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PRICE ONE PENNY

AN AGNOSTIC ON THE PHILOSOPHY AND PHENOMENA OF MODERN SPIRITUALISM.

Continued from page 387.

THE spirit-philosophy with regard to heaven and hell is consistent and logical, and, what is more, based on absolute justice for all. In addition to that it has the advantage of being bright and encouraging, inasmuch as there is hope for all. Indeed, it reminds me of the French soldier Denys, in Charles Reade's famous novel, "The Cloister and the Hearth," who on all occasions dispensed the glad tidings, "Courage, *tout le monde, le diable est mort.*" But though the devil is dead, hell and devils still exist. The spirit-philosophy solves the many problems of the Christians, such as that of unequal merit or demerit; of the person who dies suddenly, either from natural or other causes, such as murder, &c.; of the injustice of everlasting punishment by a God of Love; of our being so far demoralised as to be able to play with the angels whilst our fellow-creatures—among them perhaps our own relatives and friends—are writhing in never-ending tortures. It solves the problem of so-called death-bed repentances, of the death of babies and children, and indeed all the various problems which puzzle and bewilder the Christian, and make the thoughtful turn away from orthodox Christianity in dismay. Bear in mind I speak of *orthodox* Christianity. I wish it to be clearly understood that I yield to no one, not even to the most devout Christian, in my admiration and appreciation of Jesus and his great teaching.

The last important point in the spirit philosophy is that it rejects the unscientific and unphilosophical idea of a resurrection of the body. Ask a Christian whether he believes in re-incarnation, and, if he understands the word at all, for most of them do not trouble themselves with the study of religions, and consequently know so little about their own, he will simply laugh at you and say "Nonsense! You might as well ask me if I believe in the transmigration of souls." And yet what is their resurrection of the body other than re-incarnation of the spirit? Well, the spirit-philosophy, because it is based on the sound doctrine of evolution, and because it is clear-headed enough to see when a thing is improbable, not to say utterly illogical and impossible, rejects that dogma. And if I call the Theosophical idea of re-incarnation improbable, then I call the Christian resurrection idea absurd and impossible. But the Christian will tell you that with God all things are possible, however great the inherent impossibility of the proposition may be! A greater fallacy could hardly be uttered, for even the Almighty cannot do impossibilities. I once had a little argument with a lady on this, and when I made the same reply to her she waxed indignant and asked me to prove my point. "Very willingly; He cannot destroy space." "Oh, that is nonsense," said she. "Very well then," I said, "He cannot make two and two anything else but four, or three and three anything else but six." I think I had her there, for all she could gasp out was, "Oh, you sceptics are frightful people." I am afraid I was rather ungenerous, for I followed up my point with the declaration that God could invent no miracle which would make two and two even a billionth part more than four, and that therefore my proposition was proved that he could not do impossibilities. One of those impossibilities is the gathering together of our bodies when, perhaps, they have been made into bricks, or have served as food for savages, sharks or other animals, and our body is assimilated with theirs. And if any one should still say that God *can* do so if he likes, as "Almighty" and "impossibility" are a contradiction, then I refer him to the general laws according to which the Almighty works. Does he find in any department of Nature that

the work is done over and over again, or in an apparently ridiculous and impossible manner, or does he, on the contrary, find that there is a steady progress, a continuous evolution, one form of existence giving way to another? It only requires the application of reason, and some knowledge of Nature and her mode of working, to see that the idea of a bodily resurrection would not be an evolution or progressive, but a retarding or retrogressive step. Even Christians begin to see that. The idea of a bodily resurrection is logically and scientifically untenable.

AN IRRATIONAL BELIEVER.

Before I close with the spirit-philosophy I must give you the opinion of a friend of mine with regard to this so-called resurrection, who belongs to what are called Plymouth Brethren, or Socinians, or Christadelphians—I don't know exactly which,—he does not believe in the immortality of the soul, and, consequently not in disembodied intelligences. In short, Spiritualism is all fraud and nonsense to him—indeed, he has told me he would never give the thought house room. Knowing nothing whatever of the subject, and never having deigned to investigate it, he is, of course, just the person qualified to give a verdict! Strange to relate, he believes that every word of the bible is divinely inspired. For him there exists no error or contradiction. He is perfectly impervious to all higher or lower criticism. Spinoza, Kuenen, Strauss, Renan, Huxley, are all fools. He sees but one infallible and harmonious history. If you disagree with him, if you point out an error or contradiction, he politely tells you that you know nothing at all about it. He does not believe in the infallibility of the Pope, but to make up for this he unreservedly and dogmatically believes in his own. I think the spirits would have a hard task to inspire *him*! However, as it may come to his ears that I have been criticising him, let me say that in spite of his faults I respect him, for he has at least one or two good ideas: for instance, he discards the "divinity of Christ," and accepts the "Unity of God," and we "hit it off very well," as the saying goes, but he can find nothing in the bible which tells him that Jesus believed in and taught the immortality of the soul. If he confined himself upon the point of immortality to the Old Testament we should have no difficulty in agreeing with him. Still, we will not even quarrel with him because he includes the New. But mark you what follows: According to my friend, when we are dead, we are done with; there is no surviving soul or spirit. If he would stop there I should respect his opinion, for he has many learned men on his side. But not a bit of it. On the second coming of Christ, he means, or at least, hopes, to have his share in the government of the world. By some such impossible miracles as the one which would make two and two five, Jesus or the Almighty—I don't know which—will bring to life again a certain number of these soulless bodies, viz., those who during their earthly existence have qualified themselves—by believing a certain amount of nonsense—as his lieutenants, who then will enjoy a life of happiness and immortality upon this globe, with Jesus as their chief. The bodies of those who did not qualify themselves—on my friend's lines—for this distinction, remain, of course, in peaceful slumber and blissful ignorance. There's a grand, philosophical conception for you! And on what does my friend base his resurrection of these soulless bodies? On St. Paul's allusion to the grain of seed, which is put in the earth and merrily sprouts forth again. This illustration of St. Paul's is one of the greatest illusions and most glaring fallacies which could well be conceived. How can you compare the sowing of a soulless or lifeless body with that of a *living* seed? Has it never struck my friend that that grain of seed contains a soul—or life, if he prefers that word? Let him boil

that seed, or otherwise destroy its life, and see how lustily it will sprout, and what a beautiful crop he will get! Or let him put a boiled egg under a fowl, and see what a splendid chicken she will hatch! Why, the comparison properly made proves our theory up to the hilt, viz., that when life is once crushed, either out of a grain of seed, or out of an egg, or out of us, or out of anything else, decay sets in, and all hope of resurrection or of yielding fruit is gone. Resurrection of the body? Why, you might as well expect to bring to life again, by putting it in the earth, the dead body of a caterpillar after the butterfly has winged its flight! There is no Cadmus to-day, who, by sowing dragon's teeth, will reap a crop of armed soldiers!

Faith, fanatic faith, once wedded fast

To some dear falsehood, hugs it to the last,

says Moore. The soundness of the spirit-philosophy is unquestionable. It is in strict harmony with reason and the discoveries of science. You have in it one grand process of evolution, with strict justice as its basis. Many of its statements, I was pleased to find, fully confirmed the opinions which from independent study I had been able to form for myself. If I were convinced of the existence of spirits, or, as Christians do, believed in the immortality and individuality of the soul, I should be one of its most fervent advocates. And this leads us to the Phenomena.

To begin with, we have what is called automatic writing, but which perhaps were better called dictation or dictated writing. To that writing we owe the grand book "Spirit Teachings." How was it obtained? W. Stainton Moses was convinced that it came from an outside influence, and to those who receive such writing, the intense reality seems at least to point in that direction; for you not only receive clear and succinct answers to your questions, but the names of the supposed senders are affixed to them. Some say that it is self-hypnotism, combined with telepathy. But what is self-hypnotism? I am aware that hypnotism is in many cases quickly produced. But nobody will say that I am self-hypnotised when I sit down and think out a mathematical or other problem, for instance, the one that a continuous course of good and reproachless advice can come from the Devil, as the Jesuit Father Clarke asserts. Poor old gentleman—I mean the Devil—if he now gives us such good advice, I am sure he must be repenting, and we ought to try and make his acquaintance and console him! He has been abused enough. If I am not self-hypnotised when I sit down and think, or write a letter, or smoke a pipe, it seems to me difficult to understand how I should be self-hypnotised when I sit down in the same way and receive this automatic writing, for in each case I am in exactly the same condition, and the writing comes almost instantaneously, that is to say if I have made an appointment with what, for the sake of argument, I will call my spirit friend. Now let us suppose this writing is the fooling of our tricky sub-conscious self, set into activity by self-hypnotism, how do we account for the following facts?

1.—That we do not get it with equal promptness and facility at all times—for sometimes, as you know, it cannot be obtained for days? Perhaps our subconscious self is out on a holiday or on the spree during that time?

2.—That it is in the handwriting of those from whom it pretends to come, and already before you receive the name of the sender?

3.—That thus it not only differs entirely from our own handwriting, but continually differs from itself, i.e., varied in accordance with the source from which it is supposed to proceed, producing the very letters and the very peculiarities of composition of our departed friends?

Then the further question arises: Is self-hypnotism different from the hypnotism practised on others, and if so, why? For instance, if I hypnotise another person, that person receives whatever impressions I wish to convey. There is no argument or opposition. How different it is in the case of this so-called self-hypnotism. If I put on paper, and thus convey to my hypnotised self that I am merely being fooled; instead of receiving back an affirmative reply (viz., the same impression which I conveyed), I receive a long exhortation. I am told that I am wrong, that the writing has nothing whatever to do with me, but that it comes from outside Intelligences. Indeed, more than once I have been blamed for my

stupidity in thinking such a thing, and allowing myself to be misguided by such a theory as "unconscious cerebration." This seems to me a very important point in our investigation. If, instead of receiving back the impressions which I convey, I receive totally opposite statements; if many of the things which I am told traverse my own opinions, how, I ask our scientific friends, can we speak of self-hypnotism? Allow me to give you here a very striking example. On November 11th, 1893 (you see I give chapter and verse), a lady friend came to visit my wife. In the course of the evening I received some communications from what, for the sake of argument, we will call one of my supposed spirit friends. During, what I will paradoxically name our conversation in writing, it came into my mind to ask him if he knew our visitor. I received a negative reply, and, not thinking anything further about it, I proceeded with other matters. Later in the evening, sometime after I had said good-bye to my mysterious informant, my wife, in the course of conversation, expressed her surprise at the answer which I had received, calling to my mind the fact, which did not strike me at the time, that my informant had known her friend during his life-time. I expressed myself very grateful for her remarks, for it at once suggested itself to me that here I had a nice little test case. The next day I would question my unknown informant, and I will give you the conversation verbally. Question: "Do you see this lady here?" Answer: "Yes." "Have you seen her before?" "Yes." "When?" "Last night, and I said I did not know her." "And do you know her now?" "No." Then, in the same way as I might refresh any living person's memory, I asked, "Do you remember the —?" (giving the name of the house where my wife's friend lived). "Do you not remember seeing this lady there?" "Yes, I remember now, it is Miss P—."

Now, I ask, how do you explain this by the theory of self-hypnotism and unconscious cerebration? Why, in the first instance, should I receive "No," as answer? I knew the lady, and had known her for ten years, and that being the case one surely ought to have expected a reply in the affirmative from one's sub-conscious self! Then mark you what follows: My attention is specially drawn to the fact that my supposed informant was acquainted with her in his life-time, and yet, in spite of this, in spite of my sub-conscious self being aroused to that fact, the answer on the following day is precisely the same. It was not until I recalled to my informant's mind the name of the house, which name he at once remembered, that the recognition took place. Now, this incident took place in November, 1893. My deceased friend stayed with me for less than six months in 1886 (between January and June), during which time he made the acquaintance of my wife's friend and her family, and it is therefore easily explainable, considering that after that period he knocked about in various places (he died in Australia), that the acquaintance was not an intimate one, and that he has been dead a few years, the memory of my wife's friend should have faded from his mind. And here, suppose disembodied Intelligences exist, you would have a proof of the theory that no sudden transformation takes place at death—that on the contrary, they are still like ourselves, human so to speak, subject to errors and lapses of memory. I have no prejudice either way. Speaking generally, it is immaterial to me whether spirits exist or not. I only want Truth.

To be continued.

RE THE PROPOSED INTERNATIONAL CONGRESS.—We understand that the London Spiritualist Alliance have resolved to call a General Conference of Spiritualists of the United Kingdom to meet in London in 1895, and to invite all London and Provincial Societies to send delegates. The Alliance also propose to hold an International Congress of Spiritualists and others interested in psychical investigations in London in the summer of 1896. A committee for carrying out the necessary arrangements, with power to add to their number, and to avail themselves of the assistance of any friends whose co-operation may be thought desirable has been appointed, viz., Mr. E. Dawson Rogers (President), Mr. H. Withall (Treasurer), Mr. J. F. Collingwood, and Mr. T. Everitt. This committee have already added to their number Rev. J. P. Hopps, M.A., J. Sutton, Mr. J. J. Morse and Mr. J. Allen.

CIRCLE HOLDING.

BY J. B. TETLOW.

HAVING had considerable experience as a medium and circle holder, I would offer a few remarks on the above subject. Development of mediumship is not the trifling matter some people think. A circle is a collection of forces for a definite or indefinite purpose. If for an indefinite purpose mischief is likely to occur, because when "force" is allowed to collect and to flow away, in any direction that it may find affinities, it is destructive of comfort, and tends to generate disease of some kind. A definite purpose should be determined upon and sustained. Hence for developing purposes in the initial stages small circles are of primary importance. It is a matter of indifference what phase of mediumship is to be developed, *one medium one circle* is enough if useful ends are to be attained. As to "the time of sitting and how often," a developed medium may sit often and in most places, but the developing one should sit but *once per week*, and only amongst the same people, and for no less a time than six months; longer if possible as it enables the spirit to master the conditions and to create a closer rapport between medium and spirit. Mediums in the earliest stages who allow themselves to be influenced anywhere and at any time are sure to be subjected to one of two conditions. They will absorb forces that exert an injurious influence destructive of health and constitute an open door for low mental types of spirits, or they will develop but little and then remain stationary. A primary condition is to make an agreement with the spirits that you will sit once per week at a given time and place, and *be there*. The spirits will respect the agreement if you do. Observe this rule and you will avoid much heartache and considerable inconvenience. Don't ask the spirits to do what you ought to do yourself. Let the spirits help you, be guides and helpers, but never forget you have an individuality that demands cultivation. Further, listen to, and according to your best judgment follow, your intuitions or impressions as to reading, food, clothing, habits in general, and you will find that your psychic nature is merging into a more refined state, and that the spirits will get closer and thus make you feel that they are indeed and of a truth about you, restraining here, impelling there, giving light and assistance when and wherever needed. I speak what I know and have felt.

Years ago, when I was a weaver, the spirits would come and impress me to read some book. I would do so whenever I could find opportunity, and always with good to myself and use upon the platform. I kept a pencil and a pocket book by me, and such ideas as came home to my mind I noted down, and thus my impressible powers became developed. I observed my various moods, how my own mind acted, and how external forces acted upon me, and thus learnt the difference between myself and the not-myself. The medium needs to observe these matters, because his development is not one of an hour per week, but grows apace, imperceptible and constantly, if he observes the right conditions. Spirits can and do accomplish much, but it is not right that they should do all, neither will they, for laziness is not a word in the vocabulary of the spirits, where development of true mediumship is concerned. There are no letters patent by which a medium can become useful without some endeavour on his part.

What are commonly known as foreign spirits very clearly show themselves, and shake the medium much. People object to this, and, if the spirit persists, they cut the matter short by mistakenly refusing to sit. When you have made up your mind to develop as a medium go to the circle with the determination that you will forget external things, and devote your attention to the matter in hand; secondly, do not wish to know too much of what is likely to occur. If you thus rationally give good conditions, the fits of shaking will either become perceptibly less each week or there will be magnetic conditions about you impeding the action of the spirit. In the latter try and find out what they are, and assist the spirit to get rid of them. Foreign spirits are very useful. I have found them so, giving strength and protection when my more intellectual ones could not help me.

Don't meddle with a medium who is presenting an impersonation scene. Don't ask questions, don't help

the medium, he will help himself if you will let him alone, and his test powers will grow all the better. He may be a long time coming back again; be patient, the end will be worthy of your labours.

Sufficient has been said for this occasion, and I will conclude with this advice. Be serious, be honest, yield to the best feelings of heart and head. Don't suspect, don't believe without good evidence, wait and watch developments, and good results will ensue.

THE CORNER STONE OF SPIRITUALISM.

PRIOR to the advent of modern Spiritualism the students of physical science were steadily tending towards conclusions which ruled Spirit, as a Causative agent, out from their calculations. "Matter and force" were terms to conjure with; "atoms, protoplasm, and force" were thought sufficient to account for the phenomena of organisation. Brain and nervous energy were supposed to cover the whole ground of mental manifestation, and materialism was triumphantly marching on to victory. At this juncture the clear-eyed Lord Brougham discerned a cloud on the philosophic horizon, destined he believed to overspread the whole sky—that cloud was modern Spiritualism. The brave and thoughtful Theodore Parker also affirmed his faith in the great future for Spiritualism, and these prophetic souls were not mistaken. For the materialistic tendency of modern thought has not only been checked but vanquished, and the spiritual philosophy, based upon the demonstrations of spirit-existence, has literally won noteworthy triumphs all along the line. Little is heard nowadays resembling the confident assertions of those who a few years ago concluded that "the brain thinks"—"secretes thought as the liver secretes bile"—and that consciousness was destroyed with the death of the brain, which was said to give it birth.

Contrast the latest utterances of scientific men with the prevalent opinions of the same class of thinkers forty years ago, and the length of the journey that has been taken on the spiritual road becomes clearly apparent. Still further, consider the popularity of Drummond's "Ascent of Man"; the fact that Theosophy, which is nothing if not spiritual,* has gained a hold upon no inconsiderable portion of the thoughtful minds of the age. Add to this the influence exerted by the Psychical Research Society, which has demonstrated the existence of "phantasms of the so-called dead," and the prevalent fashion among writers of fiction (who perhaps better than any others are able to feel the pulse of the times and minister to the needs of the public) to deal with so-called "occult" experiences which lead right into the border-land of the spiritual realms proper, and we have the clearest evidences that during the last half-century there has been in process a change of base and attitude among progressive minds which amounts in reality to a veritable "right about face."

Men look spirit-wards now for solutions instead of towards matter.

For this most important revolution in the realm of philosophy and science—and revolution it undoubtedly is—it is not too much to claim that humanity is largely indebted to the despised and rejected spirit-manifestations; to the phenomena of mediumship; especially to the contemned and scouted physical demonstrations of the presence of intelligences possessing power to set the ordinary "laws of nature" (so-called) at defiance; beings able to display *will, thought, feeling, memory and intention* apart from physical brain, and establish their identity as human beings who one time lived and expressed their purposes through brain and body on earth and continue to live and express their thoughts and aims although that brain and body have mouldered in decay.

Think what this great fact signifies.

Crookes, an experienced chemist, antagonistic at the outset, observed displays of force: force associated with and governed by intelligence, evidently other than that of the medium or the sitters.

A. R. Wallace, a philosophic materialist, believing only in "matter and force," witnessed manifestations

* Although its most valuable spiritual affirmations, which are pure Spiritualism, have been overlaid with mystical slush and submerged beneath a load of metaphysical speculation, magical maunderings, and senseless hero-worship until the rational spiritual teachings have been well-nigh lost.

and was beaten by the facts, compelled by the spirits to recognise mind behind the phenomena.

We are well within the mark in claiming that *thousands* of hard-headed materialistic men, science-teachers and others, have had their Materialism knocked on the head and shattered by repeated demonstrations, physical and psychical, that death does not destroy the individual and that, as Alfred R. Wallace says, "there are possibilities of organised existence beyond those of our material world."

The fact that so many earnest thinkers have had this revolutionary conviction forced upon them *must* have materially affected their after studies, given new bent and power to their thoughts, and, through their influence upon others, have contributed to the creation of the stream of tendency which is manifestly setting in the direction of the more spiritual interpretation of the problems of consciousness and the discovery not only of the *causes* in the spirit-realms but the *sequences* of the activity we call Life as displayed on earth. Mediumship is the corner-stone of Modern Spiritualism. Through mediums, many of whom have suffered martyrdom, the world has received the only clear and positive evidences of continued conscious individual existence after death which have convinced Materialists, satisfied doubters, gladdened the hearts of mourners, and given a basis of fact to faith which should lead to spiritual emancipation and happiness.

DEATH THE GATE OF LIFE.

SPIRITS IN PRISON.

CHAPTER XIII.

A DEAR spirit friend gave me the following message: "In a previous communication I spoke of the condition of earth-bound spirits, or 'spirits in prison.' Let me now give you some examples of how spirits are bound to the earth because of their earthly desires and habits. Selfishness and wrongdoing to others are the two chief causes of the misery and darkness of those characters after they enter spirit-life. Did men but know the wretched condition in which they will find themselves when they come over here, they would live more just, pure, and unselfish lives.

"Your late residence was in an abnormal condition on account of the continued presence of the spirit of the late owner, who some years before died therein. His spirit friends had tried to enlighten him as to his condition, with the object of drawing him from earth, but he was so surrounded by an atmosphere of selfishness and worldly greed, and clung so to his earthly possessions, that for years it was impossible to influence him. He could not soar higher than his desires, and none could persuade him that he was out of the mortal form. Visiting your family circle, we found him there, and we determined to assist him. We reasoned with him, and after some difficulty, by comparison with his former self, convinced and satisfied him that he was not now in a fleshly body, had no need of his worldly possessions, and that he need not remain on earth if he would relinquish his desire for former pleasures. He protested that the house was his, and you had no right therein, and he would not be robbed of it. Eventually, however, we induced him to go outside, and, seeing that he was desirous of re-entering, we protected the doors and windows by our spirit-band, and (not aware that he as a spirit could, if he wished, pass through the walls) he waited the opportunity of entering by the door, which we kept well guarded. Subsequently, by the aid of his spirit friends, we induced him to follow us to brighter spheres. He was very reluctant to do so, for he feared lest he should lose his earthly possessions if he left them.

"Having received good instructions from those whom he thought desired to benefit him he did not return. He was not a bad man. He had been closely connected with a religious church, and was moderately moral; but he was selfish, greedy of earthly goods, even to the injury of, and injustice to, others. He would have money, on the principle of the Quaker, 'Get it honestly if you can, but get it;' and he tried to hold it fast when once secured, hence his spiritual bondage. This is no solitary instance. When men have given more care to their commercial prosperity than to their own spiritual

development and the good of others they cannot rise while weighted by worldly treasure, for 'Where your treasure is there will your heart be also.'

"Another, but a very much worse case of spiritual desolation, was that of a former resident of your city, who possessed hundreds of thousands of pounds, yet he lived unmarried in a large, well-built villa, without housekeeper or attendant, among dirt, filth, and utter neglect of himself. He was too selfish to pay for necessary domestics, and too idle to keep the dwelling clean. There he was, poor and miserable, always saying he "would have to go to the workhouse, people were going to rob him of his money." He was bound by the fetters of his own parsimony and greed. He was so niggardly and selfish that he would not help a poor creature in distress, or give to a charity if he could possibly avoid it, unless he knew it was likely to get into the papers. He sometimes offered considerable sums to charitable and religious societies, but the gifts were invariably accompanied with such impossible conditions that in most instances the offer had to be 'declined with thanks.'

"In one instance a cheque for £10,000 was sent by this poor soul to a charitable institution, and next day it was emblazoned to the world in printer's ink in most of the papers. But the restrictions he imposed were such that, much as the institution was in need of help, the trustees, after vainly endeavouring to induce him to relax the conditions, had at last to return the cheque. On receiving it, he petulantly remarked: 'I knew they could not use it, and it would come back. I have got the credit, however, for trying to do a benevolent thing, and am nothing out of pocket.' This wretched man professed to be a follower of the meek and lowly Jesus, talking to others in his filthy and unkempt condition about religion, and of the necessity of getting ready to die! He had written a tract 'On purity of heart,' but did not himself even understand the great need of purity of body.

"What great good this rich man might have done in helping the poor and needy. His house was large enough to enable him to take in and support fifty orphan boys or girls, and the expense would have been but a trifle to him. Or he could have provided a comfortable home for a few old starving men, who could have kept his garden and house clean and in order. But no; nothing would he do willingly to help humanity. He would be alone; live alone; eat alone; sleep alone, and, at length, he died alone; and here we find him alone in the outer darkness of the spiritual world. Not a ray of light, and, so far as he knows, not a ray of hope. Here he is shrouded in his own cloud of selfishness, dark and wretched, not fully knowing what has befallen him or where he is, bemoaning his hard fate, asking why his friends do not come to his rescue, thinking that he has become blind, and that is the reason he cannot see anything. Thus is he chained by his own earthliness and selfish propensities. Until he renounces self we cannot assist him. Though he is constantly calling for help, when we approach him he is terrified, and, thinking we have gone to rob him of his filthy lucre, he orders us to go away. Poor, dark, miserable wretch, this is the home he has made for himself. How different it might have been; how different it ought to have been. Had he been liberal, generous, desirous of doing good with his money so as to help others in sorrow and distress, what a different home he would have had! He was a religionist of very narrow views, and fully believed that all who did not embrace the creeds of the churches would be for ever lost. He has yet to learn that dogmatic creeds will not save and that good actions will."

The following incidents occurred at our "circle," and were witnessed by several intelligent persons:—A very intimate friend of the late Rev. Thomas Greenbury's, a man in wealthy circumstances, in a fit of madness took away his own life. One night, when Mr. Greenbury was speaking to his spirit-daughter, she said, "Pa, we have a surprise for you, we have been and found the spirit of Mr. F——, and brought him here, believing that on hearing your voice he will awake out of his semi-conscious state, when we shall be able to deliver him from his dark condition, and assist him to progress and to atone for his rash act in taking away his life."

They had found him in a dazed condition in the room

where he shot himself, miserable and lonely, not knowing where he was or what to do to deliver himself from his prison of despair. They induced him to control the medium, and the ringing cheery voice of friend Greenbury startled him, and he stammered out, through the lips of a medium, "where am I." On being informed of where and what he was, and that he had taken his own life, which was the cause of his unhappy condition, there burst from him a flood of anguish that would have melted the most adamant heart. The forced control of the medium did him good, and the advice of friend Greenbury and his spirit-daughter had a beneficial effect upon him, and he went away full of distress at his condition, but he had received light which would help him to rise.

When we last heard of this poor spirit he had been fully roused to the consciousness of his condition and was trying in penitence and deep contrition to raise himself from the low estate into which his rash act had plunged him. It will require comparative ages of mental suffering and remorse to atone for his foolish deed. His friend Greenbury has now gone to the spirit side of life, and as it was his wont here to help humanity he will not neglect his unfortunate brother who so sorely needs his loving assistance.

A commercial traveller who had lived a life of drunkenness and cruelty to his long-suffering and patient wife prematurely entered the spirit world, and his heart-broken wife soon followed him. On entering the life beyond she tried to find her wretched husband, but he was so imprisoned in his own darkness that it was no easy task. But find him she would if at all possible. She felt that if she could reach him she would be able to help him to rise out of his prison house of woe. His conduct towards her had not destroyed her affection for him, and she knew that he had some inherent good in him, and hoped that now the temptation to drink was removed it might be quickened into activity and lead him upward to purity. She sought him by the aid and direction of other spirits willing to help her in her noble work, and eventually found him among kindred spirits deep down in the dens of darkness and wretchedness. She could see him, but he could not see her, and she was too pure to enter the foul atmosphere in which he dwelt, trying to extract happiness from tempting his old comrades to sink deeper in degradation. But she was lovingly determined to reach him, and together with her spirit guides sought the assistance of other spirits lower than themselves, who could penetrate the darkness and approach him. After considerable effort an impression was made upon him; and after repeated attempts she at length succeeded in drawing him from the loathsome conditions and associates with whom he mingled. He had a desire to see her, and thus sympathetic rapport was set up between them which enabled her more easily to accomplish her object. Aided by her friends she at length succeeded in bringing him to our spirit circle, in which there were two mediums. The wife controlled one, and the husband was induced to control the other. By that means he was enabled to see his wife, and at once recognised her voice, and both through the materiality of the mediums sped across the floor of the room into each other's arms, she weeping for joy that she had rescued him, and he crying bitterly in the deepest agony of self-reproach and anguish. This was the beginning of a new life to him. Light had dawned upon his dark spirit, and he was put into the path which leads to repentance and a brighter future.

Though he could not go to his wife's sphere of purity and bliss, yet she could go to him and by the influence of others assist him upwards. The glorious work of reformation is going on, he is growing out of his old conditions, and having begun the good work his injured wife will patiently wait and work for his development, and he will have to atone for the past by self-abnegation and sorrow and efforts to assist others, but love, which never dies, will work and wait, until he is fit to take his place by her side in the higher spiritual life. "Love shall be the conqueror."

Many spirits are attracted to the scenes of their crimes and unable to get away. Their magnetic condition holds them to the spot where their foul deeds were done, or where their vicious lives were spent. This is the secret of many haunted houses, and the appearances of what are known as "ghosts"—the spirits of

mortals held to the earth and earthly conditions, unable to escape from their prison-house of despair. What was once the source of their pleasure and gratification is now their misery and torture. Hell and destruction are in their path and the way of peace they know not, until the spirit within, aroused to desire the freedom of the higher life, by repentance, reparation and labour for the emancipation of others, educates, enlightens and purifies them.

ABOUT OURSELVES: ENTRE NOUS.

SEVEN YEARS ago this month the initial meeting was held at which the resolution was passed to commence the publication of *The Two Worlds*, if a limited liability company could be formed and sufficient capital procured.

AFTER seven years hard work "Our paper" has become a necessity, and won the favour and goodwill of Spiritualists throughout the world; but, and there is always a "but," we regret that in spite of a spirited policy, and the marked increase in the circulation during the past two years, which increase we trust will still continue, we have not yet reached the stage when the paper is self-supporting.

TO STILL FURTHER add to the attractiveness of "our paper," it has been decided to put a cover upon it, and at as early a date as possible a coloured advertisement sheet will be "wired" upon the paper, and other changes of importance will be effected, by means of which we expect to be able to give our readers an even better and fuller paper, and at the same time move upwards towards the self-supporting stage when our income will balance our expenses.

WHEN THE COVER will be put on will depend upon the assistance we can obtain in the shape of advertisements with which to meet the expenses and fill the columns. Readers who can co-operate with us, having goods to sell and desiring to find a market for them, should apply for advertisement rates.

WHILE THANKING all old friends who have faithfully supported us these seven years past, we appeal to both old friends and new to assist us to increase the number of our readers every week.

WE WOULD ESPECIALLY urge upon casual readers—those friends who buy a copy occasionally, but do not trouble to procure the paper if they do not attend the Sunday meeting—the desirability of taking it regularly. Every issue is well worth reading; you are sure to miss something good if you do not get the paper, and by instructing the agent at the society to supply you every week, in most places, it will be delivered at your home on Friday.

OUR "CONTENTS BILLS" haven't always been utilised as they should have been. They cost a considerable sum to print, and if well displayed they would help to make people desire to read the paper. We trust friends will kindly co-operate with us in this way.

A FEW WORDS of recommendation at public meetings by the chairman would be of service, and "reading lessons" can generally be found in the *Two Worlds* in the current or recent issues. Those readers who procure their paper through the newsagents will greatly oblige us if they will let us know at once should they experience any difficulty in procuring it.

TO MEET THE NEED of new readers and those who are unable to get "our paper" in other ways we have arranged to forward it post free for 24 weeks for 2s. 6d.

THE COMING WINTER bids fair to be a very busy one, and the growth of the movement can be materially assisted by making the *Two Worlds* do missionary work, but we occasionally hear of Spiritualists buying a paper and sending it round among other Spiritualists, so that two or three families get served by the one paper. We hope and trust that this sort of thing is not done very generally.

THE LOVE FOR SPIRITUALISM cannot be very strong if a penny a week for the paper is grudged. Yet we have heard of Spiritualists who, rather than buy a copy of *The Two Worlds*, will go to their club or Free Library Reading Room and peruse it there. They are welcome, if they really cannot afford the penny; but, if they can, and this should meet the eyes of those readers who get the news for nothing, we hope the blush of shame will mount to their cheeks, and they will resolve in future to do their duty to the cause, and help to support the paper which works for them, and go at once and give an order for it to be supplied to them regularly.

OUR RECENT CHANGE of printers has worked well on the whole, and will lead to good results in the end; but some little friction has arisen in the work of distributing the papers through the trade, and we trust our readers who hear of instances of difficulty in getting the paper will urge their friends to demand that their newsagents get it for them, and acquaint us if they fail.

READ THE REMARKABLE MEDIUMISTIC experiences of Mrs. Keeves-Record. These experiences, re-printed in a contemporary, were published in our columns last year, and issued in pamphlet form, price 2d., post free 24d. A capital portrait of Mrs. Record graces the front page, and the narrative is extremely interesting. Investigators, students, and those who are becoming developed as mediums, will find much to help and stimulate them in the popular and pleasing recital of Mrs. Record's labours for Spiritualism. This pamphlet should be sold by thousands. Agents in connection with societies would do well to order some of them and sell them. *The Two Worlds* pamphlets—Rev. Savage's, "Does Man Live after the Death of the Body?" price 1d.; Mrs. Duffley's "Investigative Study of Spiritualism," 1d.; Mrs. Record's experiences, 2d.; and Mr. Jas. Robertson's ever useful "Rise and Progress of Modern Spiritualism and Sketches of the Work of many Mediums and prominent Spiritualists," price 6d., should be constantly circulated. We will forward one of each, together with A. R. Wallace's "If a Man Die shall he Live Again?" post free for 1s.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

SPECIAL OFFER TO NEW READERS. We will supply *The Two Worlds* post free for 24 weeks for 2s. 6d.

TRADE AGENTS.

JOHN HEYWOOD, Deansgate, Manchester, 2, Amen Corner, London, E.C.; 33, Bridge Street, Bristol, and 22, Paradise Street, Liverpool; E. W. ALLEN, 4, Ave Maria Lane, London, E.C.; F. PITMAN, 20, Paternoster Row, London, E.C.; GEORGE VICKERS, Angel Court, Strand, London, W.C.; JOHN BENT, Townhall Lane, Leicester; and all Newsvendors and the Trade generally.

FRIDAY, AUGUST 24, 1894.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

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

SHOULD CLAIRVOYANCE BE EXERCISED ON SUNDAYS?

THERE is considerable opposition in certain quarters to the practice of giving of clairvoyance and psychometry from the rostrum on Sunday, and to a very large extent my sympathy is with those who desire that our philosophy should be presented at its best and test-giving be performed at other times, and would encourage all mediums to study conditions and aspire after educational and elevating influences, that they may improve in every way; but is there not a danger that we may lose sight of our distinctive work? The dry-rot of "respectability" has taken out the strength and heart of the churches, and we need to guard against similar results. There is a noticeable tendency in some places for our services to become too formal; stereotyped methods are employed and the very soul gets frozen out of mediums before they open their mouths. What likelihood is there of "burning inspirations" under such conditions?

Spiritualism is a new gospel—an evangel of joy and gladness. It is first of all a fact; and a faith founded on the fact. If we have the new wine let us have the new bottles. If we have the new light, let it flash forth in unfettered brilliancy. If we have the new spirit, let us have new methods. If we have the present-day facts let us demonstrate those facts, even if we differ from our neighbours. It is just because we differ and erect our Temple of faith on the rock of fact, while theirs is on the sand of tradition, that we are happy, strong and outside the charnel house of old theology.

It is many years since my duty became clear to me. The spirit-teachers who wished to make me their mouth-piece, so to speak, stated that they could not succeed in their endeavours to fit me for that sphere of labour if I devoted time and attention in any marked degree to the development and exercise of the impersonating, healing, psychometric, and clairvoyant phases of my mediumship. They represented to me that it was better to do one thing well than half a dozen indifferently, and agreeing with them, I have endeavoured to loyally co-operate with the wise and kindly spirit friends whose influence has been so helpful and educational. But I do not take my own experience as the standard whereby to measure all other mediums. Because I recognise that it would be unwise for me to desire to give public clairvoyance or psychometry, it does not follow that no medium should give such descriptions. I will plead for excellence, efficiency and honesty as earnestly as anyone—but if we are to wait until we get perfect mediums when shall we commence?

At the present time (we may as well face the fact), we have no school for training, no institute for mediums, no wealthy Spiritualists who will endow a college, no board of examination, and no means of educating and developing young mediums, save in the school of experience, in the circles private and public, and on the platform. We have all been educated on the public; have gained our development in the rough-and-ready fashion inseparable from the early stages of an iconoclastic movement; and, so far as present experiences go, this state of things seems likely to continue and we simply cannot help ourselves. The movement is growing faster than the available staff of mediums and speakers. Managers of meetings are often at their wits' ends to know who to procure to fill their platform, and possibly do not make all the inquiry they should do as to the bona fides of the people they engage. If mediums are honest, sincere, and true, people of character, whose

motives are pure and upright, then the fact of their singleness of heart and earnestness of conduct will atone for many grammatical and elocutionary shortcomings. But to return: The ex-reverend Moses Hull, writing in the *Light of Truth*, July 7, says "Spiritualism is cursed with a swarm of guessing mediums," and he declares that strangers are more likely to go away from meetings "with the impression that they have been to a fourth-rate Punch and Judy show than they are to retire with an exalted idea of the philosophy we are inviting them to take in the place of their religion."

He says, "With me Spiritualism is a religion, a philosophy, a science, a life: and if I cannot induce people to listen to it as such, I prefer not to stand as its representative." He "believes in tests," but would have people "go alone to a medium and get their tests and pay for them. The medium, unless one especially called and chosen for public work, will, under such circumstances, do a better work both for the sitter and for Spiritualism."

This is most illogical. What of the medium who is called for public test work? Ada Foye, Baxter, Slater, Emerson, and others, all public test mediums, we dare guarantee, have, by their evidences of the presence of spirit friends made more Spiritualists than friend Hull has done with his arguments. When he has talked till he is tired, people will still ask "prove your claims." He regards Spiritualism as a science. Yes. Science deals with facts, and spirit facts have smashed materialism and prepared men's minds to receive the philosophy and the religion of the spirit.

In this country it is illegal and very risky for mediums to sit privately and give tests, taking pay for their service. Many people who will and do attend public meetings will not go to a private medium. Many people go to Sunday meetings who do not, will not, or cannot go to week-night meetings, hence we must give them the facts when we have them—break the bread of truth for them in their presence or we must let them go empty away. How often I have heard the remark, "Yes, it is very fine, very eloquent, very beautiful; but I want evidence. I cannot agree without proof." So many, many cases have come under my notice of people whose attention was first arrested, and their conviction ultimately secured, by tests given in public on Sundays, that I, for one, cannot shut my eyes to the utility of the practice. That it may be abused; too much time be employed; the fortune-telling element be introduced; the descriptions be too vague and imperfect, I readily admit, but those facts argue, not for the total suppression of public test giving, but, for improved mediumship and greater care and attention on the part of committees.

That clear descriptions of spirits, given in a quiet and dignified manner, accompanied by messages of love or kindly counsel, constitute an "exhibition that lowers the high and holy character of religious meetings" I emphatically deny. That many people complain of the manner in which clairvoyance and psychometry are presented, and not without good cause in some cases, I admit, but we need to discriminate not excommunicate. Let us remember that people sit in the valley of the shadow of death, and we can render them no more truly religious service than that of wiping the tears from their eyes, and dispelling the mists of fear, by giving them proof positive that those they mourn as lost still live and return to bless them. Fine sentiments, eloquent addresses, logical arguments, passionate or pleading appeals—beautiful and necessary as they all are—can never have the same force as the facts that even the "illiterate" and scornfully termed "guessing medium" presents, when, in homely phrase and perhaps blunt statement, the descriptions and names of spirit people are given to the anxious truth-seeker.

The fact is, both orator and demonstrator are needed. If Spiritualism is the work of the spirit-world we may be pretty certain that the number of test mediums would not have increased a hundred-fold if they were not wanted. Let us work and wait.

Nothing useless is or low,
Each thing in its place is best,
And that which seems but empty show
Strengthens and supports the rest.

If the quality of the mediumship is at fault, we shall not improve it by decrying it. Rather let us try to secure

fuller and richer results by stimulating all mediums to cultivate their gifts, to covet earnestly the *best gifts* (that is, those most suitable for themselves), and let us all exercise charity. Let Theosophists, pseudo-scientists, sectarians, and "superior" persons generally decry mediums, denounce phenomena, and deride the spirits as they choose, the fact remains that the change of base in modern science and philosophy from Materialism to Spiritualism has been largely brought about by the spirits, whose phenomenal manifestations *through mediums* effected what all appeals to analogy, intuition, and authority have failed to accomplish. The mediums were not saints, perhaps, nor were the spirits Solons, neither were the phenomena æsthetically angelic, but a fact is one of the most awkward things in the world to argue with, and the sharp fact of spirit-communion punctures a hole through the balloon of the theorists, scientific, theologic, and theosophic, and lets out all the gas.

Discard phenomena, discourage development of mediumship, discountenance and flout the spirits (relatives, guides, and teachers), and where will Spiritualists be? At the mercy of theorists and creed-spinners! If Spiritualism ever loses from off its altar the present-day evidences of spirit-communion, and lives only by appeals to the records and traditions of bye-gone manifestations, Spiritualists will be in no better case than the Christians who appeal to Authority for lack of living truth.

To be continued.

BRITISH SPIRITUALISTS' LYCEUM UNION PUBLISHING FUND.

As a result of my appeal on July 27, I have received the following generous and suggestive letter:—

"Park Mount, Belper, Derbyshire,

"August 9, 1894.

"Dear Mr. Kitson,—Since reading your appeal in the *Two Worlds*, on behalf of the Lyceum Publishing Fund, I have thought it ought to have been taken up more generally by the Spiritualists, and am afraid some thousands of the friends in the movement who are not able to give large amounts at one time, conclude they are not called upon to render any assistance, and, without due consideration, allow the matter to pass without making any effort to give their mite.

"If it was possible to speak to all such, I would earnestly press upon them the importance of *at once* doing their share in the good work by sending their donations or subscriptions to you, whatever the amounts may be. If this was done with spirit and promptness, no doubt your committee would soon be in possession of the much-needed funds to carry out the work they have so generously laid out for themselves to do.

"As 'actions speak louder than words,' I have pleasure in sending £5 herewith as my donation, and trust that at least nineteen other friends will follow with a like amount, and these will be heartily supported by a host of friends giving whatever they can spare. Wishing God-speed to the cause.—I remain, yours truly,

"(MRS.) SELINA SMEDLEY."

I have obtained the writer's kind permission to make the above public, in the fervent hope that her earnest pleading will not go unheeded—that nineteen others will follow her noble example, and that they will be heartily supported by a host of subscribers who willingly give whatever they can spare. No matter how small or insignificant the sums may be, they will be gratefully received and faithfully acknowledged and applied to the above specified fund.

I gratefully acknowledge the receipt of the following amounts:—Colne Lyceum, per Mr. Hoskin, £1; Mrs. Keeves-Record, £5; Mr. J. Heywood, Birmingham, 1s.; Mrs. Birchall, 2s. 6d.; Mrs. Selina Smedley, £5; total, £6 8s. 6d.; amount previously acknowledged, £85 6s. 1½d. Cheques to be made payable to Mr. Joseph Sutcliffe, hon. treasurer, Sowerby Bridge. All communications and postal orders to be addressed to Alfred Kitson, hon. secretary, 2, Royd-street, Hanging Heaton, Dewsbury, Yorks.

COCK LANE AND COMMON SENSE.*

MR. ANDREW LANG, who appears to have of late been considerably exercised in mind as to the reality or otherwise of spiritualistic phenomena so called, makes in the present work an appeal for full and fair investigation, and tilts gallantly against Professor Huxley and other leaders of science who refuse to spend time in the discussion of matters which they regard as probably mere illusion, delusion, or imposture, but as in any case not worth the serious attention of busy men. This is not, Mr. Lang holds, a scientific attitude. The case which is presented and is supported by testimony is too strong to be dismissed in such a fashion. Cock Lane must be explained in the interests of common sense, and it is no answer to say that Cock Lane is not worth investigation, for to so answer is to make an assumption which will not stand examination. Mr. Lang puts his point strongly. On every side we find amongst all races, in all ages and climates, and in all stages of civilisation, consentient testimony to certain phenomena, and, says Mr. Lang, these ought to be examined and accounted for. Dr. Johnson refused to affirm that there were no such things as ghosts, on the ground that he could not put aside thus unceremoniously the beliefs held in all times by all nations of whose opinions we possess records, but modern scientists are less scrupulous, or, perhaps, they would say, less credulous. But it is not necessary to either assume or deny anything as to ghosts, wraiths, apparitions, and all the rest of spiritualistic phenomena to be on Mr. Lang's side as to the issues which he raises. A "wraith" or "ghost," a "light" or "a manifestation" may be as natural as indigestion, not supernatural in the least or not indeed very unusual. There may be impostures, but why should the phenomena be all in agreement and the impostures all on similar lines? In either case the things false or true, impostures or solid facts, are surely worth explanation. Urges Mr. Lang: "On either hypothesis the topic is certainly not without interest for the student of human nature. Even if we could, at most, establish the fact that people like Iamblichus, Mr. Crookes, Lord Crawford, Jesuits in Canada, professional conjurers in Zululand, Spaniards in early Peru, Australian blacks, Maoris, Eskimo, cardinals, ambassadors are similarly hallucinated, as they declare, in the presence of priests, diviners, Home, Zulu magicians, Biraarks, Jossakeeds, angakut, tohungas, and saints, and Mr. Stainton Moses, still the identity of the false impressions is a topic for psychological study. Or if we disbelieve this cloud of witnesses, if they voluntarily fabled, we ask, Why do they all fable in exactly the same fashion? Even setting aside the animistic hypothesis, the subject is full of curiously neglected problems." Now that the consensus of testimony to many things which the average scientist dismisses as mere rubbish is strong enough in instances to hang a man were life and death in question and the matter before a jury is certain, and when "common sense" disposes of this evidence as absurd, Mr. Lang and others are surely entitled to ask for explanation as to how such beliefs become so general. Take the common example of what are called "haunted houses." Certain appearances, noises, &c., are testified to, and to dismiss them as hallucinations, or to say that all narrators of experiences of the kind are either partly insane or deliberate liars is to make a demand which cannot be granted. Mr. Lang does not, it may be repeated, assume that these things of which he gives many instances are supernatural, they are simply unusual, outside general experience, and not to be explained by any laws of Nature of which we have cognisance. To the African prince of the well-known traveller's story it seemed evident that the merchant who affirmed that in his country water became solid and could be carried in the hand or on the point of a spear was romancing, whereas he was but stating an ordinary fact outside the other's experience. Another objection sometimes made is that Spiritualists' mediums and so forth are oftentimes very undesirable sort of people, and that the investigation of phenomena of the kind of which Mr. Lang is writing is dangerous. Both allegations may be true, but they do not touch the real point at issue, which is not whether the people are good or the results of their demonstrations dangerous, but whether the phenomena occur, or if they do not occur, how comes it that people all the world over believe similar things, and simulate similar phenomena. What was it suggested the imposture, if an imposture it be, and why should the impostors always follow in the same track, so to speak? Mr. Lang has, with enormous industry, collected from records of many nations at many and widely different times, a mass of testimony to certain things, and his challenge to science is either to explain the facts or explain the testimony. We can only give one instance of the kind of testimony which is repeated in regard to many curious events of different kinds, but this one instance will illustrate Mr. Lang's method of putting his case. Is levitation a fact, or a delusion, or an imposture, and is all the testimony we have on the point to be disposed of by the assertion that men never did float in the air, and never could. There is the testimony of Mr. Greatrakes, or Greatrix, known as "the Irish stoker," Lord Orrery, and two bishops, one of whom says, says Mr. Lang cautiously, have been Jeremy Taylor, that Lord Orrery's butler one day rose from the ground, whereupon Mr. Greatrix and another lusty man clapt their hands over his shoulders and weighed him down with all their strength, but he was forcibly taken up; for a considerable time he was carried in the air to and fro over their heads, several of the company still running under him." A very absurd story no doubt; but Miss Nancy Wesley and the bed on which she was lying both rose from the floor, if we are to believe the evidence of a letter from one of the family to her brother Samuel, printed in Southey's "Life of Wesley," and that by parity of reasoning is "an absurd story" also. Then Lord Lindsay and Lord Adare published a statement that they saw Home, the medium, float out of one window and in at another in Ashley-place, S.W., on December 16th, 1868, and Captain Wynne also bore witness to the reality of the incident. Is that also an absurd story? Further, we have the evidence as to the Indian Fakirs which staggered Mr. Max Muller, Mr. Kellar's evidence as to a case

* Cock Lane and Common Sense. By Andrew Lang. (London: Longmans and Co.)

of Zulu levitation, and to cut the enumeration short, records of all ages, the repeated levitations of St. Joseph of Cupertino (1603-1663) being a leading case, but by no means a solitary one, in the annals of the Roman Church. Now not in the case of levitation or accounts of asserted levitation only, but of numbers of other phenomena of which Mr. Lang has collected testimony, what is to be said? Is our author not justified when he observes that we stand speechless in the presence of the wildest fable when it meets us, as identical myths and customs do—not among savage nations alone or in one period of time alone, but, practically speaking, everywhere and at all times. Wholesale imputations of fraud, hardly denial of the veracity of witnesses, do not account for all that is recorded, and they still less account for the records if these are, to speak plainly, lies. Why should men in other respects regarded as perfectly trustworthy be looked on as unblushing romancers when they speak of certain things which they have seen, not for a moment, but for half an hour together. Why should a witness in Peru falsely swear he saw in that country the same phenomena which M. Alphonse Karr and Mr. Hamilton Aide also, according to the hypothesis, falsely swore they witnessed in Paris? At present no reply can be given, and we think Mr. Lang in this interesting and curious volume proves to the hilt his contention that it is the duty of modern science to give us an explanation, or in the alternative admit that the riddle is beyond her.—*Nottingham Guardian*, August 18.

CORRESPONDENCE.

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

THE INTERNATIONAL CONGRESS.

Sir,—Mr. Robson's question, "Are all Spiritualists not free to do good if they can?" admits of an explicit reply. Of course they are. But it is one thing to do good, and quite another thing to call an International Congress, because if you call that in a sectional way or in an inadequate way, you may easily do harm. "International" is a large order, and it should be given, as far as possible, by a nation; and in order to do that, and to do it worthily, the people who are most experienced and most capable should take the matter in hand. It is a very serious matter.—Yours truly,

A FRIEND.

RE PLATFORM PHENOMENA.

Dear Sir,—I am glad to see that this important subject is being again brought forward for discussion in your columns. I say again, because I was sorry to see imported into a recent communication to the columns of your honoured contemporary *Light* upon this matter, an assertion as superfluous and unjust as it was lacking in good taste, to the effect that *Light* is the only publication in this country which gives due consideration to the "proprieties" of platform propaganda. I will only say that if any aspersion of the editorial work of the *Two Worlds* in this respect was intended, I feel it to be entirely misconceived and unmerited.

I have strung together a few thoughts which you may deem worthy of insertion. The article is fuller than at first intended, but the importance of the subject demands somewhat comprehensive treatment.—Yours in the Cause of Truth and Progress,

Cardiff, August 20, 1894.

E. ADAMS.

THE NATIONAL FEDERATION OF SPIRITUALISTS.

Sir,—Please allow me to appeal to secretaries of all societies in the National Federation of Spiritualists to bring before their various committees the resolution passed at Sowerby Bridge Conference, viz., "that in order to aid the propaganda committee in their work of spreading the facts and philosophy of Spiritualism, the various affiliated societies be requested to contribute one penny per member to the fund for that purpose."

The winter season is now fast approaching, and it is essential that the propaganda committee should have funds wherewith to push forward the work. If societies would accept this intimation it would save a considerable sum to the federation which would otherwise have to be spent in appealing to separate societies by post. I would also urge all associates who are desirous of helping toward the good work to forward their donation as early as possible. Trusting that my appeal may meet with a ready response, believe me, yours fraternally,

W. HARRISON, General Secretary.

37, North-street, Burnley, August 20, 1894.

P.S.—Mrs. Hyde's address is 95, Exeter-street, Devonshire-street, Ardwick, Manchester, not as given in the recent list.

RE THE "STAFFORDSHIRE SENTINEL" AND MRS. BRITTEN.

Sir,—In your issue of August 5th, and in a brief notice of Mrs. Britten's lectures at Hanley, condensed from the *Sentinel*, you repeat, on the authority of that paper, that Mrs. Britten is 78 years of age, and has been devoted to the subject of Spiritualism 63 years. As Mrs. Britten in an interview pressed upon her by a *Sentinel* reporter never mentioned her age; as the age stated is some fourteen years at least beyond her actual present age, and 63 years ago, the time assigned for her first investigations in Spiritualism, she was then in a nurse's arms, a mere infant, she could only account for such offensive and wholly unauthorised statements by supposing that their author wished to annoy or insult one whom the audiences and chairman so highly complimented. On receiving the above statements in the Hanley paper, Mrs. Britten informs me, she wrote to the party who engaged her at Hanley, requesting that the above statements should be at once corrected in the *Sentinel*, and the paper in which they had appeared should not be sent about for reproduction. As neither of these requests have been attended to, Mrs. Britten naturally draws her own conclusions concerning the true source of the false and absurd

statements, but when her numerous friends and your readers, Mr. Editor, find much of the praise bestowed on the speaker omitted, and the falsehoods above noted repeated, several of them have expressed themselves warmly on the subject, and so frequently urged that a contradiction should be sent to your paper, that Mrs. Britten, in view of her continued and indefatigable efforts to promote her cause, and still more for the sake of her life-long motto, "The Truth against the World," has consented to let me write and send you this refutation of the rude and unworthy falsehood stated in the *Sentinel* report and copied into your paper.—Yours faithfully,

J. W. CULPAN.

9, Belmont, Halifax, August 19, 1894.

[We copied the statements from the *Sentinel* believing they were made in good faith, and are pleased to publish the above correction. "The truth" is all that we want to lay before our readers.]

DEAD 600 YEARS WITHOUT KNOWING IT.

DEAR SIR,—It seems an incredibly long period of abnegation, but what a fragment is 600 or 6,000 years when brought into competition with the æons of eternity, the life-long of any human soul? We have heard of not a few who have passed the "gate of death," and were for some time unconscious of the change, and others who were bound to the earth for periods of longer or shorter duration for moral and spiritual purposes. I find no more difficulty in believing this on reliable testimony than I do that I am on a planet that is moving at the rate of 19 miles in one second of time. Neither comes before me as an experienced verity, but I presume both are (to some people) capable of verification, so I yield an assent, without affirming either that I believe or disbelieve. Looking back half a century I see so much that is now firmly believed that was then repudiated or viewed with incredulity that I think it will be safe to reserve our judgment, for there are doubtless many other things waiting to be revealed. Why should not the condition of several weeks' human entrancement suggest the possibility of a far longer spirit entrancement, corresponding the day or week for the hundred or even thousand years?

It appears to me all that is wanted is proof on reliable testimony, and this may be forthcoming. It will be no more difficult of acceptance with some than is the fact of spirit control. What we know is little, the unknown is immense.

BEVAN HARRIS.

MORE ABOUT THE HULL SEANCE.

SIR,—Having read W. Sanderson's letter, I should like to enlighten him on one fact, i.e., "conditions." I attended two seances, where Mr. and Mrs. Tindall admitted that very good conditions were given, but the results, as far as physical phenomena were concerned, were nil. Mr. Tindall said at the seance for "members only" that there would not be any physical manifestations before he had been in the room for five minutes. I believe the blame lies with Mr. Tindall not being what he represented himself to be, and not with the sitters. Further, I endorse all Mr. Williams said in his letter, and believe Mr. Tindall only wanted an outing, and we in Hull have helped to give him one. I do not wish to pile on the agony, but would like to know from Mr. Sanderson if he saw any physical manifestations with Mr. Tindall, if so were they genuine, or was anyone helping him? Thanking you to insert this, I remain,

A. BIRD.

MR. AND MRS. TINDALL'S VISIT TO GLASGOW.

DEAR SIR,—With some friends I attended a private sitting. We got seated round a small table and it began to move very suddenly. Mr. Tindall started to speak to himself, complaining very much about the room not being dark, but as there were strangers present I thought it best we should sit in semi-darkness. He started to yell, and went into a trance and was supposed to give an address. I hope never to hear the like again! Then a change took place, this time supposed to be a fire-eater, said to give him strength, and he began to give clairvoyant description, but none were recognised. In fact, the whole proceedings were disgraceful from beginning to end, to say the least. All present expressed their disappointment. From what we experienced on the Wednesday night I was afraid the same would occur on the Thursday and Friday, and was thankful when he merely read a paper on "Twenty years' experience in occultation." All of which, however, was about himself, and can be got in the various pamphlets he had for sale. It seemed to be all "myself," and as for his answers to the questions, any man who knows a little of spiritualism could do the same. You may think I am too hard on Mr. Tindall, but I only speak as I have found him. If Spiritualists don't expose the false others will. Let us have the truth at any cost. As for his being a "developed medium," I have both seen and heard more through a working man who does not put himself forward as a public medium.—Yours for truth,

JOHN BLACK.

MR. TINDALL'S REPLY TO HIS ACCUSERS.

SIR,—I have only just seen the unjust attack made upon me. I trust you will allow me to reply. I agreed to go to Hull to give two addresses and three seances if our bare railway fare, 30s., was paid. This was agreed to by the secretary. I gave two addresses, which gave satisfaction, but because the seances were partial failures they refused to pay the whole of our fare. This, to say the least, is not honourable, and, to make matters worse, they make this cruel attack upon me. I said distinctly in my circular, a copy of which I enclose, that I guaranteed no results.

I never met a society of people more unspiritual. No conditions were afforded. At the Monday seance the room was crowded to suffocation. Yet the table did rise off the floor, but they were not satisfied, but must have the light, which, of course, destroyed the little power there was. On Tuesday they let in a vast crowd at 1s. a head. Yet a heavy table did rise completely off the floor, but no sooner did movements begin than a Secularist present grasped another gentleman's hand and accused him of lifting the table.

Immediately after that a man behind me suddenly turned the light full on. This would have thrown me into convulsions had I been under the influence which produces such phenomena as are recorded in "Astarte." But I had been warned. My spirit friends were indeed testing these people all the time, and did not mean to attempt such manifestations, knowing what was going to happen. The seance broke up in violent altercations.

On the next night it was therefore no wonder that nothing occurred. When going into trance I can often read the thoughts of the sitters, and the whole was a mass of suspicion, ridicule and dislike.

One instance will suffice. The President, *supposed* to be under influence, said, "We ought to get phenomena when we pay for it." This needs no comment. They, however, did not pay for it. They had it all free, and they made us both so ill that we have been obliged to shorten our tour. We were successful at Edinburgh, where I met a different class of people altogether.

I need only refer to Mr. Sanderson's letter in your last issue to prove this. I shall always remember the large and cordial meetings at Glasgow, and the kindness of Mr. Anderson and my chairman, Mr. Birnie.

Mr. Williams tells people to beware of me, who am a very old Spiritualist, and have fought many a hard fight for the Cause. Rather let him beware of those who, affording no right conditions, suppose they can purchase the gifts of God for money, and who, unspiritual themselves, look on the spirits as their servants.

Mr. Bland's statement as to the Occult Society in your last issue is quite mistaken. It contains some occultists of no mean ability, and some whose names, if made public, might surprise him.

A. F. TINDALL, A.T.C.L.
[We give above Mr. Tindall's reply to his critics, Mr. Bird's defence of the Hull "conditions," and Mr. Black's report from Glasgow, which by no means corresponds with Mr. Tindall's account; other reports from Glasgow confirm Mr. Black's estimate of the proceedings. J. W. Stark, of Hull, sends us an account of the seance there, confirming the secretary's report, but it is written on both sides of the paper, and we cannot use it. Mr. Stark also states that Mr. Tindall admitted beforehand that conditions were "good." It seems to us this unfortunate affair might well be allowed to rest here, unless Mr. Tindall desires to defend himself further in reply. Surely the lesson to be learnt is this: Mediums should not puff themselves, and dark circles are an abomination, except under special conditions and among intimate and loving friends. We are requested to state that Mr. Tindall is not connected in any way whatever with the Marylebone Association of Spiritualists, 86, High-street.]

LIBERTY v. MEDICAL TYRANNY.

DEAR SIR,—In your issue of July 13th you were good enough to publish an appeal on behalf of liberty in medical practice, also a copy of a resolution, with a request that the secretaries of societies would place the matter before the members for consideration. The response to that appeal has not been at all satisfactory. I think the seriousness of the matter is not quite understood. It concerns everybody, and is pregnant with grave consequences. A man should have a perfect liberty to choose whatever medical treatment he prefers, and not be bound to a faculty of Allopaths. Surely every Spiritualist loves liberty. I will again say, should the amendment to the Medical Act proposed by the "M.D.'s" become law, no person will be able to get professional herbal treatment, or medical treatment of any kind, except from an "M.D." And if any person supplies, administers, or prescribes medicine he will be subject to a fine of £20 or imprisonment. I cannot believe that Spiritualists are so apathetic as to allow such monstrous proposals to become law without opposing them, and I therefore make this earnest appeal to the secretaries of all Spiritualists societies, and ask them to submit the resolution printed below to their societies. There are 155 societies, and a resolution from each would represent the deliberately expressed opinions of some thousands of persons.—I am, yours truly,

"MEDICAL BOTANIST."

Copy of proposed resolution: Will the secretary of every society copy out the following resolution, and submit it to the members, and, if agreed to, the president and secretary should sign it, and send it to Mr. D. Younger, 20, New Oxford-street, London, W.C.: "That this meeting of the (insert name of society here) emphatically protests against the amendment to the Medical Act, proposed by the London and County Medical Protection Society, and believes it would bring an invidious encroachment of monopolies, and a serious interference with the liberties of the people."

A CRITIC'S COMPLAINT.

DEAR SIR,—I thoroughly agree with Messrs. Bowman's and Hewes's letters in your last two issues. If Chedor Loamer's story, that of Ben's Hollow, and other similar ones, be true, I think that it conclusively proves that there is either no God, a weak one, or one who is apathetic, caring but little for anything save His own honour and glory. Also that any love shewn to the unfortunate ones comes from good people or spirits only. My position is that of a scientific spiritualist, not of the religious spiritualist. In fact, I may be said to be midway between the atheist and spiritualist, and I believe that the spiritualist has the best of the argument against either the materialist or spiritualist, for he can prove, when conditions are favourable, the fact of immortality and the return of our loved ones, and the materialist cannot disprove his assertions, *ridicule being no argument*. On the other hand the spiritualist can challenge the spiritualist, or any other religionist, to prove anything at all about God's goodness. It does seem so absurd to hear religionists prating about divine love in face of the misery of this and the other world, too, and I consider God anything but good for allowing, as Spiritualists state, people to be tormented by their own desires and passions without their being gratified. Who but God himself created the poor dark ones with such wishes? Besides, with Mill, I consider nothing wicked that is merely a personal matter, *i.e.*, which has to do with ourselves alone; and if it were, God would have more pity than to

allow us to have such sore temptations; I have long since found out, however, that it is vain to expect pity from Him. "If God can do all that He wills, He wills misery, and there is no escape from the admission," says Mill, and I thoroughly agree with him.

I also think Spiritualists a trifle dogmatic about the non-existence of spirits other than the human kind: such men are just as unreasonable as the materialists are about occultism altogether, and should read Night Side of Nature, Art Magic, and Ghostland—three excellent works.

In conclusion, I should be much obliged if you would kindly publish this letter, and by so doing you will show at least, that Spiritualists are not afraid of printing adverse criticism.—I remain, yours truly,

G. W. BLYTHE.

28, Tredegar-rd., Bow, London, E.—August 19, 1894.

LONDON NEWS AND NOTES.

CAVENDISH ROOMS FUND.—The committee desire those members and friends who have not sent in their collecting cards and donations to kindly do so by 30th of August.—Alfred J. Sutton, hon. treasurer, 12, Upper Woburn-place, W.C.

FINSBURY PARK.—12: Open-air work. Messrs. Brooks and W. Wallace addressed a good audience, chiefly on healing. Questions were answered and much literature distributed.

FOREST HILL. 23, Devonshire Road.—Thursday evening, Aug. 16, will long be remembered by the members and friends here. The seance was taken by Mrs. V. Bliss. We cannot speak too highly of this lady's wonderful gifts of clairvoyance (would that other mediums would come forward and help us occasionally on Thursday evenings). There was a good attendance. Many strangers present, all descriptions and conditions of spirit friends being recognised except two. A beautiful invocation was given by the medium's control before giving descriptions. Sunday: Mr. Dale gave a somewhat rambling but very earnest and instructive address; very much enjoyed.—J. B.

255, KENTISH TOWN-ROAD.—The meetings that have been carried on here the past fifteen years are now being brought to a close. Mr. Warren intended Mr. W. Wallace's circle to find the devil, but he has not done so to this day. 12: Mr. Brooks in the chair. The inspirers of Mr. W. Wallace answered questions upon Spiritualism and the future state most satisfactorily, and the graphic description of the six spheres or zones (hells and heavens?) was most interesting. Mrs. Wiseman gave magnetic healing.

MRS. CLARKE'S, 102, Camberwell Road.—August 15: Impressive religious discourse by control of Mr. Hoare. 19: Service conducted by Mr. Bradley, Leytonstone. Afterwards, communications from controls of Mr. Lemming.—A. J.

MARYLEBONE SPIRITUAL HALL. 86, High Street, W.—A very good meeting. Mr. T. Everitt related some personal instances of remarkable phenomena that have occurred during his long connection with Spiritualism, relating chiefly to direct writing. Very interesting. Miss McCreadie's guide "Sunshine" followed with very successful clairvoyance, six descriptions out of seven being recognised. Next Sunday, at 7 p.m., Mr. W. T. Cooper, "Is Spiritualism consistent with the teachings of the Bible." In consequence of the resignation of Mr. H. Rumford, as secretary of the above association, all communications in future must be sent to Mr. Leigh Hunt, at 82, East Street, Marylebone Road, London, W.—L. H.

PADDINGTON. 227, Shirland Road.—Mrs. Treadwell's guides gave a beautiful address here on "The necessity for true spiritual marriage as one of the means whereby the forthcoming generations may be of a high spiritual nature." A plain and straightforward address. Miss Maynard also spoke under influence of a high character, and gave great promise for the Provident Society. Next Saturday, at eight o'clock, we commence a series of short addresses on "The Use and Care of the Human Body."—T. C. W.

PECKHAM. Chepstow Hall.—Evening, Mr. Audy, on "The Philosophy of Spiritualism," introduced the Spiritualism of the Bible, and related incidents of personal experience. Tuesday, Mrs. Spring held a large open circle; conditions were unfavourable, and little resulted. Several strangers made themselves objectionable by endeavouring to take the management of the circle out of the hands of the officers. One woman offended very much in this respect. It is necessary to state this publicly, to stop these sort of people, who are really an intolerable nuisance. We do not object to people thinking they are indispensable to the success of the medium, but when they come to a society to which they do not belong it is desirable they should be in evidence as little as possible. Next Sunday, Mr. Edwards on "Theosophy v. Spiritualism." Tuesday, at 8.30, open circle. Miss L. Gambrill, medium, and magnetic healing by Mr. Edwards.—W. H. E.

STRATFORD.—Owing to illness Mr. Veitch was unable to be with us, but we had a very interesting meeting. Mr. Allen, Dr. Reynolds, and our friend Mr. — Landridge all gave us something to think about. We are looking forward to Mr. Landridge taking our platform soon.—Thos. McCallum.

SURREY. Masonic Hall, 1, Camberwell New Road.—One hundred and thirty present, the majority being strangers. Mr. Long briefly explained that we form a circle of our members, because knowing the possibility of inspiration we, by that formation, give the best possible conditions for the manifestation of spirit power. Miss May Mackay recited "The Voiceless Chimes" most effectively. Prayer followed, and after a short silence "J. Wilson," one of Mr. Long's guides, gave an address full of real spirituality. As a Baptist preacher in earth life he had taught many things that he now knew to be untrue, and desired to somewhat atone by testifying to the truth. He declared that man was immortal by virtue of his origin from God. That death is the avenue to life, where, from the material body the soul's possibilities are unbounded. The visions, etc., seen by persons when passing away, were explained by the fact that, as the natural senses grow dull the spiritual senses in many cases become active, hence friends hear the departing one

speaking of matters unseen by them, and erroneously attribute this spiritual awakening to failing intellect. The fact that the spiritual powers, dormant in man through ages of disuse, may by cultivation be evolved, and by their aid the facts of eternity be assured, was clearly set forth.—Charles M. Payne, hon. secretary.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—Afternoon: A conversational meeting upon various subjects with Mr. Johnson. We were not short of matter. Evening: Very good meeting, both in numbers and entertainment, as Mr. Johnson answered several questions from the audience in his usual open manner, and seemed to give great satisfaction, as he was often applauded.—W. H., cor. sec.

COLLYHURST-ROAD. Psychological Hall.—Will speakers with vacant dates for 1895 send list and terms to J. Barraus, 17, Cleenystreet, Cheetham, Manchester, at once.

COLLYHURST.—13: A successful public circle with Mr. B. Plant. Attendance good. 19th: Powerful discourses by Mrs. Stansfield's guides and good clairvoyance. She thanked the audience for the harmonious feelings provided, which she felt were greatly aided by the services of the choir, and hoped to see more attention paid to this part of the service by societies generally. Friends please note we have secured the services of Mr. J. C. Macdonald, of Patricroft, for a week's mission, commencing Aug. 26. As this is essentially a missionary effort, intended to arouse the interest of the outside public, we hope Spiritualists will by their presence and influence render this effort a decided success. Sunday services at 2-45 and 6-30; week nights at 8 p.m. Clairvoyant delineations, also songs, choruses, etc., by the choir. Chairmen:—26, Mr. T. Lawrence; 27, Mr. F. Tomlinson; 28, Mr. G. Hill; 29, Councillor Boyes (of Pendleton); 30, Mr. R. Fitton; 31, Mr. T. Simkin. Lyceum attendance moderate. Mr. Taylor conductor, usual programme. Mr. Lawrence presided over the discussion class, "The Natural State of Man" was considered; continued next Sunday. We specially appeal to parents and friends to meet with us in our discussion class on Sunday, September 2nd; subject, "Our Lyceums and the duties they involve," opened by Mr. Haggitt at 11.—E. W.

HULME.—Thursday, public circle, conducted by Mr. Bradshaw, Miss Smith gave clairvoyance, and Mr. Connelly gave psychometry to the satisfaction of all. Sunday, public circle, conducted by Mr. Lamb. Miss Smith and Mr. Sargent gave clairvoyance, and Mr. Connelly gave psychometry. A large circle seemed to enjoy the evening. Monday, Mrs. Hulme gave clairvoyance and psychometry to a large audience. Lyceum opened by Miss Howard. Usual proceedings. Recitation by Emma Orme. Fair attendance. I have not seen as many fresh faces as I should like. Friends, visit our Lyceum and bring your neighbours and children with you. We have had a good many new members last year, and I should like to get as many again in another twelve months.—G. O.

OPENSHAW. Granville Hall.—Morning: Opened by Mr. Duffy. Mrs. Harrison gave a short address and good psychometry and clairvoyance. Evening: Mrs. Harrison's guides spoke earnestly on "Where are the dead." Good psychometry and clairvoyance. Large after-circle, opened by Mrs. Howard, who gave excellent clairvoyance. One case was particularly striking and at once recognised by a young person, who burst out crying and exclaiming that it was her mother.—T. H. L., corresponding secretary.

PATRICROFT. New Lane, Winton.—Mr. J. C. Macdonald's controls lectured on "Spiritualism in the home the true altar of God," and answered questions from the audience. Mr. Macdonald seemed in good form and was well appreciated. Clairvoyance at the close of lectures.—R. P.

PENDLETON. Cobden Street.—Mrs. Wallis in the afternoon on a subject chosen for her, viz., "Spiritualism in the home the true altar of God," was very interesting. Evening: Nine subjects from the audience were dealt with in a masterly style. Mrs. Wallis also named a baby (girl), and gave it a spirit name, "Ruby," also some very good, sound advice to parents. Some very clear clairvoyant descriptions. Next Sunday, our Anniversary and Flower Service; speaker, Mrs. Britten.

WEST GORTON. 2, Peter Street, Clowes Street.—August 15: Opened by Mr. Todkill. Psychometry and clairvoyance by Mrs. Hammond and Miss E. Walker. A pleasant time. 19: Invocation by Mr. Liddiard, and good clairvoyance. Closed by Mr. Todkill.

SALFORD.—Mr. Kaye's guides gave a very interesting and instructive lecture on "Force." Followed by an excellent circle. Fair audience. Good collection.—R. PAYCE.

PLATFORM RECORD.

ACCRINGTON. 26, China-street.—Mrs. Hyde's guides spoke well on "That which you sow that also shall ye reap," and "What do the Spiritualists teach?" Clairvoyance very good. September 2 and 3, harvest festival; 4th, fruit banquet. All gifts will be thankfully received.

ACCRINGTON. Whalley Road.—13: Mr. Lomax related his experience in Spiritualism; much enjoyed; Mr. Manning ably presided. Wednesday, 15: Public circle of 90, Mr. E. Leaver's guides gave wonderful clairvoyance and psychometrical delineations. 19th: Mrs. Russell's guides gave good addresses on "Spirit occupations" and "Spiritualism, what it teaches." Clairvoyant delineations nearly all acknowledged. Mr. Holmes and Mr. Wilkinson ably presided, and both spoke well of the cause. Remember social on the 25th. Rally round, friends, and give the Building Fund a lift.—J. C., sec.

ACCRINGTON. St. James Street.—The controls of Mrs. Bury gave remarkable discourses, followed by good clairvoyance, to very good audiences.—A. S. B.

ARMLEY.—Lyceum.—Recitations by Misses Ethel Dodgson and J. Spalton. Very satisfactory marching.

ASHTON.—The controls of Mrs. Rennie gave a good address on "O grave where is thy victory, O death where is thy sting," followed by good clairvoyance.—James H. Mortin.

BEDLINGTON (Northumberland).—12: Mrs. Yeeles, of North Shields, gave a brilliant and successful clairvoyant seance to a large and appreciative circle, fully 60 descriptions given, with two or three exceptions, were recognised.—P. H.

BIRMINGHAM. Masonic Hall, New Street.—Notwithstanding the holidays for the past three weeks, our audiences have been full to overflowing. August 5: Mrs. Groom gave good addresses and clairvoyance. 12: Mrs. Wallis on "Has man a free will?" and "What do we know of the Spirit World?" dealt with both in a clear, definite, and eloquent manner. 19: Mrs. Brian Hodgson on "The Consolations of Spiritualism" and "Spiritualism and Faith," dealt with historical Christianity, tracing the element of faith, and comparing it with facts of Spiritualism. In addition to platform work, Mrs. Hodgson accomplishes a vast amount of work as hon. sec. to our information section, literature department, and inquirers' seances, and is one of the most energetic of our executive.—A. J. S.

BIRMINGHAM. Smethwick, 43, Hume-street.—Aug. 5: Our esteemed friend and co-worker, Mr. Hodgson, gave an address, "Spiritualism and the New Testament," listened to attentively by a small though sympathetic audience. 12: Mr. Galloway spoke upon the "Ethics of Spiritualism." 19: Our old friend Mr. Knibb, of Birmingham, spoke on "Take notice of things we hear, lest they slip," which were all listened to attentively and appreciated by the audience.—Apollo.

BLACKPOOL. Liberal Club, Church-street.—Mr. G. H. Edwards gave two splendid addresses on "The age we live in" and "Two Worlds," each address being followed by very good clairvoyance by Miss Whiteley (aged 12) names being given in many instances.

BOLTON. Bradford-street.—Mrs. Horrocks' guides discoursed very ably on "Honoured they who firmly stand," and "I will not be long our journey here." Clairvoyance and psychometry most excellent.—W. H.

BRADFORD. 421, Manchester Road.—Afternoon: The service of song, "Mother's Last Words," was sung by the choir and listened to with interest by a crowded audience. Evening: Mrs. Winder spoke admirably on "What is prayer?" Miss Marsden gave excellent clairvoyance.—J. A.

BRISTOL. Coffee Palace, Lower Ashley Road.—Wednesday, at 8, Mr. T. Dabbs, of Manchester, after opening with a beautiful prayer, related his experiences, which were much enjoyed. He pointed out those who would develop as mediums. We are thankful for his kind words and fatherly counsel. Mr. Hooper was controlled by one of the poor men who lost his life in the late colliery explosion in South Wales. He gave his name as Nathaniel Morgan, and sang an old Welsh hymn, in pure Welsh, to the tune of "Evan," which is a popular tune in Wales. Here I pen you the first line in the vernacular, "Am Iesu Grist, au farwol olwr," etc., "Of Jesus Christ, and His death wound," etc. What a grand proof of spirit return.—J. P. D.

BURNLEY. Guy-street.—Mrs. Griffen gave an excellent discourse on "Spirit power." Clairvoyance afternoon and evening. Every one recognised in the afternoon.

BURNLEY. Hull-street.—A good day with Miss Skipper, of Burnley, subject, "Human Nature," and "Earth and its Mysteries." Successful clairvoyant delineations.

BURNLEY. 102, Padiham Road.—Our anniversary passed off nicely. The guides of local mediums gave us short addresses, also several good tests and clairvoyant descriptions easily recognised. Many strangers present.

BURNLEY. Robinson-street.—Mr. Featherstone's guides gave addresses on "Spiritualism, its social worth," and, "Among the creeds or the struggle for truth," both quite up to their usual high standard, and listened to by large appreciative audiences. We have received 14 days' notice to quit to make way for a club. Our friends intend making a strong effort to found a place of their own, and will hold a tea meeting at 4-30 in the hall on Saturday next to commence a Building Fund. All sympathisers heartily welcome. Any offers of assistance from distant friends may be sent to the corresponding secretary, W. Harrison, 37, North-street, Burnley.—P.S. Shall try to obtain some place to carry on the services for the present. Sunday next, "Madame Henry."

BURY.—First flower service a grand success. Evening: A service of song passed off very well, having the aid of friends from surrounding districts, Miss Bailey giving clairvoyance at each service.—B. S.

CARDIFF.—Service conducted by Mr. J. R. Gandy, who read an able address. The after-seance was very kindly taken by Mr. F. T. Hodson (late of Newport, Mon.), who gave a good number of very successful clairvoyant and psychometrical descriptions. Mr. Hodson is temporarily located here, and we trust to have the pleasure of further demonstrations from him. His gifts in these directions are exceedingly well developed, and maintaining his consistently rigid determination to confine descriptions to what is actually seen and can be clearly given, he should reach a front position and his services be constantly in requisition.—E. A.

DEWSBURY.—August 16: Bro. F. Wood gave an address and good clairvoyant tests. 19: Mrs. Wilkinson's guides spoke powerfully on "The Revelations of God in Nature" and "Spiritualism, the need of the day." Psychometry very good.—J. Smithson.

GLASGOW.—12: 11-30, Mr. Birnie read an article on "The Nature of the Universal Church." Mr. Tyrell, president of the Blackburn Society, made a few remarks on Spiritualism. Clairvoyant descriptions were given by a lady friend from Blackburn; three were recognised. Several tests of identity were given by Miss Bullen, of Blackburn. A very pleasant morning. 6-30: Our Blackburn friends again obliged us. Mr. Tyrell gave an instructive address on "Mesmerism," showing its relation to Spiritualism, and the benefits to be derived from its practical use in healing. Clairvoyant descriptions were given, but these were not at the time recognised. Miss Bullen gave a considerable number of good tests of spirit identity. This being the first time the ladies have been

before the public, and taking the results into consideration, the Glasgow Society consider them excellent mediums, and take this opportunity of thanking them publicly for their kind services, and wish them God-speed in their noble work.—Thos. Watt, hon. sec.

HEYWOOD.—Our friend Miss Thwaites spoke, with good success. Saturday next, ramble through the woods, weather permitting.

HIGH SHIELDS, 1, South Eldon Street.—15: Mr. Wilkinson gave an address on "Character," and two readings. 19: Mr. Davidson gave a reading on "Mediumship," and spoke on "The Revelation of Spiritualism," in good style to an intelligent company.—W. R. H.

HOLLINWOOD.—Our old friend Mrs. Rennie on Tuesday conducted the circle. Most wonderful clairvoyance: all recognised. On Sunday Mr. Leaver was with us. I am sure all were very pleased to hear him lecture on "The Home Over There." He is a very good medium, and other societies would do well to engage him. Clairvoyance good: all recognised.

HULL.—Mr. Williams read report of trance address through Mr. J. Colville, Boston, on "The Great Need of More Spirituality among Spiritualists." Next Sunday, at 2-20 and 6-30 p.m., Mr. J. Parker, Bradford, will deliver addresses.—W. D. Williams, sec.

HYDE.—We desire to express our appreciation of the services on July 29 of Mr. J. B. Tetlow; Aug. 5 and 6, Mr. Lomax; 12, Mr. J. W. Sutcliffe; 14, Mrs. J. A. Stansfield; 19, Mrs. Summersgill. All the services were well attended.

JAGGER GREEN.—A very good and instructive time with the guides of Mr. F. Wood, of Batley. He is an exceedingly good medium, and ought to be kept going. Next Sunday, Mr. G. Smith.

LEICESTER LIBERAL CLUB.—Mr. Will Huish delivered a trance address. Being his first public appearance, there was a large congregation. The guides, on "The fool hath said in his heart there is no God," were very successful and much applauded. Sunday, Sept. 1, Mr. Leeder, of Nottingham.

LEICESTER. Crafston-street.—Evening, the guides of our blind friend Mr. Muggleton gave a very interesting discourse on "The handwriting on the wall." Much enjoyed. After meeting, Mr. Muggleton gave excellent psychometry.—N. C.

LEIGH.—A happy day with Mr. Lomax, of Darwen. Afternoon, a good circle, much enjoyed. Evening, "Modern Spiritualism the need of the age." Dealt with in a masterly manner to the satisfaction of all. We hope to hear him again soon.—S. D.

MACCLESFIELD.—5: Mrs. Rushton, on "The Ascent of Man" gave much pleasure and satisfaction. 12: Anniversary services. The room presented a cheerful appearance, having been thoroughly cleaned and decorated with flowers by a few willing members. Mrs. Stansfield spoke on "Harvest of thought" and "Belshazzar's feast." Both addresses thoroughly enjoyed. Her clairvoyance was remarkably successful. A full string band led the singing and played selections. Anthems were rendered by the choir. Vocal solo by Mr. T. Potts; violin solos by Messrs. Abrahams and Rowley; and cornet solo by Mr. Shaw. In the evening the hall was packed, likewise on Monday, when Mrs. Stansfield spoke on "Biblical Spiritualism," and gave successful psychometry. Miss Janet Bailey described spirit surroundings, which were in most cases remarkably accurate. The services, as to numbers, and also financially, must be taken as the best we have yet held. Speakers kindly note that Mr. H. Taylor, of Pickford-street, Macclesfield, is now secretary.

MACCLESFIELD.—A good day with Mrs. Groom. "Has Man Fallen?" and "Life and Progress" were treated in a splendid manner, and were highly appreciated. Very successful clairvoyance. Very good audience.—Mr. Herbert Taylor, hon. sec., Pickford-street.

NELSON. Bradley Fold.—A good day with Mrs. Best, who gave good clairvoyance to good audiences.—D. H. B.

NEWPORT (Mon).—An address by Mr. Wayland's guides on "Spiritualism the Gospel of Peace."—P. B. W.

NORMANTON.—The guides of Mrs. Stretton gave very good addresses on "The Teachings of Jesus" and "Nature, and Nature's God." Clairvoyance at each service good.—E. B.

NORTHAMPTON.—The controls of Mrs. Walker gave very good addresses to fair audiences.

NOTTINGHAM. Masonic Hall.—Morning: A time of spiritual refreshing. Mr. E. W. Wallis delivered a valuable discourse upon the "Human needs supplied by Spiritualism," containing much pith and embellished by choice language. Evening: 14 out of 20 sensible questions were answered in such a manner as to evidence the beauty of the "Spiritual Philosophy," and caused one to wish there were more "mediums" of the same stamp.—T. S.

OLDHAM. Bartham Place.—Thursday's circle: Miss Barlow, of Rochdale, was greatly appreciated. All clairvoyance recognised. Mrs. Roscoe, of Oldham, gave a few very good descriptions. She kindly gave her services. It is a pity more of our home mediums are not willing to give their services to spread the truth. There are so many enquirers. 19: Mr. Manning, of Rochdale, gave good addresses, also clairvoyant descriptions, mostly recognised. Well attended Lyceum: Invocation, Mrs. J. A. Stansfield. Choir, recitations, etc., conducted by Mr. Standish. Senior group: Mr. Savage gave an interesting reading, "Religious Reformers," Martin Luther. Recitation, Master Shaw.

ROCHDALE. Baillie Street.—A good day with the local mediums. Mrs. R. W. Tillison gave a very sympathetic address on "Forthwith." Madam George gave good psychometry; the following mediums also taking part—Mr. L. Thompson, Mr. D. Thompson, Mr. J. Crossley, Mrs. Melling, and Mrs. Schofield.

ROCHDALE. Penn Street.—An enjoyable time with local mediums. Miss E. Schofield's controls gave a good address, followed by clairvoyance. At night Mr. G. Whittaker gave a short, earnest discourse on "Let your light so shine before men," urging young mediums to keep their light clear and bright; very good advice. If our young sensitives would give way to the controlling influence we should have a much higher standard of thought and eloquence through them.—S. H.

ROCHDALE. Water Street.—14th: A nice meeting, conducted by Mrs. Goodhew and Mrs. Fielding. 19th: Mrs. Lamb gave splendid addresses, also very good clairvoyance.

ROYTON.—A good day. Mr. Plant discoursed ably on "The coming Man in Science and Religion" and "The Judgment and Verdict of Spiritualism, Past and Present." Satisfactory clairvoyance. Mr. Birch, of Royton, gave a few clairvoyant descriptions, fully recognised.

SOWERLY BRIDGE.—A good audience assembled to hear Miss Cotterill's very able address on "The Unknown God," to the evident delight of the audience. Good psychometry.—G. H.

STALYBRIDGE.—Afternoon: Good address and clairvoyance by Madame Henry, also clairvoyance by Miss Walker, of Openshaw. Evening: Address by Madame Henry on "There is no death." Clairvoyance by Madame Henry and Miss Walker.

STOCKPORT.—With fervent earnestness Mrs. Johnstone spoke of the Father's boundless love, and the rank blasphemy taught in His name by creedal systems. Night: 550 people were present, and platform well filled with visiting friends. Mrs. Johnstone spoke of the failures and fallacies of the dominant religion. Mrs. and Miss Barlow sang duets. A quartette had been arranged, but the great meeting catching the familiar airs took the matter into its own hands, and sent forth an inspiring volume of harmonious sound. Miss Barlow gave a number of startling clairvoyant descriptions, and Mrs. Johnstone was good as usual in same line.—T. E.

TODMORDEN. Sobriety Hall.—19th: We commenced public services, having Mrs. Hunt, of Bradford, as medium. Her control spoke on "Sow in the morn thy seed," and "What has Spiritualism done for humanity?" Successful clairvoyance. The ante-room in the afternoon was packed, and a good congregation in the hall in the evening. Fortunately we had a good harmonium player in Bro. Ashworth.—Thomas R. Johnston, 358, Burnley-road.

WAKEFIELD. Barstow Square.—Mrs. Mercer being unwell Mr. Foote (a native of Jamaica, who, we are proud to say, has developed in our society) gave very able and instructive addresses on "The rational teaching of Spiritualism." Mr. Thomas, another developing member, gave successful clairvoyance and psychometry, as also did Mr. Foote. Miss Wrighton, of Bradford, favoured us with a pleasing solo, accompanied by Mr. H. Shaw. Good audiences.—G. MARRIOTT.

LIST OF SPEAKERS FOR SEPTEMBER, 1894.

BACUP.—2, Lyceum Flower Service; 9, Mrs. Hyde; 16, Mr. Tetlow; 23, Mr. Johnston; 30, Mrs. Venables.
BLACKBURN.—2, Harvest Festival, Mrs. E. H. Britten; 9, Mr. J. Swindlehurst and Miss L. Pickup; 16, Mrs. Stair; 23, Mrs. Craven; 20, Mr. E. W. Wallis.
BLACKPOOL. Church-street.—2, Mr. J. Armitage; 9, Mrs. Midgeley; 16, Mrs. J. A. Stansfield; 23, Mr. G. F. Manning; 30, Mr. Postlethwaite.
BOLTON.—2, Mr. Rooke; 9, Mr. Sutcliffe; 16, Miss Jones; 23, Mr. Gibson; 30, Mrs. Brooks.
BRADFORD. Walton-street.—2, Mr. Hilton; 9, Miss Patefield; 16, Open; 23, Mr. Rowling; 30, Local.
BURNLEY. Hammerton-street. 2, Mr. Tetlow; 9, Mrs. Craven; 16, Miss Venables; 23, Open; 30, Mrs. M. H. Wallis.
COLNE.—2, Mrs. Harrison; 9, Mr. P. Lee; 16, Mr. F. Hepworth; 23, Mrs. Bailey; 30, Mr. H. Johnson.
DARWEN.—2, Mrs. Brooks; 9, Mr. H. Johnson; 16, open; 23, Mr. E. A. Verity; 30, Mr. J. J. Morse.
FELLING.—2, Mr. Wilkinson; 9, Mr. Scott; 30, Mr. Beck.
GATESHEAD.—2, Mr. J. E. Wright; 9, Mr. J. Wilson; 16, Mr. J. Hall; 23, Mr. Stevenson; 30, Mr. Henry.
HUDDERSFIELD. Brook-street.—2, Mrs. Craven; 9, Mrs. France; 16, Mr. Johnson; 23, Mrs. Gregg; 30, Mr. Macdonald.
HYDE.—2, Mr. Henry Ormerod; 9, Mrs. Brooks; 16, open; 23, Mr. Mayoh (anniversary); 30, Madame Henry.

PROSPECTIVE ARRANGEMENTS.

ACCRINGTON. Spiritual Tabernacle, Whalley Road.—A great propaganda meeting on Saturday, September 1, at 7-30, under the auspices of the National Federation of Spiritualists. The following well-known speakers will be present:—Mrs. Craven, Leeds, Messrs. Hepworth, Leeds, Swindlehurst, Preston, Johnstone, Hyde, Rooke, Levenshulme, J. Gibson, Pendleton, and A. Kitson, Dewsbury. All inquirers are urgently requested to attend. Collections on behalf of the propaganda fund of the Federation.

ARMLEY Lyceum will give a tea at 4-30 and entertainment on September 15 to help to get new "manuals."

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.

BOLTON. Spiritual Hall, Bradford-street.—Trust Fund service on Sunday, August 26. Speaker, R. A. Brown, of Manchester; Mrs. MacIver, clairvoyant.

BRADFORD, 15, Quaker Lane.—Every Sunday at 2-30 and 6-30, public meetings. All welcome.—P. S.

BRISTOL. Borderland Circle.—Spiritualists in Bristol and Somerset, who would like to hear a public lecture in Bristol, please communicate with the Secretary, Phoenix Coffee Palace, Ashley Road, Bristol.—A. L.

BURNLEY. Hammerton-street.—26: Mr. E. W. Wallis, "The dual aspects of Spiritualism," and questions from the audience.

CAMP MEETINGS at Howley Hills, Batley, Sunday, August 26, at 2-30 and 6 p.m. Speakers:—Messrs. Armitage, Pawson and Stansfield, also Mrs. Stansfield, of Batley and Batley Carr, Messrs. Foulds and Gill, of Bradford, and other friends. Mr. J. Whitehead, president of the Yorkshire Union, will preside. A string band will accompany the singing. Tea provided by Batley friends in the large tea shed at 6d, children under 14 at 4d. There

is plenty of good covering for meetings if the weather should prove rather erratic. Collections at each meeting.

DARWEN.—26: Mrs. Wallis.

DEWSBURY.—Society anniversary in the Town Hall on September 9, when Mr. S. S. Chiswell, of Liverpool, will speak at 10-30 and 6; Mr. J. Foulds, of Bradford, in the afternoon at 2-40. All friends are welcome.

HORTON.—Spicer-street.—Sunday, September 2. Open-air meetings at 2-30 and 6, in front of the room. Several prominent Yorkshire speakers will give addresses. Friends rally round and support them. September 11, anniversary services at 2-30 and 6. Speaker, Miss Cotterill, of Manchester.

LONDON. 113, Edgware Road, Hyde Park.—Sunday, August 26, at 7 p.m., Mr. Horatio Hunt will resume his meetings and lecture on "The Mystery and Meaning of Spiritual Symbols." Personal delineations will be given. Silver collection. Also every Wednesday and Friday, at 8 p.m., sharp. Mr. Hunt will hold public seances for various forms of mediumship. Commence at 8, sharp. On Saturday evenings, if sufficient numbers can be obtained, a recital from "Nero," in character, will be given. Tickets, on application, 1s. Old and new friends heartily welcomed.

LIVERPOOL. Daulby Hall, Daulby-street.—The services have been discontinued during August. Will re-commence Sunday, September 2. Mr. E. W. Wallis speaker at 11, "The Optimism of Spiritualism"; at 6-30, "The one thing needful."

MISS FLORENCE MARYAT's lecture in Manchester will be on Wednesday, October 31. Full particulars in due course.—George Hill, 93, Brunswick-street, C.-on-M.

MR. B. PLANT is booking dates for 1895, 373, Oldham-road, Manchester.

MRS. SUMMERSGILL has changed her address to No. 7, Batley's Buildings, Brook-street, Marsh, Huddersfield.

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

ROCHDALE. Penn-street. 2: Harvest festival, Miss Walker.

SALFORD. Co-operative Stores, Chapel-street.—Lyceum 10 and 2 and 6-30, Mr. Jeremy Gibson; Wednesday, Circle, Mrs. Hulme. Doors closed at 8-15 sharp.

SECRETARIES please note Mr. Walter Ripley is booking dates for 1895, No. 3, Hanover-square, Dewsbury.

STOCKPORT.—Change of address—T. Edwards, Secretary, 39, York-street, Edgeley.

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.

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.

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.

WANTED, FOR SALE, SITUATIONS, ETC.

[Terms 4d. per line, four lines for 1s., four insertions for the price of three. Ten words to the line. Cash with advertisement.]

APARTMENTS, unfurnished, two parlours; quite house, no children, garden back and front; rent 6s. per week; nice room; at 114, Alexandre Road, Holloway N.

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.

PERTAINING TO PROGRESSION. Remember it is not sufficient to know that there is actual life beyond the grave, to gain us admittance into the brightest spheres hereafter. Spiritual gifts must be valued and preserved as sacred. Spiritual virtues must be cultivated, and every one should aim at a high standard of goodness. —Remember, acquired habits, if of no actual value, are better not persisted in, as they retard progress. If on the other hand we cultivate good habits we may delight to continue them when we become celestial beings. Therefore, remember that the custom of giving produces a habit of liberality; and habits of devotion promote the custom of going to a place of worship, and that habit is a law of our being a kind of second nature that grows up with us.—Snap Shot.

PASSING EVENTS AND COMMENTS.

SHORT letters and reports next week to allow for plans.

ON OCTOBER 3rd Mr. Morse will complete 25 years of public work for Spiritualism.

Mr. GOTT is offering some capital bargains in his stock-taking sale. We hope readers who can do so will give him a turn (see advt.).

MONTHLY PLANS.—A number of these are crowded out till next week. Correspondents and reporters will please be as brief as possible.

"LOOK CAREFULLY over this paper and see who is advertising." Remember that these times the merchant who advertises has rare bargains to offer and is wideawake." So says the *Banner of Light*, and it applies equally well to the *Two Worlds*.

GRANTHAM.—Will Spiritualists residing in this town please communicate with W. G., per the editor of the *Two Worlds*, who is about to become a resident, and would be pleased to meet some Spiritualist friends.

PATENT AGENCY persons of an inventive turn of mind should consult Mr. A. W. Turner, who advertises in our columns. By an oversight his telephone number has been printed 93, it should be 933.—[SEE ADVT.]

SOME INVESTIGATORS anxious to obtain spirit photographs would be pleased to know of a medium who has the requisite power who would be willing to sit with them for experiments.—Address H. W. M., care of Editor, *The Two Worlds*.

BELLAMY's famous "Looking Backward" is being issued as a serial in the *Workman's Times*, published by the Manchester Labour Press Society Limited. The first chapters appeared last Friday. All those interested in Socialism and Labour questions should read the *Workman's Times*. It can be had of all newsagents.

RE MEMORIAL OF THE ARBITRATION ALLIANCE.—It is requested that all sheets containing signatures be sent in at once to J. Allen, 13, Berkeley Terrace, White Post Lane, Manor Park, Essex. Spiritualists are particularly requested to show by their combined attention, in such an important matter, that they are in common accord with their brothers and sisters of the various sects in their efforts to reduce war to a minimum.

"THE TRUTH SEEKER" for August, price 1d., is a capital number. A photograph of the statue of Charles Bradlaugh, unveiled at Northampton on June 25, graces the front page, and the letterpress is well worth reading, especially the article headed "Sun or Son." "The Truth Seeker" is well got up and neatly printed, and ably edited by John Grange. It can be procured of Mr. J. W. Gott, of 2, Union-street, Bradford.

THERE IS MUCH inquiry in and around Bristol, and good seed could be sown there this winter if some capable mediums could pay a visit to this west country town. What is the matter with our South-West friends? Has their enthusiasm and devotion to the Cause oozed out at their boots? Plymouth, Exeter, Devonport, Falmouth, Truro, Portsmouth, and numerous other towns want waking up. Let us hear from you Western workers.

TO CORRESPONDENTS.—J. Slater, yours received, will write this week. A. Ley, many thanks, will look up the MSS., and use as early as possible. Glad Bristol is waking up. Perhaps we could visit you the end of January. Chas. Hardingham, yours received with thanks, too late for this week. S. M. Corbett, there is much to be said. Hasty conclusions are to be deprecated, explanations will be forthcoming presently. The communications are genuine, but need fuller details and elucidation. B. Russell Davis, too late for this issue, next week.

"ON THE OCCULT" was the title of a recent oracular article in the *Weekly Dispatch*, which relegates apparitions, writings, table-rappings, etc., to materialism and superstition. The writer asks, "If it were possible for the departed to cross the borderland, is it not reasonable to assume that they would present themselves to those who are inconsolable at their loss?" and thereby displays his ignorance of Spiritualism, for in thousands of cases they have returned and made their presence known to their loved ones without the agency of any other medium. If those who are "inconsolable" will give the necessary conditions they will receive comfort in one or other of the many modes of manifestation, including "the spiritual communion," which he extols for the purpose of catching the breeze of the new public opinion without admitting Spiritualism. It is most amusing.

A NEW MONTHLY MAGAZINE, entitled "The New Age," conducted by Mr. Alex. Duguid, of Edinburgh, who has been practically connected with the history and development of the Spiritualist movement for eighteen years, is in course of preparation, and, should there be a sufficient number of subscribers, the issue of the first number will take place in the beginning of September. It will be open to all evidence in support of the spiritual being of man, and all social and scientific questions will be viewed from this standpoint: it will classify and arrange experiences, ancient and present-day, by writers of reputed worth and learning; it will record experimental facts, and deal with the esoteric or hidden symbolism of nature, illustrative of man's spiritual being. Terms of subscription (in advance):—Year, 5s.; half-yearly, 2s. 6d.; quarterly, 1s. 3d.; single copies, 4d. All orders and remittances to be sent to Mr. Alex. Duguid, 25, Springwell-place, Dairy-road, Edinburgh, N.B.

THE HANLEY Spiritual Church has adopted the following principles from the Order of Progressive Spiritualists:—"We affirm that we know there is no death. That intercourse between the two worlds has been established. The consequences (good or evil), of motives and deeds of mortal life, affect the status of each spirit after death, and constitute the heaven or hell into which they enter. That evolution is not only the law of this life, but characterises the realm of the hereafter. That we are responsible by divine love and wisdom to ourselves for the use we make of our powers, and the opportunities of life; and to others for the influence we exert by our conduct. We therefore resolve to endeavour to improve our minds, to cultivate our moral powers, to exercise our spiritual gifts, to sympathise with sorrow and suffering, to encourage and assist the weak and ignorant, to co-operate in all endeavours of a reformatory nature, whose aim is for humanity and the truth."