

The Two Worlds.

No. 307.—VOL. VI. [Registered as a Newspaper.]

FRIDAY, SEPTEMBER 29, 1893.

PRICE ONE PENNY

LIBERTY AND LAW.

By P. PERCIVAL.

IN an age of constantly increasing democratic power over the statute book, consideration as to the use of that power as affecting human liberty is none the less required than when the franchise was more narrowly restricted. Freethinkers and Spiritualists hardly need reminding that there can be a tyranny by the many as well as by the few.

There is admittedly a greater capacity in the mass of society to see the just side of any broad question than exists among the professional and official classes, but there is no infallibility in the judgment of either the masses or the classes, especially, when, as often happens, want of true knowledge of the general situation tells seriously against adopting the right course. If intolerance and cruelty can be traced to aristocracies, we must remember that it was a democracy that voted the death of Socrates and forced Aristotle to flee for his life from cultured Athens. If oligarchies have been merciless rulers and taskmasters, the multitude have exulted over the persecution of heretics and reformers, have stoned the prophets, and triumphed over the martyr at the stake. The universal voice has not always been right, but often most wrong, when loudest in its denunciations. Never was there a time when it was more necessary to guard the domain of personal and family responsibility from encroachments of the state.

Zealous people, animated by excellent motives, press for legal powers to carry their opinions into action; to enlist the policeman and magistrate in their cause in face of and despite the complaint of oppressions from the very people they propose to benefit. The liberty we have won against the resistance of more aristocratic styles of government is being encroached upon continually for good or for evil by democratic bodies.

It is a broad and complex question, one of freedom for the citizen and the necessary amount of control of each for the good of all. A problem of the very first importance is involved in it: How to secure the greatest amount of union consistent with the preservation of a healthy independence. Part of this great problem, and the more important part, is that which concerns moral practice and legal coercion. To see and to act upon the distinction between what rests entirely upon moral responsibility, and therefore only to be healthily promoted by moral and spiritual agencies, and what, in being of the nature of a crime, is a direct injury apparent and real to society, in the person of one or more of its members, is properly dealt with by the iron grip of the law.

It is this part of the problem I wish to keep in view. To attack it with any measure of success we must endeavour to appreciate the distinction between the government of force and the government of education. Under both of these man has at all times lived. Rousseau says: "Man was born free, and everywhere we find him in chains; but historical research and sociological comparison shows that in all societies man has from his birth been restricted both by custom and law. Nowhere does he, nor ever has he, possessed entire freedom. He has always, even as a member of the very humblest tribe, been shorn of complete choice of action."

The life and development of Humanity shows us, indeed, that in early civilisation the regulation of the life of the citizen was far more arbitrary and complete than in Rousseau's own time, though the indifference and contempt of a degenerate court and aristocracy, which roused Rousseau's indignation, had no counterpart in the dawn of civilised life. Without the basis of positive knowledge for rules of life and public policy, each body of people found it easiest and most profitable to submit to absolute government, both spiritual and temporal—that is, the education was associated with doctrines that could not be discussed and action ruled by commands that could not be questioned.

The entire regulation of life, embracing both opinion and action, originally being in the hands of the same class, the

spiritual or educational power was always backed by force, or the temporal power. The functions of priest and king, originally united in the same person, were always more or less confused, until the true separation of the two powers took place in the days of Charlemagne. Then the acts of all citizens, from those of the king to the lowliest peasant, became subject to the approval or condemnation of a body without the direct control of either soldiers or police.

The condemnation in extreme cases took the form of excommunication from the social and spiritual community, known as the Church. Such a punishment could only be made effective by public opinion. It was a punishment derived from a higher and nobler source than physical control, and its agents constituted a power superior to any temporal power, higher in quality and wider in extent. It was a power deriving its strength from the moral nature of the people of each country where it made its foundation in counsel and persuasion.

The theological dogmas with which the teaching of the spiritual power was associated formed the only basis for it, the range of positive knowledge being insufficient to make a sound basis for ethics. But whether the Church relied more upon bribes and threats, to be carried out in another existence, or the judgment of public opinion in this world, it had no weapons of its own with which to inflict physical punishment, and scarcely more than sufficient temporal strength to preserve the independence of its central position in Rome. It was an immense gain to have this division of the two powers. It served to mark off more distinctly the province of law, and to set more definite limits to the code in accordance with which temporal power ruled, and to assist civilised man to the conception that education, thought, and action, when closely connected with moral responsibility and not violently disturbing the order of society by injury to any of its members, should be free.

The temporal power had its origin in necessity. Protection of life and property demand rules in the interest of the many against the few who are incapable of sufficient respect for others to abstain from assault or robbery.

For purposes of offensive war, government strong and stern, absolute and personal, arises with a disposition to regulate all aspects of a citizen's life. Obviously its origin is the clustering of the weak round the strong for the sake of protection within the tribe, city, or state, and from outside. Always aiming at complete control of the citizen's life in every detail, it was a great triumph to secure in the Middle Ages this fairly distinct division of powers by which so large a portion of life and conduct was identified with the highest good of man, and not to be dictated by legal formula and enforced by stern command. It was the great glory of Christianity to have effected this, and for many centuries life and conduct, when not criminal or fraudulent, and conformable to feudal services, was ruled by persuasion. Books were allowed to freely circulate, and the entire work of education was free from State control.

But the eternal weakness of all theological systems, their inability to withstand the advance of positive knowledge, eventually showing itself—the Church began to call upon the temporal powers for help. With this assistance Inquisitors endeavoured to stay the advance of intellect by banishment, torture, and death. The inevitable dissolution of the dogmas of the Church was marked by the censorship of the press and the setting up of the Index of prohibited books. The first, which required bishops and inquisitors to examine all books before they were printed and suppress all heretical opinions, being introduced at the close of the fifteenth century; and the latter, which included all books which might not be read by any member of the Church without a special licence of his bishop, was begun by the Council of Trent in 1546.

The weakness of the former great spiritual power then became manifest by the rise of Protestantism and the nationalising of the Church, and consequently the dependence of it upon the civil power.

(Conclusion next week.)

MY EXPERIENCES IN SPIRITUALISM, 1870 TO 1893,

By EDINA.

PART III.
PHYSICAL PHENOMENA.

Our experiences under this head have not been new, or particularly striking. They have consisted of the usual table-tilting motions, indicating the answers to our queries and clearly directed by intelligence. We have on many occasions seen the table move and keep accurate time to hymns or sacred music performed on the piano, and the movements changed and coincided with each new tune as it was played. On many occasions we have had sudden "rushes" of the table across the room. One of these "movements" was for the purpose of identifying a portrait on the wall. At several of our family sittings the table has moved rapidly across the room and bumped on the keys of the piano. On another occasion the table was tilted up to an angle of 45 degrees, while a flowerpot and plant resting on it remained quite stationary and were not in any way affected by the angle at which it was standing. At this same sitting the table was made so light that it balanced easily on the little finger of my second daughter's right hand. At our first sittings in the family circle raps came very freely, varying from the tiniest sound to a loud crash, but since the automatic writing began this phase of demonstration entirely ceased until at a recent sitting in July last, when we had some raps. So far as table communications are concerned my wife has for a long period been able, without forming a circle, to sit alone and get messages by it with the greatest ease. As regards my own psychic powers I may at once state that they are *nil*, and though many attempts have been made by me to obtain messages in any form these have been utterly futile. About the most striking of all the physical phenomena yet witnessed by me occurred at a séance given in Edinburgh in November, 1889, by Messrs. Husk and Williams, where I saw the passage of matter through matter. The séance was in a West End drawing-room and was attended by about 15 persons. During its progress a chair standing close to the wall was suddenly precipitated across the room, a distance of about 15 feet, and "slung" over the arm of the most sceptical person in the apartment and who had expressed his disbelief in the phenomena to me just before the séance began. This person was holding the hand of Williams while his other was locked in that of a friend of my own, and in its forcible passage through the room to the circle the chair struck Mr. Williams a severe blow on the shoulder, causing him to cry aloud with the pain. After the incident occurred I heard the voice of one of the controls say (I presume to the sceptic), "There, that will surely satisfy you."

MAGNETIC CONTROL.

Soon after our family began to have regular sittings, and during the winter months of 1889-90 our second eldest daughter was very powerfully "taken possession of" or controlled by magnetic or psychic "forces" or "intelligences." She first began to write, automatically, short messages purporting to come from deceased friends and disclosing clear evidence of identity. This was followed up by a species of "possession" which came on at our sittings, whereby her vocal organs were controlled by spiritual beings, and she spoke in "many tongues," besides being moved to sing beautiful and unearthly music in Italian, Spanish, and German. Through her mediumship we got many messages in the voice of our beloved boy, descriptive of his transition from earth life and his condition and surroundings in the other sphere. The peculiarity in this form of mediumship was that this magnetic control and these messages, etc., were not given in trance, but while the medium was in her ordinary condition, and engaged in conversation with the rest of the circle. As, however, some evil and mischievous spirits now began to control the medium and their utterances were occasionally not of the most choice description, and as she also complained of exhaustion after the sittings, we, for the last two years, have not allowed her to sit in any circle. Simultaneously with the development of the mediumship of her elder sister, now to be dealt with, the power of automatic writing possessed by my second daughter entirely ceased, and she has now only a very limited amount of clairvoyance and clairaudience which does not appear to affect her general health and spirits.

I now come to deal with the case of our eldest daughter, whom I shall designate Our Family Medium.

(To be continued.)

INCIDENTS IN THE LIFE OF A SEER.

By W. H. ROBINSON.

I will mention one or two special cases which will illustrate what I mean. A friend of mine, Mr. Samuel H—, of Chester-le-Street, who was developing his clairvoyance at my circle, was unfortunately representative to a large brewery in Chester-le-Street, and in his earlier life had filled a most respectable commercial position.

This gentleman, notwithstanding occasional bouts with customers, still maintained great interest in spirit communion, and when the spirit controlled him he would cry like a child, and pray that he could get out of this business. I advised him to leave it and have faith in God for his future, then he was afraid his family might suffer, as he thought it impossible to secure another situation. On one occasion, while sitting in my kitchen conversing, I received a sudden communication which I imparted to him at once. It was to the effect that if he were not more cautious he would meet with a terribly sudden death. He wiped the tears from his eyes, and seemed affected with the message, he knowing from past experience that it was no use doubting it. A few weeks after, while I was booking myself at the station to go a journey, a gentleman said to me, "Have you heard of Mr. H—'s sad accident?" I did not feel at all surprised, as the influence of the message was still present in my memory, so I calmly asked what had happened, and the gentleman said: Mr. H—, while driving home from Murton Colliery late in the past evening, had been thrown from his conveyance, his neck broken, and picked up dead. The valuable horse had been shot, and his money, in cash, had been carefully brought home to the office by a friend whom he had picked up on the way—one of the Prudential Insurance Company's agents. I was troubled with this poor spirit for many days. I heard him clearly and audibly groaning and crying for my sympathy, and he suffered on account of his poor wife, who was a born lady. Before I leave Mr. H— I will place on record a fact which also proved his clairvoyance, as he was a natural seer. One morning early, he came to see me, and said that on the previous night he had been awakened by a Mr. Scott, an innkeeper, of Murton Colliery. He had drawn aside the curtains of his bed, and the apparition gazed sadly at him, and then vanished. He awoke his wife, much excited by the vision, and upon telling me the story, I told him it would have a serious meaning, and by the evening's post he received a letter from the widow of Mr. Scott, stating that her husband had died suddenly the night before. Mr. H— having been one of the trustees, the spirit had undoubtedly been endeavouring to request his friend to look after his affairs. By a most singular coincidence, it was this Mr. Scott's house (his wife having conducted the business after his death) that Mr. H— had left, the night he was killed.

Shortly after these events I was thrown into a serious illness, and the spirit voices informed me that I should have to retire from business for some time. Not understanding this I did not prepare myself, but one afternoon during my journey to the town of Alledale, I felt as if I were about to leave my body, and during that night I had a series of strange psychological vibrations at the hotel, and the next morning during my walk through the beautiful valley, I experienced a magnetic shock and felt sure I had passed from the form. But to satisfy myself I went and touched the wall which skirted the road, and I reasoned thus, as the solid substance is impervious, I must still be in the form.

It was an awful shock, and I afterwards saw "forms," beautiful in their spiritual radiance, and heard rapid conversations, which seemed to proceed from anxious groups of persons who appeared to surround me. I lost all control of normal power, and seemed a spiritual automaton. Voices then said, "You must go home, pay your money over, and we will then instruct you further." This I did by the afternoon train, and for several days I was put through the most painful and severe anxieties of mind, my body also being reduced to unbearable weakness.

Occasionally solemn communications floated down, apparently from the starry height, and I then became conscious that I was in the immediate presence of great and strong powers. I was made psychologically to traverse the streets of Newcastle for hours together, to book myself by train to distant towns, and to walk over wide areas of country, and I was always made to feel as if I had a spiritual halter round my neck. These experiences culminated in a painful manner, both personally and relatively, the history of which I will defer to some future period. After various remarks, inter-

views with mediums and experienced Spiritualists, I was led to see their occult bearings.

I will just record one experience (which will be interesting) in the earlier stages of my illness, which extended to some twelve months; this was in 1877 and 1878. I was informed by my wife that I lay unconscious in body for several hours, but I can assure my readers that, although my form was visible, myself ascended into regions of remarkable extent and beauty. I found myself in the companionship of three gentlemen, whose historic names are known to many persons, namely, George Whitefield, the revivalist preacher; John Wesley, founder of the Methodist Church; and John Fletcher, late of Madeley, Salop. John Bunyan came occasionally to see me, but the three before-mentioned friends seemed to have charge of me, and we appeared to float through the atmosphere.

I visited distant parts of the spiritual heavens, and they showed me the beauties of the scene, and described their apparent spiritual happiness in the most tender and beautiful expressions. With the poet, I wished this sort of life would last, "like a long summer's day." Much to my grief I began to descend, and expressing a wish to remain, Mr. Wesley informed me that I must return to earth, as I "had important duties yet to fulfil before taking up my permanent abode with them." I remember in descending I felt a cold chill and experienced a change of atmosphere, which seemed to be damp and offensive on reaching earth.

After recovering from my illness I felt so weak that I did not think I should ever be able to walk again, but, nevertheless, I gradually grew strong and began to look about for something to do, my other situation having lapsed. I was lying on the sofa one Sunday afternoon, when Mr. Fletcher approached me and said, "Go to Newcastle Market and commence business, and we will assist you." Next morning I took train for the city, took a small place in the market, and commenced with a handful of books, much to the amusement of the trade, and believe sincerely that spiritual assistance has been accorded me for many years.

In about 1881 I was recipient of many visions, when living in Nun Street, one or two of which I will relate. I was awoke one morning at 1 a.m., and experienced a horrible sensation, and I truly believed that right through my heart there was transfixed a long steel knife. Standing on the right side of the bed was a tall gentleman who spoke to me and said, "I have come to request you to do me a favour. It is that you, to-morrow morning, write to the Right Hon. W. E. Forster, M.P., Chief Secretary of Ireland, and inform him that there will be several attempts to take his life in the manner which I indicate to you. Tremblingly I promised him faithfully I would do so;" he rejoined, "Be sure and fulfil your promise," after which the apparition melted away, and I recovered my normal selfhood. I awoke my wife, and great drops of sweat stood on my face, and as long as I live I shall never forget this appalling manifestation. Next morning I awoke, went to business as usual, tried to believe it was only a dream, but all the time I was getting my books out I felt as if the apparition were standing close by my side, chiding me for not having fulfilled my promise to him. I lingered on until about four p.m., when I sent for my wife to take charge of the business, and I rushed home, seized a sheet of paper, and communicated direct with Mr. Forster, giving him full particulars and the name of the spirit, Sir Thomas Fowell Buxton.

I received no reply from Mr. Forster, but after his death I obtained ample evidence from one of his constituents that he had thankfully accepted the supernatural message.

I took care to suppress all these particulars from the public until after the strangulation of the Invincibles in Dublin, but I need not say everything was fulfilled to the letter, Mr. Forster having taken every precaution to preserve his life. The *Newcastle Daily Chronicle* in 1885 and 1886 gave these particulars, the facts being written by Mr. Henry Burton, now in Australia, who was acquainted with the prophecies and posted the letter to Mr. Forster.

I also received two other important visions in reference to the invasion of this island by Americans. I saw in vision the kind of instrument they would employ in the destruction of public buildings. These facts were communicated to the Right Hon. W. E. Gladstone, M.P., through some personal friends, Mr. H. Gladstone being the medium of their reaching the Premier. This all took place about twelve months before the real occurrence, and I may say I received kindly letters in reply from Mr. H. Gladstone.

(To be continued.)

THE MYSTERIES OF RAVENSWOOD.

By W. A. CARLILE.

CHAPTER XVI.

"SOMETIMES also," continued the sergeant, "people change, and, if for the worse, then they are able to trade upon their previous high reputation. You must also remember that even the best of us are capable of anything, if sufficient temptation is brought to bear. We have therefore to enquire, not so much whether a person is or is not capable of a certain act, but rather whether they have or have not committed the said act. However, as Mrs. Marlowe is now off duty, I propose that we send for her and have an interview."

This was soon managed, and in a short time Mrs. Marlowe appeared before us in the little study. When I had handed her a chair, I said to her—

"How did your patient sleep last night, Mrs. Marlowe?"

She was looking round the room as I spoke, but meeting the detective's gaze, she quickly looked back to me as she answered briefly—

"Very well indeed, sir."

"She was not more restless than usual, was she? You see, Mrs. Marlowe, I am anxious to know if she was disturbed by the thieves last night or not. I am also thinking of taking her away for a change, and, though I will ask the doctor, yet I want to know from you if she passed a good night and is on the road to recovery?"

"Oh yes, sir," said the nurse, evidently relieved. "She passed a very quiet night, and will soon be well again, I hope."

"Thank you. And now about this robbery. You may not be aware that the key of the safe, which was in Miss Marston's keeping, was used last night by the robbers to unlock the safe. You say Miss Marston slept well, so she could not have had anything to do with the matter in a fit of delirium, and the whole question becomes rather puzzling. Don't you think so?"

Mrs. Marlowe turned crimson, and looked down on the carpet. I glanced at the detective and saw that his eyes were riveted upon her.

"It is somewhat awkward, isn't it, Mrs. Marlowe?" I continued, as she sat silent before me. "Can you imagine any way in which the key could have got out of the room?"

Mrs. Marlowe was still silent, and after a pause I continued—

"You see there were only you and Miss Marston in the room, and I want to know what you have to say about the matter?"

Then Mrs. Marlowe with a supreme effort summoned up all her courage, and, throwing back her head, looked me full in the face, and said indignantly—

"Do you accuse me of stealing the key, sir?"

"I accuse you of nothing," I answered. "I only want to know if you can help us in this enquiry?"

"I don't know nothing about it, sir. That's all I've got to say."

The detective made a slight movement, and she glanced at him. His grey eyes were fixed upon her with an expression that seemed to pierce to her very soul. She appeared unable to turn away her eyes from his, as she looked at him paralysed and helpless. The scene reminded me irresistibly of what I had read of timid birds being transfixed and fascinated by the glittering gaze of a snake, and I knew instinctively that Mrs. Marlowe was in the toils and could not escape. Her frightened, appealing look I could not have borne for a moment, but the detective was merciless. She turned pale and seemed about to faint, but his pitiless eyes never relaxed their gaze, till she could bear it no longer, and covering her face with her hands she burst into tears. The detective then spoke—

"That will do, Mrs. Marlowe; and now tell us all about it."

"Oh, sir," she said between her sobs, while she addressed her words to me. "I shall never be able to get another situation again as long as I live, but with this dreadful suspicion hanging over me I will tell you all the truth."

"Come, now," I said, "we only want the truth, and if you are not mixed up in this business I will see that no harm comes to you."

"It is dreadful to have to tell you, sir, but Miss Marston left her room last night without my knowing."

"If it was without your knowing," I said, "then how did you know?"

"I will tell you, sir. I must have dozed off for a few minutes about midnight, and when I wakened up I looked

round to where she had been sleeping a short time before, but she was gone. I searched the room, but she was gone sure enough, and I was fairly distracted about it. I did not want to go searching through the house, for its got a many turnings, and I would only have lost myself. But I opened the door, which wasn't locked, and met her full in the face as I opened it. She didn't seem to see me at all, but passed close enough to touch me. Then she got into bed as quiet as a lamb, and was fast asleep again in a minute."

"Is that all you have to tell us then?" I said.

"Yes, sir, that is all. I didn't tell you before because it would only get me into trouble, and not do Miss Marston any good either; and now nobody will ever have me as a nurse again, because I went to sleep."

"Never mind about that; anybody might go to sleep as you did, and if that is all you had to do with the matter I won't tell anybody about it unless you do. The whole matter will, however, be privately enquired into, and so you can go now if you like."

"Thank you, sir; you may be sure I won't tell anybody," and with a comprehensive curtsy that embraced us both she was gone.

When we were alone I looked enquiringly at the sergeant. He did not look at me, but proceeded in a meditative tone, though his words were addressed to me—

"It's a curious case, very curious indeed. There was that dog, a big powerful brute. He was killed within a few yards of where you were sitting, yet you heard no sound. Then, again, he would have been killed close to the window if the men had come in that way, for dogs aren't easily caught asleep. It's curious, too. He was killed by an axe that was hanging in the hall the night before. So it seems that the thieves came in and saw the dog sleeping. Then they went down to the hall and brought up the axe, with which they killed him before he awoke. No, colonel!" he said, with animation, as he turned round and faced me. "It won't do. The dog didn't come by his death that way."

"Well, who killed him then?" I said, mystified, "for it's certain he didn't kill himself."

"He must have been killed by some one whom he knew," proceeded the sergeant, without taking any notice of the humour of my remark. "He might have been killed by the keeper, Marlowe, for the dog knew him well, as I have ascertained. Or, again, it might have been——" and he stopped as if to think.

"You mean it might have been my niece, Sergeant Starleigh, for she left her room last night, if that woman is to be believed."

"No, sir, I didn't mean anything of the sort," he answered promptly and energetically. "No woman's hand could have struck that powerful blow. But whoever it was, it leads us to this point, that you have in your house a confederate of burglars."

This seemed undeniable, and made me feel extremely uncomfortable, as I asked—

"Whom, then, do you suspect, sergeant?"

"I cannot answer you just at present, though I think I am on the right track. But what I would impress upon you is this: Keep your own counsel in these matters, and trust no one, *no one*," he repeated, looking me steadily in the face.

"Great heavens! sergeant, what do you mean? You can only refer to my nephew or my niece. But, sergeant, I think you have never seen Frank. I have his photo, and you might like to see it."

Saying this I took the album from the table and turned rapidly over the leaves. Then I began again and turned over more slowly, but no photo of Frank was to be found, for the place where it should have been was vacant.

"Somebody seems to have removed it," I said carelessly, "but it doesn't matter. My nephew will be here this evening, and you can make his acquaintance then."

"I shall be glad to meet him," said the detective politely, and I was glad to see that he didn't appear to notice my suppressed annoyance. It was, of course, only a small matter in itself, but there was so much mystery around me, that the matter assumed an importance which it would not otherwise have had.

On the other hand, by a peculiar law of compensation, other and more important matters seemed to be falling back into a secondary place. There was the escape of Harry, for instance, and then I remembered that I had not told the detective about him. I therefore proceeded to give him all the details of Harry's visit.

"You have not told any one of this?" he queried.

"No one," I said; "but, of course, the doctor knows all about it."

At this moment the doctor was announced.

The detective expressed pleasure at meeting him, as I introduced him to the doctor, and said he was anxious to have a chat with him on certain supernatural occurrences of which the doctor was more of an authority than himself.

The doctor made some suitable answer, and then turning to me, said—

"Miss Marston is so much better to-day, that I think you can't do better than take her away as soon as possible for change of air and scene."

At this the detective looked pleased, and said—

"My opinion coincides with the doctor's, and the sooner you both go the better—though, of course, my reasons are not of a medical kind. With this enquiry I could get on much better if I were alone—that is," he added, with a smile, "if you think you can leave the house in my care."

(To be continued.)

THE LIFE BEYOND.

EXPERIENCES OF A DISEMBOodied SPIRIT.

CONTRIBUTED BY PHILO-VERITAS.

CHAPTER III.

(Communication received December 15, 1889.)

W. M. P.: I am with you again, and the re-echoing voice—for such it seems—brings me a questioning thought, thus, "What is your occupation?" In my present position and in this sphere of life, I presume you mean? If I am unable to define it with that lucidity that will enable you to comprehend its mode, you will pardon me; nevertheless I will make the attempt in language that I may be able to gather up and utilise for the purpose, and this as conditions are provided, into which I am once more conscious of entering. I shall have to draw upon the recollections of the past, which more or less clearly come before me while in contact with you, and I can use these for purposes of comparison between the past and present states, diverse though they be in kind and form.

I can now re-enter into the aspiration and feeling that was mine in the early years of my embodiment on the earth. I aspired to the office and position of a preacher, for which I thought I possessed the necessary qualifications, and you know the result. Surrounded as I was from my youth up by those whom I thought loved me—but I now think "flattered me" would be more correct—and yielding to their solicitations, I rose to a position of eminence in that religious body with which I was connected, and with a sensation of pleasure I now state that in the remembrance of the adulation that I received from my fellows in the ministry and the multitude who waited to hear what flowed from my lips, I cannot charge myself with being unduly inflated by the same, for in whatever work connected with the various offices I filled and in which I was engaged, I discharged what I considered my duty, not so much to those who surrounded me, as to Him whom I loved to think of as my Lord and Master in heaven.

Before I entered the ministry I had to pass through a curriculum to prepare me for an efficient discharge of the work incumbent upon one who entered it. As then, so now. But I am not conscious now of an aspiration akin to that of which I spoke while in the mortal form, for I know not what awaits me, but I am under the tutelage of the majestic One who brought me, and by his instructions I am entering on the study of what I can only describe as the laws of Life, which are operative in the state of existence which is now mine.

We have those amongst us who occupy a position to which that of teachers and professors on your earth corresponds. Some of these, I am so informed, have been in this state and sphere for a period that I cannot calculate, but this appears to be their special avocation.

If you will credit my statement with truth, one subject that engages our attention and thought is this—How came we here, and is this to be our abiding state? The latter part has been very satisfactorily solved, for I know that many with whom I have been associated since I came here have passed from hence, but where they have gone is more than I know. In any case they have passed out of sight. The first part, as to how we came into our present life, appears to have been a matter of speculation even with our so-called instructors, for I have not heard anything which amounts to a convincing proof that we came from a prior

state of existence; but thanks to the one who is present with me, speculation has now given way to positive knowledge, for by this means—which has been described as a new and living way—I find that access can be had, and that we can under certain conditions, known only apparently by the few, consciously commune with you who are in the same state of life from which we came. Strange to say, I myself have been permitted to enjoy this experience, which is regarded with scepticism by so many of those who surround me.

(To be continued.)

THE EDUCATION OF MEDIUMS.

BY W. J. LEEDER.

"That one man should die ignorant who had capacity for knowledge, this I call a tragedy, were it to happen more than twenty times in a minute, as by some computations it does."—*Carlyle*.

IGNORANCE is an enemy to progression, and it the more often buries its talons in self-opinionated and conceited persons who arrogate to themselves the supremacy of knowledge. I know of scarcely anything which is so disastrous to the developing medium as a feeling of self-sufficiency, that the trance or inspirational control of a spirit is the "be all" and "know all" of the spiritual teacher. A few persons form a circle at home, and in due course the advent of a medium takes place. The sitter seems perfectly satisfied with the results, and, lo, wonderful tales of the doings and sayings of medium so-and-so go the rounds of the local society should there be one. The medium is forthwith pushed into public notice and on to the platform, often without the least adequate preparation. We frequently are given glowing accounts of mediums, but how often are we disappointed when we hear them speak. It makes one squirm in one's seat to listen to a merciless murdering of the Queen's English, and erroneous statements concerning the most simple truths. Flaunting ignorance on a public platform goes much against the spiritual cause. I have heard persons say, "If that is the sort of discourses you get here I don't want to hear any more," and after that it is often difficult to persuade them to go and listen to a really intelligent speaker. I believe all mediums should be encouraged in their development, but they ought certainly to be kept from public work until they are quite fit for the task.

The exercise of mediumship in public is no light work. "It looks easy," say some, "and the spirits do all the work," but the medium has much to bear.

The organ is a noble instrument, but let the "action" be sticky, the pipes out of tune, the bellows leaky, and the finest musician can make but very poor music. An indifferent musician will make better harmony out of a good organ than a perfect musician can make out of one that is imperfect. Substitute a medium for the organ, and a spirit for the player, and you will see my meaning.

I have heard mediums delight in saying they seldom read any books. I do not know why that should be, unless to show the comparative power of the spirit over them when under control. I see nothing creditable in boasting of ignorance, one would have thought they would be anxious to cover up that. Some persons say too much knowledge confounds the spirit. If it does, I say "God help the spirit." Let every individual who intends developing as a medium get as much knowledge as possible. Read as many books as you can of a progressive character, study hygiene and the laws that regulate the harmony of the physical self, practise self-control, do not simulate the manners of others, but remember that you and your individuality can do something that is peculiar to yourself. Education will not kill spontaneous mediumship, the spontaneity will take a higher form, and will be enriched by the higher mental development of the individual. An educated medium will get along better than an ignorant one.

A great responsibility rests with a medium. He is not simply working for his own ends; it is not for the sake of self-satisfaction that he should pose before the public as an orator or a mystic. The office of a public expositor of philosophy and truths, the demonstration as far as possible of immortality, is one of the most responsible positions that ever fell to the lot of any body of public teachers. Some ignorant persons make good mediums. Granted; but how much better might they have been had they been educated? It seems all very well to say, "We know so and so cannot read and write, yet he has got well on;" but what might he

have done with even a moderate education? "We know what we are, but not what we may be."

Amongst all spiritual societies should be instructors, capable of guiding and training mediums at properly appointed circles—free from prejudice. Further, I think mediums should not exercise mediumship in public until they are capable of passing satisfactorily an examination by a board of examiners. I am sure every right-minded medium will welcome education and training, more especially in a knowledge of those laws which produce harmony between the body and soul, and render the brain exquisitely sensitive to the higher laws and powers.

The nobler and grander the thoughts of the mediums, the sooner will man be shaken from his spiritual lethargy. We want to let man peep from his narrow cell, to awaken him to a cognisance of the real and lasting pleasures of life, to tell him—if he is an earthly slave—he can be a spiritual king. The constitution of society renders hard work necessary; but the labour becomes lighter, the intellect clearer, the mind more content and happy, when it is seen that the grand purpose of life is to make the greatest possible advance towards spiritual perfection.

There is a prerogative in the soul which makes itself felt when the right chord is touched. The vibration of the external life must be in unison with the internal self, or there is disruption. The struggles of the soul, when the outward life is inharmonious, cause discontent and unhappiness. It is obvious that antagonism between the inward and outward life militates against the progress of mediumship. How can one be happy with constant friction? On the one side the soul struggles to make its power felt—tries to be omnipotent; on the other side the lower desires press forward to gratification. There is no counterpoise between these two conditions, no give and take, and misery necessarily results. Salvation is in the knowledge that the soul is the man, to obey soul laws and impulses is to produce happiness; to disobey, misery, discontent, and peevishness. It is because of these things that mediums should be educated to a knowledge of self; to take the soul as a spiritual standard of high degree, as a moral code, as the arbiter of right action. Our efforts must be to relegate passion and the wanton desires of the flesh to oblivion; to crown with laurels of everlasting freshness the powers of the soul to scatter the seeds of knowledge and spiritual truth; to pour the waters of the spirit on the minds of men continually, until they are saturated with a proper recognition of their status as spiritual beings. Mediums cannot shelve the truth: it must ever be present with them, otherwise labour is in vain. Is it not the duty of mediums to impregnate the human race with a knowledge of truth and self? to open up the portals of the eternal life? to stand on the borderland and act as the vehicle of conveyance between the two worlds? Seeing that it is so, is it not of the utmost importance that the "vehicle" shall be well conditioned? We want no squeaky or broken wheels, no soft springs or rusty axles in the spiritual chariot. I would say to all mediums, learn what you can, never miss any opportunity of developing your mediumistic powers, and never venture to publicly exercise your powers until you are in a fit and capable condition for so doing.

PSYCHIC SCIENCE CONGRESS.—At Chicago the proceedings were one grand testimony in favour of mediumship and Spiritualism, whatever other terms they may have applied to the phenomena cited. Among the noteworthy persons represented there were Professor Elliott Coues, M.D., Dr. Hodgson, LL.D., Prof. F. W. H. Myers, B. F. Underwood, Miss Frances E. Willard, Rev. M. J. Savage, Prof. A. Alexander, B. B. Kingsbury, Baron Du Prel, Prof. Sidgwick, Dr. John E. Purdon, Mrs. Hester M. Poole, Mrs. Sara A. Underwood, Prof. Oliver Lodge, F.R.S.S., Frank Podmore, M.A., Giles B. Stebbins, Judge A. H. Dailey, Mrs. Elizabeth Lowe Watson, Prof. C. Richet, Lady Henry Somerset, Camille Flammarion, William Crookes, F.R.S., Alfred Russel Wallace and others. Those who did not appear in person sent in their testimony of psychical or spiritual phenomena experienced with sensitives or mediums, which were read and recorded as facts more valid than the theories set up by sceptics to explain away the phenomena and debase them to mere tricks of fakirism. But these people furnished their mediums with good conditions in looking for truths, not frauds. And they found what they sought after. Spiritual law is a very subtle fact to deal with, and kindly extends to all what they call for—fraud to fraud hunters and truth to truth-seekers.—*Light of Truth*.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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

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

FRIDAY, SEPTEMBER 29, 1893.

EDITOR AND GENERAL MANAGER,
E. W. WALLIS.

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

IS SPIRITUALISM AN EDUCATIONAL MOVEMENT?

We have been waiting to see what the upshot would be of the correspondence about a "school for the prophets." It appears that there are a large number of people who are in favour; some who are ready to pay to promote the object sought; some who, while favourable, do not deem it possible; some who raise objections but propose no alternative method; some who object entirely to the educational training of mediums; some who think that the Lyceums should and will do the work.

We think that every well-wisher of the cause, every intelligent and thoughtful Spiritualist, every lover of truth and humanity, will agree with us that the need of the hour is

MORE MEDIUMS AND BETTER.

How else shall we meet the ever-increasing demand for evidence, for proof that man lives after death?

We are besieged by enquirers. Day after day they come to us, "Where can we go to attend a séance? Can you recommend us to a medium through whom we can get messages from our friends?" and so forth.

Then, again, the old theology is dead. The Bible is being discarded piecemeal as an infallible revelation, and the world is hungry, waiting, expecting, longing for some new message from the unseen, some new utterance of the divine word of truth respecting God and Immortality, Man and his Duty. Theosophy has "caught on" in certain quarters, because it claims to supply the need of man, and because its philosophy, such as it is, is eloquently expounded by clever and capable men and women. Spiritualism, like Christianity, has been accepted and promoted by earnest-hearted people. "The common people heard him gladly," is said of Jesus, but before his teachings gained any great sway they had to be promulgated among and accepted by all sorts and conditions of people. Spiritualism is now entering upon a larger sphere of operation and influence, and with the fuller knowledge of the innate powers of the human spirit, the necessity for personal cultivation of the psychic powers which every person possesses becomes more and more apparent. We begin to recognise that the philosophy of spirit is not the simple thing it at one time appeared. The fact is becoming apparent that we have obtained a hold of a key which is to unlock the door for the adventurous soul into the very Holy of Holies, and they who would enter must be prepared by every possible means of self-knowledge, control, and culture to understand the complex modes of manifestation of the one great force which is behind, and the cause of all phenomena.

Whether our movement becomes the leaven that leavens the whole lump of science, philosophy, and religion, or whether it remains a distinct cause, matters little. We Spiritualists owe a duty to posterity to do our utmost to establish suitable institutions for the study and exercise of psychic powers where learners may seek advice and obtain assistance; where "healers" may make those experiments in the exercise of their powers which are necessary under the guidance of more experienced psychologists; where they may learn all about the human form divine, gain knowledge of medical electricity, massage, magnetic manipulation, and medical botany.

At the present time individual enterprise is seeking to effect what we as a body ought to undertake. Mr. Younger has already started a successful Magnetic and Botanic Institute. The Fowler Institute is also teaching the science of mind, and filling a useful office. Professor Timson has established an Institute for assisting and giving advice to students in various branches of the sciences of the soul and is meeting with considerable support. Are we to be told that Spiritualists as a body cannot carry out a work which individuals are, in a limited degree, successfully performing?—a work of

absolute necessity, such as has been mapped out, not only as a centre of instruction for *speakers*, but for the development of spiritual gifts generally, and as a home for rest, recuperation, and retirement for the sick and worn-out workers? We do not believe that it is impossible to accomplish this much to be desired result. We should then be compelled to admit that the criticism passed by a gentleman in our hearing was true. He said, "Spiritualists talk more about self-culture than any other class of people that I know, and they do less." We denied then the truth of his assertion, and we deny it now, and feel assured that the day is not far distant when we shall have abundant evidence that Spiritualists are an aspiring body of earnest reformers, and that Spiritualism is an educational movement which aims to develop character and make strong, self-reliant, rounded, and capable men and women, to whom life is real and earnest, a sphere for growth in knowledge, wisdom, and love. The Lyceum work is most valuable. We yield to none in admiration of the earnest endeavours of its workers. We expect great things for the future spread of spiritual knowledge as a result of our Lyceum training of the young; but we are not at one with those who refer us to the Lyceums as sufficient to meet the need.

The Lyceums have demonstrated the need for other and co-operative enterprises to continue their work.

We hear complaints already of the difficulty in keeping the elder scholars. Developing circles have been tried in some places, and classes for study of special subjects are all useful, but there is always a limit beyond which the Lyceum cannot go, and its work needs supplementing. Naturally, the great bulk of members gravitate into trade and commerce, but there will always be some who will feel desirous to follow up their studies, or continue their development, either for their own good or that they may be of service to others. At present we have no place to which they may go, and no experienced and recognised teachers to whom they may apply for guidance. The religious bodies have found it indispensable, even with their Sunday schools, to establish places for the benefit of those who desire to continue their training. One great need in our Lyceums is more teachers. Appeals are constantly being made that capable men and women will undertake the duty; but either because we have so few, or because of disinclination, the Lyceums remain under-officered and crippled in their usefulness. How then can we expect Lyceums to deal efficiently with the youths and maidens during that most critical period of their lives, viz., from fourteen to twenty-one?

In the interest of Lyceums, to provide them with future teachers and the movement with cultured mediums, healers, seers, advocates, psychometrists and workers, not only one but many schools for the study and exercise of the gifts of the Spirit are an imperative necessity. How these institutions shall be conducted, who shall act as teachers, etc., are all questions which can be solved as we go on. The first point to be settled is, Does the state of the cause necessitate the founding of a home where young mediums may obtain advice and favourable conditions for development, instruction from experienced psychologists and other teachers, physical training and exercise to preserve health, and the company of earnest people who seek for knowledge, self-improvement and growth in mind and spirit—a home where enquirers might be assisted, the sick relieved or cured, the distressed in mind advised and consoled, where young mediums who are perplexed and troubled about their development could be guided and comforted, and where weary workers and worn-out mediums and the sick and suffering could retire for rest and recuperation?

We here and now declare our belief that some such Institute is an absolute necessity.

We know there are many earnest souls, true and loving men and women, who think the same.

We do not expect that every one will agree. Therefore, to test how many there are who want it, and how much they will do towards it, we ask those in favour to write to us. If you want the School for the Prophets, a Home, or Institution—call it what you will—write at once and say so; and above all, *what you will do for it.*

SPIRITUALISM declares that there is no "supernatural," and proceeds to demonstrate it. It asserts that religion, or an instinctive natural longing for immortality, is a natural testimony to that immortality. With Spiritualism all is "natural," nothing is "supernatural"; and an instinctive desire for continuous life is the natural evidence of immortality.—*Banner of Light.*

OUR BIBLE CLASS.

LAST week we showed that the asserted non-human character of "angels" had not been proved. We shall now quote the Bible to show that the so-called "angels" were, at least in many instances, human spirits, were addressed as "Lords," and spoken of as men, spirits, or angels interchangeably.

Samuel in his instructions to Saul gave us a clear illustration of the nature of inspiration: "The spirit of [from] the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man" (1 Sam. x, 6). This being "turned into another man" is easily understood by Spiritualists who have seen mediums, under spirit control, made to "impersonate" and so altered in appearance (one might almost say "transfigured"), that they resemble the spirit who is manifesting through them to such a degree that on-lookers often exclaim, "That is my friend's face, those were his gestures, posture, and even the very last words he spoke." In 2 Esdras, x, 28, 29, 30, although regarded as apocryphal, we get the following description of a trance medium's experiences and sensations: "Where is Uriel, the angel, who came unto me at the first? for he hath caused me to fall into many trances. . . . And as I was speaking these words, behold, he came unto me and looked upon me. And, lo, I lay as one that had been dead, and mine understanding was taken from me; [he was unconscious] and he took me by the right hand and comforted me, and set me upon my feet and said," etc. On another occasion he says: "Then I waked, and an extreme fearfulness went through all my body, and my mind was troubled so that it fainted. So the angel that was come to talk with me had me, comforted me, and set me upon my feet" (2 Esdras, v, 14, 15). In 2 Chronicles, xxi, 12, we get the significant claim: "And there came a writing to him from Elijah the prophet." Mr. Stead, with his "Julia," is only repeating the claim here set down on behalf of Jehoram, for this is said to have occurred *four years after Elijah* passed away. David gave Solomon the patterns for the Temple which he had "by the spirit" (1 Chron. xxviii, 12). Ezekiel (who "sat" for spirit guidance in company with the "elders"), declared that he clairvoyantly saw seventy men of the ancients of the house of Israel (viii, 1); on another occasion he saw twenty-five of these gentry, amongst them Jaazaniah the son of Azzur, and Pelatiah the son of Benaiah, both of whom had been "dead" many years (xi, 1).

Although "Job" is now admitted to be a poem, yet there are some important statements which indicate the prevailing beliefs of the people. For instance, we get the remarkable description of a spirit's influence over Job in chapter iv, 13-16: "In thoughts from the visions of the night, when deep sleep falleth upon men, fear came upon me and trembling, which made all my bones to shake. Then a spirit passed before my face, the hair of my flesh stood up. It stood still, but I could not discern the form thereof; an image was before mine eyes; there was silence; and I heard a voice saying," etc. This description corresponds to the shaking or trembling which many mediums experience, and which has given the names to the sects called Quakers, Shakers, Jerkers, and Jumpers.

The following words might well be employed by a modern trance medium: "Therefore have I uttered that I understood not, things too wonderful for me, which I knew not" (xlii, 3). And again in chapter xxvi, verse 4, we find a question which indicates the belief in spirit possession, not by God directly, nor by supernatural angels, but clearly by human spirits, thus: "To whom hast thou uttered words, and whose spirit came from thee?" Evidently it was a common thing for mediums to be controlled by different spirits. It was "a man's hand" which appeared and wrote the mystic words of doom at Belshazzar's feast; and Daniel testifies that he saw a certain man and heard his words, and a hand touched him and set him on his knees, and "there came again and touched me one like the appearance of a man" (x, 5, 9, 10, 18). In chapter viii, 13, Daniel hears the spirits (saints) conversing together. These "saints" were once men on earth; see also Rev. xviii, 24. Gabriel is called both a man and an angel (or messenger spirit).

In the New Testament we get still stronger evidence that the "Angels" who were the "guides" of the mediums were incarnate human beings. We are informed that "The Law was received by the disposition [or agency] of angels" (Acts vii, 53). This disposes of the claim that God Almighty communicated with the prophets. Can we reasonably suppose that The Absolute called a child by

name—"Samuel"? Can we imagine that The Infinite speaks the dialect of these nomadic Jews? It is not only far more reasonable, but, to our mind, the *only permissible* explanation, to suppose that the spirit, or spirits, were departed Jews. It appears to have been customary to endow mediums with the virtues their "guides" were supposed to possess, and to identify the prophet with his inspirer, thus "those were called Gods to whom 'the word of God' came." This "word of God" was the inspirational message, just as the clairaudient "heard the word of the Lord."

In Luke we find that men, departed this life, are spoken of as equal with the angels and are the children of God.

That the word "angel" was used as a synonym for "spirit" is indicated in the passage where it is said that Peter's friends, believing him to be dead, declared "It is his angel," or spirit, when he stood knocking at the door after his release from prison by a spirit. Angels we are assured are "the redeemed from among the tribes of the earth," not super-human personages (see Rev. vii, 9, 16).

To illustrate how the translators have endeavoured to mislead us and to deify the intelligences who operated upon and through the apostles we need only turn to Acts ii, 4. In King James' version we are informed "they were all filled with the Holy Ghost," thus bolstering up the idea that the third person in the Trinity was at work. But the Revised Version says they were "filled with the Holy Spirit"! (This word ghost comes from "geist" or breath, nothing more or less than the halo that surrounds all spirits and mediums.) Even the Revisers, however, did not dare to discard the word "holy," but must needs put the capital H to personify it; nor did they dare to make the word "spirit" plural (*spirits*) as it *should* have been. The word "holy" as here used simply signifies "good." If we recognise that the Apostle Paul spoke as "the spirits gave them utterance" we can readily admit not only the probability but the naturalness of the phenomena recorded. These untutored fishermen, influenced by spirits of different nationalities, were able to address the Parthians, Medes, Elamites, and others in their own languages. But can we suppose that one spirit could cause these mediums to speak in different tongues? Can we imagine that the God of the Universe is familiar with all the petty dialects of all the tribes of the earth? The Spiritualists' explanation is simple and natural, the orthodox theory is absurd and superstitious. This Pentecostal "sitting" ought to be sufficient to prove that the "ghosts" who manifested were incarnate human beings, if there is any truth in the story at all.

Paul when writing to the Hebrews says that he is "compassed about with a great cloud of witnesses" (xi, 12). To whom could he possibly refer if not to the "patriarchs" of whom he had just previously been writing? Surely they were human spirits? That this interpretation is legitimate is made manifest in the 23rd verse where he speaks of the "spirits of just men made perfect" as constituting the innumerable host of angels.

We are aware that Hebrews has been regarded as of doubtful canonicity and that the book of Daniel is regarded by Bible-critics as a "pious fraud," and that Professor Johnson goes further and declares that the whole Bible is not more than a few hundred years old. However, we are not dealing with the question of authenticity at the present time, nor with the validity of the claim for infallible authority; that we have disposed of already. We are aware also that many Christians will differ from our deductions and inferences. We do not expect all our readers to agree with our conclusions and are not prepared to open our columns to discussions of texts. Every one is at liberty to form his own opinion as to the correctness or otherwise of the views we put forth. We shall not declare of those who reject our claim that it "will be more tolerable for Sodom and Gomorrah in the day of judgment than for them."

We do not affirm that we are *right*, but we think ours is the more reasonable, probable, and natural interpretation. But so far as Spiritualism is concerned, whether the Jews dealt with spirits or not, whether they believed in supernatural non-human angels, or claimed direct intercourse with Deity or not, *their beliefs* cannot alter our *knowledge*; their superstitions cannot be allowed to outweigh our facts. If therefore, by rationally explaining the Spiritualism of the Bible and bringing it within the purview of sensible men, we are doing the Jews the injustice of believing they were more level-headed and less superstitious than they really were, we can only apologise and regret that they were not as well informed on matters spiritual as we supposed.

VOICES FROM THE PEOPLE.

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

RE THE PROPOSED SYMBOL.

DEAR SIR,—I hope the project will not fall through, as a pin would be of great use to Spiritualists when amongst strangers. We ought never to be ashamed of our faith, and ought to be prepared at all seasons to give a reason for the hope that is in us. There ought to be no difficulty for raising the funds for the dies. I shall be pleased to give 2s. 6d. towards that object, and to take one of the articles, if it can be carried through. If a brooch for ladies is added I would take three of the same.—Yours fraternally,
Leicester.

HENRY CLARK.

MR. W. H. EDWARDS AT STRATFORD.

DEAR SIR,—I am surprised to find, in this week's *Two Worlds*, no mention made of the lecture delivered last Sunday evening by Mr. W. H. Edwards, at the Stratford Society's hall, on "Thomas Paine from a Spiritualistic Standpoint." Seeing the address announced in your columns the previous week, I, in common, no doubt, with many others, journeyed specially down to Stratford to hear it, and was well repaid by listening to an admirable discourse from a speaker who, I venture to say, is in all respects a valuable acquisition to the Spiritualistic platform. No doubt, however, some of your readers have been thinking, from the lecture being allowed to pass unnoticed in the "Platform Record," either that the lecturer failed to keep his appointment, or that the lecture was a *fiasco*, only to be passed over in charitable silence. I have already shown that the former supposition is incorrect. So far from the latter alternative being the fact, the opinion of the large audience—as expressed by their loud and frequent applause, and by the discussion at the close—seemed unanimously to be that the only fault of the lecture was that it was too short. Like Oliver, we wished for "more." It is in the belief that new speakers should be encouraged by having their unpaid services acknowledged, instead of such recruits being disheartened and "frozen off" by neglect, that I venture to trouble you with this letter.—Fraternally yours,
A VISITOR.

THE QUESTIONER.

DEAR SIR,—I have, as some of my friends consider, a most unfortunate, and I fear incurable, *penchant* for asking questions. It appears to me to have originated thus: I have a great desire to examine objects from all accessible points of view, to see things in as clear a light as possible, and to ascertain their true nature, character, and possibilities as far as may be. This quality is, I believe, thoroughly ingrained in my very being. I feel that all I at present know is very little, and that in respect to the vast ocean of knowledge that lies spread out before me, extending far beyond the range of my vision, I am but paddling like an infant at the very verge among the tiny wavelets. I possess this desire, I verily believe, for two clear purposes: Firstly, in order that I may gain wisdom for my own nutrition and advancement; and, secondly, that I may induce others to enter upon a like quest and aid them, to the best of my ability, in their progress, by imparting to each one from my own little store, and requesting them to give me a little from theirs in return. By this mode of procedure we should none of us become impoverished, but all would be gainers.

But how is this to be accomplished? It appears that both I and they must ask for what I or they need or we may be annoyed by being told an old story, *ad nauseam*, instead of what we desire to become acquainted with; hence the necessity of direct questions, the replies to which the hearer may digest at leisure, and prove whether or no they are capable of being assimilated, or reconcilable with previously ascertained facts.

I have been led into this preamble by having just read extracts from the letters of some of your correspondents, *re* "Driving Home the Wedge." I have no desire to find fault with, or controvert any of their statements. I merely wish to know, you know. And what is it I wish to know thereabout? Well, the last quotation of the first column (p. 426) says: "Our organic weakness lies in our lack of definition." I agree with him that definition by those who use the words Spiritualist, Spiritualism, Christian, and Christianity, is not only desirable, but also absolutely necessary if the several disputants are to hope to arrive at any satisfactory conclusion.

You, sir, yourself admit that "even our National Federation" is as "yet without any declaration of principles or definition of what Spiritualism is." How, then, are we to know what "weak-kneed, flip-flop Spiritualism" is, or wherein it differs from the robust Spiritualism of the writer who objects to, and abhors "men who are overflowing with slip-slop piety," whatever that may mean. Will he favour us with his definition of what he means by the word Spiritualism, and also what he considers to constitute slip-slop piety?

In your second extract the writer says: "I have found nothing but humbug in Christianity." If he means Ecclesiasticism, or what is usually taught in the Cathedrals, Churches, and Little Bethels throughout "Christendom," I can quite agree with him. But, still, I want to know whether or not it is really and truly "Christianity" as taught by the founder of the religion after whom it has been named which he objects to. If it is not what He taught, but simply perversions of His religion, I respectfully submit that it is a usurper and has no just title to be termed Christianity. Let us, therefore, by all means come to a mutual understanding as to what we mean when we use the words Christian and Christianity, Spiritualist and Spiritualism. When we have done this we shall have done much towards the formation of a solid body of United Spiritualists, and may be find that Spiritualist and Christian Spiritualist are not quite such opposites and contradictory terms as some suppose.

My interest in all that concerns what I understand to be Spiritualism will, I hope, induce you to pardon my being so obtrusive, as some may term it. There are questions I still desire to have answered at some future time, but after this preliminary canter I hope to put them briefly.—Your faithfully,
ARCANUS.

[Re the question *anent* Christianity put by Arcanus we find an answer. In a recent issue of *The Progressive Thinker*, Dr. Addison P.

Foster, of Boston, is quoted as saying: "It will bring out, in sharp contrast with other religions, the distinctive peculiarity of Christianity, as a remedial system, a religion accepting the fundamental principles of many and other religions, but adding to them the blessed and unique revelation of salvation from sin and reconciliation to God through the mediation of Jesus Christ." The italics are ours. Commenting on the above a writer says: "If only those who believe in Jesus Christ are saved, then those who do not believe in him are not saved, and cannot be. This is Christian doctrine, and excludes all whom Christians so graciously invite to meet with them to compare notes. And what is to come of those scholars who in all their exhaustive researches can find no historical evidence outside of the New Testament that such a person as Jesus of Nazareth, *alias* Jesus Christ, ever lived?"

LONDON NEWS AND NOTES.

311, CAMBERWELL NEW ROAD.—Morning: An address on the usefulness of the Bible as a means of Spiritualistic propaganda. Evening subject: "The Birth of the Spirit," the last of a series of addresses explanatory of the life of man. Mr. Payne spoke briefly, and Mr. Dale then showed that spiritual life begins frequently before the physical and spiritual are disunited. Mr. Long showed that the sequence of physical death is spiritual birth. Some interesting experiences were then given of the speaker's personal observation clairvoyantly of the birth of the man spiritual.—C. Payne.

CANNING TOWN. 19, Percy Road, Liverpool Road.—A full meeting. Had a very good evening with the controls of Mrs. Whimp. Mrs. Whimp and Mrs. Weedemeyer will be the mediums alternate weeks. Thursday next, Mrs. Whimp.—F. W.

CLERKENWELL GREEN.—Open-air Work. Next Sunday, at 11-30 a.m. Several speakers. Friends and supporters invited.

FOREST HILL. 23, Devonshire Road.—At Thursday's circle many clairvoyant tests were given and recognised. Sunday: Mr. Bradley gave an address, showing how Spiritualism gives freedom of thought to man, and does away with the sting of death. We hope shortly to have this gentleman again. October 8, Harvest Festival, conducted by Mrs. Bliss. Music and solos by Mrs. Leuty Collins, Mr. Newton Lucas, and several others. Tea provided at 5-30; tickets 6d.—J. B.

MARYLEBONE. 86, High Street.—Mrs. Bliss delivered a trance address. Her remarks, characterised by simplicity and directness, were confined chiefly to the enforcement of certain truths which spiritual teachers have long inculcated. The controlling intelligence dilated upon the need for self-reliance and self-improvement, instead of blind reliance upon external aid. Those who were seeking light were adjured to cultivate the inner life, and to endeavour by prayer and aspiration (which never went unanswered) to come into relationship with the source of wisdom and purity. The state of those in the next world who had lived for themselves in this was one of strange loneliness and isolation. But divinely-appointed helpers were ever ministering to these benighted ones and pointing them upwards, and although these unfortunate souls had to tread their own painful and difficult path, the presence and help of these "ministers of grace" showed that they were not forgotten. This great work of uplifting the fallen and illuminating the path of those in darkness would be, and should be, carried on here on earth, and we were earnestly besought to work in the vineyard of life. The beaming face of the believer in spirit communion who lived the truths he had been taught was a beacon-light to many benighted ones. Those who mourned friends gone before were bidden to remember that their lost ones still lived and loved them, although, for a variety of reasons, they might not be able to manifest themselves, even through people of matured medial powers. The process whereby spirits demonstrated their existence to those still in material conditions was often a difficult and painful one, and many were unable to communicate owing to lack of appropriate means. Spiritual beings could only use media between whom and themselves a rapport was established, owing to some similarity of nature and disposition. The developed minds in the other world ever tried to aid, solace, and uplift those they had left behind. Sensitive persons who investigated Spiritualism could not be too careful of the methods they adopted. Earnest, prayerful, and intelligent study was demanded. Inharmonious public circles should be as far as possible avoided, as the mixed conditions gave advantages to evil-disposed intelligences. Therefore private methods of investigation should, generally speaking, be the only ones adopted in the case of susceptible persons with medial powers. In conclusion, all present were exhorted by meditation, by effort, and aspiration to prepare themselves for the larger and fuller life beyond. Mrs. Bliss gave nine clairvoyant descriptions, six of which were recognised. Next Sunday, Oct. 1, visit of Mrs. Green, of Heywood. Short address on Spiritualism, followed by clairvoyance. We feel sure that with the continued co-operation of all friends this visit of Mrs. Green will be at least as successful as when she visited us last May.

SHEPHERD'S BUSH. 14, Orchard Road, Askew Road.—Mr. Norton's controls gave delineations of character to the evident satisfaction of all, followed with important advice upon health. A special séance by Mrs. Mason on Thursday, Oct. 19, on behalf of Mrs. Spring, the well-known medium, who is in great need of help. Tickets 1s., of Mr. Mason. Commencing at 8 p.m.—J. H. B., hon. sec.

WALTHAMSTOW. Hoe Street, 18, Clarendon Road.—The guide of Mr. Ronald Brailey lectured on "Science, Orthodoxy, or Spiritualism—Which?" Two solos were also rendered by the controls. A dear brother Spiritualist (a stranger to the friends and medium) had a remarkable test of the presence of his mother, who had been in spirit life for many years, and from whom he had been unable for a very long period to obtain communication. Not only was the delineation correct, but she impersonated through the medium—his right aide being controlled in a rigid manner from the shoulder down—the friend having had a paralytic stroke before passing over.—Correspondent.

MR. A. J. BRADLEY, of 13, Woodlands Road, Park Grove Road, Leytonstone, is anxious to take Sunday platforms for travelling expenses only. He has spoken at Forest Hill and Marylebone, and desires to be kept busy.

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.—The controls of Mr. B. Plant gave good discourses on "Spiritualism and its Prophets," and "Divine Discontent." Clairvoyance followed.

ATTERCLIFFE.—Sep. 20: Mr. W. E. Inman's guides dealt with subjects from audience, also giving clairvoyant and psychometric delineations. Sep. 24 and 25, Mrs. France's guides gave trance addresses, also clairvoyant descriptions, to appreciative audiences.

BACUP.—We have opened a new room successfully, and must congratulate Miss Walker, her speaking and clairvoyance have been excellent.

BIRMINGHAM. Masonic Hall, New Street.—We have made the acquaintance of Mr. Swindlehurst, who lectured twice. At 3 p.m., "The Story of a Sacrifice"; at 6.30, "The World's Desire." We recognise in Mr. Swindlehurst a bold and fearless speaker, of the true pioneer type, and who treats his subjects in a practical and forcible manner.

BLACKBURN. Old Grammar School.—Mrs. Craven gave able addresses. In the evening she replied with good grace to a question from the audience, "What is God, and when we pray does He hear our prayers?"

BLACKPOOL. Liberal Club, Church Street.—Mr. J. Gibson gave very good addresses on "Spiritualism as a New Religion," and "The Coming Revolution." Mr. Gibson, jun., gave several clairvoyant descriptions after each address, followed by very successful psychometry by Mr. Gibson, sen. Our meetings continue to be very crowded, especially in the evening. Friends, look out for the grand Tea Party on October 5, at 16, Coop Street. Proceeds towards extra seats for our room.—W. H.

BRIGHTON. Martin Street.—Mrs. William Stansfield's first visit. Her guides addressed a moderate audience on the lesson—read from *The Two Worlds*—"Spiritualism; its Limitations and Suggestions," in a most kind and amiable manner. The evening address to a good audience was given in a pleasing style. Clairvoyance after each discourse. Next Sunday, Anniversary Services; speaker, Mr. W. Galley; we hope friends will rally round that we may have a glorious day. All will be welcome. Refreshments provided for friends from a distance. Don't forget the Tea Party and Entertainment on Saturday, September 30, at 4.30 and 7. Adults, 9d., children half-price. Tickets at the door.

BOLTON. Bradford Street.—Miss Gartside must have felt highly gratified at the large congregation which assembled to listen to her able discourse on "The Purposes of Life." She also spoke in the afternoon, and on both occasions gave very good clairvoyance.

BRADFORD. 448, Manchester Road.—Mr. Collins delivered powerful discourses on "Love one another" and "Come, let us reason together," giving satisfaction to a crowded audience. Very good clairvoyance.

BURNLEY. Hammerton Street.—Mr. W. Wallace, the pioneer medium, was our speaker for the day, and did exceedingly well, considering his late illness and old age. Do not forget Tea Party and Entertainment on Saturday, Sept. 30, at five o'clock.—W. M.

BURNLEY. Guy Street.—Mr. W. Sandars gave addresses on "Where are the dead?" and "Is Spiritualism a religion?" Miss Janet Bailey's clairvoyance was remarkably good, nearly all being recognised.—G. E. B.

BURNLEY. Hull Street.—Harvest festival. The room was decorated in grand style with flowers, fruit, and vegetables, and we heartily thank all who contributed. Mr. Minshall gave very good discourses, followed by clairvoyance, which was well worthy of a better attendance.—I. G.

BURNLEY. 102, Padiham Road.—A nice address from the guide of a local medium. In the evening we had the pleasure of hearing Mr. Metcalf, who dropped in and kindly gave an address on "Mediumship," which was well received. Clairvoyance at each service.

BURNLEY. Robinson Street.—Mr. Johnson on "Socialism in the Light of Spiritualism," and "Why strain at a gnat and swallow a camel?" The excellent lectures were deserving of better support. Mrs. Harrison gave successful clairvoyance.

BURY.—Mrs. Best's guides gave clear and convincing clairvoyant tests, some very striking indeed and nearly all recognised.—A. N.

DEWSBURY. Sept. 21: Mr. Wilson's guides gave a nice discourse. Psychometry and clairvoyance much appreciated. Sunday: Mr. Dawson gave practical inspirational addresses. Psychometrical delineations also very good. Mrs. Sands, a local medium, gave excellent clairvoyance in the evening. Mr. Dawson intimated his intention of withdrawing from the rostrum, but we hope he will reconsider his position, and realise that his mission is not yet completed. He has our sympathy and good wishes.—J. E. A.

FELLING. Hall of Progress.—Sept. 3: Mr. McKellar's address on "Who are the Angels?" was very satisfactory. 10: Mr. J. Wilkinson gave a sterling lecture on "God Manifested in the Flesh," highly appreciated. 24: Mr. J. Beck, of West Pelton, on "Prove all things; hold fast to that which is good," ably defined his position to a large and respectable audience. Our place is more appreciated every week, and there is great inquiry in the neighbourhood. Friends, rally round, and help us to spread this glorious cause.—J. Dobson, 10, Elswick Street, Gateshead. P.S.—Mr. J. Clare next Sunday.

EXETER.—A circle of ten persons was held in the house of an influential family on Sunday evening, September 17th. Mrs. Chamberlain, of Ashford, Newton St. Cyres, being specially engaged as the medium. This lady took a leading part in the inauguration of the cause in this city eleven years ago, and, although personal affliction and family cares have for several years precluded her taking any part in the general movement, her mediumship proved to be in excellent condition. During two hours, clairvoyance, personal communications, and impersonations were given through her mediumship with great satisfaction. Spiritualism was entirely new to most of those present. The writer opened the meeting with prayer and an address, and at the close I called attention to last week's *Two Worlds*, which inaugurated a most valuable and important series of articles and experiences. I also supplied a copy of Mr. Robertson's "Rise and Progress of Modern

Spiritualism." The work recommences at Exeter under most excellent auspices.—C. Ware.

FOLESHILL.—Mrs. Groom, of Birmingham, spoke on "Christianity v. Spiritualism," a subject from the audience, in a very pleasing manner. In the evening, "Does Death End all?" taken from one of the hymns sung, showing that all things in Nature are ever changing, and though apparently dying, only to spring into new life. We too must part with these coverings of flesh, and the emancipated spirit will live on. Many clairvoyant descriptions were given, and all recognised.—C. W.

HOLLINWOOD.—Tuesday: Circle. Miss Cotterill spoke on "Am I my brother's keeper?" and gave good clairvoyance and psychometry. Sunday: Mr. Lomax explained that Heaven is within us and not afar off, as supposed by orthodox friends. Much appreciated. Clairvoyance good.

HYDE. Grammar School, Edna Street.—Our effort to spread the knowledge of Spiritualism was most successful, both in numbers and interest, about 70 persons attended on both occasions. Mr. Mayoh kept the audiences in rapt attention in his exposition of "What is Spiritualism?" and "If Spiritualism be true, what effect would it have on Society?" In the evening, Mr. Thomas Wild, of Rochdale, gave clairvoyance, and astonished the people both in giving the age of the person, the full name, the name of street, and number of door where the persons resided before they passed away. Grand success. Encouraged to persevere.—W. F.

LANCASTER.—Mrs. Brooks spoke on "Faith, Hope, and Charity," and "Spirit Homes" very nicely. Her clairvoyance was exceptionally good in the afternoon. A few of her descriptions created quite an outburst of surprise from the audience.—J. D.

LEICESTER. Liberal Club, Town Hall Square.—Sunday evening: A special service in memory of Mrs. Coates, a genial supporter of Spiritualism. We had a good show of flowers. Mrs. Povey was unable to attend through illness. Mr. Pinkney, chairman. Mrs. Farrand gave a reading, "Experience of a disembodied spirit;" Mr. Smith sang a solo; and Mrs. Shepherd gave a poem for the prayer, composed by herself, in memory of Mrs. Coates, also a reading "Rest for the weary," by Rev. John Page Hopps; Mr. Smith and friends sang an anthem. Mr. Chaplin gave a short address on the life of Mrs. Coates, which was very affecting. A large audience. Mrs. Farrand and Mrs. Shepherd were congratulated on their part of the service. We hope to have them at intervals during the winter, they draw many people. I am requested by the bereaved family of Mrs. Coates to thank all members and friends who subscribed to the beautiful artificial wreath, the tablet of which bore this inscription, composed by the secretary, Mrs. Shepherd, "From the Spiritualists' Society in loving memory of Hannah Coates, who passed to the higher life Sept. 10th, 1893, aged 74 years, who for many years was a true and earnest Spiritualist. A generous supporter of the cause, relying on the Divine Presence within, of her creator and sustainer. We know thy gentle spirit all in meekness placed its trust, mingling thoughts of sweet communion with the faithful and the just." Sunday, Oct. 1, the Harvest Festival, Mrs. Groom, of Birmingham, morning and evening. Monday at 8, coffee supper.—R. W.

LIVERPOOL.—First public anniversary of the Psychic Church, Sept. 20, at the Albert Hall, Virgil Street. Between fifty and sixty members and their friends sat down to tea. A miscellaneous entertainment was interspersed by addresses. Mr. Diggle and daughter creditably rendered a duet, Miss Lily Brooks and Mr. Inglis (a friend from Scotland) contributed interesting recitations. Mr. Savage gave a recital on the piano-forte, while the church organist, Miss Thomas, kindly officiated as accompanist. The most successful feature was an address by Miss Jones, the eminent psychometrist, followed by graphic and convincing delineations. The minuteness of description and freedom from ambiguity showed that she has carefully cultivated her remarkable gifts. Her manner and method were dignified and impressive. An exhibition of the phenomena of mesmerism was given by Mr. A. W. Clavis, hypnotic operator and professor of mesmerism at the Psychic Hospital. The experiments were above the ordinary kind and every one successful, the subject being a young man kept at the Psychic Hospital for experimental purposes by Mr. Clavis and Dr. Williams, who has been used by the Royal College of Surgeons, Edinburgh, and was for three weeks experimented upon by eminent physicians in the wards of the Royal Infirmary, Edinburgh. On Sunday evening, at a special service, to a full congregation, Brother Alexander preached on "Fifty years in search of truth." A novel feature was a procession of the brothers and choir, and beautiful duets rendered by Mr. Diggle and his daughter. At the after-dance the place was crowded out. Mr. Chapman and the brothers had their hands full, thanks to Mr. Diggle and other good mediums and clairvoyants the results were most gratifying.—C. C., sec.

LONGTON.—Again favoured by the presence of Miss Jones, of Liverpool, at the Harvest Festival services, her discourse on "A new doctrine: 'It was I who gave thee oil and wine, gold and silver,'" being very successful. On Monday our annual tea meeting was held, when a very pleasant evening was spent.—A. S.

MACCLESFIELD.—Sept. 16: Mr. F. Hepworth spoke forcibly on "Salvation here and hereafter," maintaining that individual as well as collective activity for righteousness was the only method of ensuring that salvation, whilst the evils of injustice, avarice, and selfishness must be lived down. On Monday Mr. Hepworth sang several of his humorous songs with his usual success, and other friends contributed to a pleasant evening. Sept. 23: Mrs. Wright, of Longton, on "Who are the world's redeemers?" contended that the true redeemers were those who dared to stand erect for truth's sake, fearless of the scoffing of mankind, and submitting only to the voice of God manifested through his angels. An enjoyable address.—W. P.

MANCHESTER. Collyhurst Road.—Mr. Pilkington's guides on "The origin and analysis of a tear," and "What is light?" These subjects were spoken on in a most scientific and masterly manner. They do not dwell on the surface, but strike deeply into the mine, bringing to the surface gems of thought worthy the attention of all in search of light, directing our feet on to a more solid foundation of spiritual science.—A. H.

MANCHESTER. Openshaw, Granville Hall.—Morning: Mrs. Howard offered a grand invocation, and spoke on "Rest not, pause not by the way." Mr. Crompton and Miss E. Walker gave clairvoyant tests. Evening: We were pleased to hear Mrs. Singleton Moss, whose guides

gave a short address and described fifteen spirits, giving full names in each case. Miss Jane Wright gave good clairvoyance. A large after-circle was opened by Mr. Crompton. Mrs. Moss gave grand tests, calling the persons out in the middle of the circle to embrace them, which was touching to witness. We wish Mrs. Moss and her pupil, Miss J. Wright, every success, and shall be pleased to see them again.

NELSON. Bradley Fold.—Mrs. Rennie discoursed upon "Speak Gently." Night: Time devoted to clairvoyance. Very much appreciated. Audiences moderate.—D. H. B.

NEWCASTLE-ON-TYNE.—Sept. 24 and 25: Mr. J. J. Morse, of London, gave three discourses, as follows: Morning, "The Wages of Life"; evening, "The Salvation of Death"; and Monday evening answers to questions, all of which gave every satisfaction. Mr. Morse also kindly volunteered to give a service on the Saturday evening, which was very much appreciated and for which we tender him our best thanks.

NEWPORT (MON.) Spiritual Temple, Portland Street.—Sunday, Trance address by Mr. F. T. Hodson. Subject, "Who are the World's Reformers?" A very attentive audience. Clairvoyance—all recognised but one.—W. H. Jones.

NORTHAMPTON.—Mr. Clark, of Leicester, gave two very good addresses to moderate audiences. Afternoon: "Exposures of Spiritualism answered." Night, "Our Witness."

NOTTINGHAM. Masonic Hall.—After very interesting and intellectual lectures, Mrs. Gregg's clairvoyance and psychometry were highly successful, twelve out of sixteen descriptions being recognised. The hall was full at night. The weekly semi-public circle of the above society (at Morley Hall), on Wednesday night, was also very successful. Two mediums were controlled, and several other sitters showing promisingly.

NOTTINGHAM. Morley Hall.—By request, the controls of Mrs. Barnes spoke from Mark xi, 22 and 23. "Have faith in God," etc. With reference to the "moving mountains" by faith, etc., the speaker contended that the words could only be figurative. Faith is necessary for all great work. Spiritualism alone supplied the key by which the hidden things could be understood. As, for instance, the telling to his disciples by Jesus of the coil of an ass which they would find. A good meeting with an improved attendance. We hope to have early application for tickets for the party in "Goose Fair" week, Thursday, October 5, at 5 p.m. 9d. and 6d.; after tea, 3d.—J. W. B.

OLDHAM. Temple.—Mrs. Wallis's lectures were excellent—just what is wanted; something to rest upon; sound philosophy. Sunday next, Mrs. Best, also re-opening P.S.A. service. Mrs. Faulkner will sing "Sissy," and "The Blind Girl to Her Harp." Mr. J. Heyes will render two violin solos. Mr. Thomas Randle, accompanist. Prize scheme as before.

OLDHAM. Bartlam Place.—Exceedingly good address from Miss Patefield. October 8: a special sing. Mr. Britland's string band in attendance. 15: Harvest Festival. The result of the tea party will be given when all the money is in.—C. Shaw.

OSSETT.—Mr. Olliffe gave a splendid address on Sunday evening last.

RAWTENSTALL.—Saturday evening, at a public circle, good addresses and clairvoyance were given by two local mediums. On Sunday we had good addresses and psychometry by Mr. Sutcliffe.

ROCHDALE. Regent Hall.—Mr. Hepworth, of Leeds, deserves better audiences than he received here on Sunday. His subjects—"Spirit Communion" and "Salvation"—were cleverly handled. Mr. G. T. Dearden and Mr. Beck presided.

ROYTON.—Harvest Festival. Miss Cotterill gave splendid discourses on "Blessed are they who have not seen but yet believe," and "Behold, a sower went to sow," followed by a few tests in psychometry. The hall was tastefully decorated with fruit and flowers. The Committee earnestly thank all friends who have contributed fruit and flowers. Audiences very fair. We are glad to say that it has been a success.

SALFORD. Park Place.—Mr. Moorey being absent through unforeseen circumstances, Mr. Rothwell officiated and invited questions from the audience, which were answered in a masterly and satisfactory manner. Usual after-circle well attended.—A. B.

SHEFFIELD. Hollis Hall, Bridge Street.—18, Mrs. France had a large meeting. After a brief address, successful clairvoyance was given. Mr. H. Ball proposed "that this meeting express its sincere pleasure at the recovery from a serious illness of Mrs. France, of Huddersfield," seconded by Mr. W. E. Iman, and supported by Mr. A. Tankard. The motion was unanimously carried. 24 Mr. G. Featherstone spoke on subjects from the audience with much acceptance. Good audience.

SOUTH SHIELDS. Stevenson Street.—20: A local medium gave clairvoyance. Sunday, Mr. Forster gave a reading from *The Two Worlds*. Mr. Curry gave an able address on "Hope," followed by psychometry.

SOWEBY BRIDGE.—Mr. G. H. Besley, of Huddersfield (first visit), delivered an eloquent address on "What is life?" He afterwards gave a touching poem, called "A Stray Sunbeam," in a very sympathetic manner. Much enjoyed by a moderate audience. We shall look forward to his next visit with pleasure.—G. H.

STOCKPORT.—A local holiday did not much affect our usual good gathering. Mr. Rooke spoke inspirationally on "The Voice of God in the Soul," and "Victory." Both lectures were of a high philosophical character, calculated to raise our movement from the phenomenal level. Verbatim reports would do them justice. We are making good headway.—T. E.

WAKEFIELD. Baker's Yard, Kirkgate.—Miss Crowther's guides spoke on "Death," and "We come, we come, from the land of love." Clairvoyance very good. Good audience.—J. Dunn.

WAKEFIELD. Barstow Square.—Mrs. Connell's addresses on "Sunshine and Shadow," and "Brotherly Love" were admirable. She also gave a splendid poem on "Love," (suggested from the audience). We could not accommodate half the people who came. The cause is certainly making grand progress, and the mediums we have engaged for future dates cannot fail to increase our strength.—G. M.

WEST VALE.—Anniversary Service, conducted by Mr. R. A. Brown, of Manchester, who gave splendid addresses to very attentive audiences. Afternoon: "Woman's rightful place." The failure of Orthodoxy was attributed to the degraded position that women had to take. Describing

the fine qualities of woman, he showed that we needed them in all our enterprises, if we would hope for success. Evening subject: "Human Redemption, from a Spiritualist standpoint." Again a dark picture of the Orthodox mode of redemption was contrasted with the Spiritualist's plan of every man saving himself. The audiences were small, as there were other attractions near by in connection with the Labour Church, which drew away numbers who would otherwise have been with us. This is a subject for the serious consideration of Spiritualists, as to whether we should or not work in harmony with the Labour Church. The fact is, many of our most enthusiastic members seem to be attracted there. The question is, can we fill our platform on the same terms? I ought to have said above that as our expenses were rather heavy and receipts light, Mr. Brown contributed liberally to our funds. If all our mediums were equally considerate, a great burden would be removed from the executive of Spiritualism.—A. S.

RECEIVED LATE. Newport.—Mr. Wayland's guides spoke on "Searching after truth." Mr. Needless, of Hull, also gave an address. Leicester. Millstone Lane.—Harvest Thanksgiving. Mr. Swinefield gave eloquent addresses and successful clairvoyance; also by Mr. Barra-dale. Mr. T. Muggleton spoke well. Monday, a successful tea meeting, thanks to an interested non-member and lady friend.

THE CHILDREN'S PROGRESSIVE LYCEUM.

DEWSBURY. Bond Street.—Election of officers. Conductor, Mr. J. Kitson; assistant conductor and treasurer, Mr. Archer; secretary, G. A. Barrett; guardian of groups, Miss M. E. Sands; assistant guardian, Miss Gledhill; leaders, Mr. Kitson, Mr. Archer, Miss M. E. Sands, Miss Gledhill and Miss Sergeant. We have started a circle in connection with our Lyceum at 9, and should be pleased to see a few friends. Doors closed at 9.5; Lyceum at 10.

HOLLINGWOOD.—We re-opened our Lyceum on September 17. Three friends from Collyhurst—Messrs. Crutchley, Haggitt, and Walker—assisted Miss Halkyard. Friends in sympathy, kindly come and help us. 24: Conductor, Miss Halkyard. Marching and calisthenics done fairly. Recitations by Miss E. Fielding, Miss L. Fielding, E. George, and L. Glossop.—E. D.

MANCHESTER. Ardwick. Tipping Street.—Our Lyceum held their fifth anniversary, afternoon and night. Special hymns, sung by the children, under the conductorship of Mr. Panson, gained applause from the audience, as well as the solos by Miss E. Maslin and Mrs. Lister. Miss C. Fearnley presided at the organ with her usual ability. Mrs. Hyde delivered very appropriate addresses to good audiences, with clairvoyance at the close. Chairman, our conductor, Mr. J. Jones. The officers thank all friends and parents for their attendance and sympathy in making the services successful. We hope it will encourage the officers and all who take part in training the children. Sunday morning, officers will be elected at 10.30; we hope all will be present. The society's committee will elect the conductor, secretary, and treasurer as usual on Saturday.

MANCHESTER. Collyhurst.—Good attendance. Recitations by Sarah Lawrence and Lily Crutchley. We would like to see less talking, and more attention paid to the marching. Calisthenics well gone through. Discussion class, subjects, "Origin of Planets and Man" and "Of the many religions which are acceptable to God?" It is impossible in the space at our disposal to do justice to two subjects like these. To be continued next Sunday.—A. H.

MANCHESTER. Pendleton, Hall of Progress.—Mrs. Stansfield's controls gave a good address on "How to become happy," a plain common-sense subject, and on "Freedom" to a good audience, maintaining that to leave out religion in the advocacy of Spiritualism was to deprive it of its highest aspects; afterwards giving the surroundings and clairvoyant descriptions to various people to their evident satisfaction. A very successful concert on Monday night, crowded audience. All proceeds to the colliers' funds. All services free. Hearty thanks to all artists.

STOCKPORT.—Glad to report much improved attendance, attention, and staff of leaders. A hopeful prospect for the future if harmony now existing can be maintained. The Lyceum cause is worthy of our incessant efforts.—T. E.

PROSPECTIVE ARRANGEMENTS.

LIST OF SPEAKERS FOR OCTOBER, 1893.

ASHTON.—1, Mr. W. H. Taylor; 8, Mr. J. Sutcliffe; 15, Mrs. Hyde; 29, Mrs. F. Taylor.

BELPER.—1, Mr. W. V. Wyldes; 8, Mr. W. Johnson; 15, Local; 22, Mr. J. J. Morse; 28, Mr. T. Timson.

BIRMINGHAM. Masonic Hall.—1, Mr. Geo. Tubbs; 8, Mr. E. W. Wallis; 15, Mr. Timson; 22, Mr. Peter Lee; 29, Dr. Baldwin.

BLACKPOOL.—1, Mr. E. G. Birch; 8, Mr. J. Metcalf; 15, Mrs. Crossley; 22, Mr. J. Walsh; 29, Mr. J. P. Dudley.

BRADFORD. Bowling, Harker Street.—1, Local; 8, Mrs. Stretton; 15, Mr. Firth; 22, Mr. Farrar; 29, Mr. Bedford.

BRIGHTON.—1, Mr. Wm. Galley, anniversary; 8, Mrs. France; 15, Mr. Geo. Newton; 22, Mrs. Brook, local; 29, Mr. Joseph Armitage.

CHURWELL.—1, Mr. J. Wilson; 8, Mr. Brook; 22, Mr. J. Lund.

HOLLINGWOOD.—1, Harvest Service, at 6.30, Service of Song "An Angel in Disguise"; 8, Miss Gartside; 15, Henry Galdin; 22, John Long; 29, J. Gibson.

HUDDERSFIELD. 34, Station Street.—1, Local; 8, Miss Thorp; 15, Mrs. Wade; 22, Messrs. Foulds and Williamson; 29, Mr. Rowling.

LANCASTER.—1, Miss Cotterill; 8, Local; 15, Mrs. Berry; 22, Local; 29, Local.

LEEDS. Institute.—1, Mr. Boocock; 2, Mrs. Stansfield; 9, Mrs. Wilkinson; 16, Mrs. Menmuir; 26, Mrs. Beanland; 30, Mr. Newton.

LIVERPOOL.—1, Mr. E. W. Wallis; 8, Mr. Jas. Swindlehurst; 15, Mr. J. J. Morse; 22, Lyceum Anniversary; 29, Mrs. M. H. Wallis.

LONDON. Stratford.—1, Mr. J. A. Butcher; 8, Mr. J. Veitch; 15, Mr. C. Hardingham; 22, Mr. J. Allen; 29, Mr. A. Savage.

MANCHESTER. Openshaw.—1, Mrs. J. Heaton; 8, Mrs. Rennie; 15, Mrs. Robinson and Mrs. Harrison; 22, Lyceum Session; 29, Mr. Haggitt and Mr. Crutchley.

MANCHESTER. Pendleton.—8, Mrs. Wallis; 15, Mr. Macdonald; 22, Mrs. Lamb; 29, Miss Patefield.

ROYTON.—8, Madame Henry; 15, Mrs. Brooks; 22, Mrs. Hoyle; 29, Mrs. Horrocks.
 ROCHDALE. Penn Street.—1, Mrs. Hyde; 8, Mr. B. Plant; 15, Miss Jones, Harvest Festival; 22, Circle; 29, Miss Cotterill.
 WHITWORTH.—1, Mrs. Robinson; 8, Mrs. Warwick; 15, Mr. Manning; 22, Mrs. Best; 29, Mrs. Brooks.
 WINDHILL.—8, Mrs. Farrar; 15, Mrs. Connell; 22, Mr. and Mrs. Hargreaves; 29, Mr. Calverly.

ARRANGEMENTS are being made for a visit to London by Mr. E. W. Wallis, who will speak at 86, High Street, Marylebone, on Sunday, Nov. 12.

BATLEY. Wellington Street.—October 1: Harvest Thanksgiving. Speaker, Miss Patefield. Gifts of fruits, vegetables, &c., will be gladly received. Old friends and new invited.—J. C.

BIRMINGHAM. Masonic Hall.—Oct. 8: Mr. E. W. Wallis, speaker. At 11, "Spiritual Growth," at 6-30, "The Basis and Claims of Spiritualism."

BIRMINGHAM. Smethwick.—Anniversary services in the Public Hall, High Street, October 8. Mrs. Groom at 10.45, "Ministering Angels"; 6-30, "Spiritualism: Why has it come to mankind?" Chairman, Major-General Phelps. At 2.45, "Where are the dead? or, Spiritualism Explained," by —. Music by W. Morrall. Singing by the choir. All friends are welcome. For information address R. Crichton, 43, Hume Street, Smethwick.

BLACKPOOL Society is booking dates for 1894. All mediums and speakers entertained freely from Saturday till Tuesday. Please communicate terms and dates to Mr. W. Howarth, 48, Belmont Avenue.

BRADFORD. 448, Manchester Road.—Sunday, October 1, fourth anniversary. Special hymns and anthems will be sung. Addresses by Mr. J. T. Todd, followed by Mrs. Webster. A hearty welcome.

BRADFORD. Spicer Street, Little Horton.—Tea and entertainment Sept. 30. Prices, 4d., 6d., and 8d. Good singers and good music. Elocutionist, Miss Dot Inman.

BRIGHTON. Martin Street.—Fifth anniversary services, Sunday, October 1. Addresses by Mr. Wm. Galley, of Cleckheaton, at 2.30 and 6. Special hymns and anthems by the choir and Lyceum scholars. Silver collection at the door. All welcome. Saturday, September 30: A meat tea at 4.30, entertainment, at 7, of songs, duets, recitations, dialogues, etc. Tea and entertainment: Adults 9d., children half-price. Entertainment only, adults 6d., children 3d.

HALIFAX.—Saturday, Sept. 30, grand tea followed by a social evening. Admission, 6d.

HEYWOOD.—The Society have taken the late High School, William Street, and a grand opening entertainment will take place on Saturday, October 7, at 7.30. Tickets, 6d., children, 3d. Artists: Mr. Hepworth, humorist; Mr. Orrell, soloist; Miss Turner, soprano; Mr. A. A. Cockroft, elocutionist; and a portion of a troupe of minstrels from Rochdale (nine in number). Mr. Duckworth, chairman.—H. W.

LIVERPOOL. Daulby Hall.—Oct. 1, Mr. E. W. Wallis, at 11. "Soul Science: its intimations." At 6-30: "Spirit Existence: its laws, states, and prospect." Members and friends please note. quarterly tea party, on Tuesday, October 3. The committee earnestly desire this meeting should be thoroughly well attended, that the friends may come into closer contact after the holidays, and make the coming sessions second to none in good old Daulby Hall. Tea at 7 prompt. Tickets, 1s. Let us be up and doing.—C. R. Sec.

MANCHESTER. Tipping Street.—The half-yearly business meeting will be held on Saturday, Sept. 30, at 7.30, when it is hoped all members who can possibly make it convenient to attend will do so.

MR. W. DAVIS, of 145, Oxford Road, Burnley, and is open to book Oct. 22, Nov. 19, and Dec. 31; also dates in 1894 to societies desiring his services as a trance speaker and clairvoyant. [Advt.]

MANCHESTER. Psychological Hall, Collyhurst Road.—Oct. 15: A Musical Cantata at 2.30 and 6.30, "The Flower Gatherers." Mr. Pearson, of Pendlebury, will discourse on "The Origin and Growth of Fruits and Flowers." The hall will be tastefully decorated. Miss Rotherham at the harmonium, and will conduct the music.—J. B.

MR. L. THOMPSON and Miss E. Barlow (aged 12) are prepared to accept engagements from societies, on reasonable terms. Miss Barlow is an exceptional clairvoyant, and Mr. Thompson gives forcible and good addresses and poems. Secretaries address him, 21, Wellington Street, Rochdale.—[Advt.]

MRS. J. A. STANSFIELD has returned home to 13, Shaw Street, Oldham. Secretaries please note.

NEWCASTLE-ON-TYNE.—Mr. Jos. Armitage, of Dewsbury, Oct. 1, replies to Questions from the Audience.

NEWPORT. Spiritual Temple, Portland Street.—Oct. 22: Mrs. J. M. Smith, of Leeds; at 3 p.m., "God's Angels;" at 6-30, subject from the audience. Monday, Public Tea at 5.30 p.m. Mrs. J. M. Smith will give a night of clairvoyance and psychometry. Tickets for tea and lecture, 1s. Shall be pleased to see Cardiff friends.

ON AND AFTER September 30 the business of Midland Phrenological and Psychological Institute will be removed to larger premises, 225a, Humberstone Road and 2, Farnham Street, where Professor and Madame Timson will continue their rapidly increasing practice in Phrenology, Hydropathy, Hygiene, and Electropathy, and beg to thank their many friends for past support and trust to oblige in future.

ROCHDALE. Penn Street.—Harvest Festival, Oct. 15; speaker, Miss Jones. Tea and hot water provided. Gifts of fruit and vegetables will be thankfully received by Mr. L. Thompson, 21, Wellington Street.

SHEFFIELD. Hollis Hall.—October 1 and 2, Harvest Festival.

THE DEBATING SOCIETY promoted by Manchester Spiritualists will commence its work on Tuesday, Oct. 11, at Corbridge's Café, Lever Street, off Piccadilly, at 8 prompt. A good attendance is expected.

WALSALL. Central Hall, Bradford Street.—Oct. 1, Harvest Festival; Mrs. Wallis, at 11, "The Bounties of Nature," at 6.30, "Harvest Home." Gifts of fruit, flowers, or vegetables, from any friends will be gladly received by Mr. G. E. Aldridge, Queen Street, Wolverhampton, or the sec., Miss Bennett, Shaw Street, Walsall. Oct. 8, Mr. T. Postlethwaite, socal services. Collections for Cottage Hospital.

YORKSHIRE FEDERATION.—The secretary has removed to 13, Brom-

ley Street, Hanging Heaton, Dewsbury, where he will be glad to hear from or send information to any friendly enquirer or society desirous of further knowledge as to the work and prospects of the Federation. Quarterly Conference and public meeting, Oct. 15, at Milton Rooms, Bradford. Delegates meet at 10.30, for planning purposes, and also for making preliminary arrangements for Conference, which will be held at 2 p.m. Public meeting, at 6 p.m., to be addressed by Federation officers and workers. Refreshments at 12.30 and 4.30. Tickets, 6d. each. All meetings open to visitors. Collections afternoon and evening.

LIST OF SOCIETIES AND THEIR SECRETARIES.

- *Accrington, 26, China Street—Miss Barnes, 17, Frederic Street
- *Armley (near Leeds), Mistress Lane—W. McLean, 14, Le Gang
- Ashington, Memorial Hall
- *Ashton, Church and Bentinck Streets—James Martin, 44, St. Mark Street, Dukinfield
- Attercliffe, Vestry Hall
- *Bacup, Prince's Street—Z. Bentley, 38, Dale Street
- Barnoldswick, Spiritual Hall—A. H.
- *Barrow-in-Furness, Cavendish Street—T. Holden, 1, Holker Street
- *Batley, Wellington Street—J. W. Webster, Lady Ann Road, Southill
- *Batley Carr, Town Street—J. Armitage, The Mount, Hanging Heaton, Dewsbury
- Belper, Jubilee Hall—H. M. Smedley, Park Mount
- Bingley, Russell Street—F. Wood, 11, Alma Terrace, Morton
- *Birmingham, Oozell Street—S. Cash, 18, Macdonald Street
- *Smethwick—R. Crichton, 56, Rookery Road
- Camden Street—c/o Mrs. Groom, 200, St. Vincent Street, Ladywood
- New Street—A. J. Smyth, 77, Stratford Road
- Bishop Auckland, Garner Villa
- *Blackburn, Freckleton Street—Hugh Smith, 43, Rooney Street
- 15, New Market Street—T. Sheppard, Jubilee Street
- *Blackpool, Church Street—W. Howarth, 48, Belmont Avenue
- *Bolton, Bradford Street—J. Pilkington, 72, Union Road, Tonge Moor
- Bradford, Bowling, Harker Street—Mrs. Peel, 141, College Road
- *Little Horton Lane—Mrs. Booth, 5, Little Horton Green
- *Milton Rooms—Mr. Kemp, Silk Street, Manningham
- St. James' Church—A. Pitts, 23, Sloan Street, Birk Street
- *Otley Road—J. Burchell, 59, Otley Road
- Walton Street—Thos. Russell, 191, Bowling Old Lane
- 448, Manchester Road—G. Galley, 21, Rooley Lane, Wibsey
- *Brighouse, Martin Street—J. Shaw, Birdsod, Raistrick
- *Burnley, Hammerton Street—J. Nutter, 64, H. lena Street, Fuldge
- *Robinson Street—W. Harrison, 37, North Street
- 102, Padham Road—James Wilkinson
- Hull Street—Isaac Golding
- *Guy Street—G. E. Bradley, 7, Palm Street
- Bury, 5, Pearson's Lane—A. Nield, 16, Raven Street, Walmesley Road
- *Cardiff, Queen Street, Arcade—Robert Mark, Merchants' Exchange
- Churwell, Low Fold
- Cleckheaton, Walker Street—W. H. Nuttall, 31, Victoria Street
- *Colne, Cloth Hall—John Numnick, 22, Mingley Street
- *Cowms, Spiritual Rooms—G. Bentley, Lepton, Cowms
- *Darwen, Church Back Street—Hartley Holgate, 49, Hindle Street
- Dewsbury, Bond Street—J. E. Archer
- Exeter—R. Shepherd, 13, Longbrook Terrace, Longbrook Street
- Felling, Charlton Row—J. Dobson, 10, Elswick Street, Gateshead
- Foleshill, Edgewick—Oliver Wilkinson, Park Terrace
- *Glasgow, Carlton Place—Thomas Watt, 148, Paisley Road West
- Halifax, Winding Road—Mr. F. A. Moore, 23, Colin Street, Pellon Lane
- *Heckmondwise, Blauket Hall Street—H. Ogram, Millsbridge, Liversedge
- Thomas Street—E. Hendry Flush
- *Heywood, Moss Field—W. H. Duckworth, 17, York Street
- *Hollinwood, Factory Fold—E. Dunkerley, 90, Green Road, Coalshaw, Oldham
- *Huddersfield, Brook Street—J. Briggs, Junction House, Lockwood Road
- 3A, Station Street—J. Wm. Hemingway
- *Hull, Albion Street—J. R. Tutin, 38, Waterworks Street
- Huslet, near Leeds—W. Wippenny, 20, Wilson Street, Waterloo Road
- Idle, Back Lane—G. T. Stewart, 40, Victoria Buildings, Undercliffe, Bradford
- *Keighley, Eastwood Temple—D. Punt, 25, Bradford Street
- East Parade
- *Lancaster, St. Leonard's Gate—John Dawes, 2, St. Leonard's Terrace
- Leeds, 16, Castle Street—C. Levtitt, 3, Accommodation Place, Green Road
- *Grove House Lane—D. Williamson, 13, Daisy Delph Lane
- Leicester, Town Hall Square—Mrs. S. A. Shepherd, 8, Lower Free Lane
- Millstone Lane—Samuel Parson, 152, Highcross Street
- Leigh, Newton Street—R. Spenser, 59, Rydal Street
- Liverpool, Daulby Hall—N. R. Maginn, 16, Picton Road, Wavertree
- London, 311, Camberwell New Road—W. E. Long, 8, Orchard Row
- Forest Hill, 23, Devonshire Rd.—H. W. Brunner, 129, Stanstead Road
- *Manor Park, Essex—J. Allen, 14, Berkley Terrace, White Post Lane
- Marylebone, 86, High Street
- Peckham, 33, High Street—J. Veitch, 19, Crescent, Southampton Street, Camberwell
- *Stratford, West Ham Lane—J. Rainbow, 1, Winifred Road, Manor Park, Essex
- Longton, King Street—A. Sutherland, Vauxhall Street
- *Macclesfield, Cumberland Street—W. Pamblott, 276, Hurdfield Road
- *Manchester, Ardwick, Tipping Street—R. D. Lister, 18, Daisy Avenue, Albert Road, Longsight
- Harpurhey, Collyhurst Road—J. Barrans, Cluny Street, Hightown
- *Pendleton, Cobden Street—H. Thorp, 2, Russell Street, Pendleton
- Openshaw, Granville Hall—T. H. Lewis, 540, Gorton Lane, Gorton
- Salford, Park Place—Mr. Rothwell, Park Place, Cross Lane, Salford
- *Middlesbrough, Newport Road—Mr. Innes, 9, Balder Street
- *Millom
- Morley, Church Street—B. H. Bradbury, Alpha House, Fountain Street, Bruntcliffe, Leeds
- *Nelson, Bradley Fold—D. H. Buller, 80, Smith Street
- *Newcastle-on-Tyne, Nelson Street—R. Ellison, 14, Alexander Terrace, Gateshead-on-Tyne

Newport (Mon.)
 North Shields, Camden Street—J. T. McKellar, 10, Howden Road
 Northampton, Newland
 Normanton, Queen Street—Mrs. C. Illingworth, Wakefield Road
 *Nottingham, Shakespeare Street—J. W. Burrell, 48, Gregory Boulevard
 *Masonic Hall—J. W. Smith, 2, All Saints' Street
 *Oldham, Bridge Street—Wm. Meekin, 303, Lees Road, Oldham
 *Bartlam Place—Mr. Shaw, 64, Hanson Street, Greenacres Road
 Orsett, Queen's Street
 Plymouth, The Octagon
 *Rawtenstall—Thomas Gretton, Waterside Terrace
 Rochdale, Regent Road—G. T. Dearden, 1, Dex Street, Smallbridge
 *Water Street—T. Ritchie, 10, Blenheim Street, Spotland Road
 Penn Street—Leonard Thompson, 24, Entwistle Street
 Royton—Jas. Ogden, 3, Rochdale Road
 Sheffield, Bridge Street—Mr. Matheson, 80, Fitzalan Street
 Shipley, Westgate—C. Gomersall, 2, West View, Low Ash, Wrose Hill
 *Slaithwaite, Laith Lane—T. Bamforth, Manchester Road
 South Shields, Cambridge Street
 Westoe
 *Sewerby Bridge, Hollins Lane—Geo. Howarth, 14, John Street West, Tuel Lane
 Spennymoor, Central Hall
 Stockport, Wellington Road—T. Edwards, 9, Adawood Terrace
 Sunderland, High Street—J. Beadnell, 33, Duke Street
 Monkwearmouth, 3, Ravensworth Terrace
 Tunstall, Rathbone Street
 Tyne Dock, Exchange Buildings—J. Graham, 18, Belle Vue Terrace
 *Walsall, Central Hall—Miss S. B. Bennett, c/o Mr. Venables, Shaw Street
 Wakefield, Kirkgate—Jas. Dunn, 127, Kirkgate
 Westgate
 West Pelton, Co-operative Hall—Mr. Weddle, 7, Grange Villa
 *West Vale, Green Lane—Miss Midgley, Union Street
 Whitworth, Market Street—J. Heyworth, 76, Underbank Villas
 Wisbech, Public Hall—Wm. Hill, junr., 31, Albert Street
 Woodhouse, Station Road
 Windhill, Cragg Road—Henry Netherwood, 8, Cowling Road, York's
 Yorkshire Federation—Wm. Stansfield, Warwick Road, Dewsbury
 Yeadon, Town Side—J. W. Oliver, Swain Hill Crescent

PASSING EVENTS AND COMMENTS.

A VERY SUCCESSFUL entertainment was held on Monday night at Pendleton, and £4 3s. was handed over to the Colliers' Relief Fund.

TO CORRESPONDENTS.—J. Hibbert and Peter Jackson: Thank you, but not up to our standard.—W. Sharpe: Will use as soon as possible.

MR. J. B. TETLOW had an interesting and suggestive paper in the *Pendleton Reporter* last Saturday, giving his ideas of "a municipal programme." It will well repay perusal and study.

BOOKED FOR TWO PLACES.—Several speakers' names appear twice in our guide for next Sunday's platform. We can only follow the "plans" sent in.

MADAME ANTOINETTE STERLING told an interviewer that although in New Zealand, hundreds of miles distant, when her husband died in Adelaide, she distinctly saw him come into her room and tenderly embrace her.

SOME ONE declares that ghosts still haunt Hampton Court Palace. Doors, it is stated, open and shut to ghostly fingers, and some rooms resound to ghostly revelry in the small hours of the morning. These restless vagrant spirits are said to include two of Henry VIII.'s wives—Jane Seymour and Anne Boleyn.

SEVERAL REPORTS came to hand last week too late for insertion. One from Oozells Street, Birmingham, testified to Mr. A. Knibb's psychometric abilities and success as a thoughtful speaker. From Bolton, Mr. Swindlehurst's lectures were commended in high terms; and at the opening of a new room at Whitworth, Miss Walker delivered masterly discourses. Good audiences seemed well pleased. *Tuesday morning* is the latest time for reports to reach us to secure insertion.

MR. F. OGLE writes: "A Society has been formed in Preston for the propagation of Spiritualism. We had our meeting on Thursday last, when a committee was appointed with Mr. Woods as president; Mr. Pearson, vice-president; Mr. Banks, treasurer; Mr. F. Ogle, secretary; and we shall be glad to hear from speakers and mediums, for expenses only, as our means are limited. The rooms are situated at Lawson Street, off Walker Street, and all communications can be addressed to me as under.—F. Ogle, 8, Newhall Lane, Preston."

WE HAVE just received a report of a successful painting séance with David Duguid, from Mr. Venables, of Walsall. The entranced medium, with firmly closed eyes, in full gas light, painted a beautiful landscape picture on cardboard, 8 by 6 in. in twenty minutes. Two small musical boxes were wound up and floated in the air without visible contact. Two small cards from which the corners had been torn, had beautiful little pictures painted upon them "direct," in the dark, in less than five minutes. Mr. Venables has the large, and one of the small paintings, and is extremely grateful to Mr. Duguid for the privilege of attending the circle. We regret the report came too late to be printed in full.

MR. SWINDLEHURST, at Bolton, ridiculed the prevailing Christian idea that God had revealed himself in the past, and there was no need for a further revelation, and boldly declared that *now* was the time for a revelation. He gave the Christian definition of heaven—pearly gates, &c., and contrasted it with the one God had revealed through his angels of continuous life, progression, natural hell, and natural heaven. Belief or "faiths" did not take one there, but it is reached by works. On "The rights and wrongs of labour," he declared that it was wrong to say that to earn the daily bread by the sweat of the brow was a curse; there was no room for drones, and every man should do his fair share of work. Married women should not work in the mill, their duty being to preside over the household duties, &c. Rights: Every child born has a right to live, to a good home, education, &c. Labour should receive the fruits of its own energy, and ought to have a voice in its control. Mr. Ormerod said he hoped the next time Mr. Swindlehurst visited us he should have the satisfaction of addressing him as "Councillor."—B. T.

OUR SUNDAY SERVICES Platform Guide costs us not a little time and money and we of necessity depend upon friends everywhere to keep us posted as to any changes of address, times of meetings, etc. We shall be glad to have all errors corrected as soon as they are pointed out.

I HAVE BEEN INTERVIEWED by two Clergymen this week," writes Mrs. J. M. Smith, "they are going to hold a séance and wish to know if I will attend as they are very much interested in Spiritualism. They told me they had never seen *The Two Worlds*, but have seen Mr. Stead's *Borderland*. I am more interested in the matter *The Two Worlds* contains every week, its value is enhanced with every issue. We never needed to be strong and true more than to-day.

POST-OFFICE RED-TAPE.—A person may print any quantity of matter on a post-card, but may not paste a printed slip upon it, not even on the side for correspondence, without a charge being made on delivery. Letters re-addressed to a person, after removal, will, in some instances, pass free; in others they will be charged for on delivery, and post-cards and newspapers will be taxed for re-delivery. MSS., reports, etc., for publication as *news* will pass at book-post rates, but if the words, "Dear sir, please insert the following report," are added, we are charged for them. The officials appear to have been quite eager lately to tax our correspondence, and we have declined to be mulct in penalties. Correspondents will please note.

"IS SPIRITUALISM THE RELIGION OF THE FUTURE?" is the heading of an "interview" published in *The Express and Star*, with Mr. G. E. Aldridge, of Wolverhampton. Owing to the monthly plans, etc., our space is too limited to reproduce it. Mr. Aldridge gives a capital definition of Spiritualism, and relates some interesting experiences. We quote the following: "How is Spiritualism a science?" "Spiritualism is based upon well-proven, world-wide facts, which can and have been classed scientifically. It promotes the search for truth in every department of being, and is, therefore, the science of life." "How is it a philosophy?" "It comprehends man and the universe in all their varied relations—physical, intellectual, moral, and spiritual." "And how is it a religion?" "Because it gives one a juster conception of the Creator and His works, prompts us to act up to our highest sense of duty, and stimulates spiritual growth and purity of life, thus preparing us for the immortality which it proves."

MANCHESTER, Tipping Street.—Sept. 22: The committee kindly granted the room to the veteran pioneer medium, Mr. Wallace, who related some of his varied and remarkable experiences. During his long public career he had seen every known phase of phenomena, which had unmistakably demonstrated to him that we are individually responsible for our actions. Mr. E. W. Wallis, who presided, called upon Mr. T. Taylor to present the benefit fund, viz.: £8 16s. 6d., which he did in a few words. The presentation was very impressive. The veteran gratefully thanked all contributors for their generous assistance. The total amount received by Mr. Wallace is £9 18s. 6d., made up as follows: From tea party, £1 7s.; collection at same, £3. Donations already acknowledged in *Two Worlds*: Mrs. Green, 2s. 6d.; Mr. Johnson, 5s.; Mr. and Mrs. Wallis, 10s.; Mr. Lee, 1s.; Mrs. Chambers, 5s.; Mr. J. Ainsworth, 5s.; Mr. Rooke, 5s.; Mr. Colbeck, 2s. 6d.; Mr. Simkins, 5s.; Mrs. Firth, 2s.; Mr. Lamb, 2s.; Mr. S. S. Chiswell, 3s. 6d.; E. A. R., 2s. 6d.; Mr. H. Arundale, 2s.; Mrs. Moss, 5s. Collected at Pendleton, 14s. Collected at Tipping Street, 17s. 6d. Other donations: Mr. W. Pimblott, 2s.; Mr. G., 1s.; Mr. J. Pemberton, 2s. 6d.; Mr. Fitton, 10s.; Mr. Walker, 2s. 6d.; A Friend, Keighley, 2s.; Mr. Fitton, Oldham, 2s.

A NEWCASTLE WEDDING.—The marriage took place on Thursday, Sept. 21, at the Unitarian Church, Newcastle-on-Tyne, of Capt. George Caird Thompson, late of Aberdeen, but now of Newcastle, and Miss Lucy Jane Robinson, only daughter of our esteemed brother, Mr. W. H. Robinson, of the above city, whose contributions are now appearing in this journal. The Rev. Frank Walters performed the nuptial ceremony, and a large number of friends of all denominations were present. The bride was handsomely attired in white satin, ornamented with lace and pearls. She wore the customary lace veil, surmounted with a wreath of orange blossoms, and carried in her hand a handsome bouquet of choice flowers. The bridegroom was dressed in good taste, and looked "the happy man" in all respects. The "best man" was Mr. Lionel Edward Robinson, the bride's eldest brother. The chief bridesmaid was Miss Kate Thompson, sister of the bridegroom, who wore a dress of Japanese silk, trimmed with lace. The second bridesmaid was Miss Esther Bain, of Aberdeen, and Miss Dora Thompson, of Heaton, acted as third bridesmaid. These young ladies were dressed in cream silk, had sprays of jasmine in their hair, and carried pretty bouquets of flowers. There were also two little groomsmen, Masters Walter and Norman Thomson, sons of Mr. H. Thomson, of Sunderland. They were dressed in white serge suits, with blue facings. The wedding breakfast was held at the bride's late home, and the assembled guests were provided with all the delicacies suited to the occasion. The time-honoured "Health to the Bride and Bridegroom" was proposed by Mr. J. J. Morse, and duly honoured by the company. The happy pair subsequently left for Carlisle and the lake district. During the evening "Tien," through Mr. Morse, delivered a brief and highly poetical discourse upon "Love, Life, Marriage and Home," at the request of the friends. Nothing occurred to mar the proceedings in any way. Among those present were Mr. Wm. Bain, Aberdeen; Mr. W. H. Robinson, junr., Mr. Hugh Brown, Mr. Bevan Harris, and Miss Black, Newcastle; Mr. and Mrs. Elliott, and Mr. and Mrs. R. Cooper, Heaton; Mr. Dobson, Felling; Mr. J. J. Morse, London; Mr. R. Owen, Southport. The bride has received a large number of presents.—HECTON.

IN MEMORIAM.

PASSED on to the summerland of eternity on September 19 Clara Harvey, the beloved daughter of Mr. and Mrs. Harvey, of 26, Church Street, Royton, aged six years and nine months. The interment took place at the Royton Cemetery on September 23, 1893. Prayer was offered up at the house by Mr. Chisnall, and in the Spiritual Church and at the graveside Mrs. J. A. Stansfield, of Oldham, gave two short addresses, and touchingly closed the graveside services, at which several hymns were sung, followed by invocation by Mr. E. G. Birch. Being the first public Spiritualistic funeral in Royton it was watched with deep interest and will long be remembered. Some beautiful flowers were contributed. Although we gave the little casket of clay back to the earth we rejoice to know that the little one lives in the spirit.—J.O.