

The Two Worlds.

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THEOSOPHY: ITS FACTS AND FALLACIES.

(Continued from page 411.)

ONE was not inclined to say that death was a humorous thing. There was nothing laughable about it. But the Theosophical presentation of it was more amusing than dreadful. Where do you go? You might go to Devachan or you might go to Avitchi, or you might linger about in the astral light. You might be a murderer or a suicide, a person in whom the body of desire was dominant, and if you were one of these people you would probably amuse yourself by giving all the communications received through spiritual mediums, and the poor misguided Spiritualist, who thought he was entertaining an angel, was only hugging one of these bestial monstrosities. Forty-five years of experience, during which Spiritualists had over and over again vindicated the fact of communication with their beloved ones gone before, all annulled by the dictum of a Koot Hoomi. Was it reasonable, was it rational? Was it a healthy mind that could reject honest facts, and in their place accept such crude and distorted imaginings? But suppose you got into Devachan. How did you get there? Oh, by getting rid of this lower part of you; by working it off, so to speak, whether emetically or cathartically one was not informed. Well, you awoke in Devachan. You had no consciousness of passing from one state to the other, and apparently had very little knowledge that you had ever lived in any other place. It was a dreamy rest, with the consciousness of the dream life, with all the intensity of dream existence, your dream embodied all the brightness and sweetness and beauty of your earthly existence. If, however, you were in Avitchi the case was not so pleasant. There the evil and wrong and suffering of your past life made up your dream. But did one remain in Devachan for very long, or in Avitchi for very long, because they were very little improvement on the Christian's heaven and hell? Oh, you only remained there for a few thousand years. And then no doubt you attained Nirvāna? Oh dear no, you are not ready for that yet. You have to come back to earth again to get more experience. To get more experience? Why some people get a stomach full of experience in one incarnation—got more of it than they wanted, more than they could do with. Go back to get more of it? Why certainly; unless the soul passed through every phase of existence, trod every round of the ladder of progress, it would never liberate itself from the trammels of material existence. Was this an exalted earth? Oh, no, not an exalted earth. Were the people who lived on it a very exalted people? No; they were childish, brutal, materialistic, their magnetism (so said the Mahatmas, and we had only their word for it) was repulsive. Then why come down again into this coarse, unlovely, materialistic schoolhouse to help you to get higher than you were before? It was something like standing on your head to reach your toes. It was not easy to understand why a boy in the top class, who had passed through all the classes beneath him, should be sent to the bottom of the school again, and only in the end reach the same point he had attained before. There might be some occult reason. In the lecturer's judgment it was extremely occult, and a ray of sunlight from the luminary of common sense might perhaps help to dispel the darkness. A man died. He went to Devachan, or Avitchi, or Kama Loka, or some other mysterious place. He was conscious of nothing but his own consciousness. He knew nobody else. He lived in his own world and everybody else in theirs. Who found it all out? Everybody was wrapped up in himself, and when he returned to earth he remembered nothing. Who found it all out? The answer would be that those who had completed the necessary number of incarnations, and made that great renunciation whereby they had declined absorption unto Nirvāna, remembered all their previous existences, and it was they who revealed the facts. When the existence of these Mahatmic individuals had been demonstrated, the lecturer would believe these revelations.

One important fact should be clearly and distinctly borne in mind in connection with this matter. Theosophy had

done much to awaken people to the danger attending the unwise development of mediumship: but it had laid an extravagant emphasis on these dangers. When Theosophists asserted that the development of mediumship and the exercise of mediumistic powers were associated with a low moral, and a weak and morbid physical development, they made a rash, hasty, and untrue generalisation. That mediumship was associated at times with these very elements which Theosophy made so much of was, of course, true. That Theosophists were not free from a suspicion of earthliness was also true; that they were not altogether free from a suspicion of crankiness; that they were not altogether free from a suspicion of biliary derangement, was also true. To condemn them all as dangerous people because some of them exhibited the weaknesses of humanity would be as unjust as to assert that mediums were all immoral, weak, and sensual people. The control could point to cases where years of mediumistic service had had no other effect than that of strengthening mind and body and developing all the functions of the mediums' natures. Without making any unduly personal reference, he could point to the instrument he was now controlling, who, after twenty-five years of public service, subject to all the difficulties, trials, and discomforts of advocating Spiritualism in the present imperfect state of knowledge on the subject, stood before the audience healthy in body, sound in mind, and spiritually developed—as strong in body and mind, in fact, as was any Theosophist that they could find to-day. Hasty generalisations were almost invariably unjust and incorrect. It was true dangers existed, but that fact should not lead to the repudiation of mediumship, but rather to a careful study of its peculiarities. Strip Theosophy of its Blavatsky "blather," of its accretions of false mysticism, bring it to a plain statement of facts, and the Spiritualist could shake hands with the Theosophist in his endeavour to unravel the problems of being.

Having travelled as it were along the core of the subject, there still remained one or two vital issues that demanded attention. There was the subject of Karma and the question of re-incarnation. Karma, in plain language, was the doctrine of consequences. As a man sowed, so would he reap. True enough, no rational individual objected to that, only weak-minded creatures who wanted somebody else to pay the bill for them. But Karma was something more than that; it implied a stern, relentless force that laboured unceasingly in the ordering of human life—that held every soul in its iron grasp, and compelled to-day as the consequence of yesterday. You could not alter it. You had to submit to it. This was the reason these mystical beings, the Mahatmas, dared not interfere with the progress of the race. Why, they could not; Karma was a law immanent to the very constitution of the universe. What fools these Mahatmas would be to "kick against the pricks"—to fight against a law greater than themselves. Their supernal powers, their transcendent wisdom, what did they all amount to? Of what value were they if the doctrine of Karma were true? Such aids to human progress were utterly useless; Karma would prevail, strive against it as they might. Logic was a good thing for the truth, but a mighty dangerous thing for error. You might build your house of cards on an apparently sound syllogism, but once that syllogism was demonstrated to be an illogical syllogism, down came your house, no matter how skilfully erected. Karma made the poor man poor as a consequent of the misdeeds of a former life. Therefore, let him be poor, since he is only suffering for his own misdeeds. Karma sent a man to Avitchi to outwork his Karma, and if that were so, why was he brought back to work out another Karma on earth? It sent another man to Devachan as the result of his goodness and spirituality, and brought the unhappy man back again presumably as a compensation for the joys he had experienced there. It was the bitters after dinner instead of before it. However, Karma made the world what it was; everything was right, no matter how wrong it was! People were unhappy as a consequence of their Karma. Why should we lift our little finger to

put the thing straight if Karma was a truth? Pushed to its extreme the dogma of Karma becomes a cold, callous doctrine, blood-thirsty, leech-like, one that would eat into the vitals of human endeavour, a doctrine that would paralyse every noble impulse, and nip every instinct of fraternal love in the bud, that would destroy the brotherhood we aimed to build up—a doctrine that would blight every feeling of comradeship; a doctrine that said to the strong, "Hold and keep! You have the right to hold. Keep, for it is your Karma!" That said to the weak, "Suffer, for you have deserved to suffer. There is no help for you. It is your Karma." A doctrine that would make human life a very hell, and humanity a drove of devils embodied in human form. "But Karma was a mysterious law that set all things right." Nothing of the kind. It set them all wrong—infinitely more wrong than they seemed to be to-day. How was it this doctrine of Karma had such a charm for men of intellect and refinement? A large number of educated and cultured people thought they found in this doctrine the best interpretation of life's inequalities. It was a sort of intellectual suicide; but it marked the reaction against the strain and strife of modern thought, where nothing seemed stable, where the foundations seemed slipping from under people's feet; where things that were once considered facts, verities, eternal truths faded like pillars of mist before the morning sun. The Theosophist said: "I cannot see my way: I will therefore believe all is as it should be." What was this but intellectual suicide? Here, within the past week, there had been an epidemic of suicide. Men had slaughtered themselves because life had become so hard and cruel: because the morality and manliness that should sustain man in his conflict with trials and temptations had been undermined by false ideals; because men had been trained into mere machines for believing dogmas; because men had been trained to trust authorities, powers, and circumstances; because they had not been trained to rely upon themselves to develop their own manhood, to lift themselves up, and to battle with all that opposed their progress.

One more "foundation" remained to be dealt with—the doctrine of re-incarnation. It would be remembered that this topic had already been very fully considered the previous Sunday. It was then shown that the only authority for the belief was the alleged testimony of these Mahatmic dwellers in the Himalayas, and that as there was no evidence proving these Mahatmas to be true or real, neither was there any evidence to prove the reality of the doctrine of re-incarnation. The system failed at both ends. It was as though a skilful architect had planned an imaginary bridge that should span a deep and rugged chasm. He measured the distance in his mind's eye, and mentally taking up the bridge he dropped it so as to rest on two jutting crags on each side of the ravine. But the bridge was too short, and in his imagination he saw it go whirling down to the foaming torrent far below, where it fell, a shapeless mass of masonry. And when we wanted to find the abutments on which the bridge of Theosophy rested, we found only fancy and imagination. To build a philosophic bridge on which men might pass to and fro, it needed some logic, some intelligence, some honesty as well. When these things were found, Karma, re-incarnation, the seven principles of man, Devachan, Avitchi, Nirvāna, the existence of the mysterious brothers, the precipitated letters, and all the other Abracadabra, might vindicate their claim to consideration. If one other argument were needed to refute these Theosophic doctrines, it might be found in the return of the countless myriads of departed human beings who, since the days of the Hydesville knockings, had told mankind of the world in which they found themselves, of the lives they lived, and of the destiny that awaited all mankind. But this, as an argument, was like piling Pelion upon Ossa. And yet the assertion of the followers of Madame Blavatsky that these beings who represented themselves to be the departed friends and relatives of those to whom they returned, and proved their claims in innumerable instances, that these spirits, men and women, were the decomposing astral shells of dead corpses! This audacious assertion was the deepest, the most flagrant outrage on reason and intelligence in the whole pitiful system. As for the vaunted principle of human brotherhood, that was an article of faith long before Helena Petrovna Blavatsky flashed her lantern on the world at large. Let them remember that investigators had reported on certain facts connected with the inception of the new faith; that accumulated evidence on these matters was extant that Koot Hoomi was—Koot Hoomi; that there was

co-operation in enterprise; and that all things in the beginning tended towards one end—the aggrandisement of one individual and the bedazzlement of humanity. What was the value after this to be attached to Theosophic "explanations" of Spiritualistic phenomena; of its warnings against mediumship and communion with the friends who had passed into the world beyond? Was not its whole tendency to reduce man to a mechanical existence, making him the subject of the blind forces of the universe rather than bidding him "take up arms against a sea of troubles, and by opposing end them."

A "BANNER" SPIRIT MESSAGE TESTED!

(Given March 14th, 1893—Published June 24th, 1893.)

Copy of Letter sent by Mr. J. J. Morse, of 26, Osnaurgh Street, Euston Road, London, to R. Wolstenholme, 62, King Street, Blackburn, July 15th, 1893:—

DEAR MR. WOLSTENHOLME,—The editor of the *Banner of Light* has sent me the enclosed proof of a message published in his paper, asking me to hunt it up. As you are on the spot, and know all about the town and district, you would greatly oblige me by making such inquiries as are needed, and then kindly report same to me at my new address as above. Trusting you will kindly do this in the interest of our cause, I am, with best wishes to you and yours, very truly thine,
J. J. MORSE.

Copy of Proof from *Banner of Light*:—

CONTROLLING SPIRIT, FOR THOMAS S. HORNBY.

MR. CHAIRMAN,—We will now speak for a few spirits who would like to influence the medium personally, but who are unable to do so. First, we will mention one who was present at our last séance, and who is here again to-day. He is a man who lived about half a century on earth, we should judge, and his home was in Blackburn, England.

This spirit hardly knows how he happened to go out of the body; he cannot really say whether it was by accident or intent, because there has been such a confused condition of the brain whenever he has come in contact with mortal life and tried to gather up the threads of the past. He realises what occurred before the last half-hour of his earthly life, but around that time is clustered a confusion of elements that prevents him from grasping the true condition. It is just as well, however, as far as any benefit to himself or his friends is concerned.

He wishes us to say to his friends that in the spirit-world he is strong and sound. That is how he expresses it, and he wants us to give it in that way. He wishes them to know he realises that had he remained on earth the trouble in his head would only have increased, and it would have been very much worse for him. We are told that his body was found in a very mutilated condition, but that the spirit had been taken away by friends on the other side before the news was brought to his people here. We also are told that the name of his wife is Charlotte, and that he has cared more for her happiness and welfare than for anything else connected with this mortal state.

We trust the friends of this spirit will learn of his communication through this paper, for we know he will be very much relieved thereby. We get his name as Thomas S. Hornby.

With this spirit comes an older man, short in stature, and with a beard, who passed away some time previous, we think, to the first one, but was attracted closely to his home-life. We do not get the whole name, only that of Robert, and also the name of James as belonging to another spirit who has assisted this first one to rise out of his unhappy condition.

We would say the first spirit adds that he lived on the Accrion Road. He was a weaver.

The Reply of R. Wolstenholme to Mr. J. J. Morse's Letter:—

62, King Street, Blackburn, 17th July, 1893.

DEAR MR. MORSE,—I knew Thomas Smith Hornby intimately. He was a member of the committee of the Blackburn Psychological Society at the time I was its president. He lived on Accrington Road, and was a weaver. He died the 27th August, 1890, aged 49 years.

Some time prior to his death a sum of money was left to his family, and I have my information from Hornby's wife's sister that he signed an agreement to relinquish all claims to the estate for one hundred and fifty pounds, or thereabouts. He afterward got it into his head that he had made a mistake by thus signing, and he set off to try to remedy his blunder.

For this purpose he went into Yorkshire, and from entries made in his pocket-book his friends found that he had visited no less than thirty lawyers, who had had the matter in their hands at one time or another.

Failure followed failure, and driven to desperation by his want of success, he at last laid himself down on the railway-line at Hunslet, near Leeds, and a Midland train cut his head completely off. As stated in the *Banner of Light*, his whole concern was for his wife's happiness. There is a mistake in his wife's name; instead of being Charlotte, as given by the controlling influence, it was Caroline; but he always called her by the pet name of "Carric." In the *Northern Daily Telegraph*, an evening paper published in Blackburn, in the issue for the 29th of August, 1890, is an account of Hornby's death, and the inquest held on the body. From that paper I have copied the following letter sent by Hornby to his wife:—

"My dear beloved wife, I send you with letter a postal order for a pound. I have been to all solicitors, likely and unlikely. I have had no success, so by the time you receive this I shall be on the other side. Follow me, my darling, as soon as you can. Don't let the world see this or let them know."

The verdict of the jury was "Suicide whilst of unsound mind."

From the *Northern Daily Telegraph* of the 4th of September, 1890, I have copied the following:—

"The tragic end of a Blackburn man. Sensational sequel. 'Follow me, darling, as soon as you can,' were the words which the man Hornby, of 349, Accrington Road, Blackburn, who committed suicide on the Midland Railway, at Hunslet, just a week ago, addressed to his wife in a pathetic letter he wrote her from Halifax, telling of his ill success in money matters. His wish has now been fulfilled, for yesterday his wife Caroline was suddenly taken ill, and died last night. She was attended by an unqualified medical man, but the police are unable to say until after the *post-mortem* examination, which will be held, whether it is a case of suicide or not."

At an inquest held on the body of Caroline Hornby, the jury returned a verdict of "Suicide whilst of unsound mind." (*Northern Daily Telegraph*, Sept. 6th, 1890.)

The question we now want answering is, Under what circumstances was the séance held? Was it one of the ordinary séances held at the *Banner of Light* office, where any spirit who can may make himself known, and whose communication is printed in *The Banner*? A description of the séance by the editor would be useful at this point, and a statement as to whether the medium had ever known anything about Hornby before this communication was given. If the medium had no prior knowledge of the events narrated, do we by this circumstance get a clue to help us solve the problem—Does the personality of a man continue after the dissolution of the body?—Yours faithfully,

R. WOLSTENHOLME.

P.S.—I have informed Hornby's friends of this communication, also some of the members of the committee who worked with him in the society; they are pleased that in the spirit world he is strong and sound.

*NOTE.—1. At the request of the writer we can state positively that neither ourself, the chairman of our spirit circle, nor the medium through whom the spirit message under consideration was given, while the latter was entranced, knew aught previously of the facts given about Mr. Hornby or the person who communicated as above related.

2. The said message was given at one of our *regular ordinary* séances, where all spirits are welcome, and was taken down by a shorthand writer, which probably accounts for the error in the name—Charlotte instead of Caroline.

3. In answer to the question, "Does the personality of a man continue after the dissolution of the body?" we emphatically reply in the affirmative, as we have tested and proved the fact in hundreds of instances. There is no question in our mind upon this vital point whatever. It is perfect knowledge with us, as we have many times stated in these columns in past years.—EDITOR-IN-CHIEF OF THE *Banner of Light*.

THREE SWEET WORDS.

Of all the words in human speech,
In any clime or land we reach;
No matter in what tongue it be,
We find none sweeter than these three,
Home, mother, heaven.

—C. SYMONDS.

OUR BIBLE CLASS.

MODERN mediumship, by revealing the true nature of spirit intercourse, enables us to understand in a rational way the so-called supernatural powers of the prophets and apostles, which have too often been credulously accepted as "miraculous," and in many instances rejected by others as "impossible." We now know more of *inspiration*, its characteristics, extent, and origin, and instead of claiming special arbitrary intervention by Deity on behalf of infallibility for these so-called holy men, we submit the records of their doings and sayings to the same tests as any other of the world's "sacred books," and judge of their value by their intrinsic merits, not by their asserted authorship.

Inspiration is necessarily fallible. Men and women, however much they may be illumined, have ever been more or less ignorant, bigoted, intolerant, and self-assertive. Mediumship we now know does not imply superiority of either mental attainments or moral excellencies. Spirit gifts (susceptibility to spirit influence) do not necessarily involve spiritual graces, hence we recognise and allow for the failings and follies of the prophet-mediums, and judge their claimed revelations by the ordinary rational standards. We value them alone for their truth, beauty, fitness, and utility.

The Bible contains much curious information, which indicates the prevalence in past ages of a disposition to believe in spirit guidance (and control over human beings and their affairs, both immediate and remote) to an extent which we, with our scientific knowledge, often regard as childish and superstitious. We get a curious illustration of this in the following: "Before I found thee . . . I knew thee, and before thou camest forth . . . I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. i. 5.) This is but another way of saying that spirit influence is sometimes brought to bear, through the mother, upon the unborn child; that in this way a spirit may overshadow or choose a child for the purpose of ministry, and mould its organisation, within certain limits, for its future mission. Undoubtedly this is what is meant, and is all that can be fairly claimed in the case of Jesus. The word "virgin" really meant "young woman"—not "unmarried woman." That she might be influenced by a spirit, and her offspring through her, we can quite believe, but we cannot accept the preposterous claim put forward by orthodox Trinitarian believers. There can be little doubt that mediumship depends mainly upon organic fitness. The susceptibility to spirit influence often runs in families, and is manifested in several generations.

Gerald Massey writes on page 8 of "Man in Search of his Soul": "By means of 'wisdom,' says the wise man in the Apocrypha, 'I shall attain immortality.' To know was salvation. Acquiring this wisdom is described in Revelation as eating a little book on purpose to be in the spirit, or to be born again in the spirit, or in the Christ, as Paul has it, or to prophesy, or to know how to be entranced, and enter the spirit world as a spirit—for that is the ultimate fact." Page 17: "The wise are the seers in this abnormal sense. Prophets, seers, magi and wizards are the wise men. The primal pair having eaten of the Tree of Knowledge, the Elohim, or celestial spirits, exclaim, 'Behold! the man has become as one of us,' that is, as a spirit among spirits. This opening of the eyes means an unsealing of the interior vision. 'And their eyes were opened and they knew him,' is said of those who had seen the risen Christ. So Balaam, the man who saw in a vision—that is, in the trance condition—is described as the man whose eyes were opened, the seer who saw the vision of the Almighty, falling into a trance, having his eyes opened."

Rev. J. P. Hopps says: "It is when we ask how the prophets got what they called, or what others called for them, 'the word of the Lord,' that we find how near akin the ancient prophet was to our modern medium. He had visions, he was clairvoyant, he went into trances, he heard voices, or he was moved by an ecstasy that sometimes went perilously near to raving."

The experiences of Daniel, his vision of the "Man," his clairaudient hearing of the voice, his impressions, all indicate that he was a medium. The book of Ezekiel is perfectly incomprehensible save by the aid of Spiritualism. At times he appears to have been subject to very degraded "influences," and at others to have received lofty and valuable inspirations. He certainly held séances, as chapters 8, 14,

and 20 will show, and was a speaking and clairaudient medium. See chapter 2.

Dr. Eugene Crowell says: "That mediumship is not a miracle, but a result of the operation of natural law, and of natural causes, through certain conditions, no one who investigates can doubt.

"One characteristic of mediums, and which appears to be a necessary one, is that of their marked sensibility to external influence, and no doubt this sensitiveness extends equally to internal and spiritual influences; and when these influences are antagonistic, either utter failure or only partial success can attend their labours.

"The unconscious trance is well illustrated in Job xlii, 3: 'Therefore have I uttered that I understood not; things too wonderful for me, which I knew not.' 'And the spirit of [from] the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.' (1 Sam. x., 6.) 'To whom hast thou uttered words, and whose spirit came from thee?' (Job xxvi. 4.)

"Mediums being entirely misunderstood in the past, both by themselves and others, have either been elevated to the rank of God's special ministers, as were many of the prophets or seers of old, or they have been accused of being in league with the powers of darkness, and the willing instruments of Satan, for the enslavement of mankind. It is part of the mission of Spiritualism to assort and place them in their true positions; to prove that they are God's instruments only as all men are, all differing in degree as channels for the communication of His will. That they are no better nor worse than ourselves; and that they are so organised that the inhabitants of the spirit world, which is all around us, can through them communicate with us; and thus they fill posts of usefulness that no others can, and we are indebted to them in proportion to the honesty of purpose, devotion and success with which they perform their duties.

"In view of all the difficulties attendant upon the efforts of spirits to communicate with mortals—to prove their identity and to express themselves with their accustomed earthly facility and naturalness—we should be careful how we charge fraud or delusion upon their failures, for spirits no more claim omniscience, omnipotence, or supreme wisdom, than we mortals; and as to mediums themselves, they can only say each for himself, 'Must I not take heed to speak that which the Lord hath put in my mouth?' (Num. xxiii, 12.)

"Believe no spirits whose utterances do not bear the impress of honesty, disinterestedness and truth, for it is most certainly as Paul declares in Eph. vi., 12, 'We wrestle against the dark spirits of the world.' And although we receive help from the shining ones of heaven, yet they generally can only assist our endeavours, rarely can effectively work for us, without the assistance arising from our own earnest efforts.*

All sorts and conditions of men and women are continually passing into the other world, and although in a general sense "to die is to gain," yet, since death does not work a moral transformation, the people who come to communicate are natural, and evince in their manifestations the old characteristics and familiar disposition which distinguished them here until such time as they advance to higher conditions of spirit life and spirituality. Hence it is necessary to "try the spirits" and know their characters.

DEATH.

O DREADED calm! O stately death!
Each sleeper yields the parting breath,
And takes thee as his guide.
Is there no light? Is all so dark,
No brightening ray as we embark
These shoreless waves to ride?

Is there no land? No harbour bar,
No welcome ringing from afar,
But silence, dread and lone?
The end of life one breath of pain,
A parting ne'er to meet again
When this has flown.

Give but an echo from the void,
And in that hope our pangs alloyed,
Our mournings cease.
Rest at eventide prevails,
Our bark on starlit water sails.
And all is peace.

A. F. COLBORNE, Canterbury.

THE MYSTERIES OF RAVENSWOOD.

A PSYCHICAL ROMANCE.

BY W. A. CARLILE.

CHAPTER XIII.

THE doctor was right, and I at once proceeded to carry out this programme, which we had previously arranged, but which I had forgotten for the moment. I stole swiftly along the passage, then entering the study I made a dash for the window. I had hardly reached it before I heard the sound of a scuffle outside, but the next moment I was on the steps. I was not a moment too soon. The plucky little doctor had attacked our visitor in the rear, but was evidently getting the worst of it until I appeared. Then a sudden change came about. The man instantly ceased his resistance, and before I had reached him he was being led to me as a captive by the victorious doctor. We all three re-entered the room in silence, and then the two of us turned to look at our prisoner.

"Howly Mother of Moses!" ejaculated the doctor, returning for the moment to the faith and language of his early childhood. "Blessed saints and angels! but it's Harry himself."

It was true. There before us, as solid as in the flesh, stood Harry, looking from one astonished face to the other with a smile. He was the first to speak:—

"Well, this is a poor welcome to give to a dead man, isn't it, doctor?" and he leaned forward to give him a playful poke in the ribs, but the doctor shrank from him as from the pestilence. "Well, that is unkind," he continued, "but you will shake hands with me, won't you, father?"

I set my teeth hard, and extended my hand, but I would as soon have shaken hands with the grisly King of Terrors himself. Harry took my hand and shook it warmly, I say "warmly" because there was nothing of the cold chill of death in his grasp. It was the hand of a living man that held mine, and it was a living face that looked towards me with a friendly smile. With an effort I mustered up courage to speak.

"What are you doing here, and how did you return?"

I was so astonished that I wondered afterwards that I had not made some commonplace remark about the weather, or asked concerning his health.

"Father, I haven't returned at all from the other world, if that is what you mean, for I have not left this world yet. I am not dead and never have been, but my escape has been a miraculous one."

The doctor stood by the table, and now leaned over as he closely peered into Harry's face.

"Have you been playing us a trick then, young man? This household has been distracted by your disappearance; and your supposed death has brought Miss Marston to the verge of the grave."

A strange hard look passed over Harry's face as he answered, "Indeed? I was not aware that she took so much interest in me as that."

"Harry," I said, "what do you mean? You know that Clara is devoted to you, though I should not perhaps say so much to one who has deserted her as cruelly as you have done."

"I have not deserted her."

"Explain yourself," I said angrily. "You have not been killed, and yet you never came to tell us, and you have been prowling around the house instead. Are you mad?"

There was a short and painful silence before Harry spoke.

"I am not mad, and I love my cousin now as much as ever I did." Then, as he bowed his head on his hands with a stifled sigh, he continued: "Why can I not tear her from my heart and trample her under foot as she deserves?"

I sprang to my feet in ungovernable wrath. "How dare you say such things about Clara? Though you are my son, yet you have proved yourself unworthy to kiss the ground she treads upon, you scoundrel."

Harry raised his hand with a gesture of mute appeal. He seemed so utterly crushed and humiliated that I could not say another word, but sank back into my seat, as I wondered in a confused kind of way how all this was to end.

"Father, I have watched for you day and night since my escape, so as to speak to you alone. I saw you once when you were in the carriage, but as the coachman was there I had to go away. To-night I have faced the same risk again to let you know of my escape, for I could not

* Crowell, "Primitive Christianity and Modern Spiritualism," pages 37, 45, vol. i.

keep it a secret from you, though I wish no one else to know. I have not now seen you alone as I intended, but that is not my fault.

"Go on," I said, "the doctor is wholly to be trusted, and I have no secrets from him."

"Let me ask you one question," interposed the doctor. "Did you fall over the cliff?"

"Yes, I did."

"What was the cause of your fall?"

"Let me explain first," said Harry. "On the day of my accident—I had arranged to meet Miss Marston at the 'trysting tree.' We met, but I noticed that she appeared to be abstracted and absent-minded. I tried to find out what was the matter but could not, and as I was somewhat annoyed at her random answers I turned away for a moment. To my surprise she put her hand on my shoulder. I turned quickly round in surprise. She appeared confused and made some remark which I could not catch. As she seemed embarrassed by my look I turned away again, and the next moment her hand was placed upon the back of my neck, and I was pushed over the edge of the cliff."

The doctor and I stared at each other in silent astonishment as Harry continued rapidly.

"The rest of the story I will hurry over. A bush stopped my fall, and I found I was able to descend the rest of the cliff in safety. Then I walked to the country town after dark and got this wound in my temple attended to and returned to this neighbourhood again. For reasons into which I cannot now enter it was and is necessary for my escape to be kept secret. It was at the risk of my life that I came here to-night, and I do not know if I may be able to reach the woods again in safety, or be killed on the way."

"What is this everlasting risk that I am always hearing about?" I said impatiently. "I don't see what motive anybody can have in hurting us."

"I don't exactly know the whole explanation myself," he answered, "but I know that over me at least is the danger I spoke of. As I have now delivered my message I will go, and you will not see me again till these mysteries are cleared up, while I know that I can rely upon your secrecy."

Saying this he rose, and, bowing gravely to us, stepped to the window.

I had not the heart to stop him. It was not that I doubted his truthfulness in what he had told us, though his story seemed to me incredible. I believed him to have made some fearful mistake as to what actually happened to him before he fell. What I thought, however, was this. If he had really loved Clara as she deserved to be loved, he would never have doubted her, in spite of all appearances, but would have exhausted every possible and impossible explanation before condemning her. As he did not seem to have done this, I felt that I could not forgive him for his want of faith in the best woman on earth, and so I let him go without a word.

But before Harry could put his hand on the latch of the window, the doctor sprang up with vehemence.

"Stop a moment, Mr. Marston. I have something to say to you."

Harry stopped, and turning round looked at the doctor, in expectation of what was to come.

"You are perhaps unaware that when Miss Marston met you she was not in a sound state of mind; but, as her medical adviser, I can assure you that such was the case."

A gleam of hope shot into Harry's eyes at these words, but it as quickly faded away, and left his face as hopeless as before.

"Thank you, doctor, for that assurance. I will keep it ever before me," and he put his hand upon the window-catch.

The doctor was not to be put off so easily, and taking a step forward he said indignantly—

"Are you in your senses, Mr. Marston. Don't you see that this alters the complexion of affairs?"

But Harry still remained silent, and the doctor continued, with a sudden alteration in his tone—

"You are concealing something from us, and by so doing you are unjust to your cousin and yourself, as well as to us. I am sure that you have other reasons for believing your cousin guilty, and it is your imperative duty to disclose them."

While the doctor was speaking Harry made a vain effort to maintain his composure, but he was forced to look down before the other had finished. Then he spoke slowly and deliberately, as if weighing well each word.

"You have placed me in a very difficult position, Doctor Leyburn. I cannot deny the accuracy of your guess, and yet I cannot tell you what you ask. Some day you will know the reason of my silence, and till then I must await my justification."

And with a swift glance at the doctor's perplexed face he went out, and turning round as he closed the window gave me a look full of unutterable sadness and despair, such as that I had seen on the preceding night. Then he was gone.

During the remainder of the night we spoke but little, for we were absorbed in our own thoughts. In the morning the doctor saw his patient, and after another favourable report, said to me—

"I am sorry, Colonel, that I cannot be with you to-night. I have a case which will probably reach a critical stage before morning, and which I cannot leave to my assistant. If, in my place, you have your St. Bernard to keep you company I will be more at ease during my enforced absence, for I shall know that I have left a worthy substitute behind me."

This I promised to have done, and while I expressed my regret at losing him I also thanked him for his companionship during the night just past.

The doctor said that the excitement of the last few days was making me ill, and before leaving he gave me a small bottle of medicine of which I was to take several drops at intervals through the night, if I did not feel myself quite well again when I had had a sleep. I smiled at all the dosing that I was getting, but promised to attend to his instructions should I feel that I required liquid sustenance for the troubles of my mind.

In the evening I settled down to a solitary watch, and with such depressed feelings that I felt I should have to empty the doctor's bottle before morning if I found any reviving effect in it. However, to my surprise, a knock at my door was followed by the entrance of my nephew Frank. Leo, who was lying at my feet, sprang up in welcome, and as I saw that Frank was in one of his agreeable moods I added my welcome to that of the dog.

It was so rarely that Frank condescended to seek my companionship that I gladly met his advances more than half-way, and we were soon sitting chatting together. Soon after he came in he noticed the little bottle on the table, and enquired its use. When I told him he laughed.

"Oh, I see, I am to act as your nurse to-night, and see that you take your medicine properly. Well, I am quite ready to accept the post."

Thus we chatted for some time. His spirits that night seemed inexhaustible, and the interest of his stories never flagged for an instant. We had been sitting thus for a couple of hours when Frank jumped up with an exclamation—

"What an undutiful brother I am, for all this time I have not asked to see Clara. Come along, uncle, and let's pay her a visit."

(To be continued.)

A GRAND BENEFIT RECEPTION

TO

MR. WM. WALLACE (of London),

The Veteran Pioneer Medium, by the
SPIRITUALISTS OF MANCHESTER AND DISTRICT
ON SATURDAY, SEPTEMBER 9,

In the ASSEMBLY ROOMS, Co-operative Hall,
Downing Street, Ardwick.

Tea Party at 4-30. Grand Entertainment at 6-30 p.m., of songs, recitations, short speeches, clairvoyance, and psychometry.

The following mediums are expected to take part, viz: Miss Janet Bailey, Mrs. Wallis, Miss Walker, Mr. J. J. Morse, Mr. Rooke, Mr. Wallis, Professor Timson, Mr. J. C. Macdonald, and others, under the presidency of Mr. W. Johnson, of Hyde.

The following ladies and gentlemen are expected to sing or recite: Mdle. Lucretia, Misses Rickards, Arundale and Maslin, Mr. A. Smith, Mr. Macmanara, Mr. W. Corstorphine (elocutionist).

In recognition of the long and faithful services rendered to the cause by Mr. Wallace, it is desired to make this meeting a substantial benefit, and donations to the fund to assist this veteran medium (now 77 years of age) will be thankfully received by Mr. Thos. Taylor, 12, Park Avenue, Cheetham Hill.

Tickets 1s. each. Entertainment only, 6d. Can be obtained at the various meeting places in the district, or the office of *The Two Worlds*, 73a, Corporation Street.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

SENT POST FREE TO ALL PARTS OF THE WORLD for 12 weeks for 1/6; 6 months for 3/3; one year for 6/6. Subscriptions may be commenced at any time.

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

FRIDAY, SEPTEMBER 8, 1893.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

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

IT STRUCK HOME.

THE NEED OF THE HOUR.

OUR article, "Driving Home the Wedge: When?" No. 302, has met with a quite unexpected response, and seems to have struck a responsive chord in the minds of many of our readers. Some extracts from a few letters received will illustrate this fact, and the suggestive thoughts of some correspondents are well worthy of consideration.

"The noble ring that soundeth in your article, 'Driving Home the Wedge: When?' should put all on their mettle. It is truly no use parleying with those who desire truth wrapped up to suit their own fantastic appetites. Only the outspoken conviction of convincing truths will make the desert bloom with the immortal blossom of spirit return."

"My opinion is that you are and have been most beautifully driving home the wedge during the twelve months, and my earnest wish is that you may be spared long enough to lose sight of it. The loss of customers, such as you have received advice from, will not make you much poorer, and I am sure you will gain other less bigoted readers instead. From experience I have found nothing but humbug in Christianity. Your little paper is the best pennyworth I ever read, and I look forward to its coming every week."

"I admire your admirable and outspoken *summing-up* of our case. It is opportune, and should convey to all Spiritualists a keener appreciation of the vital necessity—if the cause is to adequately supply the religious needs of its adherents—of being rigidly loyal to Truth, so far as we have grasped it, of rising beyond the mere phenomenal basis of fact when it shall have served its rudimentary purpose, and of quickening and vivifying into a sturdy spiritual growth those sublime principles and teachings which are revealed thereby. There is much need for Spiritualists to look to their prestige in more ways than one, so many seem blind to the larger issues and grander possibilities of our philosophy, while they go stumbling along to their own and others' discomfort, quibbling over petty foibles of personal taste or convenience, and becoming very effectual stumblingblocks in the way of real progress."

"I have just been reading your splendid article, 'Driving Home the Wedge,' in this week's *Two Worlds*, and felt compelled to write, thanking you and congratulating you for it. It is good, and bravely written, and I have no doubt but what it will do good—in spite of what we call, in Scotland, the 'mealy mood,' or timid souls, who are always speaking in whispers, except when they are fault-finding with their friends. We have far too much 'small talk,' and fear of wounding other people's feelings. The latter is all right enough, but in the case of progressionists, of all shades and opinions, it is useless. No great battle has yet been won with kid gloves on, and Spiritualism is such an enemy to all superstition that if its defenders adopt the meek and mild attitude, we would soon see how long its enemies would be silent. As it is we have a long and a strong fight in front, and if we shirk or only remain on the defensive, goodbye to the success we look and hope for. After 1800 years of Christianity what have we got? Kingsley, one of its ministers, says: 'The nations are starving on heaps of gold.' That, to me, is really the result, and I look for the glorious time when 'man to man the world o'er shall brothers be' with more hope and more faith in its nearness since I have become a Spiritualist."

"Accept my congratulations. You 'hit straight from the shoulder.' I admire your courage in so honestly defending the *real* Spiritualism. Why need we fear when we have the Truth to fight for and defend? Truth must succeed in spite of the bigotry and opposition which orthodox hurls at it, and views those weak-kneed Christian Spiritualists may seem pleased to hold. Go on, brave soul, breaking down the barriers which hinder the true light shining, and, in place of the present dead system, build up a spiritual structure—a temple of humanity."

"I have just read your leader with more than ordinary interest. Articles of that class are much needed every now and then to clear the atmosphere, and make a firm radical stand for the unvarnished truth. I have no sympathy with—in fact, a feeling of abhorrence for—the weak-kneed, flip-flop Spiritualism of some men, who are overflowing with slip-slop piety."

"I note that your 'leader' puts clearly what you have often said on the platform, and it reads sturdily and well. I want to see Spiritualism, which stands for all you say, itself defined. Our organic weakness lies in our lack of *definition*. We are believers without a *belief*—atoms without aggregation or association. Will it ever be otherwise?"

There is much truth in the closing sentences of the above extract. Even our National Federation is an association of Spiritualists to promote Spiritualism, yet *without* any declaration of principles or definition of what Spiritualism is. On all the great questions of God, Duty, Religion, Mediumship, Responsibility, and the Hereafter we have, as a national organisation, no defined principles or clear ground of association. Surely Spiritualism stands for *something*? Surely it should not pass the wit and wisdom of the thoughtful to state, in a concise form, what it is that we Spiritualists

affirm, believe, and labour for? Another correspondent writes:—

"Taking the work which Mr. Stead has set himself to do as an *index*, the study of occult subjects will be taken up in a manner different to that adopted by the generality of Spiritualists, and the nature of the forces and laws governing the production of the various phenomena will be *widely* studied, in a more minute and analytical way, and we shall, presently, be meeting with those whom we had no thought of charging with an interest in occult subjects, but who will be able to give us information which our long-time acquaintance with Spiritualism has not enabled us to gather for ourselves. Now, then, is the time for Spiritualists to *look to their laurels*, to put forth their intellectual powers, and to learn for themselves all that is to be learnt (and there is much) concerning the 'how' these things occur. To do this, something more must be done than to sit and passively witness phenomena; the mental faculties must be developed and educated to *analyse* these things to the full. Let us, then, rise to the occasion, and depend upon it the results in our own lives and the cause at large can only be for good, since increased *knowledge* means increased *power*, with increased *beneficent effects* alike to ourselves and those by whom we are surrounded."

From the foregoing extracts it will be seen that, in the opinion of our correspondents, the duty of the hour—indeed, the pressing need at this critical juncture in our history—is closer study, clearer definition, and fuller exposition.

We have experienced the necessity for this for a considerable time. We have no manuals which can be placed in the hands of enquirers, no text-books suitable for students, and no recognised presentation of the Spiritual philosophy which can be referred to by those who want to know what Spiritualism is. We sadly need some one who will do for Spiritualism what Mrs. Besant is doing for Theosophy. Who will try?

THE FINE REPORTS OF MR. MORSE'S LECTURES which we have been able to print in our last three issues, and in the present number, have been a labour of love. Mr. D. Gow has placed us and the readers of *The Two Worlds* under a deep debt of gratitude for the pleasure we have all enjoyed in reading the splendid exposition by "Tien Sien Tie," Mr. Morse's philosophical guide, of the relations of Spiritualism to Diabolism, Re-incarnation, and Theosophy. Mr. Gow, the recorder of these addresses, although a press-man, says he is not a practised and professional reporter, and is painfully conscious that he has done these masterly addresses very inadequate justice. We are sure he need have no qualms on that score. We have never received better "copy" from any reporter, and must congratulate Mr. Gow on his success in reproducing the spirit and catching and fixing the many points made by the speaker. Nothing but intelligent appreciation of, and sympathy with, the orator could have enabled him to spread before our readers this "feast of reason," and we are confident that hearty appreciation of his efforts will be extended to Mr. Gow for his invaluable services. In our next issue a lengthy report of the last lecture (by no means the least interesting) of the series, will be presented to our readers, viz., "Spiritualism: Its Limitations and Suggestions." This address will fall very appropriately into our *Special Number*, and will be a most efficient missionary exposition of our claims and position as Spiritualists, and, together with the special features already announced, should secure for our issue for Sept. 15th an unprecedented sale. Tien Sien Tie has done his part, Mr. Gow has kindly done his, we have done ours, it now rests with you, gentle reader, to do yours. Will you help?

MAHATMIC MANDATES.—Mr. Sennett protests against the setting up of H. P. B. as an infallible oracle, but appears ready to accept as final all teaching purporting to emanate from "the Masters." We should like to ask, Why? Are their utterances *above* reason, or will they not bear the light of reason? We want no "dogmatic Scriptures," neither by Mahatmas nor H. P. B. Principal Caird, in his "Philosophy of Religion," says: "We must have rational grounds for the acceptance of a supernatural revelation. It must *verify* its right to teach authoritatively. Reason must be competent to judge, if not of the content, at least of the credentials, of revelation. But an authority proving by reason its right to teach irrationally is an impossible conception. The authority which appeals to reason in proof of its rights commits itself, so to speak, to be essentially rational. To prove to reason a right to set reason at defiance is self-contradictory, inasmuch as the proof itself must be one of the things to which that right extends. To try to convince me that I ought to distrust my natural reason and believe things that revolt it involves the same practical paralogism as the attempt to prove to an insane man that he is insane." The claim that the Mahatmas are infallible, and that their revelations are final and authoritative is irrational, and one against which we shall fight most strenuously. It opens the door to

Popishness of the worst description. As thus: "Mahatmic revelations are true, and authoritative because they are true. They are true because they come from Mahatmas who know, and we have no right to question or doubt, because we are ignorant and have not attained illumination. Mahatmas vouchsafe revelations to certain initiates, who are free to expound them to the neophytes; but the neophytes are only free to accept the exposition or remain ignorant; they must not argue, question, or doubt, because the Mahatmas have spoken, and they know." We, however, dare to dispute this contention and call in question the existence of the Mahatmas. They must show themselves—we must know our teachers. Let them verify their right to teach authoritatively by coming forth from their obscurity, then we can test their abilities. Let them prove their superiority. If Theosophy is rational it must commend itself to reason, and abide by the tests of reason, and not merely make assertions. All students of spiritual truth have a right to demand of these Mahatmas that they produce their credentials, to sift their claims and weigh their assertions, and not sit with bated breath and humble mien and receive at second or third hand (or at first hand while professedly second), dogmatic oracular utterances. Spiritualists solicit investigation, and request people to test and prove for themselves, and they will follow that course in dealing with Theosophy.

RE "REPORTS."—We are between two fires. A considerable number of our friendly readers ask, "Why don't you omit those misleading and inconsequential reports and give us matter of more general interest?" Others say, "The reports too often only express the opinion of the writer, and frequently puff incompetent speakers, and do not really report the ideas of the lecturer, nor do they explain the state of the society, or how the cause is growing." Still others say, "What is the use of the so-called reports? If a reporter expresses opinions adverse to the speaker, or ventures to criticise, he gets into trouble; if he praises a speaker he is said to 'puff' him or her, and is charged with misleading the public; better drop reports altogether." On the other side we have those who declare, "I buy the paper mainly for the sake of the reports, and to see what is going on." Others say, "I like to see where mediums I know are going to, and what they are doing. I wish we had more reports and longer ones." Then we have correspondents like our friend Mr. Kitson, who wants better reports and longer space devoted to them, and—but stop—it is useless to continue to enumerate objections and counsels. What are the facts? We make the best use we can of the reports sent in. If they contain what strikes us as valuable matter we devote as much space as possible to them. If they give bare facts they go in as written, unless we can squeeze out some words which we deem superfluous. We cannot make our columns elastic; they are very materialistic; so many inches will take so many lines, and no more. Some weeks we get 70 or 80 reports, then, although willing to do our utmost to oblige all, we must cut down to give every one a show. The art of reporting, like that of writing telegrams, consists of saying as much as possible in the fewest words. Some people adopt the penny-alining style, viz., to say as little as possible in the largest number of words, and we occasionally get a long report which amounts to very little, and then—well—our pen has to go through the "padding" until it is reduced to a skeleton of facts. We have not room in our reporting columns for poetry, for declamation, or rhapsodies. As regards Lyceum reports, no one deploras more than we do the difficulties which beset reporters, but we protest against filling space with such details as "Golden chain recitation No. 20, 'Be kind to one another' (or some such title), silver chain, etc., musical reading," etc., all filling up unnecessarily with what, week after week, becomes wearisome and senseless. What we want is more versatility and more care and ability displayed in the writing of reports of general interest. Every one acquainted with Lyceum work and methods knows the usual routine; there is, therefore, no need to keep repeating it. Suppose a reporter generalised thus: "The value of spiritual culture was well enforced. All the exercises bore upon truthfulness, honour, love, and personal responsibility; the children seemed to catch their spirit, and a happy time was spent." Or thus: "We are increasing in numbers, and the interest in our work is deepening. Patience, virtue, and the comforts of spirit intercourse were well set forth. The children entered heartily into the exercises, and a valuable discussion upon Man and his destiny elicited good thoughts

from the older ones." Or again: "We followed a new plan. Instead of talking at the children the group leaders answered questions from them, and requested them to come prepared with 'thought-flowers' to give to their leaders next week." Or once more: "Mr. M—— conducted the session, and enforced the necessity for discipline, obedience, and perseverance. The exercises, performed with vigour, were much enjoyed. Recitations of a healthy moral tone were well rendered, and a home-like feeling prevailed." Further, we do not feel called upon to devote a great deal of space to the Lyceum, seeing that the *Lyceum Banner* so ably caters for that work. WE KNOW that reports are NEEDED—they meet a felt want. We shall NOT stop them, but we cannot afford more space. We are constantly reminded of the fable of "the old man and his ass," but we shall still do our UTMOST to please everybody, and shall still exercise our own discretion as to what we shall insert or withhold. We can do no more than our best—the best can do no more. We bespeak the help, the patience, and sympathetic assistance of all our friends. We will help every one as far as possible.

CO-OPERATION SOLICITED.

WE desire to secure a host of new readers.

We offer special attractions during the next three months.

We respectfully and earnestly request your assistance.

Will you order a parcel of our next issue (12, 25, 50, or 100 copies)?

Will you contribute to enable us to send copies to enquirers and non-Spiritualists?

Will you send a list of names of Spiritualists who do not read *The Two Worlds*?

Will you kindly take the paper *regularly* instead of buying a copy occasionally?

Will you distribute copies of next week's issue—give them away, lend them, lose them, stick them into letter-boxes, or post them to friends or foes alike?

Kindly give us your sympathy and support in this effort to spread the light.

If you will send us half-a-crown we will post *The Two Worlds* for TWENTY-FOUR weeks to any address you may send. You can make a nice present to a friend in this way.

WHY WE ASK YOUR AID.

We have some good things in store, and we desire everybody to share them.

We have had during the last month a feast of fat things, and have deeply regretted that the thousands of people (to whom our weekly repast would have been like food to a starving man, and water to the parched soil), who "want to know" have not enjoyed the good things provided.

We want to sell more *Two Worlds*—more and more. Why? Because we desire to do good. Because the world needs Spiritualism—its philosophy confirmed as it is by its phenomena. Because we wish to make *The Two Worlds* self-supporting. Because there are not half as many sold as there might be, and should be. Because if we doubled our circulation we should more than double our usefulness, and be able to drive home the wedge faster and more securely.

SEPTEMBER 15.

Next week's will be one of the very best papers we have issued. Why? Because we have on hand articles of exceptional merit, interest, and value.

I. We have a series of splendid papers by "Edina."

MY EXPERIENCES IN SPIRITUALISM,

which, being written by an eminent Scotch lawyer, whose good faith, shrewdness, ability, and care are unquestionable, will carry conviction that the evidence is marshalled by a master mind, who clearly, dispassionately, moderately, yet most effectually, demonstrates that the spirit people have established their identity to his satisfaction, and the fact of continued conscious individual existence after death has been demonstrated beyond peradventure.

II. A medium will tell the story of his unique experiences and record some of the very remarkable episodes in his career, showing how strangely he has been "led by the Spirit"; thus

INCIDENTS IN THE LIFE OF A SEER,

by W. H. Robinson, will be curious as well as valuable illustrations of spirit guidance in the nineteenth century.

III. A spirit, a popular Nonconformist minister, has come back from the great beyond, and through mediums in Man-

chester reported how he felt and fared when he awoke "on the other side." "After death, what?" has been answered by millions of returning spirits, and in this record of

EXPERIENCES IN THE LIFE BEYOND

we get another glimpse of the conditions of the world to which we are all fast hastening. Let us therefore do all the good we can before we go.

IV. In addition to the above unprecedented attractions we have a full report of the striking and extremely valuable address by Mr. J. J. Morse (under control of "Tien Sien Tie," the Chinese philosopher) on

SPIRITUALISM: ITS LIMITATIONS AND SUGGESTIONS.

This address is an excellent exposition of the Spiritualist's position, answers objections, and clears away many misconceptions. Spiritualists and non-Spiritualists alike will find it serviceable, instructive and deeply interesting. It is therefore most opportune and admirably adapted for missionary work.

Additional features of interest will be presented, and we confidently appeal for the help of all *Spiritualists*.

THERE IS MORE NEED FOR EFFORT NOW THAN EVER BEFORE, BECAUSE THERE IS MORE ENQUIRY AND MORE READINESS TO READ, MARK, AND LEARN.

The fact is, the arduous labours during the past half century of the valiant pioneers and martyred mediums are bearing fruit at last. *We are beginning to reap the harvest of their seed-sowing.* We must not grow idle on that account, and shout "victory." We should redouble our efforts, and be encouraged to go on scattering the seeds still more freely, that still greater good may be done. These are our reasons for the faith that is in us, that SUCCESS IS CERTAIN IF ENERGY FAIL NOT, and we are determined not to flag in our endeavours to spread the light. But without your aid, good friends, kindly readers, and generous helpers we can do but little. Once more we press our cause and plead for your kindly support, co-operation, and contributions at this critical hour, when, despite misrepresentations, contumely, and opposition, Spiritualism is spreading, and the glad gospel, *there is no death*, is gladdening the hearts of an ever-increasing multitude.

OUR OBJECT.

We desire to get this number of *The Two Worlds* placed in the hands of Spiritualists, Theosophists, Occultists, and enquirers of all shades of opinion. We are anxious that it should be sent through the post to clergymen, lawyers, doctors, editors, and prominent men and women all over the country. We feel satisfied that when people have read the articles it will contain, *they will be anxious to read the continuation of each of the three special features*, and we hope, therefore, to obtain a considerable accession of new readers as a result of the wide distribution of this special number.

We will send you 25 copies for 1s. 9d., carriage free, and you can leave them in the train, 'bus, or tram, or slip them into letter-boxes, or give them away. 12 copies, post free, for 1/-; 50 copies, post free, for 3/-; 100 copies, post free, for 5/6, stamps or postal order. If you will send us a list of names, and 1/3 for 12 papers and postage, or 2/6 for 24 papers and postage, we will forward a paper to each of your friends direct from the office.

VOICES FROM THE PEOPLE.

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

PERSONAL TESTIMONY.

DEAR SIR,—I always thought, until the last few days, that Spiritualism was nothing but a fraud and a sham. A few weeks ago I went into a house where I chanced to meet a Mr. John Young, of Royton, and during our conversation Mr. Young asked for something belonging to me which no one else handled. I replied to his request by giving a key which I always keep in my pocket for my own use. He then told me of different things which had occurred, and which in all fairness I must admit as being correct. But the most surprising thing of all was when he addressed me thus: "You have a pain in your side; just here" (pointing to the exact spot). I replied that I had. He next asked if I had ever spit blood, to which I replied "No." He then said: "Well, I can see blood very plainly, and if as you say you have never done so, you will vomit blood, and before you are much older." I must say that I did not believe him, and dismissed it entirely from my mind. But on Friday, 18th of August, I was at work in the mill, when I was taken suddenly ill. I grew gradually worse and commenced to vomit blood. I went home, where I vomited blood again in such large quantities that the doctor came at once. This happened in three weeks after I was told of it, and I would ask all who ridicule Spiritualism, if it is a sham how was this done?—I am, yours truly,

51, Shaw Road, Royton.

WILLIAM SHACKLETON,

RE THE BENEFIT TEA PARTY TO MR. W. WALLACE.

DEAR SIR,—I have received a letter from Mrs. Green intimating her inability to attend the reception to Mr. Wallace next Saturday, and enclosing 2s. 6d. to the fund. I regret the above was received too late to withdraw her name, particulars having been already placed in printer's hands. I have also received the following donations to the Benefit Fund of Mr. W. Wallace: Mr. Johnson, of Hyde, 5s.; R. F., 10s.; Mr. and Mrs. Wallis, 10s.; A Friend, Keighley, 2s.; Mrs. Walker, 2s. 6d. It is earnestly hoped that other friends will contribute to assist the Veteran Medium, who is now too aged to work.

THOS. TAYLOR, Secretary.

12, Park Avenue, Cheetham Hill, Manchester.

RE A FEDERATION OF SOCIETIES ONLY.

DEAR SIR,—Respecting a conference of delegates only of all the Federated Societies, if societies would make their wishes known through your paper, or communicate either with the secretary or Mr. Noble, no doubt the matter could be arranged at an early date, when the above subject, along with many others, could be thoroughly discussed, and some solution found whereby all could work harmoniously together. I would just like here to state that Sowerby Bridge, Halifax, West Vale, and Brighouse societies held their third meeting last week to form a circuit for mutual help, both in connection with the societies and Lyceums. Thus far all the societies appear to be agreed that good will result from the union.

J. SMITH.

West Vale.

A HAPPY THOUGHT.

DEAR SIR,—I have just seen "News from the Invisible World," with its graceful introduction, and feel at a loss to understand how such testimony has not been made available sooner. I trust the letters will stimulate interest in the subject of spirit return among the body of Christians so closely identified with the writer of them, and that their publication will meet with all the success they deserve. The reading of the above suggests the possible propriety of the issue of a similar brochure in connection with Swedenborg, whose diary, I am told, contains many references well adapted to this end. Such would certainly help to disarm the virulent opposition offered our cause by its clergy and dispel a little of the ignorance to be found amongst its adherents on this subject.—With regards and best wishes for your ably conducted paper, yours &c.,

J. F.

[We can supply these Wesley Letters, or they can be procured of Mr. J. J. Morse.]

RE INSIGNIA.

DEAR SIR,—In reference to wearing some badge of identification as Spiritualists, I beg to give my hearty adhesion to any simple plan that may be devised and that will be convenient for all alike, rich and poor; and I beg to suggest that the expense of the proposal made in your last issue cannot meet the necessities of the case, but, as an alternative plan, feasible to all, I would propose that the badge consist of a simple white ribbon, to be worn as a button-hole, either in the form of a small star, or, as my wife gently suggests to me, in the true lover's knot form. I feel that many Spiritualists, like myself, have been afraid that this feature of identifying each other would not be made use of, and have been deterred from expressing their views. I have come to the conclusion that some simple method will gradually ingratiate itself into favour, and in time become universally worn by all workers and friends of the cause.—Fraternally yours,

W. STANSFIELD.

Dewsbury.

RE THAT SYMBOL.

DEAR SIR,—Why should Spiritualists not be practical and adopt the plan of the Teetotallers, and affix a ribbon—red, white, and blue (Love, Wisdom, and Truth) to the button-hole? This could be worn by every one, could be seen at all times, and would not be hidden by overcoats, etc.; would be less expensive than the symbol suggested. You no doubt could supply it at a small cost.—Yours fraternally,

28, Dorset Street, London, W., Sept. 3, 1893.

G. A. H.

DEAR SIR,—I hope this matter will not drop through. It is a capital idea. There are, I should think, thirty or forty of our people who would buy, in any case; but it is said that the prices named are too high for such an article, seeing that, if it is made at all, it will be made in large quantities. Again, it is objected that it is not sufficiently artistic in design, though, personally, I do not agree with this; and, in order to obtain a greater selection, friends think that it would be found of advantage if *The Two Worlds* Company were to offer a prize, say of £1, for the best design. This inducement would soon cause a number to send in designs. Personally, I like the one already submitted, but think it might be done cheaper.—Yours truly,

J. F. HEWES.

Nottingham.



[The objection to "ribbon" is that it speedily soils, is too conspicuous, and is worn by people belonging to other bodies. As to the artistic nature of the design, it would be difficult to find one that would please everybody. I have selected the most appropriate and distinctive sent in, but am not wedded to it if any one will send a better one. As regards the price. It is quite possible they might be made cheaper, and, if orders came in in sufficient abundance, I could get them done at sixpence less each kind. I have taken the matter up (as no one else would do it) to test the feeling of the movement. If it isn't wanted there is no harm done beyond the expenses I have incurred; if it is wanted, and people will send me orders sufficient to cover initial cost of "die and tools" I will proceed. If any one can suggest a cheaper method I shall be glad to try it. I felt that it was useless going on talking about the need for a means of recognition and doing nothing. See last week's "Voices" for terms. The design given signifies as follows: The serpent with tail in mouth symbolises Immortality. The serpent was the emblem of healing, of wisdom, of virility, and, in the form given, of eternity. The figures 151 are so interlaced as to look like U.S. (United Spiritualist), and indicate the number of tilts a table would have to make, tilting once for each letter of the alphabet, to spell out "There is no death." "Red, white, and blue" are the Lyceum colours, and symbolise "Love, Wisdom, and Truth."—E. W. WALLIS.]

RE THE PROPOSED SCHOOL OF THE PROPHETS.

DEAR SIR,—In talking over this matter I find many friends are opposed to it, and others quite in a fog. They would like to know what kind of teachers they will have, what subjects they would study, and who will be eligible for entrance? and what will be the conditions, and what shall we do with them after they have had a college training? Usually people don't like to go to the wash-tub, the forge, the mine, nor any arduous work after leaving college, and it is well known that we have many who can neither read nor write who have got well on in life. It will not be a very easy matter to polish these, and, if we could, would it pay or be wise? I think all societies would do well to devote more time and thought to the Lyceum work. Why should we not have developing circles in connection with these, and thus raise up a staff of platform workers, intellectually prepared, far better than we could possibly do it in a college? Rowland Hill once said the best thing for a young minister was to preach three sermons a day, and walk ten miles between each sermon. If our motive is pure work will always be welcome. I hope all societies will think seriously about these things; also, that our college advocates will give us a little more information on the subject.—Yours,
J. SMITH.

DO MEDIUMS REQUIRE TRAINING?

DEAR SIR,—The controversy on this subject seems to me a resurrection of antediluvianism on the part of some. It appears so utterly strange that in this enlightened age there are those who take the retrograde instead of the forward step in the march of progress going on in every department of life. Still it is so, I regret to find, in our good cause as well as in many others, and it is the duty of the host of Spiritualists who are on the forward march, and whose cry is "Light, more Light," to rally round the standard (now too feebly upheld), and to plant the banner of Spiritualism on the invulnerable rock of Truth. We have a noble man in our midst (let us be thankful for this) in Mr. Ainsworth, who, with loving foresight for the wants of our cause, and generous heart and hand, freely offers us a choice of sites for a training school for our mediums, to teach and educate them, so that their natural gifts may be enlarged and developed, to fit them to give us of the best spiritual food for the soul, served up in well-arranged and eloquent language. The question, "Do Mediums require Training?" may be answered by other questions which require no answer. Do ministers require training? Do pianos require tuning? These are questions which no one of ordinary intelligence can ask, but we may repeat the emphatic "Yes" of Mr. Leeder in your issue of 18th August, and trust that all will be convinced of this crying necessity, and no longer waste time in useless shedding of ink, but form a committee to choose the best adapted of the two sites for the purpose. Accept the gift, and in the name of united Spiritualists all over the world thank our noble friend, Mr. Ainsworth, for his wise and generous offer. The same committee should be empowered to make all preliminary arrangements, to issue subscription sheets, and to collect money generally, while to you, Mr. Editor, who are ever foremost and ever devoted in the cause, we would look for that practical help in gathering together and uniting in one purpose those to whom we look as leaders, that this object may be attained and carried to a practical and triumphant issue. Oh! that unanimity may prevail to give strength and cohesion to the cause so dear to our hearts. Let us one and all do what we can, and let it be done heartily, so that the blessing of the Most High be secured to us and to the cause throughout the world. I for one will heartily add my offering, and do all possible to swell the funds from this part of the country, where Spiritualists are few and far between. We may not all see eye to eye, but it cannot be doubted that if the movement were set a-going, and regular reports appearing in *The Two Worlds*, the enthusiasm of the whole body would be aroused to affect such a great object as the building of an institution that would be creditable to our enlightenment, and be a landmark in the progress of Spiritualism in Great Britain.—Yours heartily in the cause,
W. B.
Aberdeen, 27th August, 1893.

LONDON NEWS AND NOTES.

311, CAMBERWELL NEW ROAD.—A pleasant morning meeting. Few non-Spiritualists present. A friendly conversation on Spiritual matters of general interest ensued. Evening, Mr. Long narrated an experience on the Spiritual plane, which he entitled, "An hour in the Valley of the Shadows." In opening, attention was called to the extraordinary epidemic of suicides during the last few months. This had caused, in the speaker, a curiosity to know the condition of life these self-murderers found themselves in, on their awakening in spirit life. A spirit guide, known and deservedly trusted, undertook to gratify this desire, and some fortnight since (the physical body meanwhile being entranced) Mr. Long was conducted to the suicides' hell. A graphic description of a fearful condition of life, more terrible indeed than any materially depicted hell, was given, but it was pointed out that this was not punishment meted out by an enraged God, but the outcome of the individuals' own acts, and that as soon as a real desire was manifested by one of these poor souls to leave the prison house they had themselves built, ways and means were provided to enable such an one to take up the duty of life, where so foolishly abandoned, and to learn the lessons that should have been learned in the physical body, thus fitting themselves for the higher and happier life beyond "The Valley of the Shadows."—C. M. Payne.

FOREST HILL. 23, Devonshire Road.—Thursday: Many friends at the open circle. A lady member gave some very good tests. Sunday: Mr. Rogers gave an address on "Spiritualism, being the centre of all religions," and also spoke upon the many converts he had brought to the knowledge of Spiritualism, through speaking in the parks, etc. Sunday, at 7 o'clock, Mr. F. Vaughan will give his experiences of Spiritualism, and how he first became a Spiritualist. Thursday, at 8, Mr. W. G. Cootes. Psychometry.—J. B.

MARYLEBONE. 86, High Street, W.—Mr. A. J. Bradley, a young medium from East London, who, it was stated, had only been connected with the movement some twelve months, delivered a trance address, entitled, "Spiritualism, the need of the age." Mr. Bradley has an earnest and vigorous delivery, and his address, if somewhat

lacking in the finer graces of oratory, conveyed some acknowledged truths in a clear and forcible manner. Doubtless fuller development will give Mr. Bradley greater fluency and finish. His lecture, which was listened to with attention, was very cordially received.

KING'S CROSS SOCIETY meet at 6-45, doors closed at 7 prompt, at The Sun Coffee Rooms, corner of Caledonian Road and Winchester Street. Friends and the public invited.

MARYLEBONE. 86, High Street.—September 10: Miss Rowan Vincent, "Spiritualism and Morality."

PLATFORM RECORD.

[Reports must be as brief as possible and delivered at this office by the first post on Tuesday to secure insertion. Correspondents are responsible for the statements they make, not the Editor.]

ASHTON.—Mrs. Hyde's controls gave good addresses on "The World needs the True Teaching of Spiritualism" and "If a man die, shall he live again?" Clairvoyance and psychometry very good.—J. H. M.

BIRMINGHAM. Masonic Hall, New Street.—The visit of Mr. J. J. Morse has elicited the fact that Spiritualists of this city have a very sincere regard for him, judging from the numbers and enthusiasm with which he was received on Sunday last. The two orations he delivered were listened to with the closest attention by very full audiences. There is just now a feeling of enquiry, and Mr. Morse has strengthened our Union by his visit.—A. J. S.

BIRMINGHAM. Oozells Street.—Evening: An inspirational address by Mr. Knibb, also psychometry, were received with evident pleasure by a fair audience. Our worthy friend and co-worker, Mr. Milton, very efficiently presided as chairman.

BIRMINGHAM. 43, Hume Street, Smethwick.—Aug. 27: Evening, we had the pleasure of listening to the inspirations of our old friend Mr. Tibbitts, of Walsall, the subject being "Man and his relationship to God," which was much appreciated.—R. C.

BLACKBURN. Northgate.—Sept. 3: Mr. Moorey gave good addresses, also a number of tests in psychometry and clairvoyance. It was his first visit to our room, and we shall look forward to his coming again.—C. H.

BLACKPOOL. Liberal Club, Church Street.—Mr. Marshall, of Bradford, gave very good discourses on "Spiritual Gifts and how to develop them," and "What is Spiritualism trying to teach to Humanity?" Mrs. Marshall gave good clairvoyant descriptions.

BOLTON. Bradford Street.—Mr. Buckley, of Pendleton, discoursed on "Our Needs." We need a reformation, and each individual ought to begin and reform himself, then he would be in a position to undertake the other much-needed reforms. Mr. Ormerod, president, also added a few words. Evening: Mr. Buckley dealt with "The Relationship of Man to God," in a masterly manner, and gave a few psychometrical tests.—B. T.

BRADFORD. 448, Manchester Road.—Miss Crowther's guides lectured on "Love and Liberty," and "The ministering ones welcome you from the other shore." Clairvoyance moderately successful.

BRIGHOUSE. Martin Street.—Mrs. Berry paid us another visit and her guides discoursed most ably on "What is Truth?" In the evening the pleasing duty of naming two of Mr. and Mrs. Bentley's children, our worthy and respected organist, was performed in a most admirable manner. She then discoursed on "Man a responsible Being," in a most excellent manner. Clairvoyance after each address.—J. S.

BURNLEY. 102, Padiham Road.—The guides of Mr. Davis gave spiritual discourses in a very forcible manner, much appreciated by respectable audiences. Clairvoyance and psychometry very good.

BURNLEY. Hammerton Street.—Speaker, Mr. Hepworth. Subjects: Afternoon, "Wanted, a practical religion," evening, "Salvation here and hereafter." Saturday, September 2: The choir and friends, to the number of about 40, had a very pleasant picnic at Ilkley, rambling over the hills and through the glens where Nature had robed itself in all its beauty.—W. Mason.

BURNLEY. Robinson Street.—Mr. Rowling's inspirers in the afternoon gave an excellent address intended chiefly for Spiritualists, "The I will's, I can't's, and I won't's of human life." Evening, "The journey of life" formed the text of a thoroughly sound and practical address, which seemed to be well appreciated.—W. H.

BURY.—The guides of Mr. Sutcliffe spoke on "Do the dead return?" and on "Spiritualism an ideal religion," and gave psychometry and clairvoyance.—A. N.

CARDIFF.—Mr. E. Adams gave an address upon "The Gods of Humanity." Good audience.—E. A.

DEWSBURY.—First anniversary of the opening of our new rooms. Mr. J. Armitage spoke on "What shall we do to be saved?" in a practical and feeling manner. Evening: Subjects from the audience were treated with his usual ability, the room being quite full. The collections for so large an audience did not realise expectations.

FOLESHILL.—A circle with our dear friend, Miss Carpenter, was very interesting. A good address was given by her guide, teaching us that the robes we all shall wear will be exactly as we weave them here. Then our late medium, Mrs. Smith, took control and spoke very nicely to the friends, also to some of her family. Annie Wilkinson, daughter of Mr. Wilkinson, came and had a long talk with all the old friends, also to her father, mother, brother, and sisters. It was really good to be there, and we pray that we may have many more such meetings.—O. W.

GLASGOW.—Aug. 27, 6-30, Rev. G. Coles gave an address rapidly surveying the practices of Spiritualists and calling attention to the similarity of the present time to the early Christian, condemning Mrs. Besant's assertion that scances are injurious, and pointing out the facts and experiences of Spiritualists showing her assertions to be false, advising all not to give up the scance, but to explore it in a quiet, thoughtful manner. Sept. 3, 11-30, Mr. Jas. Robertson read a compilation of Emerson from *The Coming Day* pointing out man's progress, and stating "The man never lived that could feed us for ever," condemning the pulpit preaching about the great men of the Bible, instead of denouncing the sins of the present day, or attempting to solve some social problem, urging every one to think for himself and not follow any man or set of men. Be yourself!—T. D.

HALIFAX.—On Sunday, the annual Harvest Festival and Flower Service decorations were on a lavish scale, and the effect produced reflected the highest credit on the ladies and gentlemen who had made themselves responsible. The platform was almost hidden with a profusion of plants, flowers of every hue, fruits of all kinds, vegetables, &c., all arranged with great taste, the design being most beautiful. The organ front and choir pew were also effectively treated, corn, wheat, ivy, heather, and flowers surrounded the room, whilst splendid specimens of various vegetables were suspended from the roof. The gas pendants were hung with bunches of luscious grapes, &c. Mrs. Crossley, in the morning, gave an effective address. Our friend, Mr. Hepworth, also made a few appropriate remarks. The afternoon and evening services, conducted by Mrs. Green, were packed to overflowing, almost as many as were present having to be turned away. Mrs. Green spoke in her usual impressive style on "Spiritualism and its mission to mankind." Successful clairvoyant descriptions were given at each service. On Monday evening Mrs. Green again addressed a crowded audience, after which the whole of the fruit, vegetables, &c., were sold. The proceeds amounted to £10.—F. A. M.

HOLLINWOOD.—Mrs. Lamb spoke on "The gift of God is eternal life" and "What's the news?" Very much appreciated. Good psychometry and clairvoyance. Ten delineations, all recognised.

HUDDERSFIELD. Brook Street.—Good audiences assembled, when Mrs. Gregg gave really good addresses and very successful psychometry.

HUDDERSFIELD. 3a, Station Street.—August 27: Afternoon, Mr. Bradbury, of Morley, dealt with questions. Evening: Mr. Hutchinson (ventriloquist), being in the audience, was invited to give us a little of his experiences amongst so-called "exposers" of Spiritualism, and also his experience as an investigator into its truths. A very pleasant and racy speech, concluding with an offer to assist us at any entertainment, whenever he was in the district, for the society's funds. Mr. Bradbury related his experiences at materialising séances, which proved thoroughly interesting and instructive. An entertainment was arranged for Sept. 2, when Mr. Hutchinson and his friend, Mr. Conley, came, and, along with our friends, Messrs. Dawson, Walker, Misses Buckley, Brammer, Swallow, Swain, Hughes, and Master Walker with his violin, did their utmost to excel each other, and gave us a very pleasant entertainment. Our committee beg to tender their sincere thanks to one and all.—J. W. H.

MANCHESTER. Openshaw. Granville Hall.—Morning: Our speaker did not turn up, we found a grand substitute in Mr. Crompton. Evening: Mrs. Pearson's guides discoursed on "He that hath no sin let him cast the first stone," which was listened to very attentively, Mrs. Pearson giving good psychometry. A collection was made for the miners and other trades out of work in Openshaw.—T. H. L.

MANCHESTER. Spiritualists' Temperance Society. Tipping Street.—Saturday, Sept. 2: We were favoured with addresses from Mr. J. B. Tetlow, Mrs. Bullock (of Croydon), and Mr. Crutchley; also recitations by Miss Bullock, Gertrude and Emily Maslin. About forty present. Two new members, which makes fifty now on the books. We are progressing past expectation.—W. W. H.

MANCHESTER. Ardwick. Tipping Street.—The controls of our friend, Mr. R. A. Brown, spoke ably and well on "Deprivation and Depravity," and "The Position of Spiritualism in the Elevation of Humanity."—R. D. L.

MANCHESTER. Pendleton.—Mr. W. Wallace, of London, whose guides gave us a very interesting miscellaneous discourse, and at night gave expression to high and noble thoughts. Every thought should be a prayer, and then brotherly love would abound. Man, know thyself; practise virtue; work out your own salvation, and bear your own burdens—don't ask any one else to bear them. Therefore be up and doing, trying to elevate others. Look the truth and speak it, and fear nothing. When shall it be said of Spiritualists—Look how these people love one another. There never was a time when there were no spirit manifestations. There would be no life in matter without spirit. Likewise giving us a grand illustration of the different spheres in the beyond, and answering eight verbal questions from the audience to everyone's satisfaction.—H. T.

NELSON. Bradley Fold.—Mrs. Beardshall's controls gave excellent discourses on "Angel Visitants," and "Spiritualism, a Religion." A few clairvoyant descriptions. Very good audiences were well satisfied.

NEWPORT (MON.) Temple Street.—Mr. F. T. Hodson's guides spoke on "Personal Responsibilities," which gave every satisfaction. Clairvoyant delineations. All recognised.—W. H. J.

NORMANTON.—Afternoon: Mr. Gratten's guides gave a splendid reply to our Rev. Baptist Brother at Normanton, who has been speaking against all mediums, charging them with being persons whose moral character would not bear investigation. Evening: Mrs. Backhouse, in the chair, made a brief reply also. She said it was impossible for our Baptist Brother to know all persons who professed to hold communication with the other world; therefore he has no right to charge the whole community as being men whose moral character will not bear investigation. If he personally knows of mediums who are living immoral lives, let him come like a brave noble man of truth and point them out, and not make a general charge which he cannot possibly substantiate, as there are scores of professing mediums whose moral character will bear investigation. The guides of Mr. Gratten gave an address on "Spiritualism, the need of the age," which was much appreciated.—Mrs. C. Illingworth.

NORTHAMPTON.—Harvest Festival. Very great credit is due to members and friends for the supply of all kinds of fruit and flowers, which were very tastefully arranged around the hall. Mr. Chaplin, of Leicester, gave very interesting discourses on "The harvest is truly great, but the labourers are few," and "Except ye see signs and wonders ye will not believe."

NOTTINGHAM. Masonic Hall.—Miss Bailey, though tired with her journey, did well on Saturday, giving a goodly number of descriptions, most of which were recognised. On Sunday she gave about twenty-two descriptions, only about three of which were not recognised. Full names in some cases. Mr. G. Featherstone spoke admirably at both services, many remarked on the excellence of his addresses. Mr. Smith sang with great taste. Mr. Bostock has come forward to help in a most important branch of society work, viz., a week-night meeting for Spiritualists. More particulars later. Attendance on Saturday about

120; Sunday morning, 150; evening, 260, and about 200 turned away.—J. F. H.

NOTTINGHAM. Morley Hall.—Having just concluded a series of readings and lectures by Mrs. Barnes's controls from the prophet Ezekiel at our Sunday morning services, we have commenced another series from the book of Daniel, which will be taken up by Mrs. Barnes's guides. Mrs. Barnes's controls founded their remarks upon the two kinds of Spiritualism shown in Daniel, chap. ii. The phenomena hunter and those desirous of real spirituality, as illustrated by the king on the one hand, and Daniel and his companions on the other, who, when asked to interpret the king's dream, met together in prayer to get information from the highest spiritual source possible.—T. J.

OLDHAM. Bartlam Place.—Mr. J. B. Tetlow, of Pendleton, delivered very eloquent and instructive addresses, followed by successful psychometry. Good audiences.—H. S.

OLDHAM. Temple.—Mrs. Hyde being booked at Ashton and Oldham, we were successful in securing an excellent substitute in Mrs. Stair. Her lectures gave good satisfaction. She pointed out in plain language "The Advantages of Spiritualism." Evening: "Spiritualism in relation to the Bible." Her lectures were full of sound reason and arguments. Closing each address with a poem. Mr. J. Lawton, chairman. Good audiences. Harvest festival next Sunday, at 6-30; an address, subject, "Biblical Spiritualism."

RAWTENSTALL.—Splendid discourses by Mr. Swindlehurst, which were worthy of better audiences. On Saturday afternoon a tea was given by the male members of our society. Only males were allowed to take part in cutting up and serving at the tables. After tea a lengthy programme was gone through. A nice little sum was made from the proceeds towards the debt on our building.

ROCHDALE. Penn Street.—Mrs. Crossley did good service. Evening: Subject, "Is Spiritualism in accordance with the Bible?" Anyhow, it is in accordance with the Bible, because everybody will admit, as I have said before, here is a book in which we find every man's opinion. Clairvoyance most remarkable.

ROCHDALE. Regent Hall.—The second quarterly Lyceum open session was held in the afternoon, when a series of marching (conducted by Mr. H. Williams) and calisthenics (conducted by Miss J. Nure) were very successfully rendered. Solos, vocal and instrumental, were rendered by Miss Mills and Mr. Frank Barker respectively. Recitations were given by Miss B. Buckley, Miss S. E. Greenwood, and Master L. Barlow. Pianist, Mr. Fred Barker. During the session a short address was given by Mrs. Warwick. In the evening Mrs. Warwick conducted a public circle, assisted by Miss Whiteley. Mrs. Warwick's clairvoyance deserves recognition.

ROCHDALE. Water Street.—Harvest Festival. Miss Walker's guides gave grand addresses on "Sowing and Reaping" and "Our Harvest Home," her clairvoyance being very successful. The Lyceum children sang nicely, and Mr. Goodhew and Mrs. Oldfield sang grand solos. Splendid audiences, many strangers present.—C. I.

ROYTON.—Mr. J. T. Standish spoke on "Spiritualism: Its message to the people" and "The fields are white for the harvest, but the labourers are few," followed by good psychometry.

SALFORD. Park Place.—The guides of Mrs. Moss gave a beautiful address to a large audience on "The Bible records of Jesus Christ." She said that if God's works and the true principles of Spiritualism were shown more by deeds than by so much preaching there would be more happiness in the world. Remarkably good clairvoyance. Mrs. Moss gave full names, all recognised. A young friend of Mrs. Moss gave clairvoyance, which spoke well for her future success. Usual circle afterwards.—A. B.

SHEFFIELD. Hollis Hall, Bridge Street.—Aug. 27 and 28, first visit of Mr. Wm. Fielding, of Chesterfield. The controls chose their own subjects, dealing with them intelligently, and gave very good tests in clairvoyance. Sept. 3, Mr. W. Johnson, of Hyde, conducted an open air meeting at 11, on the open space, bottom of Waingate, giving a very suitable address to an attentive audience. Afternoon and evening, subjects from the audience were answered in a manner which commanded the attention of all. At the evening meeting, Mr. W. E. Inman gave excellent tests in clairvoyance, all being recognised.—A. M.

SOUTH SHIELDS. Stevenson St.—Wednesday, Aug. 30: Five local mediums all related their experiences how they came into Spiritualism. It was very encouraging to young mediums. Mrs. Young gave to four strangers, who had come a distance, some good clairvoyant tests. Sunday, Sept. 3: Mr. Curry, from Tyne Dock, gave a good discourse on "Spiritualism and Christianity," and gave psychometry.

SOVERBY BRIDGE.—Mrs. Hoyle absent through sickness in the family. After a short reading by the chairman, Mrs. Bottomley, a local medium, discoursed admirably on "Let steps of charity be thine." This was her first appearance. Mrs. Greenwood gave some good thoughts on "Whatever your hands find to do, do it with all your might." The harmony, no doubt, accounted for the good results attained.—G. H.

STOCKPORT.—Mrs. Horrocks explained what a Spiritualist understood by the terms "God," "Worship," and "Heaven." Night, a good discourse on "The breaking away from the errors of the past." Temperate and sound remarks were made on the vicarious atonement delusion. Mr. Ford was emphatic on the same theme, and "The better way of self-redemption." Excellent clairvoyance and psychometry. Harvest Festival Sunday next, promises to be a great success.—T. E.

WALSALL. Central Hall.—August 27: Mr. Knibb, of Birmingham, answered written questions in a very pleasing manner, and gave some very good psychometry. August 28: We had our annual picnic. The place chosen was that beautiful spot, Bridgnorth. Some members and their friends were conveyed in brakes and waggonettes, leaving the Central Hall a little after seven o'clock, arriving at Bridgnorth about twelve o'clock. During the afternoon some friends rambled about, and others took a quiet row on the river. At 4-30 all assembled together and partook of a very enjoyable tea. The weather was perfectly fine, and everybody thoroughly enjoyed themselves. We arrived home about 10-30. Sept. 3: Mr. Wylde lectured for us on "The Revised Version of Modern Spiritualism." Psychometry at the close.

WALSALL.—On Thursday, August 24, a party of Spiritualist friends, including Mrs. Holmes and Mr. C. Holmes, Mr. and Mrs. Nagington, Mr. and Mrs. Barr and family, Mrs. Taylor, Miss M. Adderley, Mr. A. B. Mason, and others had a very enjoyable picnic at the

farm of our friends Mr. and Mrs. Mason, of Pattingham, near Wolverhampton. After a drive through most lovely scenery the party divided, some visiting Patahill Park, the seat of Lord Dartmouth, while others strolled about the farm and orchard, enjoying the luscious fruit which hung in abundance on the trees. The tea was much enjoyed. The provisions, which were excellent, were supplied by our friend, Mr. G. E. Aldridge, Wolverhampton.—J. H. T.

RECEIVED LATE.—Manchester, Collyhurst Road: Miss Jones spoke on "The dread of the grave" and "Pictures of the spiritual and material life," and gave psychometry. Lyceum, recitations by Masters Carr, Whitehead, and Haggitt. Interesting discussion on "Prayer." Mr. Clark gave good thoughts.—Wakefield, Barstow Square: Mrs. Wrightman spoke well to good audiences, and gave descriptions of spirits, recognised.

THE CHILDREN'S PROGRESSIVE LYCEUM.

HUDDESFIELD. Brook Street.—Capital attendance, large number of visitors, several names added to register. Very harmonious session, which every one enjoyed.

MANCHESTER. Openshaw, Granville Hall, George Street.—2-30, an interesting session. Conductor, Miss Lee; invocation by Mr. Haslam. Recitations nicely said by Emily Lewis, Edith Lewis, Grace Dore, Emma Orme, M. A. Barlow, and Henry Macfarlane. A reading by J. T. Read, and benediction by J. Rossington.

MANCHESTER. Tipping Street.—Conducted by Mrs. Lister. Invocation by Mr. T. Simkin. Recitations by F. Brown and E. Maslin. A reading by Mr. Longstaffe, on "Industry," was greatly enjoyed. Marching and calisthenics in good style. An interesting morning. Hymns practised for the anniversary on the 24th. The benediction was pronounced by a lady friend, and an old Spiritualist, Mrs. Bullock, of Croydon. Attendance average, visitors 5.—T. Jones, sec.

STOCKPORT.—A capital attendance, and attention paid to every detail. A good sustaining influence was felt from the presence of several friends and members of the society. Absentees miss much good they might get by passing an hour in the children's sphere. Grumblers at actual Lyceum workers please take note and come and help.—T. E.

PROSPECTIVE ARRANGEMENTS.

ACCRINGTON.—Wanted all mediums to send their communications to Mr. H. Lee, 26, China Street.

BIRMINGHAM. Masonic Hall.—Sept. 17: Professor Timson, of Leicester, will deliver discourses, and give psychometry and clairvoyance.

BRADFORD. Boynton Street.—Sept. 10: Annual Harvest Festival. Mrs. Galley will speak on "What will the harvest be?" and "Bringing in the sheaves." Mr. Galley will give clairvoyance, psychometry, and medical diagnosis free at each service. Monday, 11th, at 7-30, fruit banquet and social evening. Admission 3d. Fruit, vegetables, or flowers thankfully received. Friends, try to make it a success. Collections for the church fund. All invited.—W. C.

BRADFORD. 448, Manchester Road.—Sunday, October 1, fourth anniversary. Special hymns and anthems will be sung. Mr. J. T. Todd will deliver suitable addresses, followed by Mrs. Webster. A hearty welcome to all.—F. A. S.

LIVERPOOL. Psychic Church.—First public anniversary. On Friday, September 22, a tea meeting will be held in the Albert Hall, Virgil Street, Liverpool. Tickets, 9d. each. On Sunday, September 24, at 7 p.m., a special service in the church.

MANCHESTER. Tipping Street.—The half-yearly business meeting will be held on Saturday, Sept. 30, at 7-30, when it is hoped all members who can possibly make it convenient to attend will do so.

MR. B. PLANT has removed to 50, Fielden Street, off Oldham Road, Manchester. He is booking dates for 1893-4.

MR. L. THOMPSON, hon. sec. for Penn Street Society, has removed to 21, Wellington Street, Rochdale.

MR. J. LOMAX is booking dates for 1894. A few open dates in 1893. Secretaries please note. (See advt. "card.")

MR. HARLOW DAVIS, Platform Test Medium, of San Francisco, Cal., left England on the "Lucania," Cunard Line, Saturday, Sept. 2.

MR. W. PIMBLOTT's address is now 276, Huddersfield Road, Maclefield.

MR. T. POSTLETHWAITE would like to be engaged for Sundays. Address him 23, Millar Street, Rochdale. He should be kept busy, as he is an acceptable speaker and gives good tests.

MR. W. PROCTER, of 50, Argyle Street, Barrow-in-Furness, trance and inspirational medium, is open for twelve engagements in 1894, one in each month. Terms on application.

NOTTINGHAM. Masonic Hall.—Sept. 10: Two services, followed by clairvoyance and psychometry, by Prof. Timson, of Leicester. Monday, 11th, special meeting. Prof. Timson will give psychometry, clairvoyance, phrenology, physiognomy, and chiromancy (hand reading). Sept. 17, at 11, Mr. E. W. Wallis, "Spiritual Profit and Loss;" at 6-30, "Soul-saving here and hereafter."

OLDHAM. Bartlam Place.—Saturday, Sept. 16, special grand tea party and entertainment, to open the hall after beautifying. Tea at 4-30. Prices—Adults, 1s.; children under 12, 6d. As one of our members is providing this tea free for the benefit of the funds, and to defray the cost of the beautifying, we trust all friends will rally to the call.

ROCHDALE. Regent Hall.—Sunday, September 10, Mr. J. J. Morse, of London, only visit this year. 2-30, "Prayer: Its Facts and Philosophy." 6-30, "What has spirit return proven?" Monday, 11, same place, 7-30, "The Triumph of the Toilers."

ROYTON.—Sept. 9: Tea party (sandwich). Tickets, 1/-. 17: Mr. Plant. 24: Harvest thanksgiving. Miss Cotterill.

STOCKPORT.—Sept. 10: Anniversary and Harvest Festival Services. The Hall will be decorated, and Mr. R. A. Brown will give suitable addresses. Floral, vegetable, and general decorations will be gladly received from Spiritualists not connected with us and the general public.—Thos. Edwards, 18, Adwood Terrace.

WHITWORTH.—Sept. 10, No service; 17, Miss Walker; 24, Mrs. Horrocks. We intend, if possible, to open our new room on the 17th,

when Miss Walker will give two addresses, etc. The Spiritualists' Meeting Room, Market Street, nearly opposite Lloyd Street.

YORKSHIRE Federation meeting will be held in the Milton Rooms, Westgate, Bradford, on Sunday, Sept. 10, at 10-30 prompt, for planning speakers for October and other important business. Will delegates who cannot possibly attend please forward me a list of their speakers for the coming month, that the plan may be as complete as possible? I shall be glad to receive applications from societies for affiliation. The reduced fee is 1s. per quarter, which brings it within the means of all societies. Arrangements will be made for the next Quarterly Conference to be held at Milton Rooms, on October 15.—Wm. Stansfield, Warwick Road, Dewsbury, Secretary to the Yorkshire Federation.

PASSING EVENTS AND COMMENTS.

ONLY SEND BRIEF REPORTS NEXT WEEK, PLEASE.

OUR NEXT ISSUE will be a good one to advertise in.

DON'T MISS a single copy of *The Two Worlds* from now till the New Year.

THE CORRESPONDING SOCIETY is doing good work in assisting inquirers. (See Advt.)

READ "Spiritualism: Its Limitations and Suggestions" next week, and "Edina's Experiences."

THE NONCONFORMIST MINISTER whose spirit experiences will be commenced in our next issue is William Morley Punshon.

CLOTH COPIES of Mr. Robertson's "Rise and Progress of Modern Spiritualism" can now be had. Price, 1s., post free, 1s. 2d.

THE RATIONAL FAITH.—We now have a supply of this valuable book, by Hugh Junor Browne, and can supply them, post free, for 1s.

MR. W. WALLACE is open for engagements for Sundays and week-nights. Address him at 164, Broughton Road, Pendleton, Manchester.

WE WILL SEND, post free, the three previous issues of *The Two Worlds* containing the discourses on Diabolism, Re-incarnation, and Theosophy, for 4d.

THE REMARKABLE EXPERIENCES of Mrs. Keeves-Record can now be had in pamphlet form, 32 pages with portrait, for 2d. Special terms to agents and societies.

TYNE DOCK. Spiritualists in the neighbourhood will be supplied with *The Two Worlds* by Mr. W. R. Henry, of 80, Napier Street. He will be glad to receive their orders.

THE REMARKABLE EXPERIENCES of Mrs. Keeves-Record are now printed in a pamphlet of 32 pages, with portrait of the author, price 2d., post free 2½d. This valuable tract should have a large sale. Special terms to agents and societies.

THE "COMING DAY" for September is an interesting issue, and gives information re "Our Father's Church." Persons who sigh for a more spiritual gospel should write to Mr. Hopps for "the ideal" to Oak Tree House, South Norwood Hill, London.

TO SOCIETIES AND OPEN AIR WORKERS.—Handbills, leaflets, etc., for distribution will be forwarded free, on payment of carriage only. Apply to J. Allen, hon. sec., the Spiritualists Intl. Corresponding Society, 14, Berkley Terrace, White Post Lane, Manor Park, Essex.

WORTH NOTING.—We have printed extra copies of this issue of *The Two Worlds*, and shall be pleased to supply orders at the same rates as for those on Sept. 15. Spiritualists should keep Theosophists supplied with last week's paper on re-incarnation, as also with this and next week's issues.

THE BOOK OF WORDS only of the pieces in "The Spiritual Songster" is now ready. It contains 188 hymns and is neatly got up. The type is clear, and the paper good. Send 4d. in stamps to Mr. H. A. Kersey, 3, Bigg Market, Newcastle-on-Tyne, for a specimen, or 5d. for a cloth covered copy.

QUESTIONS REQUIRING ANSWERS.—"Do we, in any other ancient book—no matter what religion—find 'The Sermon on the Mount' in the same order as in the Bible?" Will any Spiritualist exchange *The Medium and Daybreak* for *The Two Worlds*? Address, Miss Ley, 160, Whiteladies Road, Clifton, Bristol.

THE "MYSTICAL WORLD" is the title of a new monthly paper, price one penny, published by Hy. A. Copley, Canning Town, London, E. Number one contains an address by Mrs. C. L. V. Richmond, on "The Symbol of the Trinity." It is an interesting addition to occult and spiritual literature, and has our good wishes.

THE RISE AND PROGRESS OF SPIRITUALISM IN ENGLAND. By James Robertson. Price One Shilling; pp. 92.—This is a brief resumé of the "Spiritualism of the Ages," and is an extremely able and interesting review of the experience of eminent Spiritualists. For sale at *The Two Worlds* Publishing Company, 73a, Corporation Street, Manchester.

"WHERE IS G. A. WRIGHT?"—We have been asked this question often, but he had vanished like a Mahatma. However, he now appears in a new character. A handbill announcing *Gregson Wright* (Scarboro), "the converted Atheist," to lecture at Foleshill on behalf of the "Christian Evangelistic Mission" reaches us. "Nazarene, thou hast conquered" was one of his subjects. On the Monday evening he was to give his "amusing, marvellous, and instructive entertainment," entitled, "Psychometry." Comment is needless.

WE HAVE NOW received a supply of Mr. Hopps' works—"Death a Delusion," 1s. 2d.; "Who was Jehovah?" 7d.; "The Future Life," 1s.; "Thus saith the Lord," 7d.; "Plain Truths about the Bible," 7d.; and other pamphlets. "If a Man Die, shall he Live Again," by A. R. Wallace, 1½d.; "Wesley's Letters," 1½d.; "Does Man Live after the Death of the Body?" 1½d.; "Mrs. Keeves-Record's Experiences," 2½d.; "Robertson's Rise and Progress of Modern Spiritualism," 6d. Can all be had at 73a, Corporation Street, including other Spiritual and Progressive literature. The prices quoted include postage.

A CORRESPONDENT writes to Mr. Morse re the address on Re-incarnation, published in No. 302 of *The Two Worlds*: "I have read it several times; it is fine. . . . I devoted last winter to the German mystic school, but it was nothing but a dreamy illusion—an ideal vision without foundation, but our 'Spiritualism Materialised' (thereby reducing it to phenomenal observation, and making it fact to us) is worth a heap load of transcendental idealism. This lecture strikes the keynote of Spiritualism, no dualism, but a natural monism. This is the philosophy of reconciliation."

ADVERTISERS generally find *The Two Worlds* a good medium for obtaining business.

THE MANY FRIENDS of Mrs. Mellon will be pleased to learn (as they can do through the *Lyceum Banner* for September) that she expects to visit this country in 1895. Mr. Mellon, we regret to notice, is about the same in health as when he went away. A larger circulation should be secured for the children's paper. It is always interesting and helpful.

THE "LYCEUM BANNER" says: "The Spiritual Experiences of Mrs. Keeves-Record' (the first lady trance medium the Editor of the *Banner* ever heard) has been published by *The Two Worlds* Publishing Company in a neat twopenny pamphlet, containing a very good half-tone portrait of our old friend. As one of London's oldest and earliest mediums the account given is most interesting to all."

SOCIALISM AND DRINK.—Mr. H. Russell Smart has very cleverly and fully put the Socialists' contention in this penny pamphlet—that poverty is a fruitful cause of drunkenness, and that wages always tend to fall to the price of living, and that teetotalism, even if universal, would not put an end to misery. He strongly advocates total abstinence all the same. Published by The Manchester Labour Press, 59, Tib Street.

MANCHESTER FRIENDS will, on Saturday, at the Wallace benefit meeting, have an opportunity of making acquaintance with a new worker, to them, in Professor Timson, who will give some psychometry. He is well spoken of in the Midlands. He will make a special journey to do honour to the veteran medium, Miss Janet Bailey will describe spirit friends, as also will Miss Walker. We regret that Mrs. Green cannot be present. Mr. J. J. Morse will also take part; and Mdlle. Lucretia, who delighted the audience with her splendid violin solos, will again oblige with some of her beautiful music. [See announcement.]

REV. J. T. HESLTON says: "If a man professed to have communication with the other world there should be some sign of it in his life. The reason why he objected to Spiritualism was that those who professed to hold communication with the other world were men whose moral character would not bear investigation."—*The Wakefield Express*. [There might be a residuum of truth in Rev. Heslton's statement had he said "some men," but, on the same grounds, Christianity should be rejected because some Christians are immoral. The fact of spirit intercourse is not disproved by the lack of moral principle in some persons who admit the facts.]

MRS. CHARLES SPRING begs to give notice to her friends that a social evening will be held at 8, Wilkin Street, Grafton Road, Kentish Town, at 8 o'clock, on Monday evening, September 18, and hopes that those who are in true sympathy with her will come forward at this most pressing time of urgent need. Mr. Spring has been in the hospital for the last four months, suffering from paralysis of the brain. Mrs. Spring has had to be the bread-winner for the family. She, therefore, hopes friends will either take tickets for 18th September, or send a contribution to enable her to go on with spiritual work. Tickets, on 6 shilling each, to be obtained at 8, Wilkin Street.

If an editor omits anything, he is lazy. If he speaks of things as they are, people get angry. If he glosses over or smooths down the rough points, he is bribed. If he calls things by their proper names, he is unfit for the position of an editor. If he does not furnish reading with jokes, he is an idiot; if he does, he is a rattlehead, lacking stability. If he condemns the wrong, he is a good fellow, but lacks discretion. If he lets wrong and injuries go unmentioned, he is a coward. If he exposes a public man, he does it to gratify spite, is the tool of a clique, or belongs to the "outs." If he indulges in personalities, he is a black-guard; if he does not, his paper is dull and insipid.—*Sporting Times*.

SUGGESTIVE AND CRITICAL.—A correspondent writes: "I am of opinion that Spiritualists have much to learn from that wicked 'orthodox theology' which is astute enough to decree that only men of education and refinement shall occupy its pulpits, which never allows its teachings to be brought into contempt and disrepute by confiding their exposition to the illiterate and weakheaded. The world is apt to think somewhat in the fashion of a syllogism when listening to the advocacy of Spiritualism from an incompetent person: 'Ignorance is always associated with superstition. This lecturer is grossly ignorant. Therefore his Spiritualism is doubtless superstition.' However, these are matters of personal opinion which I have no right to trouble you with."

TO CORRESPONDENTS.—W. O.: You did not give your name, and we do not publish anonymous letters. W. D. Brookes: Your suggestions may be very good, but where shall we find the men? Societies do the best they can under their circumstances. W. Rainbow: We very much regret the error, and trust it will not happen again. *Re* The Corresponding Society: We have put the announcement in our advertising column, that it may appear regularly. See this issue, *re* "reports." We are always ready to do our utmost for enquirers. Our space is claimed by so many, and for such varied purpose, that we cannot satisfy all. Many thanks for hints. J. Graham: Will put name in Guide for September, and publish "plans" for October and November in due course. Thanks. R. D. Lister and S. Ashworth: We had already received and put in hand other reports of the same meeting. Thanks.

THE NATIONAL FEDERATION OF SPIRITUALISTS.—Propaganda Meeting, Blackburn, September 2nd. Mr. R. Wolstenholme in the chair. An efficient choir of string and vocal performers, led by Mr. Holt, opened with glee, "The Bells," which evoked much applause. Mr. Johnson was glad to be present "To fight the darkness and tell the people there is no death." Mrs. Craven appealed to those having received the truth that gave such consolation to assist the Federation to spread the light to those who knew it not. Mr. Kitson thought there was nothing more inconsistent than parents sending their children to orthodox Sunday schools to be taught the teachings they themselves could not tolerate. Miss Baron charmed the audience with "The Better Land." Mr. Lee claimed Spiritualism taught the life of progression. All received their just reward—what they merit. Mr. Swindlehurst said: "We come as missionaries to-night. Collections not to be sent to China or Africa, but to be used for home work to clear the social, moral, and political wrongs that overwhelm the labourer, and place him in the van of progress." A witty story caused much laughter. Mr. Sudall's sonorous vocal powers elicited great applause. Professor Timson, of Leicester, related some experiences and gave psychometry very accurately. Another glee by the choir

duly appreciated. Mr. Macdonald congratulated the Federation for the great work it was doing. He invited support from the public. The Roman Catholics were acknowledging our facts and applying them to their claims. Miss Baron again treated us to "Killarney." Mr. J. Pemberton said, as an early worker at Blackburn, he wanted his friends to show practically their approval of propaganda work by giving all the pecuniary help possible to enable others to have a taste of the good things they had received to-night. Mr. Sudall again sang for us "Good Company," and the choir very harmoniously closed with a glee. Thanks are due to the Blackburn and Darwen friends for their painstaking and cordial reception.—Thos. Taylor, Secretary.

IN MEMORIAM.

PASSED to the higher life, August 31, Mrs. Fanny Millington, elder and only beloved sister of our beloved friend and esteemed medium, Mrs. J. M. Smith. Truly her sorrows have been great during the last three years, and need our sympathy.—J. C.

ANOTHER WORKER GONE TO SPIRIT LIFE.—We are sorry to report the passing on of John Baldwin on August 18th, 1893, aged 68 years. Mr. Swindlehurst conducted the funeral services at Colne on August 22nd. He is not dead nor sleeping, but lives in spirit land. It may be said he was a true Spiritualist to the last. He took a prominent part in the musical department, and we shall miss his physical presence with us.—W. Mason.

LIVERPOOL.—Sunday evening, August 20, Dr. Charles Williams preached the funeral sermon of the late James William Blades, and said: "At an early hour this morning we met in the cemetery to consign to the earth the mortal remains of one who but a few days was well and active as ourselves. Such an abrupt and premature close to a promising career reminds us of the brevity and uncertainty of human life. As one has well said, 'We are here to-day and gone to-morrow.' It used to be said in such cases 'He cannot return to us, but we shall go to him.' Many of us here know that this does not express the truth. We shall, it is true, go to him, but—and here is where the difference is—he can and will return to us. In fact, he has done so already. And this is the reason, my friends, why we do not sorrow immoderately at his departure, because we do not believe our brother is dead. If we did our grief would be uncontrollable, but we know otherwise, and hence our complacency. Yes, our brother is living still, and in all probability at this very moment he is in this church listening to these words." At the conclusion of these remarks Dr. Williams proceeded with his sermon, which was appropriately entitled "Does death end all?"

[We have known Mr. Blades for years, and have esteemed and respected him most highly for his many good qualities. He was modest and unassuming, thoughtful and industrious, trustworthy and honourable, temperate and kindly. He devoted himself to his mother, to whom he was fondly attached, and was studious and intelligent. Every one who knew him learned to value his friendship. His departure into spirit life fell with crushing force upon his mother and friends. We could not realise that he had gone. We shall miss his friendly smile and cheering words when we go to Daulby Hall. Our heartfelt sympathy is extended to his mother and friends. For him of a certainty "to die is gain."]

AN IMPORTANT QUESTION.

DEAR SIR,—If Spiritualism be a truth it is a grand truth, and I would say in the words of the poet, "Aid it all you can, every woman, every man." Truth is powerful, but it must be demonstrated before it will strike the unassisted sense of mankind. For forty years I have been an anxious inquirer, and have passed through various stages of belief, endeavouring to find some logical or phenomenal proof that man does not die, but hitherto I have only been able to get what I must speak of as intuitive proof. Some time ago I was introduced to and joined a Psychological Society in Liverpool. Now I thought I shall get what I have been seeking for, phenomenal proof, but, alas, I was disappointed. The lecturers say, "Every one can get the proof if they will only supply the conditions," but it is not every one who can supply the conditions. I have no facilities for forming a circle, or means to pay a medium, being only a working man, and I have come in contact with others in Liverpool who are in the same condition. If Spiritualism is to make headway some means must be afforded for intelligent working men, anxious inquirers after the truth, to get phenomenal proof. Testimony can be had in abundance. I believe most of the writers on Spiritualism admit that they required the evidence of their own senses. May I ask if you or any of your contributors will kindly suggest some plan of overcoming this difficulty.—Respectfully yours,

J. W. STOCKLEY.

28, Forth Street, Bankhall, Liverpool.

[We believe that public circles are held in Daulby Hall, on Tuesdays, to which members are invited. Why not make inquiries among the friends, and seek entrance into a private circle?]

RE THE ATLANTIC LINER "SARNIA."

DEAR SIR,—I think the following will be interesting to your readers. The above steamer, as is known, left Quebec for Liverpool, and when about mid Atlantic broke down and drifted some distance out of her course; she was spoken some time after by a passing steamer; after that nothing else was heard of her for over three weeks. My father being a passenger, I was very anxious to hear some news of the steamer. I went to see my friend Mr. Knibb in Birmingham, on Saturday, August 26, when we had a sitting, and I was told by my spirit guide that the steamer was all right, and my father the same; that the steamer would reach Queenstown on the following Wednesday, and that I should hear about it on the next day (Thursday). Now on Wednesday I was in a place where I could not get an evening paper, so I did not hear about the arrival until the next morning. I have since heard from Mr. Knibb that he attended a circle of fourteen persons (I being at Derby at the time, and knowing nothing of the circle, and the friends knowing nothing of me or my connection with the "Sarnia") where the same message was repeated. As you must see, it was simply impossible for anybody to know where the steamer was or when it would arrive. I may say that this is not the first time I have received aid from my spirit guide.

23, Canal Street, Derby.

EDWARD F. CARRINGTON.