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## THE CAREER OF THE CHRIST-IDEA IN HISTORY.

By HUDSON TUTTLE.

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*Introduction continued from page 469.*

WITH the problems of past and future came the dim conceptions of immortality, greatly modifying the beliefs by which they were connected. The spirit would not only exist for ever: it had always existed. It was an offspring of one grade of emanations of the divine one. Hence every birth was a divine incarnation: death was liberation.

Without distinction of grades, all spiritual beings except the eternal could and did thus become clothed in flesh. In this manner the spirit was compelled to serve a probation on earth. If it became sufficiently pure, it arose to higher grades of being; but, if not, it was compelled to become again incarnated. Sometimes great and good men returned, out of pure benevolence, to their fellowmen; and such, by having felt the sorrows and temptations of earth, could justly judge of its sins, and sympathise with the weary, unfortunate, and distressed. They were thus enabled, by their broad and elevated views, to aid humanity; and, after their departure, they remembered the toilers of earth, and interceded with the higher gods for their welfare.

Ardently believing this, it was easy to suppose the gods of higher emanations, differing not in kind, but only in degree, would occasionally, from compassion, become incarnated. Vishnu entered the human form as Crishna, laboured, suffered, and died for mankind; such faith did he awaken, that, if a sinner did but utter his name at the hour of death, fully believing that he was Vishnu, he insured salvation. The great and beneficent spirit, descending in the form of Buddha, performed a similar mission. He went further; and, after labouring all his mortal life, grandly closed by visiting the lower regions, where souls were imprisoned, to encourage and instruct them. This was at least two thousand years before Jesus re-enacted the same drama. So pure and holy became the great Buddha, that he ascended to paradise without passing through the portals of death.

The Egyptians believed that Osiris was an incarnate god, the benefactor of the living, and the judge of the dead. This transmigration had a double significance. If the spirit, by entering the mortal body, can serve a grand and noble purpose in the aid it thus furnishes humanity,—on the other hand, repeated transmigrations confined to ordinary mortals, who labour, suffer, and act the part of drudges, are ignoble, and painful to contemplate. The spirit, being an emanation from the Eternal One, must be pure and holy. Hence, if, while in contact with the flesh, it becomes sinful and corrupt, it follows logically, from the premises, that it is the flesh, and not the spirit, that is evil. Its connection with the flesh is the cause of all sin.

The descending of a divine being to take on himself the sins of the flesh requires godlike benevolence and infinite sacrifice. The doctrine is consistent with itself, and, brooded over by the hermits of the Ganges, agitated in the minds of Egyptian priests under the shadows of the pyramids, was received through Hebrew theology into Christianity, and directly through Puritanism pours its bitter waters into the present. No belief has exerted such tremendous influence on human destiny as this at first apparently harmless and philosophic statement, that evil is derived from the imperfections of matter. It introduces a deadly feud into the living temple. The spirit is a prisoner, confined in a living dungeon. Pure, holy, divine, it is chained to that which is inherently debased, depraved, and evil. Its position is awful to contemplate. It is a beautiful, spotless virgin married to a beast; a god chained in unholy lust to a demon.

Men believed this, and, believing, revolted with all the energy of their natures. They trampled the flesh beneath the relentless feet of the spirit. Every natural instinct and desire was of the flesh. Hunger, thirst, the passions, all were unholy. They, with proud disdain for the appetites, starved themselves to skeletons; refused drink; cast women from them as they would a viper; scourged, burned, and lacerated themselves in the most cruel manner; and sought, by fasting, prayer, and contemplation, to so far arise above the earth that it would not be necessary for them to be again confined in its loathsome embrace.

Because of this intense belief in the sinfulness of matter most of the ancient nations held that their great and mystic heroes were born of virgins. Though this did not free them from the flesh, it obviated the necessary stain of the passions.

The spirit was compelled to atone for the sins forced on it by the body, either in the flesh or afterwards. There were rewards for well-doing, and punishments for sin. Whatever the spirit sighed for, even those things considered unlawful here, were lavishly bestowed. Paradise, in the heated imagination, became a royal city; and the Eternal, a mighty king, surrounded by regal ostentation. Why not? The highest ideal of human felicity the mind had then presented was the courts of kings, and the fancy could picture no higher.

The sinner must receive the reverse. To be compelled to remain on earth, changing from form to form, was a severe punishment. The Asiatic, annoyed with poisonous reptiles, employed them as instruments of torture for the wicked. Fire, the most subtle and purifying of elements, seemingly antagonistic and destructive to matter, at the same time causing intensest pain, was early and universally adopted as a means of punishment. It was employed as an ordeal. Some passed through it, or caused their children to do so, as a baptism instead of water. Others burned themselves to death, supposing that they thus became pure, and avoided the purification of fire in the hereafter. Burning of the dead was adopted for a similar reason.

These punishments were not to last forever. They were inflicted only for purification; and even Ahirmanes, the prototype of Satan, ultimately would become pure and happy.

The Hindus believe that a man can do more good than is sufficient to save himself, and that this stock can be transferred to others.

Every prayer, good deed, almsgiving, offering, and penance is stock invested in paradise, which can be used to benefit the departed; and, their sins thus cancelled, they can ascend to realms of light. This important dogma was received by Catholicism, and, in case of Jesus, by all Protestantism.

The transition from this belief to that of punishment by proxy is exceedingly easy. The Hebrew laws commanded the sacrifice of animals, grain, etc. They were similar to those of surrounding nations, and by no means unique.

The blood was thought to be the life. The largest and finest animals were always chosen; and this blood, streaming from the altar, was deemed of greatest efficacy, particularly acceptable and delightful to the offended gods. Human sacrifice was of still higher value, and was practised by every nation of antiquity. The custom appears among the Jews in the sacrifice of Isaac by Abraham, and the crucifixion of Jesus. The latter event occurred at the passover, when the paschal lamb was sacrificed by each family; and the high priest remarked, that it was "good that one man should die for all the people," clearly indicating that, while the lamb atoned for family sins, a higher offering was required for the nation.



Such is a brief outline of the grand mythology which has shaped the history of the world. The causes and necessities of a belief in an incarnate divinity are apparent. It is the fashion to regard the system of Christianity as unique, springing up to golden harvest among the rank weeds of paganism, like a divine light in the surrounding darkness. If this were true, it certainly would be miraculous. It is our task to gather the golden strands of truth that run through the pagan world, and show how they all merge in Christianity. We are not the only favoured people. Others have had mediators born of virgin mothers. The devotees of Buddha and Vishnu outnumber us two to one, and with stronger faith are more blindly devotional than our most ardent believers. The religious fervour of the West is tame and insipid compared with that of the Ganges.

Tread with care, then, on these darling beliefs,—the tricks of hypocrisy and knavery on ignorant credulity. Millions and hundreds of millions bow to the shrines of their gods with faith and reverence equal to those of the Christian, and in their hearts as deeply commiserate the deluded followers of a carpenter's son as the latter possibly can their delusion. The day of scoffing other religions has passed. The faiths that have satisfied great empires are realities if false. They must be studied as manifestations of mind, without regard to their truth or falsehood. Let us examine our own system as though we were Brahmans or Persians, and observe how it would then appear to us.

Rather, let us rise above all prejudice whatever, and learn the truth of all systems. Is *our* mediator of *another* type from that of other races?

Is his character changed otherwise than new modes of thought demand? Did he not come in the fulness of time as a personification of an ideal want, as other incarnations came to other races?

We shall see.

*To be continued.*

### A COLLIER TRANCE-MEDIUM.

MR. WM. PIGFORD.

VISITORS to the Miners' Hall, Monkwearmouth, recently listened to an able lecture from the lips of Mr. William Pigford, a trance medium from Ouston Colliery-village near Chester-le-street, upon "The World's Saviours," a subject chosen by the audience by vote out of three sent up to the chairman. The lecture was of a highly intellectual nature, delivered in a pleasing manner, and listened to with marked attention.

To the inexperienced Spiritualist, and particularly to new inquirers, Mr. Pigford best demonstrates the truth of Spiritualism, and affords the clearest evidence that I am aware of to a mixed audience of spirit control. I have heard many eloquent and intellectual addresses through mediums under control, but the mediums have been more or less educated, and with a refined and cultured mind. Having platform experience, or being used to speaking from the pulpit before they became Spiritualists, to the ordinary observer they do not differ from a good normal speaker; even regular attenders are at times unable to say whether the lecturer is speaking normally or under control. A controlling power is evident with Mr. Pigford, and a word or two with him before or after the lecture will carry conviction to the inquirer of the truth that a power, with intelligence, outside himself has manifested through his organism. Those who know Mr. Pigford and have heard the language proceeding from his lips when on the platform speak of him in marvelling wonder, and not without reason, as he is *not* above the standard of intellect of the people amongst whom he resides, but, I may say without disrespect to Mr. Pigford, he is *below* the average in general knowledge. I have his permission to speak of him what I know to be correct, in the interests of truth.

An able lecture, delivered through his lips on May 29, having had a few minutes conversation with him previously, took me so much by surprise that I made it my pleasure and duty to go and see him at his house and try to learn about him from the people in the locality. I fortunately met a person, who, having lived in the district for forty years, had known Mr. Pigford from his birth, gave me full particulars concerning him, and took me to his house. I had a camera with me, and obtained his photograph, taken at the door just as he returned from

work. I obtained from him a part of his history, which confirmed that given me by the friend I had met on my way. I secured another photo after he had washed and changed his garments, but could not get him to maintain a natural position until he was taken under control by one of his guides; then he looked as if he was about to address an audience from the platform. I have said that Mr. Pigford is below the average in general knowledge. His own statement will prove this. The fourth son of a large family, he was born in Ouston village in 1847. His father, like himself and his brothers, was a coal miner. He received no education, except what he got in a few weeks at a dame's school, which he left before he mastered the alphabet, and the village Sunday school, *when he could be got there*, as birdnesting and boys' pleasures were more congenial than the school confinement. He says he could not learn anything, and was the biggest dunce in the Sunday school. His parents being poor, he was sent down the coal mine the day following his ninth birthday, in which mine he has worked ever since, and is now a coal-hewer. He can read only very indifferently, and writing is entirely out of his qualifications. He says he never read a book of any kind, except it might be the Testament, but does not remember anything particular of that. I questioned him on some of the principal narratives and persons named in the New Testament at a time when it was not under consideration, and the answers he gave convinced me that he had little or no knowledge of its contents, and I was thoroughly satisfied that history, tradition, and literary knowledge are a perfect blank in him. He never attended any lectures or meetings where he might have acquired general knowledge without the aid of books; indeed, his opportunities have not been plentiful, even if there had been the desire for information. His after-work pleasures did not lay in the direction of self-improvement, but quite the contrary; and I can with confidence say that if the lecture given through him by his guide on Sunday morning, the 16th ult., was read out to him he would not comprehend it, and I doubt if he ever heard of some of the men and authors whose names fell from his lips. Yet some persons will maintain that he has a retentive memory, and has heard the same lecture delivered by someone else. Whilst others have said (with a mild step towards spiritual communication) that he received the inspiration from the audience; neither of which is true. Besides, is there any *one* man living to-day (not a spirit medium) prepared to take up any subject that might be proposed, and deal with it in a meritorious manner, equal to a specialist on the subject? I say no. Yet I believe that any subject man is acquainted with of a literary or scientific nature can be elucidated with satisfaction through the lips of Mr. Pigford.

For the Sunday evening's lecture there were ten subjects—scientific, theological and philosophical—proposed and voted upon. From the report I have just given of Mr. Pigford, was he of his own knowledge and experience likely to deal with all those subjects, and give an extemporaneous lecture? Yet from his lips came an eloquent address of 40 minutes duration on the subject chosen by vote of the audience, viz.: "Have the Spiritualists any tangible proof of life beyond the grave?" given in a tone of voice and in language foreign to the vernacular of Mr. Pigford.

In the morning's lecture the life and teachings of Jesus were referred to. Mr. Pigford might know much of it as coming within the range of the pulpit and Sunday-school teaching, but was a mind like his likely to enter into the religious teachings of Buddha, and state the probable number of worshippers? Was he likely to know anything about Vishnu or Krishna (or Crishna), the mythological god of love of the Hindu religion; or of Confucius and his followers; or of Socrates, his sayings and teachings; all of whom were intelligently referred to in the discourse? Is he likely to know anything about the mariners compass, its inventor, or the discoverer of magnetic influence, or of the life of Copernicus, or of Galileo and the telescope and his discovery of Jupiter's moons, his persecution for declaring the truth of the earth's motion? I question much if he ever heard the names of most of them. Was he likely to have historical knowledge of printing and its inventors; of Gutenberg and of Faust, and of the latter's persecution under the pretence of his being a magician; or of Madame Roland and her martyrdom



in the interest of liberty and reform; of Bruno and his being burnt alive for expressing his doubts of some of the dogmas of the Romish Church; of Milton and his defence of the principles of public liberty; his writings, including his *Paradise Lost* and *Paradise Regained*; of Martin Luther and Phillip Melancthon on Church reform? I say no. Yet this historical information came from him, as well as references to Mungo Park and Dr. Livingstone, of their trials in equatorial Africa, and the voyagers of the polar expedition in the interests of the coming generations; also to Thomas Paine and his calumniators and his struggles against creed and orthodoxy; the patriotism of Garibaldi and Joseph Mazzini; the labours of Charles Bradlaugh and Mrs. Besant in freedom's cause; and finally to the action of the rays of light on substances and on the medium when under control. What explanation can non-spiritualists offer that will elucidate this spontaneous flood of language and information? Mr. Pigford may possess a brief knowledge of events in connection with Livingstone, Garibaldi, Mazzini, Bradlaugh and Mrs. Besant as being popular in his day, and perhaps of Thomas Paine. But of historical information in connection with any of the persons previously named, he knows nothing by his own research.

Visitors to Mr. Pigford's lectures, with the knowledge of his defective mental powers, can scarcely fail to realise that there are intellectual forces other than his own making themselves felt through his organism? What are these intellectual forces that can utter the human language, and from whence do they come if they are not what they claim to be?

Those intellectual forces inform us in speech, other than that of the medium's, that they were once denizens of this earth. That they are as real in their present environment as we are on this earth; that death does not annihilate the intellectual forces held within the body, and they prove that the intelligence acquired during life can be transmitted through the lips of others who are susceptible, and will give them the conditions necessary to enable them to exercise their influence upon them.

Mr. Pigford could not say at what age he first became sensitive to outside influence, but he well remembers that between the years of four to seven he was subject more or less to some control beyond his own faculties and reason. For often, when out playing with other boys, and when it was a proper time to go to bed, a man put in an appearance to him, and, as he thought, led him home, went up into his bedroom with him, waited until he got into bed, and then amused him. This used to occur so frequently that his coming home so often uncalled caused some wonder in the family, and his father used to say what a good lad he was. No matter what amusement was going on in the village he always went home to bed at the proper time, and never had to be sought the same as other children. He says he often used to tell his brothers and sisters about people he had seen and talked with, and places that he had been to and seen, none of which were in the locality. His statements of what he saw generally resulted in a box on the ears from his brothers, or a dose of punishment from his father's leather waist-belt, or a clout from his mother, for inventing such apparent lies. Spiritual phenomena were not then known in the district.

The first demonstrative evidence of his being influenced by an intellectual power outside himself was when he was about seven years of age. The substance of the story is: A lady from the South of England who had known his mother in early life called to see her, and whilst they were taking tea together in came two dressmakers from Birtley who, on seeing the stranger, exclaimed, "Why, here is aunt," to the great surprise of his mother and visitor. The aunt had come specially from the south to see the two nieces, and was about to return disappointed, having spent several days in search for them, not having heard of their location for some years. When the nieces were asked how it was they came in so opportunely they said, "Your boy came to our house and told us his mother wanted to see us both very particularly, and to go at once." We thought some misfortune had befallen the family, and that you wanted mourning dresses made as early as possible." The boy Pigford was hunted up and questioned. He

declared he had never been and knew nothing about it. The two ladies insisted on their statement being true, and that he was the boy who brought the message.

By further questioning as to his long absence and where he had been; together with information from some of his playmates, and other events; his going to the home of the ladies, about 1½ miles distant, was proved, but totally without his mother's knowledge, or his own remembrance.

The first time he was controlled to speak afterwards was when he was about 26 years of age, in 1873, in a grocer's shop in Chester-le-street, kept by a Mr. W. H. Robinson, now a bookseller in Newcastle. What fell from Mr. Pigford's lips caused Mr. Robinson to write to a Mr. Thomas Brown, of Cramlington, to inquire if he (Mr. Brown) had been holding a seance on the night of this event. The reply was (says Mr. Pigford) that he, Mr. Brown, had sat for a seance, but his spirit guide, named Brettimo, was engaged at Chester-le-street at the time, signifying that Brettimo, the guide, was controlling Mr. Pigford. Mr. Pigford's first address to an audience as a controlled speaker was in a cottage at Yew Hill, Ouston. Since then he has given several trance lectures in and around the district of Chester-le-street, and as far as Choppington in the north.

I asked Mr. Pigford if his guides ever left him in the middle of a lecture with the subject unfinished? He said he cannot tell anything that takes place during his trance condition, and only knows what he hears from others. He did not remember hearing of any interruption or collapse during his address, but he well remembered being at a meeting got up for the purpose of raising money for the promotion of a sporting club, and when the time came for him to speak he got up, but was unable to say anything, and after standing about five minutes without being influenced he called out, "there's ne body come, and ah can tell ye nowt," which intimation caused much disturbance, the building being thoroughly crowded by persons who had paid for admission, and Mr. Pigford narrowly escaped rough handling, the affair being considered a fraud, with Mr. Pigford at the head, and by others that he intentionally disappointed them, whilst Spiritualists knew that he could not summon the influence at will.

Mr. Pigford is at present suffering from general depression, caused by the sudden loss of his wife, and other troubles and disappointments, which seriously interfere with the conditions necessary for his controls to make full and proper use of his organisation. Those who have not heard Mr. Pigford's guides speak through him would enjoy an intellectual treat, as well as a marvellous proof of an intelligent psychic force by hearing him when in good health.

C. THOMPSON.

Sunderland, September 22, 1894.

## DISCOURSE ON "BLESSED ARE THE MEEK, FOR THEY SHALL INHERIT THE EARTH."

BY DICTATOR.

Continued from page 473.

Now in what sense are we to take this promise, "that the meek shall inherit the earth?" Are we to understand, as the pulpit has so often proclaimed, that the solid tangible earth, with all its wealth of productiveness, naturally becomes the personal property of those who are not of a contentious spirit? Are we to believe that the men of selfish and turbulent nature all perish by the sword and leave the earth to the possession of the mild and sanctified? Or can we for a moment suppose that Christ intended to offer inducements to the cupidity of his hearers, and so set a monetary value on meekness? To the contrary, all these suppositions, when seen in the light reflected by Christ's life, are contemptible in the extreme.

Again, we cannot accept this interpretation, because experience, so far from proving that the meek inherit the earth in this legal sense, has ever shown the contrary result. Our Astors, Jay Goulds, and Rothchilds have never been a class in any respect remarkable for humility of spirit, or Christ-like self-abnegation. Their principal characteristics, those very peculiarities of disposition that have enabled them to rise to the commanding positions they occupy, are so entirely opposite to anything approaching to meekness, that we can readily understand that, had they possessed this spirit, even in only a minor



degree, though they might have become spiritually great, they would ever have remained commercially insignificant.

Turn we now to the consideration of the word inherit. Is there not another and deeper meaning to be attached to this word than a merely legal and selfish one? Surely it needs no special powers of penetration, no profound or philosophic speculation, no especial glow of religious enthusiasm, to enable us to give an affirmative answer to this question. Are we not all familiar with innumerable instances in which the merely legal possessors of this fair world of ours, so far from being in any true sense the enjoyers, the real owners of the possessions the law assigns to them, can only be regarded at best as little better than caretakers.

Ask the millionaire to what extent his wealth has proved contributive to his happiness or peace of mind, and even though, in the blindness of his soul, he may assure you that, without his coveted millions, his life would have been a poor and profitless thing indeed; his weary, anxious face, his restless, sleepless eye, his constant distraction from the many fascinations which Nature presents to those who live according to her sane and benevolent decrees, all conspire to prove the falseness of his words.

Poor Moneybags, there is more peace, more true wealth for thy soul in the beam of summer sunlight that falls unnoticed on thy office floor, in the voice of the husky whispering wave now beating unheeded on the shore, in the breath of flowers, the dancing shadows, the sunset sky, the approach of night, and the silent ineffable stars than in all thy cherished hoard. But alas these are not for such as thee, for despite thy broad acres, despite thy wooded valleys and fruitful plains, despite the music of the brook which wanders through thy park, despite the feathery hosts that sing at thy deaf ears the whole day long, despite the golden glory of thy fields at harvest time, despite the thousand natural sights and sounds to which in law thou canst lay claim, it is not such as thee who inherit the earth. Many are the unnoticed wayfarers who have but glanced over thy boundary walls, or through the bars of thy gates, and in that glance have obtained more true possession than the law and its legion of myrmidons could confer on thee were it ever so. Why, thou art blind and deaf, so little do the trees and flowers, the waving grain and rustling grasses, the swelling hills and jocund sunshine, care about thee and thy parchment titles, that they give themselves to the first man with an eye to see and a soul to feel. Aye, and thou shalt stand idly by and be helpless to prevent it. Take thy money, sit and count it. Count from morn till night, week in week out. Count all the days of thy anxious life. Count, count, count. Count till thou fallest into thy grave a palsied wreck, and, oh, when the last guinea has dropped, how poor art thou!

If, then, it is evident that the mere ability to show documentary proof of ownership, can secure no valid title to the earth, and if it be equally evident that there is a sense in which men may be said to be the true lords of the soil, even though the claim remains for ever unsubstantiated in law, I think we are justified by the facts in concluding that it is in the latter sense Jesus spoke of the inheritance of the earth.

In order to secure a keener appreciation of the situation let us once more revert to the position assumed by philosophy.

As previously shown, the final attitude of mind towards the world is one in which the distinctions which separate it from its object have been overcome. It realises the world as distinctly ideal, and comes to understand that no matter how insurmountable may appear the obstacles that prevent it, at the first glance, penetrating the mystery in which its objects are enshrouded, they must one and all eventually yield to the solicitations of thought or intelligence, and this because the world in its ultimate analysis resolves itself into an intelligible world.

Now what does this mean to a spiritual being, that is a being whose whole is in every part, and such a being is man. Do we not begin to obtain some glimmer of a state of condition transcending anything which in commonplace hours we have thought possible? Is it not probable that so far from being circumscribed by the limitations of our own particular bodies, that each human soul is as wide as the universe it embraces? That

wherever thought can travel there dwells the living loving soul? This is no figure of speech, no high-falutin sentiment, but the sober conclusion of hard-headed remorseless philosophy. Think of it, thou clear-eyed gold seeker, thou pigeon-hole for lawyers deeds, thou creature of safes, of locks, and bolts and bars. This wondrous world of ours, with its untold wealth of possibilities, is only thine in so far as thou canst enter into living relationship therewith. To merely see the world is not enough, thou must think and feel it; every true thought is at heart a feeling, and hence it follows the greater the depth of feeling the more virile the thought.

Have there not been moments in your life, readers, sacred moments truly, when you have discovered more in the friendly face of Nature than is your customary wont; when some veil that has long obscured the true character of the world seems to have all but vanished, and you feel that a mere gossamer separates you from the mystery of existence? At such a moment have you not felt that keen sense of individuality, at other times so conspicuously present, and without which you have thought a rational life impossible, to fade from consciousness, and leave you a naked palpitating soul, alive in every object? And then a strange thing has happened. The sun which astronomy has taught you is millions of miles away there in space, has suddenly become an organ of your soul. It is you who shine in his beams—how, you know not, nor care to inquire. Your cup of life is filled to the very brim with the exquisite sense of being, and self analysis at such a moment would but detract from its fullness. The azure depths above; the great restless ocean at your feet; the grass-carpeted earth, sparkling with dew in the early morning; the lonely forest, with its wealth of delicate tracery; the wandering, fitful breeze, with its burthen of sweetness, the gift of a myriad flowers; the great world of animal and bird life, with its every nerve awake to the joy of living. All these, and every sight and sound consciously present to the mind in this holy moment, lose their separateness, and are no longer mere objects presented for our contemplation, but an integral portion of our souls.

Now it can hardly have escaped attention that the occasions when this kind of experience has been enjoyed the most acutely, were times when the strong sense of selfhood which generally marks our relationship with our fellow-men and the world has for the moment disappeared. The contentious spirit engendered by the necessities of temporal existence; the many requirements of physical nature which cannot long be neglected, and the great host of feelings which conspire to force the sense of individuality into prominence, have momentarily ceased to occupy the field of consciousness, and have given place to a holy calm. So different is our experience on these than on ordinary occasions that it would almost seem as though the mind had regressed, so to speak, to an inner and more profound stratum of its own being, and so saw the world from an entirely different point of view to that from which it generally takes its outlook. Are we to conclude these changed relationship between ourselves and the world of objects to be a false experience or a more profound one? Is it not more in keeping with probability that the latter is the most reasonable assumption? A mind influenced by first one and then another form of distraction, is not so likely to see things in their true relations, as one in which these distractions have no part. Hence it follows that when the spirit of meekness, that spirit, which, when it influences our dealings with our brother man, refuses to acknowledge the distinctions that apparently (and only apparently) separate one man from another; that spirit which has prevented our wisest and best, our Christs and Whitmans, from paying heed to the clamours of a selfish individuality at the expense of the sense of solidarity, which so largely possessed them. When this spirit has influenced us, the same intimate relationship is discovered to exist between ourselves and the world as between ourselves and our fellow-men, and just as all true thought and feeling results in making manifest the unity which knits the whole human race into one consciousness, so does it establish the various objects of the world as integers in that consciousness. When seen in this light I think we cannot fail to appreciate the saying



of Jesus, "Blessed are the meek, for they shall inherit the earth" as a profoundly true and philosophical one.

Only in the sense here described is it possible for inheritance to follow meekness as a natural consequence; and besides, as already pointed out, to inherit or acquire the world in a merely legal sense confers no real ownership, for the spirit can only be said to possess those things in which it finds itself.

### SPIRIT IDENTITY.

THE CASE OF PRIVATE SHAW.

By EDINA.

IN the course of the year 1893, and when we were almost daily in receipt of messages from the military personages who had fought and died in the Afghan, Zulu, and Nile campaigns, which I have given to your readers under the name of the "Military Series," we were ever and again in receipt of communications automatically written by our family medium, purporting to emanate from a corporal and some private soldiers, whose names were always given who stated that they had either served in the same regiment under Colonel A—, or had fought and died in one or more of the battles in which he had been engaged. The leading and most frequent communication of this series was from a person who designed himself as "Private Alexander Shaw," of the ——— Highlanders. These messages were always badly written in rough half-text, like that of a person beginning to write; the spelling was often very atrocious; while as a rule the sentences were either stupid or very incoherent. On more than one occasion I submitted them to Captain ——— (the officer I have so frequently referred to), but he was unable to recollect the names of any of these soldiers, and although they were often through my daughter invited to furnish more details of their earth-life, such as the number they bore in the regiment, the company to which they were attached, etc., these important particulars were never furnished, although I observed more than one futile attempt was made to comply with our request. On several occasions our family medium stated that she had seen and conversed with all of these soldiers. In one of the communications he (Shaw) gave us rather an elaborate sketch in pen and ink of two soldiers in uniform, and also of the course of a bullet from the rifle to the target, and from the internal evidence in that message it looked as if the communicator had been attached for some time to the musketry instruction department in the regiment. Taking the whole of this class of communications, however, they failed to disclose clear identity or to give any tangible clue to the life-history of their authors, the leading feature pervading them being the strong personal attachment and regard they had towards Captain ———, whom they looked upon as their prince, superior officer, and comrade-in-arms, and the demonstration of their being in constant rapport with our military circle of spiritual communicators.

As I have said before, our visitor Captain ———, left England about a year ago in the discharge of his military duties, and we have before adverted to the fact that since his departure from the city, with the exception of a very occasional "look in" from Colonel A—, no important communication was got from these military personages for a period of close on nine months. Early in September of this year, and when we were resident in the country, our family medium told us that she had had a visit on the previous night from Colonel A—, who then stated to her that his former companion in arms and friend, Captain ———, was about to proceed to England on leave; at same time mentioning to her the name of the vessel in which he was to leave the garrison where he had for sometime been stationed. Unfortunately, on this occasion, the clair-audience of the medium was defective, and she could not repeat to us the name of the ship, so that the test of the accuracy of the message is wanting. As, however, Colonel A— specified the name of a distinguished personage who was also on his way home to England from the same station, who would arrive at the same time as Captain ——— I kept a look out in the newspapers for the arrival of that personage in England, and as soon as a notice of that event appeared in the *Scotsman* duly noted the date of arrival, and put past the newspaper without showing it to the medium. Within a week thereafter I learned from a letter received by me from another officer (a friend of

Captain ———) with whom I occasionally correspond on matters of psychology, that Captain ——— was in Edinburgh, and had been inquiring if I was in town. Now comes the singular coincidence in this case, further, in my judgment, emphasising my former contention regarding the spiritual environment and association we possess in this sphere. On the same day on which the above letter came to hand, the medium was controlled to write, and a message was penned in the notebook purporting to be from Private Alexander Shaw before referred to. I here premise that the medium had neither seen nor read the letter I had got about Captain ——— being in Edinburgh, and was unaware of the circumstance. The handwriting of the message purporting to be from Private Shaw is identical with that of a year ago, but much improved, as if he had been taking lessons in caligraphy. The contents of the message show a marked advance in coherency and common sense on the part of this communicator from his former messages.

I note the salient points:—

1. He congratulates his old captain on returning to Scotland, at the same time specifying the distinguished officer with whom he had lately been in contact, and who returned to England about the same period.

2. He alludes with great affection and admiration to General Lord Roberts, who appears to have been in command of the forces to which he was attached during the Afghan Campaign.

3. He mentions that a "rumour" had reached the other side that a distinguished soldier (Colonel G—) who had recently commanded the Highlanders, had just passed on, and mentions that Colonel A— and Lieutenant F— had just gone to meet him and "bring him here."

4. He states that Colonel A— is still associated with the men of his regiment in the other sphere, and sees them daily.

5. He mentions that E— B—, a young officer of the regiment who recently passed over, is now among them. This is the young officer whose portrait my daughter picked out from three put before her, as mentioned by me in my recent article on the military series published in the course of the summer in the *Two Worlds*.

My purpose in sending you this narrative is to show (1) That it demonstrates that the moment Captain ——— began "to make for this country" we got news of this event, and that on his arrival a message came purporting to be from a person who claimed to be one of his former comrades in arms, and was in the same handwriting, and bore internal evidence of identity of a satisfactory kind; (2) That this communication clearly discloses, both in the improvement of the caligraphy and the coherency of the sentences, that mental improvement and the increase of power and intelligence go on "over there" just as is the case on this side. Indeed, in part of the message Shaw congratulates himself on the progress he has made with his education since the last message was penned, which he states is much greater than that made by Corporal Taylor, another of his military *confreres* who had also communicated with us last year.

As I said at the outset, the only "link" wanting in the chain of identity is that this person cannot be traced on the regimental books, just because his company and his number have not been given. In all other respects the identity and personal characteristics of this private soldier come clearly out in the message now under consideration, read in the light of the details given in those written in the course of last year.

FROM "An Old Yorkshireman" in America we have received the following interesting recollections:—"In 1852 I had just moved back from the Indian country to where newspapers and civilisation were to be had, and read about the Rochester knockings in the *New York Tribune*. I heard what the neighbours said about it and of a seance being held near by me. I knew I should be welcome, so I went, but when I arrived the seance was closed, but the medium was there with one other person, who told me about the seance, and that a neighbour who was drowned in our mill pond had manifested. I then thought to myself if there is anything in Spiritualism I would like uncle to manifest himself by showing the trade he worked at. The medium commenced to stitch in the same way as a shoemaker. She then dropped on her knees, raised her hands and eyes to heaven as in the act of prayer. My uncle was a shoemaker and a Methodist travelling preacher. That test set me to thinking. If the above is acceptable will send you a few more remarkable cases to set investigators to thinking. Success to the *Two Worlds*." (All right, friend, send them along.—Ed. T. W.)



## THE TWO WORLDS.

*The People's Popular Penny Spiritual Paper.*

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FRIDAY, OCTOBER 12, 1894.

EDITOR AND GENERAL MANAGER,  
E. W. WALLIS.

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

### THE LAW OF CONSEQUENCES.

THE remarkable statements about the Kirkstall Nuns reported by Chedor Laomer have given rise to considerable controversy. Yet many similar instances have been recorded, and there are aspects of the case which appear to have been disregarded. Life "over there" is not all roses and bliss. Innocence is no protection from danger—nor does retirement from the world secure immunity from duty. To give one's life into the keeping of the church is to sell one's birthright for a mess of pottage—is to voluntarily assume the yoke of slavery: mental and religious slavery, which is ten-fold worse than physical. Bodily powers, when not kept vigorous and healthy by use waste away—equally so the mental, moral, and spiritual. The artificial virtues of the cloister are not virtues at all. They who seek to enter heaven by stratagem rather than along the narrow way of personal development and fidelity to principles, who falter where they should firmly tread: who selfishly or weakly desire to be extremely good and serve the Lord in seclusion, instead of proving themselves worthy in open conflict: who "leave it all to Jesus" and permit pope or priest to think and will for them, and submissively bend to the tyrannical yoke of creedal authority, neglect their real duties in life, viz., self-knowledge, self-culture, self-reliance, and self-control. Having been taught conformity, obedience, complete prostration of self and subjection to the guidance and dictates of the Church and her ministers, is it any wonder that the natural results of such a false system should affect poor, helpless, foolish women. For want of use their reasoning powers and volitional abilities waste away, even what they had at the outset, and they are unable to withstand the hypnotising influence of those who speak with authority. Riding in a tramway car a few days since I looked closely at two wearers of the hideous garb of a nunnery seated therein. The self-righteous look of conscious and superior goodness which was apparent in the very set of their features, and the peculiar inverted influence psychometrically experienced from them made a deep impression on my mind. I realised then how extremely difficult it would be to convince those women of their folly and the error of their ways. So confident they were right; so armour-plated against the world in their egotistical self-seclusion were they, that it would have been a futile and hopeless task to endeavour to prevail upon them to live and not dream. Such a death-in-life in our very midst—such living without knowing the real and full significance of free, active, varied, responsible, human life (in the world but not of it) made it easier to realise that the natural consequences of burying one's talents in the napkin of voluntary self-surrender and weak refusal of responsibility (for fear of sin and from hope of reward) must of necessity be spiritual blindness, paralysis, and torpor. Having been taught to yield unquestioning obedience; that doubt or insubordination were criminal; that they must wait, believe, and obey, is it any wonder that they fail to become independent: fail

to realise their true state? The statement that Nuns had been prisoners for 600 years, ignorant that they had died, is manifestly too improbable to be literally true, and is most likely due to the inability of the control to get a more philosophic and spiritual explanation through the medium. I shall revert to the difficulties of spirit-intercourse next week.

How many spirit people who went away from earth thorough orthodox believers, whose minds had been lulled to rest with the soothing syrup of orthodoxy; who had fallen into spiritual and mental lethargy resulting from their faith that "Jesus would do it, do it all"; how many of these spirits have controlled mediums and related their long darkness; their ignorant waiting; their bitter awaking to a realisation of their spiritual weakness and childishness? Spirits tell us there are hosts of "believers" in spirit life who (the stronger their faith the harder it is to awaken them to their folly) are waiting for "the resurrection"! They are in a dreamy, semi-conscious state, knowing little and caring less; content to dream on and on "in the sure and certain hope of the resurrection," which does not happen as they were taught to believe it would. Because of their false training they are unable to realise, and refuse to be taught, that it has already happened for them. We have heard many people say they never really lived until they knew of Spiritualism, and then all things were made new, and they first understood what living meant. So these creed-bound spirits know not that they live and may go free, and they will not know. The theological blinkers must be removed from their eyes, and their minds must grow strong and their will active, ere they will be able to think, feel, and act as self-reliant, responsible, intelligent, and loving beings, and then they will wonder at their previous perversity and blindness.

This knowledge which Spiritualism gives of the disastrous effects of false teaching; of the tyranny of erroneous ideas; of the blessed freedom, power, and fulness of being consequent upon knowledge, righteousness, goodness, and love should make us earnest, enthusiastic, aye, devoted in our efforts to open the eyes of the blind and set the captives free this side the grave, that they may not be prisoners over there.

### HINDU RELIGION, PHILOSOPHY, AND YOGA.

By W.

MANY have acknowledged that it was some great calamity, or the death of a dear friend or relation, which first led them to think of the all-important questions of life and death, and to try to solve the problem of our being. The founder of the Calcutta Psycho-religious Society—K. Chakravarti—was one of these, for, he says, he had a vision in 1886 "which was followed by a calamity which induced him to study the question of life after death." As a result he gave a series of lectures to the above society, seven of which have been published in a small volume entitled, "Lectures on Hindu Religion, Philosophy, and Yoga."

In the preface, by Pramatha Nath Mookerjee, we read, "Those who have studied Hindu philosophy, psychology, and yoga, know how dry the subjects are," yet the lecturer has succeeded in treating them in a way both "artistic and pleasing."

The first lecture "is an attempt to trace the various phases of spirit worship in India from the earliest Vedic age to the age of the Tantras, or the age in which Spiritualism, almost as understood at present, was sedulously cultivated."

"The earliest religious books of the Hindus are the four Vedas. They are considered by them to be the words uttered by the Creator Himself, and are in their estimation as sacred and infallible as the Koran or the Bible in the estimation of the Mahomedans or the Christians. . . . The worship, enjoined in the Vedas, comprise the worship of the Supreme Being, and the worship of the presiding deities or spirits of the five elements, fire being the most important of all."

The Brahma of the Vedas is "He who is truth, who is purest intelligence and happiness, based on all that is of love, holy, grand, and beautiful."

Brahmā is masculine, but there is a Brahṁā neuter, the universal spirit, which is not worshipped, it is only an object of contemplation, but contemplation is an important part of Hindu worship. One of the meanings



of Yoga is "concentration, religious or abstract contemplation." The mastery of all wants, emotions, desires, is conducive to meditation and dispassion, or dispassion can be produced "by a devoted reliance on Is'wara, the Lord or Supreme Being."

God is represented as an immaterial spirit—all other spirits were to some extent material—but because of the difficulty of understanding this, it was considered of little consequence how the devotee thought of the Creator. "He may contemplate him as a ray of light, or ascribe to him a human shape with ultra-human qualities; in a word, in the way in which *he himself is best satisfied*."

The age of the Vedas was followed by the age of philosophy, "the age of contention, fierce and fiery, between six different schools of philosophers."

"The venerable Kapilā, the author of the Sankhyā philosophy, was of opinion—an opinion shared by all the subsequent schools of philosophers—that the highest aim of man should be to free himself from all pains, which, according to him, are of three descriptions, namely, (1) those arising from our own infirmities and unwisdom, such as diseases; (2) those arising from our relations with other animals, such as a thief or a tiger; (3) those arising from our relations with external nature, such as a cyclone, an earthquake, or an evil spirit. To free one's self from all these three sorts of pains entirely and absolutely, one is required to cultivate knowledge, practise *yogā* and cut himself thoroughly and well from all wishes for enjoyment."

The various schools of philosophers are briefly described, but "Kapilā was the only seer who spoke with some definiteness about the nature of the soul."

"It is the soul," he says, "that suffers pain or pleasure, and not the heavy body, for we see the corpse does not." The soul has a body like the material one, only much smaller. "The grosser body is born of woman, but spirit is eternal, existing before creation." Matter also is eternal, and as spirit is always anxious for creation, union with matter is creation.

It is necessary to cultivate true knowledge to free one's self from pain in this world as in the next; yet, but for pain, there would have been no science. "The pains lead the way to knowledge, and knowledge destroys pains."

The next is the age of the Purans—"an age resembling the geological age of our earth, known by the name of Tertiary epoch." The age of peace and literature of the Hindus, due chiefly to Maharshi Vyasa, the author of the *Mahabharatā*, the *Gita* and *Purans*. It was he who tried to simplify religious ideas to suit the ordinary mind. He taught "that man, finite and erring, yet a spiritual being, requires the aid of some spirit of high heaven to lead him up to God." He therefore introduced spirit worship for the mass, commencing with the Hindu trinity, the spirits of creation, preservation, and destruction.

The following is very suggestive of Modern Spiritualism: "A Ram Prosad could see his Hali, and talk to her as one would talk to a friend. He drew all his inspirations from her, and wrote as an inspired writer. He wrote songs—such tender, sublime, and celestial songs that they would last as long as the Bengali language and literature would last."

The devotee is taught that he can attain godly powers even on earth, and that "he sheds a bright, happy, and peaceful influence over all with whom he comes in contact." Considering the difficulties and temptations of man's life on earth he is asked: "Is it not necessary, under the circumstances, to yield one's self to the protection of some good and high spirit, to be upheld by his kindly help? Suppose a man has to mount a very high place by a ladder. Is it not safe and more cheering for him to find one holding it at the bottom, and another with a kindly face descending from above with an outstretched arm to take him up? Your ladder of faith is held firmly by your *Guru* (teacher) on earth, encouraging you to go up and on, and the angel from above, with a sweet assuring face, buoying up your spirit."

Maharshi Vyasa, besides introducing spirit-worship into India, was the first to teach of heaven and hell. "He classified the former into seven 'lokas' or regions and the latter into twenty-eight." The fixed stars

beyond the sun are said to be "lokas," inhabited by those who have the following moral qualifications:—Truthfulness, candour, kindness, largeness of heart, forgiving spirit, subjugation of anger, patience in suffering, purity of character, brightness from tapa or meditation worship, etc.

To be continued.

## OUR BOOK TABLE.

THOSE who are interested in the spread of Mahomedanism in England should read the *Crescent*, price 4d., edited by W. H. Abdullah Quilliam; also the *Islamic World*, price 6d., both monthly, published at 32, Elizabeth-street, Liverpool; the latter is especially interesting.

The *Truthseeker*, Bradford (id. of Mr. Gott) is a varied number. A very interesting sketch and photo-portrait is given of Mr. J. W. Gott. The editorial policy is independent, and the articles are instructive. The *Truthseeker* should become a power in Northern Secularism.

NATURAL FOOD (id., published by L. N. Fowler, 7, Imperial Arcade, Ludgate Circus, London, E.C.) is "devoted to health and the higher life." The editor, Dr. Densmore, claims for the system he advocates that it is an improvement upon Vegetarianism and more natural. Our readers should procure the magazine and judge for themselves. It is certainly conducted with ability, and the articles are well written.

THE MYSTICAL WORLD for Oct. (id., published by Hy. A. Copley, Canning Town, London, E.) is almost entirely devoted to the first instalment of *THE ARCANAE OF NATURE*, by Hudson Tuttle, which will be reprinted through its columns. Mr. Tuttle is meeting with cordial appreciation over here just now, and the *Mystical World* should have a large sale, as this book is of absorbing interest, and its Story of Creation, although written thirty-three years ago, is as fresh as if written yesterday.

THE OCTOBER ISSUE of Mr. Younger's *Magnetic and Botanic Journal*, price 1d., is as interesting as ever. There seems to be likelihood of lively times in the medical world. Allopathic M.D.'s resent the action of Botanic and Magnetic practitioners, and writs have been served upon all the shareholders in the "college" they had instituted. Mr. Younger will be passing through trying times. Like all public men, he suffers from the attacks of detractors and antagonistic competitors. We hope to see him win the liberty for which he is fighting so ardently.

THE COMING DAY, October, price 3d., has an address by the editor, Mr. John P. Hopps, on "Mr. Gladstone on the Atonement." He says Mr. Gladstone "has not refuted her (Mrs. Besant)." He has entirely declined the issue, for the Atonement which Mrs. Besant said was unjust and immoral is not the Atonement Mr. Gladstone defends, and the upshot of the matter is that Mr. Gladstone utterly surrenders what Mrs. Besant assailed." The whole article is as usual clear, vigorous, and valuable. A good number. Post free 34d., of Mr. Hopps, Oak Tree House, South Norwood Hill, London.

THE LABOUR CHURCH movement, according to the October *Labour Prophet* (price 1d.) has existed for three years, and is growing steadily. The increasing independence and enthusiasm of workers, and the growth of these movements in the labour world are signs and portents which cannot be ignored. Some people fear them (why did they set the schoolmaster to work? why did they urge men to be sober if it was not that they might learn to think and act, and "work out their own salvation"?) We have no fear, but rejoice. The people are entering into self-possession. The *Labour Prophet* is edited by a wise, kindly, and spiritually-minded man, John Trevor, and cannot fail to do good.

BY THE KINDNESS of Mr. Sunderland, of Birmingham, we have seen Nos. 1 and 2 of the *Unknown World*, a monthly magazine of 48 quarto pages, double columns, on thick toned paper, price 6d. Alchemy, Magic, Divination, Rosicrucianism, Witchcraft, Astrology, and Mysticism are among the subjects to be dealt with. Mr. Edward Maitland fills a large portion of space explaining the mystical philosophy of Hermes—the spirit of understanding. This magazine is got up in a superior manner, and will be acceptable to a large class of readers we have no doubt. We wish the promoters every success, although they seem to be unaware of the existence of the *Two Worlds*; any way, we have not been favoured with copies for review.

MR. L. N. FOWLER stands at the head of the *Phrenological* movement in this country, and his *Phrenological Magazine* (price 6d.) is a capital expository organ, up-to-date, full of interest, varied, and, we should judge, extremely serviceable to all students, and those interested in the science to which it is devoted. What with Medical Botany, Magnetic and Massage Treatment, Natural Food, Vegetarianism, Anti-Vaccination, Anti-Vivisectionism, Phrenology, Labour Churches, Socialism, Dr. Hall's Treatment, Herbal Medicines, Mr. Wakefield's "Wife's Doctor," etc. etc., readers have plenty of choice of food for both mind and body. The great difficulty is how to avoid indigestion and dyspepsia. Careful selection, slow mastication, and plenty of time for assimilation is necessary both for stomach and brain. A word to the wise is as good as a sermon. Amen.

THE LYCEUM BANNER for Oct. should be heartily welcomed by all Lyceum workers and members. Captain Bain continues his interesting narration of sea-faring experiences, and a useful letter by Hudson Tuttle deserves study and application as far as practicable. We are pleased to notice that the Associate Editor, Miss Florence Morse, has benefited by a brief holiday in Wales, and trust she will keep strong and well. Mr. J. J. Morse (who, by the way, completes 25 years of active service for Spiritualism on the 23rd of this month, which event we trust will be remembered and suitably commemorated by his hosts of friends everywhere), the editor, has also spent upwards of a week in Cardiff very



pleasantly, and reports having witnessed striking and convincing physical and materialisation phenomena through our old friend and co-worker, Mr. G. E. Saddler, photographer, Cardiff. We wish the *Banner* a large increase of usefulness by a large accession of new readers. Of J. J. Morse, 26, Osnaburgh-street, London, N.W.

"THE HEALTH PAMPHLET" deals with "Dr. A. Wilford Hall's Hygienic Treatment for the cure of disease, preservation of health, and the promotion of longevity without medicine." The author claims to have discovered, by experimenting to save his own life, a system of treatment whereby the great boon of physical health and strength may be secured and preserved. The method suggested has the merit of simplicity, and as far as one can judge, appears to be rational and likely to prove efficacious if the patient perseveres in self-cure. Diseases of the liver and kidneys especially, and indeed of the whole circulatory and secretory system, are said to yield readily to the treatment. As will be seen from the advertisement elsewhere, Dr. J. M. Peebles speaks most highly of Dr. Hall's system, and sufferers would do well to communicate with the English representative, 9, Fitzwilliam-road, Rotherham, who invites correspondence.—(See advt.)

A RATHER daring innovation has just been performed by Mr. T. Timson, who forwards us a CHART OF SPIRITUAL GIFTS AND MEDIUMISTIC CAPABILITIES which he has compiled. It is neatly printed and got up by Mr. T. O. Todd, of Sunderland, and is interleaved with blank pages for written delineations. "The basis of mediumship" is laid in "the magnetic organisation of man" and the phases of mediumship are set forth under various headings and described in numbered paragraphs after the manner of phrenological charts. No. 1 representing the person admirably adapted for a certain branch, No. 2 one naturally gifted, No. 3 needs regulation and discipline, etc., No. 4 has fair capacity, but must sit cautiously; 5 not favourable, but may develop another phase; Nos. 6 and 7, by a similar descending scale, lead to the next class of mediumship. In the hands of competent mediums, intuitive psychometric and wisely guided, these charts may be filled in so as to be servicable, but care must be exercised or the results may be lamentable. We are inclined to question if mediumship can be thus classified and successfully apportioned out. The general information, divisions and descriptions are good, and persons studying mediumship and desiring to develop will here find useful hints. Price 6d., of Mr. T. Timson, 225A, Humberstone Road, Leicester.

AN END OF THE CENTURY BOOK.—One of the most successful works published in recent years is "Merrie England," by Mr. Robert Blatchford, who, under the pen-name of Nunquam, has won a deserved reputation as a clear thinker, a level-headed reasoner, and an earnest and capable advocate of progressive, humanitarian, and social ideals. "Merrie England" is the most forcible, rational and convincing exposition of Socialism that we have ever read, and its answers to objections such as those urged by Mr. Lowe this week are in our opinion conclusive. Several editions at 1s. each have rapidly been exhausted, and now, as evidence of the enthusiasm of the author and his friends 200,000 copies of the book are being issued to sell at 1d. Nothing like it has been done before—the book will create a sensation as a novelty in the publishing trade; but who can estimate the influence it will have upon the minds of the readers, and through them, upon the social and political future of our country? It is, in our opinion, an epoch-making book. The educational and reformatory influence it will exert must be great; would that it could be sold by millions! The penny edition is printed on English-made paper, is in the same style and type as the 1s. edition, but the quality of the paper is not quite as good. Each book weighs 4 ozs., and has 206 pages. Truly in every way a wonderful pennyworth!

## CORRESPONDENCE.

### IS SPIRITUALISM MORAL?

SIR,—There is a passage in a letter signed "Alma Media" in your last issue that ought to receive some notice. It reads: "So long as Spiritualism means in subject and in fact a heterogeneous assembly of all nationalities, all religions and no religion, and all moralities and no moralities, I find a difficulty in associating with such a mixed lot." My first visit amongst Spiritualists does not quite reach twenty years back, but nearly, and so far as my acquaintance with the literature of the movement and its speakers is concerned the above passage does not give a correct diagnosis of the position. From first to last I have found a similarity of thought running through all discourses upon Spiritualism, whether spoken or written. Where the evidence exists that Spiritualism is "all religions and no religion" is past my understanding. But what startles me most is the assertion of "no moralities." Am I to understand that there are many kinds of morals? If so, I shall need to understand words afresh. Morals I would consider as straight conduct, Religion as morals on fire. The more I read the above quotation and the more am I astonished at its audacity—Spiritualism an *ola podrida* of everybody and every thing! Never. If "Alma Media" will read in Mrs. Britten's "Twenty years of American Spiritualism" the first conference ever held on the subject, he would find much the same principles laid down as are still accepted by spirits and Spiritualists. I am sure there is no absence of a true moral basis. Spiritualism is in all lands, and its phenomena have been made manifest among all peoples; but that is no cause for disgust; it should rather be an evidence of the universality of conditions for the presentation of its vital truths. Spiritualism belongs to humanity, and not any particular section. Death respects neither class nor clime, and therefore Spiritualism, with its consolations and morality, is a home wherein all people can find a common ground of trust and a foundation for the building of a higher and truer life. Spiritualism has many phases, but all tend in one direction, the evidential proof of man's continuity of existence after death and the continuity of effects of conduct, hence its essential basis for morals.—Yours truly, B. LYNX.

### PUBLIC CLAIRVOYANCE: A SUGGESTION.

SIR,—Since a certain section of Spiritualists decry public clairvoyance, believing it to be vulgarising our beliefs and philosophy, would it not be wise and large-minded in them to absent themselves when platform clairvoyance is to be given, seeing that the larger proportion of Spiritualists believe in its usefulness. The presence of these opponents is very distressing and a great hindrance to many clairvoyants, producing, in fact, often the want of clearness of the clairvoyance, which gives these objectors a peg to hang their stultifying protests on.

Could it not be arranged that after the lecture an after-meeting for clairvoyance should be held, so that those who do not approve of it and those who do not wish to stay should depart at the close of the first meeting? This arrangement would eliminate all opposition and materially help the clairvoyance. It would be most unwise to split ourselves into two opposing camps over this question, and equally unwise to allow a small section in an association to effectually oppose the wishes of the majority, as has sometimes been done. This alternative which I suggest should be a welcome way out of the difficulty. To my thinking it would be difficult to overestimate the value of platform clairvoyance. To it a very large proportion of Spiritualists owe the fact that they are Spiritualists at all.—Yours, etc., J. S. HILL.

### THE NUNS OF KIRKSTALL.

DEAR SIR,—There are friends of Spiritualism who do it infinitely more harm than good. Reason and justice forbid our believing that people can be in spirit-life for hundreds of years without knowing that they have left the body. Is there no other way for elevating spirits except by bringing them in contact with earthly mediums, who are often ignorant? Are there no schools in the spheres—no ministering ones to aid such unhappy souls? If not, I have studied Spiritualism in vain. St. Paul knew well what he meant by saying, "try the spirits." As a rule those sitting in circles are too credulous, and it is wise to insist upon spirits speaking truth or not speaking at all. By so doing we benefit them as well as ourselves, never forgetting that they are men and women, and that for a time the liar is untruthful still—the deceiver ready to practice deception. All are not angels of light. Spirits in certain conditions come to circles to be taught, and will tell the sitters a yarn to open up communion. When they have succeeded they bring others it may be lower in intelligence and morals than themselves, surrounding the mediums, who, but for pure and loving hearts watching over them unseen, would be left in miserable plight. Keep ignorant spirits at a distance by pure thoughts and earnest prayer. We are all anxious seekers after truth, and nothing but truth will nourish us. I will close with a few whispers of spirit friends to me. In sudden death there may be difficulty in realising it, there may also be partial unconsciousness for a time. We are all cared for and thought of when thoughts are evolved and effort put forth to reach certain conditions. Life is better far than we can conceive it. Goodness and truth will overcome all evil, and a time comes in the spiritual life of all when they "must reform."—I remain, yours fraternally, MARY URQUHART.

143, Eglinton-street, Glasgow.

### HOW MR. ASHCROFT WAS STOPPED.

SIR,—Some few weeks ago it was recorded in your columns that, on mere hearsay, the Rev. Thomas Ashcroft had come to an understanding with his Connexional brethren, whereby he agreed to cease lecturing against the cause of Spiritualism. In such report you associated my name as being one who had been instrumental in bringing this about. Since that time I have had several inquiries as to the validity of such reports, and as to how the matter was accomplished, and I now find it necessary to make a brief explanation and then allow the matter to rest, as I for one do not care to make any capital out of the present position of affairs with regard to our antagonist. Although Spiritualists have received little or no mercy at his hands, yet matters are not made any better by being vindictive when the chance of so acting lies within our reach.

I should like my friends in this movement, however, to know that it was with no light heart that I undertook the matter, but there was the stern fact that, as Spiritualists, we were most unfairly and, not to say ungracefully, treated, by one whose duty it was to preach the gospel of peace.

In order to bring the matter to a satisfactory issue it was necessary to put myself into correspondence with the president of the Connexion, and when I tell you that the president and myself were for several years very much in each other's company on matters of Temperance reform and Church work, that we travelled hundreds of miles together to conferences, that our correspondence numbered perhaps into thousands of pages, that we were almost as brothers, you will readily understand that my becoming a Spiritualist and then opening out the question with regard to Mr. Ashcroft was a most unthankfully undertaken task.

The correspondence, however, between the officials and myself was of a most courteous and gentlemanly character, and of my own free will, without any desire on their part, I promised that the correspondence should be treated as personal and confidential.

My statement was that the personal part of the lectures was the objectionable phase of the attacks on Spiritualism, that we did not, as Spiritualists, wish to prevent free and fair discussion on the broad basis of spiritual philosophy and spiritual phenomena, but I pointed out that such opportunities were never given, and that the personal element was made supreme, inasmuch as the lecturer ridiculed and pointed the finger of scorn at our best mediums and workers in the towns where these people had to earn their daily bread. My appeal was treated in a full and generous spirit, and the annual assembly were most decided, and Mr. Ashcroft had to give a guarantee not to prosecute his lecturing on Spiritualism in any form or shape.

This is a termination which I feel sure will be satisfactory to all parties concerned.



I wish to record my thanks to Mr. W. H. Robinson, of Newcastle, who, having all the evidence at hand, was prepared to assist me producing it if called for, but it appears the case was so plain that no evidence was needed.—Yours truly,  
7, Winifrid-terrace, Sunderland. THOMAS OLMAN TODD.

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

## LONDON NEWS AND NOTES.

102, CAMBERWELL ROAD (Mrs. Clarke's).—Oct. 3: A communication was received through the table, purporting to be from the spirit of the late Mr. Hook. 6: Mr. Lemming was controlled by Mr. Hook's spirit, but not sufficiently for speech. The medium's ordinary control subsequently explained that Mr. Hook (then present) was as yet too weak to control a medium effectively, but would be able to do so in time, and would be frequently attracted to the circle which he had attended so long.—A. J.

113, EDGWARE ROAD, W.—A very enjoyable evening with Mr. Tindall and friends. A lively discussion was raised as to the professions of so-called trance mediums, many of whom were declared not to be entranced at all. If a medium closes his or her eyes it is assumed that they are in a trance, whereas the closing of eyes in many cases was simply done that the sensitive might not be disturbed by any positive persons in the audience. The writer invariably closes his eyes, and distinctly feels the changing of his personality to that of the controlling power, but he would be playing false if he were to say that he "went off" into a dead trance every time he closed his eyes to speak. Truly this question of trance mediumship requires a deal of thrashing before the wheat can be separated from the chaff.—Cor.

FINSBURY PARK.—Two meetings were held at the above on Sunday last, addressed in the morning by Messrs. Brooks, Jones and Emms; in the afternoon by Messrs. Brooks, Rodgers and Battell. Two *Worlds* and other literature freely distributed.

FOREST HILL, 23, Devonshire Road.—7: Rooms crowded, the ceremony of spirit baptism took place under the guidance of the spirit controls of Mrs. V. Bliss and Miss Young after a social tea meeting. Mrs. Bliss offered an inspirational prayer, followed by an address from Mr. Bertram on the antiquity and universality in all ages of baptism by laying on of hands. Mrs. Bliss then sang "The better land," accompanied by Miss K. Turpin. An inspirational address by Miss Young's control, setting forth the responsibilities of parents and the possibilities lying undeveloped in an infant, and how it behoves parents to direct the development of these latent powers for good. Mrs. Gunn then sang a solo, and "Vigo," a spirit control of Mrs. Bliss, an old friend of those who attend services here, through the medium performed the ceremony of naming the children and initiated them into our spiritual union with beautiful appropriate spirit names and blessings:—Reginald Thomas Elphick, son of our respected president, as "Sunbeam of the home," Helen Marguerite Dunlop Day as "Rosebud," Richard Richardson as "Guiding star." The infant son of Mr. and Mrs. Elphick was presented with a silver knife, fork and spoon by Mrs. Turpin, also a silver cup by Mrs. Bliss. We tender our thanks to the friends who so kindly assisted in providing the tea, also the floral decorations. The majority of the friends were spiritualists of long standing.

245, KENTISH TOWN ROAD, N.W.—Thursday: Full meeting. Mrs. Mason's control gave very accurate descriptions of spirit friends, all recognised.—J. H. B.

MANOR PARK, 13, Berkeley Terrace.—The morning meetings for another winter season were opened last Sunday by our pioneer Spiritualist, Mr. W. Wallace, who gave interesting answers to questions by detailing some of his experiences. These meetings are conducted as a labour of love for the benefit of those interested in the subject who may avail themselves of a hearty welcome and every assistance.—Cor.

MARYLEBONE ASSOCIATION OF SPIRITUALISTS. Cavendish Rooms, 51, Mortimer Street, W.—Every available seat occupied. "Scientific corroborations of Spiritualism" received masterly treatment from the inspirers of Mr. J. J. Morse. If only these splendid utterances could be preserved! The enjoyment of the evening was much enhanced by two solos sung by lady friends, "The Better Land" and "Ye that are weary" being most effectively rendered by Miss Samuels and Miss Florence Morse respectively. Our sincere thanks to these two ladies for their talented assistance. Next Sunday, at 7 p.m., Miss Rowan Vincent, "A Spiritualist's view of the School Board Elections." 21, Mr. W. E. Long; 28, Mr. Darby; Nov. 4, Mr. J. J. Morse. Kindly note the secretary's address—Mr. Leigh Hunt, 82, East-street, Marylebone-road, London, W.—L. H.

MILE END.—Public meetings will be held every Sunday at 7 p.m. at Mr. Marsh's at 218, Jubilee-street until further notice. Oct. 13: Mr. Bradley speaker.

MORSE'S LIBRARY, 26, Osnaburgh Street, Regent's Park, N.W.—The winter course of Friday evening meetings for Spiritualists and inquirers was resumed, as above, on Friday last, Oct. 5, under the management of Mr. J. J. Morse. Upwards of forty friends assembled in the Library and Reading-room. Mr. W. T. Cooper, vice-president of the Marylebone Association, presided. The occasion was devoted to a trance address through Mr. Morse, the subject "Tien" selected being, "Mediumship: Its Physiology," the first of two lectures upon "Mediumship." The lecture, a lengthy but admirable exposition of the theme, was listened to with closest attention, and most cordially commended for its lucidity and exhaustiveness. The topic for this week, Friday, 12th, is "Mediumship: Its Psychology," while on the 19th Mr. Morse will hold a reception to commemorate the completion of his twenty-fifth year of public mediumship, for which admission will be free by invitation cards only, for which early application, enclosing a stamp for postage, is requested. Music, vocal and instrumental, addresses, and refreshments will be provided. The ordinary meetings commence

at eight o'clock every Friday evening, and they will continue until April 26, next year.

PECKHAM. Chepstow Hall, High Street.—Tuesday, a large number inconveniently crowded the hall for clairvoyant descriptions and healing. Good results were obtained in both departments. There is a great drawback to this part of our work, however. Although large numbers come the collections are very small, and it is discouraging to those giving their services solely for the benefit of the cause that they should meet with such niggardly financial support. Frequently the average of the collection is less than 1½d. per head, and as for the most part they are not members of our society it is clear the question will have to be seriously considered unless matters improve in this respect. A great deal of good can be accomplished by the outlay of a few pounds, not the least of which would be a supply of books for our library. Will those members who have been written to recently kindly let us know their intentions? On Sunday Mr. Edwards gave an interesting address on Mr. Paine's works, "The Age of Reason" and "The Rights of Man." Extracts were also read from the "Crisis," the famous pamphlet published by Paine during the war of independence, to show that nothing could be farther from the truth than to call him an Atheist, a common error usually indulged in by those who know nothing of him. This was necessary, as there are many calling themselves Christian Spiritualists who are quite shocked at the mention of Paine's name. A few weeks ago one who ought to have known better apologised to the audience for introducing him, but trusted that now he was in the spirit world that he could see the errors of much that he had taught. This is the kind of thing we are trying to set right. Next Sunday, by request, Mr. Edwards on "President Lincoln's Spiritualistic experiences and the great War." On Tuesday, circle, Miss L. Gambrill medium, and magnetic healing by Mr. Edwards.—W. H. E.

PECKHAM. Winchester Hall.—Wednesday, Oct. 10, at 8, concert and recital, Miss Hammond Hills in "The Merchant of Venice."

SHEPHERD'S BUSH, W. 14, Orchard Road, Askew Road.—Mrs. Treadwell's control gave a beautiful inspirational discourse upon "Nearer my God to Thee"; Mr. Mason and Mr. Davy gave suitable invocations; Miss Tarrant kindly presided at the organ.

STRATFORD.—Mr. Wallace gave a most interesting address to a large audience and answered questions in a most satisfactory manner. 14: Several speakers. Every Friday musical practice at 7-30; at 8-30 psychometry by Mr. Savage. Inquiries welcome.

## MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—Mr. J. Swindlehurst took questions from the audience in the afternoon. Evening, "The True Atonement" was well treated to a fair and attentive audience.—G. L. 3: Circle. Mr. Tetlow gave a fine invocation, ten minutes' address on "Should old acquaintance be forgot?" and good clairvoyance; Miss Smith also gave good clairvoyance. 17: Miss Hulme.—Lyceum session conducted by Mr. Crutchley. Election of officers: Conductor, Mr. Crutchley; assistant conductor, Mr. Sims; treasurer, Mr. Maslin; secretary, Mr. Warwick; guardian of group, Mr. J. Simkins; librarian, Mr. Taylor; musical director, Miss M. Brown; assistant musical director, Mr. Braham; captain of guards, Mr. J. B. Longstaff; guards, Mr. Sims and Mr. J. Simkins; "Hero" group, Mr. G. Leigh; "Lily" group, Mrs. Brown; elder class, Mr. Crutchley; visitor, Mr. Simkins.

BRADFORD. Labour Hall, Grey Mare Lane.—Thursday, 4: Mr. Crompton opened. Mr. Liddiard gave clairvoyance, Mr. Ward several impersonations, and Mr. Crompton gave psychometry, also good test case; splendid meeting. Sunday afternoon (members' circle): good attendance; very profitable time. 6-30: Mr. Crompton opened; Mr. Jeys answered questions; Mrs. Hulme gave an address and several cases of psychometry. We tender hearty thanks to Mrs. Hulme for her attendance and help. Mr. Crompton gave clairvoyance. A capital meeting.—R. W. W., cor. sec.

COLLYHURST.—Oct. 4: Public circle. Mr. T. Gibson being unable to fulfil his engagement we were in the unpleasant position of an expectant audience and no medium. However, Mrs. Johnson fortunately being present her guides offered an invocation, and gave an impressive address. Messrs. Lawrance and Planche related experiences and convictions; Mrs. Johnson gave clairvoyance and the benediction. An agreeable evening. 7: Mrs. Frank Taylor's addresses on "Spiritual clairvoyance" and "Man's present state the outcome of the past" were full of advanced thought and food for reflection, followed by clairvoyance, peculiar in style, but well recognised. The choir contributed the solo and chorus, "Lettie waits for me." The usual members' circle was held. 14, Mr. T. Postlethwaite; 21, Miss Venables; 23, Mr. Pilkington. Public Circle: 11, B. Plant; 18, Miss Cotterill; 25, Mrs. Williams.

DEBATING SOCIETY. Corbridge's Cafe, Lever Street.—Mr. J. B. Tetlow will open the session on Tuesday, Oct. 16, at 8, subject, "What should we talk about?" We hope to have a good meeting. All are welcome, and are at liberty to take part in the discussions. Meetings every Tuesday during the winter.

DISTRICT UNION OF SPIRITUALIST SOCIETIES.—Second Quarterley Conference, Saturday, Oct. 20, at 7-30, in the Psychological Hall, Collyhurst-road (Churnett-street end). Chairman, Mr. Lawrence; speaker, Mr. Simkin, subject, "Circle Holding." Collection to aid Union funds. All Spiritualists are urgently invited.—James B. Tetlow, sec., 142, Fitzwarren-street, Pendleton.

JUNCTION. Meeting Room, Hulme.—Thursday: Public circle, Mr. W. Lamb gave very satisfactory psychometry. Saturday: First tea party, a nice number sat down to an excellent tea, Mr. J. B. Tetlow presided, Mrs. Hulme, Mrs. Hyde and Miss Smith gave clairvoyance and psychometry, and Mrs. Furness gave appropriate songs, "Sweet spirit hear my prayer" and "Spirit ever bright and fair," much applauded; vote of thanks to all who took part; organist, Miss Goodal. Sunday, 6-30: Public circle, W. Lamb conducted; Miss Smith, Mr. Connolly, and Mr. Sargent gave



clairvoyance and psychometry, and Miss E. Bradbury gave a recitation, "Keeping his word," which gave satisfaction. Monday: Mr. Tetlow gave a treat on "Life and death," successful psychometry, organist, Miss Goodall. Lyceum, 10-30: Conductor, Mr. Bradshaw, recitations by E. Bradbury, F. Tanswell, A. Furniss, L. Furniss, Em. Bradbury, R. Thorton, J. Bradbury, W. Connelly; marching and calisthenics done in good style.

OPENSHEAW. Granville Hall.—Morning: Opened by Mr. Donlan. Madame Henry's control gave a short address on "The many mansions." Very good psychometry and clairvoyance, all recognised. Evening: Madame Henry beautifully named a baby Frank, spirit name "Truth," and gave a good address on "Mother's Love," attentively followed by a very good audience. Good psychometry and clairvoyance, readily recognised. Every one seemed satisfied. About 120 stayed to the circle; many strangers. Mrs. Howard gave an earnest address on "Dare to be a Daniel." Our tea party and ball was a success. We heartily thank all friends for support and assistance. Next Sunday morning Mr. Duffy, local speaker and psychometrist. Evening, the Lyceum will give a service of song, "Rest at Last," conducted by Miss A. Howard, assisted by friends from Collyhurst-road. Friends remember Mrs. Dixon on the 21st inst.—T. H. L., cor. sec.

PENDLETON.—Sept. 30: Mrs. Berry gave nice address and good clairvoyance. Monday, Oct. 1, Mr. J. B. Tetlow gave us a night for the good of the cause. After a few remarks on "Mediumship" he answered two questions in good style as usual, and gave good psychometry. He also named a girl baby, giving its spirit name "Rose." The committee heartily thank Mr. Tetlow. Oct. 7: Mr. R. A. Brown's subjects were "The present spirit of the age" and "The necessity for Spiritualism." Both good and instructing addresses, also a very pleasant reading at each service.—J. M.

RHODES, NEAR MIDDLETON. 596, Manchester Old Road.—The controls of Mr. G. Adams gave a grand and uplifting address, "God is our captain." We had a grand meeting. Are looking forward to his next visit.

WEST GORTON. 2, Peter Street, Clowes Street.—Oct. 1: Private circle, invocation by Mr. Lewen, good test by Miss Knight, also clairvoyance, closed by Mr. Todkill. 3: Invocation by Mrs. Hammond, also clairvoyance and psychometry; Miss Todkill gave tests and psychometry, as also did Miss Knight; closed by Mr. Todkill. 7: Invocation by Mrs. Hammond; psychometry and clairvoyance, all recognised; test by Kate Todkill; closed by a friend. 7: We commenced a Lyceum for the children of the district and hope they will take advantage of it, 23 attended; invocation by Mrs. Jones, Mr. Pearson conducted; recitations by Master Elliott, Miss Jones and Miss Fanny Atkinson; officers elected: Mr. Pearson, conductor; Mr. Jones, assistant; Miss Barton, guardian; Mr. Barton, sec.; Mr. J. Atkinson, captain of the guards; Mr. J. Todkill, treasurer.—R. T.

## PLATFORM RECORD.

ACCRINGTON. Tabernacle, Whalley Road.—Oct. 1, Mr. Manning's guides gave short address, ably assisted by friend W. E. Leaver, who is always ready; delineations from photograph very good. 3: Public circle, Mr. Manning gave a short address and delineated from photographs. 9: Miss Halkyard's guides gave addresses and good clairvoyance; Mr. Wilkinson ably presided and gave good advice. A real good time. *Two Worlds* sold out. Mediums and others please note that in future all correspondence must be sent to the new secretary, A. McAlister's, 6, Dowry-street.

ACCRINGTON. 26, China Street.—Sept. 30: Mrs. Stair gave excellent discourses. Oct. 7: A rich time with Miss Patefield's guides on "What shall I do to be saved?" and "Spiritualism a religion." Clairvoyance very clear.

ACCRINGTON. St. James Street.—Oct. 1: Mrs. Hoyle gave good clairvoyance. Harvest festival, unusually successful, the collections amounting to £5. The committee thank all who helped in any way to make it a success. Sunday: Mr. B. Plant disappointed us. One of our members conducted a circle, and Mr. Duckworth, of Blackburn, came at night and helped us. We thank both for so willingly rendering assistance.—A. T. Baines.

ASHTON. Spiritualist Society.—Two addresses from the controls of Mrs. Rennie, followed by excellent clairvoyance. Evening meeting well attended, the best we have had for some months.

ATTERCLIFFE. Vestry Hall.—A grand day with Mrs. France, of Huddersfield, who spoke earnestly on "Come, brothers, let us reason together," and "Spiritualism, what is it?" to a large and very attentive audience. At evening service Mr. and Mrs. W. Mason's infant Frank received the spiritual name "Ivy." The clinging tendency of this plant and the conventional ideas associated with it were blended with the infant's surroundings in a very feeling address by the medium. Clairvoyance very good.

BIRMINGHAM. Spiritualist Union.—Monday, Oct. 1, at the Garden Restaurant, members and friends had a social and musical evening, conducted by Mr. Tubbs, our president, the musical programme being arranged by Mr. Bradley, 103 friends spent a pleasant evening. Oct. 7: Masonic Hall, Mr. Wallis spoke at 11 a.m. on "Miracles, possible and actual." At 6-30, "The reality of the unseen." As advertised, our doors were closed at 6-30 prompt, the room being quite full. The address was pronounced a "masterpiece," and will have a profound and lasting effect upon its hearers. Supported by internal organisation such powerful lectures give a flush of vitality and vigour without which the movement could not be well sustained.

BIRMINGHAM. Smethwick.—At the Central Hall, 107 and 108, Cape Hill, opposite Windmill-lane, was crowded, many standing, Mrs. Groom's control gave lucid and logical addresses on "Spiritual gifts, are they beneficial to man's happiness?" and "Our immortal homes," listened to most attentively. The clairvoyant descriptions were most successful, many strangers being compelled to

admit that their friends still live and are with them. We heartily wish there were more clairvoyants of the same description to give more satisfaction to the public. This opening of new room gives encouragement to members and committee.—R. Crichton.

BLACKPOOL. Alpine Hall.—Oct. 7: Mr. Gibson spoke well on "The lives we live" and "The coming social revolution," followed by psychometry; good clairvoyance by J. Gibson, junr.

BLACKPOOL. Liberal Club, Church Street. Mrs. Craven gave a good address in the afternoon and took written questions in the evening, dealing with six in a very satisfactory manner.—W. H.

BOLTON. Bradford Street.—Mr. Walsh, of Blackburn, gave splendid discourses on "Where is the spirit world?" and "Obsession, possession, and inspiration." Psychometrical delineations and clairvoyance very good.—H. W., cor. sec.

BRADFORD. 421, Manchester Road.—Mrs. Clough gave eloquent addresses on "Dark after light, and light after darkness," and "What has Spiritualism done for Humanity?" Both attentively listened to by crowded audiences. Clairvoyance very good.—J. A.

BRIGHOUSE.—Mr. G. Newton's inspirers gave two discourses in a very able manner; afternoon, "Modern Spiritualism;" evening, subjects from the audience. Altogether we had a good day.—O. S. B.

BRISTOL. Borderland Circle.—3: Successful and harmonious meeting; strangers became interested, and are anxious to come again; Mr. Hooper's guides spoke well; two strangers could see an Italian spirit girl, who was described to them.—A. L.

BURNLEY. Hammerton Street.—Mr. J. B. Tetlow speaker; subject, afternoon, "Do mediums tell fortunes?" Evening, questions from the audience; room full at night. Remember the social Saturday night, at 7, admission 3d. and 1d. Enclosed is a cutting from the *Gazette*, with a report of the Mayor's reception. The three meeting places conducted by Spiritualists were represented. Mr. and Mrs. Mason, Mr. and Mrs. Dixon, and Joseph Harrison for Hammerton-street; Mr. Harrison and Mr. and Mrs. Whittaker, Robinson-street; and Mr. and Mrs. Hartley for Guy-street. All honour to the Mayor for doing what no other man has done here, viz., drawn all sections together in harmony.—W. M.

BURNLEY. Hull Street.—A good day with Mrs. Harrison. Address on "God's Worship"; successful clairvoyant delineations.

BURNLEY. Robinson Street.—The service of song by Mrs. M. H. Wallis, entitled "An angel in disguise," was efficiently rendered afternoon and evening by the choir, the connective readings being given by Mr. Harrison. Opening and closing invocations by Mr. Whittaker. Audiences good.

BURY.—Mr. G. Smith delivered nice discourses, which were listened to by moderate audiences. Sunday: Mrs. Brooks. Wednesday: 7-30, Mrs. Rennie.

CARDIFF. Public Hall.—Sept. 22: Mr. F. B. Chadwick delivered a splendid address on "Prayer." His sound logic and apt illustration were very acceptable. We wish all Spiritualist friends would make a point of encouraging local talent. 30: Mr. H. G. Allen, by request, read the paper delivered by him in Bristol, entitled "Why I am a Spiritualist."—H. G. A.

CLECKHEATON. Walker Street.—A general meeting considered the desirability of getting a larger room, the one we are in is too small, and a committee were selected to canvass the friends, so they will call upon all to help us to spread our noble truth. The committee consists of Messrs. Walker, Blamires, Nutall, Slater, and Jackson; J. Blamires, sec. Lyceum, election of officers: Conductor, Mr. W. H. Nutall; assistant, Mr. A. Fowler; guardian, Mr. J. Blamires; librarian, Miss S. Taylor; treasurer, Mr. W. Jackson; secretary, Master H. Walker; musical conductor, Mr. A. Walker; captain of guards, Mr. H. Slater; one of the guards, Mr. A. Walker; leaders, Messrs. M. A. Taylor, S. Wood, E. Slater, and A. Williamson.

COLNE. Cloth Hall.—7: Miss Jones, Liverpool, gave nice addresses on "Though I pass through the valley and shadow of death I will fear no evil, for my shepherd is near," and "The Church of the Coming Religion." Good psychometry to good audiences.—J. A. B.

DEWSBURY.—7: Mr. F. Wood named an infant Ernest, spirit name "Sunbeam." Address on "What shall I do to be saved?" Psychometry extremely good.—J. Smithson.

FOLESHILL.—Evening: Mr. W. H. Grant, inspired by his spirit guides, gave an address upon "Spiritual Vision"; Miss Annie Smith sang "Ora Pro Nobis." A very enjoyable meeting.

GLASGOW.—Mr. Wm. Anderson gave a paper setting forth his ideas re the religious systems, showing Christianity, even from the bible, to be a humbug, and demonstrating by passage after passage that Spiritualism was and is the only true religion: this was Mr. Anderson's first paper, for which he deserves credit. 6-30: Mr. Robertson gave an address on "Spiritualism" in his usual able style; we were glad to welcome our president back to the working side of Spiritualism, and after his long rest are hopeful to get him on again at an early date; Mr. Jennings, the great healer of Sunderland, was also amongst us and gave good sound advice to all who sought spiritual gifts, especially advising us never to be ashamed to own our spirit friends; several members sought to be benefitted by the spirit world through Mr. Jennings' mediumship, and I am pleased to record the fact that pains vanished almost at once after contact with this great man; we also trust that the mission which Mr. Jennings has come to Glasgow to perform may end with success.

HEYWOOD. William Street.—Oct. 2: Mr. Young was remarkably successful with his psychometry to a large audience, mostly strangers. We are growing rapidly with our circles. 7: Mr. Birch delivered nice addresses, followed by very good clairvoyance, to fair audiences.

HOLLINWOOD.—Mrs. Hyde, last Tuesday, conducted the circle with wonderful effect. Many strangers seemed to enjoy the lecture. Psychometry and clairvoyance very good, all recognised. Sunday, Mr. Sutcliffe, from Rochdale, discoursed on "Death a Delusion" and "If Christ came to Hollinwood." He handled the subjects pointedly and well. Clairvoyance good, all recognised.

HUNSLY.—7: Mr. Brook's control gave good addresses on "In my father's house are many mansions" and "The golden age." Crowded at night.—J. C., sec.



**HULL.** Psychological Society.—A splendid time with Mr. Leeder, Nottingham. Afternoon address, "The influence of Spiritualism upon modern thought," very logical and interesting. Evening, questions from audience answered in excellent manner. Clairvoyance at both meetings, several recognised. The crowd of people for the evening meeting compelled us to adjourn to the large St. George's Hall. Monday, 8: Mr. Leeder met the members at their private circle, when all were well pleased with his advice.

**LANCASTER.**—We wish to record our sincere thanks to Mr. Clark, Mrs. Hunt, and Mrs. Russell for three valuable and gratuitous services on the last three Sundays, which were highly appreciated by good audiences, hoping that at some future date we may be again favoured.

**LEICESTER.** Town Hall Square.—7: The annual harvest festival. Miss S. Venables, of Bacup, spoke under control on "Spiritual gifts" and "The spheres beyond." After each address clairvoyant descriptions were given. At night the hall was packed. On Monday 60 friends partook of the good things at our coffee supper, and a very sociable evening was spent with Miss S. Venables. All passed off well, and our harvest festival was a success.—R. Wightman.

**LEICESTER.** Millstone Lane.—Afternoon: Under the superintendence of our vice-president, Mr. Wright, we had a members' "how-do-you-do meeting," which had the good effect of bringing members in closer touch with one another. Evening: The inspirers of Bro. Thos. Muggleton, the blind medium, gave a splendid address on "Ye cannot serve God and Mammon," after which the medium, though blind, gave successful clairvoyance.

**LEIGH.** Newton-st.—Aft.: Mrs. Hyde (Manchester), gave a short address and good clairvoyance mostly to strangers. Evening: "Was Christ a medium?" A subject from the audience was well treated. We never had such a pouring out of spirit sympathy and good feeling, it was quite a pentecostal shower to see the bright beaming faces, clairvoyance very good, all recognised, psychometry for the sick, hoping to hear her again soon.—S. D. hon. sec.

**LIVERPOOL.** Daulby Hall.—Oct. 7: Two interesting and profitable addresses by Mr. Peter. Lee.

**MACCLESFIELD.**—Mr. Johnson gave interesting discourses on "Border Land—its Revelations," and "Spiritualism in Relation to Social Life." He was particularly good, touching the present unequal state of things existing among the people. Our social on Tuesday, a short programme was gone through, followed by dancing. About 100 attended.

**MALLOM.**—We have had Mr. Christopher King for a week's mission, and have had a good time, all well pleased with the masterly style of his addresses. His inspirers are of a very high order. His clairvoyance was remarkably good, and the way he has worked for us deserves great praise. On Friday night he named a baby boy Reuben, spirit name "Victor," and held the audience spellbound with "The Philosophy of Life," all said it was good to be there. Sunday, 7: Mr. King spoke in the open air on "Temperance versus Socialism" to a good audience; a little discussion at the close. Co-operative Hall: Afternoon subject, "The Golden Ladder, or Spiritual Socialism," evening subject, "Betwixt the two worlds, or true Christianity." It was a red letter day, the audience seeming to be entranced. It was grand to see them standing in groups after the meetings. We distributed over 100 *Two Worlds*. The society can honestly recommend him for a week's mission, and hope to have him again soon. 8: He gave his grand oration, "The Silver King," free, for the benefit of a brother who is out of work.—Wm. Coward.

**MONKWEARMOUTH.** Miners' Hall.—Mr. J. Hall, of Gateshead, gave a very instructive and interesting address on "Spiritualism in relation to science".—W. S.

**NELSON.** Ann Street.—A good day with Miss Pickles whose guides gave us marvellous lectures on "The gifts of spirit and their diversity," also "Nebucadnezzar's image"; we have changed secretaries.—John Singleton, 35, Carles-street.

**NELSON.** Bradley Fold.—Mrs. Lamb's controls discoursed very nicely on "Sign posts" and "Heaven and Hell, where and what are they?" Afterwards clairvoyance. Good audience at night.—D. H. B.

**NEWCASTLE-ON-TYNE.**—7: Mr. F. Hepworth, Leeds, gave two short trance addresses, followed by experiments in clairvoyance, which were very successful. Both lectures and clairvoyance seemed to be highly appreciated by the audiences. We had also a very enjoyable concert on the Saturday evening, at which Mr. Hepworth and other friends contributed with marked success.

**NORTHAMPTON.**—Afternoon, Mrs. Brown's control spoke; night, Mrs. Walker's control gave two very good addresses to a fair and attentive audience.

**NOTTINGHAM.**—Morley Hall.—Mrs. Barnes's control gave an interesting address on a portion of an article in the *Two Worlds*, Sept. 14, "What will become of Spiritualists," which was read for the lesson. Thursday, Oct. 4, a very enjoyable party, friends did not turn up so well as expected for tea, but we had a good company after, a few good comic songs were given by two amateur minstrels, and the laughable comic duet "Pretty Polly Hopkins," was given by two young friends. Mr. Leeder on the 21st, as Mrs. Barnes is booked for Belper.—T. J.

**OLDHAM.** Bartlam Place.—Mrs. Smith, of Burnley, gave good addresses and successful clairvoyance. Room nicely full at nights Lyceum well attended, conductor, Mr. Standish, marching, etc. fair; senior group, an interesting reading, "Elijah," by Mr. J. A. Stansfield.

**OSSETT.**—Our esteemed friend, Mr. Barraclough, gave two excellent addresses to very good audiences. I am pleased to be able to say our cause is progressing. A public ham tea at 4-30 and entertainment at 7 on Saturday, Oct. 13, tea 9d. and 4d., entertainment 2d.; all welcome.—J. Smith, sec.

**PRESTON.**—The controls of Mr. Lomax discoursed ably on "The philosophy and phenomena of modern Spiritualism" and "Who shall save the people?" The language used was such as all could understand and appreciate. Clairvoyance very good, all recognised. Oct. 21, harvest festival, to be followed on the 22nd

with a fruit banquet and entertainment. We hope all friends will do their best to make it a success.—F. R., cor. sec.

**PARRGATE.**—We had great pleasure in listening to Mr. George Featherstone's control on "Spiritualism, its religious and social worth".

**RAWTENSTALL** Spiritual Church Lyceum anniversary services were a pleasing success. The inspirers of Mrs. Stair gave good addresses, followed by splendid poems. Good audiences.—J. S.

**ROCHDALE.** Ballie-street.—Our Temple was packed to hear Mrs. Marshall, of Burnley, who was assisted by our esteemed president, Mr. G. F. Manning. Mrs. Marshall's guides splendid addresses on "Seek ye the light?" and "The Spirit draweth nigh and speaketh," were listened to with rapt attention. Her psychometrical delineations and clairvoyance were all recognised. In the afternoon Mr. Manning also named a four-week-old infant "Thomas," and gave the spiritual name "Snowdrop." Evening he named the daughter of Mr. and Mrs. Farrar, "Ethel," spiritual name "Lily," predicting for both a life of usefulness in our beloved cause.—Mrs. R. W. Tillison, rep. sec.

**ROCHDALE.** Penn Street.—Oct. 3: Very good circle, two local mediums gave good clairvoyant and psychometric delineations. 7: Lyceum session well attended, Mr. Rowcroft, of Hyde, rendered "When the mists have rolled away," in the afternoon and a good address in the evening in a clear manner, and gave good tests of magnetic healing.—Albert Wright, cor. sec.

**ROCHDALE.** Regent Hall.—Mrs. Berry gave good addresses on, "As we sow so also shall we reap," and "What do the spirits teach?" to fair audiences, good clairvoyance, well received. Lyceum at 10, good attendance, marching, etc. Essay on "Mesmerism" by F. Barker, lively and interesting discussion. Preparations are being speedily arranged for Miss Marryat's lecture on "There is no death," in the Public Hall on Oct. 29, Evv. T. P. Spedding will occupy the chair, tickets can now be had.

**ROYTON.**—Mrs. Stansfield discoursed to good and appreciative audiences very acceptably on "Freedom" and "Belshazzar's Feast," and gave very good clairvoyance. Young men's tea party at 4-30 and concert, Saturday, Oct. 12; tickets, adults 8d., children 6d., concert at 7, admission 4d.

**SHIPLEY.** Central Chamber.—We had the greatest pleasure in listening to the guides of Mrs. Stretton, who gave very good addresses also good clairvoyance to fair audiences.

**SOWERBY BRIDGE.**—Tea party and re-union passed off nicely, although many faces we expected to see were absent. We did not fully realise what we had hoped for—namely, the re-union of "old friends and new." A pleasant meeting was spent after the election of officers, when speeches were given by Mrs. Midgley, Mrs. Gaukeryer (through our friend Mrs. Riley), and a few words from Miss Thorpe. We felt encouraged and stimulated in our work by what the speakers said. Mr. Booth was re-elected president, and the following persons for the various officers: Vice-presidents, Mr. Jos. Sutcliffe, Mr. Lee, Mrs. Greenwood, and Miss Thorpe, who are expected (per resolution at the meeting) to take the chair in turn at the Sunday service; financial secretary, Mrs. W. Greenwood; treasurer, Mr. W. Greenwood; corresponding secretary, Mr. Geo. Howarth; organists, Messrs. Law and Thorp; musical directors, Miss Sutcliffe and Mrs. Greenwood; collectors, Messrs. Holroyd and Howarth; *Two Worlds* distributor, W. Leach. Friends were present from Halifax, West Vale, and Slaithwaite. Sunday, a very enjoyable service; speaker, Mr. Foulds. He gave numerous instances from Scripture proving the return of spirit, and that Spiritualism was so much a part of the lives of those people, that if the bible could be sifted there would be nothing of any value left.

**STOCKPORT.**—Mrs. Horrocks spoke nicely on "Who may share this great salvation" and "The ties that bind soul to soul," bringing into the sacrifices of love and its power to overcome the world. Good clairvoyance, and attendance excellent.—T. E.

**STALYBRIDGE.** Spiritual Progress Services.—The controls of Mrs. Brooks, of Oldham, spoke on, "What does Spiritualism teach?" Very appreciative audience—about 1,000 persons. Clairvoyant tests all recognised. We now hold public circles on Tuesday evenings. Mediums in Manchester or district with open dates please apply; terms 2s. 6d. and expenses.—J. Hy. Hunter.

**TODMORDEN.** Sobriety Hall.—Mrs. Robinson's control spoke on "All men are equal in their birth," and "What God do spiritualists worship"; clairvoyance interesting and successful; Mrs. Johnstone presided. A gentleman gave "Hatred" as a subject for a poem, which, he said, was very good. The opposition we have received has done us no harm, thanks to an impartial press. Our hall was crowded last night. We are all the talk of the town. Newspaper bills, "The spread of Spiritualism," "Spiritualism and its Critics"; opposition bills, "Spiritualism no chimera"; Swindlehurst's lecture bills; "Spiritualism a science and religion." Will those mediums who were on the platform at Mr. Swindlehurst's lecture accept our heartiest thanks.—T. R. J.

**WAKEFIELD.** Baker's Yard.—Most successful harvest festival. For the first time we had the pleasure of hearing Mr. Pawson and his inspirers, who gave grand discourses upon "Spiritualism" and six subjects from the audience. Room crowded, many turned away. Mr. Drake presided. Many thanks to the friends for their help in making this a successful day.—A. W.

**WALSALL.** Central Hall.—Oct 7 was our harvest festival, the speaker being Mrs. Britten, who gave very good discourses and very appropriate to the happy event. A crowded audience greeted our speaker at night. Nature's produce was abundantly shown in the hall, which looked very nice. A very thrilling and eloquent discourse was listened to most attentively and highly appreciated. Our chairman was General Phelps, of Birmingham. Mr. and Misses Morrall, of Smethwick, sang for us at both meetings. We heartily thank all friends who assisted us to make our harvest festival a success.

**RECEIVED LATE.**—Camberwell New-road, Surrey Masonic Hall. Evening: Mr. Long's guide, "Douglas," portrayed the evils of the drink traffic, and proceeded to explain, as the result of observation from the spirit side of life, the causes which frequently incite a man to drink. He described how individuals, in whom all



other motive has ceased to operate, but the desire for alcohol, continue their career beyond the grave, haunt their old-time resorts, and finding persons predisposed to alcoholism, endeavour to revive the memory of their past debaucheries by coming in contact with revellers in the body, whom they influence to drink to greater excess. The only safe course for one desiring to escape the possibility of being drawn into this vortex of sin and misery is to become an abstainer. Douglas insisted upon the duty of all who loved their fellows to use every effort both by personal example and political action to banish the drink traffic from our midst. Although the drunkard had fallen to despair of his ultimate salvation would be wrong, for God's time is long, and the drunkard's desire will eventually die and the man surely turn his face Godward, and, by the help of the remedial agencies provided on the spirit side of life to aid those who desire to quit the abodes of woe, into which their own misdeeds plunged them, will be enabled to pursue their course towards that goal of perfection. Charles M. Payne, hon. sec.—*First Soiree and Social of the South London Spiritualist Mission* on Monday, Oct. 22, at 8 p.m., at Winchester Hall, High-street, Peckham. Members and friends will be heartily welcomed. No charge for admission, but a silver collection to defray expenses incurred by the publication of a new series of leaflets for propaganda efforts will be made.—*Collyhurst Lyceum*. Over 80 present, marching led by Mr. Macmurray, calisthenics by Mr. A. Stainstreet, recitations by Misses Wills and Master Wills, much applauded, interesting discussion by adults on "Dead 600 years." Oct. 15 at 7-30, "Lyceum Mental Improvement Guild," Mr. Haggitt on "Lyceum duties," open discussion, songs, recitations, etc., will make a cheerful meeting; chairman, Mr. T. Taylor.—*Openshaw, Granville Hall*, Oct. 9: Lyceum opened by Miss Howard, recitations and marching fairly done, recitations by E. Orme, Mr. H. Barlow, E. Lewis, Stephen Page; Sunday next, service of song, "Rest at Last," friends rally round. G. O.—*Patricroft, New Lane, Winton*; Mr. J. Kay spoke well on "True Spiritualism" to a full room, Mr. Pritchard gave psychometry; next Sunday, Mr. Geo. Smith; Wednesday, public circle; Thursday, 18, Mr. J. Hayes, 36, Ellor-street, Salford.—*Bradford*. 15, Quaker Lane. Afternoon circle successful. In the absence of Mrs. Kendal, Mrs. Houldsworth gave a day long to be remembered. The friends have been much cheered. W. R.—*Halifax*. Crowded audiences to hear Mrs. Beardshall, who spoke in a masterly manner on "Live to do right" and "Spiritualism, and what it is doing for humanity." Good clairvoyance. Monday, Mr. S. Grattan spoke to a good audience on the "True Light," and gave a few good clairvoyant descriptions. Mr. Stranger, test medium, who is on a visit from America to Dr. Pennington, has kindly offered his services on Monday, Oct. 29; make a note of this friends. F. A. M.—*High Shields*. 1, South Eldon Street. Mr. Forrester gave a few interesting remarks on "Health" and "Extremists." Mr. Wilkinson gave an address on "The principle thing." Mr. Wright sang a solo, after a few able remarks, to a small audience. W. R. Henry—*Jagger Green*. Mrs. Bailey's well-delivered discourses were on "Are they not all ministering spirits?" and "Where are the world's great heroes gone?" W. B.—*Newport, Mon., Institute*. An address by Mr. Mayland's guides, "Death and immortality."—*Nottingham Masonic Hall*, Sept. 30, Mrs. Groom lectured morning and evening; her clairvoyance was remarkably good. Oct. 7: Morning, Mr. Bevan Harris gave an address full of fatherly advice; evening, Mrs. Neuman gave a valuable paper on "Mesmerism," Mrs. Knight gave good clairvoyance, and Mr. Smith sang at each service; the platform was beautifully decorated with flowers, fruits, etc.; our harvest services were very good.

### PROSPECTIVE ARRANGEMENTS.

**BATLEY CARR.**—Harvest Festival, Oct. 14. Fruit, flowers, and vegetables, as well as personal appearance will be welcome.

**BRADFORD.** St. James', Lower Ernest Street.—Harvest festival, Sunday, 14, Mrs. Beardshall being unwell, Mrs. Whiteoak has kindly consented to officiate.

**BRADFORD.** Boynton Street.—Saturday, Oct. 13, entertainment of songs, recitations and dialogues, at 7-30. Sunday, 14, service of song given by the choir; reader, Miss Shephard.—W. C.

**BRADFORD.** Temperance Hall, Leeds Road.—Anniversary, Oct. 13 and 14. Tea and entertainment on the 13th. 14, Sunday services 10-30, 2-30, and 6-30, speaker Mr. J. Armitage.

**BRADFORD.** Horton, Spicer Street.—Harvest festival Oct. 21, at 2-30 and 6, speaker Mr. Rowling; tea provided in the room. 22: Service at 7-30, speaker Mrs. Stair, of Rawdon. 23: Social and conversation with phrenological delineations at intervals by Mr. Rowling to commence at 7-30. Any offerings of Fruits, Flowers, etc., thankfully received in the room on Saturday evening the 21st.

**BIRMINGHAM, Masonic Hall.**—Sunday, Oct. 14, Mr. J. J. Morse, of London. 11 a.m., "Spiritualism a Gospel of Freedom;" 6-30 p.m., "Saint and Sinner in the Great Beyond."

**CONFERENCE DAY of the Yorkshire Union**, Sunday, October 14, at the Huddersfield (Station-street) Meeting Room. Morning, 10-30 prompt, general business of the Union, including affiliation of new societies and proposition of new speakers. Planning for November, the consideration of propaganda work as suggested by the Executive, and other important business. Afternoon, 2-30, open conference, when a short paper will be read by Mr. W. Stansfield on "How, or by what means, may our public services be made increasingly successful as spiritual organisations?" Discussion open to all. At six o'clock a public meeting will be held, when various members of the Executive, speakers and delegates of the Union will address the assembly. Mr. J. Whitehead, president of the Union, will occupy the chair during the day. Collections at the afternoon and evening meetings on behalf of the local society. All the meetings are open to visitors. Refreshments provided at 12-45 and 4-15 at 6d. each. Communications having reference to society affiliations, the introduction of new speakers, or propaganda work generally addressed to the Secretary will receive prompt attention.—**WM. STANSFIELD**, Secretary, Hanging Heaton, Dewsbury.

**KEIGHLEY.** Eastwood Temple.—14, Mr. Peter Lee; 21, Miss Wheeldon; 28, Mrs. Midgley.

**BIRMINGHAM SPIRITUALISTS' UNION.**—Sundays, Mr. J. J. Morse; 21, Mrs. Craven; 28, Mrs. Britten. Debates, Tuesdays, 16, "The genesis of the moral sense," Mr. W. H. Sanedrs; 23, Experiments in Psychometry, Mrs. Groom; 30, "The function of the ether," Mr. Brian Hodgson; Nov. 6, Luminiferous Ether the basis of the human ego, (debate) aff. Mr. B. Hodgson, neg. Mr. T. Hands.—*Information lectures:* Thursdays, 11, "Physical phenomena," Mr. P. Galloway; 18, "Mediumship," Mr. Brian Hodgson; 25, General summary by Mr. P. Galloway. On Wednesday the 17th, Mr. Galloway will read a paper on his experiences in Spiritualism at the Sociological Circle of the Midland Institute.

**COLNE.**—21, Miss Skipper; 28, Mr. James Swindlehurst.

**HEYWOOD.** Temple, William Street.—We are preparing for anniversary on Oct. 21, speaker Mr. Armitage, all friends invited. Will mediums who can assist us with Tuesday night circles, fees 2s 6d and expenses, kindly communicate with Mr. J. Frost, 57, Brunswick-street.

**HANLEY.** Grove House, Birches Head.—14: Mr. James Mc.Luskie addresses at 6-30. 21: Mr. Jas. Swindlehurst at 6-30.

**LIVERPOOL.** Daulby Hall.—14, Mrs. Wallis; 21, Mr. John Lamont; 28, Lyceum Anniversary. Sunday evenings, after service, public seance conducted by Mr. C. Butler; medium, Mrs. Butler. Mondays, at 8, inquirers' meeting conducted by Mr. E. Allen and Mr. A. W. Clavis. Tuesdays, at 8, public seance conducted by Mr. J. Chapman and Mr. W. J. Rae. Liverpool Society of Spiritualists, S. S. Chiswell, 11 and 13, Renshaw-street, secretary.

**MR. GEO. LUND**, of 70, Manningham Lane, Bradford, is anxious to join a circle in Bradford.

**NEWCASTLE-ON-TYNE.**—Mr. J. C. Macdonald, of Patricroft, Manchester, two services Sunday, 14th inst. Short addresses and clairvoyant experiments, also clairvoyant seance on the Saturday, 13th, at 7-30. Sunday, 21st, Mrs. E. H. Britten, of Manchester.

**OLDHAM.** Temple, Oct. 14: Mr. E. W. Wallis, speaker; afternoon, subject, "Signs of Progress." Evening, "After-death Experiences."

**ROCHDALE.** Regent Hall.—Sunday, Oct. 14, anniversary services at 2-30 and 6; speaker, Mrs. E. H. Britten. Afternoon, "What good has modern Spiritualism done; what new things has it taught?" Evening, written questions from the audience. Teas provided for friends from a distance. Oct. 21, Mr. E. A. Verity; 28, Mr. J. Young. Public Hall, Monday, Oct. 29, Miss Florence Marryat. Chairman, Rev. T. P. Spedding.

**SHIPLEY LYCEUM.**—First Entertainment, Saturday, Nov. 3. Minstrel troupe, with songs and recitations, etc., also coffee supper provided; price 4d. All friends heartily welcome. Proceeds to assist in the purchasing of books, etc.

### PASSING EVENTS AND COMMENTS.

**THE DEBATES** at Corbridge's Cafe, Lever-street, will commence Tuesday, Oct. 16. Mr. J. B. Tetlow will open at 8 p.m. (See Manchester news.)

**RECEIVED TOO LATE.**—W. Gwilliam, Ashington; T. Southern, West Pelton; H. G. A., Cardiff. Obituary, Mrs. Harle. Reports must reach us first post Tuesday morning, not Wednesday, for insertion in the current issue. Next week.

**TO CORRESPONDENTS.**—Harry Bunn, L. M. Byles, J. M. Dale, A. Ritson, "Ajay": Next week, if possible; many thanks. G. W. Blythe: Crowded out; regret that none of us have been able to help you in the least. Yours is a repetition of what you said before, and under the circumstances we see no good in continuing the discussion at present. Alex. White: You give no address. A. Jones: We regret that the word has crept in again, and shall watch it in future. Article very welcome; will use shortly.

**THE SUCCESS** attending the Cavendish Rooms effort we are pleased to note still continues. There was a crowded audience to hear our co-worker, Mr. J. J. Morse. Twenty-four years ago, in July, Mr. Morse first stood on the platform in Cavendish Rooms, and 24 years ago, next Sunday, his guide "Tien" commenced his first course of lectures there for eight weeks, and on Oct. 7 he committed two-icide! and on Oct. 23 he will have completed 25 years' service to public Spiritualism. Twenty-five years of married life is called a silver wedding—what will 25 years of work for Spiritualism be called?

### IN MEMORIAM.

Passed to the higher life on Saturday, Sept. 29, John Gregg, after a long and tedious illness, patiently borne. He was quite ready for the change. A true Spiritualist and faithful husband. Quiet and unassuming in manner, he never allowed an opportunity to pass without advocating the higher principles of Spiritualism. His transition was calm and peaceful. We feel he is still with us in the world of thought, and have already had proof that he is not dead, but resting. On Tuesday, Oct. 2, Mr. E. W. Wallis conducted the burial service, and gave very impressive addresses at the house, also at the graveside, to a large number of friends. The ceremony has made a deep impression. The coffin was covered with wreaths—an anchor, cross, and sickle, all of which were afterwards sent to the Leeds Infirmary.

"He who plants within our hearts

All this deep affection,

Giving when the form departs

Fadeless recollection,

Will but clasp th' unbroken chain

Closer when we meet again."

The Leeds Psychological Hall Society contributed an "In Memoriam" wreath under a glass shade, and a large number of friends showed their sympathy by attending the service. Mrs. Craven kindly assisted, as also did Mr. Hepworth. Mrs. Whiteoak, Mrs. Connell, and other mediums were present, including Mr. Campion and Mr. Wakefield. Mrs. Sutcliffe came all the way from Slaithwaite, and Mr. Wallis conducted the service by special request of Mr. Gregg before passing on. Mrs. Gregg desires to thank all friends everywhere who have so kindly tendered their sympathy and help all through Mr. Gregg's illness.