

The Two Worlds.

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SPIRITUAL EXPERIENCES AND TESTIMONIES.

BY JAMES ROBERTSON.

That the dead are seen no more I will not undertake to maintain against the concurrent and unvaried testimony of all ages and of all nations. There is no people, rude or learned, amongst whom apparitions of the dead are not related and believed. This opinion, which perhaps prevails as far as human nature is diffused, could become universal only by its truth; those that never heard of one another would not have agreed in a tale which nothing but experience can make credible. That it is doubted by single cavillers can very little weaken the general evidence.

DR. JOHNSON, writer of the above, was considered one of the wisest men of his time, and still has some reputation, yet he had a strong belief in ghosts, and some men since his day have called him foolish on this point, even as they have looked upon the great Greek philosopher, Socrates, as insane, because he believed in the presence of his demon or guardian angel.

Since history began, the question of questions to the inquiring mind has been "What of the world beyond?" It has been no mean curiosity, like a child opening a forbidden door, but a noble curiosity that questions the source of the river of life, and of the space of the continent of heaven. Great as have been the triumphs of nineteenth-century civilisation I feel that there will come a day when it will be recognised that this movement which we represent will be pointed out as greater in importance than all else. To make palpable that no impassable barrier renders heaven "the undiscovered country from whose bourne no traveller returns," that no great hiatus separates mortal from spirit life, is indeed a discovery priceless beyond all others. But my purpose as a first step is to look at the Spiritualism of ages past, so as to show that the link has never been broken. We can find traces of Spiritualism almost from the earliest ages, when man's only art was the rude drawings of animals upon the bones of the meat he ate. The monuments and traditions are witnesses to the world's knowledge of Spiritualism, but I pass them and begin with history reduced to writing, we can turn to no page of this that is not full of the Spiritualistic idea. The first classics tell us of the gods and goddesses, and these we find were but the spirits of men and women who, by great deeds and noble characters, obtained the reverence of their fellows, and held not only a place in their memories, but, by direct spirit influence, a control over their affairs. Spiritual signs are as much historical and authenticated facts as the reign of Cæsar and the career of Bonaparte. They can no more be blotted out of the pages of history than the reigns of kings and queens. Draper, in his "Conflict of Religion and Science"—not a man considered the least credulous, says:—

That the spirits of the dead revisit the living, has been in all ages and in all European countries a fixed belief, not confined to rustics, but participated in by the intelligent. If human testimony can be of any value there is a body of testimony reaching from the remotest ages to the present time, as extensive and unimpeached as can be found in the support of anything whatever, that these shades of the dead do return.

Gerald Massey, who has devoted so many years of his life to the subject of Egypt, and whose rare genius as a poet has been sacrificed, some think, to this work, has no doubt that all religious doctrines and ceremonies and the funeral customs of ages point to a very ancient and universal belief in a continued existence. All religious symbols have that meaning, and as there can be but one cause for universal

belief, Massey holds that spiritual manifestations have been coeval with the development of humanity. How else account for the belief in a future state of existence in Egypt, India, China, America, and even in Australia? Everywhere, as soon as man came to be man, he in some way got the belief that his spirit would live after the death of the body. Spiritual manifestations undoubtedly began very early in human history.

The Egyptian Book of the Dead, in comparison with which the Hebrew Bible is quite a modern production, has very much which gives the clearest indication that Spiritual phenomena were familiar to this ancient and highly developed race, and it is only the modern Spiritualist who knows something of the conditions of trance and clairvoyance that can fully comprehend the monumental evidences found in Egypt. They had a more real belief in the existence and intervention of spiritual agencies than this age has, outside the modern manifestations which have come these later years. Our wise men deny the possibility of evidence being had on the question, and will not take the trouble to see if it, indeed, has any claims to be examined, for, according to Professor Gunning, of America, who had an interview with Herbert Spencer, and told him of certain facts which had led Alfred Russel Wallace to a belief in the nearness of a world of spirits, and the communion of spirits with mortals, Mr. Spencer met the facts by saying that he had settled the question on *a priori* grounds. Wallace, one of the greatest naturalists of this or any age, tells us what he has seen and heard; and Herbert Spencer, making his own experience a measure of the universe, dismisses the testimony as contradicting Nature. That is the method of modern philosophy. But the philosophers of Egypt cherished a firm belief in the immortality of the human spirit. It is surely time that the derisive and unexamining incredulity, to use the words of Alfred Russel Wallace, which has hitherto existed, should give way to a less dogmatic and more philosophical spirit, or history will again have to record the melancholy spectacle of men, who should have known better, assuming to limit the discovery of powers and agencies in the universe, and deciding *without investigation* whether other men's observations are true or false.

India has been called the mother of religions, a large portion of the writings of the Brahmins is anterior to any part of our Bible. They abound in communications from the gods, demi-gods, manes, and spirits. The Puranas describe the oblations offered, and the methods devised to dispossess "malignant spirits and enemies of the deities." Long before Moses there were millions of Spiritualists, prophets, sages, seers, and mediums in India. Moses was said to be learned in the wisdom of the Egyptians before he began his work as the leader of Israel. The statue of Memnon was said to emit spirit voices and spirit music. The temples of Upper Egypt clearly demonstrate that psychology, mesmeric control, and clairvoyance were well understood by Egypt's scholars and priests, and that through these methods, with spirit intercourse, they received their knowledge of the unseen world, which they deemed prudent to withhold from the masses.

The Chinese have sacred books which claim to go back 44,000 years, and they have always believed in the intercourse between the living and the dead. Their great teachers have always professed to hold actual converse with the departed of the higher life. The people have cherished the thought for thousands of years; hence their great respect for their ancestors, who are all the time seeing what they do. When Dr. Peebles, full of his Spiritualism, went to China, he found everywhere that the knowledge was

common. The world is familiar with the Oracles of Greece, the Demon of Socrates, the Spiritualism of Plato. The oracles were believed in and consulted till Rome rose to power and swallowed the philosophy of Greece. "Not till after the days of Constantine," says Lecky, "were books written against the oracles." Lecky, of course, speaks of such things as "superstitions," as childish things which the western world has for ever put away. But the case of Socrates is not to be put away in any such fashion. Socrates, born in an age and country abounding in individual greatness, as John Stuart Mill writes, "this man has been handed down to us by those who knew him as the head and prototype of all the subsequent teachers of virtue, the source equally of the lofty inspiration of Plato and the judicious utilitarianism of Aristotle." This acknowledged master of all the eminent thinkers who have since lived—whose fame is still growing after more than 2,000 years—we are asked to believe was not only subject all his life to a mental delusion, but was so weak, or foolish, or very superstitious during his whole life as not to discover that it *was* a delusion. Are we to think that this noble man, this subtle reasoner, who was looked up to, loved, and admired by the great men who were his pupils and disciples, was imposed upon by his own fancies, and during a long life never discovered they were fancies? Nothing could be plainer than this great man's Spiritualism. When asked why he did not appear in the conventions of the people, but busied himself privately, he said—

The thing that hindered me, Athenians, was this familiar spirit—this divine voice, that you have so often heard of, and which Melitus has endeavoured so much to ridicule. This spirit has stood by me from infancy. It is a voice that does not speak; but when it means to take me off from some resolution it never presses me to undertake anything, but it always thwarted me when I meant to meddle in affairs of State.

When called eccentric, on account of his strong belief in the presence of his guardian, "I am moved," he kept saying, "I am moved by a certain divine and spiritual influence." When asked how he would be buried, he answered—

Just as you please, if I do not slip from you. He confounds me with my *corpse*, and in that view asks me how I shall be buried. As soon as I shall have taken poison I shall stay no longer with you, but depart from hence and enjoy the facility of the blessed.

No words in any Bible are higher, no spectacle more divine, than his waiting cheerfully for his last hour to come, for, like the story of Jesus of Nazareth, Socrates was put to death for impiety and immorality. Impiety, in denying the gods recognised by the State; indeed, his accuser asserted that he believed in no gods at all. Immorality, in being by his doctrines a corruptor of youth. The man, who probably of all then born deserved best of mankind, was put to death as a criminal. His last words were full of the richest spirituality.

The soul, returning into herself, reflects. Then she passes into the realm of purity, and eternity, and immortality, which are her kindred, and with them she ever lives when she is by herself, and not let or hindered; then she ceases from her erring ways, and being in communion with the unchanging is unchanging.

Here is a clear inner vision, an introspective sight of the soul's capacity to know the truth when in fit condition, all as good and as really inspired as if from Moses or Paul. Mill places the cases of Jesus and Socrates as the two most prominent cases of judicial iniquity, and Lizzie Doten, the inspired poet of America, the spiritual medium I should call her, in one of her impromptus, speaks of Socrates thus: A woman, with a famished heart, seeks out Jesus in spirit-life.

"You died for all the world," I cried,
"And therefore do I bend the knee."
"My friend," he answered, "at my side,
Long ere I suffered died for me.
He drained for man the poisoned cup,
I gave my body to the cross,
But when the sum is counted up,
Great is our gain, and small our loss."

Undoubtedly the cultured Greeks cherished views concerning death quite similar to the Spiritualists of this century.

In Rome, during the republic and empire, a general scepticism had arisen amongst the philosophers; the Epicureans were virtually Atheists, the Stoics and Platonists, Theists. Writers like Lucretius regarded the gods simply as the creations of fear, denied every form of providence, attributed the world to a concurrence of atoms, and life to spontaneous generation, and regarded it as the chief end of philosophy to banish, as illusions of the imagination, every form of religious belief. Lecky, in his "History of European Morals," says ancient Rome produced many heroes but no saints. Pliny, the greatest of Roman scholars, describes the

belief in a future life as a form of madness—a pernicious illusion. Plato, with his spirituality, was read and admired. A Roman writer expressed, what was perhaps a common feeling, that with the writings of Plato before him he could believe and realise it; but, when he closed the book, the reasonings seemed to lose their power, and the world of spirits grew pale and unreal. But there was all the time in Rome, side by side with this agnosticism or materialism, a belief in a spirit world and its influence on this. Our English Addison puts in the mouth of Cato, the Roman, these words—

"It must be so, Plato, thou reasonest well,
Else whence this pleasing hope, this fond desire,
This longing after immortality."

Cicero the Wise, in his charming essay "On Old Age," tells us how, as he draws near to death, he seems to be getting sight of land, and about to enter a pleasant harbour after a long voyage. Looking for the delight of a reunion with friends, he says—

"Oh glorious day? When shall I go to that divine company and assembly of spirits?"

And again he says—

"I am well convinced that my dear departed friends are so far from having ceased to live that the state they now enjoy can alone, with propriety, be called life."

And again, speaking of the Delphic oracles, he said that they would never have become so celebrated if every age had not experienced the *truth* of the predictions. These oracles existed in Rome long after the advent of Christianity. Nero and Julian, the emperors, both consulted them, and they were believed in as late as 358. The oracles were simply phases of mediumship, the medium being the priestess. It is said that she prepared herself for the spiritual control by purification and fastings, then, being charged, she uttered strange mystic words, which were collected. William Howitt, in his "History of the Supernatural," tells us that Livy alone in his history gives fifty instances of the literal fulfilment of dreams, oracles, prognostics by soothsayers and astrologers.

(To be continued.)

MORE MINISTERIAL MISREPRESENTATIONS.

BY G. ALDRIDGE.

THE Rev. Frank M. Smith, in his publication called "The Peckham Rye Tabernacle Evangel," has given space to a tremendous attack on "Spiritualism or Theosophy," in which, among other things, he states that "there is no communication, either permitted or necessary, between the living and the dead, nor can there be till Jesus comes and rends the veil once more."

The testimony of thousands—nay tens of thousands of persons possessed of sense and reason, goes to prove that this statement is incorrect. From the highest to almost the lowest the fact is known that such communication *does* exist, and is daily going on in all parts of the world where intelligence and enlightenment hold sway. How many families are happy in the knowledge that their so-called dead can return, and through *trustworthy* persons, both male and female, give evidence of their presence and union with them still.

Mr. Smith says that among mediums are to be found "sensual and devilish men." We might retort "among preachers are to be found sensual and devilish men" with as much or even more truth. It is not their Spiritualism or their Christianity which makes them sensual. Mediumship is as natural as any other mental endowment, and has little or nothing to do, in some cases, with the character of the individuals so endowed, though this is, of course, to be regretted. He also says "Spiritualism rejects the Bible." We say emphatically, "No!" The two go hand in hand. The revelations, prophecies, dreams, visions, etc., recorded in that book have their reproduction in this age, and in a form fitted to the wants of the living. Spiritualism explains and renders believable the phenomena recorded in the Bible. Men and women are thirsting for the knowledge the church and chapel cannot give. They ask to know "what of the dead?" "Are they to wait till some unknown indefinite period when some trumpet shall sound and the dead be raised, and hell and its terrible torments be the portion of the wicked?" If such is the case, what hope or consolation is there for humanity? Is the mother to wait for thousands, perchance millions of years, before she is reunited to the child she loved? Are the husband and wife who have loved

and passed through life's trials together to wait in like manner for re-union? We say "No!" The myriads of messages ever passing between the spiritual world and ours demonstrate an ever-existent communion, beginning, as has been proved in many cases, a few hours after physical dissolution has taken place, and continuing still. We say "Away with such notions which render God a tyrant worse than any human one who ever lived, and would place a barrier by death between the beings He has created."

Again, the rev. gentleman appears to think that revelation of any kind is *solely* from God. We affirm this is not so, but that revelation, in whatever age or clime, whether of high or low degree, is the result of inspiration through *human* agency, either disembodied or earthly, and through that *alone*, therefore it must even in its highest form have always been to a certain extent imperfect, and have only expressed a portion of divine truth.

Mr. Smith also takes exception to many of the forms of manifestation; and as to trickery and jugglery being practised. No doubt such has been the case, it is not denied. Trickery and false pretences are common among all classes of people, but we claim that true phenomena always exist before imitations and imposture can be practised, and older mediums well know it has been foretold that much of the physical phenomena would cease, because it would be turned to base uses.

We fully believe there is a grand work for Spiritualism to do, to make humanity realise that physical dissolution creates no barrier between the so-called dead and the living, to bring the two worlds closer, to give the despairing hope and the sorrowing joy, to clear away the mists of superstition and priestcraft, and usher in a brighter day, in which the nature and character of God and our relation to Him as children will be more fully understood, in which the fear of death shall be removed, and it shall be looked upon only as "transition" to a brighter, purer life, an immediate realisation of it, not to be ushered in by the terrors of a judgment day, but begun at the deathbed, and continued in progressive stages of advancement in the bright spiritual spheres surrounding this our earth.

SPIRIT GUIDED; or, RE-UNITED BY THE DEAD. BY WALTER EDWARDS.

CHAPTER XVII. MY STORY CONTINUED.

The man who denies the reality of clairvoyance does not show that he is prejudiced; he only shows that he is *ignorant*. By the aid of the "open vision" what a realm of beauty is disclosed to our gaze. We may become as a spirit among spirits.

"WHY WEEPEST THOU?" When Mary was weeping, the Lord she deplored stood close by her. Now I dare not say it is so, but who shall say that when a soul is weeping for a departed saint, that saint may not be standing close to it at the very time? We are to be "as angels," if we are God's people, and *angels are ministering spirits*. I am sure that angels are round about us continually. I delight to think of that. I believe there are plenty of angels here now. Well, may not some of these angels be departed souls? You weep for some departed child of God; perhaps he or she may be close to you at this moment.—*Rev. Capel Molyneux.*

MARK was suddenly aroused from his fitful slumber between four and five o'clock on the morning of the day when he was to go to Scotland. He sat up in bed with a start, and looked around. He was dazed; he thought he had heard a cry, but could not be sure. As he was about to lay himself down again he saw the door open, and to his amazement Amy walked slowly in. She appeared to be enveloped in some white clinging garment; her hair seemed wet, and was hanging around her shoulders. She gave him an ineffable look of love, whispered "Mark, good-bye! There is no death. God bless you, dearest." She kissed her hand to him and then left the room.

Mark could scarcely realise that he was awake. Indeed, he might well be excused, for this occurrence fitted in so exactly with a hideous dream he had just experienced that he could scarcely determine where it left off. His thoughts, so deeply fixed upon her before sleep, had carried his mind towards Amy, and in spirit he had visited the yacht, and thus been an eye-witness of the terrible calamity which had terminated her mortal career. It was his own cry of anguish wrung from him even in his sleep which had awakened him. He sprang from his bed, vexed that he had not spoken to the apparition, and searched high and low for Amy. He could not bring himself to believe she was not actually present, so realistic was the vision. He hurried off to the

station and secured a seat in the first train to Glasgow, feverishly anxious to reach his destination, yet fearing that something terrible had occurred. On his arrival at midday he purchased an early edition of an evening paper, and there read an account of *A sad calamity on the Clyde. A yacht run down by a steamer. A lady drowned. Rescue of the crew and other passengers, &c.*

He reeled like a drunken man. Then it *was* true! His dream was no illusion! His overstrained nerves gave way, and he broke down utterly and wept like a child.

A little later the same morning Maggie Banks awoke with a cry, and Mary ran to soothe her. She declared that a beautiful lady, with long flowing hair, had entered her room, and that she was frightened because "she was very wet." The lady had urged her to "tell father Amy was here."

Mary noticed the time, and having soothed Maggie off to sleep again, waited anxiously for the breakfast hour, when she could inform the child's father of the strange occurrence, for she felt a strong presentiment that something serious had taken place.

On relating the circumstances to Mr. Banks that gentleman at once resolved to proceed to Scotland, and thus it happened that he saw Mark purchase the newspaper, having travelled by the same train, and, forgetting all his past intentions "to give the young man a piece of his mind," in the presence of his distress assisted him into an hotel, and after a time they went out together in search of Dr. Bill.

That gentleman had been picked up by the boat of the steamer, when very much exhausted, and was now inconsolable in his grief. He waited and hoped that the cruel sea would give up its dead, and let him have the poor consolation at least of interring the fair young form of his beloved Amy, but even that melancholy satisfaction was denied him.

Mark came nearer to loving Amy now in this hour of intense suffering than he had ever done before, and bowed his head in grief and shame.

The terrible shock broke down the iron reserve of the materialistic doctor. In this supreme hour, when he realised the "bitterness of death," he also confessed that the sharpest pang of all was the terrible fear that he should never see her again. He clung to Mr. Banks. It was very affecting to see how their positions were reversed, and but for the comforting presence and sustaining helpfulness of Mr. Banks he would undoubtedly have succumbed to an attack of brain fever.

Mark went back to his duties a sad and broken man. He had made shipwreck of his life, and was now stranded and alone.

Mr. Banks would not hear of his old friend the doctor going anywhere but back with him to his home, that Mrs. Banks and Lucy might comfort him. But it was to Mary, after all, that he turned for help. Her sympathy for the poor old man, so sad and suffering, was immediately enlisted, and he felt drawn to her because of her quiet, restful influence, and in an unaccountable way he seemed almost to have Amy back with him when she was near; indeed, so tenderly did he turn to her, and so lovingly did she attend to his every want, that they became almost inseparable.

By and bye she won him to talk to her of Amy, and then she led his thoughts to the future life. She related how Mrs. Banks had been cured; how she herself had been saved in the old days from the lightning's flash and the rage of the flood. She told him of the visions she had seen, and of the lofty and encouraging teachings the spirits had given in their happy home circle, and how true and worthy the dear ministering angels had been. Then she recounted to him little Maggie's "dream" on the morning of the dread disaster on the Clyde, and explained how it was that Mr. Banks had so soon found him on that terrible day. She called Maggie to her side, and showing her the portrait of Amy, asked if she had ever seen any one like that. "Yes," replied the little one, perfectly naturally and innocently, "that was the lady who came to me with her hair all wet." "And what did she say, dear?" queried Mary. "Tell father Amy was here," she replied, and as Mary drew Maggie away, and they left the heart-broken old man in his arm-chair, with his head bowed by the weight of grief, she saw the first tears that he had shed for many years were trickling slowly down his cheeks, and she hurried away to her room, there to let her sympathetic tears fall, and ease her own heart of its burden of woe.

(To be continued. Commenced in No. 246.)

SEANCE RECORDS.

SEPTEMBER 25, 1892.—Met as usual. Mr. Vango gave the invocation. The medium placed Mr. Davy on the left, and Miss Mayne on the right of the cabinet, holding hands. Mr. Vango had put a bag of sweets into the cabinet. After singing, a rustling of paper was heard in the cabinet; some hands were seen, and a fully-sized figure behind the curtain, then a hand and draped arm came forth, laying the hand on Miss Mayne's head as if in blessing, then reached towards Mr. Vango, who kissed the hand saying it was that of Mrs. Mayne, whom he had not seen materialised before. We could hear the rustling of the paper again, and a hand came from between the curtain and cabinet and put a sweet into Miss Mayne's mouth, and we could hear the medium crushing sweets which had been put into his mouth. The bell accompanied the singing. A hand then came out with a sweet between the thumb and finger, which it placed in Mr. Davy's mouth. The control dismissed us, saying the spirits were very pleased at the success.

OCTOBER 2: An old Spiritualist being present, Mr. Vango and Miss Mayne absent. The medium placed Mrs. Davy on the right, and Miss Hindon on the left. The lights were arranged, and, while singing, a hand and bare arm passed between the curtains, which open in front. Then two hands, one above the other, and again two, one through the side and the other in front of the curtains. Small lights, raps, and a number of hands were shown during the sitting. One hand touched Miss Hindon on the hand and head; another was very caressing to Mrs. Davy, who recognised her father's hand and arm. There were many raps to acknowledge the recognition. A hand came forth and struck a few keys of the piano, which is close to the cabinet. We could see a hand and arm through the curtain, draped in beautiful lawn or cambric, not like the gauzy white we had seen before. There seemed to be a great deal of business going on in the cabinet, and then a hand appeared with the fan, which had been in there. It came right out, passing Miss Hindon and laying the fan on Mr. Carter's knee. I said I had not seen the hand with the cuff and coat sleeve rap. "No." "Would he show it to-night?" "No." I said, "I suppose they are taking their turns." "Yes, yes."

The control then asked us to sing "Shall we gather at the river?" which the bells accompanied as we sang. The controls then broke up the meeting, saying how pleased and thankful they were for our help and sympathy, there had been great power and they were getting on very nicely. The company separated very much gratified with the manifestations.

Mrs. Davy and her family all have a peculiarity about the thumbs. She recognised this in the hand that was shown.

[We presume that the point in these séances is that the hands of the medium are *securely held* during the whole of the séance by the sitters on his right and left, and the light is sufficiently strong to notice all that is going on, the séances being held in the home of the recorder, not upon the medium's premises. We emphasise these points for the benefit of critical readers, otherwise the reports are of little value as scientific evidence.]

IS OUR QUEEN A SPIRITUALIST?

By A. KNIBB.

ON Sunday afternoon, some months ago, I was passing a large church in this city, and noticing that popular services were being held for men only, I resolved to enter. The service was much the same as I have seen elsewhere, a chapter being read and discussed, and an address given by the leader of the service. Strange to say (not because I happened to be present, for I was a perfect stranger to him), he made a strong point of attacking Spiritualism. "Have nothing whatever to do with it," he said, gravely shaking his head; "it belongs to the devil, and loves darkness rather than light! its deeds are evil, it comes from beneath, and would lead into darkness," etc. Need I say that I could scarce keep my seat, but believing discretion to be the better part of valour, I managed to do so, with the intention of confronting the speaker. When the service was ended, I introduced myself to him, and expressed a desire to ask a few questions; he readily gave permission, and I said, "I am a chance visitor here. You have made a strong point of attacking Spiritualism this afternoon; as I am much interested, can you prove the assertions you have made?" "Most certainly I can," he

replied. "I presume you have had some practical experience of the phenomena?" I asked. "Yes; I attended, some years ago, several séances in London and elsewhere; they were held in the dark, bells were rung, and many extraordinary things happened, but it brought no conviction to me—I simply regarded it as the work of the devil, and looked upon it in the light of an exhibition."

"Sir," I replied, "have you ever attended a Spiritualist meeting for the purpose of worshipping God?" "No, he had not; should not think of doing so. Had we not the churches and other proper places to worship God in, nothing more was needed," and so forth.

I think I hear some reader say, "What has this to do with the Queen and Spiritualism?" I will tell you directly. We had a long argument, for I could not allow him—a teacher of men—to decry as from the devil, the greatest, truest philosophy the world has known; and, in the heat of the debate, I quoted the names of many eminent men of letters who have proved and admitted its truth. This took him a little by surprise, and he admitted he had known, for some years, that the Queen was a Spiritualist; he believed, he said, the reason for it was that she held communion with the late Prince Consort; and further, he admitted that several of those persons constantly in attendance on her Majesty owed their positions to the fact that they also held views of a similar nature.

This gentleman referred to is a Canon in the Church of England, and his admission! not given as a testimony! is a further proof of the truth of our philosophy, and also shows the bigoted opposition we constantly meet with, often emanating from those who, in reality, fear our truth, but seeing in it the loss of earthly prestige, do not scruple to condemn, even after they have seen evidence of the phenomena. This is, indeed, the age of revelation. Spiritualism has been traduced by the learned, sneered at by the ignorant, scoffed at by the thoughtless, called impossible, and yelled "devil" at by the bigoted; yet, by its sterling truth and intrinsic value, it has found its way to the crowned heads of nations.

1, Tennant Street, Birmingham.

TRUE AND FALSE SPIRITUALISM.

To Rev. W. Leicester, of Cleckheaton. Dear Sir,—You have preached a sermon on Spiritualism, and among other things are reported to have said:—

Both in the Old and New Testaments the saints were occasionally permitted to behold wondrous spiritual manifestations. How far these revelations were removed from the childish follies of modern Spiritualism was open to any calm earnest judgment to see at a glance. On the one hand grandeur, majesty, and celestial glory were revealed, while on the other, that which was paltry, sordid, and contemptible, only appeared.

Now it is an old trick for preachers to lay on the colours thickly—bright on one side and dark on the other—and then exclaim, "Look on this picture and then on *this*."

You fall into the common error regarding King Saul, who, as I pointed out in my open letter to Rev. Stone, in *The Two Worlds*, No. 257, Oct. 14, of which I forward you a copy, was condemned *because he was too merciful to the Amalekites*, 1 Sam., xxviii., 6.

Will you please explain how you *know* that the Bible saints were permitted to behold *wondrous* spiritual manifestations? Will you supply me with the details of the grand, majestic, and celestially glorious spirit manifestations which you extol? Will you also kindly state how you identify Modern Spiritualism as Sanatic in its origin and nature? Mere assertions will not do. I should be happy to learn what you mean by "infamous table rapping."

Will you kindly say *where* and *when* Judge Edmonds made the statement you attribute to him, viz., that "there is a fascination about consultation with spirits of the dead," &c.? In what book can I find it?

You declare that people "in almost every age" have "professed to hold converse with the spirits of the dead." Why do you say they "professed?" Why should we believe that one set of men actually conversed with God and deny that other men conversed with spirits? Why not pretenders all? Kindly say how you *know* that the positive declarations of men like Paul (who affirmed that he held communion with Jesus), William Howitt, S. C. Hall, A. R. Wallace, and hosts of others are false? And that this belief in spiritual intercourse is an "accursed hallucination marked with the most blood-freezing tragedies"? I ask for evidence. I have heard Secularists denounce Christianity as a blood-stained

superstition which has deluged the earth with gore, and written a history black as Inferno; doubtless you will indignantly deny the truth of their denunciations, but not more emphatically than I do your own false accusations against the testimony of the ages to spirit presence and guidance.

Fanaticism is dangerous, and Spiritualists warn investigators against both folly and fanaticism; but your tirade of abuse against Spiritualism, Mr. Leicester, partakes of both.

The pith of your objection is disclosed in this sentence, "Could they speak out in language too plain, too bold, or too strong against that modern Spiritualistic school which declared that the New Testament was but the dismal echo of a barbaric age, and the Bible one of the pen and ink relics of Christianity?" I, too, believe it is necessary to speak plainly at times, and this is one of them. Your spleen and rancour are born of prejudice, and you display a most intolerant spirit, for you make denunciation and invective do duty for argument, and manifest narrowness and inconsistency all through your sermon.

The first question to be settled is this: Is Spiritualism true? Do spirits communicate? As to the New Testament, is it true that it is a human book? Is it, or is it not, a dismal echo of a barbaric age, etc.? I neither affirm nor deny, it is a matter to be settled by evidence. Abusing those who differ from you will not make it a supernatural revelation. Are you a Protestant? Do you claim and grant the right of private judgment? Or are you an infallible head of an infallible church? Come, let us reason together. How much experience have you had of spirit communion? Have you ever investigated? Do you speak from knowledge or preconception?

Are you consistent? You affirm "a rooted belief in the spiritual is a sure belief." You admit that "in almost all ages of the world" the belief in the power to hold converse with spirits has existed—therefore, it is "a rooted belief in the spiritual," and must be a "sure belief."

I agree with you it is necessary to "sift out the chaff of delusion [error] and hold to the wheat of Divine revelation [truth], but in the sifting process we have arrived at different conclusions to yours. Are you absolutely sure I am wrong, and you are right? You admit that a "strong bond links man to another world," that it [the spirit world] is "near and about" mankind, that "pure subordinate spirits" have an office to render to earth dwellers, but you seek to limit it to those you are pleased to call God's people, and you seek to identify God's people and Christians as being one and the same, which, to my thinking, is a piece of arrogant presumption. How do *you* know who are "God's people"? Surely good, earnest, truth-loving, and pure intentioned people are "God's people," whether they be called, or call themselves, Mohammedans, Buddhists, Secularists, Spiritualists, or Christians! Or, is God a respecter of persons whose favourites are Christian worshippers?

If "angelic ministration" is a "part of the universal condition of men," as you affirm; if "the armies of the living God" are, or can be shown to "the blinded vision" of the weak and wretched of earth, and whispering voices declare to them, "Fear not, for those that be with thee are more than they that be against thee;" if, as you declare, "God's ministering spirits will ever be to humanity just what they need," and will "come when they are required most," I ask by what right, or knowledge, have you been empowered to give the lie to millions of your fellow human beings, your equals in honesty, intelligence, and integrity, when they declare that they have found in Modern Spiritualism (which you so bitterly and bigotedly condemn) the *evidence* of the truth of what you affirm? Spiritualists declare that they have held conscious and gloriously-uplifting and comforting converse with God's ministering angels, the good friends of their earth-life, the loving angels who have only gone behind the veil—one step on the road before us, and no amount of *assertion* on your part can dispossess them of the soul-satisfying knowledge which they enjoy.

Permit me to remind you of the spiritual lesson imparted to Peter on the house top. He did not think the Gentiles were God's people, and the spirit voice rebuked him "that which God hath cleansed call not thou common or unclean." For aught *you* know, Mr. Leicester, this Spiritualism which you condemn is neither common or unclean, and the Spiritualists who, like Cornelius of old, are most of them "just men and of good report," like him, too, can tell of spirit manifestations. Will you learn the lesson Peter learnt, "Of a truth I perceive that God is no respecter of persons, but whosoever doeth righteously is acceptable unto him?"

Perhaps you may take to heart the advice, "Leave them alone, for if this counsel be of men it will come to naught, but if it be of God ye cannot overthrow it, lest haply ye be found fighting even against God."—Your brother in love and truth,
E. W. WALLIS.

IN THE FACE OF DEATH; OR, HOW A SPIRITUALIST CAN DIE.

THE following letter was written by the late S. N. Wood, while very ill and not expecting to recover: "Let my funeral be as quiet as possible. I do not want any show or parade. I prefer that no show be made of my body. Don't wear mourning. I am not dead. What you see of me is only my body, for which I no longer have any use, and I cast it off as I would a suit of old clothes. I wish there were a furnace where it could be reduced to ashes, and thus be dissolved into its original elements and not have to be buried, filling the air with noxious gases, endangering the lives of the living. You can bury only my body. I have departed from it, as life always departs from death. I am with you. I witness your every act. Cheer up! 'Death is only transition,' 'man, though apparently dead, still lives,' lives as a conscious, distinct entity.

"I feel, as I write this, no concern for the future. I am persuaded by study and research that life in the spiritual world commences where it ends here; hence the advantage of well-spent lives, full of good works. I believe in no death-bed repentance. I have tried to believe the dogmas of the churches, but the more I have tried and the more diligently I have investigated, the more firmly I am convinced they are not true, but rather a cunningly devised scheme of the priesthood to live upon the people. Heaven and hell are conditions, not places. God should be spelled with two 'O's' (good); devil without 'D' (evil).

"I reject all the dogmas of the church. My religion is a sincere desire to do right, to do the most possible good in this world. I believe sincerely in 'the fatherhood of God and the brotherhood of man.' As I have lived, so I am willing to die. For these reasons I want no religious ceremonies over my body; no priest, no pastor to officiate. Let ministers and churches quit worrying about the after life, and go to work to solve the problems of *this* life. If possible, let them prepare the people to live *here*. Let them teach us our duty to each other and mankind.

"I cannot conceive of any beginning to this world. Generations may come and go, but the earth will continue for ever. Matter and spirit may change their form, but there is no such thing as annihilation. I believe firmly in a future life, or rather, I know there is a future life. I hail the separation from the body, called death, as a joyful change.

"Read this as a reason for rejecting all ceremonies at my funeral.

"I realise the hardship of parting with the friends here, but I have hosts on the other side waiting for me.—I am, beloved, yours,
"S. N. WOOD."

—Carrier Dove.

NOT DEAD.

My darling boy, with golden hair
Strewn o'er thy noble brow,
Though in the past divinely fair,
More beauteous art thou now.

My only boy, thou com'st to me,
My heart is crushed and sore,
And whisper'st from thy spirit home
"Not dead but gone before."

My angel boy, thy spirit voice
Awakes me from my dreams,
And oh, how wise, and pure, and real
Thy boyish utterance seems.

I hold my breath to hear thee speak,
I see thy dear lips part,
And long to hold thee in my grasp
And press thee to my heart.

Not dead, thy form is near me now,
And moves my pen to write;
Thou liv'st in God's spirit sphere,
Where all is pure and bright.

Not dead, for I shall follow thee,
Ah me! I care not whither;
If thou but lead me and we see
The spirit land together.

—Dora Singleton Mass.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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FRIDAY, NOVEMBER 25, 1892.

EDITOR AND GENERAL MANAGER:

E. W. WALLIS.

[The Editor does *not* hold himself *responsible* for the opinions expressed by contributors, who are permitted to express their ideas with all possible freedom. Names and addresses *must* be sent to the Editor, not necessarily for publication. Signed articles are preferred.]

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 75A, CORPORATION STREET, MANCHESTER.

SHALL "SPIRIT-GUIDED" BE ISSUED IN BOOK FORM?

A CORRESPONDENT writes: "I should very much like to have a copy of "Spirit-Guided," if you have it in book form."—J. W. F. [We believe it could be bound in cloth covers to sell at 2s., and in that form would make a suitable present or a prize. In stiff boards it might be printed to sell at 1s. 6d., and in paper covers at 1s., if we received sufficient orders to enable us to print a large edition. The story will conclude in our issue for Dec. 9, and if we receive sufficient encouragement we will endeavour to have it ready for publication in book form before Christmas. TERMS to SUBSCRIBERS who order before publication: Paper covers, 1s.; boards, 1s. 6d.; cloth, 2s. POST FREE in all cases. Cash with order. After publication postage extra. Special terms for quantities.]

INTERESTING PROBLEMS IN MEDIUMSHIP.

[A correspondent asks, "Are the addresses one hears through the lips of an entranced medium wholly due to the influence of disembodied spirits, or are they due to the enlargement of the powers of the medium's higher self?"

Another wishes to know "how to become an unconscious medium."

Still another declares—"I often feel impelled to write or speak, but as I am fully conscious I do not like to yield to the impulse, lest it should be myself and not spirits at all."

SOME people hold the opinion that trance mediums gather up from individual minds, or from the audience, the ideas they utter, and thus merely re-echo the thoughts of the people whom they address.

A gentleman recently assured us that he could lead trance mediums on to say anything he wished them to say. A writer says, "There is not so much comes from spirits as some imagine, still spirits may be in operation to enable the speakers to utilise surrounding influences."

There can be no doubt that the mental characteristics of the medium colour the discourses at different times to a greater or lesser degree; and in smaller circles mediums take strong antipathies or "likes" to different people, and those conditions affect the results. It may be equally true that the mental atmosphere of the audience influences the medium, and perhaps tinges the communications which may be made. Still more, we concede that a sitter who exercises psychological, or will, force upon the medium "of set purpose" to cause the sensitive to utter the ideas which are in his mind *may* succeed to some extent in causing confusion, or even transfusion of thought. But in so doing he violates one of the conditions essential to success for *spirit* manifestation. These questions open up a very important subject, in respect to which many erroneous ideas are extant.

In the first place we would ask, in reference to the claim that the thoughts of individuals have been reproduced, is it not possible—nay, very probable—that two persons thinking on a given subject will entertain very much the same ideas and arrive at much the same conclusions?

Is it reasonable to expect that a speaker, even an inspired one, must utter thoughts entirely different from those entertained by the listeners, or, in other words, be absolutely and always "original"?

If a speaker does give expression to ideas, similar or even identical to those in the minds of—say a dozen people out of a hundred in the audience—what proof is advanced in support of the theory that those twelve people, or any one of the twelve, have supplied the ideas? What proof is given that the speaker did not receive impressions from some *other* thinker (spirit), independent of the twelve in question? Is it not just possible that *some one* else can think in the same direction as those twelve, without picking their brains?

What right has any one to suppose that he has exclusive claim to any set of ideas on a given subject?

The probability is that in almost any audience if a question is started (especially if the people are fairly intelligent and thoughtful) you will find many more than twelve in a hundred who agree in the main thoughts which any one of them would utter if called upon to do so. Who, then, among them psychologises all the rest? Who is the originator of the ideas and who are the thieves who pick his brains? Is it not just possible that two *great* minds (or *small* ones for that matter) may think alike?

May not a medium be the recipient of inspirational thought-impulses from spirit operators, entirely apart from any thought-transference from the sitters, and yet give expression to ideas with which many hearers are familiar and regard as their own? Nay—further—is it not quite possible that the people in the audience, *equally with the speaker*, are indebted for their thoughts to the action of the spirit-people who are inspiring the speaker? The one theory is equally as permissible as the other.

Next. The individual who visits the trance medium and "wills" him or her to say or do certain things, is guilty of a violation of conditions, and is unworthy the confidence of the unsuspecting medium, because, by acting in such a manner the sitter is tampering with the machinery, so to speak. Were a stranger to interfere with the driver of a locomotive he would speedily be ejected from the engine. Yet by exerting "will-power" over the sensitive the sitter is actually reversing the flow of force and seeking to manipulate the instrument. Should he succeed, which has yet to be proved, what would happen is this, he would cut off the line of communication with the spirit operator, make the medium respond to his control, and then boast "There is no spirit in it; I made him do and say all he did."

What would be thought of a mesmerist who thus interfered with the efforts, and hypnotised the subjects of a rival practitioner in the art?

Old mesmerists were familiar with the effects and dangers of "cross magnetism," but some people now-a-days grow reckless, and the very persons who enlarge on the dangers of occult science either ignorantly or wilfully cause mediums to suffer from the effects of their dastardly and presumptuous interference, and then boastfully declare that the poor mediums are deluded, and there are "no spirits in it."

A writer says: "Spiritualists should learn that mediums who can be controlled by a spirit can be equally controlled by a living person." There is just enough truth in that assertion to make it difficult to combat the error it enshrines. Mediums who are developed and under the guidance of intelligent and powerful spirits *cannot* be equally controlled by living persons. It is quite true that living persons by their adverse influence may mar the success of the efforts of spirits to manifest their presence and demonstrate their identity. It is quite true that positive, self-assertive, opinionated people may, and sometimes do, so disturb the psychoplasmic conditions as to render success impossible, but in so doing they only fool themselves.

Let any foolish person stand near a ship's compass with a bar of steel in his hand, and he can demonstrate to his own satisfaction that the captain is an imbecile to trust to the compass which, while he is present, will be made to point in any direction he determines, but the captain knows better, and if he threw the steel overboard the compass would speedily point truly, and, if he threw the passenger over after it one would feel inclined to forgive him. Yet such conduct is analogous to that of those who visit mediums solely for the purpose of demonstrating their own foolishness. If they *desired to ascertain the truth* they would not seek to manipulate the means of communication or interfere with the instrument. They would observe what took place, endeavour to discover the conditions most favourable to success, and, having provided these, would "let the spirits speak for themselves."

No theory is satisfactory which fails to cover the *whole* of the facts, and there are numerous cases on record, and still more numerous instances which have never been written down, where mediums have spoken in opposition to the thoughts of sitters, have controverted their ideas, have insisted and persisted in making statements which were regarded at the time as incorrect, but which have subsequently been proved correct. Spirits cannot *create* faculties, but they can and do *stimulate* them to increased activity. No one thinks of claiming that inspirational speakers utter the actual words of the spirit operator save.

in rare instances, such as the repetition of "the last words" of the control, or the rendering of a distinct message in which matters of fact are concerned.

The majority of discourses are of a philosophical, theological, or rational character, and the ideas advanced *must be judged on their own merits*. They are not authoritative because they are due to spirit influence. They are only valuable if they are true; being true, they are of value whether they emanate from spirits in the body or out of it. What does it matter, so far as the reliability and worth of the ideas are concerned, whether the medium is conscious or unconscious, whether he is influenced by the spirits in the body or out of the body? If the thoughts presented are good, true, beautiful, and helpful, they are valuable because of their intrinsic worth, even if, as some people suppose, they are transferred from sitters through the medium back to the audience, a theory which we emphatically decline to accept until much more conclusive evidence is forthcoming than the mere *ipse dixit* of non-mediumistic persons both inside and outside our ranks.

Finally let us make our position perfectly clear. The real evidence of spirit-authorship, of spirit-influence and identity through mediumship of all phases—(tilt, rap, trance, writing, direct or impressional, speaking or what not,) is, THE NATURE OF THE INTELLIGENCE CONVEYED.

In the case of the manifestation of *friends* or relatives of sitters there is a possibility of identification, and the proof of the spirit source of the statements made is much more decisive than can be presented in public discourses.

Where mediums are made to speak in foreign tongues there is a more automatic control effected than in rostrum lectures, and when, as *has* been the case in numerous instances, the "unknown tongue" has been interpreted there is clear evidence of another mind at work other than that of the medium. An instance of this kind occurred in Pendleton a few years ago, when a Mr. Roscoe was controlled by an African spirit, who claimed to be the father of an African gentleman present, and through Mr. Roscoe's lips related in his native tongue, incidents connected with his (the spirit's) past life which were conclusive evidence to the gentleman present that he was in communication with his deceased parent.

We agree with the lady who writes that "mediumship demands the attention and study of all truth-loving Spiritualists," but we would urge that they should be patient and thorough, should let the facts speak for themselves, and avoid drawing hasty conclusions from imperfect observation.

SOME MORE AMERICAN EXPERIENCES.

A SLIGHT mistake was made in my last article by the printer, which it may be well to correct. The flowers brought for Mr. Colville were found by the medium, on her awakening in the morning, *on* the bed, not *in* it. Although the flowers had not suffered from their 3,000 miles journey from California, the warmth of a bed would not be likely to conduce to their vitality. The "flora granda," which indicated where they had come from, is a pendant lily about ten inches in length, and, as I have already observed, peculiar to California. Distance appears to be no obstacle to the transport of objects by spirits.

At one of Mrs. Thayer's séances, Scotch heather was brought at the request of a gentleman; and at Lake Pleasant camp meeting, when I was present, an old-fashioned fan was found on the table, which a lady recognised as hers, brought from her home near Boston, upwards of 100 miles distant. At the same séance, at the request of one of the sitters, some sea shells, were brought, wet and salt to the taste. Lake Pleasant is situated considerably inland.

Colonel Olcott went for a drive one afternoon in the suburbs of Boston. He dismounted and entered a forest, and scratched his initials with a pin on a leaf. At night, at a séance of Mrs. Thayer's, he requested the marked leaf to be brought, which request was readily complied with. The colonel reported the fact in the *New York Sun*, besides other experiences he had had with Mrs. Thayer.

One other case of a similar kind I will mention. One evening I visited Mrs. Thayer at the house of a gentleman whose guest she was. Just as I was about to leave a séance was proposed. Mrs. Thayer at first declined, alleging that she did not feel inclined, and thought nothing would come. However, the light was put out, and in a few minutes sounds were heard as of something falling on the table. Such proved to be the case, the principal objects being two large handsome leaves, that soon began to curl up, which

was considered a proof that they had been just gathered. The leaves were recognised as some they had seen that afternoon in Forest Hill Cemetery, and admired so much as to desire to possess them, but to gather them would be to incur the risk of a ten-dollar fine. A spirit afterwards, through the medium, told us the leaves had been brought from the cemetery.

As I have already observed, I was a frequent attendant at Mrs. Thayer's séances, and when anything unusually marvellous occurred, I would report it in the *Banner*, sometimes in the *Boston Herald*, which were always ready to receive my communications. I was surprised one day to receive a letter from the late Professor Denton, advising me not to publish accounts of Mrs. Thayer's séances, as he believed them to be fraudulent. I showed the letter to Mr. Charles Houghton, a solicitor of high standing, who was well assured of Mrs. Thayer's integrity, and undertook to write to Mr. Denton on the subject. I also wrote, stating that I had seen these manifestations so frequently, and under such a variety of circumstances, that I was perfectly satisfied of their genuineness. He said in reply, "If spirits, as you say, can bring flowers into a closed room, let them go a step further and put them into a locked box; that would settle the matter beyond dispute." So I asked Mrs. Thayer whether she thought this could be done. She said, "I don't know, but if you will get a box we'll try." Accordingly I went to a store and procured a box. It was an ordinary packing-case, made of three-quarter deal, about fifteen inches on all sides. I had it fitted up with new hinges and a new padlock, the key of which never went out of my possession. A few friends having been invited for the experiment to be made, the box was duly examined by them, after which I locked it, and put the key in my pocket, and then stuck a piece of gummed paper uniting the lid with the side, and sealing each end with wax. The box was then handed round by the company, to satisfy themselves by shaking that there was nothing inside. It was then placed on the centre of the table, and the light extinguished. As usual, we commenced singing, and got through one tune. Loud impatient raps were then heard on the box, and I inquired, "Do you wish us to sing again?" Three distinct raps were then heard, which we took to mean "Yes." We had only just commenced to sing again when a cold wind pervaded the room (it was a very hot summer's afternoon), and then a noise was heard, as if the box had been struck with a sledge-hammer, and I quite expected to find the box smashed up. Such, however, was not the case. On a light being struck, the box was found perfect and the seals unbroken, but not empty as it was a few minutes before. On examination there were found to be several flowers in perfect condition, as if just gathered, two newspapers, and a photograph. There were four tiger lilies, a piece of gladiolus, a white, pink, and yellow rose, a piece of fern, and several smaller plants and flowers. The papers were a copy of the *Banner of Light*, and one of the *Voice of Angels*, both of which were published at Boston. They were folded, and apparently had never been used. The photo was that of Mr. Colby, the editor of the *Banner*. The light was again put out, when we were favoured with a shower of purple roses, about fifty in number.

We were, of course, highly gratified with the success of the experiment, and all present signed a document certifying to the facts. The box was then taken to the *Banner* store, where it remained on view for several days. I afterwards showed Professor Denton the box, and explained to him the circumstances under which the experiment was made and the result. "Well," he said, "I don't see how there can be any mistake about it."

Colonel Olcott came to Boston a few days after, and expressed a wish to try the experiment himself, which was made with perfect success—a remarkable instance of the power of spirit over matter, involving not only the transportation of objects from different and distinct localities, but passing them in a moment of time, without disorganising them in the slightest degree, through the walls of a house and through the boards of a box.

In conclusion, I may state that Mrs. Thayer once gave a séance to the members of the Theosophical Society, at New York, when, besides flowers, two doves were brought into the room. She has a parchment document hanging in her room, certifying to the facts, signed by the president and secretary of the society; so, to use the words of Professor Denton, "I don't see how there can be any mistake about it."

ROBERT COOPER.

THE PEOPLE'S LETTER BOX.

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

MEDIUMS' ENGAGEMENTS.

SIR,—It has been on my mind for some time to call attention to the frequent disappointments caused by mediums failing to keep their engagements. In this week's paper I see that three societies have had this trying experience—not including the one where the medium failed through sickness; and it is quite common, in reading through the reports, to see the remark that "so-and-so has disappointed us." I consider this a serious matter, as it often happens there is no one in the society who is fitted or willing to take the conduct of the service, consequently there must be, in many such cases, confusion and disgrace, giving occasion for ridicule to the unseen pathetic stranger, and causing some, at least, of those present to go through a martyrdom on a small scale. Mediums, or speakers, should not allow anything of a trivial nature to keep them from their post of duty; and when absolutely unable to be present, should at once write or wire the secretary to that effect, so that he may have a chance of filling the vacancy. Hoping that all will see the force of these remarks.—Yours, &c.,

Nottingham, Nov. 20, 1892.

J. F. HEWES.

LOOKING BACKWARDS.

DEAR SIR,—Anxiously I await the arrival of your interesting and valuable weekly, *The Two Worlds*, to watch the progress of our much-despised but noble cause. You may guess my delight in reading the letter of "John Bird" in last week's issue, relating to the late Mr. Bielfield, when I tell you that my cottage stands on the banks of the river Stour, and in my garden years ago was the pit, which has been for many years filled in (but I sunk a well near the spot, and while I write the well is overflowing), in which the weavers of the cloth called "swanskin" steeped their yarn, and in the humble cottages at the end of my garden I have often stood, when a lad, to listen to the rattle of the weaver's shuttle swiftly flying to and fro, and often have I watched the combing and spinning of the wool. But the cottages are gone, the spinning-wheel is no longer heard, although only a few months ago "the last of the weavers," a blind and very old man, was laid in his silent grave. But what adds to the interest of Mr. Bielfield's name is, that on the wall of my cottage hangs the "Creed of Spiritualists," the artistic part of which was, no doubt, designed by that good man. The two merchants, Messrs. "Bird" (whom, I presume, was the father of your correspondent) and "Colbourne," were natives of our little town, and used to employ so many hands in the manufacture of "swanskin" and in other industries, have long, long ago disappeared from among us. The loss of these staple industries was severely felt by those who were greatly dependent on the trade. The merchant, the weaver, and the trade have gone from us, but the beautiful river Stour still flows on amidst the scenery of our lovely valley; and ere long may we hope the truths of Spiritualism may be acknowledged where now it is evil-spoken of, is the sincere wish of your humble servant,

ROBERT YOUNG.

THE THIRSK DISASTER AND PROVIDENCE.

The Freethinker, writing of the Thirsk disaster and the providential intervention experienced in some cases and not in others, says: "Bah, it is enough to make a sensible man sick;" [i.e., this doctrine of Providence.] "Sensible men," he thinks, "must feel nausea," but there are some sensible men who have not this feeling, and accept the doctrine as universally true, and it must be so, unless the doctrine of chance be preferred; here it is, take your choice:—

From floating elements in ruin hurl'd,
Self-formed of atoms sprang the infant world;
No great first cause inspired the happy plot,
But all was matter, and no matter what.
Atoms attached by some law occult,
Settling in spheres, this globe was the result;
Pure child of chance, which still directs the ball,
As rotary atoms rise or fall.
I sing how casual bricks in airy clime,
Encountering casual horse-hair, casual lime;
How rafters borne through wandering clouds elate,
Kissed in their slope blue elemental slate.

Sensible men who deny Providence may nonsensically accept a universe arising in that sort of happy-go-lucky way, but I must prefer to think of it as expressed in the lines following:—

All Nature is art unknown to thee,
All chance, direction thou canst not see;
All discord, harmony not understood,
All partial evil, universal good.

Sad and awful as the Thirsk disaster was, yet it is pregnant with lessons that if learned may be a blessing. First—it illustrates the certain operation of and chastisement attendant upon the breach of law. An overworked and so disqualified signal man is just the weak link in the chain that snapped asunder and precipitated the terrible calamity. This was preventable by human foresight and attentive consideration. Lesson: Trifle with neither the laws of mind or matter. Miracles are unworkable in a universe constructed with infinite wisdom, foresight and love; don't expect them. Second—Death is not a curse, whether its approach be momentary, or of more stealthy step, but the universal provision and decision of Nature, or that potentiality we call God. All must die, and whenever it comes death is a shock to survivors, but in itself is not an evil, and most probably painless; therefore the manner of its occurrence is secondary; it is highly probable the suffering is far less than in cancer, consumption, and other malignant diseases. Lesson: As death is inevitable, get ready for it, not by a dreamy theological sentimentalism, but by prompt attention to every social and personal duty of the "life that now is," "prepare to meet thy (good) God." Third—Do not judge by appearances; the entire catastrophe looks like the havoc of chance, but we have seen it was the result of the weak link. So neither were the smitten or escaped ones a matter of chance. Why the "one was taken and the other left" is not so clear, but this problem

may be solved later on also. Fourth—Remedial measures should be applied, and had a very simple one suggested after the Taunton calamity been adopted on the North Eastern, the Thirsk disaster would not have occurred. In small matters of commerce checks are properly imposed to secure accuracy. How monstrous an omission is it for great railway companies not to have every signal man strengthened by another (or half-dozen if need be) whose duty it should be to check him and make blundering impossible. Lesson to all railway directors: Adopt the best method to prevent catastrophes, then this calamity shall result in safety to millions of travellers, and thus be a blessing in disguise. Our failures educate us. Fifth—Providence does work with and endorse wisdom and prudence. If I knew one car was stronger and safer than another, I would line with Providence (or "the Provider") and use that one; not to do so would be reckless folly. Providence is not some imaginary being always waiting to push a pillow in front of us when we will butt our heads against a wall, but when understood is an angel ever saying, "Be wise, this is the way, walk ye in it." Then, as to what have been erroneously called special providences they look like it, though this of course is impossible when it is found to be universal. The Darlington young man, despite the sneer, may have had a mental shock, though missing the physical, when he learned his narrow escape, and from that he may have changed his mind. There is nothing strange in that, but how came he to decline travelling by that train? An impression came into his mind that decided him. There was no miracle and no special Providence here, but *where did that impression come from?* Though not supernatural it might be supermundane, that is quite possible. Had he a mother or other friend in spirit-life who foresaw the evil and so wrought on him that he was not disobedient to the impression and had his reward? This appears very likely, as multitudes before have been saved from disaster by being forewarned. Sixth and lastly (as the parsons used to say)—Good will come (is coming) out of this evil. This brief uncertain life is startlingly presented to view. Noble self-sacrificing deed is evoked. Only think of one man near death saying to the doctor, "Never mind me, go to others." The deep sympathy for the survivors everywhere felt is a silver lining to the black cloud. The outflow of pecuniary help to the sufferers from all over the country is strengthening that bond of universal brotherhood which waits for its completion in the advent of universal peace. Now, I hope if these roughly-expressed thoughts should ever meet *Freethinker's* eye he will think once more and a little deeper before he interprets calamity as he has done this Thirsk disaster.

BEVAN HARRIS.

BLOWING HOT AND BLOWING COLD.

MY DEAR FRIENDS,—We have not only the "white reverence in the cloth" denouncing us, but the latest edition is the negro, Mr. Edwards, of St. James's Hall fame. Lecturing last Sunday on "Death and What After," he left his hearers as puzzled as when he began; but, of course, that is no business of mine. The point I touch upon is his abuse of Spiritualism, respecting which I had a little to say to him after the meeting, and have not done with him yet, and with what result I shall let you know. But, by-the-by, why doesn't the Public Prosecutor see to this? I always thought that raffles were illegal, and, if so, how much more a raffle for Bibles? Yet the vicar of St. Ives has only been following out an "ancient custom" in his parish church. The custom dates from 1675, and is in accordance with the will of a doctor, aptly surnamed "Wilde." This worthy—everybody was a worthy in those days—left fifty pounds to provide a fund for this eccentric purpose. Accordingly the other day twelve children cast dice for the six Bibles, which, together with "a small sum paid to the vicar for preaching a special sermon," consumed the income of the whole charity. "Bibles are cheap to-day," and six of them could be bought for almost a few shillings. The thrifty, and of course worthy people, who had charge of the capital sum expended it in the purchase of a field, still known as the "Bible Orchard." The rent of this is supposed to pay for the Bibles and the sermon on gambling. We should have thought the interest, after more than two centuries, would have run to something higher; but, of course, there are Bibles and Bibles, just as there are sermons and sermons. Still the question remains, "Who prices the books and who values the sermon?" But is it not fearful to think that while leading lights of the Church are vigorously denouncing gambling in all its branches, the lamentable scene should have been enacted of twelve little children taking within their innocent fingers that dreadful implement of Satan, the dice-box, under the superintendence of the vicar of the parish, a curate, and a couple of churchwardens? The clergy must not be allowed to blow cold and hot. Either gambling is the dreadful crime they pronounce it to be, or it is not. If the former, no excuse can be made for dicing for Bibles, even though it be in accordance with an eccentric will; and if the latter, all the noise made by the parsons is simply ecclesiastical balderdash, and a stultification of the simple persons who put their faith in these blind leaders.—Yours in the fight, SINGLETON MOSS.

WHO WRITES STEVENSON'S STORIES?—Robert Louis Stevenson, says the editor of *Lucifer*, does not hesitate to acknowledge his indebtedness to other intelligences than his own. In his book, "Across the Plains," in a "Chapter on Dreams," the author speaks of his "Little People" or "Brownies," who "do one half my work for me while I am fast asleep . . . so that, by that account, the whole of my published fiction should be the single-handed product of some Brownie, some Familiar, some unseen collaborator. . . . For two days I went about racking my brains for a plot of any sort, and on the second night I dreamed the scene at the window, and a scene afterwards split in two, in which Hyde, pursued for some crime, took the powder and underwent the change in the presence of his pursuers. . . . All that was given me was the matter of three scenes, and the central idea of a voluntary change becoming involuntary." In the story of Olalla, "the court, the mother, the mother's niche, Olalla, Olalla's chamber, the meetings on the stair, the broken window, the ugly scene of the bite, were all given me in bulk and detail as I have tried to write them." He winds up by saying, "My Brownies . . . have no prejudice against the supernatural." Pp. 248-252. What are Brownies? Are they human intelligences? If not, how can they inspire wise thoughts? Why does he not say "spirits" and have done with it?

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. Horrocks's guides gave good discourses on "It is a faith sublime and sure," and "Is Spiritualism the Star of Progress?" Psychometry very good.—C. H. A.

ATTERcliffe.—A very good day with Mr. C. Shaw's controls, who dealt with subjects from the audience in a wonderful manner, to crowded gatherings. The psychometric delineations of character were very correct, and well received. The hall is not large enough, many had to be turned away.—G. J. Johnson, cor. sec.

BEIGHTON.—Mr. W. C. Mason, of Sheffield, sounded the alarm for the first time in Beighton, on "Spiritualism," on October 30. His guides gave an address on "Where are the beloved ones?" A splendid discourse was listened to with rapt attention, and a few psychometric readings, which were acknowledged by the audience.—W. S., chairman.

BIRMINGHAM. Camden Street Board Schools.—Mr. E. W. Wallis gave trance addresses at the above schools. Morning: "Spiritualism, its message to Man." The guides showed that man should learn to respect himself, as his earth life was one long educational experience which should fit him for the after life. The old dogmas taught that man was innately and totally bad, and must be eternally punished or, if he accepted a sacrifice from a pure being, he might be eternally happy. There was no intermediate state in the Christian teaching. Roman Catholicism, indeed, taught a purgatorial state, but that was only used as a means to enrich the priests and the church of Rome by deluding its votaries that, by paying certain sums, their friends could be released from their sufferings. It was impossible to buy heaven or rank in the spiritual spheres. God was a just, kind, and loving Father, and the message of Spiritualism to man was that there was no death, and that man was a child of the Supreme Spirit, progressive in nature and destiny. Mr. Findley, chairman, made some sympathetic remarks. The room was nicely filled. Many friends were present from distances, and Mr. Morrell's choir, from Smethwick, materially assisted in the singing, and added much to the enjoyment. Not the least enjoyable part of the meeting was what may be called a reconciliation between friends at the Camden Street society and friends of the Oozells Street society. Mrs. Groom expressed her thanks and pleasure to Mr. Knibb, Mr. Oakes, and others who had attended that morning to give Mr. Wallis a hearty welcome, and hoped that in future each society would be able to work harmoniously and with good feeling towards each other. Mr. Knibb was very pleased that Mrs. Groom had given him, on behalf of the friends at Oozells Street, an opportunity of saying that they should only be too happy to help each other, and hoped that in the future they might be able to work hand in hand in the great cause which each had at heart. At the evening meeting in the large room about 500 persons were present. Mr. Aldridge, of Wolverhampton, chairman, in introducing Mr. Wallis to the meeting, stated that he was suffering from a severe attack of catarrh, but Mr. Wallis and his guides would do the very best they could to make the meeting a success. "The affirmations of Spiritualism respecting God, Revelation, and Immortality." For nearly an hour the audience were kept spellbound with an exposition on the above subject. Spiritualism has been the Ishmael of the nineteenth century, and has had to bear the scorn and jeers of the unenlightened; what was the heterodoxy of one time was the orthodoxy of a later period. What if the workers in the cause of truth did have some hardships to bear, their reward would be in the spirit life, for nothing done for the spirit ever lost its reward. Mrs. Findley sang a solo "In the Cloisters." The Smethwick choir sang splendidly. The meeting shortly afterwards terminated, expressions of pleasure being afterwards heard on all sides as to the helpful nature of the stirring address. Mrs. Groom gave remarkably successful clairvoyance at both meetings.—H. E. Kent. [Owing to want of space we have been compelled to materially cut down Mr. Kent's excellent report.]

BIRMINGHAM. Oozells Street Board Schools.—Nov. 17: Mr. Knibb, chairman. Mr. Victor Wyldes, after a short address on "Modern Evolution," gave psychometry to some very sceptical strangers, whom he thoroughly satisfied. They acknowledged the events which the speaker told them to be true. A most pleasant evening. Saturday evening we held a concert, for which we thank all those who took part. Sunday, audience rather thin, not more than a hundred present. Mr. Dutton occupied the chair. Mr. Knibb gave an encouraging address under control. Mrs. Manton described spirits, the conditions being good. They were recognised. Mr. Oakes gave a most startling test, describing a lady and gentleman who he said were in the body, and gave information of a valuable nature. The gentleman to whom the test was given said he recognised both personally, and said that if the lady accepted the information given he knew it would tend to her future happiness.

BIRMINGHAM.—Nov. 18: At 43, Hume Street, Mr. Anson's guides gave an address on "Who, Where, and What is God?" which was much appreciated by a sympathetic audience. Best wishes for the success of *The Two Worlds*, which I think is becoming more widely known and read.—R. C.

BLACKBURN.—Nov. 13: Mrs. Gregg gave earnest and instructive addresses, followed by successful clairvoyance and psychometry. Good audiences. Crowded out at night.—T. S. P.S.—Having voluntarily retired future communications will be forwarded by Mr. Joseph Taylor.

BLACKBURN. Old Grammar School.—Two services of song were given by the choir, assisted by a string band of twelve performers; conductor, Mr. A. Holt, and a very good and distinct reader, Mr. Jesse Archer. Afternoon: "The Merchant's Clerk" was very ably rendered to a full audience, and gave much satisfaction. But the greatest treat was reserved for the evening, when "Grace Darling" was given to a crowded hall. Scores had to be turned away for want of room; but those who were fortunate enough to gain admittance had a feast of music and song, and every one seemed very highly pleased. After the service a meeting of members was held to elect a committee of management for the coming year. There are two texts that some of us might remember with advantage—"Come, let us reason together," and "A house divided against itself cannot stand."—J. T.

BRADFORD. 448, Manchester Road.—Morning: Circle, 58 present. Mrs. Hunt spoke on "The spiritual light," and "Blessed are the poor in spirit," &c. Both subjects were excellently handled. Mrs. Mason gave good clairvoyance to good audiences.

BRADFORD. Norton Gate.—Mrs. Stretton's guides spoke on "Do a good turn," by so doing you are making heaven and your lamp to shine brighter. Evening: "What have we done towards turning darkness into light?" Both subjects very well handled. Also, clairvoyance very good. We distributed 100 of your papers on the 11th and 12th. [Many thanks, friends.]

BRIGHOUSE. Martin St.—Again favoured by Mrs. Berry, whose guides spoke most eloquently on, "What is Man?" Evening subjects sent up by the large gathering were handled in a most able manner; the audience listened in rapt attention. Clairvoyant delineations of a most remarkable kind, all being clearly given. Methinks we are gaining ground by the crowded audiences which we have had since we opened our new Spiritual Church.—J. S.

BURNLEY. Guy St.—Mr. J. Long's guides dealt with five subjects from the audience: "Geology," "Life and Labour in the Spirit World," "Worlds, and what are they made from?" "How many spheres are there?" Ably dealt with to the satisfaction of all.

BURNLEY. Hammerton St.—We had a good day with Mr. Tetlow, who spoke well in the afternoon on "Is Spiritualism True?" and in the evening the room was packed, when Mr. Tetlow answered questions from the audience in a very able manner, giving food for thought, and sowing seed which must accomplish much good.—J. N.

BURNLEY. 102, Padiham Rd.—Mr. G. Smith's guides gave two stirring and instructive addresses, listened to with rapt attention by large and appreciative audiences. In the evening many persons unable to gain admittance. Subject: "The Antiquity of the Earth," clearly showing that the Bible theories of the Creation, the Deluge, &c., are erroneous and misleading. Psychometry and clairvoyance very good.—James Wilkinson.

BURNLEY. Robinson Street.—Mrs. Bailey not being able to come, another local medium, Mrs. Griffin, whose first appearance as our speaker was looked forward to with interest. Both discourses were upon "Spiritualism," and were given in a simple, clear, and deliberate manner, easily understood by the audience. Clairvoyance very good. With practice we have no doubt Mrs. Griffin will become a first-class platform speaker and a credit to our cause.—J. F., sec.

CARLISLE. Town Hall.—Nov. 14, Mr. J. J. Morse gave a trance oration upon "The Use of Spiritualism," in a fine masterly manner, the many uses of Spiritualism being summarised at the conclusion in a way at once powerful and eloquent. Twelve written questions from the audience were afterwards replied to in good style. Hearty applause was accorded to Mr. Morse at the finish. 20: Mr. Rd. Phillips continued his recital of personal experiences in Algeria, which was exceedingly interesting. He followed with a very able address upon "What we Believe," setting forth very cogently the points of agreement and difference between the philosophy of Spiritualism and other religious beliefs. A good attendance. The after séance, which was well attended and of an interesting character, was led by Miss F. Dunn, followed by Mr. J. Holleyhead, Mr. J. W. Buckle, and Mrs. Billingsley.—E. A.

DEWSBURY. Bond Street.—Mr. A. Walker gave very good discourses on "Is Spiritualism Beneficial?" and "Spiritual Reform." Both nicely dealt with.—E. B.

FOLESHILL.—Mr. Sainsbury's guides invited questions, and dealt satisfactorily with several at great length. Evening subject: "Finite Man and Infinite God." Man was little higher than the animal in the early ages, and could grasp little outside himself as to how he would exist after leaving this earthly body; ever dissatisfied with his knowledge he kept going on and grasping for tidings of the spiritual universe; the priesthood held him back to make him subservient to their will, but now he is free to learn the truth.—W. Cowley.

GATESHEAD. Team Valley.—Nov. 13: Mr. Lashbrooke gave one of the most interesting addresses ever delivered from a Spiritualist platform, which many of us would like to have in print. There were several who had never heard a Spiritualist speaker, who seemed to be amazed. Non-Spiritualists think there is something very odd about us. It would be better if they came and learnt the truth before they condemn. Mr. Weightman, chairman; a crowded audience, some not being able to get seats.—M. M.

HECKMONDWIKE. Blanket Hall St.—Mrs. Smith's guides spoke on "Do evil spirits return?" and "Where are the dead?" Very successful clairvoyance; good audience; many could not gain admittance. Hope to have her again soon.—H. F.

HOLLINWOOD.—Tuesday night's circle crowded by Mrs. Howorth. A treat to all. 13 clairvoyant descriptions given, 12 recognised. Sunday: We had the pleasure of hearing Mr. Lomax, of Darwen. Afternoon: Small attendance; we formed a circle and reaped a good harvest. Evening, the controls delivered an able and interesting discourse on "Past, Present and Future." Eight clairvoyant descriptions given, all recognised.

HUDDERSFIELD. Brook St.—Excellent meetings with the inspirers of Miss Wheeldon; full audience at night; capital addresses and impromptu poems.

LANCASTER.—Mrs. Howorth, of Oldham, gave many clairvoyant descriptions which were all recognised.—H. W., cor. sec.

LEICESTER. 267½, High Street.—Evening: We had a treat, our friend Mr. Clarke spoke on "Is our Destiny Determined by Our Beliefs?" He said our beliefs will neither save nor damn us, but by our deeds shall we reap our reward. We can build a temple in our own homes and there commune with our loved ones. We were pleased to see many strangers. A good after meeting taken by Mrs. Richards.—N. O.

LONDON. 311, Camberwell New Road, S.E.—Sunday Morning: A very profitable meeting, twenty-one being present, several representing various shades of opinions in the religious world, and by the expression of our views re theology, an animated and interesting discussion took place. Evening, Mr. W. E. Long addressed a good audience on "A Spiritual Creed," maintaining that although the word creed is objectionable to many persons, what the individual believed was his creed; and Spiritualism should have definite teachings to enlighten the enquirer after things spiritual.—W. G. Coote, hon. sec.

LONDON. Federation Hall, 359, Edgware Rd.—Last Sunday we had a tea meeting for the open-air workers. Harmony and good feeling prevailed, and an enjoyable evening was spent. The Federation, since they have taken up the open-air work, have, by instituting mass meetings, greatly concentrated our efforts and extended our operations.—A. F. Tindall, A.T.C.L., Hon. Sec.

LONDON. Marylebone. 86, High Street.—Mr. T. Everitt lectured on "Spirit-Form Manifestations," to a deeply interested audience. From his long and exceptional experience he was able to lay before his hearers an accumulation of facts on this marvellous form of spirit-revelation. One was forcibly reminded of the words: "Long lost friends before us stand."—C. Hunt.

LONDON. Marylebone, 86, High Street.—A most successful concert on behalf of the new organ fund. The programme was a well-arranged one, comprising songs, humorous and sentimental, recitations, and pianoforte solos; every item being well rendered, and heartily applauded by a fair and appreciative audience. F. Bevan's "Flight of Ages," and L. de Lara's "Garden of Sleep" were beautifully rendered by Miss Alice Everitt. "In a distant land" (Taubert), Miss Dangerfield scored a success; also in the duet, "Friendship" (Marziale), with Miss A. Everitt. Mr. Ernest C. Meads, who is fast coming to the front as a reciter (he is giving a recital at the Steinway Hall, on Thursday, Dec. 1), gave with fine feeling "Lasca" (Desprez), and "On Babies" (J. K. Jerome), a humorous trifle. Mr. W. J. Edgar's humorous songs were well received, and Messrs. E. H. and F. J. Smith rendered good service. Miss Alice Hunt and the Misses Osaldiston and Smith kindly acted as accompanists. Mr. R. Cooper arranged with great taste some palms and cut flowers, and Mr. Leigh Hunt looked after seating and programmes. The few friends who so promptly arranged the concert may congratulate themselves that by the kind aid rendered by their friends it was a decided success. It is hoped the new organ fund may be considerably increased by the proceeds.

LONDON. Peckham. 33, High Street, Winchester Hall.—The address last Sunday, by Rev. Rowland Young, upon "The dream of Pilate's wife," was generally considered somewhat too orthodox; still our platform is free, we must not gag speakers.—J. T. A.

LONDON. 18, Clarendon Road, Walthamstow.—The number attending our services has appreciatively increased, several being convinced of the truth of spirit return. The subject taken by Mr. Brailey's guides was "God requires an undivided love." Clairvoyance and tests. Several questions relative to the benefits of Spiritualism for elevating mankind were asked and answered.

MACCLESFIELD.—Mrs. Wallis paid one of her welcome visits. Subject, "Higher Spiritualism," which the audience quite enjoyed. I wish friends would come to the afternoon meetings. It is very disheartening to both speaker and committee to see so few people. Evening: Mrs. Wallis spoke upon subjects from the audience, "Justice; what is it and when shall it be?" "What think ye of Christ?" "Is not the only evidence of God to be found in Nature?" Mrs. Wallis was very successful with clairvoyance both afternoon and night.—C. C.

MANCHESTER. Tipping Street.—Nov. 20: Mr. J. C. Macdonald, of Patricroft, whose controls answered questions from the audience in a very clear and satisfactory manner.—R. D. L.

MANCHESTER. Collyhurst Road.—Mrs. Smith discoursed on "Theosophy versus Christianity versus Spiritualism." Ten questions from the audience, all being satisfactorily answered. Clairvoyance. We had the interesting ceremony of naming a baby of our friend, Mrs. Taylor, its name being Ernest, and its spirit name Victor, Conqueror. Our hall was packed almost to suffocation.—J. T.

MANCHESTER. Palmerston St. Moss Side.—Nov. 16, Mr. J. B. Tetlow gave a grand lecture on "An Hour in Hell." A few psychometric tests gave great satisfaction, some thanking Mr. Tetlow personally for what he had given to them. Very fair audience, and a spirit of enquiry has evidently been awakened. Nov. 20, Mrs. Hyde's guides had the pleasing duty of naming an infant, "James Ianson" being given for its earthly name and "Pilgrim" for its spiritual name. She then spoke on "A Mother's Love," which showed how a mother's love can pass through anything for the sake of the child. Clairvoyance of a convincing character.—J. B. L.

NELSON. Albert Hall.—Mrs. Heys gave grand discourses on "Revelations of Light" and "Help one another with brotherly love." Good psychometry.—Wm. Blackledge.

NELSON. Bradley Fold.—Monday, 14, Special Service for the benefit of a member who is seriously ill. Mrs. F. Taylor, of Manchester, kindly gave her services. A splendid discourse on "None rise or fall alone." She gave a few clairvoyant descriptions to a fair audience. We tender our heartiest thanks to Mrs. Taylor. Nov. 20, Mrs. Beanland again disappointed us, but we secured Miss Pickles, who discoursed on "Suffer little children to come unto Me," and "Who is the Father?" very ably. Good psychometry. A fair audience, who were well pleased.—D. H. B.

NEWCASTLE-ON-TYNE.—Mr. J. H. Lashbrooke gave a very eloquent address on "Spiritualism as a Key to the Rites, Ceremonies and Doctrines of All Ages," which was listened to with great attention and evidently gave every satisfaction.—R. E.

NORMANTON.—Afternoon: Mr. George Featherstone's guides gave a splendid discourse on "Spiritualism," proving it to be religious, moral, and scientific. Evening: Subjects taken from the audience, five explained in a masterly style—one, on "Charity," was well worth printing in letters of gold. We always have a good feast when Mr. Featherstone comes.—C. I.

NORTHAMPTON.—Mrs. Walker, our local medium, again took our meetings, her controls giving forth, in good style, a very fine discourse from "Does the Bible prove the return of spirits?" Good audiences.

NOTTINGHAM. Masonic Hall.—Two nice addresses from Mrs. Gregg, and very fair clairvoyance, which probably would have been better but for two drawbacks, viz., headache, and the damp heavy weather. At night Mrs. Gregg performed the pleasant and interesting service of naming the little daughter of Mr. and Mrs. Smith, who was given the spirit name of "Sunbeam." Mrs. Gregg, under control, spoke very earnestly of the sacred duties of parents, and laid stress upon the duty of being the child's best friend under all circumstances, never turning from it even should a child grievously fall. Her remarks greatly impressed many hearers.—J. F. H.

NOTTINGHAM. Morley Hall.—An audience, largely strangers, came to hear Mrs. Barnes's controls speak on "The Forgiveness of Sins; or, Reconciliation beyond the grave." If there were many of orthodox friends among them, the address just fitted. It was shown how the teaching with which Jesus is accredited, taught that forgiveness of our sins depended on our forgiveness of the wrongs of others to us. As is their wont, the spirit teachers emphasised the fact that Jesus says: "I do these things of my Father," and "greater things may ye do also." There are many signs of awakening interest, not the least significant of which are large audiences at both societies' rooms. Spiritualists of the old school, rally round and help us.—J. W. B.

OLDHAM. Bartlam Place.—Evening, Mr. Wheeler gave an excellent discourse on "The Coming Man," showing that the future man must become stronger physically and more moral. Miss Menock and Mr. Hadfield rendered solos. A most interesting ceremony of naming a baby followed, Gladys Wainwright, belonging to two of our lyceumists. Flowers were used as emblems of good wishes. The Spiritual name was "Hope." Great credit is due to Mr. Wheeler for his work.

OLDHAM. Temple.—Nov. 14: Mrs. Berry's guides gave very good and instructive discourses, subjects, "Thy will, O God, be done," and "Where are our loved ones gone?" Clairvoyance good, nearly all recognised. Evening service, room was crowded. Nov. 20: Miss Gartside's guides delivered interesting addresses with power and feeling on "Spirit Return." A few good clairvoyant descriptions. Miss Gartside is a young and very promising medium, and will eventually be much required, being one of the unassuming workers.

OPENSHAW. Granville Hall.—Miss Walker, on account of illness, was ably assisted by Mr. Gibson, who lectured on "Our duty towards each other." Clairvoyance remarkable. Very good audiences.

PENDLETON.—Mr. B. Plant's subjects were "The Gospel for Humanity," "Life After Death," and "The Scientific Belief in a Future Life," which were very interesting. Very good clairvoyance, mostly recognised.—J. M.

RAWTENSTALL.—Miss Ashworth gave invocations and short readings from the "Invisible World." Mrs. Ashworth gave excellent clairvoyance, mostly to strangers, in some cases describing the furniture of the house occupied by the spirit when on earth. Both services were much appreciated by large audiences.—T. G.

ROCHDALE. Regent Hall.—The first visit of Miss Cotterill, who gave two normal addresses on "How and Why I became a Spiritualist," showing that the life of born mediums is not one of serenity, but generally quite adverse. Evening subject: "An Hour in Slumdom." The medium gave some very interesting yet horrible reminiscences of her slum life in London, showing to what extent the sweating system is carried on, and drink and debauchery are practised. Who can wonder at the children of these debauchees following in the footsteps of their parents.—J. B.

ROCHDALE. Water Street.—Nov. 15: Usual public circle. Well attended. Conducted by Mrs. Goodhew, Mrs. Bagshaw, and Mr. Wild, the audience being well pleased. Nov. 20: Mrs. Craven's guides gave an eloquent address in the afternoon, "Is Life Worth Living?" Evening: Five subjects from the audience were answered in the best style, and listened to with rapt attention by our usual large audience. Grand tea party next Saturday, tickets, 9d., after tea, 4d.—C. J.

ROYTON. Chapel Street.—Nov. 16: Mrs. Rennie made a few remarks on "How and Why She Became a Spiritualist," and urged the audience to go on searching for truth. Good clairvoyance. 20, Mrs. Stansfield, one of our noble expounders of Spiritual teaching. Afternoon subject, "Can Man Sin Against God?" Evening, "I and My Father are One." The subjects were treated in a creditable and instructive manner to very fair audiences. Excellent clairvoyance.

SOUTH SHIELDS. 16, Cambridge Street.—Tuesday, meeting as usual. Sunday, Mr. Brown's guides gave an address, followed by two poems from the guides of Mr. J. G. Grey. Very much enjoyed by a good audience. After meeting as usual. Some good clairvoyance was given to strangers by the guides of Mrs. Davison. Very enjoyable evening.—Cor. sec.

SOUTH SHIELDS. 21, Stevenson St., Westoe.—Wednesday: Meeting as usual. Mrs. Young's guides gave very accurate clairvoyant delineations to nearly all present, mostly recognised. Nov. 20, Mr. Davison gave a grand inspirational address on "Spiritualism, its aim and purpose." Every one expressed themselves highly satisfied. After meeting, the guides of Mrs. Young and Mrs. Walker gave remarkable clairvoyance. Several local mediums took part, and an enjoyable hour was spent. We hope to have Mr. Davison again soon, he is an able worker.—Cor. sec.

SOWERBY BRIDGE.—Crowded meeting. Mrs. Crossley, of Halifax, speaker, who gave an address followed by clairvoyance. The hymn books now in use are quite done. The committee have decided to purchase a quantity from the Halifax Society, and ask all who attend the Lyceum to purchase their own, as after Dec. 11 the old ones will be withdrawn. For the future then people will bring their hymn books. Friends applying to Mrs. Shepley can be supplied at the following prices: Morocco covers, gilt edges, 1s. 6d.; stiff backs, 1s.—Mrs. Greenwood, sec.

STOCKPORT.—Mrs. Johnstone spent the afternoon with successful description of personal and spiritual surroundings, illustrating in a remarkable manner the way we influence and affect each other. At night, in forcible language, she portrayed the bitter disappointment of those who entered the spirit world at the close of a life of crime and disregard of spiritual law, and had been lulled into false security and hope by the monstrous doctrine of a vicarious atonement. Practical remarks were made on what is called the "Great Social Evil" and other glaring vices, the outcome of false spiritual teaching. Clairvoyance.—T. E.

TYNE DOCK.—Nov. 13, Mr. Stevenson, of Gateshead, spoke to a good audience on "Man the Bible," listened to with every attention and satisfaction. 19, a very successful social. We were glad to welcome so many friends from other societies, which speaks very well for united action. Mr. Todd, of Sunderland, Mr. Weightman, of Gateshead, and Mr. Groves, of Jarrow, made a few remarks on the movement of Spiritualism in their respective districts. 20th, Mr. Wilson, of Felling, spoke on "The Duty of Spiritualists," urging each one to live a pure and noble life, to help on the cause of true spiritual progress.—Cor.

WAKEFIELD.—Nov. 19: We had a successful tea meeting. 20: Opening of our room. Mrs. Dickinson disappointed us, but we found a friend in Mrs. France, of Huddersfield, who spoke on "Spirit Mission," and gave successful clairvoyance to an attentive audience. Evening: Mr. G. A. Wright spoke on "Life beyond the grave." Followed by successful psychometry to a large audience. He gave satisfaction to all. Mr. Oliffe was an able chairman. If mediums cannot fulfil their engagements, they ought to let the secretary know in time.—A. A. W.

WIBSEY. Hardy Street.—A very good day with Mr. Lund's guides. Good addresses. Also psychometry and clairvoyance very good.

WISBECH.—Mr. D. Ward gave a very interesting address on "Spiritualism." Referring to the various Bibles of different nations, he asked, "Did man make God?" His answer was "Yes; man made gods to suit his own purpose." Clairvoyant delineations mostly recognised.—W. H.

RECEIVED LATE: Messrs. J. Whitehead, M. Marchbank, and W. Stansfield have been appointed as a sub-committee by the Yorkshire Federation to mission the district, and earnestly invite the co-operation of all Yorkshire societies in this local work.

THE CHILDREN'S PROGRESSIVE LYCEUM.

CARDIFF.—Good attendance. Harmony splendid. Great improvement in marching. Recitations by Miss G. Saddler. Solo by Miss C. Selby. A committee meeting was called to make arrangements for the annual tea to be held on Jan. 4.—E. J. C., sec.

HUDDERSFIELD. Brook Street.—One of the most enjoyable sessions we ever held. A good attendance, over forty present, including six officers. Conductor, Mr. Chappell. Marching and calisthenics done with great precision, accompanied by the piano and toy bells. Recitations well rendered by Misses Armitage and Littlewood. Groups were formed, Mr. Briggs taking the junior boys, and Miss M. E. Sykes, the girls, whilst the Liberty group had a most exciting discussion on the merits and drawbacks of the lyceum. Closed by Mr. Chappell.—G. H. B.

MANCHESTER. Collyhurst Road.—Good attendance. Chain recitation good. Recitations by George Taylor, Lily Crutchley, Ada Fell, W. Cooling, Richard Haggitt, Bertie and Lottie Whitehead, also a dialogue nicely rendered by the two latter. Calisthenics led by Mr. Horrocks. No groups formed, the time being taken up in discussing the best method for furthering the work. Parents, send your children; aye, bring them with you.—A. Haggitt.

MANCHESTER. Palmerston Street, Moss Side.—Mr. Ianson again ably conducted. Fair attendance. Recitations by J. W. Furness, G. Valentine, Dora Furness, Lucy McCellan, and Maggie Valentine.—J. B. L.

MORLEY. 16, Chapel Hill.—Opened by Mr. Mason. A very good attendance; two visitors. The chain recitations, marches, and calisthenics were done exceedingly well. Groups: The first had "Phrenology," the second had "Spiritualism for the Young," and the little ones read from "The Manual."

OLDHAM. Bartlam Place.—Open sessions. Miss Halkyard conductor. Usual programme gone through well. Recitations by Bertha and Maud Butterworth, John A. Tetlow, James Howarth, and Mr. Linley. Solo, Miss Menock. A very large gathering of lyceumists. Chain recitations and marching were creditably gone through. We hope they will make it successful every Sunday.—J. Halkyard.

PENDLETON.—Morning: Opened by Miss Featherstone. Recitation by J. Crompton. Senior class taken by Mr. Crompton, on "How is it, and why, do we feel the influence from sick persons?" Junior classes led by Mr. Rimmer and Miss Winder. Six members had their marks taken away for bad behaviour. Closed by Mr. Crompton. An unpleasant morning. Afternoon: Opened and closed by Mr. Crompton. After a reprimand, elicited by the morning's bad behaviour, a very pleasant and orderly session.—B. C. W.

ROCHDALE. Regent Hall.—Miss Moores conducted a moderately-attended session, after which a committee was elected to study the interests of the Lyceum.—J. B.

STOCKPORT.—The absence of adult leaders presented an opportunity for self-help on the part of our young people, Masters Shaw and Boulton and Miss Kenyon getting through their duties creditably. Lizzie Jones very prettily recited "The New Baby."—T. E.

PROSPECTIVE ARRANGEMENTS.

LIST OF SPEAKERS FOR DECEMBER, 1892.

ACCINGTON.—4, Mrs. Wade; 11, Mrs. Best; 18, Mrs. Stair; 25, Mr. Macdonald.

BIRMINGHAM. Oozells Street.—4, Mr. Wyldes; 11, Mr. Oakes; 18, Mr. Dutton; 25, Mr. Knibb.

BLACKBURN.—4, Mr. Hepworth; 11, Miss J. Bailey; 18, Mr. J. B. Tetlow; 25, Mrs. Stair.

BRADFORD. Boynton Street.—4, Miss Parker; 11, Mrs. Whiteoak; 18, Mrs. Ingham; 25, Mr. A. Walker.

BRADFORD. 448, Manchester Road.—4, Mr. Widdop and Mrs. Kendall; 11, Mrs. Bentley; 18, Mrs. Mason and Mrs. Hunt; 28, Mrs. Winder.

BRIGHOUSE.—4, Miss Patefield; 11, Open; 18, Mrs. Craven; 25, Mrs. France.

BURNLEY. Guy Street.—4, Open; 11, Miss E. Walton; 18, Mr. G. W. Sutcliffe; 25, Mr. John Long.

BOLTON.—4, Mr. Smith; 11, Mrs. Johnstone; 18, Mr. R. White; 25, Miss Bailey.

COLNE.—4, Open; 11, Mr. Rowling; 18, Mr. Milner; 25, Mrs. Green.

DARWEN.—4, Special musical services, Mr. E. W. Wallis; 11, Open; 18, Mr. J. MacDonald; 25, Mr. Victor Wyldes.

GLASGOW.—4, 11-30, Mr. David Duguid, 6-30, Mr. Robert Harper; 11, 11-30, Mr. James Harkness, 6-30, Mr. Feilden; 18, 11-30, Mr. David Anderson, 6-30, Mr. John Griffin; 25, 11-30, Mr. Thomas Wilson, 6-30, Mr. James Robertson.

KEIGHLEY. Temple.—4, Mrs. J. M. Smith; 11, Mr. and Mrs. Hargreaves; 18, Mrs. Gregg; 25, Mr. John Lund.

MANCHESTER.—4, Mr. Ormrod; 11, Mrs. Hyde; 18, Miss Walker; 25, Miss Jones.

NEWCASTLE-ON-TYNE.—4 and 5, Mr. J. J. Morse, usual times; 11, Mr. H. A. Kersey, 6-30 p.m.; 18, Mrs. Yeeles; 25 and 26, Mr. E. W. Wallis.

OLDHAM. Temple.—4, Mrs. Gregg; 11, Mr. E. W. Wallis; 18, Miss McCreadie; 25, Mrs. Craven.

OLDHAM. Bartlam Place.—4 and 5, Prof. J. Blackburn, D.M.; 11 and 12, Mr. J. B. Tetlow; 18, Open; 25, Mr. J. S. Schutt.

PENDLETON.—4, Mr. Tetlow; 11, Miss Walker; 18, Mrs. Wallis; 25, Mr. Buckley.

ROCHDALE. Regent Hall.—4, Public Circle; 11, Service of Song, entitled "Rest at Last." Teas provided for friends from a distance; 18, Miss S. E. Cotterill; 25, Miss A. Walker.

SOWERBY BRIDGE.—4, Mr. J. W. Sutcliffe; 11, Miss Thorp, and Musical Service; 18, Miss Patefield; 19, Mrs. Green; 25, Mrs. J. A. Stansfield.

SUNDERLAND.—4, Mr. G. W. Gardiner; 11, Mr. W. H. Robinson; 18 and 25, Open. 1893: Jan. 1, Mr. J. H. Lashbrooke.

WHITWORTH.—4, Mr. Postlethwaite; 11, Miss Gartside; 18, Mr. Manning; 25, Mr. Johnson.

YEADON.—4, Mrs. Bentley; 11, Mr. and Mrs. Galley; 18, Mr. Widdop and Mrs. Kendall; 25, Mrs. Shulver.

BLACKBURN.—Nov. 27: Mr. E. W. Wallis.

BOLTON. Bradford Street.—An entertainment and potato pie supper on Dec. 10. Admission, 6d.

COWMS.—On Saturday night next, a tea and entertainment in Lepton Board School. Tea at 4-30. All are invited.

DARWEN.—Society have pleasure in announcing a grand musical service on Sunday, Dec. 4, on the occasion of opening a new organ. Mr. E. W. Wallis will speak at 2-30, on "The magic and meaning of music," 6-30, "Spiritual development in man." Tea provided at the rooms, 6d. each.

FEDERATION WORK AT NORMANTON.—A public meeting will be held in the Assembly Rooms, Normanton, on Tuesday, November 29th, at 7-30, presided over by Mrs. Backhouse, Normanton. Speakers, Mrs. Craven, Messrs. J. Swindlehurst, J. Armitage, A. Kitson, and F. Hepworth. Written questions allowed. Collection towards defraying the heavy expenses.

HECKMONDWIKIE.—Nov. 27 and 28, Professor Timson. Morning, "Mediumship"; evening, "Evolution of Man," followed by psychomancy, clairvoyance, &c. Monday morning, private consultation on health, character, business, marriage, and choice of occupation, and spirit guides. Evening, a short address, with a variety of interesting delineations from heads, faces, photos, hands, and handwriting. Don't miss this treat.

HOUSEKEEPER, working or assistant. Situation required by young person, age 24. Used to invalids. Good references. London preferred.—S., 5, Bellhaven Street, Grove Road, Bow.

HUDDERSFIELD. Brook Street.—Notice. Monday, the 28th inst., at 7-45, an entertainment, supper, and dance will be held. Tickets, 6d. An attractive programme, including Mr. Hepworth, comic vocalist, will be given. All are invited.

HUDDERSFIELD. 3a, Station Street.—Saturday, Nov. 26: Lyceum tea party and entertainment. Part 1: Miscellaneous. Part 2: A dramatic sketch, "The Loan of a Lover." Tickets for tea and entertainment, 8d.; children, 4d.; entertainment, 3d.

HULL. St. George's Hall, Albion Street.—Sunday, Nov. 27, Mr. J. J. Morse. Subjects: 2-30 p.m., "Spiritualism; natural, scientific, and necessary"; 6-30 p.m., "Death and the after life in the light of Spiritualism." Monday, same hall, at 8, "Spiritualism as a religious reform."

LONDON. Marylebone. 86, High St.—27: Mrs. Arther, "Has the Age of Miracles Passed?" Dec. 4: Mr. Sutton, "The Testimony and Mission of Spiritualism"; Dec. 9: Rev. J. Page Hopps on "A Common-sense View of a Future Life."

LONDON. Spiritualist Federation. Federation Hall, 359, Edgware Road.—Nov. 27: Rev. Rowland Young, "Agnosticism." Dec. 4 and 11: Two lectures on "Astrology" by Mr. Campbell (pupil of Madame Blavatsky). Before each lecture a musical service will be performed.—A. F. Tindall, A.T.C.L., hon. sec.

LONDON. Stratford, West Ham Lane.—To the committee and members. The half-yearly meeting will be held on Sunday evening, Dec. 4, after the usual service, to receive the secretary's report and deal with other matters. The minute book, with accounts, &c., is open to the inspection of members at all committee meetings, which are held once each month, due notice being given in the various weekly papers. Propositions and suggestions likely to assist the progress of our work are invited by the committee from the members. Proposals, &c., which must be duly seconded, will be received by the secretary on or before Dec. 4. Spiritualists, residing in the neighbourhood and surrounding districts, are invited to join and support the cause of progress. Full particulars can be obtained at the hall, or from the hon. sec., J. Rainbow, 1, Winifred Road, Manor Park, Essex.

MACOLESFIELD.—Nov. 27, Mr. H. B. Boardman, of Manchester, at 2-30 and 6-30.—W. P.

MADAM HENRY'S address is wanted.

MANCHESTER DEBATING SOCIETY.—Nov. 29, Mr. Sam Standring (Secularist) will open "A Chat about Angels." There will not be a meeting on Tuesday, Dec. 6, but friends are desired to support Mr. Wallis at the Labour Church Institute. On Dec. 13, meeting as usual. Mr. John Ainsworth will open on "Biblical Ethics."

MANCHESTER LABOUR CHURCH INSTITUTE, St. John's Parade, Byrom Street (off Deansgate), Tuesday, Dec. 6, at 8 p.m. prompt, Mr. E. W. Wallis, on "Spiritualism and Labour." Discussion invited.

MANCHESTER. Palmerston Street, Moss Side.—Nov. 30: Mrs. Hyde on "Spiritualism and other religions of to-day." Clairvoyance at close.—J. B. L.

MORLEY LYCEUM will provide a public ham tea, at 5 p.m., on Saturday, Nov. 26, and an entertainment by the members of the Lyceum, consisting of recitations, dialogues, songs, etc. Tickets, 9d., 6d., and 4d. All are welcome.—M. J. L., sec.

OLDHAM. Bartlam Place.—A potato pie supper, Saturday, 26. Tickets, 6d. Supper at 8 o'clock. A hearty welcome to all.

PENDLETON.—Monday, Nov. 28: A debate will be opened by Mr. E. W. Wallis on "Will Socialism save us, from a Spiritualist's point of view?" All invited.

ROCHDALE.—Regent Hall Society are making arrangements for

holding a Sale of Work, on Good Friday and Saturday, 1893. All persons desirous of helping us with contributions, etc., can do so through the secretary, John Beck, 41, Crawford Street, Rochdale. On Saturday, Nov. 12, Young Ladies' tea party, at 4-30, sandwich tea, 9d. and 6d.; after tea, 4d.

SECRETARIES PLEASE NOTE.—Mr. Jas. Parker, Horton Lane, Bradford, has no open dates for 1893.

THE PSYCHIC CHURCH.—Services of the above church are held regularly every Sunday evening at the small hall (Albert Hall), Virgil Street, Cazneau Road, Liverpool, at 7, when broad-minded, intelligent, and reverent enquirers may attend, and will be welcome.

VISIT OF MRS. WALLIS TO LONDON.—On Sunday, December 11, Mrs. Wallis will lecture and give clairvoyance at 86, High Street, Marylebone. Particulars next week.

WANTED, a copy of Allan Kardec's "Medium's Book." Send price to E. W. Wallis, 73A, Corporation Street, Manchester.

WANTED by respectable widow, OFFICE CLEANING; references.—Mrs. Dean, 5, Peter Street, Hightown, Manchester. [Advt.]

WANTED Speakers for 1893. State terms and phases of mediumship.—Address, Mrs. Watkinson, 17, Shaw Street, Lancaster.

WHITWORTH.—Tea party and entertainment on Saturday, Dec. 17. Pleased to see friends from the surrounding districts. Mrs. J. A. Stansfield has promised to be with us if possible.—J. H.

PASSING EVENTS AND COMMENTS.

EXTRAORDINARY HAUNTING PHENOMENA in THE HOUSE IN BEN'S HOLLOW.

SINCE OUR OPEN LETTER to Rev. Leicester was put into type we have received a long report of a reply by Mr. Pawson to the Rev. gentleman delivered in Cleckheaton, but as our columns are already full we cannot oblige the friend who forwards the cutting.

THE "CLARION" CHRISTMAS NUMBER has just come to hand, and from a hasty glance we judge that it is likely to be even more popular than the famous Summer Number. The articles, illustrations, and general get-up are Christmasy and attractive.

SPIRITUALISM receives the usual misrepresentations from a writer in *Society*. It will be news to Spiritualists to learn that they are "completely reconciled to Theosophy" and "recognise it as containing a great truth than Spiritualism." What rubbish these scribes for "the Punch and Judy press" do set before their readers.

TURNING THE TABLES.—A short time since we reported that a Catholic priest in Bavaria had professed to exorcise a devil from a little lad whose parents were Protestants. The priest has been fined 50 marks and costs, for slander, in asserting that the child was possessed, and causing the mother to be regarded as a witch. Another nail in the coffin of Roman Catholic power.

We were pleased to see such good audiences, and find so much enthusiasm and good feeling in the meetings at Birmingham. The sweet singing by Smethwick friends, under the direction of Mr. Morrell, added much to the charm of the services. We look forward to successful work in Birmingham this winter; with such a number of earnest, intelligent and capable workers our cause should grow apace.

TO CORRESPONDENTS.—J. Clare, W. Woods, J. H. McDougal, A. F. Tindall, next week, if possible.—J. Audy: We have already put an article in type in reference to him.—J. G.: We do not know, but think there was a mistake. A. R. Wallace is a Spiritualist, he may attend the Church of England, and even be a member of that body, but we do not think he is.—W. Gray: Yours received, shall appear next week, very crowded just now.

NOTICE IS HEREBY GIVEN that a separate building, named The Spiritual Temple, situate at Bridge Street, Oldham, in the County of Oldham, in the District of Oldham, being a building certified according to law as a place of religious worship, was on the 16th day of November, 1892, duly registered for Solemnizing Marriages therein, pursuant to the Act of 6th and 7th Wm. IV., c. 85. Witness my hand, this 17th day of November, 1892, John F. Mellor, Superintendent Registrar, Oldham District, 8, Church Lane, Oldham.

REV. C. F. AKED, preaching at Pembroke Chapel, Liverpool, on Sunday night, said the churches were too busy with the accidental and unimportant, and neglectful of the essential and eternal. Whether the story of the Flood was or was not an Assyrian legend, whether Abraham and Lot were mythical personages, whether Jonah was swallowed by a whale, or Balaam spoken to by an ass, were all questions of little moment beside the great question whether the democracy, waking to a sense of its power, would use that power for good or ill.—*Christian World*, Nov. 10.

A CORRESPONDENT writes: "At the interesting meeting in the Memorial Hall, Manchester, on Saturday, Nov. 19, Mrs. Besant spoke with her wonted ability, dealing with and rebutting Father Clarke's charges against Theosophy in a very decisive manner. The thoughts were earnestly expressed, Mrs. Besant speaking very decidedly of man's spiritual and progressive nature. I could not help thinking if the lecture had been entitled 'Spiritualism and Roman Catholicism' instead of 'Theosophy and Roman Catholicism,' it would have been more appropriate, for the philosophy of Spiritualism was clearly set forth without the name, but I failed to notice any reference to the distinctive teachings and claims of Theosophy. It is an evidence of progressive thought that such a large audience should assemble to hear a lecture on such a subject."—M. H. W.

MR. CARLYLE PETERSILIA.—A large and interested gathering of friends, especially invited by Mr. Alfred J. Sutton, Woburn House, 12, Upper Woburn Place, W.C., took place on Wednesday evening last, November 16, to meet Mr. C. Petersilia, the eminent musician of Boston, America. Mr. Petersilia gave a selection from the favourite composers, Chopin, Beethoven, Mozart, an impromptu programme, which was listened to with marked attention and appreciation. Miss Alice Everitt and Miss Gardiner, Mr. Ward and Mr. Sutton contributed songs and duets. Madame de Broc gave a piano solo of her own composition. Madame de Cartelvechio also assisted with a recitation from Bret Harte, so altogether the evening was a most enjoyable one. Unfortunately the weather was most unpropitious, thus preventing many suburban friends attending the reception, otherwise there would

have been a crowd. We noticed many familiar faces amongst the guests: The Viscountess de Panama, Mrs. Bradley, Mrs. M. Maitland King, Madame de Broc, Madame de Cartelvechio, Miss Rowan Vincent, Mrs. Scott Morrison, Mrs. Russell Davies, Mrs. and Miss Gardiner, Mrs. and Miss Kreuger, Mrs. and Miss Everitt, The Misses Hunt, Mr. and Mrs. Ward, Mr. and Mrs. Cole, Colonel Bemfrey, Captain Morris, Mr. Grove, Mr. Warden, Mr. Francis F. Berkeley, Mr. Cox, Mr. Jones, Mr. C. Fox, &c., &c. Mr. Carlyle Petersilia, who is a true and earnest Spiritualist, is now giving a series of recitals at the Steinway Hall, Seymour Street, Portman Square. On next Tuesday evening, December 6, at eight o'clock, the programme of classical music is a very good one, and musical friends should hear him.

LOOK OUT for our Christmas Number.

"I HAVE READ the new song service, 'An Angel in Disguise,' by Mrs. Wallis," writes Mr. Edwards, of Stockport. "It is very nicely written. The musical selections are admirably suited to the reading, and the whole is a valuable addition to the song services already published. We shall, perhaps, give it a trial before long."

A MR. W. D. BROOKS writes, suggesting that committees of societies should unite in adopting his pet names, "Psychical Research Societies" or "Psychical Oratories." He also suggests that a contents bill of *The Two Worlds* should be posted up outside every hall, and thinks cards for enrolling every individual who becomes a Spiritualist, each card to be numbered, would be a good way of getting an idea of the number of Spiritualists in the country. He thinks anti-Spiritualists would be struck with wonder at the increasing number of adherents to our cause.

THE PSYCHIC GUILD. Federation Hall, 359, Edgware Rd., London, W.—Sir, having had several applications to join the guild, I write to inform our friends somewhat of the plans revealed to me: (1) No regular subscription, each member giving a donation according to means, thus the poorest can join. (2) If any medium is in want of help, I propose to send a statement round to all members, and present that medium with the amount subscribed. (3) I wish to obtain from members accounts of their experiences and to obtain advice from my guide, and to send accounts of such advice and experiences to the members in MS. or typewriting. (4) I propose to have meetings at certain times for help and guidance, and all those who cannot be present are asked at a fixed time to concentrate their will power and to unite in aspirations after good. Other ideas will be given me later, when I shall send a circular round. Meanwhile, all who wish to join address me as above.—A. F. TINDALL, A.T.C.L.

THE FORWARD MOVEMENT AT SUNDERLAND.—The forward movement which we previously reported having commenced under such favourable auspices, has been throughout an unabated success. Following the harvest service of the 16th, Mr. Rostron, of Newcastle, gave clairvoyance on the Monday, and Mrs. White on the Thursday. Mr. Forster gave clairvoyance and psychometry on Friday, and a circle was held on the Saturday, each meeting being well attended. On Sunday, 23rd, Mr. Lashbrooke, of Newcastle, gave an address to a large audience, on the subject of "Spiritualism Defended." On Monday, a very large audience assembled to welcome Mr. Wightman, after an absence of some three years. His clairvoyance and delineations of spiritual gifts were remarkable, and whilst a source of pleasure to our members were a depth of mystery to a great number of strangers. On Thursday, Mr. Rostron gave good clairvoyance. One delineation given to a stranger in a very marked manner was "not recognised," and notwithstanding the persistency of the clairvoyant, it had to be passed over. Mr. Rostron, however, declared that the spirit-form seen gave the message that before passing over, this man had been the cause of a broken arm, which the form displayed, and that death had ensued from a subsequent accident. When the meeting was over and the audience dispersed, the man returned to the hall to say that he was a materialist, but wished to give credit to the speaker, because everything delineated was perfectly true, he had been the cause of the man's arm being broken, and that the man described had afterwards fallen into a cellar and broken his neck whilst in a state of intoxication. There were several other facts which need not be enumerated. On Friday night a circle was held with good results, and on Sunday the popularity of Mrs. White as a clairvoyant, and the success of the meetings through the week, caused the hall to be crowded to excess. A good influence prevailed, and Mrs. White, who is at all times successful, was especially so on this occasion. Monday, Oct. 31, Mrs. Peters, who had not visited us for three years, was most successful with clairvoyance, and many friends who were "gone and forgotten" were brought back to the memory of those to whom she delineated. On Wednesday, Mr. Wightman again gave delineations in clairvoyance and spiritual gifts to an exceptionally large audience. On Thursday, Mr. Lashbrooke held a reception, a good number of members and visitors attended, and after addresses by Mr. Lashbrooke, and Mr. T. O. Todd, the meeting was conducted as a conversation. Friday, Nov. 4, Mr. Forster gave psychometric delineations, and on Sunday, Mr. Lashbrooke again addressed a large audience on "Why we seek to promote Spiritualism," in a pleasing and interesting manner, listened to with eager attention. Amongst the reasons given were because it is practical, progressive, and rational; it frees the human spirit from oppression and wrong. The world's reality. Reveals the fatherhood of God, and the brotherhood of man. Addresses were also delivered by the president, Mr. Shepherd, and the secretary Mr. Todd. The latter, on behalf of the committee, thanked all friends who had in any way assisted to make the month's meetings successful, to the speakers and other platform workers, to the orchestra, the choir, the editors of *The Two Worlds*, *Medium*, and *Light* for parcels of papers, about 9,000 in all, which had been given gratuitously, and the many friends who had assisted in the house-to-house distribution. The month's doings were consummated by a tea and social on Monday; a large gathering made the proceedings joyous, and thus the month ended as it had begun and had continued—with harmony and success. [Crowded out last week.]

IN MEMORIAM.

Passed to the higher life, Lucy, the beloved daughter of James and Sarah Ann Holgate, two old and ardent Spiritualists, and was interred at Hunslet Cemetery, Leeds, Nov. 19, the service being conducted by Mr. George Newton, of Leeds. Two verses for cards taken from Hymn 160 in "Spiritual Lyre."