

The Two Worlds.

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SPIRITUAL EXPERIENCES AND TESTIMONIES.

BY JAMES ROBERTSON.

THE story of the life of Jesus of Nazareth is the story of a spiritual medium, who did many wonderful works. A sort of glamour, however, seems to enthrall men and women in connection with the words Jesus, Christ, Christian. We throw away our reason at the mention of the names. We believe a story without evidence, which needs the fullest amount of evidence to be credited. The Old Testament has less of the belief in a future life than the nations around; indeed, there is but the faintest glimpse from first to last. Moses, skilled as he was in the learning of the priests by whom he was trained, did not in borrowing a ritual, borrow also the spiritual ideas which it typified. The grand doctrines of immortality and spirit agency find no real place in his writings. The destiny of spirit he never alludes to. But with the advent of Jesus there is a change. He was, according to Peter, "A man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know." At his birth we are told the wonderful happened, and after his death we have a record of a gathering which is very like a spiritual séance, "when suddenly there came a sound as of a mighty rushing wind, and they began to speak as the spirit gave them utterance."

Whether he was a myth, as Gerald Massey, the Rev. Robert Taylor and others make him out to be; "a man approved of God," as Peter said he was; or a God as so many intelligent people believe, concerns not my present purpose. Certain records are at hand, which describe spiritual phenomena, spiritual appearances, clairvoyance, etc. Could we get away the romance, at bottom there must have been something to rivet the attention of his age, and cause followers to link themselves to certain teachings. We want more testimony for an uncommon event than for an ordinary one, and if certain things recorded, such as body and bones—the physical man—ascended into heaven, well, we must set this down to the materialistic thought of the people, rather than as a historical event, but the Acts of the Apostles, the writings of Paul and the epistles ascribed to James have very much that looks like our modern phenomena. The "natural body" and the "spiritual body" of Paul, his trances, the gift of tongues, and healings, and prophesying, all show that Paul was a Spiritualist. According to Gerald Massey he was a Gnostic, one who knew of spiritual mysteries, but that his writings have been so altered that it looks as if there were two voices at work. We are told to try or test the spirits; not to accept their teachings except they are of a particular pattern; but there are no doubts set down as to the fact that spirits spoke. Rev. R. H. Haweis, a Broad Churchman, a declared Spiritualist, has these words in one of his popular volumes, entitled "Current Coin." "I adhere to my opinion that many of the miraculous phenomena reported in the Old and New Testament bear the closest resemblance and affinity to the alleged phenomena of modern Spiritualism." But, I might add, that with Spiritualism we have thousands of living witnesses who can testify as to what they have seen or heard, while the other might be largely traditionary.

Socrates, who preceded Jesus by 400 years, is really to us a man whose existence no man acquainted with

the facts concerning him could doubt. He seems like one of us—a genuine flesh and blood human being. But the life of Jesus, written apparently by men who never saw him, and who regarded him as a supernatural being, has an air of unreality about it that leads the critic to doubt his real existence.

The Mohammedans regard their Koran with a reverence which few Christians pay even to their Bible. It is admitted everywhere as the standard of all law and practice, the message sent direct out of heaven. We are told, and can readily believe, that its origin was spiritual; that it was dictated to him by some one; that Mohammed listened to the voice and wrote down much of it on shoulder-blades of mutton. "It seems to us," says Carlyle, "a wearysome, confused jumble," and yet for 1,200 years has its voice kept sounding through the ears and hearts of so many men. Undoubtedly he was of the type of men who are always at the foundation of all religious systems, a man acted upon by spiritual influences, and made to speak the words which were given him.

According to a statement ascribed to Jesus in the New Testament, his followers would do greater wonders than he had ever been able to do, and according to monkish legend there are innumerable marvellous things, which were said to have transpired in the Roman Catholic Church. Undoubtedly much of this is bound to have been exaggerated, but we are compelled to admit that, recognising there are spiritual forces at work, and giving the conditions, they would be as likely to transpire then as now. Lecky, who is undoubtedly a great writer, and whose "History of Rationalism" and "History of European Morals" are bound to live for the great amount of deep insight they show, of course utterly ignores the possibility of anything transpiring other than what has come under his ken, or that of the men whom he recognises as authorities. "When men are destitute of the critical spirit," he says, "when the notion of uniform law is yet unborn, histories of miracles are always formed and always believed, and they continue to multiply until these conditions are altered. Miracles cease when men cease to believe and expect them."

But really this is foreign to the facts. We do know in this scientific age the bulk of modern Spiritualists were utterly opposed to the possibility of phenomena of a spiritual nature occurring; nay, the facts forced upon them made conviction the only possible thing. Wm. Crookes and A. R. Wallace were not destitute of the critical spirit. Professor de Morgan saw and heard certain things which forced upon him the necessity of speaking out; Robert Chambers, of Edinburgh, who wrote such a profound work as the "Vestiges of Creation," was surely not bereft of the critical spirit, and the thousand and one men and women of eminence in literary and scientific ranks, whose cases I will cite later on. Theodore Parker, one of the most rationalistic of men, has a larger view of miracles than Lecky, and one which I think will appeal to the most reasonable minds. He says, "A miracle may be a transgression of all known laws, but obedience to a law which we may yet discover, or in conformity with some law out of our reach." The explosion of gunpowder, the production of magnified images of any object, the phenomena of mineral and animal magnetism are miracles in one age but common things in the next. Science each year adds new wonders to our store. Finite man as yet cannot understand all the modes of God's action.

All the credible writers amongst the early Christians believed that spiritual wonders continued in great vigour in their time, and especially the miracles of St. Bernard, who

lived in the eleventh and twelfth centuries, and which have been corroborated by eye-witnesses—men known to us by the testimony of others. There is much more evidence for the miracles of St. Bernard than for those mentioned in the New Testament. Of course we should take all these statements with great caution, repeated though they may be age after age, and be inclined to place little value on them, were it not that the same kind of occurrences have knocked at our own door. Where there is a deal of smoke and no clear flame it argueth much moisture in the matter, and yet it witnesseth certainly that there is fire there. Roger Bacon, the accredited inventor of the telescope, a Franciscan friar of the twelfth century, disturbed the Church much by his seership and his science under the controlling influence of the spirit world. He was specially gifted with the power to discern future events, being highly mediumistic. His prophecies embrace the suspension bridge, the diving bell, steam navigation, the railroad, and the steam plough.

The Protestant Reformation did good work in dissipating the power of Rome, and though Luther said and did much for freedom of thought, undoubtedly as a rule the reformers rejected in principle and in practice the idea of religious freedom. Liberty of conscience was a sentiment spoken of, but the story of the martyrdom of Servetus gives the lie to this. Liberty was only given to think in the lines of the new school. Calvin throws a dark shadow on his own and subsequent times. The Romish Church had affirmed that within its church the same inspiration which produced the gospels and epistles still continued, while the new school repudiated this in its entirety, and assumed that all inspiration and all spiritual gifts similar to those of Jesus's time had ceased and were withheld by God.

If we accept the truth that Nature's laws are unchangeable, and that the wonders of Christ's time took place under spiritual laws, then there could be no reason for saying that they had ceased. The spiritual gifts of the apostolic age were not isolated phenomena, showing themselves for one century only. St. Augustine, who was copied closely by Luther and Calvin, who lived 395 A.D., gives minute details of miracles worked in his day. The reformers threw away too much; they sought to separate the wheat from the chaff, but they retained too much of the latter and lost much of the former. Their rejection of the continuation of spiritual gifts was a fatal error, and yet Luther himself, as can be seen from his "Table Talk," had a personal belief in angels watching and protecting him. Because he accused the Catholics of manufacturing sham miracles he was afraid to claim to have the power of working true ones, in case they might retort. His experiences and confessions in "Table Talk" reveal that he had much in the way of spiritual manifestations. As Robert Dale Owen and Dr. Peebles alike say in treating of this subject: "This reaction from the abuse of spiritual gifts in the Catholic Church has all along been a killing frost, destroying every beautiful flower of Paradise."

Will any one say that the Catholic Church is decaying, and that the Protestant Church is gaining ground? The facts are all the other way. Luther had too much communion with the devil. According to his own account "The devil supped with him, slept with him, watched with him, spoke to him in all his calamities and misfortunes." This so-called devil, whoever he might have been, evidently intensified his will and strengthened him in his reformatory work. "As a man thinketh so is he."

Columbus, it is said, when wrestling with sorest difficulties, heard an unknown voice whispering in his ear: "God will cause thy name to be wonderfully resounded through the earth, and give thee the keys to the gates of the ocean, which are closed with strong chains."

Tasso, the first of Italian poets, was a Spiritualist. He daily conversed with inspiring spirits, and his poems abound with beautiful picturings of angels and loving demons, who not only peopled the realms of his imagination but constituted the reality of his life.

Jacob Boehme is still a name that is heard and listened to, though he has gone onwards for nearly three centuries. He is called a "mystic," a "Theosophist," because there is much in his writings hard to understand, but there is the clear acknowledgment throughout his life that he was visited by spirits and led to do the work he did.

Sir Thomas Browne, in "Religio Medici," strongly and clearly expressed his Spiritualistic thoughts, though no doubt, like Luther, much he wrote was coloured by a belief in the power of the devil. "I do think," he says, "that

many mysteries ascribed to our own inventions have been the courteous revelations of spirits; for those noble essences in heaven bear a friendly regard unto their fellow natures on earth." And again, "Therefore for spirits, I am so far from denying their existence that I could easily believe that not only whole countries but particular persons have their tutelary and guardian angels. If not manifestly defined in Scripture, yet it is an opinion of a good and wholesome use in the course and actions of a man's life." "They that to refute the invocation of saints have denied that they have any knowledge of our affairs below have proceeded too far, or what is the meaning of that piece of Scripture, 'At the conversion of a sinner the angels in heaven rejoice'?"

I could give you scores of quotations of a similar kind from this writer, who is almost a classic.

I am not proceeding perhaps in chronological order, but all who have read the story of Joan of Arc can only make out of it that hers was a case of genuine spirit control. France, crushed down, defeated, and hopeless, is raised again by the efforts of a humble shepherd girl. Her story is credible that she was forced on her mission by angel voices, whom she meekly and tearfully obeyed. Our own Shakespeare did not understand her, did not see that here was the loftiest manifestation of heroism, but considered her a child of the devil. The old story was repeated in her case—a saviour burned as a witch. She was surely spirit-guided when she mounted her steed and led to victory so often the armies of France.

George Fox, the founder of the Quakers, is another clear example of the Spiritual medium. His life reveals a great similarity with that of Jesus as given in the gospels. Born in 1624, at nineteen years of age he conceived that he was honoured with a special commission from heaven. He heard a voice which told him to forsake the world. It was a voice that directed him not to put off his hat to high or low. Many cures were wrought by him which the early Quakers did not scruple to call miraculous. These are just as well vouched for as, or even better than, the cures of Jesus. If you put them in gospel form they would read almost alike. He could also read the internal condition of people, a quality ascribed to Jesus, particularly in the story of the woman of Samaria, and a spiritual quality with which we are perfectly familiar in these days. (I have had personal experience of this of quite as marked a character as ever recorded.) He was also prophetic, like many Spiritual mediums.

(To be continued.)

HOPE AFTER DEATH: A PHENOMENAL SERMON.

THE Bishop of Chester (Dr. Jayne), preaching in the Manchester Cathedral, on November 8, asked, Was God, the God of Nature, the God of revelation, a fit, a possible object of our love? If we were to love Him we must first have ground for believing that he loved not only ourselves but His creation at large. Was it easy, then, to believe that God is love? Yes, for two sorts of men—the shallow and the saintly; for those who had never fairly grappled with the enigmas of life and had never felt the full significance of the grim creed they held, and for those, again, who had in the deepest and rarest sense "acquainted themselves with God." But for many, perhaps for most of us, the struggle was still fierce, the clouds of perplexity still hung thick and heavy. In some moods at least, and in the face of some appalling facts, we find it the hardest of all truths to hold that God is love.

We turned to Nature, and when we scanned her narrowly we learned to our horror that she was "red in tooth and claw"—"a sight to dream of, not to tell." Could we altogether wonder if, staggering under the shock of such discoveries, men had been tempted to write bitter and gloomy things against that creation of which others, and, he was convinced, more truly, told us that "its final law is love"? In reply to the question "Is the Creator love?" external nature could only speak with stammering lips and hesitating tongue.

Turning next to the record of human history and experience, the answer was hardly less equivocal. On one page, it was true, we read of golden deeds, of advancing civilisation, of hope and sympathy and unwearied effort; but elsewhere we found a story of lamentation and mourning and woe, of teeming misery, of impenetrable ignorance and vice, of blood running in rivers, of provinces brought under the rule of truth and progress again becoming the prey of superstition, of a world still largely lying in darkness and iniquity. In man and man's world we might no doubt discover "the

beginnings of a righteous administration," strong upward tendencies, enough for hope to live and labour on; but the evidence, though encouraging, was not convincing, and if our hearts were to warm with genuine love towards God we must have clearer proof than history and science could unaided produce that God is love. But the worst had yet to come. As we stood beside the waters of perplexity we sometimes seemed to hear, not indistinctly, the death-knell of our struggling hopes being tolled from the very towers of the Church of Christ. The so-called glad tidings of Christ, as too commonly represented, deserved rather to be called the sad tidings of our race.

If we frankly faced and fairly followed to their issues certain of the doctrines that had been long and widely made to pose as the truth that is in Jesus, must we not own that, dark and sad as this world was, it was a cloudless paradise when compared with the chamber of horrors to which, and for ever, love—"pure, universal love"—was hereafter to consign the mass of His redeemed creation? He must indeed abandon hope except, perhaps, for his own small self and a favoured few, who entered the iron portals of such a creed as this; and to bid us love the Being who had such a destiny in store for the hapless myriads on whom He thrust the fatal gift of existence was nothing less than to bid us commit moral suicide. Was this, then, the conclusion of the whole matter? Must he accept as authorised that once almost unchallenged and still latently dominant version of the Gospel which began with "God is love" and ended in wholesale, hopeless torment ruthlessly inflicted by the hand of love? Might we not rather see in the dark and paralysing conclusion we had reached a proof that there was something wrong, a call to re-examine our creed, to search the Scriptures anew, to weigh more carefully the evidence afforded by the heart and history of man, and so to find in a broader, deeper, clearer knowledge of the character and purposes of God a firm foundation on which "the first and great commandment" might take its stand?

What event, he would ask, could call more pathetically, more imperatively for fresh light than the present profound and widespread conviction among thoughtful men that nothing less than the character of God was at stake among us? He would attempt to indicate some lines of thought which might perhaps lead us towards a broader and brighter hope. If it was hard to believe that such a world as this was made and was ruled by love, let us not forget that it was still harder to believe the contrary. And in weighing the probability or improbability of an opinion its moral influence might fairly count for something. The creed could not be greatly wrong that plainly tended to make and keep the lives of men right. Again, the love that man had for his fellow-man might serve us as some pledge and proof that there was love on an infinitely grander scale elsewhere. A stream so broad and deep and beautiful surely implied a never-failing, heaven-fed source.

What did Revelation really say? Did it help or hinder? One line of interpretation, sanctioned by venerable names and long tradition, and by no means wholly without support from Scripture and reason, led us to a conclusion compared with which the uncertainties of Agnosticism were light and peace. If that conclusion was true, the Gospel, except for a favoured few, was no good news of God. We might, indeed, wonder that for so many generations a belief so inconsistent with the revealed character of God, so fatal to mankind, had been cherished by pious and loving hearts, did we not know how prone our minds were to the most glaring inconsistencies, and, further, that the widened and enlightened sympathies which now yearned for a larger hope, a purer creed, were themselves the slow growth of the Christian spirit working often through unexpected and almost alien channels. The hour, in the working of God's providence, had surely come, not for a new doctrine, but for a new interpretation of the old. There was abroad among us an eager (if often unexpressed) craving, an imperative demand, and it behoved the stewards of the mysteries of the kingdom of heaven to see that this righteous demand was fairly satisfied.

When we came to examine the foundations on which the popular belief had been reared they were seen to be weak and unsound in many parts. Texts had been torn from their contexts; the language of metaphor had been hardened into logic; illustrations drawn from and necessitated by the old-despotisms were still being used, in spite of the complete change in government and manners that had intervened, as appropriate figures of the Divine method of rule; a doubtful epithet had been almost made to bear on its weak back the

final destiny of our race; poetry had sometimes been treated as prose, and the poetry and prose of an early age placed on a level in evidence with writings far removed in date and character; what told in favour of the darker doctrine had been pushed into undue prominence, while—from a wholesome dread of prophesying smooth things, and partly, it must be added, from a strange blindness to the full bearings of the question—the pregnant words of hope, the wider reaches, the all-embracing, all subduing visions of prophet and apostle, the length and breadth, the depth and height of Christ's infinite love, the revealed attributes of God and all that they implied—such evidence as this had been looked at askance, heavily discounted, kept in the background, and practically lost sight of. God forbid that we should think or speak slightly of those who, if they erred, erred from the best of motives; whose hearts were larger than their creeds; whose day, and therefore whose duty, was not what ours was; who out of honest fear and reverence chose the unwelcome side of truth, and sought by preaching endless and hopeless hell to people heaven.

But respect for those who had gone before must not make us shrink from the new necessity laid upon our own shoulders; we too must rather strive to perform faithfully the special services of our own generation. And one such service was to clear the revealed character of God from some of those accretions which disfigured its beauty, and made God wear a tyrant's look, whether of frown or favour. Much must, no doubt, remain mysterious, awful, seemingly cruel. We could know only in part. But at least let us know the best that could be known, and let us reject that knowledge, falsely so called, which, stepping in where Scripture forbears to tread, had tried to tell the secrets of the future life, and made silence impossible even for those who would gladly imitate the significant reticence of the inspired writers. In the latter part of his sermon the Bishop spoke of the pregnant hints, the fundamental, indisputable truths of Scripture, which in their different ways combined to form the larger hope. He directed attention to the character of God. He was a God of mercy and a God of justice. There could through all eternity be no terms of truce between the love of a holy God and the sinner *so long as he continued to be sinful. But who should venture to fix bounds beyond which the needful process of purgation must not pass? Would the divine Father's heart be finally steeled against the prodigal unless within his allotted portion of three score years and ten he found his way home from the far country?* God was a God of justice, and justice, to speak simply, meant fair play.* And did it not follow from this attribute of God that our hearts could with humble confidence trust the destiny of the creation to its fair and faithful Creator?

LITERAL OR MYSTICAL: WHICH?

THE Bible used to be accepted literally. Why is its literal interpretation abandoned? Because it cannot be defended. Why is a mystical interpretation put forward? To maintain, if possible, the dogmas of the Bible's supremacy over reason and the divine origin of the book; to find occupation for priestly interpreters, who juggle with words, put a meaning upon terms which they have no warrant for doing, and then pretend to find a new, an inner, and a divine meaning in the so-called text.

But they cannot prove that the writers of the words attached the same meanings to the text, or ever entertained, or were capable of conceiving the ideas which they now offer as the correct rendering of the so-called sacred word.

Furthermore, every mystical interpreter has an "inner sense" of "the word" of his own. Which is the right one?

Swedenborg made the book mean one thing; Elder Evans the Shaker, reads in another meaning; Mrs. Dr. Kingsford discovered the key to the mystery. And Mr. Maitland unravels its esoteric significance. Madame Blavatsky illuminated with Mahatmic light the allegories of ancients, while Prophet Baxter interprets the history of the Jews, and trumpets forth the coming doom of the world according to Baxter's reading; and Gladstone glorifies Genesis until the writer would not know his own work, and would be astounded, if he returned to earth, to learn how wise he was when he wrote the story of the six days' creation. But the trouble is that the interpreters do not agree. The "new meaning" can always be revealed by the man who invents it, but if any one else tries the experiment he lifts the wrong "thimble," and the "pea" is not there.

*Italics ours. The Bishop is too timid. For "fair play" there must be progression after death.

But why all this fuss and fume? Is it not solely an attempt to rehabilitate a discredited dogma? An effort to enthrone a book above reason and conscience? Why credit the ancients with knowledge and wisdom they did not possess?

If scientific men had not, by study of nature, discovered the facts of geology, who would have found them in Genesis?

If the researches of critically minded men had not discredited the literal biblical statements, who would have found the mystical meaning of the so-called "word of God?"

Why, then, should men expend their time and genius in attempting to *read into* the Bible the knowledge of the nineteenth century, and by so doing support a dying creed and forge anew the fetters of superstition?

In our opinion, the Bible reflects the ignorance of its authors; their childish fear; their superstitious dread and reverence of the Unknown; their low morals, their cruel and animal state, as well as their hopes and aspirations and religious yearnings. The orthodox hell, which the Bishop of Chester discards, was born of the Bible, and is abandoned only as men cease to credit Bible words.

The Bible deserves no other or better mode of treatment than the Koran, or any production of a similar kind; and a comparison with the traditions of surrounding peoples shows that the Jews borrowed most of their stories from the Egyptians, Chaldeans, Babylonians, and others. Some parts of the Bible may be allegorical; some poetical, and some rhapsodical; but it is doubtful if we should be any wiser than we are now, if we were able to ascertain without doubt the actual meaning of the authors. We do not believe they were idealists. They were literalists and naturalists, and the inner meaning of many of these fables was sexual rather than spiritual. We must entertain a very poor opinion of the intelligence and spirituality of present-day humanity if we think it necessary to sit at the feet of Moses, David, and Solomon. We have more faith in the growth of the race in goodness and grace than that, and believe that *the Bible of to-day* contains brighter thoughts of better and purer and nobler men and women than ever lived in old Judea.

We believe in progress, in evolution, and are of opinion that we are more clear-headed and clear-sighted, have more accurate information, more true philosophy, more real religion, more inspiration, more spirituality—that, in short, mankind is nearer perfection now than at any period in the history of the race.

Instead of prying into the dustholes of the past, we shall find more gems of truth, beauty, purity, and goodness in the thoughts and lives of the noble and saintly men and women of this age and their living inspirations than any recorded in the Bible. We are just as much "the children of God" as any others were, and have moved many steps on the path of progressive evolution, mentally, morally, and spiritually, since the Scriptures were penned.

Let us trust our own heads, hearts, and inspirations. Let us follow the light *within*. Let us live in the present and turn our gaze forward—not backwards. The golden age is coming; it has not gone. With strong, brave hearts and pure purposes God will speak to us, even more truly than he did to the men of long ago.—E. W. WALLIS.

SEANCE RECORDS.

OCT. 23: Mr. Bruce and Miss Payne this time holding hands, we had moved the cabinet with its back to the north, and I had put a pencil and cardboard in. It was some time before we saw anything. Bright lights were shown several times, then a flash of a bright yellowish red inside the cabinet. A hand came out and touched Mr. Bruce, then a long hand in front of the curtains. After singing, a hand was shown with beautiful thick white drapery like linen over the wrist. Some one said, "Was it a hand?" It slowly came out again, spreading the fingers apart. The curtains were swelled out as if by a figure, and soon a draped shoulder and arm were shown, the forearm being raised, the drapery arranged so as to show the hand. Raps were given in answer to questions. The pencil was given to Mr. Bruce, the cardboard handed out to Miss Payne. It was written on.

Each time previous to a manifestation, I had experienced a cold tremor through the nervous system, and, as it were, cold air passing from my hands.

Before meeting with Mr. Bullock we had sat several times to see if we could obtain any physical phenomena at those sittings. I had frequently seen phosphoric light play-

ing about the faces, shoulders, and hands of some of the sitters, and speckles or scintillating phosphorus about the front of the cabinet. Others had noticed the same phenomena. But during all these sittings with Mr. Bullock, I have seen nothing of the kind, which seems to indicate that the controlling spirit for materialization attracts and draws it all into the cabinet, condensing and showing it in the brilliant lights we see. The controls, in dismissing us, said, they had not given us so much this evening as they were anxious to do something different, but had not succeeded this time, but hoped to do so soon.

OCT. 16: Mrs. Day on the right and Mrs. Francis on the left side of the cabinet, holding the medium's hands. There were twelve of us sitting. Mr. George gave an invocation. We heard soft raps which meant to shade the light and sing again, during which time a hand glided from between the curtains in front, then another was shown, and two hands one above the other.

The bell accompanied the singing. We then saw a hand reach from the cabinet to Mrs. Francis, and deliberately take a comb out of her hair, and then passing over to the other side of the cabinet place it firmly into Mrs. Day's hair.

A hand came out and was laid on Mrs. Francis in view of us all, then another was seen patting Mrs. Day.

Previous to sitting, Mrs. George had put a slate and pencil into the cabinet, we heard it now being moved, and in a short time the slate was handed out to Mrs. Day; then a hand came forth with the pencil, which it gave to Mrs. Francis. The slate I find weighs 18½ ounces. The séance lasted half an hour, when the controls said they could do no more. The medium was not in a condition to sit longer. We looked at the slate and found written in a small hand the words, "Dear friends, I am very glad to meet you. Good night.—Green."

This was a fresh conviction of psychic or spirit power. (The control has very much the style of the medium; probably would have, being his uncle.)

The medium's temperature before he went into the cabinet was 96°, when he came out 89°.

Now on the face of this, it would appear that he should have been in better condition for manifestation than when he went into the cabinet. I am only a novice, but it seems to me that the aura from the sitters undergoes similar processes of absorption and change, as are performed by the digestive functions.

We prove the medium to be a good absorbent; he must also perform the assimilative process, which develops the manifestation, and when there is no more power of assimilation in the medium, there can be no more development. It is, I think, evident that the power from the sitters must pass through the organisation of the medium, he supplying the necessary element for combination. If he has only a small amount of that essential element, however much power may be given off by the sitters, he cannot assimilate it, and would be something like a dyspeptic who is unable to eat or digest, however tempting the viands may be.

By the same power and law of assimilation, in the bony construction of man, for instance, we cannot have firmness and hardness, without the addition of phosphate of lime, and that only in proportion of about one part in 500, yet what is the result if one part be wanting? The want of it is demonstrated in a rickety child, or in a case of *mollities ossium*, and unless the medium be in good physical health, his psychoplasm comes short of the essential element requisite for the production of the materialisations. I have no doubt that it will eventually be understood, at present the cause is a supposition, but the effect is a fact.

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

BY WALTER EDWARDS.

CHAPTER XVIII.

MY STORY CONTINUED.

"A little child shall lead them."

It is hardly probable that Dr. Bill would have admitted the fact, but those tears did him good. They relieved his pent-up feelings, and softened and soothed his perturbed spirit. They symbolised the broken walls of his materialism. The waters of love had overflowed the barriers of thought and pride of intellect.

The child's simple words, their evident sincerity and truth, went straight to his heart, carrying the first ray of

hope and the conviction of spirit existence. Truly every sorrow may serve the purpose of soul education. He soon appeared much stronger and brighter, and began to take more interest in what was going on around him, and after a while desired to be permitted to attend the home sances which the Banks family still held.

Here he received abundant evidences of the reality of spirit life, and the presence of his daughter and her mother. Mr. Banks had developed as a remarkably powerful materialisation medium, and it was most affecting to the little circle of witnesses to notice the wonderful and inexpressible delight of Dr. Bill, when Amy stood before him one evening and spoke loving words of comfort and cheer. Thus Spiritualism gave him back both of his dear dead ones. It supplied him with the knowledge which removed the sting of death and enlarged life's hours, and filled him with a lively hope and anticipation for the future life. He now felt that he had not studied and improved his mind in vain, and the recollection of that perfect night upon the waters of the Clyde, when both he and Amy found the way of life and listened to the voice of the spirit was a constant source of pleasure.

Mary grew to love the old man as a father, and Amy frequently spoke to him through her mediumship, and held delightful conversations with him descriptive of her new home and spirit experiences, and thus a bond of sympathy was established between them which nothing could sever.

Mr. and Mrs. Banks were delighted with this turn of events and smiled significantly, and hoped now for happiness for Mary and Mark. But such a consummation seemed as far off as ever. If Mary still loved Mark she kept her secret locked up in her heart and spoke not of him, and her friends respected her feelings too deeply to joke with her upon the subject. Indeed, they shrewdly suspected that her silence was an evidence that her love was not by any means dead.

Mark had settled down to steady work in a well-nigh hopeless frame of mind. He had been immensely puzzled by the strange apparition of Amy and his vision of the collision on the river, and began to read with ever-increasing interest all the literature bearing upon the subject, including the Proceedings of the Psychical Research Society.

He became deeply interested in these and contributed his own quota of experiences to their records. As a result he was introduced to some Spiritualists residing in the neighbourhood, also members of the P. R. S., who invited him to their circles. Here he became acquainted with the various phenomena of Spiritualism, but for a considerable time failed to secure satisfactory personal proofs of the identity of spirits whom he knew. He was deeply interested in hypnotism and finally mesmerism, which he found was much more fascinating and satisfactory in his present frame of mind, and little by little he began to understand many of the puzzling experiences of his past life.

How ardently he wished that he had known a year or two previously of the wonderful power a strong-willed person could exercise over another who was receptive. It might have saved him from the blunders which had spoiled his life, and Amy might still have been alive. He now comprehended that Dr. Bill's strong personality and positive thought-sphere had psychologised his mind and carried his will captive, until he had all unconsciously drifted beyond recovery into the unfortunate position which had led up to such disastrous consequences. Truly ignorance is no safeguard, and only knowledge gives power. How necessary it is then that people should be warned against the danger of fascination and hypnotic suggestion, and learn to "be themselves," and guard against being dominated by the crafty, designing, and deceiving.

He found, too, that mesmerism was of great benefit to him in his profession. He frequently exercised his will upon patients with the most successful results, and in one or two instances he "magnetised" patients when in a critical condition, and carried them through the crisis of their disease. But he was most scrupulous only to employ his powers with good intent, and in the presence and with the knowledge and consent of those most nearly concerned. Enthusiastic by nature, he devoted his whole energies to this study, and began to develop the latent powers of his own spirit, until he at length found that he was able to project himself at will from the body and, on the psychic plane, visit his patients and influence them spiritually.

A clairvoyant of remarkable lucidity developed under his influence, who became of great assistance to him, posses-

sing the power of seeing into and describing the condition of the organs of the bodies of people who consulted him.

After a time he became famous for his successes with critical cases, and a large practice demanded all his time and energy. But Dr. Bill returned not to his home. Mark wrote to him, detailing some of his experiments and the results which he had achieved, and urged him to return and co-operate with him. Needless to say, he no longer adopted materialistic ideas; all those thoughts had been shattered by the "phantasm of the dead" Amy which had so astounded him.

Dr. Bill's reply nearly upset the philosophic calm into which he had worked himself.

The letter was so characteristic that I give it in full:—

"My dear Boy,—So you, too, are diving into the mysteries, and have found your soul at last; so have I. Let us cry quits. You ask when am I coming home—to tell you the truth, I *am* at home. I have more than found my soul, I have had my wife restored to me and found two daughters in the form, and recovered the spirit one—in fact, I am embarrassed with riches. Do you think I am coming to stay with you in solitary state when I can be made much of, and get spoiled with kindness? No, lad; it simply cannot be done. Lucy here, curls my hair and teases the life out of me, and a sly little miss, with bright eyes, reads and sings to me, and generally coddles me till I begin to think I am growing a soft-hearted old fool; bless her heart. Then Amy and her mother come back to me so often, and I begin to feel their presence so much that I am already half my time in the other world, except when these blessed children wake me up for a romp. If I ever return to Fairgrove, a young lady, named Mary, comes too, if I have to marry her, or steal her. But she will not hear of it, I can't imagine why; and so here I stay. If you want me, you'll have to come and fetch me. Good-bye, my lad; glad to hear of your success. God bless you, but you must do without me yet awhile.—Yours, ever with love. "JAMES BILL."

Poor Mark. That letter opened his wounds afresh; it showed him what he had lost in casting aside the faithful love which Mary had given him. He was filled with unavailing regrets and fears. He derived one ray of comfort from it, however. She had not forgotten him altogether, nor was she entirely indifferent to him, else why should she decline to visit Fairgrove?

All the old love which he thought he had outlived came rushing back upon him, and for several days he scarcely thought of anything else. He had a great mind to invent some excuse to go to see Dr. Bill, but could not screw up his courage sufficiently.

To chase away these thoughts he visited his Spiritualistic friends, and found they had a special guest, a young girl of fourteen, who was well known as a natural clairvoyant. He was too pre-occupied to notice what was going on, and had grown tired of hoping for a test for himself. It seemed as if the more anxious he was the less he received, and he grew very indifferent about the whole proceedings.

His attention was soon aroused, however, when the girl, in her normal state, exclaimed: "I see a boat. It has one mast. It is lying on the water. It doesn't move. There is a fog about it—oh, there is a big steamer coming. Now! now! it runs into the little boat and breaks it. It goes down in the water. I see men, no one else. Yes, I see a spirit now, a young lady. She looks all wet. Her hair is dripping. She says her name is Amy. She puts her arm round your neck—you, sir. She calls 'Mark.' Do you know any one of that name, sir?" "Yes." Well, she says to me, 'Tell Mark he will be happy yet. I love him and will help him. Good bye, dear Mark.' She waves her hand, and now she is gone."

This was a test with a vengeance. Mark rose from his seat, snatched up his hat, and rushed out into the night air. Out into the woods, where the young green leaves were covering the boughs with returning spring, where the flowers proclaimed Nature's resurrection. He asked himself what could she mean? "He will be happy yet." She knew his secret then. She must know Mary's too. Was it true? Too good to be true. Too good to be true, he feared. And out there, under the bending heavens, with bare head, he prayed that he might have strength to do the right. On returning home he found a telegram awaiting him, "Dr. Bill has had a fall, come at once." He snatched up a "Bradshaw," saw there was just time to catch the night mail, and was off without delay.

(To be concluded.)

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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.]

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THE FORWARD MOVEMENT.

THE many friends of *The Two Worlds* will rejoice to learn that there has been a very decided and gratifying increase in the circulation of "our paper" during the past year. It is rapidly becoming THE PEOPLE'S PAPER in fact as well as in name. The sales have risen slowly but steadily, and within the last three months have advanced much more decidedly, and encourage us in the hope that at the year's end we shall be able to record a gain of 1,000 copies per week. There is still something to be done to secure that result, but many hands make light work, and our friends, encouraged by past success, will, we feel sure, redouble their efforts during the next four or five weeks, and thus enable us to extend our influence and usefulness. The series of papers by Mr. James Robertson which have been commenced are exceedingly valuable, and should be read with wide-spread interest. We have a splendid assortment of articles from old and tried workers. The records of phenomena by Mr. Cooper and others are arousing enquiry, and will stimulate efforts to develop phenomenal mediumship. Good physical mediums, test mediums, healers, clairvoyants, &c., are in great demand.

There is a wonderful revival of interest in our cause in process all over the country. Opposition is being evoked on all sides, and we make bold to affirm that *The Two Worlds* has had much to do with these results by its outspoken and aggressive policy. Workers have been encouraged, and a new feeling of hope and enthusiasm is spreading through our ranks. We must stand united. Mission work is being undertaken in various centres. The National Federation is engaged in active propaganda work. The Yorkshire Federation is preparing for mission labours, and, indeed, a FORWARD MOVEMENT is being made all along the line.

Some time ago we foresaw that the campaign this winter would be active and severe, and events are proving the accuracy of our forecast. We are delighted to read that "full meetings," "overcrowded" gatherings are becoming the rule. We would suggest to the promoters of such meetings that the effect upon strangers and visitors would be deepened if they could be prevailed upon to purchase *The Two Worlds*, especially if they would take it regularly. Societary notices in our columns would be of more value if "our paper" were more generally purchased by the members. A duty devolves upon Spiritualists to support the journals devoted to the proclamation of the unpopular truth we all have at heart. Progress is effected by strengthening one another, and Spiritualists should keep themselves posted as to the progress of the cause.

For our readers who "like a story"—and who does not?—we have a treat in store. The splendid serial, "THE HAUNTED HOUSE IN BEN'S HOLLOW," which will commence in our Holiday Number on December 23, will repay every reader. It combines Love, Mystery, Romance, and Occultism.

Part I. relates the past weird and uncanny experiences which led up to the desertion of the house, and the still more

striking phenomena which occurred to the adventurous hero and his friend when they rashly determined to spend the night in "the haunted house."

Part II. carries the story forward, and, in a variety of incidents, shows how strangely human lives are over-ruled by destiny, or spiritual influence, and solves the mystery of the hauntings.

Part III. is the spirit's narration of his experiences, of the causes of the strange phenomena associated with Ben's Hollow, and relates how he and other spirits broke the bondage which held them "earth-bound."

Other valuable and seasonable contributions will appear in our Holiday Issue on December 23. We shall be happy to receive additional orders.

THE WATCH TOWER PAPERS. — No. 3.**MATERIAL WAGES FOR SPIRITUAL WORK.**

CONSCIENTIOUS scruples ever command respect, when those holding such live up to them. Yet even such scruples may be in themselves open to question, without the sincerity of their upholders being necessarily impugned. But it is more than despicable when conscientious scruples are used as a means of evading a plain duty, or as a weapon of attack against others who do not accept the view expressed in a particular form of scruple, conscientious or otherwise. For any person to shield themselves behind a veil of special pleading, whereby honest opinions are made use of for dishonourable ends, is a species of moral malice that cannot be too sufficiently reprobated.

There are not a few Spiritualists who have conscientious objections to the paying of mediums, and medium speakers, for their mediumistic services. It is urged that payment is derogatory to the purity of mediumistic work; incites to greed and avariciousness; centres the medium's mind on worldly gain instead of Spiritual good; attracts an earthly-minded class of spirits; and as a medium is but a servant who is used by the spirits, it is they who do the work—not the mediums—who should be paid, if pay is at all permissible, while some even add that as "you have freely received," therefore you should "freely give."

These doctrines have been persistently enunciated for a number of years past. Their high priests and leading expounders have indiscriminately run-a-muck against some sort of people who are styled "professionals," whatever that means, and the cry of "wolf" has been so frequently raised that some people have about concluded that every speaker and medium—every paid worker, man or woman—in the cause is neither more nor less than a flinty-hearted, greedy, money-grasping wretch, whose one object "in serving the cause" is to wring the uttermost farthing out of the pockets of its adherents.

Now, and quite apart from the individuals concerned, why should there be this acrimonious feeling and sharp division of opinion upon the question of material wages for spiritual work? Are there two kinds of work, needing separate methods of treatment? Is the work that is material alone deserving of its reward, and the work spiritual, which involves some considerable amount of material work, to be given unrewarded? Is it not an altogether false sentiment that makes, in effect, spirit work holy and secular work not holy? The phenomena of mediumship are not developed without time, energy, and strength being laid under contribution. If these very real things are expended upon laying bricks, or sweeping roads, the bricklayer and the scavenger are paid, and justly so, and proportionally to the estimated value of their services to the world. Again, how many Spiritualists pay to hear a singer, or actor, a popular lecturer, or to witness an exhibition, or to see a painting, all of which involves the exercise of the spiritual faculties of performers or artists, and who can say how much inspiration, and even control, from the spirit side as well? But, to say that the medium or speaker shall not be paid for his time, energy, or strength placed at our service, because his is a Spiritual work, and that you have a "conscientious scruple" against payment for that kind of work, looks, when viewed impartially, like a most invidious distinction, and a plain ignoring of those elementary principles of justice that regulate every other form of service man renders to his fellows.

There is a further class of people who assert that they do not object to "material wages for Spiritual work" in principle, but what they do object to is the exorbitant

demands that are made for spiritual work. To pay a speaker, clairvoyant, or psychometrist twenty-one shillings for say three hours' service on a Sunday, and his or her travelling expenses besides, is deemed extortionate. Why, say some, it takes me five days to earn a like amount. But is it not a universal rule that no man works five days for twenty-one shillings when he can get a plain chance to get thirty shillings? And further, is it not also true that talent in the mill, the factory, the workshop, or any business, trade, or profession, always commands its worth? and would not those who complain of the wages paid for Spiritual work be themselves quite willing to accept it, if offered, and they had the needed talent? Conscientious scruples deserve respect, but when they are used under the disguise of thinly-concealed envy, their value is at once apparent.

Supposing, as a champion of the impropriety of paying material wages for spiritual work, the objector to such payment merely charges for loss of time, and out of pocket expenses? He, let us say, travels two hundred miles to the meeting, and the like distance home again, he loses the working time of Saturday and Monday, but gives his services on Sunday free, as a spiritual worker, and thereby is enabled to pose as an example to the grasping "professional," how much better off is the society he honours? His railway journeys cost nearly forty shillings, his two days' time cost forty-two shillings more, and if he holds a little séance, psychometrical, phrenological, or what not, and pockets the proceeds, why the "free" spiritual services have taken in gross amount nearly the cost of five visits of the "highly paid" professional! One person, one Sunday, and our champion of the impropriety of paying material wages for spiritual work makes a far better thing out of it than do any of the workers who honestly ask pay, openly and frankly.

But a truce to such a line of argument. Spiritualists are not by any means one-sided, unjust, or miserly as a body. They fully realise that when they ask men or women to serve them they must pay them. The old superstition of this thing being holy and the other thing being unholy has been discarded for the juster doctrine that all things done in honesty are holy, and that "the labourer is worthy of his hire" in whatever field he labours. And where material wages for spiritual work are objected to, the remedy is easy; cease to employ paid workers, and let others be free to do on the matter as they think best.

Spiritualists, ye have a great truth, a glorious opportunity. You can be the saviour of the world from the bonds of darkness, fear, and ignorance. You can help the angel world to scatter broadcast the facts that demonstrate a future life, and the philosophy that will best uplift us here and fit us for that hereafter. The world calls you; the gospel you preach is for the sad, the suffering, the sorrowful. Millions outstretch their hands, supplicating for aid; the poor, the desponding, the workers of to-day are asking our help in their righteous strife against the ills they suffer. Why then weaken your forces by starving your workers and driving them out of your ranks? Foster and sustain them, and in due bounds of reason recognise that in honour and justice it is right that spiritual work should receive its material wages, and that while society is as it is to-day, no matter what the work may be, the labourer is ever worthy of his hire, and most so when working in a field so wide, so noble, so glorious as ours.

SENTINEL.

WHO IS WALTER EDWARDS?

I HAVE been frequently asked the above question, and will now let my readers into the little secret. The writer of "Spirit Guided" is yours fraternally, Edward Walter Wallis.

"Why did you adopt a *nom de plume*?" asks a friend. "Because it was my first attempt at story writing, and I was somewhat nervous as to the judgment which my readers might pass upon my efforts; and, further, I felt that it would be better to keep the personality of the writer in the background, especially as I have had to appear so frequently in other ways in the columns of 'our paper.'"

"I should have read the story with even greater interest had I known you were the author," said a kind friend a few weeks ago. It was good of him to say so, but, you see, I felt nervous and acted accordingly. But, friendly reader, I have now taken you into my confidence, and, if you are interested in my little story, may I suggest that you order a copy in book form and re-read it.

I can assure you, friends, that the incidents and the accounts of spiritual experiences and spirit manifestations are TAKEN FROM LIFE. Woven into the thread of the narrative are personal experiences and phenomena which have occurred to myself and friends, and the philosophical parts of the story embody, I think, a good deal of our spiritual teachings. The yacht accident actually occurred on the Clyde. A friend of mine was on the steamer, and some lives were lost by the collision.

HOW AND WHY THE STORY WAS WRITTEN.

The story was written because I felt that *The Two Worlds* Company could not afford to pay, or offer a prize for one, and the idea formed itself in my mind "Why not write one yourself?" It was easier said than done. But, soliciting the aid of those loving inspirers who have so often and so wisely advised and aided me, a start was made.

At the outset I had no definite ideas, plan, or plot. There were days when nothing would come, everything was blank. The idea of making the story threefold did not reach me until some considerable part of Mary's story had been written. Poor Mary, she brought a feeling of sadness at first, but how real she was. I seemed to be present in the church during that thunder storm, and saw the cloud gather and felt the hot breath of the approaching storm. So, too, with the rain on the night of the flood. "Oh, how it rained." The restoration of Mrs. Banks is an actual fact, only the names are different.

I have witnessed some gorgeous sunsets on the Clyde, but, when that part of the story was reached, I was, in thought and feeling, with Dr. Bill and Amy that golden evening when they watched the sun go down. At first, I did not like Amy; it seemed too bad that poor Mary should be made to suffer so much, but on better acquaintance I learned to admire her for her sweet and gentle influence, and, when she was drowned, the tears fell from my eyes as I wrote. So also with Dr. Bill; he has a hard time of it but improves, softened by suffering like a great many people. Mark does not appear to advantage, he hardly has justice done him; character is many-sided, and he has sterling abilities. He was temporarily "de-railed," so to speak, but the painful experience made a man of him. Mary, "tried and true," quiet and enduring; patient, loving and faithful, is a type of woman one often meets with; they are the salt of the earth. All I can say is that the story *wrote itself*, and I trust it has given my readers as much pleasure as it gave me as it unfolded to my mind. I have received a good number of orders already for the story in book form. It will be published in stiff covers, and sell at 1s.

SPIRIT AND BODY.

THE spirit to the body said

"How stiff and sluggish thou art grown
Thy weight is as the weight of lead,
Thou shouldest help me, but instead
I bear thy burden and mine own.
How long must I endure to be
A captive and a thrall to thee?"

The body answered "Long, in truth,
Was I thy drudge—a weary lot!
Hither and thither in my youth
On many a foolish quest in sooth,
Thou drawest me and thinkest not.
Did I not heed thine every hest,
And treat thee as a pampered guest?"

"How often still when I should sleep,
Thou rob'st me of my needed rest,
Begrudging what thou wilt not keep,
Brief Sabbath, broken at the best,
For e'en in sleep, O lot unblest!
Thou needst must trouble both it seems,
Self wounding, with the plague of dreams.

"I speak not of the days gone by,
The dead past and the out of date."
The softened spirit made reply,
"Thou hadst thy follies even as I,
But which has now the worthier mate?
Thy powers decay as mine expand,
We cannot travel hand in hand."

The body answered, "Bear with me
A little, for I serve thee yet.
Thine equal I could never be,
I never could keep pace with thee,
Yet each is in the other's debt.
Art thou so eager for the end,
So weary of thy whilome friend?"

—Richard Phillips.

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.]

IMMORTALITY.

DEAR SIR,—Your article upon the above subject gave me much pleasure. There is a certain quiet assurance about it which is very encouraging to one desirous of *knowing* something about this great question. I should long ago have abandoned all efforts to gain further information but for this manifestation of quiet conviction upon the part of people who are, to all appearance, quite as intelligent and sane as myself. When I read of their experiences, what am I to do with them? They do not convince me of more than the honesty of those who relate them. The question remains, "How is one with no spiritual gifts of his own to get satisfied of the reality of spirit communion?" "Is the fact of spirit communion one which is required of *all*, or is it only for a favoured section of humanity?" There seems to be only one way, and that is to go where one can come in contact with the "so-called despised phenomena." I have watched the discussion of the question of the utility of phenomena with much interest, and feel that those who decry them are quite wrong. I can quite see that some Spiritualists exaggerate the importance of them (or rather, attempt to apply them to purposes for which they are not adapted, for it is impossible to exaggerate the importance of anything which is capable of rescuing one from materialism, and convincing them of the reality of spiritual existence). Of course, phenomena of themselves are of little value, but viewed, as you put it, as "the drapery of fact," they are invaluable. Just as the fact of an electric motor being able to turn a wheel is of no importance in itself, for it is only a wheel turning round after all, but as a manifestation of the existence of practically illimitable possibilities, who shall measure its importance? Unfortunately, the demonstration of the existence of the "force" is not equally possible in both cases, for in the latter anyone can see the wheel turning round and must know that some force turns it, but in the former the phenomena seem dependent more upon those who are *not* the investigators (except in the case of those who have "spiritual gifts"). I have tried to rest in the experiences of others, but though some of them are certainly very convincing, they do not satisfy me. I hope I am not inordinately selfish, but I really think that I require a revelation all to myself. I have noticed that the majority have received satisfaction through the agency of clairvoyance, and it certainly seems much to be preferred to any other spiritual gift. But I find that in meetings where a clairvoyant is present, some people get all the "tests," whilst others get none. I am one of the latter. I must except one very remarkable instance, in which I received a description from a perfect stranger, which was of such a striking character as to cause one to puzzle greatly about it. I have no doubt the gentleman really saw what he described, but what was it he really saw? Was the "spirit" really there? Sometimes, while thinking the matter over, I have almost realised that it was so, and I have felt a thrill pass from end to end of my being; the blood has rushed to my face, and my heart has really stopped beating. This exalted condition is quickly followed by a corresponding depression, and I am still in Wonderland. I have been reading a pamphlet by Mrs. Besant, in which she speaks of "thought forms," and about some people being able to project them, and others to see them, and she says "spirit mediums call them spirits." Do you know anything about these thought forms? Mr. Horatio Hunt says he does, and can distinguish between them and actual "spirits," but he does not say how. Can all persons project them? because, if not, that would seem to account for some getting "tests" and others none. I should like to *realise* that clairvoyants really do see the spirits of our departed friends. At present it seems too good to be true, although, on second thoughts, that phrase seems quite out of order, for how can anything be too good to be true? Can truth and goodness be separated? Would not too *bad* to be true be more likely, or would it not be better still to say that it is true *because* it is good?—Yours most respectfully, WALTER WOODS.
53, Wyvis Street, Poplar, London, E.

MATERIALISATIONS AT CARDIFF.

A weekly circle has been held for some months past at the residence of Mr. J. G. Miles, whose eldest daughter, Gertrude, passed to the summer-land in January last. Many consolatory messages characteristic of their daughter have been given to the parents, both by writing and speaking mediumship, in addition to clairvoyant descriptions. Beautiful as all these are, a hidden and rarely expressed yearning appears to have been felt by both parents and sitters that the daughter, so beloved by all, might be enabled to make her presence visible by materialisation. This desire would seem to have been read by the controls of Mr. E. G. Sadler, who is one of the circle, for quite recently they announced that, as their medium—through whom in former years very striking phenomena had taken place—did not require much re-development, attention to the general circle conditions necessary for such phenomena would enable them to produce materialisations almost at pleasure. Accordingly the first sitting with this object in view was held on Tuesday evening, Nov. 15, when, in addition to the usual sitters, four friends (including Mr. J. J. Morse, of London, and Mrs. Barton, of Bristol) were also present, making eleven in all. The medium, Mr. E. G. Sadler, was placed in an armchair in the adjacent room, across the doorway of which thick curtains were hung. Excellent harmony of feeling prevailed, and it was not long before the deep breathing of the medium, following entrancement, could be heard. After sitting about half an hour, the curtains were parted in the centre, partially revealing a form clad in material of an intense whiteness, which remained for a few seconds. There were, however, no features or other marks of identity visible; it being afterwards explained that, in order to render this possible, some further little attentions as to the kind of light to be used, &c., were needful. The luminosity, as stated by the controls of both Mr. Sadler and Mr. Morse, was a partial effort to materialise by the daughter of Mr. Miles, and was, as near as could be judged, about her height. Great satisfaction was felt at the success thus attending the first effort in this direction, and the prediction made afterwards by one of Mr. Morse's controls that it will not be long before we shall certainly get the fully materialised

form at this circle was felt by all to be amply justified. We know that we have the necessary materials, and may we not therefore hope that the unique records of materialisation phenomena in Cardiff in the past may be equalled, if not surpassed, in the immediate future through the instrumentality of our good friend and brother, Mr. E. G. Sadler. Our old friend "in the spirit," the "Strolling Player," afterwards entertained the company in his usual felicitous style with many sage, sound, and otherwise salutary remarks. We were also favoured with a control by "Black Eagle," one of Mr. Morse's "household gods" (!), who exhibited some very striking characteristics, and thus was concluded a most enjoyable and profitable séance.—E. A.

CELESTINE EDWARDS' LECTURES.

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Salford. JOHN KAY.

TO CLERICAL DICTATION, &c.

WILL parsons please tell—who prate about hell,
And so much of the opposite station—
Where poor sinners go, who don't happen to know
The tricks in the trade of salvation?
Who don't attend church while the hymn or grand march
Is played, in supreme exultation,
By a saint at the pipes, who stays out late at nights,
In a mazy debauch or flirtation;
And the toots in the choir, who sing higher and higher,
And down to the lowest notation,
In odorous tones, from scented bon-bons
That dispel rankest rum exhalation,
And from deft hand to hand pass round the gay band,
To encourage dumb-show conversation,
For music and spice seem best to entice
And entrance the entire congregation—
Who sit ill at ease in their soft cushioned pews,
Prime pigmies of self-adulation,
In vanity's plumes that, though steeped in perfumes,
Smell of cant and inebriate's potation,
Of double-faced dealing, in word and in feeling,
To those of some different persuasion,
Who in public don't pray, but honestly pay
What they ought to on every occasion;
And believe not in sects, with their long-coated pets—
Grim spectres in great tribulation—
Growing beautifully less, many thanks to the press,
That gives vent to the true situation—
Of quackery and sham, holding forth in the land,
In the guise of our new dispensation,
That has little of use, but much of abuse,
In error and bold usurpation.
What right has the quack, in matters of fact
That admit of correct explanation,
To bolster his faith and discredit the truth
'Cause it threatens his snug occupation;
Or the dupe in his flock, whose life is a mock
And canker of sly dissipation,
By playing the fool, at chapel and school,
To get preference in trade and spoliation?
To prove what I say, please note by the way,
And study our church-going nation,
And what will you find but blind leading the blind
On the wrong road to regeneration?

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BRADFORD. 448, Manchester Road.—Afternoon: Mrs. Thornton spoke from the hymn "Speak gently, it is better far." Evening: "The Spirit return." Both addresses were delivered in an admirable manner. Clairvoyance very good. Good audiences.

BRADFORD. Norton Gate.—Miss Calverley's guides spoke on "Thou canst not toil in vain," and strongly advised us to toil on, for we were progressing very well, and she wished every place would work for the truth as we are doing. Evening subject: "The Lost Sheep. In affection for a young girl, who had made away with her earthly life at the age of 16, she spoke of how she must have been tempted to leave a good widow mother and a comfortable home, but prayed earnestly for our Father God to give her a light, and wished us to try our best to help her out of her darkness.

BRIGHTON.—Mrs. Bailey not being able to be with us we secured a good substitute in Mr. Wm. Galley, whose inspirers discoursed in the afternoon on "Spiritualism versus Modern Christianity" most ably. Evening, to a crowded audience, his inspirers spoke on "In Darkest England, or a Christian Country with a Bible," in a most forcible and logical manner. 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. We hope to hear Mr. Galley again ere long. —J. Shaw, cor. sec.

BURNLEY. Guy Street.—Miss Cotterill's guides gave addresses on "Who are those who accuse one another?" and "The Death of the Bright Angels." Much appreciated. A very fair audience at night. Psychometry to the satisfaction of all. —E. W.

BURNLEY. 102, Padiham Road.—Crowded audiences to hear the guides of Mrs. Best, whose clairvoyance was very impressive, and gave satisfaction to the recipient; proving we have seers who can discern spirit forms of our dear ones who have passed the change called death, giving names in many cases which were surprising. Many strangers are coming to our meetings. —J. W.

BURNLEY. Robinson Street.—Mrs. J. A. Stansfield spoke in her usual sympathetic and plain-spoken manner on "What must I do to be saved?" and "The Angels' Song of Peace" giving great satisfaction. Crowded audience. —J. F.

CARDIFF.—Mr. Richard Phillips gave an able address upon "Death and Dying." He dealt with the many misconceptions engendered by the erroneous teachings of the churches. He aimed to divest the subject of the fearsome and gruesome character it possesses for so many, and to place it in the category of perfectly natural and sequential occurrences, which, following upon a lifetime of obedience to physical and moral laws, should inspire hopeful anticipations, instead of gloomy foreboding. Death, strictly speaking, is the precise moment when the spirit departs from the body, and is perfectly painless and natural, while the process of dying, which results from the impairment

of the vital functions of the body, may or may not be accompanied by pain, according to the nature of the impairment. Whatever pain is suffered in the process of dying is oftentimes far exceeded during the lifetime of most of us, the only pain one needs to fear at that momentous time being the bitter reflections and remorse which are bound to follow upon an ill-spent life. This, indeed, is the only but (when intelligently realised) all too much to be dreaded hell we have to fear, and, therefore, death, as interpreted in the light of Spiritualism, is a moral deterrent more powerful, because more real, than the mystical hell of orthodoxy. The after séance, well attended, was led by Mrs. M. Billingsley, who related some remarkable experiences within the past week, which will probably be recorded later on. Several clairvoyant descriptions followed, all except one being recognised. —E. A.

DARWEN. Church Bank Street.—November 20: Mr. Charles Lanton. The speaker's guides illustrated how a spirit could go into the other world and still be earth-bound. Clairvoyance by Miss L. Pickup very good both afternoon and evening. Evening, a subject from the audience was very ably dealt with. [Too late last week.]—Nov. 27: Mrs. Craven delivered splendid discourses on "The Religion of Spiritualism," and four questions from the audience. The one most fully treated was "What are the teachings of Christianity?" A very good discourse, to a crowded audience. Dec. 4: Special musical service. Mr. Wallis, speaker.

DEWSBURY. Bond Street.—A very pleasant day with Mrs. Crossley. She gave very good discourses. Her clairvoyance was exceedingly good. At night, room packed.

FELLING. Hall of Progress.—Mr. Dobson writes that he has been very ill, hence has been unable to report proceedings. We are glad he is now recovered. He complains that but one speaker has filled his engagement during five weeks. Mr. J. Wilkinson spoke last Sunday instead of Mr. Griffin, and Mr. Griffin will speak next Sunday. Mr. Wilkinson spoke on "The Philosophy of Human Thought," which he ably defined, and a hearty vote of thanks was awarded to him. During the last five years many members have been made, but they fall away for various reasons. If they would rally round and support the society it would be better for all concerned. More lady mediums and clairvoyants will be engaged next quarter. The annual concert and tea party on December 26. Tickets, 9d., children half price.

GATESHEAD. Team Valley Terrace.—Mr. Huggin (a nine months' Spiritualist) gave a splendid address. He has some good guides. A most enjoyable night. Mr. T. Morris, chairman, made a few remarks. We hope to have Mr. Huggin again soon. —M. M.

HALIFAX.—We had a visit from our old and much esteemed friend, Mr. Armitage, who (judging from the crowded audiences) must be an especial favourite. At night the guides answered eight written questions, covering a very large range of thought; fine use was made of them, and a good impression left on the hearers. Monday's debating class was fairly well attended, and Mr. Hudson sustained his reputation by the masterly manner in which he defended our good cause. A grand treat is missed by those failing to attend these meetings. —F. A. M.

HECKMONDWICK. Blanket Hall Street.—Professor Timson gave addresses to fair audiences. Subjects, "Mediumship" and "The Evolution of Man," dealt with in a plain, exhaustive, and convincing manner. Psychomancy and clairvoyance given after each address so clearly and forcibly as to leave no doubt in the minds of the persons to whom the descriptions were given as to their identity. Good collections. We can, with great confidence, recommend this gentleman to any society able to command the requirements in the shape of a convenient hall, to make the expenses. He is courteous and affable, not one of those who is afraid of divulging the secrets of his profession, lest anyone else should usurp his place, but ready at all times to spend and be spent in the service of the cause. —H. R.

HEYWOOD.—Wednesday: Circle; Mr. Riley gave good clairvoyance. Sunday: Mr. Riley and Miss Lilly Pickup, both of Blackburn, gave very good clairvoyance. Room packed full. Reading by Mrs. Walker. Miss Walker gave two good solos. We had also a service of song.

HOLLINWOOD.—Public circle. Mrs. Howorth conducted, and gave sixteen clairvoyant descriptions, thirteen recognised. Sunday, Mrs. Hyde, for the first—and we hope not the last—time. Afternoon, Mrs. Hyde's guides gave eight clairvoyant descriptions, all recognised. Evening, to a good audience her guides discoursed on "Go forth and love one another as I love you," listened to with rapt attention, showing that preachers do not practice what they preach. She gave sixteen clairvoyant descriptions, eleven recognised.

HUDDERSFIELD. 2, Brook Street.—Capital address from Mr. Hepworth, and splendid audience at night. We have Mrs. France, local speaker, on Sunday next. —J. R.

KRIGHLEY.—Nov. 20: Mr. Armitage named two children, and dealt with subjects from the audience, viz., "I am the Way, the Truth, and the Life; no man cometh to the Father but by Me;" also "What is Soul and what is Spirit, apart from the Material?" Both were handled to the entire satisfaction of all, many friends from other churches being present. An after-circle was formed, of which many friends took advantage. —E. W. [Too late last week.]

LEEDS. Progressive Hall.—Nov. 20: A good day with Mr. and Miss Hindle's guides, who gave successful clairvoyance. 27: A good day. Mrs. Levitt's guide explained "How we should live." Evening, the control gave his experience before and since passing into spirit life. Successful clairvoyance. Good audiences, well satisfied. —C. L.

LEEDS. Psychological Hall.—Nov. 20: Afternoon, Mr. Hepworth spoke on "Can spirits help us?" in a most clear and forcible manner. In the evening, "Man's redemption" gave good satisfaction, being worked out in a most logical and convincing style. On Monday, he and his "White Star Minstrel Troupe" gave us another of those laughter-provoking entertainments, the proceeds of which went towards the ladies' sewing class, for which they feel deeply grateful, yet hoping there is more to follow. Happy to learn that they had a good and successful day with the inspirers of Mrs. Wade on Sunday, the 27th. In the evening packed out, showing that the schoolmaster is abroad in Leeds as well as elsewhere. Light is spreading. —J. C.

LEICESTER. Lecture Hall, Liberal Club, Townhall Square.—On Thursday, Nov. 24, the friends here had the pleasure of listening to one of Mr. Carlyle Peterselia's entertainments. The first programme was much appreciated, and general satisfaction was expressed. Our

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.]

IMMORTALITY.

DEAR SIR,—Your article upon the above subject gave me much pleasure. There is a certain quiet assurance about it which is very encouraging to one desirous of *knowing* something about this great question. I should long ago have abandoned all efforts to gain further information but for this manifestation of quiet conviction upon the part of people who are, to all appearance, quite as intelligent and sane as myself. When I read of their experiences, what am I to do with them? They do not convince me of more than the honesty of those who relate them. The question remains, "How is one with no spiritual gifts of his own to get satisfied of the reality of spirit communion?" "Is the fact of spirit communion one which is required of *all*, or is it only for a favoured section of humanity?" There seems to be only one way, and that is to go where one can come in contact with the "so-often despised phenomena." I have watched the discussion of the question of the utility of phenomena with much interest, and feel that those who decry them are quite wrong. I can quite see that some Spiritualists exaggerate the importance of them (or rather, attempt to apply them to purposes for which they are not adapted, for it is impossible to exaggerate the importance of anything which is capable of rescuing one from materialism, and convincing them of the reality of spiritual existence). Of course, phenomena of themselves are of little value, but viewed, as you put it, as "the drapery of fact," they are invaluable. Just as the fact of an electric motor being able to turn a wheel is of no importance in itself, for it is only a wheel turning round after all, but as a manifestation of the existence of practically illimitable possibilities, who shall measure its importance? Unfortunately, the demonstration of the existence of the "force" is not equally possible in both cases, for in the latter anyone can see the wheel turning round and must know that some force turns it, but in the former the phenomena seem dependent more upon those who are *not* the investigators (except in the case of those who have "spiritual gifts"). I have tried to rest in the experiences of others, but though some of them are certainly very convincing, they do not satisfy me. I hope I am not inordinately selfish, but I really think that I require a revelation all to myself. I have noticed that the majority have received satisfaction through the agency of clairvoyance, and it certainly seems much to be preferred to any other spiritual gift. But I find that in meetings where a clairvoyant is present, some people get all the "tests," whilst others get none. I am one of the latter. I must except one very remarkable instance, in which I received a description from a perfect stranger, which was of such a striking character as to cause one to puzzle greatly about it. I have no doubt the gentleman really saw what he described, but what was it he really saw? Was the "spirit" really there? Sometimes, while thinking the matter over, I have almost realised that it was so, and I have felt a thrill pass from end to end of my being; the blood has rushed to my face, and my heart has really stopped beating. This exalted condition is quickly followed by a corresponding depression, and I am still in Wonderland. I have been reading a pamphlet by Mrs. Besant, in which she speaks of "thought forms," and about some people being able to project them, and others to see them, and she says "spirit mediums call them spirits." Do you know anything about these thought forms? Mr. Horatio Hunt says he does, and can distinguish between them and actual "spirits," but he does not say how. Can all persons project them? because, if not, that would seem to account for some getting "tests" and others none. I should like to realise that clairvoyants really do see the spirits of our departed friends. At present it seems too good to be true, although, on second thoughts, that phrase seems quite out of order, for how can anything be too good to be true? Can truth and goodness be separated? Would not too *bad* to be true be more likely, or would it not be better still to say that it is true *because* it is good?—Yours most respectfully, WALTER WOODS.
53, Wyvis Street, Poplar, London, E.

MATERIALIZATIONS AT CARDIFF.

A weekly circle has been held for some months past at the residence of Mr. J. G. Miles, whose eldest daughter, Gertrude, passed to the summer-land in January last. Many consolatory messages characteristic of their daughter have been given to the parents, both by writing and speaking mediumship, in addition to clairvoyant descriptions. Beautiful as all these are, a hidden and rarely expressed yearning appears to have been felt by both parents and sitters that the daughter, so beloved by all, might be enabled to make her presence visible by materialisation. This desire would seem to have been read by the controls of Mr. E. G. Sadler, who is one of the circle, for quite recently they announced that, as their medium—through whom in former years very striking phenomena had taken place—did not require much re-development, attention to the general circle conditions necessary for such phenomena would enable them to produce materialisations almost at pleasure. Accordingly the first sitting with this object in view was held on Tuesday evening, Nov. 15, when, in addition to the usual sitters, four friends (including Mr. J. J. Morse, of London, and Mrs. Barton, of Bristol) were also present, making eleven in all. The medium, Mr. E. G. Sadler, was placed in an armchair in the adjacent room, across the doorway of which thick curtains were hung. Excellent harmony of feeling prevailed, and it was not long before the deep breathing of the medium, following entrancement, could be heard. After sitting about half an hour, the curtains were parted in the centre, partially revealing a form clad in material of an intense whiteness, which remained for a few seconds. There were, however, no features or other marks of identity visible; it being afterwards explained that, in order to render this possible, some further little attentions as to the kind of light to be used, &c., were needful. The luminosity, as stated by the controls of both Mr. Sadler and Mr. Morse, was a partial effort to materialise by the daughter of Mr. Miles, and was, as near as could be judged, about her height. Great satisfaction was felt at the success thus attending the first effort in this direction, and the prediction made afterwards by one of Mr. Morse's controls that it will not be long before we shall certainly get the fully materialised

form at this circle was felt by all to be amply justified. We know that we have the necessary materials, and may we not therefore hope that the unique records of materialisation phenomena in Cardiff in the past may be equalled, if not surpassed, in the immediate future through the instrumentality of our good friend and brother, Mr. E. G. Sadler. Our old friend "in the spirit," the "Strolling Player," afterwards entertained the company in his usual felicitous style with many sage, sound, and otherwise salutary remarks. We were also favoured with a control by "Black Eagle," one of Mr. Morse's "household gods" (!), who exhibited some very striking characteristics, and thus was concluded a most enjoyable and profitable séance.—E. A.

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BLACKBURN.—Mr. E. W. Wallis gave a splendid account of a spirit's experience in the life after death, and answered eighteen questions from the audience on a variety of subjects. The way in which they were answered caused us to think that if we could only have our philosophy so ably expounded to audiences like the one we had at night Spiritualism would soon be looked upon as elevating instead of degrading.—J. Taylor.

BRADFORD. Boynton Street.—To a nice audience Mr. Clegg explained "How to protect health" and "True reform, or how to make better conditions on earth." Mrs. Clegg was ill and unable to accompany her husband, we hope to have her with us next time. Mr. Hartley gave a few psychometric delineations. A pleasant evening.

BRADFORD. 448, Manchester Road.—Afternoon: Mrs. Thornton spoke from the hymn "Speak gently, it is better far." Evening: "The Spirit return." Both addresses were delivered in an admirable manner. Clairvoyance very good. Good audiences.

BRADFORD. Norton Gate.—Miss Calverley's guides spoke on "Thou canst not toil in vain," and strongly advised us to toil on, for we were progressing very well, and she wished every place would work for the truth as we are doing. Evening subject: "The Lost Sheep. In affection for a young girl, who had made away with her earthly life at the age of 16, she spoke of how she must have been tempted to leave a good widow mother and a comfortable home, but prayed earnestly for our Father God to give her a light, and wished us to try our best to help her out of her darkness.

BRIGHOUSE.—Mrs. Bailey not being able to be with us we secured a good substitute in Mr. Wm. Galley, whose inspirers discoursed in the afternoon on "Spiritualism versus Modern Christianity" most ably. Evening, to a crowded audience, his inspirers spoke on "In Darkest England, or a Christian Country with a Bible," in a most forcible and logical manner. 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. We hope to hear Mr. Galley again ere long.—J. Shaw, cor. sec.

BURNLEY. Guy Street.—Miss Cotterill's guides gave addresses on "Who are those who accuse one another?" and "The Death of the Bright Angels." Much appreciated. A very fair audience at night. Psychometry to the satisfaction of all.—E. W.

BURNLEY. 102, Padiham Road.—Crowded audiences to hear the guides of Mrs. Best, whose clairvoyance was very impressive, and gave satisfaction to the recipient; proving we have seers who can discern spirit forms of our dear ones who have passed the change called death, giving names in many cases which were surprising. Many strangers are coming to our meetings.—J. W.

BURNLEY. Robinson Street.—Mrs. J. A. Stansfield spoke in her usual sympathetic and plain-spoken manner on "What must I do to be saved?" and "The Angels' Song of Peace" giving great satisfaction. Crowded audience.—J. F.

CARDIFF.—Mr. Richard Phillips gave an able address upon "Death and Dying." He dealt with the many misconceptions engendered by the erroneous teachings of the churches. He aimed to divest the subject of the fearsome and gruesome character it possesses for so many, and to place it in the category of perfectly natural and sequential occurrences, which, following upon a lifetime of obedience to physical and moral laws, should inspire hopeful anticipations, instead of gloomy foreboding. Death, strictly speaking, is the precise moment when the spirit departs from the body, and is perfectly painless and natural, while the process of dying, which results from the impairment

of the vital functions of the body, may or may not be accompanied by pain, according to the nature of the impairment. Whatever pain is suffered in the process of dying is oftentimes far exceeded during the lifetime of most of us, the only pain one needs to fear at that momentous time being the bitter reflections and remorse which are bound to follow upon an ill-spent life. This, indeed, is the only but (when intelligently realised) all too much to be dreaded *hell* we have to fear, and, therefore, death, as interpreted in the light of Spiritualism, is a moral deterrent more powerful, because more real, than the mystical *hell* of orthodoxy. The after séance, well attended, was led by Mrs. M. Billingsley, who related some remarkable experiences within the past week, which will probably be recorded later on. Several clairvoyant descriptions followed, all except one being recognised.—E. A.

DARWEN. Church Bank Street.—November 20: Mr. Charles Lanton. The speaker's guides illustrated how a spirit could go into the other world and still be earth-bound. Clairvoyance by Miss L. Pickup very good both afternoon and evening. Evening, a subject from the audience was very ably dealt with. [Too late last week.]—Nov. 27: Mrs. Craven delivered splendid discourses on "The Religion of Spiritualism," and four questions from the audience. The one most fully treated was "What are the teachings of Christianity?" A very good discourse, to a crowded audience. Dec. 4: Special musical service. Mr. Wallis, speaker.

DEWSBURY. Bond Street.—A very pleasant day with Mrs. Crossley. She gave very good discourses. Her clairvoyance was exceedingly good. At night, room packed.

FELLING. Hall of Progress.—Mr. Dobson writes that he has been very ill, hence has been unable to report proceedings. We are glad he is now recovered. He complains that but one speaker has filled his engagement during five weeks. Mr. J. Wilkinson spoke last Sunday instead of Mr. Griffin, and Mr. Griffin will speak next Sunday. Mr. Wilkinson spoke on "The Philosophy of Human Thought," which he ably defined, and a hearty vote of thanks was awarded to him. During the last five years many members have been made, but they fall away for various reasons. If they would rally round and support the society it would be better for all concerned. More lady mediums and clairvoyants will be engaged next quarter. The annual concert and tea party on December 26. Tickets, 9d., children half price.

GATESHEAD. Team Valley Terrace.—Mr. Huggin (a nine months' Spiritualist) gave a splendid address. He has some good guides. A most enjoyable night. Mr. T. Morris, chairman, made a few remarks. We hope to have Mr. Huggin again soon.—M. M.

HALIFAX.—We had a visit from our old and much esteemed friend, Mr. Armitage, who (judging from the crowded audiences) must be an especial favourite. At night the guides answered eight written questions, covering a very large range of thought; fine use was made of them, and a good impression left on the hearers. Monday's debating class was fairly well attended, and Mr. Hudson sustained his reputation by the masterly manner in which he defended our good cause. A grand treat is missed by those failing to attend these meetings.—F. A. M.

HECKMONDWICK.—Blanket Hall Street.—Professor Timson gave addresses to fair audiences. Subjects, "Mediumship" and "The Evolution of Man," dealt with in a plain, exhaustive, and convincing manner. Psychomancy and clairvoyance given after each address so clearly and forcibly as to leave no doubt in the minds of the persons to whom the descriptions were given as to their identity. Good collections. We can, with great confidence, recommend this gentleman to any society able to command the requirements in the shape of a convenient hall, to make the expenses. He is courteous and affable, not one of those who is afraid of divulging the secrets of his profession, lest anyone else should usurp his place, but ready at all times to spend and be spent in the service of the cause.—H. R.

HEYWOOD.—Wednesday: Circle; Mr. Riley gave good clairvoyance. Sunday: Mr. Riley and Miss Lilly Pickup, both of Blackburn, gave very good clairvoyance. Room packed full. Reading by Mrs. Walker. Miss Walker gave two good solos. We had also a service of song.

HOLLINWOOD.—Public circle. Mrs. Howorth conducted, and gave sixteen clairvoyant descriptions, thirteen recognised. Sunday, Mrs. Hyde, for the first—and we hope not the last—time. Afternoon, Mrs. Hyde's guides gave eight clairvoyant descriptions, all recognised. Evening, to a good audience her guides discoursed on "Go forth and love one another as I love you," listened to with rapt attention, showing that preachers do not practice what they preach. She gave sixteen clairvoyant descriptions, eleven recognised.

HUDDERSFIELD. 2, Brook Street.—Capital address from Mr. Hepworth, and splendid audience at night. We have Mrs. France, local speaker, on Sunday next.—J. R.

KEIGHLEY.—Nov. 20: Mr. Armitage named two children, and dealt with subjects from the audience, viz., "I am the Way, the Truth, and the Life; no man cometh to the Father but by Me;" also "What is Soul and what is Spirit, apart from the Material?" Both were handled to the entire satisfaction of all, many friends from other churches being present. An after-circle was formed, of which many friends took advantage.—E. W. [Too late last week.]

LEEDS. Progressive Hall.—Nov. 20: A good day with Mr. and Miss Hindle's guides, who gave successful clairvoyance. 27: A good day. Mrs. Levitt's guide explained "How we should live." Evening, the control gave his experience before and since passing into spirit life. Successful clairvoyance. Good audiences, well satisfied.—C. L.

LEEDS. Psychological Hall.—Nov. 20: Afternoon, Mr. Hepworth spoke on "Can spirits help us?" in a most clear and forcible manner. In the evening, "Man's redemption" gave good satisfaction, being worked out in a most logical and convincing style. On Monday, he and his "White Star Minstrel Troupe" gave us another of those laughter-provoking entertainments, the proceeds of which went towards the ladies' sewing class, for which they feel deeply grateful, yet hoping there is more to follow. Happy to learn that they had a good and successful day with the inspirers of Mrs. Wade on Sunday, the 27th. In the evening packed out, showing that the schoolmaster is abroad in Leeds as well as elsewhere. Light is spreading.—J. C.

LEICESTER. Lecture Hall, Liberal Club, Townhall Square.—On Thursday, Nov. 24, the friends here had the pleasure of listening to one of Mr. Carlyle Peterselia's entertainments. The first programme was much appreciated, and general satisfaction was expressed. Our

only regret was that the attendance was not sufficiently large to make it a success to Mr. Peterselia. Societies who have good energetic workers would be benefited by a visit from Mr. Peterselia, for to listen to such music once is to wish to hear it again. Nov. 27: Evening, Mr. Swinfield gave his services, and spoke on "Love thy Neighbour as Thyself" in a very interesting and effective manner. Clairvoyance; many descriptions recognised.—S. A. Shepherd.

LONDON. 311, Camberwell New Road.—Wednesday evening, a small but harmonious circle, sustained by local media. Sunday evening, an interesting meeting. Mr. Long gave a stirring address on "Jesus, God or Medium?" comparing the two positions, and ultimately claimed him to be a highly-developed spiritual medium, one whose life is an example, and his higher spiritual teachings are worthy of practical application.—W. G. Coote, hon. sec.

LONDON. Federation Hall, 359, Edgware Road.—Rev. Rowland Young lectured on "Agnosticism." We performed our new musical service for the first time.—A. F. T.

LONDON. Forest Hill, 23, Devonshire Road.—Nov. 24: Séance by Mrs. Bliss well attended, and, as usual, some good tests were given. Nov. 27: Our president gave a reading from Miss Florence Marryatt's work, "There is no Death."—J. E.

LONDON. Forest Hill Society.—The Rev. J. Page Hopps kindly gave an excellent lecture on Nov. 21. The subject, "Other Worlds than Ours, or Worlds within Worlds," was heartily enjoyed by an appreciative audience. Mr. Hopps expounded spiritual existence on the scientific basis promoted by the exercise of good common sense. The theory of the survival of the fittest was to be borne in mind. True Spiritualists were of all people the least superstitious, inasmuch as the truth of God being natural, the Father of all natures as well as of spirit made everything rational and natural, therefore the theory and belief in the Holy Ghost makes the existence of other ghosts certain. But outsiders did not as a rule look at the subject in that light. The lecture concluded with the beautiful lines of White's sonnet analogy, "The hiding of the sun by the stars." A cordial vote of thanks was passed to Mr. Hopps.—E. L. C.

LONDON. Marylebone. Spiritual Hall.—Sunday, Nov. 27: Mrs. Arthur gave an address on "Has the age of miracles passed?" Sunday, 4: At 11, meeting; and at 7, Mr. J. Sutton, "The testimony and mission of Spiritualism." Saturday: 7-45, Mrs. Spring.

LONDON. Peckham. Winchester Hall, 33, High Street.—Excellent address, a poem of Whittier's was read and the words "Surely man's days are evil and the life sad as the grave it leads to," was taken as a text.—J. T. A.

LONDON. Shepherd's Bush, 14, Orchard Road.—Mr. F. D. Summers gave a very able and instructive discourse on "Historical Spiritualism," dealing principally with the Spiritualism of the Bible records. Organ recitals, sacred solos, and recitations. Pleasant evening.

LONDON. Walthamstow, 18, Clarendon Road.—Apparently, by the increase of numbers, interest is manifested in our services. We were encouraged by the attendance of several professed materialists. Mr. Brailey's guide spoke on "Beyond the Veil," his other controls rendering solos with exhortations. A most enjoyable spiritual meeting.

MACCLESFIELD.—Mr. Boardman wired that he could not be with us owing to a severe cold. Our willing speaker, Mrs. A. Rushton, spoke on the subject advertised for Mr. Boardman, namely, "Socialism and Spiritualism," with her usual ability.—C. C.

MANCHESTER. Tipping Street.—A very good day with our friend Mr. J. Swindlehurst, of Preston. Afternoon, questions from the audience. Evening, a splendid lecture on "The World's Desire."—R. D. L.

MANCHESTER. Palmerston Street, Moss Side.—Nov. 23: A real spiritual feast. Mr. E. W. Wallis's guides spoke on "Why do we live and die, and where shall we go after death?" Listened to with rapt attention, being the most eloquent address we have had in our hall. Mrs. Wallis gave clairvoyant delineations to some very sceptical strangers, all being recognised. Vote of thanks to Mr. and Mrs. Wallis for their generosity in giving their services, expressions of pleasure being heard on all sides. Miss Goodall kindly officiated at the piano. Nov. 27: Mr. Buckley, Pendleton, gave an instructive and stirring address on "The Foundation of the Universe."—J. B. L.

MANCHESTER. Spiritualists' Debating Society, Duke of Albany Café, Oldham Street.—Tuesday, Nov. 21: Through the absence of our expected speaker, Mr. L. Hall, we opened the meeting for questions, and a most interesting time ensued. Messrs. Richards, Smith, and Lomas, and Mrs. J. M. Smith, of Leeds, and others testified their deductions of Spiritualism by their varied experiences. No meeting at the above Café, Tuesday, Dec. 6. All are specially invited to attend same date at the Labour Institute.—T. T.

MANCHESTER. Collyhurst Road.—Miss Gartside being ill, we had a circle in the afternoon. Evening: Mr. Crutchley lectured on several subjects in his usual straightforward manner and was listened to with great attention by a large and apparently appreciative audience. A grand day.—J. T.

MIDDLESBROUGH. Spiritual Hall.—Nov. 20, afternoon: An excellent address by Mr. Mahony, "Modern Socialism." Night: Mr. Jas. Eales, "Religion, past and present." A very satisfactory meeting. Nov. 27, Mr. Sturzaker gave interesting and instructive lectures on "Labour," and "Basic Standards." Sunday next, Mrs. J. A. Stansfield, of Oldham.—W. I., Cor. sec.

NELSON. Albert Hall.—Mrs. Griffin gave grand discourses on "Life here" and "Life hereafter," both ably dealt with. Clairvoyance very good. This speaker is coming out very well, and societies would do well to engage her. We have occupied the Albert Hall, but owing to alteration about to be made, we are obliged to leave. This society will be given up until we get another suitable room. Speakers previously engaged with this society will please take notice.—W. B.

NELSON. Bradley Fold.—Mr. R. Bailey's controls gave splendid discourses on "Life" and "Creation." It was a treat to hear them. Good audiences, listening with rapt attention.—D. H. B.

NEWCASTLE-ON-TYNE.—A few meetings in Cordwainers' Hall have been held on Sunday mornings for the purpose of spiritual intercourse, strength, and extension. The band of associates to-day decided to call themselves a "Spiritual Convention," and meet at 10-45 a.m., when no speaker fills the platform during winter months. 2s. 8d. was contributed for tracts which it is proposed to purchase and distribute.

Any thoughtful, earnest enquirer of either sex, and any with mediumistic gifts, will be gladly welcomed.—B. Harris.

NEWCASTLE-ON-TYNE.—Monday, Nov. 21: Madame Atkinson, of Sunderland, gave an address on "Palmistry," followed by a few delineations, which appeared to give great satisfaction to a good audience. [Too late last week.] 27, Mr. W. Westgarth gave a very good discourse on "Is Spiritualism the need of the present age?" which afforded his hearers much pleasure.—R. E.

NORMANTON.—Mr. Thresh ill, we found an excellent substitute in Mrs. Stansfield, of Batley. We are very thankful to Mr. and Mrs. Stansfield. This is the third time they have relieved us at very short notice. Evening, good audience. Mrs. Stansfield's guides gave a fine address on "Truth, justice, and charity." Clairvoyance and psychometry very good.—C. I.

NORTHAMPTON.—Mr. Ashby, of Leicester, kindly paid us another visit. Very good meetings afternoon and night. Successful clairvoyance, causing surprise to many strangers.

NOTTINGHAM. Masonic Hall.—Mr. Macdonald has given good and energetic addresses, which have been interesting to many. Evening subject, "The Three Eternities—Matter, Force, and Spirit," was spoken on to an intelligent and attentive audience. Mr. Macdonald seems to have improved in vigour and style since his visit to the south. "The River of Life" was sung very sweetly by Miss Carson and the choir; and Mr. Smith kindly gave "The Lost Chord." The address of Rev. C. Ware is wanted.—J. F. H. [Newton St. Cyres, near Exeter.]

NOTTINGHAM. Morley Hall.—Morning meeting small, as no developed medium was present. We devoted the time to table manifestations, with fair success. Evening: Mrs. Barnes' controls discoursed ably to a large audience. Subject, "Lazarus and the sick man in the light of Spiritualism." The controls, sensing an inquiring mind wishing to know who the speaker was, said that he was known in earth-life as Rowland Hill.—T. J.

OLDHAM. Bartlam Place.—Good audiences came to hear Miss Walker's suitable discourses; her subjects were taken from the hymns sung. Evening subject, "Oh death where is thy sting, Oh grave where is thy victory?" very much appreciated. Clairvoyance, mostly recognised.—A. E. L.

OLDHAM. Temple.—Mrs. Green, of Heywood, named a baby girl Louisa, and spirit name "Flower," and her guide made happy and beautiful references to the responsibilities of parentage and the absurdities of Christian baptism. The discourse on "The Progress of Spiritualism and Mediumship" was full of spiritual and instructive incentives to live purely and nobly. Fifteen clairvoyant descriptions very good, one only not recognised.—J. P.

OPENSHAW. Granville Hall.—Morning: Mr. Johnson explained in a homely and clear manner "What Spiritualism really is." Evening: The audience were treated to an eloquent address on "The Churches and the People." Instead of being the friends of the working man the churches had proved to be his greatest enemy, teaching him to be contented in the position God had pleased to place him. It was all very well for an archbishop to be satisfied with an income of £15,000 a year, but to tell a man to be content with 15s. a week was absurd in the extreme. He was glad that the Labour movement was progressing, and hoped working men would awaken to a sense of their responsibility and claim equality of opportunities and true liberty which is the birthright of every man. Messrs. Boardman and Gilbert gave illustrations in support of the lecture which ended an enjoyable day.

PENDLETON.—Mrs. Gregg gave very good addresses on "The Fellowship of Man," and "Life: what is it?" Good clairvoyance after each address. In the evening Mrs. Gregg had the pleasant and interesting service of naming a child of Mr. and Mrs. Crompton. Mr. Tetlow next Sunday.

RAWTENSTALL.—Saturday evening an entertainment was given consisting of songs, dialogues, and recitations by members of the Bacup Spiritual Society, followed by a cantata, entitled, "The White Garland." All the performers acquitted themselves very creditably, the performance of the little children in the cantata being especial appreciated. Mr. Ridehalgh, of Bacup, generously defrayed the travelling expenses of the performers. The proceeds went towards the debt of our new building. On Sunday a service of song was given by our choir, entitled, "Carl's Joy." Fair audiences were well pleased. Miss Barlow, of Haslingden, gave the readings in good style.

ROCHDALE. Regent Hall.—Mr. Schofield presided over large audiences when Mr. Victor Wyldes gave eloquent discourses on subjects chosen by the audience, followed by successful psychometry. Monday, Mr. Victor Wyldes devoted nearly all the evening to psychometrical experiments which were very satisfactory to a patient and large audience.

ROCHDALE.—Miss Jones discoursed on "Poverty, Disease, and Crime, their cause and cure, spiritually," in an eloquent manner, showing the various methods whereby Spiritualists could alleviate poverty, sickness, and crime, if they would utilise their gifts and live up to what they profess. It was a real Spiritual treat. Our idea is that she improves every time she comes amongst us. She gave psychometrical delineations, with which she was very successful. Our public circles on Wednesday evenings are becoming very popular, over 200 people being present, and all anxious to partake of the spiritual feast provided for them.

ROYTON. Chapel.—Nov. 23: Mrs. Hoyde made some encouraging remarks on "Hope." She told us to go on in the good work, helping on the progress of humanity. Hope is a good stimulant towards success. Good clairvoyance. 27: Very instructive discourses by Mr. John Kay, on "Science and Miracles," and "Spiritualism: Its Philosophy and Phenomena." Good clairvoyance and psychometry.—D. G.

SOUTH SHIELDS. 21, Stevenson Street, Westoe.—Wednesday, Mrs. Young's guides gave some startling clairvoyant descriptions to entire strangers, who expressed themselves highly satisfied, and promised to visit us again. Sunday night, several members gave their experience in Spiritualism; one gentleman in particular related how kindly he was treated by our American friends. A very instructive and interesting evening.

OWERBY BRIDGE.—Mrs. J. M. Smith, of Leeds, spoke to a crowded audience. Questions were sent up as follows: "Why did Christ die on the Cross?" "It is thought that spirit-control is injurious to

persons practising it—in that they lose their individuality and lower their dignity.—Is it true? "Give your theory of impressions." Well answered, and followed by clairvoyance generally recognised.

STOCKPORT.—Mr. Pilkington spoke on "The Chemistry of the Spiritual Sun," and "The chemical action of the body in relation to soul and spirit." These subjects are profound and worthy the attention of advanced spiritual students, but a little beyond the mental grasp of persons attending Spiritualists' meeting places. Good audience at night.—T. E.

WAKEFIELD.—We had the pleasure of hearing Mr. G. Wright again, who spoke upon "What is Spiritualism?" and "What Spirit appeared to Samuel?" which were well handled. Successful psychometry.

WISBECH.—Mr. D. Ward discoursed on "Spiritualism a teacher," indicating that Spiritualism inculcated grand, moral, and intellectual truths. Clairvoyant delineations all recognised.—W. H.

THE CHILDREN'S PROGRESSIVE LYCEUM.

CARDIFF.—A very pleasant afternoon. Our numbers are still increasing. Miss Gwladys Saddler recited in her usual quaint style, enjoyed by all. Miss Dunn, Masters Saddler and Johnson also recited. Visitors: Mr. and Mrs. Holyhead and Mr. Adams. The Misses Pollard were necessarily absent owing to their mother passing to the higher life. Appropriate hymns were sung and a vote of sympathy passed.

HECKMONDWICK. Blanket Hall Street.—Invocation by Mr. Burdin, recitations by Misses Burdin and Flathers. Reading, Miss Ellen Exley. Calisthenics conducted by Miss S. A. Whitehead. Attendance moderate.

HUDDERSFIELD. Station Street.—Nov. 26: A tea and entertainment of songs and recitations, and a dramatic sketch, "The Loan of a Lover." Over 100 friends enjoyed the tea, including several mediums from a distance, some old friends and workers. After tea, songs were rendered by Mrs. Mills, Mr. C. Lodge, Mr. Sharpe (encored), recitations by Miss L. Bryden (about 12 years old), and Miss May Bates, who won deserved applause. Humorous recitation by Mr. Lodge, and one by Miss Pickles, the speaker. The dramatic sketch consisted of six characters, namely, Captain Amersfort (Mr. T. B. Sykes), Ernestine Rossendaal (Miss Hemingway), Gertrude (Miss M. E. Buckley), Peter Spyton (Mr. E. Armitage), Old Swyzel (Mr. A. Fowler), Delve (Mr. G. W. Mitchell). Our young friends entered upon their work with zest and determination and succeeded in satisfying the most critical of the audience. [We are unable to devote space to details and criticism of dialogues and performers. Monthly plans, etc., crowd our columns.]

LIVERPOOL. Daulby Hall.—Attendance: Children 65, officers 9, visitors 7. Usual proceedings; group lessons, recitations by Ernie Keeling, Gertie Lucas, Agnes Owen, V. Brooks, and Emily Rossbottom; song by Daisy Bell, "Come and Drill us"; chain march.—E. J. D.

MANCHESTER. Palmerston St., Moss Side.—Nov. 21: Concert to enable us to purchase more Lyceum Manuals. Mr. Gibson, chairman. Instrumental music by Messrs. Ianson, Downs, Barker and Harrison. Songs well rendered by members and friends. Miss Goodall presided at the piano. The dramatic sketch of "Paddy's Mistake" closed a pleasant evening. Nov. 27, Mr. Pearson conducted. Good attendance. Recitation by Lucy McClellan. A few more members were enrolled.

MANCHESTER. Collyhurst Rd.—Attendance 80. Mr. Parkinson led calisthenics. Recits. by Clara Fell, Lilly Crutchley, and Richard Haggitt. Discussion on "Matter, force and spirit," by the elders, continued next Sunday. Chairman, Mr. Crutchley. We are pleased to see so many taking an interest in the singing class.—A. Haggitt.

OLDHAM. Bartlam Place.—Morning: Conductor Miss Halkyard. Usual programme fairly gone through. Mr. Savage gave an instructive lesson on "The ten commandments of Spiritualism." Afternoon: Mr. Barker practised a few new tunes.—J. H.

PENDLETON.—Morning: Opened by Miss Featherstone. A lesson on "Digestion" (illustrated by charts), by Mr. Crompton. Afternoon: Opened and closed by Mr. Crompton. Reading by E. W. Wallis, jun. Usual programme for open session. Very much better behaviour.

ROCHDALE. Regent Hall.—Morning: New series of calisthenics conducted by Miss Moores. Good attendance. Sea Group (Males). Mr. Beck read Dr. Dodd's lecture on "The connecting link of mind and matter." Interesting discussion. Mr. T. Robinshaw presided.—F. B.

STOCKPORT.—The attendance, order, and attention was excellent and cheering. Mr. Halsall took the elders in group. The writer and musical director arranged with the children for entertainment. The Lyceum has in active preparation a varied entertainment, to be given at the society's social and tea party on Dec. 26th. It will consist of dialogues in character, songs, choruses, and recitations. A special feature will be a series of tableaux of living statuary, illustrating the human passions, &c. The Japanese-fan action song will be gone through by the younger children. Friends would do well to be present.—T. E.

PROSPECTIVE ARRANGEMENTS.

LIST OF SPEAKERS FOR DECEMBER, 1892.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

- ARMLEY. Temperance Hall.—11, Mr. Armitage; 18, Mr. Brook; 25, Campion.
- BATLEY CARR. Town Street.—4, Mrs. W. Stansfield; 11, Mr. Boocock; 25, Mr. Armitage.
- BATLEY. Wellington Street.—18, Mr. Rowling.
- BINGLEY.—4, Mr. Brook; 11, Mrs. Midgley; 18, Mr. Walker.
- BRADFORD. Little Horton Lane.—4, Messrs. Williamson and Foulds; 11, Miss Patefield; 25, Mr. Widdup (Service of Song).
- BRADFORD. Milton Rooms.—4, Mr. Parker; 5, Mrs. Webster; 11, Mr. Morse; 18, Mr. Armitage; 25, Mr. Swindlehurst.
- BRADFORD. Otley Road.—4, Mr. Rowling; 11, Mr. W. Stansfield; 18, Mr. and Mrs. Ormerod; 25, Miss Patefield.
- BURNLEY. Hammerton Street.—4, Mrs. Green; 11, Mr. Victor Wyldes; 18, Mrs. J. M. Smith; 25, Open.
- CLECKHEATON.—4, Mr. and Mrs. Hargreaves; 11, Mr. Collins; 18, Mr. Pawson; 25, Mr. W. Galley.
- HALIFAX. 1, Winding Road.—4 and 5, Mrs. Hoyle; 11, Mr. Hepworth; 18 and 19, Mr. Parker; 25 and 26, Mrs. Crossley.
- HUNSLER. Goodman Terrace.—4, Mr. W. Stansfield; 11, Mrs. Crossley; 18, Mr. Boocock; 25, Mrs. Craven.

KEIGHLEY (Lyceum). East Parade.—4, Mrs. Ingham; 11, Mr. Lund; 25, Mr. Rowling.

SHIPLEY. Liberal Club.—11, Mrs. Jarvis; 18, Mr. G. Galley; 25, Mr. and Mrs. Hargreaves.

WEST VALE. Green Lane.—4, Miss Walton; 11, Mrs. Berry.

The next meeting of the Yorkshire Federation will be held at Milton Rooms, Westgate, Bradford, on Sunday, Dec. 11, at 10-30 a.m.

ASHTON.—11, open; 18, Mr. Plant; 25, Madam Henry.

BELPER.—11, Mrs. Stansfield; 18, local; 25, local.

BRADFORD. Bowling, Harker Street.—11, Mr. Firth; 18, Mr. Hopwood; 25, Mr. Peel; 24, Monthly meeting.

BRADFORD. Walton Street.—11, Mrs. Connell; 18, Mrs. Wade; 25, Mr. J. Marsden.

BRADFORD. St. James's, Lower Ernest Street.—11, Mr. Todd and Mrs. Webster; 18, Mrs. Mercer; 25, Mrs. Bentley.

BRADFORD. Spicer Street.—Dec. 18, Mr. and Mrs. Clogg.

BRIGHOUSE.—Dec. 11, Mr. George Smith.

COWMS.—11, Mrs. Berry; 18, Mrs. Summersgill; 25, Open.

HALIFAX.—11, Mr. F. Hepworth; 12, Debating Class; 18 and 19, Mr. J. Parker; 25 and 26, Mrs. Crossley.

HUDDERSFIELD. 3A, Station Street.—11, Open; 18, Mrs. Crossley; 25, Open.

HUDDERSFIELD. Brook Street.—11, Mrs. Craven; 18, Mrs. Green; 25, Mr. J. B. Tetlow.

LEEDS. Psychological Hall.—11, Mrs. Beanlard; 12, Clairvoyance; 18, Mr. Postlethwaite.

LEEDS. Progressive Hall.—11, Mr. Metcalfe; 18, Mrs. Farnsworth; 25, Open.

LIVERPOOL. Daulby Hall.—4, Mr. John Lamont; 11 and 12, Mrs. Green; 18 and 19, Mr. J. J. Morse; 25, Mrs. Wallis.

MANCHESTER. Palmerston St.—7, Mr. Moorey; 11 and 14, Mrs. Land; 18, Mr. Pilkington; 21, Mr. Gibson; 25, Service of Song, "An Angel in disguise, or did he atone," by Mrs. H. M. Wallis.

MORLEY.—11, Mr. Galley; 18, Mr. Lund; 25, Miss Tetley and Miss Parker.

ROYTON.—11, Madame Henry; 18, open; 25, afternoon—circle, evening—sacred concert.

SHEFFIELD.—11, Mr. Iman; 18, Mr. G. Featherstone; 25, Mr. Shaw.

SLAITHWAITE.—11, Mr. J. Kitson; 18, Mr. F. Hepworth; 25, Miss Thorpe.

STRATFORD.—11, Mrs. Bliss; 18, Mrs. Stanley; 25, Open. The committee tender their thanks to the speakers for the past month, and to Mr. T. Everitt for his gift of five volumes for our library.

WAKEFIELD.—11, Open; 18, Mr. Metcalfe; 25, Mr. G. Wright.

BACUP.—Dec. 4: Mrs. Wallis. Afternoon: Spiritual Gifts and Graces." Evening: "The Best Life."

BARNOLDSWICK. Old Baptist Chapel.—Dec. 4: Mr. E. A. Verity. Afternoon, "Bradlaugh, Spurgeon, and Tennyson, where are they now?" evening, "Mr. Gladstone's Sitting with a Spirit Medium, what he saw, heard, and got." Discussion and questions.

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

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 6d.

LONDON. Federation Hall, 359, Edgware Road.—Dec. 4, at 7 p.m., and the following Sunday, Mr. Campbell (pupil of Madame Blavatsky) will lecture on "Astrology." 18: Mr. Ramanathan Cheloa Rajan (an Indian gentleman) will discourse on "Eastern Magic." Musical service before each lecture.—A. F. Tindall, A.T.C.L., hon. sec.

LONDON. Marylebone. 86, High Street.—Dec. 4: Mr. Sutton, "The Testimony and Mission of Spiritualism." 9: Rev. J. Page Hopps on "A Common-sense View of a Future Life." Dr. James Gale, M.A., F.G.S., F.C.S., will preside at 8. Admission free. Collection. Visit of Mrs. E. W. Wallis to London. Sunday, 11: Mrs. Wallis, from Manchester, will deliver trance addresses. Morning, "The Power of the Spirit." Evening, "Spiritualism: Is it a religion?" Clairvoyant description. See bills. 18: Miss Rowan Vincent, "Spiritualism and Free thought." Mr. C. Peterselia, the great inspiration pianist, will give a series of grand concerts on Tuesdays, 13, 20, and 27 Dec. and 3, 10, and 17 Jan. Tickets: Reserved seats, 1s.; body of hall, 6d.; and gallery, 3d.

LONDON. Shepherd's Bush.—Dec. 11: Mr. Cable, "Psychometry." 13: Mr. Hopcroft's physical séance, in aid of organ fund. Tickets, 1s., from Mr. Mason, 14, Orchard Road.

LONDON. Stratford, West Ham Lane.—To the committee and members. Half-yearly meeting, Sunday evening, Dec. 4, after 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 monthly committee meetings. Propositions and suggestions likely to assist our work are invited from the members by the committee. Proposals, &c., which must be duly seconded, will be received by the secretary on or before Dec. 4. Spiritualists residing in the surrounding districts are invited. Support the cause. Full particulars at the hall, or from the hon. sec., J. Rainbow, 1, Winifred Road, Manor Park.

LONDON. Union Temperance Hall, corner of Sidney Street, York Road, King's Cross (near the canal).—Sunday, Dec. 4, at 7-30, a lecture on "Spiritualism," by Mr. A. M. Rodger. Discussion to follow. Friends are invited. Admission free.

MANCHESTER DEBATING SOCIETY. — 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 Deanigate), Tuesday, Dec. 6, at 8 p.m. prompt, Mr. E. W. Wallis, on "Spiritualism and Labour." Discussion invited.

MEDIUMS AND SPEAKERS who are willing to engage with our society for next year please write at once to George Bentley, Cowms, Lepton, near Huddersfield, with terms.

MISS MCCREADIE has now returned from Scotland, and is prepared to receive visitors on Tuesdays and Thursdays. [See Advt. card.]

NEWCASTLE-ON-TYNE. Cordwainers' Hall.—Saturday, Dec. 3, at 8 p.m., Mr. J. J. Morse, of London, subject, "Social Slaughter." Sunday, 10-45 a.m., "Secular Spiritualism"; at 6-30, "From Atom to Angel." Monday evening: Lyceum festival. Mr. Morse will distribute prizes to the members.

NOTTINGHAM. Masonic Hall.—Dec. 4: Professor Timson. Morning "Utility of Prayer." Evening, "The Path of Progress." Psychometry.

OLDHAM. Bartlam Place.—Dec. 18, Mrs. Beanland.

OLDHAM. Temple.—Having registered our premises for the solemnisation of marriage, the first ceremony will take place on Dec. 10, and afterwards a tea party will be held, concluding with an entertainment of short addresses, songs, recitations, and dancing. We hope to give our co-worker encouragement, and make a presentation to commemorate the event. Come, friends, and let us rejoice together. All are welcome.—J. P.

OLDHAM. Temple.—Dec. 11, Mr. E. W. Wallis.

PROFESSOR TIMSON has open dates for 1893.—201, Humberstone Road, Leicester.

ROCHDALE. Water Street.—Saturday, Dec. 3, the ladies will hold a tea party (meat tea) at 4-30. Tickets, adults, 9d.; children under 12 years, 6d.; followed by a varied entertainment. They hope their endeavours will be crowned with success.—H. N.

SOME evilly disposed persons have wilfully tried to injure the character of John Thomas Charlton, of 22, Henry Street, Hetton Downs, of Durham. I hereby warn them that if I hear any more such scandalous statements I will take legal action to punish them at once.—J. T. Charlton. Nov. 26, 1892. [Advt.]

SECRETARIES, please note, Mrs. W. H. Taylor, of Royton, formerly of Oldham, cancels all his engagements owing to sickness.

THE MISSION COMMITTEE of the Yorkshire Federation have arranged two mission meetings in the Old School at Batley Carr, on Monday and Tuesday next, the 5th and 6th December, at 7-30 p.m., to be addressed by Mr. W. Rowling, of Bradford. Subjects: Monday, "What I thought of Spiritualism, and how I proved its claims to be true." Tuesday, "Spiritualism a Bible truth." Admission—Front seats, 2d., back seats, 1d. Ashcroft is in this neighbourhood, so come, friends, in large numbers and let our meetings be thoroughly enthusiastic.—W. S.

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.

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.

BRIEF REPORTS will oblige next week. We have abundance of matter already in type.

SHORT LETTERS and articles have a much better chance of being inserted at once than long ones have.

I AM PLEASED TO REPORT that Spiritualism in Wisbech is making great headway. We have our hall crowded every week.—W. H.

GOOD AUDIENCES are again assembling in Glasgow. Mr. Robertson's lectures are attracting attention. Success to your efforts, friends.

WE HAD begun to think our "Sentinel" had fallen asleep on his "watch tower," but his article this week shows that he is still on the look-out.

THE PSYCHIC CHURCH.—A correspondent sends us an account of the ritualistic proceedings adopted at these services. We have no space to spare for it this week.

WE have only about 400 copies of the Fifth Missionary Number left, which we shall be pleased to dispose of at the usual rates. Who will help to use them?

OUR FIFTH MISSIONARY NUMBER.—We give full value for your money, and seek your friendly support. 12 copies, post free, 1s.; 20 for 1s. 6d.; 25 for 1s. 9d.; 50 for 3s.; 100 for 5s. 6d.; 200 for 10s. 6d.; 250 for 13s.; 300 for 15s. Who will send the LARGEST order?

THE FIRST PLEASANT SUNDAY AFTERNOON meeting at the Oldham Temple was a good success. Mrs. Green made a brief speech, and gave clairvoyance. Singing and instrumental music, &c., provided a pleasant hour's service.

A GOOD SUGGESTION has been made that the series of excellent articles now running in *The Two Worlds* should be reprinted in book form. They would make an exceedingly instructive and useful handbook suitable for enquirers.

WALTHAMSTOW.—Our services are being well attended; in fact, we had barely accommodation yesterday. May the Eternal Spirit grant that this may be the birthplace of new hopes, new joys, purer and nobler lives; if not, our labours would be vain.—W. R. B.

"THE MARYLEBONE TIMES AND INDEPENDENT" for November 11 printed a column long report of the account given by Mr. F. Read, of the results of the London Federation Physical sciences, together with Mr. Read's opinions on the need for fuller demonstration of spirit presence by conclusive phenomena.

WE WERE PLEASED to find Mrs. Groom looking so well in spite of the strain of her husband's protracted illness, and glad to hear the successful descriptions she gave of spirit friends. She has lost none of her ardour in the good work, and personally we were indebted to her for much kindness and sympathy, for which we are equally grateful.

MEDIUMS' ENGAGEMENTS.—I was pleased to see the letter from Mr. J. F. Hewes in your last issue, and, like him, I consider it a serious matter for small societies who are dependent upon speakers from a distance. What encouragement is there for workers, when Sunday after Sunday the rooms are crowded and no speaker? Do unto others as ye would they should do unto you is the text that requires as well as preaching, and it would certainly sound better from the lips of speakers if practised a little more, for people have a habit of comparing words with actions.—I am, yours, J. W. Olliver. [Do societies *always* keep faith with mediums? There are two sides to this matter.]

A NON-MEMBER writes: "I have seen and heard many speakers of several denominations, but none have proved so satisfactory to my understanding as Mrs. Smith, Mr. Rooke, and several others of their type of scientific Spiritualists, and if people would only search faithfully and truly, they would find in these teachings a *religion* and not a *sham*."—J. H. Whaite.

THE desire to become a medium should be accompanied by the desire to become a good one—one that will do honour to the cause of Spiritualism and delight the angel workers who are striving to be near them. Love makes conditions favourable for these angel workers, and the more directly mediums can come in rapport with them, the sooner we shall be free from the many errors that aggravate investigators and truth-seekers of the higher knowledge.—*The Better Way*.

MANCHESTER DEBATING SOCIETY. Duke of Albany Restaurant.—An interesting meeting. Chairman, Mr. Lowe. Mr. Sam Standring, in his "Chat about Angels," cited many Biblical and other references to them. An animated discussion was carried on by Messrs. Gledhill, Johnson, Colwell, Rayner, Brown, Macdonald, and Mrs. Wallis. Mr. Standring replying, stated that had he had the evidence given by the various speakers, he, no doubt, should believe in Spiritualism, but he had not, and did not, and believed hallucination would cover a great deal.

A **PRINTER'S BLUNDER** occurred in the letter by Mr. Hewes in "The Letter Box" last week. He wrote "giving occasion for ridicule to the unsympathetic stranger;" the compositor made it read "unseen pathetic stranger," which made the sentence simply ridiculous. Mr. Hewes has our sympathy, but we cannot slay that printer-man, he is too useful. We shall have to console ourselves with the recollection that "mistakes *will* happen."—The letter "p" was dropped out from the word "appalling" the previous week in "Pro Bono Publico's" article, which made it look rather funny.

TO CORRESPONDENTS.—Bevan Harris, W. Gray, J. W. Robson, J. Clare, W. Rooke, Rev. C. Ware, J. Kinley, and others: We will use your contributions as soon as possible. Many thanks.—J. M.: If you are a physical medium it may move for you. There is no other way of finding out that we know of. It is hardly wise to sit alone though.—"Inquirer," Leeds: The account you refer to is figurative, not literal. It is well written and may set folk thinking. Thanks for good wishes. Our circulation is going up nicely, but we still want more readers.—J. Kinsman: Why not apply to Mr. Morse or Mr. Tindall?

MILLOM friends had a special and enjoyable day with that increasingly popular young medium Miss Janet Bailey. At night many persons were standing, about half of the audience being strangers. Mr. M. Condon, of Lancaster, gave stirring addresses on "Body, Mind, and Spirit," and "The Properties and Powers of the Spirit." Miss Bailey gave altogether 18 delineations, of which 16 were recognised. The proceeds go towards a small organ. The *Millom Gazette* reports a successful tea party and a capital entertainment. Mr. J. A. Todd received a handsome present for his services at the harmonium.

IS IT TRUE?—Mr. J. B. Tetlow requests us to publish this letter: "I have been informed that certain societies are being prevented from joining the Federation and others are withdrawing therefrom on account of some rumours that are afloat. Rumour hath it that I have written a letter to Mrs. Best and others, advising them to join the Federation on the ground that it is our intention to get all speakers' and mediums' fees advanced to the uniform price of one guinea. If I have written such a letter or letters will the possessors thereof be kind enough to produce them for publication so that I can know what I have written as at present I am in the densest darkness upon the matter. As I am secretary to the Federation this matter is somewhat serious and thus appeal for a clearance of the affair in as public a manner as possible.—James B. Tetlow."

IT IS QUITE an old idea to Spiritualists that thought moulds substance on the spirit plane, and that the homes and surroundings of spirits are outwrought from their own thought life; but Mrs. Besant's theory of thought forms being mistaken by clairvoyants for spirits requires *proof*. It will not account for descriptions given by clairvoyants contrary to the thought and expectation of the sitter. Major-General Drayson relates a striking instance. He received intimation of the death of a clerical friend. The same day he visited a clairvoyant, who affirmed that she saw a spirit near him who had recently passed away. He expected it was the clergyman, instead of which she described a soldier, and declared that he had been decapitated and his body thrown into a canal somewhere in the East, but not in India. She also gave the officer's name, and a pet-name, besides other particulars. Mr. Drayson at that time was not aware but that the said officer was alive, and thought he was in India. It was several years before he learned the particulars regarding his tragic end. The facts, however, fully corroborated the clairvoyant's statements. We have witnessed so many instances of apparent failure by clairvoyants, when descriptions have not been recognised, which have afterwards proved to be perfectly successful—people coming back sometimes hours, days, weeks, and even months afterwards, declaring "I wonder I did not remember before, but I was thinking of some one else," that we can afford to smile at Mrs. Besant's dogmatism. Evidently she admits only such experiences as fit her theories. In the long it will not be "so much the worse for the facts." The facts are on the side of the spirits. No theory is satisfactory which does not cover the *whole* ground of the facts observed.

IN MEMORIAM.

Gone to join the angels, Alice, aged 15, the beloved daughter of Mr. F. Smith, Foleshill, who passed away, Nov. 17th, and whose mortal remains were buried in the Foleshill Churchyard, Nov. 22nd, the funeral being conducted by Mr. W. Lloyd. A few friends met at the house of the deceased, when a hymn was sung, Mr. Lloyd offering up a beautiful invocation. Proceeding to the grave, "She passed in beauty like a rose" was sung, and Mr. Lloyd delivered a pathetic address, telling all present that our dear young sister well knew where she was going, as she frequently felt the spirit-people round her. How anxious she was to join her loved mother who had gone before. He showed that Spiritualism takes away all fear of death. The coffin was literally covered with wreaths and baskets of flowers sent by friends. **NOTE.**—The mother of the above, who was our medium for years, having previously passed away, has oftentimes controlled to comfort the bereaved family.—Oliver Wilkinson, Park Terrace.