

# The Two Worlds.

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## AS THROUGH A GLASS DARKLY.

[The following article has been in type for a fortnight, but was crowded out of our last issue.]

I AM apt at times to sit and think until I seem to get outside myself, and to be endowed with a faculty of reading the thoughts of others. On one occasion when weary and downcast, I must have fallen asleep when, in a hazy, semi-conscious fashion I realised that I was an involuntary listener, but had not the power to stir or speak. I gradually became so absorbed that I ceased to wonder who the unseen speakers were, and concentrated all my attention on the matter and purport of their discourse, which as nearly as I can recall ran as follows:—

A. All men are equal, and should fare alike. Why should one man have his thousands and live in luxury while thousands starve in misery?

B. It is all the chance of war, dear boy. If you had the thousands you would not complain.

A. But look at the inhumanity of the moneyed class who enjoy their wealth, regardless of the sufferings of the workers.

B. Yes—perhaps. But are you sure they are “regardless”? Many of them are kind of heart, deplore the misery, but feel they are helpless to do more than try to save one here and there.

A. They could do more if they would. Capitalists and landlords and aristocrats are all alike. If I could I would make them disgorge their ill-gotten gains.

B. And then?

A. Why then we should soon be able to have a better state of things.

B. When you had appropriated and distributed their wealth, would you have changed the system which breeds present inequalities, and under the competitive system (or chaos, rather) would not the same results ensue? Rapacity and greed would still exist; you would have changed the sufferers, but not society.

A. What I object to is that such high salaries should be paid to those who do the least work, and such starvation wages to the toilers.

B. Well, what remedy do you propose?

A. Why, stop paying them, and give better wages to the men who do the work.

B. Do you think it wise to educate your children, and teach them to get on in the world?

A. Certainly. I do not want my lads to struggle and suffer as I have done. I am proud of my boys. There is Frank, he is manager at Brown's works, and is earning £300 a year; and Tom has a first-class chance, he is well up in the Post Office, gets £200 a year, and will have a pension when he has done.

B. I am glad to hear it, but are you not a little inconsistent? You cry out against highly paid officials, and would give to the workers—

A. Aye, but my lads are workers. They earn their money. It is not such as they I object to. They only live in comfort such as I wish every man had.

B. Oh, that is your view of it. Would not you think it unjust to deprive your sons of their position, pay, and prospects? Of course you would. You think theirs is only a fair position in life—so do I. But what does the man with twenty or thirty shillings a week think? He envies your son his position, and would take from him as well as from others. He thinks that if a pound a week is enough for him it should be enough for everybody else, and too often, if he could, would make it the standard for all. My belief is that under existing conditions £200 a year is not any too much for those who wish to live healthy lives, do justly by their children and pay their way. The aim should be to inaugurate some scheme whereby every working-man and woman may be assured of that sum per year—or better still—a social state of society where every one shall have enough to meet all their wants, including education, recreation, relaxation from grinding toil, and certainty of comfort in their declining years, and an ideal social state will secure

those conditions for all. Nothing but an entire change in the base from competition to collectivism will do that. Envy and hatred, however, will not effect that end. Dragging down wages will not fill the pockets of any but the filibusters of commerce.

C. That's right enough, mister, but what I object to is paying so much money to parsons that we can well do without. Let every man do his own thinking and preaching.

B. Quite right, so they should, not until they do shall we secure the requisite reforms. But have you considered all sides of your proposition?

C. I think so. Now, I put it to you, isn't it out of all reason that millions of money should be paid yearly to “Very Reverend” preachers, while people are starving?

B. It certainly is anomalous, and a change must be made. If I were certain that the starving poor would get the benefit of a refusal to employ preachers I might endorse your proposal. But would they? What would the preachers do?

C. Ah, that's their look out, they'd soon find something to do.

B. It is such a very easy thing of course for unemployed people to discover a field for their abilities! I fear, friend, your sympathies are rather one-sided.

C. Well, we can do very well without parsons. Let every man be his own priest.

B. By far the largest expenditure is made on soldiers, sailors, cannon, ships, and war materials, which we could very well do without if all men were sensible, and disputes were settled by arbitration. So-called courts of justice and the legal profession could be done without and a vast expense saved, if people would cease to quarrel and submit disputes to arbitration. Why not say at once, let every man be his own soldier and lawyer, as well as priest—aye, go a little further and say his own doctor, dentist, tailor, baker, builder, and gardener?

C. Now, you are laughing at me.

B. Not at all. But consider. Man is something more than a calculating machine, and however independent you or I may be of the ministrations of preachers, they supply a want which is experienced by many people. Disestablish the Church, if you like, and let those who desire religious services sustain them.

C. But you don't go far enough. Why should we have a set of men living on others, when every one could be a preacher, and do his own talking? I believe in doing, we've too much talking.

B. Exactly so, my friend—but, what are you and I doing but “talking”? Let us look at this matter all round. You know something of phrenology, I think?

C. Yes, I have studied it somewhat.

B. You had the benefit of advice from some one else?

C. Oh, yes, I attended a course of excellent and instructive lectures with experiments.

B. Those lectures were free, of course.

C. No, certainly; the professor was a man of experience; he had devoted much time and thought to the subject. He was clever, and explained things so clearly, it was a pleasure to listen to him. I should not think of taking up his time and getting the benefit of his knowledge and experience (which must have cost him a good deal of time and thought) without paying him his fee.

B. Why then treat him differently to the preacher? Did he teach you that all his students can become as expert as himself?

C. Certainly not. Some people, if they tried ever so, could never equal him. They have not the same touch, intuitive capacity, facility of expression—in fact, they lack the natural qualifications. Indeed, phrenology enables us to understand the different aptitudes of people, and we are able to advise them to cultivate as much as possible those powers which are organically small and inactive.

B. Surely phrenology indicates that some people have large spiritual faculties, such as veneration, hope, ideality, spirituality, &c., and people of that class will naturally be



devotional; they will be reverent, and love beauty of thought and surroundings, and could not be happy in coarse, rough and rude environments. Other people lack those finer feelings, and therefore need assistance to cultivate their spiritual aspirations and intuitions. Is there then no office for the preacher as a teacher? Can he not assist both these classes of people? Can every man be his own priest?

C. I see your point. Every man should aim to develop himself.

B. True. But he should not be above receiving advice and counsel; even then can he expect to equal those naturally better endowed? May he not excel in departments where the others would fail?

C. Doubtless; but the ideal is "all-round-development."

B. Certainly—and yet the *practice* of the age is to create specialists. With our present tendencies and "crushing competition" which necessitates division of labour, it becomes more and more necessary that people should learn to do *one thing*, and that *one well*. The time may come, I hope it will, when the struggle to keep one's head above water will be less, when we shall be able to live a calmer, and more natural life, and have more leisure time to devote to our social, artistic and spiritual possibilities. But, even then, there will be individual excellence. Poets, singers, artists, writers, orators, administrators will be produced by *natural endowment*, just as there are inventors, mechanics, and farmers who take to and love their occupations as ducks take to and delight in water. Some people are *naturally* sensitive and mediumistic. Why should not the man or woman gifted with eloquence (either normally, inspirationally, or under entrancement) give pleasure and profit as a preacher, teacher, and spiritual helper, just as much as a good healing medium should devote his powers to aid the sick and suffering?

C. I am not saying they should not; what I object to is that they demand *pay* for their work.

A. Oh, I don't object to a reasonable recompense where they do good and are worthy.

C. I do. I think it is degrading to traffic in these spiritual things.

A. But don't be unreasonable. A man must live and if he devotes his time to your service you ought to pay him a fair thing.

C. A fair thing—what has that to do with it? My contention is that every man should do his own spiritual work, and do it freely.

A. Yes; and every man who receives spiritual benefit from others should be spiritually generous and give freely in return. It should be give and take *all round*. I have not patience with the mean spirit which would take all and give nothing.

B. Stay a bit, good friends, let us pause, and see where we are.

C. It doesn't matter; I say it's a shame for people to want pay for spiritual work and get their fees out of the pence from the pockets of poor hard-working folk.

A. One would think to hear you that they stole the money. You are a tradesman; you have retired from business. How can you manage to live at ease? Isn't it by the pence you got out of the poor folk in the shape of profit on the goods you sold them and in the shape of interest you draw from them as rent for permitting them to live in the houses you cannot use but call yours?

C. Now you are getting personal. My business has nothing to do with it.

A. Oh, of course not; but are not you personal when you call in question the right of preachers and mediums to conduct their affairs in their own way? You need not employ them nor go to listen to them; but if you do—pay them like a man, honestly and fairly, so that they can live decently and pay their way honourably.

C. That's all very well. You talk about my business; you are doing well, you say. As a co-operator your salary comes out of the pence of the shareholders and lessens their dividends. Suppose they said, "You estimate your services too highly, you are a tax upon the business; we want dividends and can get a cheaper man to do your work, or dispense with you altogether;" how would you like it?

A. Now, you are getting personal. You say spiritual workers should work for nothing. That's easy enough for you to say who have made your pile. How much spiritual work and sacrifice do you make? How much do you "freely give" in time, money, service? I don't read that you leave your home and devote even your *leisure* time in going all over the country in all sorts of weather, among all

sorts of people, and spending your energies in their behalf, much as you advocate free giving; *doing* is more than talking.

B. My good friends, I pray you cease this wrangle. No good can come of such personal reflections and recriminations. Let us discuss the matter on its own merits, and from the standpoint of practical men, seeking to discover the principles which should guide us.

C. I contend that business is business, and spiritual work is spiritual work, and should be done for the love of doing good. I am not a medium or speaker and therefore—

A. But you *should* be. Every man should be his own priest, you say. With your leisure time you ought to cultivate your powers and give them freely.

C. I cannot be a medium unless I have the natural qualifications; what is the use of talking nonsense? I am too positive, not sensitive—

B. Never mind what either of you are, or do, that is a matter for which you alone are responsible. The point under discussion is, "What is spiritual work and what is not?" You are both Spiritualists. You both agree with me that all days are God's days—Monday and Saturday as much as Sunday? "Yes," I thought so. You will agree with me then that *Man is a spirit*? Oh, "yes," I expected you would. The body and brain without the spirit would be dead. The brain is only the *organ* of thought; it is the spirit that *THINKS*, feels, plans, and moves, is it not?

A. Yes, of course; every Spiritualist admits that; but what has that to do with this question of pay for spiritual work?

C. I think I see what you are aiming at; but go on.

B. Man is a spiritual being, who by thinking over what he has seen and felt, has utilised the forces of Nature, and triumphed over his savage beginnings. It has been a conquest of mind, or rather spirit, over matter. Spirit is represented in all manufacture, architecture and commerce. It is your smart, observant, quick, thoughtful, and tactful man who succeeds. But all those powers and abilities are *spiritual*—are manifestations of the spirit in mental activity, grasp, and intelligence—if then, *all* spiritual work should be freely given, both of you—indeed all of us, for we work with heads or hands—ought to work for nothing.

C. But that's absurd. I mean by spiritual work religious work—mediumistic work.

B. Then you would preserve the distinction between sacred and secular work?

C. Well, yes, if you choose to put it that way.

B. Then, of course, the sacred (or spiritual as you prefer to call it) is the most noble, the most important, the nearest to the divine?

C. Undoubtedly, and for that reason should not be a matter for bartering.

B. I agree with you it should *not* be a matter for bartering, but I think we shall differ as to the reason why; let that pass for the present. *All* work is spiritual, being due to the activity of the spirit. But there are varying fields for expression. Moral principles are as much involved in so-called secular matters as in sacred exercises. The religious sentiments of love, patience, sympathy, gentleness, generosity, forbearance, fortitude, and virtue are requisite in *all* the affairs and conditions of life. Surely the very wisest, most patient, sympathetic, humane, cultured, and spiritually-minded people ought to be enlisted to engage in the work of teaching us to be loving, true, tender and helpful one towards the other? Surely we ought not to barter with them and beat them down. We ought to show the good we derive from their efforts in our behalf, and sacrifice something to assist and encourage them, don't you think so?

C. Why, what's the use of them if they don't make us better men and women?

A. But that isn't what I mean—

B. Possibly not, but it is what I mean; and I ask you how are the teachers' duties to be fully and satisfactorily performed if we leave these people to do *all* the giving? We expect them to give us their time, their love, their wisdom; to set us a good example, to warm us into responsive life by their enthusiastic zeal; to make us *feel* good and help us to do good, and yet you urge that we should show how sympathetic and spiritual we are by refusing to pay them, and leave them to grow sad and dispirited on the east wind of our cold neglect, while they face the world and must pay their bills as other men do. Is that how they are to make us better men and women?

C. Oh! but you misunderstand me. I do not advocate that people should devote their whole time to being



preachers. Let them earn their living on weekdays, and go and do spiritual work on Sundays.

B. It makes no difference to the principle whether it is Saturday or Sunday. As a Spiritualist I see no difference between the days. All days are God's days. All work is from and by the Spirit. Custom has fortunately set apart one day in seven from our mad race for wealth to secure to us time for thought and culture of our higher selves; and if we seek the services of others for our profit and benefit we are mean and unspiritual if we fail to appreciate what they have done for us. We should at least show our thanks in such a form as will recompense them for wear and tear and time spent in our behalf.

C. Well, but mediums don't suffer "wear and tear," they don't have to prepare their discourses, they merely go to sleep and the spirits do their work. I will never take pay for the services I render.

B. My friend, you are not a medium, you surely do not judge others by yourself? You are robust and have good recuperative powers. You are happily circumstanced and can afford to give free service. But most mediums are not strong, not successful business people, not in good positions. The spirits have to act upon their nervous systems to tune them up, and stimulate their brains to respond to their inspirations and give utterance with fire and force to their thoughts. The fact is that there is generally greater expenditure of vital energy in trance and inspirational speaking than in any other form of oratory because of the action of the "influence" to quicken the thinking powers. If mediums are carried to the heights of inspiration, that exaltation is, by the law of re-action, followed by the descent into the valleys of exhaustion to a greater or less degree. Brain work is always more debilitating than physical exertion. But whether they suffer or not is not the question. You, as business men, know that time is money. When you go a journey on business you get paid for it, and most people who "travel" are well paid because of inconveniences. This is not a matter to be "bartered" about in the spirit of a huckster driving a bargain. It is, you say, a spiritual matter, then show what spirit you are of by large-heartedness, and let your appreciation flow out to sustain the mediums who have faithfully endeavoured to let the light shine through them.

A. Oh! but I object to their big fees.

B. If you were to change your situation to-morrow would you fix your own price?

A. Aye, if I could.

B. Would you go for less than £250 or £300 a year.

A. Not I, and I'm worth it too. I can manage my business. I know what I'm doing and what I'm worth. I can save my people in three months more than they pay me in a year.

B. I have nothing to say against that, but £250 a year means about £5 a week. You speak of "big fees," no medium gets fees that will compare with your weekly wage. They have had to spend time and observe conditions to render themselves fit for their work. The better the instrument the sweeter the music. They must maintain an "appearance," and have helped and saved you and others from the fear of death and the future. They have saved you from many an anxious hour, and possibly many a tear. They, or the spirits through them, have taught you many truths, and brought light, and joy, and comfort, and hope into many lives, and they are trying to continue their good work to help others. Why, then, should they not receive such recompense as they deem adequate to meet their needs?

C. But I contend that speakers are not the only "workers," and if one is paid so also secretaries and Lyceum conductors should be paid.

B. I have no objection to that; but the circumstances differ somewhat and should be carefully considered. If you conclude that justice and equity require that all should be paid, and they are willing to accept payment, then go and pay them, my friend, at once.

C. Oh, you take me too literally. I said that if one is paid all should be paid only because I think none should be paid. The pleasure of knowing they are doing good should be recompense sufficient.

B. So you really did not mean it, after all; you decline to pay any. I thought your objection was on the ground that I was not liberal enough. According to your view, a phrenologist who teaches people to understand themselves should do it all for nothing, the pleasure of doing good should satisfy him. Suppose I deal in the necessities of life

to the extent that I enable people to live, I am doing good. To do good, you say, should be sufficient recompense, without pay or profit. So I sell my goods at a little under cost price, but I become bankrupt. I explain to the Court that I was selling for the pleasure of doing good. People were poor, couldn't afford to pay more, etc. "Yes," says the Registrar, "but you had rent, rates, taxes, tailor, baker, butcher, and others to pay, and you ought to have provided for those things. You had children to clothe and feed and educate and send out into the world; you owed a duty to them. In being generous you have been improvident and dishonest. You ought to be just first." The pleasure of doing good is as delightful to mediums as to you, Mr. C—; but they have to consider the ways and means, as you have done; they, no doubt, desire to provide for a rainy day, as you have done. If people will not be spiritually minded and generous in their dealings with mediums, then mediums, like everybody else under the existing state of things, are entitled to fix the price they think their time and talents and sacrifices of home comforts and acceptance of discomforts is worth. They had better do that than be continually begging. The motive is the test of the quality of the act—but we only know our own. Most mediums do work "for the love of doing good," but the necessities of existence compel them to seek pecuniary recompense, just as everyone else, however much they love their work, are yet driven to make terms to live.

A. Yes, that's right enough, but I agree with Mr. C—, and think some of them charge too high.

B. Exactly the same might be said of you by the shareholders and your company. You are a Labour-man. You advocate shorter hours of work and better rate of wages as a stepping-stone towards the social state of the future, when all men will work; all men will live comfortably, and no one will be paid. I wish you success, but are you wise or consistent in trying to pull down the prices paid to others, while you desire to maintain or raise your own? Think it over. Mediums (when "the coming-day" comes) will, no doubt, be heartily glad to be able to do without pay (when no one is paid for anything), but until that day arrives, and while they are governed by the same necessities and have the same burden as others, let us treat them fairly—aye, generously—according to their merits. Instead of pulling down, let us all pull together to upraise one another. Mutual help, mutual service, mutual giving, and mutual getting. Modern mediums are mostly in the position of Paul—"Silver and gold have I [little], but such as I have I give unto thee. Arise and walk." I think we have discussed this matter long enough. Let each one be fully persuaded in his own mind. Let us "arise and walk" and go for a stroll by the river.

As the sound of their voices ceased I roused myself and wondered if it was all a dream.

## LIFE IN A WELSH NUNNERY.

### AUTOBIOGRAPHY OF A SPIRIT,

FORMERLY A NUN OF LLANTHONY ABBEY, NEAR ABERGAVENNY.

#### VII.

WHEN the ceremony of "taking the veil" was over I was relegated to another part of the convent with the sisters, and so I began a new chapter in my life's history. Life in the cloisters I found different from what it had been, each day being so much the same. One thing that troubled me was whether my parents would be able to find me out in my new quarters.

One day as I sat meditating in my room I felt some one touch me on my shoulder, and on turning round found it to be my dear mother. She told me not to let anything trouble me, for I should soon be with them, but in the meantime I should hear sad news from human lips, and that soon. My mother also informed me that there was a much nobler life in store for me when I had joined them.

She was quite right in her premonitions, for in a few hours after I had a note brought me, begging me to come to the Abbot. I went to his room, and there to my surprise I saw the Abbot lying on his bed convulsed with pain, and suffering just such agonies as Father O'Brien had confessed that my uncle had suffered. He was crying out piteously for help to be relieved of the pain he was in. Every now and then he was drawn into such hideous shapes and forms that I was afraid to remain there. Although his sufferings were so intense I could not sympathise with him, or feel the same towards him as I should have done had it been any



other, for I thought that it was God's own hand that had inflicted this punishment on him for the wrongs he had done me, and that his punishment was meted out to him only according to his deserts; and as I looked on him there came to my mind the words, "'Vengeance is mine, I will repay,' saith the Lord." In this manner I consoled myself, believing that it was all ordained by God for me to suffer whilst on earth—to be purified as it were by adversity. My thoughts ran on in this manner, and I prayed God to give me strength to continue in my present frame of mind, so that I could bear whatever the Abbot said to me without showing any repugnance, or making any answer to him that would increase his sufferings. I wished now only to be charitable, and had already forgiven him all the wrongs he had ever done to me, and prayed continually that he might repent, for to my mind his present sickness was an intervention of Providence to make him confess to me before leaving the world.

The Abbot now spoke to me again, as his pain was lulled for a time, and told me to come near to him, as I only could now do anything for him. I told him I would willingly do anything that was possible for mortal to do in order to relieve him from the pain. He shook his head and said, "Ah child, you do not know what you say: you cannot know, how should you? How can you know the wrongs that have been done to you by me?" I replied that I knew all; that both the Lady Superior and Father O'Brien had confessed to me in their last moments the injustice they had done me, but I had freely forgiven them, and had endeavoured to forget it all in my own preparation to leave this world, as I did not anticipate a long life, since my parents and uncle had told me that I should soon be with them. When I spoke of my parents and uncle, he looked at me as though he would pierce my very soul, and said, "It is impossible." I told him that my parents were always with me, and had frequently given me counsel and advice, and had also told me of the sickness the Abbot was now suffering. At this he wrung his hands and wept most bitterly, lamenting that no guardian angel had been with him, to keep him in the narrow way, to keep his foot from slipping—no heaven-sent minister to keep his mind from imagining evil, and his will from carrying that evil into effect. No, he was not one of God's children, but a child of the devil, who had put evil thoughts into his mind, and had also given him those who would carry out his vile and wicked purposes, and now he was going to—he dared not think where—as he had misspent the time and opportunities given to him.

I bade him cease talking thus and tried to console him, but he would not be comforted, but told me that God now mocked at his calamity and laughed because of his fear. "He (God) had promised it, and would he not keep his word? Verily it shall not be well with the wicked, however he may solace himself by thinking that it is God's will for him to do this thing. My dear child, what I did seemed right to me at the time, because it was done for the Church."

After a little time he again became calm, and I spoke to him and told him again that I freely forgave him, and besought him to think of Jesus and Mary, and gave him a crucifix to look upon whilst I prayed for him. He took it and I knelt at his bedside, and prayed fervently for some time, he weeping the whole while, and when I ceased he again took my hand and thanked me passionately, and said he would now tell me what wrongs he had committed against me. He repeated over to me what I already knew of my own death and burial, and of my uncle's death, and informed me that he was buried inside the convent, but without the rites of the Church. Three days after his death a man came to the convent to inquire after him, as he had told this man that he was coming for some papers left here. He (the Abbot) saw the man, and told him that he knew nothing whatever of the matter, that my uncle had not been there, and they had no paper of my uncle's. After a time this man came again and brought others with him to demand that my uncle should be given up, affirming that he was imprisoned inside. "We denied having seen him at all since the funeral of his niece Mary. How little they knew that what they said was true, that we had him imprisoned inside—imprisoned! Yes, but in his grave. They went away and we saw no more of them."

The Abbot told me my own imprisonment was prolonged on account of this inquiry after my uncle, that they thought it best to keep me there until all possibility of further enquiry had passed away. It was himself who was the instigator of the plot to murder my uncle, and he could not die without telling me all, and begging that I would forgive

him, and pray ever for his release from purgatory, for there he was going, and he knew he richly deserved it. I implored him to calm himself and to try to get a little sleep, and he would wake refreshed; and I would come to see him again, as I now wished to retire, since I was growing quite faint.

On my promising to come and see him again in a few hours he permitted me to leave him. When I reached my own room I was so faint and ill that I could not leave it again that night, and on the following morning early news was brought me that the Abbot had died during the night. I enquired from the messenger if he had died peacefully? The answer was that he became calm only a very short time before his death. I must say that it was a very great shock to me when I heard of the Abbot's death. It seemed to me that the last few years my life had been nothing but persecutions and death-bed confessions, and those who had wrought me so much wrong were all dead now, and I thought I should now have peace, if not liberty to make preparation for my own departure, which I knew was close at hand.

The funeral of the Abbot being over, and the new Abbot installed, and Sister Ruth (who was mentioned in the early part of this history) created Lady Superior, things were much as they had been before the Abbot's death. The summer was far advanced, and near its close my strength was now failing fast. Had I not suffered quite enough to make me feel ill? I felt the only thing for me now to do was to prepare for a better land, as I knew I was sinking rapidly. At last I grew too weak to leave my bed, and there I remained—it seemed to me weeks, but it was only days. I must tell you that I was quite happy, for my parents and uncle seemed to be with me always, which convinced me that I should soon be with them in their new home, and free from all pain and from all those that could harm me.

The Lady Superior came to my room to warn me, as she said, of my dying condition, but she was surprised to find that I already knew that I was to stay with them but a very short time, so she asked me if I had anything to say, or anything I wished them to do for me. I answered, "None whatever."

I was left to myself, without any one to administer any little comfort I might need, but during the night the change came, and I felt as though I was floating in the air and could go where I chose. I seemed to leave my body for some time and to go in search of my beloved parents. At last I realised that they were by my side, and helping me to keep up in the new conditions of life I now found myself. We came back to my room, and, to my astonishment, I saw my body lying there and felt myself floating about in space. What did it all mean? The Abbot and two sisters were looking on my body, and I heard them say that I was dead, and the Abbot knelt down and prayed for the repose of my soul. Then, and only then, did I realise that I was dead—dead to the world only. My parents now urged me to leave the room and come with them, which I willingly did. I was taken by them through space to their spirit-home, and received such a welcome from friends in spirit-life as I cannot here adequately describe.

At a future time I may take up the history and give you my experience in spirit-life, and a description of my spirit-home and friends, together with what we all do.

You will like to know what attracted me to you in the first place. You were sitting at a séance, to which I was taken with some friends of one of the sitters, and finding that you were a medium, and that I could control your organism, I have occasionally used you as my medium.

I have now only to add that I have fulfilled my promise that I would tell you who I was, and give you my experiences of earth.

#### CONCLUSION.

"THE Marquis of Anglesey has vast estates, and has the culture and the leisure to fittingly enjoy them, but, a surgeon said, lecturing to his class, 'I do not exaggerate in the least when I say he would gladly give up all and become a common beggar, if thereby he could get rid of his traumatic neuralgia.' In the amputation of a limb some nerve had been so disorganised that every change of temperature, of electrical condition of the air gives him the keenest agony. He has wealth and all it can produce, but cannot enjoy it. The sharp spasms of pain prevent his reading or thinking, or eating, or sleeping, or mingling in society. Looking at one item only, his wealth and culture, his position seems desirable, but he would gladly exchange it for any other, if only he could escape the pain."—*Religio-Phil. Journal.*



## THE MYSTERIES OF RAVENSWOOD.

A PSYCHICAL ROMANCE.

By W. A. CARLILE.

## CHAPTER IX.

WHEN we got back to my study I reminded the doctor that he had not completed his account of the phenomena of doubles or of ghosts when we had been interrupted.

"There is not much more to say," he answered. "I was trying to show you that there was nothing inherently absurd or impossible in the thinking part of man being able to manifest itself apart from his body. I was also telling you that there was an enormous mass of testimony in favour of many such manifestations having occurred even at the present day. To come to the point. It seems to me that it must have been your niece's 'double' or 'astral body' that you saw going through the gallery. This might lead us to conclude that it was also her double you saw talking to Harry on the cliff on the day when he was killed; but, on the other hand, we know from the evidence of the broken watch that Harry was really alive at the moment, and was standing in bodily form on the spot. This makes it almost certain that it was Clara's bodily form you saw on the first occasion, though, as I said, I feel sure it was her astral body that you and the detective saw on the second occasion. As far as the first meeting then was concerned, the mystery lies in the fact that Clara forgot all about being on the cliff with Harry. In such a case she must have been in an abnormal frame of mind. It could hardly have been insanity, for several reasons, but there must have been some temporary derangement of the brain, such as is shown in hypnotism or somnambulism. At the present moment we do not know what caused the derangement of the mind's balance, nor can we say decidedly whether the impulse came from within or from without. But, as I cannot remain with you longer at present, we must postpone our discussion to another time."

About half an hour after the doctor had left the house-keeper came to tell me that the servants had gone.

"Have they all gone?" I inquired.

"All the indoor ones have left, and the coachman also has gone. The gardener and his wife and the stable boy are still with us, though."

"Bring the gardener and his wife to me, if you please."

She went to execute the order, and presently returned with them. Then we made what arrangements were possible as to the carrying on of the household work. The gardener's wife brought her daughter to the house to help her, and with a little extra exertion on everybody's part we got along tolerably well.

This somewhat surprised me, for up to this time I had been unaware of how much work servants make for each other. I also soon found by my weekly bills that they must have wasted twice as much as they consumed. When I next saw the doctor I mentioned my discoveries to him.

He explained to me that what I had found out was a law that ruled the whole world of labour. He also explained that it was to the interest of the workers as a whole to be as idle as they could be without losing their situations, for this tended to the employment of others to do the work which they purposely left undone. As a class it was also to their interest to be wasteful, for others who would have been unemployed had to be employed to repair the waste.

This seemed to me to be a very extraordinary state of affairs, but he showed that it was a necessary consequence of a state of society where the producers were not rewarded according to the amount of their produce, but according to the least that they would accept in payment of their labour.

In consequence, if as a class they worked twice as hard, their pay, not being measured by their produce but by their necessities, would not increase, while their increased diligence would only lead to the dismissal of their fellow-workers.

"Therefore," added the doctor, "they know by a true instinct that the less they do the better it is for their fellows and for themselves, and a direct premium is thus put upon idleness. Yet it is curious to see how second-rate political economists keep on copying from one another's books the threadbare fallacy that the more diligent and thrifty the workers are the better off, and not the worse off, will they be as a class."

I must, however, ask the reader's indulgence for this discursiveness of an old man, but the fight of my servants interested me in a variety of ways, and was yet to interest me in a still more unpleasant fashion.

When the conference with the gardener and the two women was over I asked them, as they went to their respective duties, to send the stable boy to me, and presently he appeared.

He was a youth of about nineteen. I had never taken particular notice of him before, but, as he was the hero of the courting incident with Fanny, I now looked at him more attentively. He was a recruit in our local volunteer force, of which I was the commander. On this account he seemed to think it necessary to stand stiffly at "attention" as soon as he entered the room. He was a tall and well-made fellow, and had evidently made recent and strenuous efforts to coerce his rebellious red hair into some kind of obedience to the comb, in honour of his visit to me. I had some difficulty in turning away my attention from the shining surface of the stubble, caused by a liberal use of what I had previously heard him name as "cart grease." I noticed that his features, though plain, showed honesty and intelligence, and I was thus confirmed in my intention to give him promotion.

It was, however, necessary that he should relax the preternatural rigidity of his face and limbs, and so I said shortly, "Stand at ease!" In a moment he was a different creature. All his muscles instantly relaxed, while a good-humoured smile played about the corners of his mouth.

"Why did you not go away with the others, my lad?"

Robert seemed surprised at the affability of my manner, as he answered respectfully—

"Because, sir, I know a good place when I get it, and it would take something uncommon in the way of ghosts to turn me out."

"Can you drive a carriage, Robert?"

"Yes, sir," he answered, with a slightly puzzled look, as if he was trying to understand the bearing of the question.

"Would you be able to take the place of the coachman who has left?"

"Me, sir!" ejaculated he, with his eyes opening widely in surprise.

"Yes, you, Robert, with livery and all. If you choose to take the post you can have it at the same pay as the last coachman."

"But, sir, the other coachman is coming back."

It was now my turn to be surprised, as I answered—

"How do you know that?"

"I heard him saying, sir, that he didn't care about no ghosts, and he wasn't living in the house anyway, so they didn't concern him. He said, though, that when we all went away you would be in such a fix for want of servants that you would have to raise the pay in order to get them, and then he would come back."

"That was very kind of him, when he knew that I paid the best wages in all the country-side. You can make your mind easy about him, though. I won't have him again at any price, so you need not be afraid of losing your place as long as you do your best for me."

"Thank you, sir," said Bob, evidently elated, while I noticed that he furtively drew the back of his hand across his eyes. Then a thought seemed to strike him, and he hesitated.

"Well, what is it now?" I said encouragingly. "Do you think you can't manage the work?"

"No, sir, it's not that. I can manage it as well as anybody, but—" and he hesitated again, "I have a mother, sir."

"Well, what of that, my boy? I never heard it was a disgrace to have a mother."

"It's only this, sir. My mother has been bedridden for some years. I always like to cheer her up as much as I can, and I can't leave her by herself in the cottage down there," and he pointed to an imaginary cottage on the wall. "So, sir, I am afraid I can't undertake the job."

"But you can bring your mother to live with you. You know you will have a house all to yourself near the stables."

The lad's expressive face brightened again as he thanked me. I was struck by the evident sincerity of his gratitude for such a trifling favour, but, of course, to him it was no trifling matter.

"This, then," thought I, as I looked at him, "is the secret of gratitude. I might give a thousand pounds to a rich man to-day, but that would not prevent him from being my enemy to-morrow. On the other hand, to those who are dependent on us, every little trifle is magnified manifold times."

(To be continued.)



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EDITOR AND GENERAL MANAGER,

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### DIRECT WRITING AT MRS. EVERITT'S.

By JOHN LAMONT.

ON May 31, 1893, while at tea with Mrs. and Mr. Everitt in their house at Hendon, "raps" on the table were distinctly heard, and in reply to questions I was instructed to place a sheet of paper in Miss Everitt's writing-desk, lock the desk, and keep the key in my pocket. Accordingly I initialled and dated a sheet of paper, and then placed it inside the desk, which I carefully locked and put the key in my purse. Mr. Everitt assured me that there was not another key in the house which would fit the lock, which was a double one.

The following morning the spirit friends, by "rappings," told us at the breakfast table that the writing was completed, but I was not to open the desk until we came home from the Alliance meeting at night. On arriving home I unlocked the desk and found the following message in very small pencil writing upon the sheet of paper which I had initialled and dated:—

"Dear Friend Lamont,—As you intend visiting America, where many friends belonging to our band are still living, we wish to send a greeting through you to the friends still on the earth-plane.

"E—, P—, L—, B—, and many others wish to express through you their loving greeting to all whom you may come in contact with, and to tell them that they are still working with them, and helping to infuse into the dense minds of some of their fellow-creatures a knowledge of the close communion they hold with those who have gone on a little before, and help to prove to them the great fact that there is progress ever upward and onward.

"With sincere wishes for your happiness and welfare, with loving greetings to all friends and workers, our circle wish you God speed, in which J. Watt, Annie, and Katie join."

In the foregoing account and that printed last week I do not write for the caviller, but for the honest inquirer and unprejudiced sceptic, for the writer was twenty-five years ago as sceptical as any man living. But "facts are chieftains that winna ding," and the facts have conquered me as they have done many a doubting Thomas, and will do many more yet.

Before concluding, let me say that the desk in which the writing has been done at the Everitts' house has been bound with strong linen tape and sealed by parties who have had writing done in a much more wonderful manner than that which was done for me.

The slates which were written on at Evans's, also the paper which contains the message written in the locked desk at the Everitts', are now in my possession.

JOHN LAMONT,

No. 5, Nursery Street, Fairfield, Liverpool.

[We have seen the slates and the paper referred to, and have read the messages, and can confidently accept Mr. Lamont's assurances that the statements he makes are "absolutely and literally true in every particular." We only regret that our good friend is going to America, and cannot supply our readers with particulars of other remarkable evidences of spirit communion. We wish him a good time and a safe return.]

### OUR BIBLE CLASS.

(Continued from page 368.)

#### MIRACLES OR NATURAL PHENOMENA?

IF we recollect that in the olden days ordinary phenomena, such as prosperous harvests, successful stock-raising, etc., were supposed to be due to the favour of God, while failure of crops or herds, disease, storms, and earthquakes, were attributed to the wrath of God, or the intervention of evil powers—the adversary—even sent by God to prove, and plague, and deceive his people, we can readily understand that the record must be read discriminately, understandingly—not as an infallible authority above reason, experience, and conscience—but as a link to the past—a tradition of man's childhood—useful as illustrative of his education and upward march, and, when illuminated with later knowledge and fuller spiritual comprehension, full of beauty and use.

One of the most convincing evidences of the manner in which natural phenomena were employed to strengthen the hands of the priesthood, as against the people, attributing to "the anger of the Lord" what we now-a-days regard as incidental to the order of Nature,\* will be found worked into Numbers xvi. Who, for instance, can believe that at a critical moment, in the very nick of time, "as he had made an end of speaking all these words, that the ground clave asunder that was under them: and the earth opened her mouth and swallowed them up," &c.; and afterwards "there came a fire out from the Lord (?) and consumed the two hundred and fifty men that offered incense"? Then "the Lord spake unto Moses," (how?) "they looked toward the tabernacle of the congregation: and behold, the cloud covered it and the glory of the Lord appeared, and Moses and Aaron came before the tabernacle." One is inclined to ask who reported the conversation? Was there a shorthand reporter present? Was it taken down while the voice was speaking, or from memory? Did a voice speak, or did they look into the Urim and Thummim, or was Aaron "controlled" to speak, or was Moses clairaudient? Moses is represented as saying, "There is wrath gone out from the Lord; the plague is begun." "Aaron runs," as told by Moses, "into the midst of the congregation and put on incense, and made an atonement for the people; and he stood between the dead and the living; and the plague was stayed." But the plague must have been too smart for Aaron, or he was a long time about his running, for "fourteen thousand and seven hundred died, beside them that died about the matter of Korah?" It makes one wonder who counted them, and who buried the dead? Did it happen that just 14,700 died, or were there a few short or over? Perhaps we get only the "round numbers!" It is a round story that will not fit a square hole.

There may have been an earthquake, accompanied by lightning and followed by a plague, but we may be sure they never happened as described, consequent upon the action of Korah, or any one else, nor to indicate the wrath of God. Such miracles as these are simply childish or crafty misrepresentations of common facts, which have far other and more adequate causes than a dispute between two men.

#### "THE LORD THUNDERED."

"But the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them, and they were smitten before Israel" (I. Sam. vi. 10). "So Samuel called unto the Lord, and the Lord sent thunder and rain that day; and all the people greatly feared the Lord and Samuel" (I. Sam. xii. 18). Samuel might well be called the "rain maker." It is almost a pity we have not some modern rain makers. When our parsons pray for rain we don't get it! When the Indians ask their medicine men to make rain we call them superstitious. Where is the difference?

\* The Jews were apparently in utter ignorance that certain laws of Nature existed; they believed that defeat, disease, famine, slaughter, pestilence, death, were the direct punishments inflicted upon them for "sins" of omission or commission, either against the ceremonies or commands of the Law. "Master, who did sin, this man, or his parents, that he was born blind?"—(John ix. 2). From the answer to this question, it would appear that the poor fellow was born blind solely on purpose to give Jesus an opportunity of curing him.

"Among all uncivilised races disease is regarded not as a condition of the body, but as the result of the operation of some malignant spirit whose power must be broken by stronger charms and incantations. Through the hole in the skull the evil spirit that was causing pain might be compelled to take its flight. The theory of ancient medicine is one of demoniacal possession and exorcism. Thus it will be seen that even when it closely approximated to modern methods prehistoric surgery had its root, not in science, but in superstition."—*Manchester Guardian*.



## FIGURATIVE, OR WHAT?

What, for instance, can we make of the following absurd passages:—

"Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way thou camest" (II. Kings xix., 28).

Or of this cruel declaration: "I will be unto them as a lion; as a leopard by the way will I observe them. I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their hearts, and there will I devour them like a lion" (Hosea xiii., 7-8).

Or this, which caps the climax of indecency: "The Lord (?) saith, Because the daughters of Zion are haughty," etc., "therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover (the margin says 'make naked') their secret parts" (Isaiah iii., 16 and 17). Who can believe that God inspired such abominable and disgusting stuff?

"The Lord made coats of skins for Adam and Eve and clothed them" (Gen. v., 21).

"The Lord wrote on tables of stone" (stonemason).

Seventy-four persons saw the Lord, and did eat and drink (Exod. xxiv., 9-11), yet when Moses wished to see him, he replies, "Thou canst not see my face; for there shall no man see me and live" (Exod. xxxiii., 20). But, "Moses conversed with him, face to face, as a friend."

A writer says, "None of these 'holy men' saw the pure, naked Divinity, but only God's presence veiled under the form of some angelic power. Flesh and blood could not bear the living flame of the great uncreated Spirit of all life, whose hands wield the lightning, and the tip of whose finger lights up suns to burn for eternities. And this great truth is fully confirmed by Stephen, in the hour of his ecstasy before his death, when, though the Old Testament says that God delivered the law to Moses on Mount Sinai, he says that their fathers 'received the law by the disposition of angels'" (Acts vii., 53).

## THE PRESUMPTUOUS ASSUMPTION.

This illustrates the assumption, which runs through the whole book, that because "Thus saith the Lord" is used, all these absurd statements are true and that God wrought miracles by special and arbitrary intervention on behalf of these people who dubbed themselves his "chosen" race. Were such claims made in the Koran, or the Vedas, or any other sacred book, the very people who protest against any criticism of these Bible absurdities would be the first to ridicule and discredit them. For ourselves, we see no reason to judge the Bible by any different standard than that applied to all ancient literature, and if the statements in the Bible are unreasonable, we say so, and that too without prejudice or passion. Mr. Hopps says: "The suspicion that the Jehovah of the Old Testament was either a band of spirits of varying grades, or a masterful spirit, who took possession of this wandering tribe of fugitive slaves and assumed the name of 'Jehovah,' is borne out by the fact that he is continually represented as vindictively 'jealous.' He cannot bear rivals. He is continually warning his adorers against 'other Gods.' Nothing makes him so angry as to be neglected." (See Deut., chap. xiii.)

The gross absurdity of calling this compilation of legend the holy, final, and authoritative Word of an Absolute Wisdom cannot be appreciated until the facts are known, nor can the disastrous consequences of the false belief which the whole army of Christian teachers inculcate be realised, save by those who have been under its influence. The bitter pangs experienced by the individual in breaking away from the faith of his childhood; the pains and fears incidental to, and consequent upon, the struggles for freedom and the breaking of the bonds which parents and priests have forged about the mind; these are known alone to those who have successfully battled against them and come out upon the open plains, or reached the hill-tops. But how many are deterred from making the effort by fear? How many shrink from the fight and linger in the fold—in it but not of it—who can say?

Mr. ED. COURV, of 31, Prospect Hill, Haslingden, writes expressing the great pleasure he experienced in watching the evolutions of the Lyceum children at the recent Manchester demonstration, and he suggests the advisability of a similar gathering in the Blackburn or Burnley district, and hopes something will be done. The best plan would be for two or three Lyceum workers to take the preliminary steps and invite the co-operation of other Lyceums.

## THE SPIRITUALISTS' LYCEUM UNION PUBLISHING FUND.—AN APPEAL.

It is with deep gratitude for the generous response a few friends have made to our repeated appeals for assistance towards raising the above much-needed fund that I again renew that appeal, in the fervent hope that all friends who have not yet helped us will do so to the best of their ability. Those who are unable to give pounds may, perhaps, be able to spare shillings; and all can spare a few coppers, and these will help to bring us nearer the desired goal. Lyceums and societies can still further help by giving a series of entertainments in aid of the above fund during the coming winter. I shall be very glad to receive the names of all such, and will make the results fully known to the public as they take place.

The Lyceum Union means *work*—work that shall help to redeem the world from the errors of man-made creeds and dogmas which we, as Spiritualists, know are false and misleading. It fully recognises the great importance of the task before it. Since the last Lyceum Conference it has printed and sent out for gratuitous distribution 10,000 handbills and 500 illuminated sheets for framing and hanging on the walls of the Lyceums, clearly, forcibly, and concisely setting forth the importance of teaching the young the facts and teachings of Spiritualism, as well as those sciences which teach man to know himself. The publication of the *English Lyceum Manual*, of which over 6,000 copies have been sold, is dependent on the generosity of Mr. Kersey to find the necessary capital. The same remarks apply to the *Spiritual Songster*. Such generous help is not permanent; it must lapse soon or late. God grant that it be the latter; and that Mr. Kersey may live to see the publishing fund raised, and the Union in such a position as will enable it to undertake the publication of these and other important works. The Union already possesses the MS. of a unique work, "*Spiritualism for the Million*": a book designed to teach the young and old alike the facts, teachings, and philosophy of Spiritualism, moral and spiritual excellence, and the one religion of Right Doing. Biblical Spiritualism; supposed Biblical objections explained; the origin of the Bible; the development of the heaven and hell idea of all nations, both ancient and modern," &c., &c. The first edition is long since sold out, and there is a great demand for its re-issue, which cannot be done for lack of funds.

The Lyceum Union is anxious to meet these and other urgent demands, and, as a modest, but earnest commencement, are trying to raise a £100 fund. Who will help us? Any sums promised or given, however small, will be gratefully acknowledged. We ask you to remember this and help us to the best of your ability. All communications and Post-office orders to be made payable to the hon. sec., Mr. Alfred Kitson, 2, Royd Street, Hanging Heaton, Dewsbury.

The following is a list of amounts received since April: Robinson Street Lyceum, Burnley, per Mr. J. Anforth, 10s.; E. H. Bentall, Esq., per Mr. H. A. Kersey, £20; Frederick Smedley, Esq., Belper, £2 10s.; Alfred Smedley, Esq., Belper, 12s. 6d.; H. U. Smedley, Esq., Belper, 12s. 6d.; and Mr. G. Varney, Belper, 2s. 6d.; Slaithwaite Lyceum, per Mr. Tiffany, 9s.; Macclesfield Lyceum, per Mr. Challinor, £1 4s.; Bacup Lyceum, per Mr. Ridehalgh, 15s. 1d.; Sowerby Bridge Lyceum, per Mrs. Greenwood, £1 5s.; Mr. William Stansfield, 1s. 3d.; and Mrs. Broadbent, Blackpool, 5s.; total, £28 6s. 10d.; previous amount, £32 14s. 10½d; grand total, £61 1s. 8½d.—Alfred Kitson, hon. sec., S.L.U.

"SPOOKS."—It is about time that a vigorous and determined protest was made against this senseless word, which was coined as a contemptuous designation for spirits. We oppose the disposition to reverence spirits because they are spirits, and we are equally opposed to treating them with disrespect. If spook means spirit, we hope Mr. Stead will be frank enough to drop the word and say "spirit."

PROVERBIAL SAYINGS.—He is void of true taste who strives to have his house admired by decorating it with a showish outside, but to adorn our characters by the gentleness of a communicative temper is at once a proof of good taste and good nature.—Nothing is meaner than the love of pleasure, the love of gain, and insolence.—Nothing is nobler than magnanimity, meekness, and good nature.—Whenever any one exceeds moderation the most delightful things may become the most undelightful.—As the sun doth not wait for prayers and incantations to be prevailed on to rise, but immediately shines forth and is received with universal salutations, so neither do you wait for applauses and shouts and praises in order to do good, but be a voluntary benefactor and you will be beloved like the sun.—All men should rather wish for virtue than wealth, which is dangerous to the foolish, for vice is increased by riches; and in proportion as any one is destitute of understanding, into the more injurious excess he flies out, by having the means of gratifying the rage of his pleasure.—Every place is safe to him who lives with justice.—*Epictetus*.



## VOICES FROM THE PEOPLE.

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

### CHEERING NEWS FROM LONDON.

DEAR SIR,—We are very pleased to inform you of the steady increase of the sale of your valuable paper, *The Two Worlds*, both here at our meetings and at our newsagent's, Mr. Butcher, who every week exhibits a *Two Worlds* bill, outside his shop, near our meeting-rooms, Mr. Mason, our chairman, guaranteeing to pay for all unsold copies. May others go and do likewise, and thus spread a knowledge of our glorious cause of love to poor, dark humanity.—Yours fraternally,  
14, Orchard Road, Shepherd's Bush, Aug. 7. J. H. B., hon. sec.

### DO MEDIUMS REQUIRE TRAINING?

DEAR SIR,—Looking through your popular paper, *The Two Worlds*, I see a question that I do not quite agree with. It is as regards a college for mediums, to train them. What training or what college do they need to go to when they can get it on their own hearthstone as well as going anywhere? It is a foolish idea, I am sure, to suggest anything like that. Has it come to this, when we have to be trained and go to an institution, when we can do just as well by sitting amongst ourselves? I'm sure there are many more people who will agree with me as regards the above question, for it certainly is a question that need not be asked.—Yours truthfully, A SPIRITUALIST.

### THE PROPOSED TRAINING COLLEGE.

We have received a second letter from Mr. Ainsworth, in the course of which he says:—"I own nearly three acres of land on the fruit colony, here, Methwold, Norfolk. I would hand it over in preference to the plot in Wales, if it would generally be thought a more eligible site (about ninety-three miles from London), the nearest railway station, Stoke Ferry, being about three-and-a-half miles away. Personally, the Wales site would be the most suitable and accessible to the generality of places for speaking purposes. However, this is for the Societies to decide, if the project is proceeded with now. There is a railway station at Prestatyn, in Wales, and only about forty-five minutes' ride to Liverpool when the main line at Connah's Quay is connected with the Mersey Railway. All these particulars can be thoroughly gone into when the scheme assumes a practical shape." There is now an opportunity for the generous supporters of the cause to co-operate and institute a centre of spiritual work worthy of our ever-growing movement. Who will help Mr. Ainsworth in his worthy enterprise?

### FIRST SÉANCE AT METHWOLD.

DEAR SIR,—On Sunday, July 30, we held a séance at the house of a friend, though not predisposed to, yet anxious to become interested in Spiritualism, but entirely up to this date ignorant of Spiritualism. The sitters consisted of myself, Mr. and Mrs. Thos. Halsall, and Mr. G. Halsall (formerly of Stockport). Mr. and Mrs. A. B.—, the former's brother, his wife, mother, myself, and two others first sat at the table when we had a quick movement of the table, with the following messages, clearly and without any error, spelt out, viz.:—"I am a friend of Mr. A. B.—. Passed away ten years ago. Sit again." Suspecting that I moved the table, or exerted some occult influence even while sitting away from it, Mr. A. B.— requested me to leave the room, which I did. After I had done so the table with three strangers seated thereat, all non-Spiritualists (including Mr. A. B.—) still continued to move and spell out messages. The old lady, similar to many others in like circumstances, being a strict orthodox Congregationalist repeatedly begged of us to desist, strongly asserting that it was wrong, etc., she was certain. The experiment was repeated on the Monday and Tuesday evenings as requested by the table, with very satisfactory results. The name "John Thomas," was fully and correctly spelt out, also that he passed away ten years ago, which was accurate. This was a Rev. John Thomas, B.A., formerly a Congregationalist minister in London, who in earth life was very much attached to Mr. A. B.—, one of the sceptical sitters. It is remarkable that this Rev. gentleman was chiefly known by plain "John Thomas." Another prophetic or allegorical message was given in reference to a man still living of the name of "Grainge," the spelling in this case also being correct, though this name is generally spelt without the "i." It was a very interesting séance for the first, and with perfect strangers, and must be convincing or perplexing even to the most sceptical. I relate this in some degree of confidence that it will be associated with the historical future of the cause here. Mr. A. B.— assures me that if his further investigations lead to real conviction, he will, with his own pen, give his real name and proclaim the above facts, etc., to the world. I never like anonymous experience of any one, but in this case I had no authority to do otherwise.—Yours truly, JHO. AINSWORTH.

Fruit Colony, Methwold, Norfolk.

Aug. 3, 1893.

### AUDI ALTERAM PARTEM.

DEAR SIR,—The letter by Dr. Watchman (July 14th) is another illustration of the untenable position of the clerical party in connection with Spiritualism. It is no use trying to disguise the deplorable fact that there are two classes, with separate interests, those who are trying to build up societies to propagate the cause with praiseworthy devotion, and those who expect to get all they can in the shape of £ s. d. This fact was plainly proved at the late National and Yorkshire Federation meetings. Coining new words will not help much towards settling the matter. Why do not some of the leading lights devise a feasible plan to harmonize things? The excellent paper of Mr. J. J. Morse, read at Manchester lately, shows the need of some effort in this direction. The advocates of professional mediumship are driven to sore straits when they have to coin new words to politely call their opponents "Madmen, or affected with pecuniamonia, or money madness." It does seem that Watchman has altogether misapplied the term, for it seems to fit the paid workers much better than the others. I don't think any one ever objected to pay a platform worker £1 per week—that is, if he was required to work a week. If any society engages a

speaker to serve them for any given time, I have no doubt they would pay them well. But where is the person thus engaged? The question resolves itself to this. Is it a commercial business, or a philanthropic movement. If the former, then a scale of wages should be devised for all sorts of labour; and if this be honestly done I much doubt whether the existing rate will not be lowered, and those who at present get nothing will be at the top of the ladder. No one will deny that, commercially, all labour is of some value. On the other hand, if it is a philanthropic work, then make the platform broad enough to admit every kind of worker and all on equal terms. Let love and not money be the motive to work. Watchman's argument condemns the cause he is advocating, as the paid mediums are the class afflicted with "pecuniamonia," and if they are the physicians alluded to, we may safely say, "Physician, heal thyself;" or "First cast out the beam out of thine own eye, then shalt thou see clearly to cast out the mote out of thy brother's eye." I would suggest that a conference of delegates only, from all federated societies be held in the near future to discuss this and several other pressing questions.—Yours, in the cause,

WILLIAM NOBLE.

West Vale.

### A GENTLEMAN'S FIRST SITTING.

Mrs. Howorth has given her first experience with physical phenomena, Holly Hardy being the medium. Since then, Mr. Pearson, Mr. Tearle, Mr. T.—, and myself, all of Preston, had the pleasure of sitting with the same medium. As Mr. T.— is an investigator (it was his first sitting), and sat nearest the medium of any of our party, we asked him to write a description of the sitting. When the medium was placed on the table, Mrs. Howorth and Mr. T.— held his hands, and at one time, when the piano played, I held his hands and feet, while the rest of the sitters joined hands.—Yours sincerely, THOMAS BANKS.  
286, New Hall Lane, Preston.

DEAR SIR,—I and three friends attended a séance at Mrs. Hardy's, Sheffield House, 10, Great Marton Road, Blackpool, on July 20th, with Holly Hardy, medium, and several other friends. Raps were heard on the table, and the fairy-bells and tambourine. A small hand-bell was moved about on the table; then the fairy-bells began to play with the most delicate touch imaginable. It was then announced, through the medium, that an attempt would be made to play the piano—two yards from the medium—and the fairy-bells at the same time. This was done, with perfect success. A piece of cardboard, which had presumably been rubbed with phosphorus, was then carried about the room, past our eyes, and finally, at the request of Mr. Banks, was thrown across the table to one of the sitters, and deposited in his lap. Several very distinct lights—fairy lights, one would almost be tempted to call them, but for fear of rousing the hypercritical. A quantity of stones were also thrown on the table; chairs were taken from under the sitters; several were also tapped lightly on the back, and touched with a book on the face; chairs were also placed on the table and over the head of the medium; the fairy-bells were also carried about the room, their position, higher or lower, being made out by the music; the piano then played "God Save the Queen," and, to my amusement, made the C natural instead of sharp—the slip that nearly all learners of that piece of music fall into; finally, the medium was thrown or lifted or levitated on the table, while two strong persons had hold of each hand, but they did not detect any movement of the muscle of the arm or change of position till the light was turned up. Of course, the above occurred in a darkened room, but the time and distance seemed to preclude and exclude all possibility of it being done by any one of the sitters in the room, and I saw the door locked before starting. J. T.

[Dark séances have brought so much discredit upon Spiritualism that we regret they are encouraged. We publish the above, as we see no reason to doubt the honesty of the testimony, but wish the phenomena occurred in the light, even if there were fewer manifestations. We have received an account from Mr. Dabbs of this sitting, which corroborates the above.]

A SHEFFIELD CORRESPONDENT seeks for information. He says he has often been asked the following questions, but could give no satisfactory answer. Neither can we, as we are unacquainted with the facts. Perhaps Mr. Hardy can supply the desired information. The questions are as follows: What constitutes the Sheffield Psychological Institute? Who is the President of that Institute? Who are the officers, and how many are there? How many members? Entrance fee and yearly subscription of members? Is any person or persons in that Institute qualified to grant diplomas to students of phrenology and mesmerism?

### MR. STEAD AND MR. HUDSON.

WELL done, Mr. Stead! you're the man not to shirk,  
You're the man, when you're at it, to stick to your work;  
Though you may forget the hostilities sore,  
The penalties borne by those gone before—  
The science, the patience of Wallace and Crookes,  
The tests and the tactics, the volumes of books  
That have crowded the question from heart and from pate,  
Since the year of awakening, the year forty-eight.  
Then good Mr. Hudson the ideal has braved,  
That Spiritists, everywhere, all will be saved.  
For immortality, he makes so bold  
As to quaintly asseverate, preach, and uphold,  
Can ne'er come to mortals unless they believe,  
But "believers" the immortal life will achieve.  
Now, as all Spiritists, in immortality  
Steadfastly believe, whatever their quality,  
So, by his own showing, they all must be saved,  
As surely as every sheep must be shaven.  
So Spiritists well may be thankful for this,  
For he thus puts them all in the kingdom of bliss.

AUDAX.

\* Mr. Hudson says, in his book, "The Law of Psychic Phenomena," "In the absence of belief in immortality, the soul itself will necessarily perish."



## LONDON NEWS AND NOTES.

311, CAMBERWELL NEW ROAD.—In the morning, the question, "What is Spiritualism?" was introduced, and those present were invited to give their experiences as to what it was to them. Five or six dealt with the subject, and an interesting time was enjoyed. At the evening meeting an address was delivered by Mrs. Long on "The Gospel from Hell," who said that the facts of spirit intercourse were so well attested that the only tenable position left to our Christian opponents was the assumption that Spiritualism is a deceit, practised by demons to ensure our damnation, the decoys being so perfect as to even deceive the very elect of God. Some extracts of orthodox descriptions of hell, which we, as victims of this delusion, are condemned to, followed, the horrors, as described by the faithful, being simply appalling. The bare possibility of our having to endure such terrors should induce us to carefully consider our positions. Our defence was then set forth, showing that we have God-endowed reason; that certain facts were brought to our notice and adjudicated upon by that God-given faculty of the mind, forcing upon us certain inevitable conclusions, the result being that we, by virtue of God-given powers, became Spiritualists. "And," said the speaker, "is hell to be the portion of those of us who have dared to use what God has bestowed upon us? if so, the Author of our being has effectually cursed us." A resumé of Spiritualistic teachings and their outcome was given, and the audience was exhorted not to associate healing the sick, etc., and the glad message of life and immortality with the supposed mission of the enemy of souls.—C. W. Payne.

FOREST HILL.—On Thursday a few friends met for spiritual investigation among themselves, and had a pleasant time. Sunday, at 7 o'clock, Mr. Lucas gave an excellent address on music, which was much enjoyed by the assembly. The teaching was purely Scriptural, on the beatitudes, and the result of love and good works towards our fellow-man and fellow-spirits. Not a very good attendance, but appreciative. We do trust more will enlist themselves in this great cause. Forest Hill ought to be doing better, and it is a pity to let the time slide.—J. B., sec.

MARYLEBONE. 86, High Street.—Sunday evening: Hall full. The first of the series of four lectures, "Diabolism in the Light of Spiritualism," was delivered through the mediumship of Mr. J. J. Morse. One of the finest lectures that has ever been delivered at this hall. The secretary is making every endeavour to have this series of lectures reported *verbatim*. On Sunday, 13, at 7, Mr. Morse, "Re-incarnation; A Question of Fact (?)"; 20, "Theosophy; Its Facts and Fallacies." 27, "Spiritualism; Its Limitations and Suggestions." Enquirers specially invited.

OPEN AIR WORK.—On Sunday evening, at the corner of Rodney St., Pentonville Hill, under the auspices of the Onward Platform Committee, a successful meeting was held, addressed by Messrs. Rodger, Shaw, and Eagle on Spiritualism. A number of papers and tracts distributed, and general interest manifested by the large crowd assembled.

SHEPHERD'S BUSH. 14, Orchard Road, Askew Road.—Sunday: Full meeting. Mrs. Mason's guides gave a very instructive address on "Spiritual Progression," urging all present to cultivate brotherly love while yet in the body as the best preparatory stage for our next state of life. Followed with good clairvoyance.

A LARGE AUDIENCE greeted Mr. Morse on Sunday last at Marylebone, and his address next Sunday will no doubt draw out a crowd of people in spite of the heat. We are pleased there is a prospect of these special lectures appearing in full in *The Two Worlds*. Friends are very kindly supplying us with first-rate matter, but we want more readers as well. Who will help us in this direction?

SPIRITUALISTS are already finding out that Mrs. Morse's hotel is indeed "a home from home," and so centrally situated as to be indeed "headquarters." We hope to pay a visit before the year is out to our native land, viz., Twickenham, and renew friendship with old friends in London.

## PLATFORM RECORD.

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

ASHTON.—Two addresses from Mrs. Rennie's controls. Afternoon, "Courage, brother." Evening, "Man's duty to man," followed by good clairvoyance.

BARNOLDSDWICK.—Mrs. Hunt, of Bradford, gave trance addresses from hymns sung, and 40 clairvoyant descriptions, 36 recognised. A very good day. Audiences are still increasing. Hope to hear her again before long.

BLACKBURN. Freckleton St.—Afternoon: Mr. Geo. Edwards gave a good discourse, and Miss Pickup gave a number of clairvoyant delineations, all recognised. Evening, Mr. G. Edwards spoke on, "And it shall come to pass afterwards that I will pour out my spirit upon all flesh, and your sons and daughter shall prophesy, the old men shall dream dreams, and the young men shall see visions." The text was dealt with in a very clear manner. Miss L. Pickup gave remarkable clairvoyance, all immediately recognised. Good audiences.—G. E. H.

BLACKPOOL. Liberal Club, Church Street.—Mrs. Beardshall gave splendid addresses on "Ye are the lights of the world" and "Spiritualism, how it leads men and women to become Christians in the real sense of the term." Spiritualism shows its faith by its works. It teaches that as we sow we shall also reap. It is a religion that is good to live by, and good to pass through the change called death by. Clairvoyant descriptions followed each address. Mr. Foulds, of Bradford, very kindly presided, and gave excellent advice, speaking earnestly and well. A good day, and very good audiences.—W. H.

BOLTON. Bradford Street.—The ever-welcome Mrs. Hyde discoursed earnestly and learnedly on "God is Light and God is Love" and "The great change that awaits us." She gave clairvoyance in her usual pleasant and winning manner, all being recognised, and in the evening added psychometrical tests. Services well attended.—B. T.

BRIGHTON.—Mr. W. H. Taylor, of Royton, paid us his first visit. His guides spoke most eloquently on "Spiritualism in its highest and noblest aspects of life." A real good, substantial discourse, causing much enthusiasm. Evening: "Does God cause poverty, and what has Spiritualism done for humanity, or what has it not done?" was listened to with rapt attention by a good audience. Poems were given from words and flowers chosen by the audience. Clairvoyance very good, and all seemed highly satisfied. We hope to have the pleasure of hearing him again.—J. S.

BURNLEY. Guy Street.—Mr. Golding gave good addresses and excellent psychometry. On Saturday we had a successful pie supper. The entertainment consisted of songs, recitations, and dancing, and the friends were much delighted.—G. E. Bradley, sec.

BURNLEY. Hammerton Street.—July 30: Mrs. Gregg was our speaker; subject, "The Church for the People, founded upon Reason." Aug. 6: Mr. Rowling, of Bradford, speaker; subjects, "Duty" and "Unconscious Influence." Society Anniversary on Aug. 20; speaker, Mr. Armitage.—W. Mason.

BURNLEY. Hull Street.—Mr. Sanders gave his experience, and spoke on "Is Spiritualism true?" Clairvoyance by Mrs. Johnstone well received.—Isaac Golding.

BURNLEY. 102, Padiham Road.—The guides of Mr. Davis gave addresses in an earnest and impressive manner, especially in the evening, on "Can Spiritualism and Christianity go hand in hand?" which was well reasoned out. Clairvoyance and psychometry at close.

BURNLEY. Robinson Street.—Mr. Campion's inspirers gave excellent addresses on "The sanctity of human life," showing the progress that has been made from the time of the Bible records to the present, and "How to improve the race" was dealt with from a spiritual, moral, physical, and social view successively, in an address full of sound argument.—W. H.

BURY.—Mrs. Best's guides gave grand clairvoyant tests to crowded audiences. At night some had to be turned away. Some of the tests were very striking indeed; people much astonished.—A. N.

CARDIFF.—We were again favoured with a visit from "dear, good, little" Mrs. Green, of Heywood, who gave addresses in her usual clear, homely, and sympathetic style upon "Spiritualism, its message to mankind," and "Communion with the unseen." Both addresses were followed by successful clairvoyance. Good audiences, the hall being filled in the evening.—E. A.

GLASGOW.—11-30, The controls of Mr. W. E. Wallis gave a splendid address on "Spiritual philosophy," and at 6-30 on "After death, what?" bringing forward some beautiful thoughts and ideas for reflection.—T. D.

HEYWOOD. Mossfield.—We had pleasure in hearing Mr. B. Plant last Sunday, who gave great satisfaction both with his lectures and his clairvoyance. Subjects, "Is man an immortal being?" and "Has Spiritualism been a curse or a blessing?"

HOLLINWOOD.—Tuesday, August 1: Circle. Mrs. Hyde's psychometry in her usual excellent manner was a treat. 6: Mr. Murray's guides spoke on "Spiritualism" in a homely manner, which all seemed to enjoy. Night: Our service of song, "An Angel in Disguise," passed off very well, our choir going through the music in a very creditable manner. Service read by Mr. Murray, much enjoyed.—E. D.

HUDDERSFIELD. Brook Street.—Miss Walker has taken our platform with credit, speaking fluently and well. In the evening a crowded audience assembled to take part in a memorial service to our brother Herbert Chappell, which was indeed most effectively rendered by Miss Walker.—J. B.

MACCLESFIELD.—Three subjects on "The lack of materialising and physical mediums;" "The inconsistency of the Biblical God in upholding and countenancing a betrayer;" and "The right to hold private property at the expense of the comfort of the community," were ably and forcibly dealt with by Mrs. Rushton to the evident satisfaction of all.

MANCHESTER. Ardwick. Tipping Street.—Mr. J. Swindlehurst's controls in the afternoon spoke on "What spirit friends reveal." In the evening questions were taken from the audience, as many as time would allow. The answers were remarkably clear and distinct, so that all could understand and thoroughly grasp the meaning.—The committee of the Manchester Society of Spiritualists, at their last monthly meeting, resolved that a Band of Hope should be formed in connection with our Lyceum, which, I am pleased to say, is making very good progress. Messrs. Maslin, G. Hill, and J. W. Sims offered their *pro tem.* services, and at the first meeting the following were elected: Mr. Maslin, president; Messrs. Simkins and Lister, vice-presidents; Mr. G. Leigh, treasurer; Mr. J. W. Sims, secretary; Mr. W. W. Hyde, registrar; and Miss F. Hill, magazine agent. On Saturday, August 5, our friend Mr. Swindlehurst gave a good opening address and several children recited, altogether a very pleasant service. We enrolled 46 members, both parents and children. Our meetings for the present will be held at Tipping Street on the first and third Saturdays in each month at 7-30. We should like to see as many as can make it convenient present at our next meeting.

MANCHESTER. Collyhurst Road.—Mr. Lomax gave good addresses on "Spiritualism is either a truth, a reality, or it is not," and "God and Satan, man and angel," followed by clairvoyance.—A. H.

MANCHESTER. Pendleton, Cobden Street.—Mr. R. A. Brown gave eloquent discourses on "The Science of Human Life," giving plenty of food for thought, and "Human Redemption from a Spiritualistic standpoint." It being our friend's first visit I may say he created quite an impression. Both addresses were full of grand and noble thoughts, giving every satisfaction.—H. T.

MANCHESTER. Salford, Park Place.—Mr. Moorey's guides gave an instructive and interesting address on "Is life worth living?" to an attentive audience. Clairvoyance gave general satisfaction. A circle was formed and we spent a very pleasant evening.—A. B.

NELSON. Bradley Fold.—In Mr. Bailey's absence Mr. Hoskin's inspirers gave us excellent discourses on "What shall we do to better the condition of the working man?" and "Spiritualism, Theosophy, and Christianity." Excellent clairvoyance too, good and well-pleased audiences.—D. H. B.

NEWCASTLE-ON-TYNE.—Mr. J. B. Tetlow gave two addresses, followed by psychometrical delineations. In the evening he answered



written questions from the audience in a clear and concise manner, and gave every satisfaction. The psychometrical delineations were very good, especially the last one, which gave most marked evidence of spirit identity.—R. E.

NEWPORT (MON.). Spiritual Institute.—An address by Mr. Wayland's guides on "The Search light of Truth."—S. F. W.

NOTTINGHAM. Masonic Hall.—Mr. Johnson gave a very good inspirational address in the morning; at night five questions were answered in the trance very well indeed, but it was the general opinion that Mr. Johnson in the morning was pleasanter to listen to than his control was at night.—J. F. H.

OLDHAM. Bartlam Place.—Our much-esteemed friend and fellow-worker, Mrs. J. A. Stansfield, gave very good and instructive addresses, followed by successful clairvoyance.—H. Saxon, cor. sec.

OLDHAM. Temple.—Mrs. Stair's first visit was very satisfactory; her zeal and earnestness made her lectures attractive. She also gave poems on the words "Sympathy" and "Charity." Many friends hope she will come again.

ROCHDALE. Penn Street.—Miss Jones gave very good addresses. Evening subject, "Immortality of the Soul." She gave a few very good psychometric tests.—J. T. R.

ROXTON.—A splendid day with Mrs. Crossley, of Halifax. She spoke on "Blessed are the pure in heart," followed by remarkable clairvoyance. In the evening we had also Mr. Wild, of Rochdale, and Mrs. Brooks, of Oldham. All three gave astonishing clairvoyance. The audience seemed spellbound.—J. O.

SHEFFIELD. Hollis Hall, Bridge Street.—Lyceum inaugurated with 13 pupils. The committee trust members and friends will send their children and induce others to do likewise. Afternoon and evening: Mr. Charles Shaw took subjects from the audience, being treated at each meeting most efficiently.—A. M.

SOUTH SHIELDS. 13, Cambridge Street.—August 1: Meeting as usual well attended. August 6: Mr. Wilkinson, of Tyne Dock, gave an address, which was much appreciated. After-meeting as usual. Clairvoyance given by Mr. Morell, mostly recognised.

SOWERBY BRIDGE.—Mr. Sutcliffe dealt with "Misconceptions concerning Spiritualism," showing the strange ideas our opponents get and the silly arguments they bring forward, which, however, are of no avail, for facts are stubborn things and the truth will ever conquer. Excellent psychometric tests.—G. H.

STOCKPORT.—Mr. Mayoh spoke on "Inspiration" and the important part it had played in the civilization of mankind. Epoch men and women who were said to have lived before their time were susceptible to its power, and had been compelled to act far above the wisdom and intelligence of their fellows for the advancement of human perfection. Night: "The triumph of truth." Allusion was made to the host of religious reformers who worked and suffered for liberty in the middle ages. References were made to Henry the Eighth, Cardinal Wolsey, and the part Cranmer took in the marriage and putting aside of this monarch's wives. Interesting discourses. Attendance good.—T. E.

WAKEFIELD. Baker's Yard.—Mrs. Levitt's guides gave an excellent address on "As ye sow, so shall ye also reap," to a good and attentive audience. Clairvoyance good, all recognised.—A. W.

RECEIVED LATE.—Blackburn, Northgate. First annual flower service. A grand display of cut flowers and plants, kindly lent by members and friends. Mr. Lawton, on "The Flowers of Two Worlds and their uses," spoke in his usual and earnest manner, and answered written questions very ably. Miss Bailey gave clairvoyant descriptions, in many instances giving the name of the spirit. The choir, under Mr. Greenwood (to whom great praise is due), rendered two anthems, assisted by our string band, Miss Sheppard presiding at the organ. Although it has only existed about four months, it is a credit to the society. The collections realised about £3 10s. Deeming this a fitting opportunity, we opened a Lyceum, and about forty enrolled themselves as scholars. Mr. Minshull conducted. Mr. Coppox gave an address. The assistant conductor led the various marching exercises. Miss Canavan and Master Stephenson sang solos. Mr. Minshull closed with prayer. We start at 9-30, and close at 10-45.—C. H.—Sheffield: Midland Café. Mr. Hardy read Mr. Lamont's experiences and testified to having seen the slates.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN. Freckleton Street.—Present: 54 scholars, 7 officers. Lessons, the senior class on "Happiness," led by Mr. J. T. Ward. The first class girls by Miss Whitaker, and the first class boys by Mr. W. Lord. Mr. T. Tyrrell closed with invocation.

BRIGHOUSE. Martin Street.—Open session. Fair attendance. Recitation by Louisa Smiler, much enjoyed. We practised our service of song, "An angel in disguise," for Sunday, August 27, and hope to have a good attendance of members and friends. The following officers were elected: conductor, Miss E. Hoyle; secretary, Miss C. Gaskell; treasurer, Miss Musak; guardian, Miss M. Wood; librarian, Mr. H. Gaskell; musical conductor, Mr. G. Bentley. Lyceum open at 10 o'clock Sunday mornings.—C. G.

CLECKHEATON. Walker Street.—We were sorry that our conductor was ill. Invocation by Wm. Hy. Nuttall. Usual programme. Recitations by Mr. Wm. Hodgson, R. Hodgson, and Ada Slater. A prize is given to the scholar who says the most recitations. Mr. Thornton made a few good remarks. Would the scholars who left us kindly give us their aid and sympathy again? Scholars 30, officers 6.—R. H., sec.

MANCHESTER. Tipping Street.—Sessions conducted by Mr. J. Jones. The usual programme gone through. A few remarks from the conductor. Attendance 31, 1 visitor. We hope to see a full Lyceum next Sunday so that the conductor can open at 10-30 a.m. prompt.

MANCHESTER. Collyhurst Road.—Good attendance. The physical has received a fair share of attention lately. Of the small group work I cannot speak so favourably. This important work does not receive due attention. The young and tender plants need most the nurseryman's care and skill. We may fill other posts with credit, but with the young we may fail. There is not a more important duty, and what a blessing it is to him that can fulfil it with success.—A. Haggett.

MANCHESTER. Pendleton. Cobden Street.—Morning: Present—

6 officers and 34 scholars. A satisfactory session. Classes formed. The junior boys and girls, by Mr. Moulding. Seniors had a short lesson on "Indigestion" (illustrated by charts), led by Mr. Crompton. Interesting discussion followed. Afternoon: Present—8 officers and 40 scholars. Well-delivered recitations by E. and S. Rimmer. Marching and exercises done fairly well.—J. Jackson, sec., 6, Devonshire St., Pendleton.

OLDHAM. Temple.—On Sunday morning a good number of earnest workers and children came forward with an earnest desire to re-start the Lyceum. Miss Jane Halkyard and Mr. Josiah Lawton were made conductors; Mrs. Travis Wrigley, secretary; Miss E. E. Meekin, treasurer; Misses Ann Fielding and Evans, guardians. The above have power to add to their number. Other workers have promised to help, and we hope and believe the Lyceum will go on and prosper. Parents are kindly requested to send children, and all old workers are also invited. Sessions at 10 a.m. and 1-45 p.m.

OLDHAM. Bartlam Place.—Good attendance. Conducted by Mr. Wheeler. Recitation by Miss A. Stansfield. Marching and exercises done very well. Classes formed, Mr. Shaw taking the young men for Astrology.—E. R.

STOCKPORT.—Fair attendance; several young members assisting to conduct. It is remarkable that the whole programme was in accord with the line of thought running through Mr. Mayoh's discourses during the day. Our spirit friends were evidently busy.—T. E.

### PROSPECTIVE ARRANGEMENTS.

BATLEY.—The Society inform Spiritualists and their friends in the district that they will hold a Garden Party on Saturday, August 19, at the Windmill Farm (kindly lent by Mr. J. Parker), near Howden Clough Station (G.N.). Tea provided at 5 o'clock. Tickets, 6d. Howden Clough Station is on the direct line between Bradford and Wakefield (via Batley and Dewsbury). We hope to see a large gathering.—W. S.

BATLEY CARR SOCIETY.—20th Anniversary, Sunday, August 13, at 2-30 and 6. Speakers: Mrs. Ingham, Mrs. Birchall, Mrs. Stansfield, Mr. J. Armitage, and others. Lovefeast and jubilee tea on Saturday and Sunday at 5. Silver collection at the door. All come that can. Tickets, 8d., 6d., and 4d.

BLACKPOOL.—August 13: Mr. T. Hodgson, at 2-30 and 6-30. Our Brighthouse friends purpose holding, at 9-30, a Lyceum open session. We trust friends will rally round to encourage Lyceum workers.

BELPER.—13, Mr. J. Swindlehurst; 20, Mrs. J. A. Stansfield; 27, Mr. P. Dudley.

CARDIFF PSYCHOLOGICAL SOCIETY.—The Committee is now arranging for platform work for 1894, and will be glad to receive proposals and dates from platform workers, giving the necessary particulars and dates. Kindly address Mr. Adams, 11, Fitzhamon Embankment, Cardiff, by the 12th August.

LANCASTER.—Aug. 20, Mr. W. Bowling; 27, Mrs. Berry. Having Sunday, Aug. 13 open, we shall feel obliged if any medium staying at Morecambe will occupy the platform on that date. Tram expenses paid.

LONDON. 86, High Street, Marylebone, W.—Sunday, August 13, 7 p.m., Mr. J. J. Morse. Subject, "Re-incarnation: a question of fact (?)".

MACCLESFIELD.—August 13, at 6-30, Mrs. Stair. 20: Lyceum Anniversary and Floral Services. Mr. R. A. Brown, speaker. 10-30, "Spiritualism an ideal religion." 6-30, "The moral and social aspect of Spiritualism." Miss Janet Bailey will, after each address, give clairvoyant descriptions. At 2-30 a service of song, entitled "An Angel in Disguise," will be rendered by a band and chorus of over 30. Reader, Mr. George Rogers; conductor, Mr. M. Fox; leader of the band, Mr. G. H. Abrahams. A silver collection will be thankfully taken at this service. Friends from other societies will receive a hearty welcome.

MR. W. GODDARD has left town for twelve weeks. Should any friend wish to communicate with him by letter, his address is Richmond House, South Hayling, Havant, Hants.

MR. W. WALLACE, the pioneer medium, expects to be in Liverpool on August 20 and 21, and would be glad to obtain engagements—going or returning. Address him 24, Archway Road, Highgate, London.

MR. J. J. MORSE is now booking dates for 1894. Societies desiring his services will please communicate with him at once, at 26, Osanburgh Street, Euston Road, London, N. W. The month of August and the first Sunday in each month of 1894 are already engaged.

NELSON. Bradley Fold.—Aug. 20: Mr. Tetlow will occupy our platform at 2-30 and 6 o'clock.

NEWCASTLE-ON-TYNE.—Mrs. Yeeles, of South Shields, Aug. 13; Mrs. J. A. Green, Aug. 20 and 21; Mrs. Wallis, Aug. 27 and 28. Short addresses and clairvoyance for all.

NORMANTON Society of Spiritualists intend holding their first anniversary on Saturday, August 12. Tea will be provided at 4-30 p.m. Tickets, 6d. After tea a social evening. A hearty welcome to all.

OPEN TO LECTURE.—Mr. John Wrigglesworth, of the Crescent, Greetland, near Halifax, is prepared to respond to calls for Sunday lectures within easy distance.

ROYTON Society is booking dates for 1894. Mediums, send terms and dates to Mr. James Ogden, 3, Rochdale Road.

SOWERBY BRIDGE.—A few years ago some society borrowed a book called "The Lyceum Guide" from us, which has not been returned, and we are wishful that it should be returned.

THE MEETINGS of the Whitworth Society will be held for a few weeks in a room near Bridge Mills, opposite Long Lane, kindly lent for the purpose until our room is ready. J. Heyworth.

TO SECRETARIES AND SPEAKERS IN YORKSHIRE.—As the newly elected secretary of the Yorkshire Federation of Spiritualists I should feel indebted to each secretary of the Yorkshire societies (affiliated or not) if they would send me their present addresses, and if they think it desirable to make inquiries as to the constitution and future operations of the union (as many changes are in project in its constitution and methods of work) I will gladly furnish them with particulars and also forward at their request a parcel of leaflets for free distribution. The new terms of subscription to the union have been reduced to 1s. per quarter for each society, and we shall be most happy in receiving the



names of societies desiring to join us in strengthening Yorkshire Spiritualism at our next meeting in the Milton Rooms, Westgate, Bradford, on Sunday, August 13, at 10-30. I shall also regard it as a favour if all public speakers in our county will send me their addresses, as we wish to communicate with each one.—Fraternal yours, Wm. Stansfield, Warwick Road, Dewsbury.

WALSALL.—13: Mr. E. W. Wallis, at 10 a.m., "Making the best of both worlds;" 6-30, "Crossing the Borderland of the two worlds."

## PASSING EVENTS AND COMMENTS.

LETTERS for our "Voices" page should be brief, otherwise they are in danger of being curtailed.

BOURNEMOUTH.—Mr. W. L. Hull, of 68, Commercial Road, would be pleased if any Spiritualists residing in Bournemouth would drop him a note.

WORCESTER.—Enquirer wishes to join a circle of Spiritualists or investigators in Worcester. Address—W. Y. B., care of Editor, *Two Worlds*, 73a, Corporation Street, Manchester.

SOUTHPORT.—A gentleman would like to have an opportunity of joining a private circle. Address T. C.—, 73a, Corporation Street, Manchester.

THAT ENERGETIC SPIRITUALIST, Mr. Bevan Harris, is retiring from business in the drapery line, and offers "bargains" to his friends to clear off his stock. We hope his offer will be largely accepted.—[See advt.]

BURY.—The committee of the Society wish to state that the report of their room being closed is untrue. If the person who circulated the said report could only see the crowded audiences we are having he would think we were a long way, indeed, from closing.

THE CORRESPONDING SOCIETY is busy over "Borderland," it has created a "sensation." We are not dead, the letters we get prove that from every grade of society. I want "our" paper 100,000 weekly before long, is it too much to expect? God speed.—J. Rainbow.

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

EDINA has favoured us with an interesting sequel to the cases of Spirit Identity, and early in September we shall commence a series of articles by the same talented writer, which, in our opinion, form one of the most valuable contributions to our literature for many years.

A RATHER AMUSING ERROR appeared in our last issue, in recommending care regarding "sittings." We wrote two or three times a week will be ample, but the friendly compositor made us say two or three times a day. Possibly he was thinking of meal times, not spirit sittings.

NOW READY, "Death a Delusion:" with some account of personal experiences on the borderland between sense and soul. By John Page Hopps. One Shilling. London: Sonnenschein and Co., and all Booksellers. Post-free from Oak Tree House, South Norwood Hill, London.—[Advt.]

WANTS ENGAGEMENTS.—Mr. Harlow Davis, of 38, Hurst Street, Oxford, writes: "Having just arrived from Boston, Mass., I would like to inform the various societies reached by your paper that I can be engaged for platform test sances during my stay here, which will be until the middle of September. Can be engaged any time after August 10."

MR. W. H. ROBINSON has favoured us with details of his interesting vision, and the wishes of the late Prince Consort, the main facts of which have already been published by us. It is most unlikely that the Queen will inaugurate any scheme for comfortably housing the poor. If she did it would not alter the conditions which cause poverty. Nothing but a radical change in the present commercial system will do that.

THE BEST AND WISEST MEN of the past have consecrated their lives to politics as the most effective means for the advancement of mankind, and have thereby made their names synonymous with greatness. Washington, Jefferson, Lincoln, Gladstone, an endless list of names who have laboured in this direction and by this means, led the nations onward. The happiness and prosperity of a nation depends on its politics, and by the same means come ruin, poverty, and despair.

"THE WALLACE SYSTEM OF CURE" is the title of a threepenny pamphlet published by Nichols and Co., 23, Oxford Street, London, W., in which is presented a *resumé* of the theories as to the nature and cause of disease propounded by Joseph Wallace, husband of Mrs. Chandos Leigh Hunt Wallace, who at present edits *The Herald of Health*. The work is dedicated "to the million who are sufferers from mineral drug medication or imperfect alimentation," and the best thing we can do is to recommend sufferers to spend 3½d. and read the book for themselves.

AN ANTI-INFIDEL CRUSADER has been visiting Rochdale, and taken the unwarrantable liberty of issuing bills announcing a set debate between himself and Mr. E. W. Wallis, although Mr. Postlethwaite assures us he well knew that Mr. Wallis declined to attend. To say the least, Mr. Powell handles the truth as carelessly as he egotistically blows his own trumpet. We are not disposed to debate with any and every person who sees fit to challenge us. Mr. Powell says he is "waiting" for us to meet him. After what has occurred he will have the privilege of "waiting."

WE WERE PLEASED to find our old friends in Glasgow so comfortably located in the Masonic Lodge Room, 4, Carlton Place, and happy to meet so many comrades with whom we laboured in the old days. Thanks to the ever-hospitable Mr. and Mrs. James Robertson, by whose great kindness we were enabled to enjoy the benefits of the breezes, the sea, and the sunshine on the beautiful Clyde, we have returned to our post of duty refreshed in body, and with our jaded nerves and brain invigorated, as a result of the much-needed rest, and are now ready for an active autumn campaign. We expect the coming season will be one of unexampled activity and growth in our movement. May the angels guide us wisely, and help us to love one another.

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

TO CORRESPONDENTS.—A. Ward: We are not aware that any Spiritualist meetings are held in Scarborough. Geo. Tabbs, N. Latham, Sentinel, J. Wigglesworth, W. A. Carlile, and others: Many thanks, shall appear as soon as space permits. Samuel Roscoe: Thanks for your kind letter, we regret we have no influence in the directions you mention. T. C., *Borderland*, "Do the Dead Return?" "There is No Death," "Hafed," "Oceanides," etc., and other books and pamphlets can be had at 73a, Corporation Street, Manchester. W. Woods: We will write you as soon as time and pressure of work will permit. The absence of absolute knowledge does not prevent our knowing some things. "Reason" may not be an "infallible" guide, but experience, reason, conscience, and love, are our four guiding voices. They help us to decide for ourselves whatever things are true and good. We fully admit your right to your own conclusions.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—America, Mrs. M. R. Palmer, 3101, North Broad Street, Philadelphia; Australia, Mr. J. Webster, 5, Peckville Street North, Melbourne; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlochau, 1, Monbijou Place, Berlin, N.; Holland, F. W. H. Van Straaten, Apeldoorn, Middelland, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; New Zealand, Mr. Graham, Huntley, Waikato; Sweden, B. Fortenson, Ade, Christiania; Russia, Etienne, Geispitz Grande, Belozerski, No. 7, Lod. 6, St. Petersburg; England, J. Allen, Hon. Sec., 14, Berkley Terrace, White Post Lane, Manor Park, Essex; or W. C. Robson, French Correspondent, 166, Rye Hill, Newcastle-on-Tyne.

MR. BEVAN HARRIS writes, re Rev. Ed. White's attitude towards Spiritualism: "To refuse all the evidence of fact with which the world is flooded, and to attempt further to 'blind the eyes' of those who believe not, or are beginning to 'see men as trees walking,' by sneers, innuendos, and ridicule, is so mean an act that it is utterly unworthy of one who professes a love for the truth. How different are the words of an Australian minister, in a pamphlet just issued from the press. Said the Rev. George Walters, of Sydney, on May 14th of 1893: 'It does seem very strange that those who accept and profess to believe in the Bible can throw aside, sometimes with contempt and sometimes with the passion of bigotry, the testimony of the modern world with regard to Spiritualistic manifestations. For the first they have merely the fragmentary literature of the ancient Hebrews and the early Christians; for the second they have the elaborate testimony of living or recently deceased witnesses. The wonders recorded in the Bible have been handed down to us from an ignorant and credulous age; the facts of Modern Spiritualism are the product of an age of science, and are endorsed by men and women whose word is of great value. The amount of evidence already accumulated for this modern faith far outweighs the evidence for the beliefs of the average Christian of to-day.' Therefore I venture to suggest to the Rev. E. White, instead of further declamation he should patiently and without prejudice 'Prove all things, and hold fast that which is good.'"

## IN MEMORIAM.

THE PASSING ON OF MRS. DUGUID.—It is with deep regret that we chronicle the passing on of Mrs. Duguid, wife of the well known Glasgow painting medium, David Duguid. She has been unwell for some time past, but during last week rapidly grew worse, and on Friday last about noon quietly fell asleep to awaken in the "morning land." Mrs. Duguid was a true Spiritualist, a devoted wife and mother, and during the many years that the Hafed circle has met, and other sances have been held in her home, she has always been kind, attentive, and hospitable to the many visitors who have assembled there from all parts of the world. Mr. and Mrs. Duguid have lived quietly and very happily together for many years, and now that the separation has come Mr. Duguid feels the blow most acutely. Deep and heartfelt sympathy was expressed towards him on Sunday at the meeting at Glasgow, when the president (Mr. James Robertson) and Mr. E. W. Wallis both made special and touching reference to the sorrow which has fallen upon one of the worthy and faithful instruments of the spirit world. The interment took place on Tuesday last. We are sure that Spiritualists everywhere will extend their sympathy to our brother.

HUDDESFIELD.—It is with deep regret that I record the passing on to the higher life of our widely-esteemed brother Mr. Herbert Chappell, late conductor of the Brook Street Lyceum, at the early age of 24, after only a very short illness. The severance is keenly felt by all who knew him. By his uniform straightforward conduct and cheerful bearing he had won a place in the hearts of all. He was a sincere worker for the Lyceum, and none progressed more than he, he having developed marvellously since joining some three years ago. The interment took place on Tuesday, August 1, at Lockwood Church, when a large number of Lyceumists and Spiritualist friends assembled at the residence. A short service was held prior to leaving the house, conducted by Mr. Hepworth, of Leeds. The procession was an impressive one, led by the Lyceum children bearing flowers, four elders bearing the beautiful wreaths sent from Lyceum and friends, then came about eighty Spiritualists, followed by other friends and mourners. The vicar conducted the usual service in the church and at the grave side. Afterwards "Lead, kindly light" was sung. Then Mr. Hepworth most efficiently and impressively, amid the hushed attention of the assembled hundreds, rendered a beautiful service, which the singing of "Abide with me" brought to a close. Many were the expressions of approval and admiration for the service as rendered by Friend Hepworth. In the evening a largely-attended circle was held at the meeting-room, when our risen brother was seen by clairvoyant power, but the sorrowful state of all materially hindered manifestations. We trust the sad loss we have sustained will only be the means of binding us more strongly together to work for the more rapid advancement of our cause, and that he, with the knowledge gained at the Lyceum, may soon attain to the higher spiritual states.—J. B.



A SPECIAL OFFER to new readers.—We will supply you with *The Two Worlds*, post free, for 24 weeks for 2/6. A pink wrapper will be used when your subscription terminates.

MR. J. W. COLVILLE, in a recent discourse, negated the idea of evil obsession. It was a theological dogma hatched by the Catholic Church. It is mistaken interpretation of disease. We should believe in the good and look for it, and ignore the evil and it will cease to annoy. But even the Catholic Church, which believes in evil as well as good—devil as well as God—teaches that the angels of light outnumber the angels of darkness. If there are hosts of evil spirits there are innumerable multitudes more that are illuminated with ineffable glory and the power of goodness.—*Light of Truth*.

"SPIRIT-GUIDED; OR REUNITED BY THE DEAD." By E. W. Wallis. This story, which was originally published in *The Two Worlds*, records spiritual experiences and facts which occurred in the life of the author or of persons with whom he was acquainted. There are many interesting examples of spirit communion, notably the instance where Mark dreams all the details of the death of his fiancée, and little Maggie Banks sees the same beautiful lady "who was very wet," all of which is verified by subsequent intelligence. There is a slight love story woven in and out of the accounts of these strange happenings, which have all the more interest because of the statement of the author, who says that he may fairly claim that this story is founded on fact.—*Religio-Philosophical Journal*.

THE *Cornubian* says: "A Truro contemporary mentions that the 'divining rod' has recently been used in tracing veins of water, with apparent success, at Salesbury, Lougbridge, and a place near Blackburn. Some time since (says a Portsmouth paper) the use of the divining rod led to the discovery of an ample and excellent spring of water on the estate of a clergyman, at the Isle of Wight, at a spot which every one residing in the neighbourhood seemed to consider the most unlikely. Mineral veins and water have strong magnetic attraction for certain persons. I have somewhere read of a boy, aged fifteen, of ordinary weight, who is a diviner. If he stands in a small quantity of water, it takes a very strong man to lift him. It is not necessary for him to carry a hazel twig. All he requires to do is to walk over the ground with hands clasped, and he can immediately tell if he steps upon a vein. Also he can give its direction, say whether it is weak or strong, and whether another vein crosses or comes into it. That boy may be wanted at Redruth before long," and at Manchester.

SPIRITUALISM AND INSANITY.—According to the Rev. Mr. Billington of Redruth, the study of Spiritualism has often led to insanity. A similar statement having been made in America, evidence was obtained showing that the allegation was utterly untrue. Undoubtedly the statistics of this country would corroborate those of the United States. Insanity is certainly on the increase. In 1862, the number of insane people under restraint in Great Britain was 55,525, but in 1890, the report showed that there were 117,336, or more than twice as many as in 1862. In Ireland, in 1880, for each 100,000 people there were 249 lunatics. Ten years later the number had risen to 355 per 100,000. The same state of things is reported everywhere. What is the cause? I could show Mr. Billington that much of it is due to orthodox teaching and to religious excitement. I agree with the defunct Cornish worthy, Sir Humphrey Davy, that a firm religious faith is preferable to every other blessing, seeing that "it makes life a discipline of goodness, creates new hopes when all earthly hopes vanish, throws over the destruction of existence the most gorgeous of all lights, awakens life even in death; and from corruption and decay calls up beauty and divinity, where sensualist and sceptic views afford nothing but gloom, annihilation and despair." The only question is—What is a firm religious faith? Where doctors differ, who shall decide? Owing partly to the difference in mental constitutions, it would scarcely be possible for all persons to think alike. Still, at least there should be freedom from bigotry and severity in judging of the opinions or beliefs of others, especially in respect to religious matters.—*Cornubian*.

I CANNOT ACCEPT Capt. Thomas's statement respecting the future of those dying impenitent. "The time is coming (said he), when he that is carnal will be carnal still; and in this book I find it clearly stated that throughout the countless ages of eternity no change in character will ever take place. True, as in the case of a wicked person, who is as bad in the morning as when he went to bed, so will it be with a carnal person after awaking to consciousness in the other state of being; but it does not necessarily follow from the statement in Revelation that such a person will never reform; and Capt. Thomas's assertion about what will not happen during the countless ages of eternity, requires to be taken with a grain of salt. All life is ascending, and progress in the Father's House of many Mansions is more certain and rapid than it could possibly be in this imperfect world. Tennyson, in "In Memoriam," says:

"Arise and fly  
The reeling fawn, the sensual feast;  
Move upward, working out the beast,  
And let the ape and tiger die."

That sort of thing cannot be done in a hurry; and during the life-time of certain persons it seems not to be done at all. Inherited tendencies are too strong, the environment is the reverse of helpful, and at length the unfortunate individual—heir of all the ages, with a vengeance—wakes up in the other world the same as he was here. According to Capt. Thomas's creed, a man must be kicked when he is down, and kept down for ever, forgetful of the fact that God's honour is concerned in the salvation of all His creatures, and that it is the goodness of God, everywhere and always, that leadeth men to repentance. I am pleased to state that Capt. Thomas is infinitely better than his unreasonable, cruel creed.—"*Drus*" in the *Cornubian*.

PALMISTRY is all the rage in London just now, and so, too, is Spiritualism. Last week I lunched with the editor of one of our principal magazines. Gathered round his hospitable board were some of the cleverest men and women in the kingdom. Palmistry and Spiritualism were the principal subjects of conversation, and after luncheon everybody had his or her hands examined by a professional expert, whose verdict was not disputed, but, I believe absolutely credited by the majority. In addition to this exhibition of fashionable superstition we were further treated to a marvellous séance in Spiritualism. A young y, highly connected, of independent fortune, therefore not a profes-

sional soothsayer, either did, or pretended to, receive inspired answers to questions put to her from the spirits. Seated in the centre of a circle of eager friends, the lady was asked a series of questions by each guest. She was armed with a pencil and a large piece of paper, and, without looking at what she was doing, her hand and pencil flew with telegraphic rapidity across the sheet, recording the answers from spirit-land. These when read aloud were in most cases rather vague. Still, some were remarkable, and she gave the initials of my full name without hesitation. I had not the pleasure of being introduced to her. Therefore, I am not sure she even knew my surname, but I am positive neither she nor any one else in the room was acquainted with my two middle Christian names. Even members of my own family have long since forgotten them, as I never use more than the first initial. Yet this lady, a perfect stranger to me, gave the whole of them—"R.P.B.D."—without hesitation. I am also ready to swear to the following facts which have occurred elsewhere: Two years ago my sight was perfect, and I had no idea that I was straining it. I was dining at the house of a Russian gentleman. A guest, the sister of a famous English painter, an amateur palmist of wonderful acquirements, who did but know me by name, said, on reading my hand, "You will within a year and six months pass by blood from darkness to light." Startled, I asked what she meant, and she replied, "I don't know." About six months later I was attacked with glaucoma in both eyes, and last December was successfully operated upon. Thus, as all who know what glaucoma is will see, this was literally passing by blood through darkness to light. After this I make no comment one way or the other on palmistry. I do not believe in it, and yet how can I or anyone else account for the curious prophecy, for instance, of the lady in question? Still stranger is the following: I was at a dinner party at the Savoy early last season. Mr. H. R.—, the well-known traveller, was present, looking the picture of health. After dinner palmistry was talked over, and everybody had their hands examined. No sooner did the palmist look at Mr. R.—'s hand than she refused to proceed with his fortune. She, however, wrote something on a piece of paper, sealed it, and gave it to our hostess. Three days later Mr. H. R.— died of a sudden attack of Indian fever, which carried him off in a few hours. The paper was opened, and contained these words: "He will not be alive this time next week. There is death in his hand." At the present moment Spiritualism and palmistry are simply rampant in London, and especially among the upper classes.—*London Correspondent of Manchester Evening Mail, July 31, 1893.*

#### GREETINGS FROM AMERICA.

DEAR EDITOR AND BROTHER—Having received one of your good little papers, sent by friend Robson, I must say I was pleased to get it, as it was the first I had seen since I came out here, and I must say all that I have shown it to say it is as I have expressed it—a good little paper. You will perhaps remember some of my poems that appeared from time to time in the *Medium* and *Daybreak*! I may say I still hold that gift, but it is much finer developed. I send you one of my latest productions.

#### OUR MISSION.

We are pilgrims on life's journey,  
Passing through a world of care;  
We have each a holy mission,  
We have each a cross to bear.  
Earth is not our home eternal,  
We are brief sojourners here;  
To a blissful home in heaven,  
We are ever drawing near.  
Time is fleeting, time is precious,  
Every moment we should use;  
And in life's great field of labour  
We the better way should choose.  
If we keep the path of merit,  
Time will never on us frown;  
Merit wins the highest heaven,  
Merit wins an angel's crown.  
While the golden hours are flying,  
We will guide the erring here;  
We should end the sigh of sorrow,  
And the lonely-hearted cheer.  
For as fast as time is speeding,  
We are ever homeward bound;  
We shall pass from earth to heaven,  
Like the angels, to be crowned.  
'Tis for us to help each other,  
All our talents to unfold,  
Caring for the soul's high welfare  
More than Mammon's hoarded gold,  
'Tis for us to guide the children,  
To the highest joys in store;  
And their happy lives unfolding,  
Lead them to the shining shore.  
If we here fulfil our mission,  
As the great All-wise designed,  
All the soul's high powers unfolding,  
Growing great, and good, and kind,  
In the land of the hereafter,  
Whither all in life are bound,  
We shall live and love for ever,  
With the joyous angel crowned.  
Toil and care no more oppress us,  
On the other higher shore;  
Pain and grief will not distress us,  
Want will trouble us no more.  
We shall leave earth's darker shadows,  
Through celestial fields to roam;  
We shall join bright bands of angels,  
In the soul's eternal home.

William Stockwell, through the mediumship of H. R. Wardell, late of West Hartlepool, but now [please note] of 519, East Broadway, Louisville, Kentucky.—With best wishes to Robson, and all friends of the cause,  
H. R. WARDLE.