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## AN AGNOSTIC ON THE PHILOSOPHY AND PHENOMENA OF MODERN SPIRITUALISM.

AN ADDRESS DELIVERED AT THE MASONIC HALL,  
BIRMINGHAM, ON MAY 27th, 1894.

By the author of "Fiat Lux," "Amy Clarefoot," etc.

LADIES AND GENTLEMEN,—In the announcement of to-night's address I am described as an Agnostic. Although I do not object to this term, I would prefer to call myself a Rationalist—in the *widest* possible sense of that word—for I have never wished to identify myself with any particular school of thought. I am convinced that Truth is manifold; no sect or party can claim this treasure as its own exclusive and absolute property; a portion thereof underlies *every* system and every creed, but such a vast amount of rubbish has accumulated that we frequently have to dig deep and laboriously in order to bring the little sparkling gem to light. In the course of my investigations of the various religious systems, as also of what are called the heathen philosophies, I have often been struck with the extraordinary similarity of thought which at times runs through them. If you were to pick out certain passages, and were to show them by themselves, it would be almost impossible for any one to say from which of the many systems they had been culled, as they would very comfortably fit them all. Let me give you a striking example:—

When a man dies, his mortal and corruptible part suffers dissolution, but the immortal part escapes unhurt, and triumphs over death. And if the soul is immortal, it stands in need of cultivation and improvement, not only in the time we call this life, but for the future, or what we call eternity. We will find it very dangerous to neglect the soul. Were death the dissolution of the whole man, it would be a great advantage to the wicked after death to be rid at once of their body, their soul, and their vices also. But forasmuch as the soul is immortal, the only way to avoid those evils and obtain salvation, is to become good and wise; for it carries nothing along with it but its good and bad qualities, its virtues and vices, which are the cause of its eternal happiness or misery, commencing from the first moment of its arrival in the other world.

Some of you might think I had culled this passage from your own Spiritual literature, for I think it fits that remarkably well. But it might equally well come from Thomas à Kempis, Martin Luther, Mohammed, a modern Jew, or even the Buddha—indeed, excepting those who do not believe in a future existence, it would be difficult to say from whom it might *not* come. As a matter of fact, it comes from that great and good man Socrates.

Take one other instance, this time from the domain of Science, although it is not of such a general application as the passage from Socrates:—

The earth was originally fluid. Through the co-operation of heat and moisture, organic life originated, passing successfully into higher and higher forms. All land animals were primarily marine organisations, becoming modified, and gradually assuming their present characters as the conditions of their environment changed. As the earth began to dry, the fins gave place, among those inhabiting the dry portion of its surface, to members more adapted to life under the new conditions. This development from pre-existing forms applied no less to man than to other animals.

This, as you are aware, is the Evolution theory pure and simple, considered of modern origin, and with some modifications you might expect it to be a passage from Darwin, Tyndall, or Huxley. Yet, those words were penned some 2,000 years ago by Anaximandros, belonging, with the famous Thales, one of the seven sages of Greece and reputed founder of Greek philosophy, to the Ionian School of Pre-Socratic Philosophers, he anticipated the deductions of modern scientists by formulating the same theory by mere abstract speculation or thought, applying it no less to man than to other animals.

Another reason why I prefer to call myself a Rationalist is because that term appears to me more comprehensive, and more applicable at least in my case. It is, of course, quite correct to say, whenever we lack

positive knowledge—and how often, unfortunately, is this the case, especially in matters metaphysical?—"I do not know;" but it seems to me that there are a great many people who not only do not know, but who do not *care* or *wish* to know, and who are as obstinate and dogmatic in their "not knowing" as many others in their "knowing." They remind me somewhat of the men who go about singing

We've got no work to do.

but of whom it is said, "They would not do any if they *had*." Bigotry and Dogmatism, unfortunately, branch off in *both* directions. Now a Rationalist—the word, as you know, being derived from *ratio*, reason—although he, too, humbly acknowledges his ignorance whenever positive knowledge fails, does not parade his ignorance, but keeps Reason always to the fore, ever ready to appeal to her—if necessary, over and over again on the same subject—and ever ready to allow her to be the supreme arbiter in his studies and investigations, accepting *facts*, and rejecting old opinions whenever new ones, by sufficient evidence, have been proved more correct. A Rationalist, therefore, appears to me *à priori* excluded from belonging to any particular party, inasmuch as he will accept that from each which to his reason and critical judgment appears to be correct.

From this standpoint, then, allowing reason and experience to be my sole guides, I approached "Modern Spiritualism," and anyone who will do me the favour of perusing my books, will admit that I have brought to the investigation a very open mind, totally unprejudiced and extremely sceptical, striving entirely after Truth, in the search of which, I am not ashamed to confess, I have been for a great many years. To make my standpoint perfectly clear, I should still add—1. That, although I have always inclined to Materialism, never having had sufficient faith or courage to believe in the individuality of spirit, in other words in a continuance of conscious and individual existence after what we call death, I have, nevertheless, always held the opinion that the life, or soul, or spirit, or whatever we may choose to call the mysterious force within us, is as indestructible as matter. This opinion I have held entirely on scientific, not on religious ground. In the chapter on immortality, in "Fiat Lux," it says:

Our object, I think, has been attained, viz.: to show that with the assistance of science and logical reasoning we arrive at the reasonable conviction that the immortality of our "soul," the indestructibility of "life," is not merely an empty tenet of *faith*, but may be almost looked upon as an established *fact*.

2. That I have always been convinced of what, for the sake of simplicity, we will call spiritualistic phenomena. The difficulty has been their explanation, that difficulty having been increased by the fact that, unfortunately, so much fraud has been and perhaps still is, practised in this domain for selfish and despicable ends; as also by the circumstance that certain hallucinations exist, originating from various causes, such as disease, ascetic practices of all descriptions, etc., etc. For that reason I have always been strongly opposed to the ascetic practices required by Theosophy for the purpose of holding intercourse with their so-called "Mahatmas," whose existence, unless they be what you would call highly-developed disembodied intelligences, who, however, in that case, would not confine themselves to Tibet, I very much question. With regard to my attitude towards these phenomena, let me quote one short sentence from "Amy Clarefoot":—

I would ask you to bear in mind that we have as yet a great deal to learn about ourselves. In spite of our advanced psychological studies, we still seem to be surrounded by unexplained phenomena. There appear to be powers latent in man, which at the present moment are not sufficiently understood, or perhaps even totally unknown. And it is well, whether a satisfactory result be ultimately obtained or not, that all these phenomena should be carefully studied and analysed.

After these preliminary remarks, you must kindly allow me to deal with the philosophy first. In the course of my readings I have met with several books which more than all others have impressed me: Renan's "Vie de Jésus," Bellamy's "Looking Backward," Max Kretzer's "Bergpredigt," or Sermon on the Mount, and last but not least M. A. Oxon's "Spirit Teachings." Those four books have captivated me, and I am never tired of reading them. If I were to show you my copy of "Spirit Teachings," you would say that I had ruined it with annotations and underlinings. But, ladies and gentlemen, that book *deserves* careful study, and if I had any influence I would recommend it far and near, to Christian and Sceptic, to believer and scoffer. It is a compilation of teachings which embody (for any one who has faith in a future existence, in a life beyond the grave) a system at once clear, precise, and logical. Indeed, I have no hesitation whatever in saying—having carefully compared it with the Christian and the other religious faiths—that, if there be a future life, then that system is the *only* one which is capable of appealing to, and satisfying, an unbiased, intelligent, and critical mind.

Let us begin with the supreme question, the existence of God—and let us mention that name with the greatest reverence and humility—God, we are informed, is incomprehensible. No amount of thought or speculation can give us the faintest idea of Him. No anthropomorphic conception has a right to cross our brain. He is the "Great Unknown," the Absolute, or the Unknowable," as Mr. Herbert Spencer has it, and every explanation is, therefore, *a priori* impossible. The spirit-philosophy realises Him, accepts Him, and what is most important *leaves* Him as such, and science puts her seal upon the correctness of that reverent attitude. Now, compare the attitude of the orthodox Christian. If you ask him, he, too, will tell you that God is utterly incomprehensible; but he has no sooner delivered himself of that truth than he wilfully and illogically upsets it by endeavouring to explain Him in the most minute manner. For proof I refer you to the famous Athanasian Creed, without the acceptance of which its author, whoever he may have been, kindly informs us we shall be damned everlastingly. Well, if our salvation depends upon that creed I am afraid it is a poor look out for many of us. I unhesitatingly reject it in toto, and make bold to say that the "Unknown God" of the ancient Greeks, in spite of St. Paul and St. Athanasius, or any other Saint, is and remains the "Unknown God" of to-day, and that the attitude of the Spirit-Philosophy is the only correct and rational one. Among the Christian sects the Unitarians have always appeared to me as decidedly the most sensible and logical.

Take the question of redemption, or of what you call development. How sound and logical, and above all how consistent with justice, do we again find the spirit-philosophy, when it says that each of us has to be his own saviour, that we cannot draw, like on a bank, on the accumulated merit of a third person! It is certainly not so selfishly comfortable as the Christian conception, according to which we can load all our evil deeds on somebody else's shoulders, and this in spite of the fact that Jesus is supposed to have impressed upon us that we shall have to pay our debt of sin to the uttermost farthing! I happened to be in a parish church close to where I live last Good Friday, when I listened to one of those orthodox, stereotyped sermons that make you . . . well, I will only say impatient, and wonder whether you are really living in what we grandiloquently and boastfully call "enlightened days."

"My dear brethren," said the good vicar, "if Christ had never lived, if Christ had never died for us, none of us would ever have been able to enter Heaven. Its gates would never have been unlocked to any living soul. But the Almighty in his mercy sent him, so that he might die for us, and we, by believing on him, be saved."

What a grand, what a magnificent conception of the Almighty and of the work of Jesus! I fancy, if Jesus looks down upon this world and listens to such teaching, he must often feel very sad at heart and think with Carlyle that the world after all was not *worth* saving! I am reminded of the story told of a French priest. This good man was rather noted for his sermons, and always attracted a good congregation. It so happened that the

good priest had a comfortable and well-stocked little garden attached to his house, which he was fond of superintending. He was surprised to find that a certain special kind of cabbage disappeared much faster than even his own good appetite warranted. Being of an enquiring turn of mind, he determined to watch, and the very next morning discovered three of his very best parishioners, who attended church every morning and sat closest to his pulpit, quietly sharing with him the blessings of this world. That was too much even for the priest. He stood for a moment or two perfectly lost in amazement; then his anger gave way, and he roared out to them in a stentorian voice: "I cannot imagine what Christ can have been thinking of, when he died for such scoundrels as you!" The vicar's sermon reminded me of the priest's exclamation, only I mentally substituted "idiots" for "scoundrels."

The Christian does not look upon Jesus in the same way as you, viz.: as having endeavoured to show us the right road which leads to God, a road which he, too, conceived to be excessively steep and stony, and the end of which, as you will gather from his Sermon on the Mount, can only be reached by our own endeavours. Oh, no! Christ has done everything for him. He has only to get on his shoulders, so to speak, and he will be carried safely through! As he seeks for the devil everywhere except in the right place, viz., in himself, so that he may hold him responsible for his evil deeds; so, too, does he look for his saviour everywhere except where he is, or ought to be, so that he may put those evil deeds upon his shoulders and make him carry them. Can you wonder that with such an unjust and illogical doctrine as one of the chief pillars of the Christian faith, you meet among its votaries with so much hollowness and hypocrisy, so much pride, malice, hatred, selfishness, and unforgiveness? Can you wonder that, with such a dangerous and pernicious doctrine instilled into them from their early youth, they should fondly imagine that they can escape the consequences of their own evil acts; that, even at the last moment, after they have led a useless, selfish, and contemptible life, they can, by a mere declaration of repentance and belief, cheat the devil of his due, or, as Swift would say, offer up his leavings to the Almighty as a wholesome and acceptable offering, the loathsome carcase to be received with thanks by the All-pure and All-holy? Can you wonder that that religion—I don't mean the religion of Jesus, which is simple, pure and effective, but that transmogrification called orthodox Christianity in its various forms—should prove a failure, that it should be powerless in the further development and redemption of mankind, and that it is being discarded by really thoughtful people?

How logical and just do we again find the Spirit Philosophy on this important point! As in the days before Jesus so in these days, everybody has to be his own saviour, and for the effectual accomplishment of that task the Sermon on the Mount, that masterpiece of ethics and philosophy, will hold good for all time.

The Spirit-philosophy fully agrees with Jesus when he says that we shall have to pay our debt of sin to the uttermost farthing, when he says that it is no good saying Lord, Lord, but that we must do the will of our Father which is in heaven. It agrees with Jesus when he says that we shall *obtain* forgiveness when we have *merited* it, when we have amended our lives, crushed self and selfishness, and extirpated all our evil passions.

Going over to the next world, that is to say figuratively speaking, we still find the same remarkable difference between orthodox Christian opinions and the spirit-philosophy, and I am not afraid of the verdict of any impartial person who examines both. The Christian believes in a Heaven and a Hell—of course so do you, only with a slight difference! According to the good, old, orthodox theology—when we die in sin, in what the lawyers would call the *flagrante delicto*, the Almighty throws us down into some pit, commonly believed to be furnished and adorned with fire and brimstone, there to smart through all eternity, to be burnt, but never to be consumed! It is a happy sign of the times that the fuel for this kind of hell seems pretty well exhausted; also that the thought has ripened that the Almighty would scarcely be so unfeeling as to allow us thus to "stew in our own juice" throughout the ages to come. There are still, however, sundry charitable and

meek persons who mean to keep hell as hot as possible, and the Devil supplied with plenty of prongs, for those frightful sceptics and infidels like ourselves! If, on the other hand, we are fortunate and live just long enough to say that we are sorry—and, of course, mean it too!—and take our oath that we won't do it again, then the Almighty will straightway unfold his arms and hug us to his mighty bosom. There's a picture for you! There's a hotchpotch of logic, mercy, forgiveness, wisdom and justice! Mightily indigestible, I ween! But "In my Father's house there are many mansions." Certainly; it would be a bad look out for us if there were not, but it is not orthodox Christianity which explains those mansions logically and correctly, but the Spirit-Philosophy. According to orthodox Christianity those mansions are stationary dwellings, not to be re-papered or re-painted; unalterable, I might say, like the ancient laws of the Medes and the Persians, whereas in the spirit-philosophy they are temporary stages of development, from whence the yearning spirit soars higher and higher, for ever pressing onward, for ever progressing, for ever preparing and purifying himself, by slow degrees, for the approach to the inner temple, the Holy of Holies, the presence of the Essence of Purity, the mighty Spirit of all—God. That explanation is consistent with common sense, with justice, with the scientific conception of the grand doctrine of evolution. What an inconceivably low conception the orthodox Christian must have of God, when he imagines that any of us, even the most perfect, would be fit to enter into His presence when we quit this mortal body. Evolution would, indeed, work by gigantic leaps and bounds, if between man, the faulty, and the essence of purity, God, death constituted the only stage. Far sooner, a million times sooner, might you imagine, that the lowest cut-throat from the slums of this town would, without any further preparation and training, be fit company for Her Majesty the Queen.

The spirit-philosophy tells us, and tells us rightly, that there will be no sudden transformation at death. If our spirit or soul be the *real* man, and our body merely the outer envelope through which it temporarily works, then surely it is not difficult to see that it would be absurd to expect any such transformation. In that frame of mind in which we die, in that state of perfection or imperfection in which we "shuffle off this mortal coil," we must needs then awake in Spirit-land. If people, therefore, even if it should only be at the last moment, seriously repent their follies and their sins, they will at least find themselves on a better road, when they join the army of disembodied intelligences, and from that point of view even a death-bed repentance may bring forth good fruit. But to imagine that such a repentance—however intense and sincere it may be—will gain us a free pass to heaven; to imagine that it will absolve us from the consequences of an ill-spent life: is merely levelling an insult at common sense and justice, and reducing the Almighty to an ordinary human, faulty, changeable and capricious Chief. There can be no doubt whatever in my mind—and, I make bold to add, in the mind of any consistently and logically thinking individual, that, if there is a hereafter, it can only be on the lines indicated in the Spirit-philosophy, and unless Christian teachers alter their theology in accordance therewith, they will find their churches forsaken by all who dare to think for themselves and to employ the reason with which the Almighty has blessed them. That reason tells us that a heaven and a hell, as pictured in Christian theology, are not only utterly inconsistent with a correct conception of God and His justice, but logically hopeless absurdities. To begin with, hell and heaven are not *places*, located in the clouds or somewhere, surrounded by walls and barred by gates, but they are *stages* of our existence and development. Hell and heaven are everywhere, and we can be as much in them in this life as in the next. There is no imaginary Devil to dig his prongs into us, no more than we shall find the Almighty standing ready to receive us and to put golden crowns on our heads and golden harps into our hands—He will find us something better and more useful to do. Hell and heaven—if I may thus express myself for the sake of clearness—are *self-working*. It is simply folly to imagine that our good and evil deeds are registered in a kind of Doomsday Book, either by the Almighty or by a specially entrusted

set of accountants. They are registered in our own hearts. There is our Doomsday Book: there we carry our debtor and creditor account. The Almighty has provided laws. He has given us intelligence to grasp those laws, and to distinguish good from evil. If we transgress those laws, punishment in some shape or other is sure to follow. Nor is it difficult to realise the mental torture which we shall have to undergo on the other side of the Veil, when we are no longer in a position to satisfy those desires to which we made ourselves slaves whilst in the flesh. A drunkard, retaining his craving for drink, will find in his unslaked thirst perhaps a greater hell than in "fire and brimstone," and well can we conceive that he would crave that poor Lazarus—the man who lived temperately—might be able to dip the tip of his finger in water and cool his tongue. That was no doubt the torment which Jesus wished to illustrate in his parable of the rich glutton and Lazarus. It is a great misfortune, I think, that Jesus did not write his own book, for I feel sure his ideas must have been very much in harmony with the spirit-philosophy, but imperfectly understood at the time and consequently somewhat distorted by the chroniclers.

*To be continued.*

### THE EMBODIED SOUL: AFTER DEATH.

[Notes of a lecture delivered by the controls of Mr. J. J. Morse, at the Spiritual Hall, 86, High-street, Marylebone, on Sunday, August 5, 1894.]

AFTER a few introductory remarks, the speaker remarked on the incorrectness of the phrase frequently in use among Spiritualists, who are apt to refer to the dead as "disembodied" spirits. It was true the departed were dis-bodied, so far as the material organisation was concerned, but it should not be inferred that they were able to dispense with a bodily organisation. The lecturer proceeded to elaborate this proposition by a chain of inductive reasoning. If, said he, you were a *disembodied* spirit possessing, as the old ecclesiastical dogma has it, neither body, part, nor passions, you would be one of the most remarkable things in existence, since you would not know of your existence or of the existence of anybody else. If you had no body, you would have no machinery of expression, nothing that would enable you to manifest yourself. This would be the position of a being possessing neither body, parts, nor passions. To put it in another form: an individual who lived after death would necessarily have to be aware of his existence if he were to enjoy any reasonable sort of life. In order to be conscious of his existence he would need a mind, he would need a brain in order to give the mind expression, and if he possessed a brain he would require equally a bodily organisation to maintain that brain. Hence, then, if man were to be allowed a rational existence in the next world, it was necessary that he should possess a body endowed with powers and faculties equivalent or superior to those he exercised in the present life. The soul must have a mind, it must have that function or organ that will render the expression and manifestation of mind possible; but directly you begin to talk about function and organ as instruments of manifestation down comes the house of cards—the lack of body, parts and passions argument, and instead of a non-entity you realise that there must be an entity associated with organisation.

The lecturer again attacked the time-honoured doctrine that the spiritual conditions of existence are one thing and the material conditions quite another; that the two are separate and distinct and non-interchangeable or non-relational. These old conceptions, that had divorced the living and the dead in form, function, capacity, and quality—divorced them absolutely and completely one from the other—had resulted in the most sublime muddle, and the most distorted conceptions that had ever possessed the minds of humanity. "Candidly, then, you must dismiss from your minds utterly and irrevocably the old delusions concerning the spiritual ideas of life, and you must come down to a recognition of the fact that the natural—the material—and spiritual sides of life are only opposite forms of manifestation of the fundamental spirit that underlies and inheres to all things." The universe was a spiritual universe, the embodiment of God, and therefore a spiritual rather than

a material manifestation, and every form, function, and grade of condition in the universe was a spiritual manifestation. The qualifying term "matter" merely related to certain sense experiences pertaining to the condition of mankind on this side of existence. The term "spirit" related to the experiences of mankind on the other side, and was used for the sake of distinction rather than to discrete them into separate and distinct existences.

The universe was a universe of use. There was nothing useless in the whole extent of being. If a man lived after death and found himself in possession of mind, that mind implied that all the various organs or functions through which mind was made manifest must be present. "The divine consciousness within you is the treasure-house wherein the essence of all your experience is stored." If, in the next world, a man had mind enough to know that he lived, he must have mind enough to comprehend that his new condition was different to his former one. If he could realise this difference, it would imply that he had power to remember. If he could remember his former earthly existence, he could remember the incidents and purposes belonging to that life, and this being so, he could not possibly be without a bodily organisation by which these things were made manifest. The embodiment of the soul must therefore duplicate itself on the next plane of operation—the personality, as well as the consciousness and individuality, of the man survived the shock of death, and arose triumphant in the realm beyond the grave. If this were not so, all the theories that had been formulated concerning the next life would still have to remain theories, for there would be no logical ground on which to stand. That theory was always the nearest to truth which covered the largest number of facts. Theological opinions—conventions really—that were current in the religious world to-day covered the least number of facts. The hypothesis put forward by the lecturer seemed to him to cover the greatest number of facts, and, therefore, to be nearest to the truth. He appealed to the nature of man, and the constitution of the universe, in witness of the truth of his contentions. He pleaded for the uniformity and the continuity of existence, and not for the existence of two separate, distinct, and apparently antagonistic universes, the connecting links between which were a thousand times more difficult to conceive of—if they were conceivable at all—than the solidarity of the state of being for which he was contending.

#### EXCERPTS FROM THE LECTURE.

No soul will ever be left in outer darkness, deep down in the mire of misery and ignorance; ultimately every soul will make that progress that will bring it nearer to the divine source of being.

What are called the subjective powers of the mind are really the partial manifestation of the latent organisation, that latent organisation which becomes the objective manifestation when the material body is cast aside.

Death is but the solution of conditions separating one state from another, but in each case the retention of and continuance in operation of every essential element, faculty, and function requisite for the manifestation of the powers and qualities belonging to the indwelling soul.

**PRACTICAL REFORM.**—There is a homely adage "While the grass is growing the horse is starving," and while the world is getting ready to undertake sweeping reforms individuals are suffering and dying. We have often thought that if the trades unions could spend on co-operative production what is spent in any given ten years on strikes that a very great step on the road to solve the problem of the relations of capital and labour would be taken. Profit-sharing is frequently proposed as a remedy for present ills, but it would and should only be a stepping stone to the greater reform of collectivist enterprise. The Manchester Labour Press Society Limited is an endeavour to prove the practicability and realise the benefits of productive co-operation, and in about eighteen months the faith of the promoters has been fully justified, for the business has increased by leaps and bounds, and is still growing. The society pays no dividend, but it does pay over and above the Union rate of wages. The men hope shortly to work only 48 hours per week, and are shareholders, thus having a direct interest in their work. It is, we think, only fit and proper that the *Two Worlds*, which is a pioneer in reform work for human brotherhood, should be printed by this pioneer society, which aims to show the way to make sweating impossible and life more liveable.

#### "THE ASCENT OF MAN."

[Synopsis of a trance discourse by the Guides of Mr. E. W. Wallis at Cardiff, Sunday morning, August 5th, 1894.]

THE world is fast out-growing the old be-littling, pessimistic dogma of the *Fall of Man*, the effect of which has been to make man a trembling poltroon, standing in dread awe and fear of an angry God. Man is awakening to the fact that he occupies just that place in the universe for which he is adapted; that life is a continual pilgrimage towards the *summit* of his hopes and future developments; that the man who does not realise his *own* strength cannot meet with bold assurance the enemies in his path. The human race to-day may be said to be distinctly in advance of those in past ages; notwithstanding the boasted developments of Rome, Greece, &c., in bygone times (which after all were to a large extent special and partial in character, while the masses were sunk in the deepest ignorance and vice) there is to-day a much higher average *all-round* development physically, intellectually, morally, and spiritually; the principle of *growth* is manifesting itself in all the relationships of being.

We may be told that there is a vast amount of poverty and vice rampant in our midst; granted, but it is much *more apparent*, and figures *more largely*, in the minds of men as the consequence of the *ascent* of humanity to a higher average of development. Mankind is growing up to a conscious assertion of its innate dignity and possibilities. That spirit of unrest, of "divine discontent" so manifest all around us, is stirring men's souls, leading to deeper thought and more earnest desire by "the masses" for something better.

The ascent of man is evidenced in a greater appreciation of the beauty in Nature, and it is laid under contribution in every direction, and through Nature man is beginning to have a juster conception of God and His attributes. If man can only get free from the bondage of old theologic dogmas, and recognise that the Sun of Truth shines for all who aspire to feel its vivifying rays, nothing can then shake him or move him out of the larger life and grander vistas of being thus revealed to him.

When once you have learned to *love* instead of *dread*; to recognise that there is in the tide of human affairs an underlying *power* that makes for righteousness; that all life is spiritual, and, because spiritual, *divine*; that you may trust the God principle in your own nature to unfold and expand; aye, even while and because you feel "cribbed, cabined, and confined" by the conditions and struggles of physical existence; there is imparted thereby the glorious hope and assurance that these are beneficent incentives to press onward and upward, ever drawing nearer, "perfection's sacred height."

If it were true that "death ends all," then were it indeed idle to cherish any such aspirations, and all man's dreams of future bliss, of hopes fulfilled and desires realised, together with his thinking and speculations about God—a mistake; but the faith of the Spiritualist is based upon certain well ascertained and proven facts, and he *knows* that death does *not* end all; that it is a step onward in the ascent of the human spirit in its triumph over the grosser material conditions of earthly life. There is no *fact* or *truth* in science or philosophy with which Spiritualism is not in accord, and upon which it is unable to shed still more light!

Spiritualists know that all the noble souls, the giants of spiritual and intellectual life in past ages, live and love and labour still, that their influence is still conveyed to "this lower earth" from which they have ascended, and that it is the privilege of humanity in all time to fit themselves by earnest patient endeavour to enter into sweet and helpful personal friendship with these arisen brothers of humanity in the higher spheres.

Mankind has lived all too long in the basement of life's edifice. By all the various reformatory movements and social activities going on around us, is evidenced the fact that man is entering into self-consciousness of his innate strength and high destiny and moral culture, growth of spiritual life and independence, recognition of personal responsibility, and of the fact that if Spiritualism takes away "the sting of death," it also *adds* to the *responsibilities of life*, these are the patent and necessary factors by which man shall make ascent of the heights of being, and enter into the still higher responsibilities and enjoyments of the spiritual spheres.

## DEATH—THE GATE OF LIFE.

BY CHEDOR LAOMER.

## CHAPTER XII.—REDEEMED SPIRITS (Continued).

AFTER the stormy interview with the Abbot, reported last week, we were informed by a kindly spirit, known to us as "Faithful," that "Com-promise" had gone away in haste to the Abbey, much depressed at what he had heard. He had received a little light as well as instruction, and was much troubled about the loss of the keys. They on their side were trying to convince "Com-promise" that he and his subordinates were spirits. The contact he had with us through the medium's organism had done much to convince him that some important change had taken place, and they had hope of bringing him fully to understand his present condition, and if they could sufficiently enlighten him so as to get him from the Abbey, the spirit now confined there could be raised and rescued. It was only his power over them which bound them to this prison of darkness and dread.

At our next sitting "Com-promise" came and again controlled the medium, but oh! what a change! He at once shook hands with friend Greenbury and myself, and humbly begged pardon for the insulting manner in which he addressed us the previous night, and indicated that we had been the means of enlightening him as to his spiritual state. He found that he *had* lost the keys of the Abbey, that his power *was* gone, and that the building *was* in ruins, and no longer his abode or under his control, as he had discovered that he was now a spirit and had lost his earthly body. He seemed to realise his position, which he had never before understood, although he had been what was called "dead" for over 600 years.

He was very respectful, and thanked us much for the good we had done him, and promised never more to interfere with Sister Agnes or her companions.

Many times since then, through the medium whom he first controlled, as well as others who knew nothing of the above record, has "Compromise" spoken to me, and the last time was in the presence of the spirit of friend Greenbury, who is now in the spirit-land. On that occasion the Abbot expressed his great indebtedness for the help we had given him in obtaining freedom and peace.

He is now progressing in the spheres, having truly repented of his oppression and crimes, and asked forgiveness of, and obtained pardon from, Sister Agnes, and those whom he had wronged. He is now along with these sister-spirits, doing all he can to help up the dark ones of the Abbey.

"Amanda," the medium's chief control, was so delighted at the change which had come over the Abbot that she almost danced for joy as she said:—

Cease to do evil, learn to do well,  
Will supersede dogma and orthodox hell.

One night when we were talking with these Kirkstall spirits, through another medium and in another town, some four years after the above events, the Abbot had been telling us how he was progressing, also Sister Agnes and Light of Day, informing us what a great work they were all now doing at Kirkstall and other Abbeys. A new control took possession, and stretching forth his right hand, with his forefinger pointing upwards, as he used to do in the House of Commons when he wished to emphasise any point, and said, "It is true, absolutely true; W. E. F."

Shortly after my hand was grasped by the medium's, and a weak voice said with difficulty, "Quick, please; who are you? What is your name?" I told him. He replied, "I was passing through the spheres when I met W. E. Forster, who said 'B—n, down through the spheres at that house there illuminated by spirit-presence, there is friend Laomer talking to the spirits from Kirkstall Abbey; it will do you good and give you instruction. Go; go at once!' And I am come. Can you help me? I have been in great distress since I was so suddenly riven from my family. I have not known what to do or where to go. I find the spirit-life so different from what I had been taught about it. I have wandered about. For a time I remained in the home with my family, but that became so distressing to me that I found for my own sake I must leave it, and since then I have

wandered here and there without much benefit." We gave him what instruction we could, and told him to follow Mr. Forster and the bright ones and he would improve his condition. He told me that he knew me well as a member of the School Board, and said, "My father, whom you are acquainted with, was opposed to the Spiritualists, and turned them out of a room which I had let to them, and now his eldest son returns to the earth to congratulate them upon the great spiritual work they are doing and wishes them God-speed. They are the only people who speak the truth about the spirit world. Your sympathy and this interview have done me good, and I shall come again." I said, "Do, my friend, and bring others with you." He replied, "I shall, and perhaps bring more than you bargained for."

I said, "Shall I tell your father of this interview?" He replied, "Well, my friend, you can do so if you like, but from what I know of him he will not believe you." He has been several times since then to encourage us in our work along with "W.E.F.," John Bright, W. H. Gladstone, and many others, with whom we have had the unspeakable pleasure of conversing, who have congratulated and encouraged us to persevere in our investigations. They declare that we do not know the grand work we are doing by thus meeting together.

## CUTTINGS AND COMMENTS.

WHAT IS FORTUNE-TELLING?—At North Shields, Mrs. Yeoles has been prosecuted and fined 10s. for so-called fortune-telling. According to the evidence she told a visitor, a married man, that he was "going with" a tall, fair young woman, that he would marry her after his next voyage. If mediums *will* be foolish enough to undertake fortune-telling of this character they must take the consequences. Clairvoyance and psychometry should be used for spiritual purposes.

THE PROPOSED INTERNATIONAL CONGRESS.—In the course of an interview with Tien, Mr. J. J. Morse's lecturing control, published in *Light*, the following wise and weighty words were uttered by the spirit, with deliberate and solemn emphasis: "If the Spiritualists realise their advantages, push the matter of cohesive organisation, of organic unity, well to the front, and become a consolidated party on certain general forms and principles, they will be able to carry the world with them. If they do not, then it will be, perhaps, twenty or thirty years before the same conjunction of circumstances comes round again. That, as a rough forecast, will be sufficient. The character of the activity, of course, will be philosophical, and, if one may so put it, religious, though one does not like to use the word, it has become so hackneyed and signifies so little."

[We sincerely trust that this project will not be allowed to fall through and hope that London friends will co-operate in an earnest and determined spirit to carry it to a successful issue.]

A PECULIAR INCIDENT is reported in the *Walsall Free Press*. "A lady collector for a well known philanthropic institution called upon a gentleman in Moxley and solicited a subscription. The gentleman did not arrive at an immediate decision, but promised to communicate with the lady, who was a near neighbour of his own. The next morning the lady, upon going into her garden, was most agreeably surprised to find a cheque for £10, made out to herself, and bearing the signature of her neighbour, lying upon one of her flower beds. The sequel is, however, the strangest part of the story. It seems that the gentleman drew out the cheque immediately his neighbour had left him, and placed it on his desk for a time. Afterwards however repenting he cast the draft, as he supposed, into the fire, but the current of ascending air must have carried it up the chimney, where a favouring breeze caught it and dropped it metaphorically at the feet of the payee. Needless to add, the cheque was duly honoured by the gentleman, whose generous impulse had so mysteriously triumphed over his parsimony." [It is an ill wind that blows no one any good.]

SCIENTIFIC IGNORANCE.—Lord Salisbury has been saying some wise things, reminding scientific people of the limits of their knowledge, and practically rebuking the Materialists for their assertions. The *Christian World* summarised his speech, and emphasised his points admirably on "the inability of science hitherto to throw any light on certain problems involving ultimate substance, ultimate force, and ultimate vitality. 'The nature and origin of what are called the elements' was shown to be an unsolved, and perhaps an insoluble, enigma. But it is in the elemental atoms—as, for instance, those of hydrogen, oxygen, carbon, and the rest—that Materialists, in the strict sense of the term, have hoped to find the secret of all life and being. A living man can be analysed into so many billions or trillions of these atoms, which, by their vibrations or gyrations, are supposed to produce intellect, emotion and energy. But, says Lord Salisbury—and here he would be the first to acknowledge that he is only echoing greater philosophers,—when you have got your atoms as the result of victorious analysis, you don't know in the least what they are. 'What the atom of each element is, whether it is a movement or a thing, or a vortex, or a point having *tia* . . . all these questions remain surrounded by a darkness as profound as ever.' But it is precisely in these questions that the ultimate issue between materialism and spiritualism lies. For if the atoms, instead of being dead cores of blind force, are movements, or vortices, or points having inertia, then the spiritual theory of the universe survives."

## THE TWO WORLDS.

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FRIDAY, AUGUST 17, 1894.

EDITOR AND GENERAL MANAGER,

**E. W. WALLIS.**

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

### PLATFORM PRESENTATION OF PHENOMENAL AND PHILOSOPHICAL SPIRITUALISM.

In nearly all our larger cities where Spiritualism has gained recognition, instead of having one or two large flourishing societies, with rostrums consecrated to the use of competent, thoroughly qualified teachers of Spiritualism in its broadest and highest sense, we find sometimes more than a dozen halls used as public sense rooms, where half-fledged mediums, often uncouth and shamefully illiterate, give cheap and sometimes very dubious exhibitions of their undeveloped mediumship, or psychometric sensibility.—Dr. DEAN CLARK in the *Light of Truth*.

THE above cutting from our American contemporary touches upon certain points which require careful consideration. There is very much to be said in favour of "the one or two large and flourishing societies" in a town—provided they flourish. Unfortunately in our large towns a central hall is seldom an unqualified success, and the question of distance and expense of transit becomes a consideration. On special occasions large audiences can be obtained, but for the average meeting the audiences are small, simply because people cannot or will not attend regularly. The churches found out long ago that they must follow the people into the suburbs—that *de-centralisation* was needed—and Spiritualists cannot fight against the inevitable.

Where there are several active centres of propaganda there will be a much larger number of people reached than where there is but one hall occupied by a society in a moribund condition. If we expect Spiritualism to become the religion of the future we shall have to work hard, and not only increase the number of halls devoted to the advocacy of the cause, but develop more mediums and workers.

Is it better to have one central society with members at variance, jangling, wrangling, and unhappy, or two or more societies in which "each one can go to his own place," find his "sphere" and work without let or hindrance? It may be objected "the cause is not strong enough to support two societies where it could support one." Yet the time was when one society could not find sufficient support. What altered the situation but ardent faith and enthusiastic work? The remedy now, as then, is *faith* and *work*, and the movement will soon be strong enough to support even more than two societies in a town. Suppose you wanted to burn down a city, would you set only one place alight. No; you would start fires everywhere. Exactly; and that's what we must do for Spiritualism until we burn up the chaff and rubbish of orthodoxy and materialism.

The next question is as to the *quality* of advocacy. Dr. Clark complains of the "half-fledged mediums often uncouth, and shamefully illiterate." We have consistently advocated the elevation of the standard of mediumship: "more and better mediums." Our columns have frequently borne testimony to the sincerity and frankness of our plea for character, education, ability, fidelity and worth in those who become the public servants of the cause, that our startling facts and golden principles may be worthily represented and presented by the truest, purest, and noblest mediums who can be found—but, is it not true that all movements have originated among the so-called "common, illiterate people" who by their devotion and determination forced the new thought upon the attention of the more conservative "educated" classes? Dr. Clark speaks of the "shamefully illiterate." We think they are often more to be pitied than blamed. Their illiteracy is a result of the industrial system which gives the leisure and "culture" to the few and keeps the many toilworn, poor

and ignorant. Many of them, though illiterate, make more struggles and sacrifices and render more sincere service to Spiritualism than those who scornfully look down from "superior" heights. The shame—if shame there be—is with those who, having education, time and talent, fail to answer the call, decline to render service, and pass by on the other side, lest they should be identified with those they call ignorant bores, and leave the work of upholding the banner to the very people they affect to despise. To all such we say if the work is not being done well enough for you set to work and show how it should be done. If you cannot and will not work with the illiterate brothers and sisters who do their best according to their lights, stop grumbling and start a new society, show the more excellent way and then the illiterate will learn.

We reserve till next week the question "Should clairvoyance and psychometry be given from our platforms on Sunday?"

### THE FREEDOM OF SPIRITUALISM.

By J. CLARE.

NOTHING so emphasises the beauty and rationalism of Spiritualism as the clear and bracing airs which invest it. Unlike contemporary systems of theology, it stands pre-eminent as the most perfect expression of Divine Love. Having no restrictions, save those dictated by reason and prudence, it permits the hungry inquirer to ascend without impediment into the vast reaches of Nature, and translates the student to Olympian heights of wisdom, and the believer into Elysians of perfect peace and happiness.

If Spiritualism did not conform to Nature, and the highest instincts of the human heart, it would be doomed to failure. Dishonesty, though it may cast its sickly shadow across this fair earth for some time, is nevertheless destined to be eclipsed by the effulgence of purity and truth. Did not Spiritualism contain very powerful and convincing truths, its malignant opponents would long since have triumphed over its speedy dissolution. Opposition has, however, only brought out its more salient features, just as the rude pick of the miner discloses the hidden beauty of the diamonds. And no creed, faith, or system deserves to live, and pretend to teach men their duty, if the believers fail to support the pretensions they set up. Because the Churches are unable to withstand the criticism of modern thinkers the intelligence of the age is rapidly drifting into other directions.

No sane person will dispute the right of men to determine for themselves what their religious faith shall be. Of the most baneful forms of coercion perhaps the religious phase may be described as the most pernicious, for the dominant influence of religious impulses mars or makes the whole course of our lives. Our religious faith is the very corner-stone of our character; it is the web and woof of our daily experience. Contact with those whose forms of faith are narrow and illiberal will at once justify the statement that the spirit of progress is governed by the quality of our religious belief. It becomes therefore a very important matter to those who are cognisant of the incalculable potency of belief to enquire into all the faiths of the world (if that were possible), and discover which is the best, and adopt it.

Association determines character, and to be hampered by theological limitations serves to render our lives foolish and profitless. Creedal forms are especially distinguished for such circumscription, and will inevitably disappear before the ever-extending range of man's spiritual activity. There is nothing in Spiritualism calculated to stultify the reasoning faculties of man. The infinite extent of its teachings—as universal as Nature herself—renders our intellect active and healthy, and stimulates it to more comprehensive duties. Our consciousness becomes quickened, and our lives, divested of the pessimism engendered by the fears of hell and the strictures of the Church, assume a more manly, honest and lofty tone. From the creatures of creeds we become the children of Nature. From the slovenly drudges of clerical cant and hypocrisy we mount the steep of Parnassus, and drink into our enraptured souls the inspired draughts of wisdom.

Spiritualism has been to me the highest blessing of my life; it has changed my whole career. Depressed

by the gloom of theology and the irrational character of "orthodox" teachings, my soul refused to yield to the stern behests of duty. I became morose, sad and mutinous, and concluded that there was no God, no future, nothing but man's depravity and wickedness. Down this Stygian gloom I saw poor wretches tearing and lacerating each other while, poor fools, they would occasionally flatter their self-complacencies by abusing each other. Such phantasmajoria appalled my sensibilities. I could not comprehend such carnage and rapine, could not understand the nature or justice of such operations. But, like a man, who, boasting of knowing his bible from Genesis to Revelations, yet might be exceedingly ignorant, nay, more ignorant of its purport than he who had only read one chapter; so, not having the key to life's perplexing mystery, I declined into the most hopeless and despairing pessimism. But the revelation came in the form of Spiritualism, and the heavy clouds of scepticism rolled away before the gentle zephyrs of rational religion.

No character is complete without its religious faith. Despite all the antagonisms and scepticism, and even those intellectual murmurings which occasionally surge through our minds, the soul still strives after the Unknown—after God. It is the highest, as it is the most perplexing and difficult quest of the human mind. All ages describe the same struggles, the same qualms of conscience, the same anguish and despair, while the big round world, heedless of the cimmerian gloom or scintillation of Venus, rolls on in the infinite azures of Heaven. Men cannot withstand the irresistible fascination of this inquiry; it compels him to study and embrace the truth. He feels that he is part of it, and to know even but a part of himself he must know something of God.

Man has expressed himself in a thousand different forms, now ugly, then partially beautiful, and again descending into the fetishism of barbarism. But the spirit of progress has ever accompanied all his transitions. The higher he has ascended in the intellectual world, the more his thoughts and feelings upon the great mysterious world beyond and upon this life have sensibly become clearer and stronger. It would be idle to assert that finality has been reached even in religious matters, nor do experienced Spiritualists make such an affirmation. Conscious of the limits of their understanding, and ever upon the threshold of new realms of experience, they refuse to clog their intellects by unnecessary and unnatural restrictions. It is cowardly and unmanly to surrender one's judgment either to traditional evidence or to the fiat of any corporate body; especially does it become heinous when the soul is conscious of the shortcomings of both, and the time will speedily come when all creedal pledges and affirmations will appear childish and foolish.

Morality must keep pace with our better judgment or we inevitably suffer while the sum total of human wisdom and endeavour will suffer a proportional curtailment.

To serve God one must be natural, otherwise all service is vain and useless. And here do I emphasise the intrinsic merits of Spiritualism that it is essentially *natural*, if it were not so I should discard it to-morrow. Here at least is no charnel-house of an unsightly theology, here no Frankenstein of hell confronts us, here no bewildering subterfuge seduces us, but man insensibly and sweetly adapts himself to the divine principles expressed in Nature.

It is refreshing to find that Spiritualism, instead of stultifying research or offering impediments to progress, makes, on the contrary, the most prodigal contributions to the development of man. The splendour of its teachings is sufficient to excite our better instincts and prompt us to good works, while the liberality which it inculcates is bound to expand our views of life, and to enhance our conception of the dignity of man. It also enforces a larger and more varied interest in all that pertains to man. At this time, while our country is seething in the cauldron of reform, it is significant of the potency of Spiritualism that we find many of the most prominent champions of the oppressed and destitute closely and in many instances wholly identified with our cause. It is

a splendid testimony to the value of any body of teachings to find its votaries constantly engaged in good works, and Spiritualism, unlike all other faiths with which I am acquainted, while it is inspired and permeated with one vast general principle, does not produce that uniformity which distinguishes others, but from it arises an infinite variety of forms, each pleasing and natural and all owning a common parentage. Thus there is obtained variety in unity and unity in variety. Thus while our several modes of conduct and belief may differ, yet there is an identity common to all, hence I claim that in Spiritualism the greatest possible freedom is obtained and the highest forms of morality and religion are found. While Spiritualism does not restrict the movements of man, it encourages him in his onward progress and constantly offers to him such interest in this life and consolation for his trials and griefs and affords evidences of the beauty of the next life that the soul, armed with knowledge of its possibilities of endless progression, becomes capable of the highest achievements.

### A STRANGE RELIEF.

"Lost for ever!" hark, I hear it,  
Still it echoes in my ears;  
If 'tis true each one must fear it—  
Lost, aye lost, for endless years.

"Damned"—to live for hopeless ages  
In the cheerless gloom of hell;  
There to reap our world-earned wages,  
There—with angels who first fell.

One ne'er ending night of sorrow,  
With each moment increased woe—  
Hopes all quenched, no brighter morrow—  
No respite—a sleepless foe.

To this place our modern teaching  
States that God will send all those  
Who refuse His grace, far-reaching,  
And are numbered with His foes.

All, they say, thus God has spoken,  
Who do not His plan believe;  
All—for each the law has broken,  
And their just doom must receive.

Thus, we learn, that they who never  
Heard the tidings of God's love  
Are shut out, for aye and ever,  
From the happy home above.

And, as well, they who, though trying,  
Can't, in truth, believe the scheme;  
And who hate a life of lying,  
Scorn to be not what they seem.

Strange it seems that God "Our Father"  
Should select, from all, a few;  
And unto His home should gather  
Those who lived as Christians true.

That to cruel pain, unending,  
He consigns the souls of men,  
Who, not to His grace attending,  
Never shall see light again.

Oh, no! This is the creed of narrow minds,  
Who gauge God's goodness by their fellow-man,  
His love by theirs—and so their creed soon finds  
For the Creator, what seems strange—a plan!

Far nobler still that trust in truth and right,  
Not bound by forms, not circumscribed by creeds,  
Which holds all men as brothers, in God's sight,  
And reckons light of theories—most of deeds.

C. GRAHAM WHYTE.

### LOYAL AND TRUE.

WRITTEN FOR FLO.

O brave little heart, so loyal and true—  
So constant and loving; I pray that you  
May ever remain so; and day by day  
That steadily upward may be your way.

O generous heart, so quick to resent—  
So swift to avenge—so quick to repent;  
Ever as now just as tenderly beat—  
It is generosity makes life sweet.

O my brave little heart, I crave for you  
Hearts that shall love you, as loyal and true;  
Gen'rous and loving, for precious indeed  
Are friends that are friends in the hour of need.

KATE TAYLOR ROBINSON

Tweed Green House, Whalley Range.

## CORRESPONDENCE.

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

## ALL SOULS' DAY.

SIR,—Mrs. Davies' suggestion is an exceedingly good one; but is she not a little astray as to her dates? All Souls' Day is surely on November 2. All Saints' Day is on November 1, and is the festival which is kept as Halloween on October 31. All Souls' Day is not All Hallows, but is different and quite distinct. All Saints' Day is kept in memory of all the "blessed" dead. All Souls' Day is expressly devoted to the opposite purpose of praying for the noblest souls in purgatory. Which day is best?—Yours, etc.,

HISTORICUS.

DEAR SIR,—A line to support Mrs. Bessie Russell Davies's idea of an All Souls' Day. I think all the London Societies will be pleased to take up the work, and I will gladly lend a hand, also a guinea towards Guarantee Fund to provide against loss over the London meeting.—Yours fraternally,

FRAS. T. A. DAVIES.

## FLORENCE MARRYAT'S SECOND TOUR.

DEAR SIR,—Up to date of writing the following list of towns are booked for a visit from this lady:—Nottingham, Belper, Sheffield, Newcastle, South Shields, Burnley, Liverpool, Colne, Keighley, Halifax, Rochdale, York, Manchester, Huddersfield, and Stratford (London). Those friends who intend booking are earnestly requested to write at once to

J. F. HEWES.

10, Forest Grove, Colville-street, Nottingham.

DEAR SIR,—Seeing that this able lecturer is going to make another tour is there no possibility of getting her to come to Edinburgh? Are the exponents of Spiritualism here so lookwarm that they would not give the proposition any thought? I am confident if the matter were taken up in the proper spirit it would prove a success. And I am willing to contribute my mite towards the undertaking, as well as to use my influence in making her meetings a success. Will no one try and carry it out?—Yours truly, KEITH.

## DEAD 600 YEARS, WITHOUT KNOWING IT!

DEAR SIR,—It was only to-day I was reading "Chedor Laomer's" contribution in your issue of July 27, in which he represents a nun from Kirkstall Abbey to have declared that she died in 1261, and did not wake up to the fact till just recently, viz., in 1885! With all due respect to Mr. "Laomer," I don't believe it! But I do not write merely to acquaint you with that insignificant fact, but rather from a sense of duty.

The public are told from press and platform that when the spirit leaves the body there is no "rest in peace"—in the grave or somewhere else—awaiting some trumpeter—that sometimes immediately, sometimes a few days, but never very long afterwards, the spirit becomes conscious of the change, and he finds himself surrounded by other spirits, who acquaint him with the fact, if he does not know it. Then what is one to think who takes up *The Two Worlds* for the first time and sees such a remarkable statement? Surely, we ought to be most careful in not giving opportunity for the "enemy to blaspheme."

Sometimes we hear of spirits being earth-bound for a considerable time (though hardly for 600 years!) in consequence of a very evil life; but in this instance there is no hint of such being the case. On the contrary she appears to have been most fearfully sinned against by others;—then where does justice come in? The poor woman suffered "hell upon earth," and yet keeps on experiencing it for 600 years after her release from the body?

What were the good spirits doing all that time to allow it?

We are told that it is the mission of good spirits to help in raising the fallen, then how much more necessary was their assistance in such a case as this! Yet spirits had very little, or nothing, to do with it, as it was the medium who happened to look in!

I think such a statement as the above very misleading and inconsistent, therefore my protest.—Yours faithfully,

J. FRASER HEWES.

Nottingham, August 9th, 1894.

## MR. TINDALL'S TOUR.

SIR,—I notice in your last issue a very unfavourable and disparaging account of Mr. Tindall as a medium in connection with his recent visit to Hull. The conditions there must have been unfavourable in some way, for his subsequent visit to Edinburgh gave very different results, and it is only justice to Mr. Tindall that some one should write and let your readers know. I attended two private seances with him in different families here, and when in trance, he gave very successful clairvoyant descriptions of spirit friends present, easily recognised by some very marked peculiarities of theirs in earth life. To one of the families he was able to give the names of three of their relatives who had passed over and said to be present. He spoke also of a railway in connection therewith, and it so happened that one of the three whose name was given, met his death by a railway accident. The medium being an entire stranger knew nothing of that family history.

Last Sunday evening Mr. Tindall lectured in a public hall in Edinburgh to an attentive audience; his subject was his twenty years' experience in occultism. The lecture was exceedingly interesting, and at the close he went into trance and gave a most beautiful address, and afterwards answered questions from the audience. I can truly say he was well received, but no doubt there would be some not satisfied, although they did not show it. It is always so in a miscellaneous meeting.—Yours truly,

W. SANDERSON.

DEAR SIR,—How long are Spiritualists who reside in the provinces to be imposed upon as we have just been in Hull. I

suppose we are expected to accept anything which may be thrust upon us, so long as it has a high-sounding title and comes from London, as per Mr. Tindall, who, in the afternoon gave a very ordinary address, purporting to be from a highly intelligent spirit. In the evening I expected a treat, on "Twenty years' experience on occultism," but to my surprise he simply gave us his own spiritual experience. I was not present at his seances, but believe what Mr. Williams stated. Are we going back to the dark ages, and invoking spirits by incantations, shouts, and yells. We have had specimens of this in Hull before, which I set down at the time as due to blissful ignorance, but when we are honoured with the presence of the President of the Occult Society of London and his good lady we naturally expect a treat. Where is the Occult Society in London; I cannot find it. Does that Society consist alone of the above-named and Mr. Read? The Hull Psychological Society have asked for phenomena. I hope they have got them. Is this Spiritualism? Emphatically—No. We want to establish the Fatherhood of God and the brotherhood of man. Is there not sufficient intelligence in Hull to form a society based upon principles of Friendship, Love, and Truth, for the full and free spiritual development upon earth so that we may be prepared to meet our spirit friends on the other side.—Yours truly,

21, Pendrill Street, Hull.

JOHN BLAND.

## THE OPPONENTS OF SPIRITUALISM.

SIR,—A short time back there appeared in the medium's list of *The Two Worlds* an advertisement of a clairvoyant and water finder at Bath. Being in the old city in the spring, and having some leisure, I inquired for the gentleman, and was shown, as I presumed, into his presence. I soon found that my visit was *mal a propos*. The son was the Spiritualist, and he was absent; the father before me was of a very different turn of mind. The moment I entered I felt this was not the gentleman I had hoped to see. In response to a preliminary inquiry, he said he was Mr. G—, he knew *The Two Worlds*, but that was his son's affair, and thank God he had given it up. This was spoken in bitter scorn, and was rather unexpected. However, I quietly asked whether I might inquire the reason. It appeared, in the course of conversation, that the son had been in a very indifferent state of health when investigating, and being youthful, was also indiscreet in the pursuit and development of his mediumship. His father was of opinion that had he continued it would have been at the expense of his reason. In response to some queries as to whether any spiritual evidence resulted, he became impatient, and asked, "Did I really believe that we could communicate with spirits?" "Decidedly! my own investigations, and the more important testimony of thousands of others supported it. Your son advertised himself as a clairvoyant. Was that foundationless?" "No! That was correct; but clairvoyance was not spiritualism, it was an acknowledged fact of the most ancient history." I rejoined that I was a spiritual gift, and argued that there was a diversity of these according to St. Paul. This ground became rather abruptly vacated. While relating some fakir anecdotes of his stay in India I learnt that he had been an army captain. The facts were readily granted. Spirit communion was ruled out, but I failed to get his explanation of phenomenal causes. I was favoured with some details of his son's mediumship. One strange phase, was sitting at a table and beating out communications letter by letter with the clenched hand, which was entirely automatic and beyond his control. Probably not understanding this abnormal condition, the son was sent to London and a heavy fee paid to a titled physician for examination into his state of health. While there he gave the doctor a test, describing the ailments of a patient who had been seated in the same chair a few moments previously. This was accompanied by a description of the person. He also gave a surprising delineation of another case, the sufferer being confined to bed at the top of the house, he not having previously seen either. The doctor admitted both were most marvellously correct, but advised the discontinuance of the practice. Thereupon I attacked the captain on the evidence, for illogically admitting spiritual gifts yet would not give in to Spiritualism. He appeared to be also influenced by orthodox considerations; an argument for Biblical Spiritualism added further to his distaste for the subject. Our leave-taking was of a very cool nature. It had been frigid all through, but the atmosphere would no longer sustain argument. The opposition was wholly one of prejudice, and formed an example of the grounds on which Spiritualism is sometimes uncompromisingly rejected.

A. F. C.

Canterbury.

## SEANCE REPORTS.

DEAR SIR,—On Thursday, August 9, at Mr. Bevan Harris's circle, Nottingham, very interesting phenomena were produced through "Mrs. West," a physical medium. After controls had been influencing another medium for some time the room was darkened for producing lights, the friends present having promised to answer questions for us. Mrs. West was "controlled," and then followed a splendid display of power, lights were given in answer to upwards of 20 questions. Some were beautifully brilliant and clear, tapering upwards into a ball, gracefully curling and twisting in different directions. The circle were highly pleased with the manifestations, and expressed their wishes for Mrs. West's continuance at the seances. Great power was also manifested through another of the sitters, the table being freely moved, dancing about, turning upside down, and finally breaking off one of the legs.—Yours sincerely,

WILLIAM GREEN.

DEAR SIR,—I had the pleasure of attending a materialising seance at Tyne Dock, on August 6, the medium being Mr. John Huggins, of Felling, who has only been in the movement a little over two years, and as this seance is the last of a series of four which he and his controls have given here, I think it is only just to him and to the movement to give a short account of what took place on this occasion. There were fifteen sitters present. We had a

subdued light, but sufficient to enable me to see the sitters on the opposite side. The cabinet was formed by two black curtains fastened up across one corner of the room, just leaving sufficient space for one chair and the medium.

Very soon after the medium was put into the cabinet, spirit-forms appeared; the first that of a gentleman, which was recognised, followed by the spirit of a lady, also recognised, who filled a glass with water and carried it to a few of the sitters, allowing them to drink; some even touched the spirit hand. Then came the spirit-forms of three children, one at a time. After this, the spirit-form of a lady whom I recognised came to me; she patted me on the head, the shoulder, arm and hand; and also touched the sitter next to me. She then went and touched the sitter on the opposite side. Then came the spirit of a gentleman whose features I distinctly saw as he advanced right out from the cabinet to nearly the opposite side of the room. He stood between me and the light, thus giving a good side view of his face, which was quite distinct from that of the medium.

After the materialising seance the light was turned up, and several very striking tests of transfiguration were given through the medium. I may add that satisfaction was expressed by the sitters with respect to the various phenomena they had witnessed. The cabinet was examined before and after the seance.—Yours, &c.,

Dock House, Tyne-dock,

JOHN GRAHAM.

August 6, 1894.

## SEE THE WATCHMAN, "AGAMEMNON, ÆSCHYLUS."

THE WATCH TOWER PAPERS.—NO. XI.

CAN IT BE DONE?

DEAR SIR,—Has "Sentinel" been "fixed as a dog on the Temple roof, and watched the live long years, and not observed the host of stars take their bright stations in the spangled skies?" Has he not observed the radiant suns, who have done their work and passed on? Have these stars and suns, though working silently and alone, untrammelled and unfettered by costly societies, not done a work? Can he not say with the Watchman, "Blaze, thou bright flame, herald of joy, blaze through the gloomy shades," and it does blaze. "Sentinel" must have fallen asleep on the tower. There are thousands of Spiritualists all over the country, nay, all over the world, who care not to add sects to the already too numerous ones. They seek the light, they see the "auspicious flame," and welcome it. The S.I.C.S., as well as "Sentinel," are watchmen. They also stand on the tower, and hold the light to all who are able to receive this herald of joy. Why should "Sentinel" require the S.I.C.S. to show its right to call an "International Congress of Spiritualists?" Are all Spiritualists not free to do good if they can? Because the S.I.C.S. initiates the Congress it does not preclude "Sentinel," if he declares himself, or any other society, or number of societies, joining in the good work.

Let not these narrow conventionalities, which take place amongst workers for other causes, interfere with the action of Spiritualists. Spiritualism has no head nor tail, the workers have all one object in view, that is the imparting of the light they have received to others.

If "Sentinel" had not been asleep on the watch tower he must have seen that work, managed by a corresponding society, could not have committee meetings, especially when the members reside in every part of the globe, but all the work of a necessity must be done by correspondence. *The Two Worlds* itself is a most active worker in supplying information where societies do not exist, and its esteemed editor one of the members.

The G.I.C.S. has no special favourites, nor is it prejudiced against any of the workers in Spiritualism; it is open-handed, and esteems all who work fairly and conscientiously for the cause. It welcomes the efforts of all, therefore, why should anyone interfere with the freedom and right of any individual or society to inaugurate anything it chooses for the good of the cause, so long as what it is doing is noble and true. Away with such spiritual pride, as I stand above thee, therefore do not thou this thing.—Yours sincerely,

W. C. ROBSON, Assistant Secretary.

166, Kye Hill, Newcastle-on-Tyne.

SIR,—You suggest that Mr. Allen might convene a meeting of representatives to consider the matter of a Congress. This he has done, and I admire his zeal and energy, but his circular, in my opinion, is hardly likely to elicit the necessary attention and support. By all means let the Congress be held, but if done at all it must be done with credit, and in a way to command every respect from friends and foes.—Yours truly,

August 13.

A FRIEND.

DEAR SIR,—In reference to the letter written by a "Sentinel" in the *Two Worlds*, August 10th, may I ask by whose mandate "Sentinel" writes? What society does he represent that he should call us to book for sending out our suggestions when he is giving irresponsible opinions under a *nom de plume*? Individual Spiritualists, as well as societies, have the right, if they think fit, to issue a preliminary call to a conference (such as I have done on behalf of the International Corresponding Society) for the consideration of the advisability of holding an International Congress, and to invite the co-operation of societies through their duly appointed representatives. As I am president of the Stratford Society, "Sentinel" insinuates that the committee of that society and the central committee of the International Corresponding Society are one and the same; but the enclosed card will prove that not one of the Stratford committee is on the S.I.C.S.'s Central Committee (neither is the Stratford Society in any way connected), which consists of Mrs. E. H. Britten, Mr. Robert Cooper, Mr. E. W. Wallis, Mr. J. J. Morse, and Mr. W. Everitt, all of whom desire this congress to be held if possible. Would it not have been more manly to have communicated with the secretary of the Stratford Society or myself, and asked for particulars before publishing such grave charges? If our central committee are not those whose names are honoured in our ranks (as well as many others on the international committee of

nearly every country), or are considered an irresponsible body, then who are responsible? We are recognised as an international society by the English National Federation of Spiritualists, to whom we have been affiliated since '92. We have members in nearly every country of the world, the majority of whom are well-known editors, presidents, etc. Yet "Sentinel" insinuates that it is questionable whether the entire matter does not exist more upon paper than otherwise. This means that I am charged with improperly printing and publishing a number of persons' names. Herewith I send to the Editor names and addresses of all our members, with full particulars, also how and when the society was formed, the chief founders being Mrs. E. H. Britten, Mr. E. W. Wallis, Mr. Bevan Harris, Mr. W. H. Robinson, Mr. Robert Cooper, Mr. W. C. Robson, Mr. J. T. Andy, Mr. J. Veitch, Mr. W. H. Edwards, Mr. Percy Smyth, Mr. R. Hopton, Mr. W. Walker, Mr. G. D. Wyndoe, Mr. John Ainsworth, a number from abroad, and myself, in answer to the appeal published in the *Two Worlds*, July 25, 1890. If "Sentinel" will pay for the printing I will send to each member to furnish him with sufficient matter to prove the reality of our membership, and if he has any manly feelings he will apologise, for it cannot be argued that it was just of him, to our members or myself, to publish the letter inserted last week when the particulars could have been so easily obtained.

J. ALLEN, hon. sec. S.I.C.S.

13, Berkley-terrace, White Post-lane, Manor Park, Essex.

## LONDON NEWS AND NOTES.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—Mrs Weedemeyer at the morning members' circle gave excellent clairvoyance, and in several instances friends of sitters controlled the medium, giving tokens of their continued affection. In the evening Mrs. Weedemeyer offered her services to any sufferer desiring relief with the object of affording a practical illustration of healing by the laying on of hands. No one availing themselves, Mr. Long was controlled by "J. Wilson," who, as he said, would endeavour to minister to the soul's need. The issues of life were clearly presented, prominence being given to the fact that man is not a body with a soul, but a soul with a body associated therewith for the purpose of gaining knowledge by experience to fit it for a higher condition of life. That this is so may be proved by an investigation of Spiritualism and the folly of a life spent in pursuit of earthly pleasure, gain, or fame will thus be made apparent, and a life of unselfish endeavour to serve God by service to our fellows extolled.

102, CAMBERWELL-ROAD.—August 5: There were interesting manifestations by the controls of Mr. Lovett and Mr. Lemming. 8: Addresses by controls of Mr. Bradley, Leytonstone; a very interesting evening. 12: Conversations by the circle with the controls of Mr. Lemming and Mr. Dale. The former stated that he was instructed to say that a democratic movement for the uplifting of humanity was commencing, and that with this the war between Japan and China was connected. *Nous verrons.*—A. J.

MARYLEBONE. 86, High-street.—Dr. Reynolds, from Stratford, most kindly visited the Marylebone Association, and much interested the audience by his remarks anent "The Facts of Spiritualism." Next Sunday, at 7 p.m., Mr. Everitt and Miss McCreddie will address the meeting. Mr. J. J. Morse, Sept. 2.

PECKHAM. Chepstow Hall.—5: Mr. Butcher's guides on "Why Spiritualism was Sent," dealt with the Philosophy of Spiritualism, its laws and requirements. A highly spiritual and elevating address, much appreciated. 12: Mr. Campbell gave an interesting lecture on "Astrology." He replied to objections made by people generally, who probably had never given an hour's study to the science. Many historical horoscopes were referred to in proof that Astrology was a demonstrable fact. In cases where the characteristics of the individual failed to fit in with the forecast of the horoscope, he said it was invariably found that the wrong time of birth had been given, the system being infallible if properly carried out. The horoscope of Mrs. Besant was exhibited and exhaustively dealt with. Mr. Campbell is a Theosophist, and throughout the lecture Theosophical terminology and ideas were prevalent. Reincarnation was referred to in a manner that clearly indicated the lecturer had no doubt on the point. The only inference that could be drawn from the subject was that man, whether good, bad, or indifferent, was simply what the configuration of the planets at the hour of his birth made him, and in consequence he was irresponsible. I shall refer to this matter shortly in an address on Theosophy v. Spiritualism. On Sunday, at 6-30 p.m., Mr. Audy, on "Personal Experiences of Spiritualism." On Tuesday, at 8-30 p.m., open circle—medium, Miss Gambrell, and magnetic healing by Mr. Edwards. Will members kindly remember their subscriptions are due.—W. H. E.

SHEPHERD'S BUSH. 14, Orchard Road, Askew Road.—Mr. Mason's guides gave very successful clairvoyant descriptions of spirit friends, nearly all being recognised, and answering numerous questions to the evident satisfaction of all.

STRATFORD, E. Workman's Hall.—Mr. Butcher gave a most eloquent address last Sunday to a good audience, and all went away feeling the better for it, and we are looking forward to having Mr. Butcher next month, when I hope all will give him a hearty welcome. Mr. Veitch next Sunday.—S. McCallum, hon. sec.

245, KENTISH TOWN ROAD. Owing to numbers being unable to gain admission on the last occasion, Mrs. Mason will give a second seance on Thursday, September 6. Tickets only 1s., of Mr. Warren and Mr. Mason.—J. H. B., hon. sec.

TO CORRESPONDENTS.—J. B. Tetlow, A. Kitson, and E. Adams, many thanks; next week if possible.—J. Sharpe and G. W. B. You forget the rule that letters intended for publication should be written on one side of the paper only. The matter is being discussed, there is much to be said on both sides. Cheador Laomer we know to be a perfectly honourable gentleman.—T. Dabbs, yours received; crowded out. You do not meet the points or solve the difficulties raised.

## MANCHESTER AND SALFORD.

ARDWICK. Tipping-street.—August 12: Mr. J. B. Tetlow dealt with questions from the audience, afternoon and evening, in a very satisfactory manner. Psychometry very good.—W. H., sec.

COLLYHURST.—9: Circle, J. C. Macdonald gave a short lecture and some rather startling clairvoyance. There is a spiritual vein running through Mr. Macdonald's clairvoyance that should make him acceptable to the most determined opponents of the phenomena. 12: Miss Walker's highly interesting and forcible address on "Death the Gateway to Life" and "Man's Creator" were followed by good clairvoyance. Attendance large: singing good.

COLLYHURST. Psychological Hall.—Lyceum attendance very good. Invocation by Mr. Haggitt. Mr. Taylor, conductor. Usual proceedings well gone through. Recitations nicely rendered by Rachel and Amy Wills. Discussion class: Mr. Taylor presided. Subject, "Caroline Herschel," by Miss Cooling. Sunday next: Subject, "The Natural State of Man." Discussion cordially invited.—E. W.

HULME. Meeting Room, Junction.—9th: Public circle. Clairvoyance and psychometry given by Mr. Lamb. 12th: Circle conducted by Mr. Lamb, invocation by Miss Smith. Clairvoyance and tests by Mr. Ellison. Miss Smith gave clairvoyance, Mr. Lamb and Mr. Connelly gave psychometry. An enjoyable evening closed by Mr. Ellison. 13th: Mr. Macdonald gave a very interesting and instructive address on "Spiritualism the Light which shall guide man to Happiness." Clairvoyance good.

IT HAS BEEN proposed to form a bicycle club amongst the spiritualists of Manchester to be called the Manchester Spiritualists Bicycle Club. Intending members please communicate with Mr. Turner, hairdresser, Hyde Road.

OPENSHAW. Granville Hall.—12th: Morning, Madam Henry's guides discoursed on "Nearer, my God, to Thee," and gave good psychometry and clairvoyance. Miss E. Walker gave good psychometry and clairvoyance. Evening, a grand lecture on "The Hope of the World." Good psychometry and clairvoyance; all recognised. It was a pleasure to listen. A large after-circle gave every satisfaction.—Thos. H. Lewis, corresponding sec.—Lyceum, afternoon, opened by Miss Howard. Usual programme gone through fairly well. Recitation by Maud Page. Monday, Aug. 6, a party of Openshaw and Collyhurst friends had a picnic to Marple and spent a very enjoyable afternoon. Hope it will not be long before we have another ramble.—G. O., sec.

PATRICROFT. New Lane, Winton.—Mr. J. C. Macdonald gave the first of a series of lectures, which will be continued August 19 to 24 inclusive. Subjects: "Spiritualism, rational and probable," and "Spiritualism, the true Redeemer," in a masterly manner, to very appreciative audiences. Clairvoyance after each lecture.

A WEEK'S MISSION WITH MR. MACDONALD.—19: 2-30, "Spiritualism in the home the true altar of God." Duet, by Misses A. and L. Cockins. 6-30, Written questions from the audience. Solo, Miss Lottie Cockins. 20: 8 p.m., "Spiritualism, its evidence of immortality." 21: 8 p.m., "Spiritualism, its relation to temperance." 22: 8 p.m., "Objections to Spiritualism answered." 23: 8 p.m., "Spiritualism, ancient and modern." 24: 8 p.m., "Spiritualism, its relation to social and political reform." Chairmen, Mr. W. Rowling and Mr. Preston. An augmented choir will sing at all the meetings.

PENDLETON.—5: A very pleasant day with Mr. A. Pearson. In the afternoon he brought fruit and flowers with him, and gave some very good lessons from them. He was very interesting in his evening's lecture. 12: Miss Bailey gave 18 clairvoyant descriptions, some of them being very good, and readily recognised. She was very ably assisted afternoon and night by our good friend, Mr. J. Donnelly. August 26: Our Anniversary and Flower Service will take place. Mrs. Britten will be our speaker, and we hope that both old friends and new friends will pay us a visit that day, and help to make it a success. The loan of plants or the gift of flowers will be thankfully received at the Hall on Saturday, August 25, from seven o'clock to 9-30. We hope friends will respond to this call.—J. Moulding. Monday, 13: Mrs. Moss gave us a reception seance, assisted by a young lady friend. Mrs. Moss, under control, gave remarkable tests, in many cases giving full name and the cause of death, being immediately recognised, her young friend also giving very good clairvoyance. She is bidding fair to become a useful medium. A pleasant and successful meeting closed with a vote of thanks to Mrs. Moss and her young friend.—Wm. Pellowe, sec.—A private circle for members and non-members is being held in the Cobden Hall, Pendleton, every Tuesday, at eight. Each sitter pays 2d., making a total of 2s. 2d. per week for 13 weeks; 2s. per week goes for the use of the room, the remaining 2d. to be used for testing the statements made by the control, or buying pamphlets, etc., in reference to Spiritualism. Our first sitting last Tuesday proved very successful. We have a threefold object—1st, to finance the society; 2nd, to increase members; 3rd, to make Spiritualism more widely known; and supply a circle where intelligence without farce can be obtained, and so prove a blessing instead of a show. I think it would not be amiss if other societies that are in need adopted the same course.—Faithfully yours, F. Johnson.

SALFORD.—Mrs. Lamb's guides gave a very interesting discourse to a very fair audience, subject, "As cold water to a thirsty soul, so is good news from a far country." Very good clairvoyance.—R. Pryce

WEST GORTON. 2, Peter Street.—8: Opened by Mr. Todkill, good psychometry by Miss E. Walker, and magnetising by Mr. Todkill. A pleasant time. 12: Invocation by the chairman, test by Miss R. Todkill, closed by a friend.—W. T.

Enquiries are being made whether a Lyceum or a Society cannot be commenced at Newton Heath. Other friends are asking for meetings in Hightown or Cheetham Hill. Something should be done in both these districts this autumn and winter.

READERS OF *The Two Worlds* are respectfully notified that the subscription list towards the fund for the new organ for the Manchester Society of Spiritualists will close August 31. Will those

friends who have not yet subscribed and wish to do so please remit to George Hill, 93, Brunswick Street, Ardwick Green, Manchester, who will duly acknowledge same. The new organ will be presented to the Society at an early date in September. Any person wishing to purchase the organ now in use at Tipping-street (it has eleven stops) can have it cheap by applying to George Hill.

## PLATFORM RECORD.

ACCINGTON. St. James-street.—Mrs. Hulme's control gave splendid addresses, and excellent clairvoyance and psychometry. We hope to have the pleasure of hearing her again before long.—A. S. Barnes.

ACCINGTON. Tabernacle, Whalley-road.—5th: Mr. Manning's guides gave clairvoyant and psychometrical delineations from photographs, and gave satisfaction to good audience. 8th: Public circle of 50 a success. 12th: Mr. Lomax's guides gave good addresses and clairvoyant descriptions, 90 per cent of clairvoyance acknowledged. Mr. Hitchon and Mr. Harrison very ably presided. Mr. Lomax gave his services for good of cause. Mediums come and do likewise. Look out for the propaganda meeting, September 1st. Come in crowds.—J. C., sec.

ACCINGTON. 26, China Street.—The controls of Mr. Holmes, of Church, delivered an eloquent address on "Spiritual gifts," and "Spiritualism a fact, a science, and a religion, Clairvoyance good. Sunday, September 2, our annual flower, fruit, and vegetable service. All gifts will be thankfully received.

ARMLEY LYCEUM.—5th: Very good attendance. Marching and calisthenics. Encouraging remarks by Mr. F. Hepworth and Mr. F. Wood. 12: Excellent marching and calisthenics. Recitations by Miss Ethel Dodgson and Miss Jessie Hepworth. Attendance 60. Benediction by Mr. Campion. An entertainment in the course of a month in order to raise funds for the new manuals. Particulars later.

ASHTON.—5: Mr. J. W. Sutcliffe delivered addresses and gave psychometry and clairvoyance. 12: Mr. W. H. Taylor's controls delivered addresses and gave good clairvoyance and psychometry. Impromptu poems on "Brother's love," and "Righteousness."—James H. Martin.

BLACKPOOL. Liberal Club, Church-street.—12th: A Lyceum meeting was held by Blackburn friends, assisted by a few scholars from Colne and other places. The marching and calisthenics were very interesting. At 10-30 about 150 were present at our public circle, a few well-known mediums among the number. At 2-30 and 6-30, to very crowded audiences, Mrs. Crossley gave splendid addresses, followed by clairvoyance, which was very successful indeed. Sunday was a grand day, our collection being by far the best we ever had, for which we thank our visiting friends.—W. H.

BLACKPOOL. Alpine Hall Spiritualist Society.—12th: Mrs. Russell gave good addresses on "There is no death," and "Spiritualism and its Teachings." Excellent clairvoyance. Mrs. Russell devoted two hours on Monday afternoon to giving medical prescriptions. The proceeds she kindly gave for the benefit of our society. We hope to have her again soon.—S. M.

BOLTON. Bradford-street.—Mrs. Hyde, of Manchester, discoursed on "Has our Father God the same power now as He had in days gone by?" and "Seek ye first the kingdom of heaven and all other things shall be added unto you," both subjects being well and philosophically dealt with. Excellent clairvoyance and psychometry being to the satisfaction of all.—H. W., cor. sec.

BRADFORD. Manchester Road.—5: Miss Hunter gave eloquent addresses on "The Angels Whisper" and "Spirit Mission." Excellent clairvoyance. 12: Mrs. Denning spoke on "What must I do to be saved?" and "What has Spiritualism done for humanity?" Good clairvoyance to good audiences. Sunday next, August 19: Afternoon, a service of song, entitled "Mother's Last Words." All are welcome. Evening, Mrs. Winder and Miss Marsden.

BRADFORD. 15, Quaker Lane.—Sundays a public circle at 2-30, meeting at 6-30. Miss Brook gave a short address, and good clairvoyance.—P. S.

BRISTOL. Coffee Palace, Lower Ashley Road.—Wednesday: Open circle, good attendance. Glad to see our friend, Miss Ley, of Clifton, once again. Meeting very harmonious. The new investigators are bent on knowing what Spiritualism is. Mr. Hooper's guides were very kind, and gave the circle good advice.

BURNLEY. Hull Street.—5: Successful flower service. Mr. Johnstone gave an excellent address on "Spirit Return." Miss Barlow gave a large number of clairvoyant delineations, all recognised. 12: A good day. The guides of Mrs. Hoyle, of Halifax, gave a most startling address on "They are all Ministering Angels." Successful clairvoyant delineations.

BURNLEY. 102, Padiham Road.—12: Mr. Davis's discourses gave great satisfaction, followed by clairvoyance and psychometry. Very good.

BURY.—August 5, Mrs. Rennie discoursed on "Charity," and "Is it a paying business: Spiritualism?" Clairvoyance and psychometry at each service. 12: Mr. Pilkington delivered very able discourses in his usual style.—B. Standing.

CARDIFF.—5: Most enjoyable meetings with Brother E. W. Wallis. "The ascent of man" was a masterly effort, of which a resume is printed elsewhere. Evening, to an audience of about 350, seventeen written questions of a varied character were most ably treated, the perspicuity and, at times, eloquence of the replies eliciting frequent applause. 12: Service conducted by Mr. E. Adams, who gave an address upon "The adaptability of Spiritualism to man's religious needs." Fair audience, notwithstanding unfavourable weather.—E. A.

DEWSBURY.—9: Bro. Smith spoke on the "Religions of the past." 12: Mrs. France's guides gave grand addresses. "Is Spiritualism a true reform," was dealt with in grand style. Clairvoyance remarkably good.—J. S.

HOLLINWOOD.—Public circle. Mrs. Hyde gave good clairvoyance and psychometry; nearly all recognised. Sunday Mr. Standish was in good form. I never was more taken by surprise,

for he lectured well. Subject: "To work." And he is fairly coming to the front with his clairvoyance, for all were recognised.

**HULL PSYCHOLOGICAL SOCIETY.**—August 12: A pleasant surprise in a visit from Mr. Bevan Harris, who came from Hornsea to attend our meeting. His article in current issue of *Two Worlds* was read as lesson, and after a few inspiring words by the chairman, Mr. Harris, kindly addressed the meeting and related some of his experiences of his labours in the cause. Mr. Turner (an old friend of Mr. Harris's) followed and gave an account of the work he has lately accomplished here among private families by the exercise of his splendid psychometric and clairvoyant powers.—W. D. Williams, hon. sec.

**JAGGER GREEN.**—August 5: Mrs. Berry gave thrilling addresses on "Thy prayers and thine alms are come up for a memorial before God" and "Is it possible for spirits to return, and is it possible to communicate with spirits after death?" 12: Excellent discourses by G. H. Beeley's guides on "The levelling of the masses" and "Now concerning spiritual gifts, brethren, I would not have you ignorant."—W. B., cor. sec.

**LANCASTER.**—We desire to record the support and patronage of our good friends, Mr. and Mrs. Gibson, of Pendleton, Mr. and Mrs. Marshall, and Haigh, of Bradford. Mr. Lawrence, of Manchester, also friend Norris, of Preston, who excelled in his recitation, "If I were an angel." The addresses by the various speakers were highly appreciated. The clairvoyance by Mrs. Marshall was good and all recognised. It was acknowledged that it was the best day we have had for a long time. Our work has been carried on by local effort, and honour is due to the three lady mediums who have worked so hard to keep the spiritual ship afloat. Our members and friends, I am glad to say, are arousing to the importance of their duties by the crowded audience. We have had to-day Mr. C. King, of Bradford, who seemed to give good satisfaction in his able addresses, but who, we find is still somewhat shackled with the chains of orthodoxy.

**LEICESTER.** Liberal Club, Town Hall Square.—12: Evening. Mr. H. Clark spoke well on "The day we have looked for has come: We have found it, and we have seen it," which was very instructive and was much appreciated.—R. W.

**LEIGH.** 2, Newton Street.—12: Afternoon circle with Mr. Mayoh, of Bolton, who at night spoke ably upon "Life, and what we make it." A good sound and interesting and intellectual lecture.

**NEWCASTLE-ON-TYNE.** Nelson-street.—20: After a short service in the Lyceum we set off for the cemetery to attend the burial of George James, 17 years of age. He was a member, and afterwards an officer, in our Lyceum, and although he has not worked amongst us of late, still we know he never lost his interest or forgot the teachings learnt in the Lyceum. He passed on in the knowledge that there is another and a better world. There were over 100 present, and all joined in singing "The Unseen World" and "Nearer, my God, to Thee." The service was an impressive one, conducted by Mr. Lashbrooke. The parents are cheered by the knowledge that though his form has passed from them he is still in their midst; they know that their loss is his gain.—Mary A. Black, Secretary, Newcastle P. Lyceum.

**NEWPORT (Mon).** Spiritual Institute.—Address by Mr. Wayland's guide, Robert Duke of Normandy; subject, "Spiritualism—the Gateway of Life."

**NORMANTON.**—August 5: Disappointed by our speaker, our friend Mr. Wm. Stansfield came to our help at a few hours' notice. We heartily thank both Mr. and Mrs. Stansfield for their past help to our society. 12: Mr. W. E. Inman, of Sheffield, spoke most eloquently on "How shall the Church reach the masses," and took subjects chosen by the audience—"The evolution of the soul" and "The Church of Humanity." Very satisfactory clairvoyance, very clearly given. Societies would do well to keep Mr. Inman fully occupied. We thank him for his services for the benefit of our new room.—E. Backhouse, sec.

**NORTHAMPTON.**—July 29: Mr. Hodson, of Leicester. August 5: Mr. Hodson again gave good satisfaction to fair audiences. 6: Members and friends, about 35 in number, again visited Towcester. A most enjoyable day was spent, Mr. Roddis again providing tea, games, etc. 12: Mr. Ashby, of Leicester, gave two addresses, also clairvoyance to fair audiences.

**NOTTINGHAM.** Masonic Hall.—August 12: Mr. J. J. Morse delivered two argumentative addresses, characterised by keen logic and profound reasoning. They were highly appreciated, and calculated to do much good.—T. S.

**OSSETT.**—5: Mr. Hopwood gave two very good addresses.—J. S.

**OLDHAM.** Bartlam Place.—2: Mr. J. Young sowed good seed, which we trust will bear good fruit. 5: A good day with Miss Gartside's guides. Very good attendances. 9: Circle, Mrs. Hulme's short address and psychometry were excellent. 12: A good address by Mr. J. T. Tetlow, of Rochdale, but which was quite out of place for strangers. F. A.—Lyceum open sessions, conductors Messrs. Barker and Wheeler. Good attendance, despite the adverse weather. The whole proceedings reflected great credit on our young Lyceumists. Recitations intelligently rendered by Misses J. Goulding and Brooks, Masters Shaw, Parker, and Ward, junior.—K. C.

**PARSON DROVE, WISBECH.**—About 130 people attended a public meeting in Forrester's Hall, on Wednesday, August 8, chairman, Mr. Weaver, of Leverington, who, after singing, delivered a capital speech. Mr. David Ward, of Wisbech, then spoke on "Modern Spiritualism" in a masterly manner and kept the company as it were spellbound for above two hours. Two solos were sung by Miss F. Weaver, "The better land," and "Angels ever bright and fair." Mr. Ward gave clairvoyance, which was very good and all recognised. At the close a vote of thanks was proposed by Mr. A. Burrell and seconded by Mr. C. Overman to all that gave us help and their presence. We want a few more meetings like this as the village people want more light.—Arthur Burrell, hon. sec.

**PRESTON.** Lawson Street Hall.—August 5: Mr. Ward's controls discoursed on "Spiritualism a fact, not a fraud" and "The way of salvation." Mrs. Ward gave capital clairvoyance. 12: Mrs. Griffen's controls gave able addresses on "The spirits mission"

and "Wisdom." Her clairvoyance and psychometry were very good, indeed, everyone seemed well pleased.—F. R., cor. sec.

**RAWTENSTALL.** Spiritual Church.—Aug. 5: Mrs. Best's guides gave good clairvoyance. Moderate audiences. 12: Mr. Manning's controls gave good addresses and delineations from photos held up in the audience.—J. Scholes.

**ROCHDALE.** 13A, Baillie-street.—July 30: A good time with Mr. G. Smith on phrenology. Aug. 5: Miss A. Foster's guides gave good addresses and marvellous clairvoyance to fair audiences. 11: Members' meeting. Officers elected:—President, Mr. G. F. Manning; vice-president, Mr. M. Wild; treasurer, Mr. R. Atherly; financial sec., Mr. A. Chadwick; corresponding sec., Mr. L. Thompson; reporting sec., Mr. S. R. W. Tillison; doorkeeper, Master A. Tillison; hall-keeper, Mrs. Atherly. Committee, Messrs. Crossley, Greenwood, Mesdames Crossley, Dickenson, Misses E. and A. Helliwell and Schofield.—(Please write on one side of the paper only.)

**ROCHDALE.** Penn-street.—12: A good day with Mrs. Brooks; subjects: "The world hath much of beautiful, if man would only see," and "Shall we meet beyond the river?" being treated in a lucid and comprehensive manner. Good clairvoyance, and also a few tests in psychometry for sickness only, in which she was very successful.—S. H.

**ROYTON.**—Aug. 5: Mr. Adams' control discoursed on "In my Father's house are many mansions," and "God is Love." Good clairvoyance. 12: Mrs. Smith's inspirers delivered two interesting discourses. Good clairvoyance. These being their first visits, we wish them every success, and think societies would do well to secure their services.—W. C.

**STALYBRIDGE.**—August 5: Mr. W. H. Taylor spoke well on "Lead thou me on" and "What is religion?" and gave instructive poems on "Hope" and "Charity." Questions from the audience answered exceedingly well. Very good clairvoyance and psychometry. 12: Mr. G. Adams, of Leigh, gave good addresses and good clairvoyance to upwards of 1,000 people. This is the only Spiritualist Society at present in Stalybridge. All communications to the secretary, Mr. J. H. Hunter, 6, Acres-lane.

**STOCKPORT.**—Mrs. Rennie impressed the appreciation and exercise of the freely-bestowed gifts of a bountiful Father, and making ourselves worthy children of His care. Night: An excellent meeting and discourse on "Human Progression." Mr. Hurst, in good voice, sang "The Mystic Veil," the Lyceum briskly taking up the chorus. Clairvoyance very good.—T. E.

**THORNHILL.**—Mr. William de Leburne showed how "Christianity was played out" in a very able manner. He is a well-educated man and is far advanced in science. He has got three honourable medals at the college and is willing to go anywhere in the cause of truth and not for his own benefit. He is a phrenologist, occultist, character, delineator and clairvoyant. Societies should give him a trial.—W. de Leyburne, C.D., 50, Mount Clay terrace, Easemore, Wakefield.

## PROSPECTIVE ARRANGEMENTS.

**ACCRINGTON.** Whalley Road Tabernacle.—A grand social evening (Saturday, August 25). Songs and recitations. Refreshments provided. Tickets 6d. Rally round, friends, and help the building fund. September 1, a propaganda meeting of the National Federation, when a host of the most able speakers are expected. A real red-letter day for the cause. All welcome.

**BATLEY.**—August 19, Mr. J. Pawson, at 2.30, "My experience in Christianity, Atheism, and Spiritualism." Evening, six subjects from the audience. Tea provided at 4d. Atheists specially invited.—J. E. P.

**CHANGE OF ADDRESS.**—Mrs. J. A. Stansfield, 11, Buckley Street, Shaw, Oldham. Open for week-night engagements during 1895. Sundays during 1895 all engaged.

**CHANGE OF ADDRESS.**—Mrs. Brooks, 16, Waterloo-street, Oldham.

**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.

**LIVERPOOL.** Daulby Hall, Daulby-street.—The services have been discontinued during August. Will re-commence Sunday, September 2nd.

**MACCLESFIELD.**—August 19: Mrs. Groom, of Birmingham, at 3 and 6.30.

MISS M. J. GARTSIDE is now booking engagements for 1895, Sundays and week nights. Secretaries please write to 10, Larkhill, Mizzie-road, Rochdale.

**NOTTINGHAM.** Masonic Hall, Aug. 19.—Mr. E. W. Wallis at 11, on "Human Needs supplied by Spiritualism," at 6.30. Questions answered.

**OSSETT.**—We have two services out of doors on Sunday next. Messrs. Olliffe, Folds, Barraclough, and Harrison will be the speakers. Hymn sheets will be provided, also a tea. Tickets, 6d each.

**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.**—August 19, Mrs. Wallis, at 2.30 and 6.30. Questions answered.

**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.

**SECRETARIES PLEASE NOTE.**—Mr. J. Pawson is booking dates for 1895.—Burnfield Terrace, Healey, Batley.

**STOCKPORT.**—August 26: Floral and Harvest Festival: speaker, Miss M. J. Gartside. Local friends have at great expense modernised and transformed the interior of their hall, providing seating for 600, and largely increased floor area for Lyceum purposes. Technical attention has been paid to lighting, ventilation, and a mass of detail to ensure utility and convenience. A thorough cleansing, and decorating artistically done, enables the Stockport friends to say they have "A clean house for the Divine Guest." Friends from all parts are invited, and may be sure of a fraternal greeting. Tea will be provided, and special music, etc., by the Lyceum.—T. E.

**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?

**TWO OPEN-AIR MEETINGS** will be held on Howley Hills on Sunday, Aug. 26, at 2-30 and 6 o'clock, to be addressed by Messrs. Armitage, Foulds, Gill, and W. Stansfield. Mrs. W. Stansfield will also speak; chairman, Mr. J. Whitehead, of Bradford, president of the "Union." A string band has kindly consented to accompany the singing, under the conductorship of Mr. J. W. Webster. The Batley Lyceum scholars will also sing some of their anniversary hymns. Tea will be provided in the large shed at 6d. Collections at each meeting. Open-air meetings will also be held at Cleckheaton and Little Horton on Sep. 2nd. The secretary will be glad to answer any enquiries in reference to Union work.—Wm. Stansfield, sec., Hanging Heaton, near Dewsbury.

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

**WANTED.**—Young Lady, intelligent, for private lending library. Small salary and rooms free. No objection to mother or sister sharing rooms. Apply by letter (own handwriting) to M. L., 55, North End Road, West Kensington.

**WAKEFIELD.** Baker's-yard.—Saturday, Aug. 25: Tea party at 5 and meeting at 7 p.m. Several well-known mediums are expected, including Mrs. Roberts, Mr. J. Pawson, and Mr. Webster, all of Batley. Tickets for tea, adults 6d, children 3d. Collection at the close of meeting. Friends, make this a success.—A. W., cor. sec.

## PASSING EVENTS AND COMMENTS.

**RECEIVED TOO LATE.**—Bedlington, Finsbury Park and 245, Kentish Town, Macclesfield, and Glasgow—next week. Reports must reach us by first delivery on Tuesday morning. Please note.

**MR. J. CAMPION.** No. 18, Garfield Avenue, Armley, near Leeds, desires to thank very heartily those friends in the movement who have shown their sympathy in any way during his severe affliction. He is glad to say he is so far recovered as to book dates with any society that require his services. Mrs. Campion, of the same address, speaker and clairvoyant, is open to engagements.

**WE HAVE RECEIVED** a number of letters from London re the suggested International Congress which we are unable to print. They indicate a strong desire that the Congress be held. If the London Central Alliance were to take it up, and our able contemporary *Light* were to advocate the matter, and if Mr. Allen were to co-operate with them, it might well be done. The aim should be to unite those who can do it best.

**IN THE LIST** of Associates of the National Federation, published last week, the name of Mrs. Wilkinson, of The Lindens, Humphreys Street, Cheetham Hill, appeared. We have since received a request from that lady that it be immediately withdrawn, as she "has no connection with that or any other association of Spiritualists." Mr. W. Harrison, hon. sec., to whom we forwarded Mrs. Wilkinson's letter, explains that her name was on the books he received, and he was not aware that it had ever been withdrawn. He is sorry if the publication has caused any annoyance and has erased her name from the list of associates as desired.

**MARRIAGE.**—Some weeks ago it was our pleasant duty to perform the marriage ceremony at the Spiritualists' Hall, Macclesfield, in the presence of a large number of sympathetic friends, when William Challoner and Hannah Hurst were united in wedlock. Last week we were again privileged to fulfil in the same happy service at Blackburn, in the Freckleton-street Hall, when George Edward Harwood, the energetic secretary of the Lyceum, was married to Elizabeth Ann Murray, a medium and clairvoyant, who has done good work locally. There was a large assembly of well-wishing friends. The happy couple have been spending their honeymoon at Morecambe.

**THE CAMERA AND THE SPIRIT WORLD.**—A remarkable story reaches us, says the *Western Daily Mercury*, of Plymouth. The reverend gentleman who communicates it appears to have full faith in its reliability. There is an eerie sound about it, but we give it as it reaches us: A gentleman suddenly lost his child, and it had to be buried early. In some haste he called in the nearest photographer to take the dead child's picture, and the camera was brought into operation in the usual way. Upon washing the plate, a most remarkable phenomenon presented itself, and the artist, in some agitation, took a second photograph with a similar result. Upon showing it to the child's father, he exclaimed, "That figure standing over the child is my dead wife, the mother of the child." Is the camera going to disclose to us what the human eye has failed to see? What does Mr. Stead say to this?—*Photography*.

**ERRATUM.**—In Mr. Robinson's letter last week *re* Rev. Ashcroft, the word printed "worthier" testimony should have been "northern."

"NEARLY EVERY CHURCH in Christendom, while professing to bear witness to the spirit world, reserves its bitterest and most alarming word, and even threat, for Spiritualists. It seems more than an opinion or a sentiment; it looks like hatred or fear; and even the free churches, as they are called, seem to reserve their sharpest reproof for those who take them at their word, and push their professions home: until it has come to this, that the natural man, who wants to hold by natural law and to have all the help from Nature he can get, is forced to tell the church and chapel to get out of his way. There are delightful exceptions, but the rule is as we say. It is still a heresy to say that the God who inspired Moses, and David, and Paul inspires men and women now. It is a heresy to say that such miracles as Jesus really worked may be wrought now. It is a heresy to say that there have been modern days of Pentecost, and that angel-voices and angel-presences are ours to-day. We are not foes to the Churches: we fain would be their friends; we would even help them to understand their own creeds, and to believe and follow out their own professions: but, while we say this, we must bid them, as far as possible, cease to shut out our view."—*Light*.

**ARCHDEACON FARRAR ON RELIGIOUS SINCERITY: PLAIN SPEAKING.**—Archdeacon Farrar recently said he did not wonder so many churches were empty, that so many men held aloof, and did not care for the endless iteration of formulas and dogmas, which seemed to produce so little effect on the minds of those who preached or of those who listened. Perhaps the mass of men would believe more in the worth and goodness of sermons if they could see a more marked difference between the life of professing Christians and the life of ordinary men. They had multiplied services, but where was the proof of more gaining holiness? Now, as of old, the deadliest peril to Christianity arose from the unreality of Christians. Self-seeking wordly torpidity and the semblances of religion prevailed among trimmers and half and half people, or people who were nothing at all except in church. If these were bitter truths, it was their duty to speak truths, however bitter, rather than soft platitudes and silken euphemisms. "Only he who doeth righteousness is born of God." This age, this nation, that Church needed nothing more pressing than the lesson—get sincerity, get reality; simplify your lives, simplify your religion. Cease to oppress or try to oppress our intellects and our consciences by teaching for doctrines the commandments of men; fling your worthless idols to the bats. Whatever our belief may be, whatever our worship may be, unless we keep innocence and do the thing that is right we have missed the one thing and the only thing which will bring any human being peace at last.

**THE YORKSHIRE UNION.**—Pic-nic Saturday last at "Dowley Gap," near Bingley, was, considering the unfavourable weather, remarkably successful. Visitors were present from Batley, Batley Carr, Cleckheaton, Shipley, Bradford, Bingley, Keighley, and other places. A rough-and-ready sort of pic-nic tea was partaken of by over 100 visitors, who afterwards rambled through the woods, by the canal and river banks, or through the many pleasant spots around about; others remained indoors and enjoyed a quiet meeting with their spirit friends. Not the least interesting was the party that adjourned to a neighbouring pleasant enclosure, where a photographic group were taken, including amongst others: Mr. Whitehead (president), Mr. Armitage (treasurer), Mr. Stansfield (secretary), Mr. Parker (vice-president), and a number of the speakers and friends of the Union. The outing was much enjoyed, and many thanks were expressed at the kindness of Mr. E. Grunwell, of Bingley and Dowley Gap Mill, for his invite to this rural neighbourhood. We noticed the genial presence of Mr. J. Foulds and Mr. J. H. Smith (of Bradford), Mrs. Armitage (of Batley Carr), Mr. Jagger (of Frizinghall), and other well-known workers. Messrs. Gill, Marshall, Kendall, and others ably assisted the caterer of the party. On Sunday the monthly meeting took place at the Temperance Hall, Bradford, president Mr. J. Whitehead. The societies at Normanton and Eastwood Temple, Keighley, were admitted members of the Union. Mr. Ripley, of Dewsbury, was admitted a speaker on the Plan, and dates in September appointed as probationary ones. The arrangements for open-air meetings at Howley Hills on August 26, and Cleckheaton and Little Horton on September 2, were advanced a stage, and other business of importance was transacted.

## IN MEMORIAM.

Passed to the higher life, David Corson, at Glengap, Twynholm, Kirkcudbright, August 2, in the 45th year of his age. He was a member of the Liverpool Society for many years, and for some time secretary and an active member till ill-health compelled him to seek for rest in the old home at Tongueland. Thinking the change might benefit him he went to Glengap, away amid the mountains, in some of the grandest scenes that old Scotland can boast of. He passed away peacefully with those he loved, and who had tended him through long years of suffering. Possessed of a mind always inclined to dip into the occult and mysterious side of life, his inquiries led him into Spiritualism, and in a well-directed life he went on with little fear of the future, and in the hope of a joyous re-union with those gone before. "Our paper"—*The Two Worlds*—was always looked for and read with pleasure. We laid the mortal remains to rest in the old churchyard of our native village, Tongueland, last Sunday afternoon, the ceremony being attended by nearly 400 friends, among whom were nearly the whole of the local lodge of oddfellows, of which Order he had been a member for about 26 years. So ended the last scene, in this sphere, of one who, in a most unassuming manner, had earned the esteem and respect of all with whom he came in contact. Verily we can say, "The end of the Spiritualist is peace."—*ALEC CORSON*.