea, has recently passed in the Society of Arts examination in physiology, hygiene, and inorganic chemistry.

OPEN-AIR WORK IN SOUTH LONDON.—Any one having literature for which they have no further use, and will let me have it, may be sure of its being put to the best use. Should be glad to know if a "field day" can be arranged here.—G. Wyndoe, 111, Victoria Dwellings, Battersea, sec.

AN ATTRACTIVE SUBJECT.—Mr. John Rutherford, of Roker-by-the-Sea, speaks for the Gateshead friends on Sunday, August 12. A part of his programme will be the presentation of a new gospel—the gospel of Beauty. As this is sure to be treated from a deep interior point of view, Tynesiders will have a rare spiritual treat.

"THE LYCEUM BANNER" for August is an attractive number. Miss Morse's story comes to a fitting and interesting close, and Captain William Bain's "Memories of an Ancient Mariner" bid fair to be of an absorbing nature, boys will be especially pleased, the other features are all very well maintained, and no Lyceum member should fail to get a *Banner*.

ON JULY 29, at 596, Manchester-old-road, Rhodes, near Middleton, a spiritualist society was formed. Meetings will be held every Sunday evening, 6-30 p.m., all friends are welcome. Shall be greatly pleased if mediums in the surrounding towns will give us their help for expenses only. We are low in funds; hope for better days. Miss Barlow is our resident medium.—F. Pilling, secretary.

WHEN WILL THOSE WHO KNOW THE TRUTH COME AND HELP US? asks a correspondent, who says he has "got two newsgents, one in Forest Gate and one in Stratford to take orders for *Two Worlds*, so our people can get them Thursday evening. Even in this matter, if all who are interested in our locality had 'our paper' regularly we should get rid of 200, I am sure, instead of one dozen. It is really a shame, but they are the losers."

"CAN IT BE DONE?" asks *Sentinel* in his "Watch Tower Papers." We should say yes, unquestionably it can, provided the matter is taken up *unitedly*, in an earnest and fraternal spirit. We would suggest that a preliminary conference be called; Mr. Allen might act as convener of representatives from the various London centres, including one from the National Federation, and if business is meant the way to do it amicably will speedily be found. We work "with all and for all," and shall be happy to do our utmost to further the object in view.

MR. A. J. SUTTON on "The Progress of Spiritualism" gave some grand answers to the oft-repeated question, "What is the use of Spiritualism?" at Stratford, London. Mr. T. Everitt related very interesting experiences, and earnestly implored each one to have the courage of their opinions and come forward and help the workers. The sublime rendering of "The Holy City" and "Light in Darkness," by Miss Everitt, ably accompanied by Mr. Watson, made this service most elevating. The speakers were enthusiastically received. Our united sympathy was fully accorded Mrs. Everitt, whose recent accident prevented her being with us. Mr. J. Rainbow tenders thanks to all friends who have corresponded with him, and hopes that similar courtesy will be given to his successor, Mr. T. M. McCallum, 23, Keogh-road, Stratford, E.

MADAME BLAVATSKY ON REINCARNATION.—In both the *Spiritualist* and *Spiritual Scientist*, according to that searcher after truth, Wm. E. Coleman, in 1876, Madame Blavatsky wrote: "Reincarnation is absurd and unphilosophical, doing violence to the law of evolution. It is as unphilosophical, as to fancy that the child after birth could re-enter its mother's womb." In *The Path* of November, 1886, ten years later, she says "The occult doctrine teaches that there are re-births or periodical reincarnations for the immortal ego, after 1,500, 2,000 and even 3,000 years of devachanic life." Again, in *Isis Unveiled*, vol. 1, page 351, she writes, "Reincarnation, is not a rule in nature. It is an exception . . . in cases of abortion, of infants, and of congenital and incurable idiocy." Then, in her *Key* she speaks of "Reincarnation, this truth of truths." "You pay your money and you take your choice," but what did Madame Blavatsky think about reincarnation?

INTERESTING STATEMENTS BY MRS. BRITTEN.—In his introductory remarks to an "interview" with Mrs. Britten the representative of the Staffordshire *Sentinel* affirmed that "there could be no two opinions of the high order of eloquence of the lecturer," who, he states, "is now 78 years of age" and "has been practically connected with spiritual work for 63 years." Mrs. Britten was born in London, and saw spirits when quite a child. Replying to a question re Theosophy, Mrs. Britten said "The Mahatmas had no existence, and Madame Blavatsky made no secret of the fact that they were a pure invention." Monsieur Carnot attended her lectures in Paris in May last, and "he was a strong Spiritualist but not an enthusiast." On his second visit he was introduced to her, and "in shaking hands with him, with her own peculiar sense of prevision she could do nothing but burst into tears. He said in broken English, 'God bless you, you have given me much light,' but she was unable to answer, the feeling of fear of his approaching tragedy being upon her so strongly."

A SERIOUS CHARGE.—Mr. and Mrs. Tindall on tour. Mr. W. D. Williams, hon. sec. of the Hull Psychological Society, requests us to publish the following letter, which occasions us much surprise and deep regret. He writes:—"Some time ago a paragraph appeared in the *Two Worlds* announcing the intention of Mr. Tindall to visit provincial societies, for the purpose of holding seances for physical phenomena, and a circular to the same effect, together with a four-page paper, entitled *Astarte*, containing an

account of some remarkable manifestations of spirit power through the mediumship of Mr. Tindall, was forwarded to our society. In response thereto we kept an open date, and arranged three semi-private seances, by which means we had hoped to convince a few of our Secularist friends (who have been investigating the subject for some time) of the truth of spirit existence. On Sunday evening, July 29, an introductory seance in perfect darkness was held. Present, Mr. and Mrs. Tindall, Mrs. Williams and myself. Mr. Tindall commenced by muttering an incantation calling upon various mythological characters to aid him, then gave vent to yells and shouts (which, he stated, was to be considered as the voice of John King and his band), and concluded by violently pushing and rocking the table. No other phenomena occurred. On Monday evening a semi-private dark seance was held, when the same programme of incantation, yelling, &c., took place without any other physical manifestation. The seance would have proved a complete failure but for Mr. Turner, of Newcastle, one of the sitters, who redeemed it by giving three or four good clairvoyant and psychometric delineations. On Tuesday and Wednesday evenings seances were complete failures. No phenomena whatever took place, except the ludicrous performance of Mr. Tindall crawling underneath the table to give John King's voice. This is the worst case of gross misrepresentation on the part of a medium which has occurred in our experience, and will have the effect of seriously retarding the progress of our society. We consider it our duty, in the cause of Spiritualism, to warn kindred societies against having anything to do with such people."

MYSTERIES DES SCIENCES OCCULTES.—At a time when everyone, believing or doubting, interests himself in the wonderful questions revealed by occultists, a new French work, within the reach of all, dealing as completely as possible with the whole of these questions, has just made its appearance. The learned writer, who conceals his personality, claims to be well known to those initiated in the secret doctrines of the sacerdotal colleges of ancient Egypt. In this work he presents over a thousand facts possessing that attractive interest which truth alone can lend. The work is exclusively scientific and indisputably honest with regard to its facts; indeed, the author has scrupulously avoided exaggeration, and in a simple and light style, in the form of familiar conversation, he reviews impartially the whole of the hypothesis (supported by undeniable facts) brought forward by all the various schools. He does not hesitate to expose fraud wherever it is to be found and puts the reader on his guard against charlatans and imposters. The book is profusely illustrated, and is addressed to all classes of readers who desire an acquaintance with the principal phenomena invogled by the present partisans of that gigantic progressive movement created by Papus and the association of bold spirits who defended the same cause. This book is on sale at all booksellers in France and abroad, and at the Librairie Illustrée, 8, Rue St. Joseph, Paris.

LIFE IN THE SPIRIT WORLD.—Mrs. Britten lectured to a large audience at Hanley on Sunday, July 29, on the above subject. The *Sentinel* gave a full report, from which we quote:—"There were seven spheres: they might declare that there were seventy times seven thousand spheres for every living creature, represented a special sphere; but all these were grouped together around every planet in seven sub-divisions. The first sphere was here on this earth. We were in the schoolhouse of eternity, and on this, the first form, we took our place. Instead of the faith which supposed that all the faculties, acquisitions, and knowledge of the earth were dispensed with, Spiritualists claimed that all we knew, as well as all we did, formed capital for the life hereafter. As the grave closed over the form, the spirit arose with the capital of all its knowledge, all its works, all that it had done, and all that it had learned. The second sphere was immediately in connection with this earth. We could not see it; we could not see our own souls, our own power, with material eyes, but we knew that in the stone, the rock, the chemicals, in the growth of the plant, the mighty forest tree there was a life invisible. The dwellers in this sphere were the earth-bound spirits; souls who had not yet fulfilled the mission of earth. Those who had poured out their passions; those whose souls had never aspired to the higher realm—the miser, with his love of gold; the murderer, the robber, the sensualist, the drunkard—all who had loved the earth too well were bound to it until the darkness had worn away, until not one Christ, but ten thousand such had preached to these spirits in prison and taught them to aspire, taught them to break the bonds of their own criminal natures and to pass on higher. After a graphic description of the experiences of a spirit who had passed through this sphere, and at length reached the "sphere of use," Mrs. Britten passed on to the third sphere, where she said children who had no true parents in earthly life were adopted by spiritual fathers and mothers who taught them in spiritual kindergartens by object lessons until they grew up and became angels. Life was a great boon. The day would come when every living creature would live to a ripe old age and partake of all the opportunities, the knowledge, and the powers of earth. We were on the verge of this glorious spiritual as well as material science. The fourth sphere was the sphere of knowledge. There were grand lyciums, schools of art, star roads open to the astronomer, world-building for those that had looked with wonder and astonishment on the arcanum of nature; all the possibilities we had here were but the shadows of the grand substance of knowledge in the spiritual world. The fifth sphere was the sphere of love, for love was the highest of all wisdom. In this sphere there were those who had loved another better than themselves, who had devoted their lives to the benefit of humanity. The sixth sphere was the sphere of love and wisdom combined. In the seventh sphere we were again "dwellers on the threshold"—the threshold of some higher planet, the threshold of one of those glorious passages to the highway of eternity, through which every spirit must march. Still, it was necessary to commence life here ere we passed through the glorious spheres. She repeated, in an eloquent peroration, that if we were true to the duties imposed on us, and to one another, to the fatherhood of God, and the brotherhood of man, all our wildest hopes and possibilities would be realised."