

The Two Worlds.

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SPIRIT IDENTITY.

MILITARY SERIES: THE CASE OF GENERAL DE MIRABIL. By EDINA.

THIS case is, in my judgment, an interesting one, but I have found it impossible to deal with it without disclosing the name of the communicator, who has only recently passed over. The message came during our autumn holiday, a portion of which was spent at a leading watering place on the east coast of Scotland.

On the morning of September 25th last, the medium informed us that on the preceding night she had been visited by an officer who told her his name, and tried to speak to her in French. Owing to her infirmity she has been unable to acquire any foreign languages, and consequently did not understand the message. She was unable to pronounce to us the name of her communicator beyond saying it began with "De Mir," but the rest of it had escaped her recollection. In the afternoon of September 26th the medium was controlled to write, and a message covering three pages of the note book was penned. The handwriting is very peculiar and not very legible, as the letters run into one another, and are often imperfectly formed. The communication is in English, and I imagine may have been dictated by the communicator in French to some one on the other side conversant with that language who controlled the medium, and was able to translate or "write" it into English. It is headed "General Francois Marie Joseph De Mirabil." The communicator states that he had "half believed" in Spiritualism before he left this earth, but he now "realises his position." He notes the fact that a great many officers had preceded him in writing messages in the book, and that he is glad to join them in this "wonderful theory." He states that his death occurred on the evening of September 11th at Paris, and that he is glad to be able to tell "how I felt the change after death. I feel so comfortable and happy." The message then goes on to state that the writer had served at "the siege of Sebastopol, battle of Solferino, Mexican Expedition (wounded both places), Franco-Prussian War, Châtillon, La Malmaison, Champigny, Buizeval." "Was General (word illegible) Minister of War. Two years ago General Chief of the Staff of the French Army. Grand Officer of the Legion of Honour. You notice my mission was quite fulfilled, and my release has been a pleasure." The message then goes on to refer to the seaside resort at which we were spending our holiday, alludes to the favourite amusement of golf, which was the leading attraction of the place, states that he has had many friends who have visited it, speaks of the approaching departure from Scotland of the officer whose visits to our house had led to the production of the whole military series of messages recently published in *The Two Worlds*, mentions that he is promised power to write again, and "will ask your permission to write," sends his compliments to our family, and subscribes himself thus—"Truly yours, General de Mirabil." There is added this "notice," "The 4th passed is my birthday."

Before passing to the verification of this message I note that some of the places referred to in the communication are most illegibly written, and it was only after seeing these in print that I was able to identify them with the words "scrawled" in the note book. In particular La Malmaison was almost illegible and not properly spelt, while Mexican Expedition and Buizeval were very badly written.

As I have before mentioned, this message was received at the seaside, where access to any books of reference or the files of newspapers was impossible. None of us had ever read of the demise of a French general of the name of De Mirabil, although the demise was (as I afterwards found) duly noted in the daily press at the time it occurred. With the view of verifying this communication I communicated with a retired officer resident in Edinburgh, and asked him to send me details of the life and military career of this person. Within a few days this gentleman forwarded to me an extract from the *Illustrated London News* of September 16th

containing a short obituary notice of this distinguished French soldier. This notice, however, did not specify his Christian name, date of birth, and many other details which I desired, and I deemed it advisable to communicate with another friend on the subject. In reply he sent me a short extract from the *Graphic* of September 16th, containing some additional details, and he at the same time informed me that there was a portrait of the deceased general in the columns of the last-mentioned paper. Neither of these extracts gave me the full details desired, and it was not until my return to town on October 4th that I was able to make a search in the files of the newspapers of September 12th and 13th to get a complete verification of the message. The result of my investigation into the life history of this distinguished French officer is as follows:—

1. The name as given in the press notice is Marie Francois Joseph de Mirabil, while in the message it is given as "Francois Marie Joseph," &c.

2. The deceased was born 4th September, 1831. This coincides with the statement that "4th passed is my birthday."

3. De Mirabil was lieutenant in the Artillery 1850; he took part in the Crimean campaign and siege of Sebastopol; was created a captain in 1859; took part in the Italian campaign and was wounded at the battle of Solferino.

4. He was in the Mexican campaign of 1862, and was wounded at the assault of Puebla. This verifies the statement that he was wounded "both places."

5. When the Franco-Prussian war broke out De Mirabil was an attaché at St. Petersburg, and at once returned to Paris, and afterwards took part in the battles of Châtillon and La Malmaison, and was present at the battles of Champigny and Buizeval.

6. In 1875 De Mirabil received the command of the First Infantry Brigade; and in 1890 was created Chief of the General Staff of the French Army, a post which he appears to have held till his death. This practically verifies the statement that he was promoted to this post two years ago. Further, in 1889 he was made Grand Officer of the Legion of Honour.

7. The death of this communicator occurred on the evening of Monday, 11th September, 1893 (being the date specified in the message), and this event was caused by the General having been thrown from his horse while riding through the streets of Paris.

On October 5th, I purchased a back copy of the *Graphic* of September 16th, in the office of an Edinburgh publisher, and showed the portrait of De Mirabil to our medium with the name covered. She looked at it for some time, and at last said it was not very like that of the deceased officer, although there was a fair resemblance to the face of the person she saw. She states he spoke to her in a very commanding tone, had an imposing presence, and looked in every way like a man born to command.

Your readers have now all the facts of this interesting case before them, and in the statement submitted it appears to me to be clear that the message is verified in *omnibus*. The failure to identify the portrait so completely as has been done in former cases goes to show the perfect *bona fides* of the medium, but I may state that, in the same number of the *Graphic*, she was able, under test conditions, to identify the portrait of another communicator, with whose case I hope to deal on a later occasion. It has also to be noted that the photos got by the illustrated papers are not always the latest in date, which may also help to account for the failure on this occasion.

If I am asked how do we account for the appearance of this French General on the scene, I can only reply that it is possible he may have known Colonel A—, who was our first military communicator, and who also took part in the Crimean Campaign, where the French and English officers must have often come into contact with each other. This theory receives some support from the fact that the message bears special allusion to the officer who was so much asso-

ciated with Colonel A—— in the Afghan Campaign, and who is spoken of as about to leave Edinburgh. That is my theory as to the production of this message, but, in the circumstances, it is only a surmise, and nothing more can be advanced on the subject. The cardinal point, in my judgment, is that the communicator was unknown to every one of us, and that his message has been fully verified from three different and independent sources.

INCIDENTS IN THE LIFE OF A SEER.

By W. H. ROBINSON.

It has been said that "Our wishes are proportional to our destiny." This undoubtedly is a great spiritual axiom, and mediums who by thought-impulsion project their consciousness into the inner plane, attract those spiritual forces within their sphere.

What educated society requires is not so much metaphysical abstraction or Theosophic speculation, as *clear ringing evidence of the objectivity of the spiritual universe*, and absolute scientific communion between the two spheres.

When in the condition aforementioned, I had a curious experience in Newcastle-on-Tyne. One Saturday afternoon I was psychologically impelled to go to the *Newcastle Chronicle* office and ask for the editor, but the day being Saturday—the press half-holiday—there was no editor in command, and the control would not allow me to divulge my business to any of the sub-officials.

I left the office and visited other two newspaper offices, and met with the same disappointment, after which I was taken to the residence of the late Alderman Barkas, and he kindly received me in his drawing-room. I remember rising to my feet and addressing him in a dictatorial manner, after which the genial Alderman rose to his feet also, and made several passes over my head, and I then recovered my normal consciousness. He invited me to tea, and advised me to withdraw from Spiritualism as it apparently was not suitable to my nature. So he considered. We walked down Northumberland Street, and he left me at the door of the Art Gallery, and immediately the same strong power placed me under restraint. I was at once taken to the *Express* office, and asked to interview Mr. Hayward, the editor. This was an evening paper. I heard myself uttering a prophecy which was, that he might expect a great local railway accident to occur within three or four days. He of course treated me unceremoniously, and I left the office much hurt.

On the following Monday an awful accident occurred at what is known as the "Morpeth curve," to the day express from Edinburgh to London, in which some persons were killed, and several injured. The train had been late in starting from the Scottish capital, and the driver had recklessly driven the train at too high a speed round this dangerous curve. These facts were elicited at the inquest. I afterwards went to the *Express* office and reminded the editor of the prophecy, and he tried to explain it away upon his own line of materialistic argument. I may say Mr. Hayward was a bitter opponent of Spiritualism, and had attacked it often in his columns, in reply to the Alderman's articles in the press. This was the message which it appeared I had to deliver to the editor of the *Chronicle*, had I been able to see him.

An interesting coincidence also happened on this occasion. A commercial traveller, a Spiritualist, should have travelled by that particular train from Edinburgh, but under a strong impression, he waited until the next train, and this probably saved his life. I got this information from a merchant with whom he did business in Newcastle, some time afterwards.

My readers will observe this prophecy was governed by law, inasmuch as the detention of the train at Edinburgh beyond the starting time was contrary to railway regulations, and recklessness was the sole cause of the accident.

Shortly after this occurrence I was lecturing at Ashington Colliery, in Northumberland, at which there has been a fine society for many years, and also a well-managed Lyceum; the district around has become permeated with spiritual thought. Mr. Batty, his wife, and family were leaders in this society, and I stayed often with him, when I visited the village. He was a trusted overman at the colliery. One Sunday evening, after the service, we were sitting taking supper, and I was made to inform Mr. Batty that a serious accident would occur in the shaft during the ensuing week, but by care, fatality to life might be avoided.

A fortnight later Mr. Batty called to see me at my place of business, and informed me that an accident had occurred in the shaft, but expressed great pleasure that no lives were lost. This gentleman is now underviewer at Backworth Colliery, Northumberland.

The next instance of protective clairvoyance related to a matter of business in Newcastle, but in this case I will suppress names, as I should not like to leave reflections upon any gentleman.

The cousin of the defendant awoke me at 4 a.m. one morning, and shouted thus: "Tell G—— the house is watched." I promised the spirit to do so. Next day at ten a.m. I called upon the gentleman and gave him the information. He professed to pay great heed to the message, being a believer in spirit communion, but I am sorry to say his inattention thereto was the ruin of his business, as the sequel proved. I forbear giving particulars of the case, as they were of a painful nature. This spirit had only passed away some three weeks before. She herself was a medium, and was well known in Newcastle. I often sat at meetings with her while she was living in the form.

The next is a case of direct spirit identity, so desirable for people who are seeking the truth. Most of the English Spiritualists will have heard of the late celebrated Mrs. Hall, medium, Gateshead-on-Tyne. Visiting that town one evening on business, I called at her house, not anticipating any spiritual gathering. She opened the door and said: "Oh, Mr. Robinson, I am so glad to see you. There is a great lot of people upstairs who have come to get me to talk to them on Spiritualism;" and then she said, "I will make you a cup of tea, and you must talk to them, as I am so tired."

Intimating that the night was far spent, and that there was not much time for that, she still persisted, and I went upstairs, and we formed a circle. There would be twenty-five persons.

After a hymn was sung my attention was especially attracted to a young lady with a baby in her arms, and I perceived near her the formation of a figure attired in a particular garb. Describing this spirit to her she said that she recognised it, but before certifying to it she would like me to *communicate the name*. I rejoined if the name could be shown to me I would give it to her. Immediately above the head of the form there appeared in letters as follows: *Christmas Evans*. She said, "That's wonderful; that was my grandfather, having first seen the light on Christmas Day." She stated that he had while in earth life been a revivalist Welsh preacher. This lady turned out to be the wife of Detective Jarvis, of the Gateshead police force. He called upon me at my place of business the next day, and thanked me for having made his wife a Spiritualist, she having opposed him for a long time in his investigations.

I will now supply the prophecy of a death. Mr. John Scott, late of Auckland Park, now of America, was the medium. He was one of the best seers I have met, and was a coalheaver by trade. Scores of persons in the county of Durham can certify to his wonderful gifts. He occupied the platform at Newcastle on one special Sunday, I think in 1884. I was away lecturing that day, and on the Monday Mr. Scott called upon me at my place of business, and expressed regret that I had not been at home on the Sunday. The morning being rather cold I invited him to my house, and we sat for two hours until train time. I requested him to describe anything he might see, and he pointed out several "forms," which I well recognised; then he said, "By the way, Mr. Robinson, I see a death will take place in this house in about one month's time."

In response to my request that he would state particulars, Mr. Scott informed me that a girl about eight years of age would pass away, and he minutely described the funeral procession to the cemetery. The description was rather like my own daughter's appearance, and, consequently, I was alarmed. I took him to where my daughter was, and asked him if he thought she resembled the figure he had seen; he replied, "No," and this relieved me. About a month afterwards, while going to business one morning, I noticed the shutters were up in a shop underneath my rooms, and on enquiring of the servant, I was informed that Mrs. Maxwell's daughter, eight years of age, had passed away suddenly during the night. I was not aware that they had a daughter, but Mr. Scott's vision immediately occurred to me, and I may say the whole funeral procession exactly corresponded with the medium's prophetic description. I told the father and mother of this vision after the funeral, and they were much surprised. They now live in Shakespeare Street.

OUR BIBLE CLASS.

The miracles are supernatural and anti-natural, because they were not human; whereas our facts are and must be a part of nature now as they were in times past; or else they are not facts at all. The miracles only happened "once upon a time;" the facts are continually repeated, and therefore are scientifically true! We have more than enough to do in our fight for that which is possible in the present, to allow of Spiritualism being made responsible for all that was impossible in the past.—Gerald Massey.

TAKING the four "gospels," we find that the total number of "miracles" referred to Jesus are less than three dozen, only one of which finds a place in all four narratives, viz., the feeding of 5,000 persons. Eleven are recorded in three, six in two, 18, or more than half, are found in one gospel only—that is, in one or other of the four. Of these so-called miracles no less than 23 are cases of healing, and some of these appear to be duplicate accounts of the same incident.

Leaving the cases of healing out of count for the present, we get the following "marvels":—

Finding a stater in a fish's mouth (Matt. only); "passing unseen among the people" is reported by Luke only, as also the "draught of fishes" and the "raising of the widow's son;" John alone tells of "water changed into wine," "raising of Lazarus," and "draught of fishes after the resurrection;" Matthew and Mark tell of the "feeding 4,000 people" and "cursing the fig tree;" Matthew, Mark, and Luke all report the "stilling the storm," "casting out devils and sending them into swine," and "walking on the sea."

As Luke reported "things most surely believed," little value can be attached to his unsupported statement. The story of the raising of the widow's son rests upon his unsatisfactory testimony, as also does the excessive haul of fishes. "Fish stories" are apt to grow! These incidents, if stripped of the exaggeration gained in the repetition, might naturally have occurred. To pass among a crowd of people without being detected is not difficult; to fortunately cast the net among a shoal of fish after having tried in many places is not of uncommon occurrence. Many instances of resuscitation of the apparently dead have been reported. The curious part about the story of finding a stater in a fish's mouth, is that, so far as we can discover, it never happened. Peter is instructed to go and catch a fish, and promised that he will discover a coin in the fish's mouth—but there is no record that he succeeded. Where, then, is the miracle? None of the other writers appear to have known of such an incident.

John's gospel is generally regarded as the least authentic and the least trustworthy,* and as John is the only authority for "turning water into wine," the "raising of Lazarus," and the successful fishing expedition after the resurrection, very little importance can be attached to these uncorroborated wonders, especially when we find that at the very time John locates Jesus in Cana the other writers tell us he was wandering in the wilderness.†

There are certain so-called "miracles" which carry the earmarks of myth. They have evidently been adopted from the pre-existent sun-worship, and adapted by Bible writers to make the God-man of their worship equally as great a wonder-worker as the mythic personages worshipped in other lands.

* Hugh Junor Browne, in his "Rational Faith," says: The Rev. Canon Westcott, in his "Introduction to Study of the Gospels," p. 249 admits that "it is impossible to pass from the Synoptic Gospels to that of St. John without feeling that the transition involves the passage from one world of thought to another. . . . Nothing can destroy the contrast which exists in form and spirit between the earlier and later narratives. The difference between the Fourth Gospel and the Synoptics, not only as regards the teaching of Jesus, but also the facts of the narrative, is so great that it is impossible to harmonise them. . . . Both cannot be accepted as correct. If we believe that the Synoptics give a truthful representation of the life and teaching of Jesus, it follows of necessity that in whatever category we . . . place the Fourth Gospel it must be rejected as a historical work." Another writer acknowledges that "the Fourth Gospel, by whomsoever written, was never written by a Jew, not even a native of Palestine, the numerous geographical and typographical mistakes and blunders in names and explanations given precluding entirely such possibility; that the gospel could have never been written before the end of the second century, i.e., the date assigned to Irenæus; and that it was most probably written at the command of that personage."

† Immediately after the baptism of Jesus, Mark informs us "the Spirit driveth him into the wilderness, and he was there forty days" (Mark i. 12-13); but John says that three days after the baptism Jesus and his disciples went to the marriage feast at Cana! Matthew and Luke agree with Mark that the temptation occurred directly after the bath; John, however, does not mention the temptation—knows nothing about it—and accounts for the days immediately following the dip in Jordan in his own way. Yet these are all supposedly matters of fact.—"Did Jesus Die on the Cross?" page 3. E. W. Wallis.

Apart from the stories of his supernatural birth, temptation, trials, death, and ascension (which bear the clearest evidences of adaptation from the story of the Sun-God's career), we find the following wonders attributed to Jesus, viz., turning water into wine, walking on the water and stilling the tempest, raising the dead, and feeding thousands of people with an incredibly small quantity of food. Gerald Massey says: "The miracle of the loaves and fishes is an identifiable Egyptian myth, in common with a dozen others reproduced as gospel history." These miracles were all attributed to the Sun long before the time of Jesus, and, together with other features well known to students, stamp these narratives as non-historical.

The only remaining incidents are the absurd story of cursing the fig tree, which, if a miracle at all, is a monument of ignorance and foolish anger; and the sending of the devils into the swine at Gadara, an equally discreditable proceeding—if it ever happened.

Thus, apart from healing, clairvoyance, psychometry, and "speaking," the story of the life of Jesus, when stripped of what is known to be mythical and of evident exaggerations, leaves us only the medium, the reformer, the communist, the man "approved by God by signs and wonders," or mediumistic phenomena.*

A writer says:—

The prophets anticipated our Saviour in some of his most powerful and beneficent manifestations. The paralyzing and again loosing of the hand of King Jeroboam by a prophet (1 Kings, xiii.). The miraculous affluence given to the widow's cruise of oil and barrel of meal by Elijah and Elisha (1 Kings, xvii.; 2 Kings, iv.; 2 Kings, iv. 43). The miraculous feeding by Elisha of a hundred men. The restoration of the widow's son to life in both these cases. The dividing of Jordan by both Elijah and Elisha repeats the miracles of Moses and Joshua. The neutralising of the poison in the pottage by Elisha merely throwing meal in, and the curing of the bad water at Jericho (in 2 Kings, ii. 4), are like the curing of the bitter water by Moses throwing the branch of a tree into the spring, an instance of means wholly incompetent by natural agency to the effect produced. The cure of Naaman, the Syrian captain, by Elisha, by merely commanding him to wash in the Jordan, is precisely of the class of some of Christ's miracles. The recall to life of a man who was in haste cast into the tomb of Elisha, who started up alive on touching the prophet's bones, is a wonderful miracle, equal to many in the New Testament; and, on the other hand, the destruction of a whole army of Assyrians, a hundred and eighty-four thousand in number, by an avenging angel, as promised by Isaiah to King Hezekiah (2 Kings, xix.), and executed in one night, is a fact (!) so astounding in its vastness as to have stamped any history as infamous in which it had been recorded without foundation. So of the two most startling miracles, the command of Joshua for the sun and moon to stand still, which we are told took place for about the space of a whole day; and the turning back of the shadow on the dial of Ahaz.

The comparison between the recorded marvels in the Old and New Testaments suggests an important consideration, viz., Have the writers of the New simply REPRODUCED, in slightly modified form, but in still more marvellous dress, these accounts of the Old? and have they one origin in the pre-existent myths? The miracles (!) which are duplicated are just the ones susceptible of explanation by and most readily traced to the prior solar mythos!

COMPARISON.

Does Elisha feed one hundred? Jesus must feed four or five thousand.

Do the prophets divide the waters? Jesus must do more—he walks on them.

Is the widow's cruise filled? Then Jesus can give the "bread of life," which if ye eat ye shall be filled, and the water of life, after which ye shall never thirst.

Do the prophets cure the bitter water? Jesus does more—he converts it into wine.

Do the prophets raise the dead? So does Jesus raise Lazarus—aye, after he has been buried for days.

Does Elijah fast forty days and nights? Jesus does the same.

* The most thorough investigators place the date of the writing of the Gospels at least one hundred years after the death of Jesus. During that hundred years his words and deeds had been retained in the memory or preserved in detached written fragments. Even writing was too costly, except for the extremely wealthy. After these generations of verbal report the floating traditions were written down. By whom? It is impossible to tell. . . . The Gospels are very different from what they would have been had they been written during the life of Jesus, or even of the disciples. They were written with an object. Legends have gathered around the Man of Nazareth; doctrines from the first have had to be supported and theories sustained. Especially is this the fact with the Evangelist. The great difficulty is to ascertain the legendary and lay bare the facts; to discover the motives by which they were first promulgated and why introduced into the Gospels.

Is Elijah* carried to heaven? Jesus goes up without the aid of a chariot.

Is the birth of Samuel announced by an angel? Jesus is begotten by a ghost, and his birth announced by an angel.

As an illustration of this duplication (reproduction) of the same story we have the account of the slaughter of the first-born in Egypt worked over again in the New Testament and fathered upon Herod.

The writer of "Art Magic" says: "If Pharaoh did cause this hideous drama, he only paraphrased an old story long before imported into his nation by Hindoos, on whose most ancient temple walls sculptured representations of such a massacre may be found, dating back to periods long before the Jews were known as a people."

"The miracles of the Bible are much more wonderful than any of the manifestations of the Spiritualists," says an objector. That is true of some of them, but the more marvelous the statement the less likelihood of its truth. The more simple the miracle, such as healing, clairvoyant sight, and inspirational speaking, the more probable its truth.

THE LIFE BEYOND.

EXPERIENCES OF A DISEMBODIED SPIRIT.

CONTRIBUTED BY PHILO-VERITAS.

(Communication received June 29, 1890.)

W. M. P.: I am honoured by the permission of our and your angelic ministrants to take the precedence on this occasion; and with your permission, loved brothers and sisters, I will give you the history of my transition from the prior state, in which I appeared to and communed with you, to the sphere in which I now am, and will tell you of my experience while undergoing the process.

I need not enter again into the recital of my history when inhabiting that prior state which has been described as the "inner plane of personality," but I will proceed from the period nearing its close. I became aware that a change of some sort awaited me, which excited a feeling of curiosity as well as anticipation, for I experienced a sensation of restlessness for which I could not account—a sensation which is better felt than described. I retired into the recess of my then home and calmly awaited the issue; and although I felt a peculiar sense of loneliness, yet at times there were indications of the presence of some whom I could not see; nevertheless, I was conscious they were with me. When I speak of being alone I refer to my own inner consciousness, for the life principle appeared as if it were being indrawn and concentrated upon that which was the moving power of the form which I then had, and which in some measure resembled my personal form when living as a man upon your earth; but the conditions of that life and its surroundings are very different from those with which I was conversant when in the external embodiment. It was that form when I came into more external conditions—changed according to such conditions—which was seen by your external seer on a prior occasion, but I find it impossible to exhibit my present form in its actuality so as to be seen and recognised by my old friend whom I perceive was the seer on that occasion. Nevertheless, I am perfectly conscious of your presence and those to whom I am speaking, and I know that you all are in the same conditions of life that were once mine. I will try to explain the difference.

When in my first visit to and conscious contact with him to whom I have referred, it appeared to me as if I had travelled through an immense distance in space without much effort on my part, and in my journey I thought that I passed many planets, or what I took to be earths. I was accompanied by one who acted as guide, and he told me to

fix my gaze upon an object that appeared no larger than a speck, scarcely distinguishable on account of its opaqueness. "That," said my guide, "is the goal to which we are hastening; it is the outer earth on which you so recently lived as a man among men." As we neared it, it gave forth sufficient light by which I could faintly perceive objects; but drawing nearer still I saw vast numbers of human beings besides many animals.

We tarried awhile, for I was much astonished at the wondrous panorama spread out before me, and resuming our course I next found myself in the midst of a great city, and then I was present with two in this very room in which you are now assembled, with which you are more familiar than I was. I will not detain you by repeating what passed at that interview between myself and the one in particular into whose presence I was so unexpectedly and marvellously introduced. The object of my visit and what was said is, doubtless, as vivid to his recollection as it is to mine. I was not aware at that time that I should have to repeat the visit, but propelled by the same power, whose mandate was irresistible, and attracted by that which you can now well understand, I have on several occasions been consciously present with you, and am equally conscious of my communion and what I gained thereby.

My present experience in drawing near to you is widely different from my former ones; in fact, there is no analogy between them. I have not had to travel rapidly through space for that is *non est*. I can only describe it thus. I had the thought and desire to be with you, and lo, I am with you. How this should be, and by what law such an experience becomes possible and actual is at present inexplicable to me; nevertheless, such is the fact, and I doubt not but that this and other laws which are operative in my present sphere of life will soon be made clear and cognisable to me.

I spoke of being alone when resigning myself to what I felt to be inevitable; but there were others surrounding me with whom I had associated, who were intent on watching the process, and who exhibited no sign of sorrow at what I and they thought was to be my departure from their midst. What the effect was on them who witnessed what followed I know not—perchance one of them may be permitted to come to you and give his version and testimony as to what they saw and felt during the process.

I was conscious of the gradual dissolution, or decomposition of my then external form, until it appeared as if I had nothing left and became destitute of form. Then I became all but unconscious. While this was in process I experienced no pain or suffering whatever, but it was attended with an interior calm, into which there entered not the slightest element of fear or dread. This almost total state of unconsciousness continued for a time; it might be only a moment, or it might be some time as to duration, I know not which. My self-consciousness was all but gone during this period, long or short as it might be, and then a reverse process followed, and I felt the recurrence of a self-consciousness which increased in intensity in proportion as the new form was developed and built up, until it stood out in beautiful proportions and configuration. This action, in which I appeared to take no part, was attended with an exquisite delight; but I can use no language to describe the joy I experienced when I found myself in possession of a form that was all glorious within and without, for this was totally unlike what I had experienced in my prior states of change and which I could not have anticipated, for I myself had not witnessed anything like it in others.

Old things have indeed passed away, and all things have become new. The earth—I suppose I am right in speaking of it as an earth—which I had known in the prior state had passed away much more effectually than the prior one on which I, like yourselves, had my conscious life when in the personal embodied state. When I passed through the gate of death, that earth passed away and I was quite conscious of being on another earth, in some respects similar, but in others very dissimilar, although at times I had a difficulty to realise it was not the same earth; and it was only by endeavouring to bring to remembrance the consciousness of my former experience, that I became assured it was not the same. This relation will enable you, I think, to form some conception of the kind of self-consciousness that is experienced by the inhabitants of the inner earth plane.

Oh! how different are the experiences of the present to those of the states through which I have passed. I was supposed in my earth life to be a "master of language" by the vast crowds whom I psychologised, and who were spell-

* The narrative of Elijah is apparently a network of myth. The calling down of fire from the sky, and his own ascent by a chariot of flame, are too incredible for the modern intellect. The compiler of the book of Chronicles did not believe the story; indeed, he held prophets at a discount. He never scrupled to tell his story in a way to contradict theirs. He quotes a "writing" from Elijah the prophet, rebuking him for apostasy and the massacre of his brethren. This was, of course, after his father's death, yet by a reference to 2 Kings, iii., it will be seen that the "translation" had taken place before Jehoshaphat's death—a period of seven or eight years before Elisha had come to the front. The resuscitation of the Phœnician woman's son, and the wonderful provision for keeping full the barrel of meal and cruise of oil, are all mythological, probably symbolical. The writer took down legends, and only Rabbin understood them.—*Alex. Wilder.*

The ascent of Elijah in a chariot of fire is no more a spiritual transaction than it was historical. A representation in the Roman Catacombs shows the Greek Mercury in the same picture, where Elijah is just as mythical as Mercury.—*Gerald Massey.*

bound by the richness and beauty of the words that I gave forth; but all that is now useless to me; I can find no words, for language has flown and there is nothing I can recall whereby I can give expression in words, to describe that which is now my experience. That it is so is because language such as you use and which I once used, is utterly incapable for communicating what can alone be known by experience.

(To be continued.)

THE MYSTERIES OF RAVENSWOOD.

By W. A. CARLILE.

CHAPTER XIX.

THE doctor then went off for a while to other patients, leaving the sergeant as my nurse. Towards evening the doctor returned, and my detective nurse went off to attend to his own business, while the doctor settled himself down for the night in my easy chair. The doctor had me at his mercy that night in the way of medicines, and now that I have him at mine I intend to pay him out for the variety of unpleasant compounds that he made me swallow. Each dose had a different and a worse flavour than the preceding one, and I want to know why medical men take such an unholy delight in making their compounds as nauseous as possible? If it be only the etiquette of the profession, then I think they should try to arrive at some better compromise between their sense of dignity and the sufferings of their patients. The doctor's explanation to me was to the effect that if sick people are made too happy and comfortable they will never want to get well, but that if made miserable they will rouse themselves up so as to escape from their drugs, and by this means they are enabled to escape from the disease as well. At any rate I made a desperate effort that night to be delivered from the periodical infliction of liquids that followed the hands of the clock all that night, and I believe it was in consequence of these heroic efforts that I found myself next morning quite fit for the journey. Before leaving I called the sergeant aside, in order to give him some necessary directions for the management of the house in my absence. Then I said—

"I have an important matter to submit to your judgment, sergeant, and I intend to follow implicitly your advice in reference to it."

The detective bowed slightly and I continued—

"You know, sergeant, that I am surrounded with painful mysteries, and no doubt they have upset the balance of my judgment. I do not know whom to trust and whom to suspect, and hence I am in a complete state of bewilderment."

"I understand all that," said the sergeant, looking at his watch; "but as you only have a few minutes to spare before setting out for the train, you might tell me shortly what your particular difficulty is?"

"It is in reference to the doctor. Do you think he is wholly to be trusted?"

"Wholly? Yes, certainly."

"My reasons for asking are these: You know it was the doctor's medicine that poisoned me, and you needn't look surprised, for I know I was poisoned. I heard the doctor tell you so. The doctor may have made a mistake in the ingredients, or it might have been not a mistake. You were there when the symptoms appeared, or perhaps he would not have given the antidote."

"Your remarks show great acuteness," said the detective, with a smile, and, as I fancied, with a touch of irony; "but I see no reason why you should suspect the doctor."

"Sergeant," I said, earnestly, "I am well aware that suspicion must fall upon my nephew if not upon the doctor. Were it not for this I would never have dared to suspect my oldest friend."

"There are others in the house besides those two," he answered. "There is the housekeeper, for instance, who has had access to your medicine."

"Don't drive me mad altogether by introducing fresh complications," I answered, "but let me go on. Suspicion has fallen upon the nurse, while the nurse was recommended to me by the doctor, and is wholly under his orders. That is all I have to say."

"Colonel, I will remember all that you have told me, and I can quite understand how, in order to clear your nephew, you should suspect your old and trusted friend. I, however, entirely disagree with your conclusions, either about your nephew or about the doctor, and so I again advise you to trust the doctor implicitly. Suppose even that he has made

an attempt upon your life. He will not now dare to pursue the matter farther after what I have seen, and he will thus find it to his present interest to take every care of your health."

"But my niece," I said. "What about her?"

"As to your niece, he has had many opportunities lately of injuring her, especially, as you say, with the nurse under his orders. He has, however, rapidly brought her to a state of convalescence, so it is evident that she has nothing to fear from him. Therefore, on every ground, I advise you to trust him. Should you not do so, then, taking into account your low state of health, you may be simply playing into the hands of your enemies, for your anxieties will pull you down unless you can succeed in shaking them off."

"You are right, sergeant," I said, as I shook him warmly by the hand, and stepped into the carriage where Clara was already seated, with Mrs. Marlowe as her attendant, and the next minute we were off, with a parting salute from the sergeant.

Mrs. Marlowe was so grateful to me for having overlooked her previous remissness that she seemed to think she could not do enough for her patient. Now she would be patting up a pillow behind Clara's back, then she would produce her hartshorn bottle, or insist upon Clara inhaling her eau-de-cologne, as if the sweet fragrance of the woods was not good enough for her.

She kept chatting in a cheerful tone to Clara, while I was listening to the steady beat of the horses' hoofs upon the hard road and to the songs of the birds in the bending trees above us. Then, as I turned from watching the silvery shine of the lake through the green of the trees, Mrs. Marlowe relapsed into silence, and by some peculiar method of her own seemed to blot herself out of existence, so that we almost forgot that she was with us.

Even then I noticed that her keen watchful eyes never relaxed their attention to the wants of her patient, and during the drive I found that my suspicions of her were melting rapidly away, and soon they were all gone.

We alighted at the railway station, and as soon as I had seen Clara settled in her carriage I gave Robert instructions. They were to the effect that he was to put himself wholly under the orders of the sergeant and give him all due obedience and respect, and then he drove off as we steamed out of the station. The doctor was to come by a later train, for he had, as he promised, arranged to take a few holidays at the same time as we left Ravenswood.

Our new house was near the seashore and about half a mile from Beachy Head, and we soon were settled down in very comfortable quarters, where we had a good view of the ships in the offing and of the brightly painted pleasure boats that came out on every fine day.

About a week after our arrival we had one of the fogs which has given rise to the saying among sailors, that the true name of our promontory was "Beachy-Head-in-a-Fog." All our windows had to be closely shut to keep out the drizzling mist, for the world outside had been swallowed up in its grey and dreary sea.

I felt restless and unsettled. I tried to read, but soon found that my mind was a blank as to what I had read. Then I laid down the book and began to consider how this should be possible. Reading was a complicated action. One part of my mind had been able to combine all the letters, and had enabled me to give the words their proper sound, for I had been reading aloud. At the same time another part of my mind had been engaged on something else, and was quite ignorant of what the other mind or part of a mind had been about. Then I got up and walked up and down meditating. Presently it struck me that this same unconscious part of my mind had now taken charge of my feet while I was thinking of other things. I then found that all automatic actions were in the same way regulated by my unconscious mind.

When the doctor came into the room I laid the matter before him, and asked him who it was that had been reading to me and walking me about while I was paying attention to other matters. He smiled as he answered—

"My dear Colonel, you have very nearly grasped one of the most astonishing facts of our mental being, for it is certain that our minds are of wider scope and are possessed of vaster powers than the ignorant imagine. Let me try and give you a bird's-eye view of what is known of our unconscious mind, or, in other words, of our secondary personality, though still deeper personalities lie beneath."

(To be continued.)

THE TWO WORLDS.

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FRIDAY, OCTOBER 20, 1893.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

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

OUR POSTAL MISSION.

SOME time since we suggested the advisability of a "Postal Mission" such as the Unitarians have found so useful. It is worked by putting advertisements in various popular papers, offering to send explanatory literature post free to persons who send their name and address on a post card.

We have received contributions from various sources of £3 15s. towards this mission and have spent in advertisements £4 9s.; for postages 12s.; for tracts, papers and leaflets, 17s. 6d., total, £5 18s. 6d., loss, £2 3s. 6d. We have received a good number of applications, and have posted a considerable number of "Does man live after the death of the body?" by Savage; "If a man die shall he live again?" by A. R. Wallace; in addition to copies of *The Two Worlds* and leaflets. We should be pleased to extend this work, and feel that much good can be accomplished by this method of propaganda. Contributions will be thankfully received and duly acknowledged in *The Two Worlds*.

IN RE "THE SCHOOL OF THE PROPHETS."

IN accordance with the wishes of those who have advocated the founding of some sort of an Institute we have endeavoured to ascertain the feelings of our readers. Considerable space has been devoted to the discussion, but the difficulties appear insurmountable at present. No one seems inclined to *act*, therefore so far as *The Two Worlds* is concerned this matter must drop. If anything practical is to come of the agitation we recommend that those who are favourably disposed should communicate with Mr. J. Ainsworth, c/o the Editor of *The Two Worlds*.

LIFE IS WORTH LIVING.

SUCH was the affirmation of Sir Edwin Arnold on Tuesday, October 10, in a brilliant address delivered at Birmingham, which we regret we cannot reproduce in its entirety from the *Birmingham Post*, October 11. Among other good things Sir Edwin said: Speaking from this place in 1877, Professor Tyndall well remarked, "When facts present themselves, let us venture to face them, and let us be equally bold to confess ignorance where it prevails." But the day seems to be arrived when there is really so much to make us think well of the destiny of mankind; such fair reason to rejoice in the mere fact of existence; so large a promise of ever-extending human knowledge and insight; such general softening of manners, spreading of intelligence, and enlarging of average happiness, that it appears more becoming for man, the chief at least of animals, to be singing with the lark in the sky than croaking with the frog in the swamp. Mohammedans follow a habit of reciting their morning formula of praise—the *Fatihah*—as soon as the light enables them to distinguish a black garment from a white one. I think we also have by this time passed far enough through the night of ignorance and fear to discern in our beliefs what is the black of wilful blindness from the white of rightful hopefulness, and to realise the truth of that fine line of Mr. Frederick Myers, "God will forgive us all but our despair." From the lowest points of view hope is very cheap and glad-

ness is a sovereign medicine. Consider the social, moral, and individual advantages of a cheerful view of life contrasted with the cheerless view. Sunshine has not a stronger effect in developing the beauty of flowers and the form of leaves than radiance of mind and lightness of heart in bringing forth all which is best in men and women. We have partly found this out as regards children, and society conspires pretty generally nowadays to render their early years happy. The Japanese knew that high duty 2,000 years ago, and possess in consequence the best-mannered and most joyous little ones in the world. But why stop at childhood? I should like to see the pastimes and recreations of the people made henceforth a department of administrative solicitude. There is nothing better than to be happy. Joy is the real root of morality. No virtue is worth praising which does not spring from minds contented and convinced, and free of dread and gloom. No religion was ever divine which relied on terror instead of love; and no philosophy will bear any good fruit which propounds despair and deduces annihilation. This is where, by their own true instincts, the great poets have done so much more for mankind than most of its benefactors.

Very few, even among our gloomiest pessimists, appear to be in any particular hurry to die. And they, too, are obliged to allow that human life exhibits everywhere an almost universal advance in social elevation and range of perception. Two fatal blows, among others, have fallen upon the old narrow-minded theologies and philosophies. One was the Copernican discovery, that instead of being the centre of things, furnished with sun, moon, and stars for lamps, and created as the sole care of Heaven, our globe is but a small obscure islet of the celestial archipelago, an almost insignificant speck in the galaxies of glory filling space. The chief religions of the world have not even yet adjusted their doctrines to the great verities of Galileo and Newton, although they will have to adjust them. A second revolutionary announcement which has altered bygone ideas is that of the revealed vastness of geological time followed by Darwin's "Origin of Species." Modern astronomy and evolution have silently swept away "dark-tangled schemes of sad salvation" and the belief in special creation. Those prodigious truths have really enhanced unspeakably the dignity and value of human existence. If earth knows now that she is only, as it were, a bit of driftwood in the "blue Pacific of Infinity," she has also learned that she influences by attraction every orb in the sky, and is influenced by every orb.

The descent of man from an ascidia mollusc immediately implies his ascent towards unimagined perfections. If we started so low down, we have already climbed up most promisingly. The amphioxus has no cerebrum at all; the halibut, as big as a man, possesses that organ in size smaller than a melon-seed; while the cranial capacity of the Australian savage exceeds that of the gorilla by ten cubic inches, and our Birmingham artisan's skull is better than the "black fellow's" by forty cubic inches; to say nothing of those convolutions of the brain in the civilised man which are its most important feature. There, by the way, is the physical throne of that consciousness which puzzles the boldest materialist, and obliges him—if really scientific—to confess his ignorance. Science has no fatal or final word to say about the prospects of continuous life. She capitulates here, by the lips of two of her truest and most fearless spokesmen, to the Unseen and Unknown. Do not, therefore, think that you are warned off from endless hope and utmost probabilities of immortal and ever-increasing individual gladness by the scalpel of the brain-doctor, or the dyspeptic logic of the agnostic.

A BOUNDLESS ASPIRATION REASONABLE.

A boundless aspiration is not only cheap, but strictly reasonable; and what has come from evolution in the visible region is nothing to what may come from it in the invisible. The dove of right reason can bring you back a branch of olive from the waste of physiological waters where the raven of unfaith never finds so much as a single leaf. Asia, from which you have derived all your past religious ideas, and from which you have many more to learn—is far in advance of our West. St. Paul's great declaration, "the things seen are temporal; the things not seen are eternal"—accepted timidly here by the pious, but regarded as a mere phrase by materialists—is in India a commonplace of daily certainty. Nobody there doubts the continuity of life, any more than he doubts that the setting sun will rise again, the same orb, to-morrow. The heroic though tragical custom of "Sati," or widow-burning, was one of the grandest defiance ever flung by

human faith and love at the face of the doctrine of annihilation. The respect for the animal world, general in Hindoo and Buddhist societies is founded, with the tenet of transmigration, on the same fixed belief in the endurance and evolving advance of every individual being. No spot is empty of life to the Indian mind. India would never, indeed, have invented the locomotive or the Gatling gun; but her poorest peasants, by inheritance from profound philosophies, and by the religious atmosphere of their land, stand at a point of view far beyond the laboured subtleties of a Priestley or a Hegel. And if they could be familiar, as you are, with the splendid achievements and vast researches of modern science, they would not any the more abandon their fixed faith in the Unseen and the Unknown. Rather would they think it odd that Western savants should teach the law of the conservation of forces only to abandon it when the highest and most elaborated of all forces come into question. I do not presume to say that Asia is wiser than Europe or than our illustrious agnostic professors, but certainly her children live more happily and die more easily. Since it is not the eye which sees or the ear that hears, but the self behind those instruments, they believe in that self, and discount by peace its assured perpetuity. Masters of metaphysics, they sweep the puzzle of Being aside with one decisive maxim—"Never can the thought know the thinker." Of that which daunts and troubles us, the boundless mystery of the universe, their quiet genius has made a daily delight, congenial to the limited powers but illimitable desires of the ever-ascending soul. They have perceived, without seeking to explain, the two supreme celestial laws that govern the Cosmos—Dharma, which is Love; and Karma, which is Justice. By the light of these they have partly discerned how, under an immutable and sometimes seemingly pitiless Equity, all things will advance from good to better, and from better to best, until it be time for a new and higher order. "*Ahinsa*," therefore, "the doing no injury," is their central commandment, as it was that of Christ in the "Golden Rule," and as it is the last word of Hafiz in his Persian verse. They await death, not as some of us do, like complaining prisoners under a tyrannical sentence without appeal, attending with gloomy courage the last day in this condemned cell, the flesh, but rather like glad children of a great mother, whose will is sweet and good, whose ways are wise, and who must lull them to the kind brief sleep of death by-and-by, in order that they may wake ready for happier life in the new sunshine of another and a larger daylight.

"SURSUM CORDA!"

To what point, then, have I ventured to lead you? To this. I say aloud to my age, "Sursum corda!" Lift up your hearts! I say that it seems time for enlightened minds to lay aside misdoubt regarding the continuity of individual life, as wholly contrary to the balance of evidence; to taste the easy pleasure of trust in the cosmic process, as gradually justifying itself; to become partners in the objects of that process by active help, earnest rejoicing, goodwill to all that live, and so to pass at last out of the rudimentary stage where fear and incertitude have been necessary and natural. We must put aside that deeper question which Mr. Huxley asks, as to why it all is so, and must take things as they are. Nay; there is a charm and an advantage in this similar to the delight which a healthy man feels in breathing the air in which he was born, the delicate medium which so softly and fittingly surrounds him. If, as seems certain, the social virtues have been evolved out of the social alliance forced upon man by the fierce and universal struggle of life, then we will not call the Cosmos immoral. And if, out of the uncertainty that hangs over death and the future have sprung, like flowers in a shadowed place, courage and self-sacrifice, faith and love, poetry, art, and religion, we will not call the Cosmos blundering. If it be keen necessity that has sharpened wits, deadly dangers that have bred courage, anxious fears that have produced faith and aspiration, and death that has intensified and glorified love, we will not think the Cosmos cruel. My humble contention is that, having now such ever-augmented glimpses of the wisdom and benignity of the cosmic process, we ought all to begin henceforth to import into life a quite new delight, an entirely fresh solace, a very much happier comradeship and confidence.

[We have been assured quite a number of times that Sir Edwin Arnold is a Spiritualist, and the foregoing extracts from his address confirm that statement, for the tenour of his thoughts is purely Spiritualistic, and we rejoice that he has spoken and it has been so widely reported.]

SOCRATES ON THE IMMORTALITY OF THE SOUL.

IF I thought (said Socrates) I should not find in the other world Gods as good and as wise, and men infinitely better than we, it would be a piece of injustice in me not to be troubled at death. But, be it known to you, Simias, and to you, Cebes, that I hope to arrive at the assembly of the just; and therefore it is that death is no trouble to me, hoping that there is something reserved for the dead after this life, and that the good meet with better treatment in the world to come than the bad.

The soul, which is an invisible being, goes to a place like itself—marvellous, pure, and invisible in the internal world, and returns to a God full of goodness and wisdom, which I hope will be the fate of my soul in a minute, if it please God.

Shall a soul of this nature, and created with all these advantages, be dissipated and annihilated as soon as it parts from the body, as most men believe? No such thing, my dear Simias and my dear Cebes. I will tell you what will rather come to pass, and what we ought to believe steadily. If the soul retain its purity, without any mixture of filth from the body, as having entertained no voluntary correspondence with it, but, on the contrary, having always avoided it, and collected itself within itself in continual meditation—that is, in studying the true philosophy, and effectually learning to die, for philosophy is a preparation for death—I say, if the soul depart in this condition it repairs to a being like itself; a being that is divine, immortal, and full of wisdom, in which it enjoys an inexpressible felicity, as being freed from its errors, its ignorance, its fears, its amours that tyrannized over it, and all the other evils pertaining to human nature; and, as it is said of those who have been initiated in holy mysteries, it truly passes a whole course of eternity with the Gods.

But if the soul depart full of uncleanness and impurity, as having been all along mingled with the body, always employed in its service, always possessed by the love of it, wheedled and charmed by its pleasures and lusts, do you think, I say, that a soul in this condition can depart pure and simple from the body? No, surely that is impossible. On the contrary, it departs stained with corporeal pollution, which was rendered natural to it by its continual commerce and too intimate union with the body at a time when it was its constant companion, and was still employed in serving and gratifying it.

GENUINE SPIRITUALISM.—Dr. J. M. Peebles says: "In a recent number of the *Banner of Light* occurred the following editorial paragraph, worthy a Robert Dale Owen, a Judge Edmonds, a Britten, or a Kiddle, in their higher inspirational moments: 'In their resistance to the efforts of error for the ascendancy at this day and hour, Spiritualists should work unwaveringly for the Truth as it has been given to them to see it. Side issues, false definitions, new names which popularity-seekers may have framed for its eternal principles, should be powerless to usurp the place of the Cause as they have known it in the past.' And what is Spiritualism as 'it has been given Spiritualists to see it?' Spiritualism centres in the fundamental proposition, complex yet clear, that man is an immortal spirit now, and a conscious immortal spirit after the death of the physical body, retaining his personality and general characteristics, with the power under proper conditions of communicating with earthly mortals, thus demonstrating the fact—the all-important fact of a future progressive existence. And how painfully pitiable to veteran Spiritualists, that a class of quasi-Spiritualists should seek to engraft into and impregnate Spiritualism with the wild, dreamy Brahminical vagaries of the Orient. And further: this shilly-shally Theosophy is absolutely sickening to the scientific investigators and the solid, logical thinkers of the Occident. Spiritualism stands in need of no mud-rake metaphysics, hatched in Hindoo huts; nor of any Buddhistic or Brahminical kitemails, with such wordy figure headings as 'Thibetan Mahatmas,' 'Karma Loka,' 'original elementals,' 'holy avatars,' and 'Devachan.' Such words and phrases may sound big, but what have they to do with the magnificent phenomena and sublime philosophy of Spiritualism? Having travelled extensively in Asiatic countries, visiting Brahmin and Buddhist temples of worship, conversing with their priests, studying their musty volumes, and measuring their standards of civilisation and culture, I know what I am writing about when writing of the Oriental religions."

VOICES FROM THE PEOPLE.

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

CORROBORATIVE.

DEAR SIR,—I have just read "Our Bible Class" in the issue for Sept. 29 and have to thank you for the light you have thrown on the 2nd chapter and the 4th verse of Acts. On referring to a translation of the New Testament, by Gilbert Wakefield, B.A., and printed by A. Hamilton, for George Kearsley, 46, Fleet Street, London, in 1795 (the second edition, with improvements), I find that you are quite correct in your comment on King James's translation and the revised version of that text, as translated by Gilbert Wakefield—the words are: "And they saw as it were tongues of fire distributing themselves and settling upon each of them; and they were all filled with a holy spirit, and began to speak with other languages, as that spirit gave them utterance." "A holy spirit" and "that spirit" refer to the luminous appearance that rested on each man, and there must have been as many spirits as there were tongues, then a plurality of spirits was implied, and the capital letters in the words "Holy Ghost" and "Holy Spirit" are misleading, and do not convey the meaning of the writer of the verses referred to, nor are they found in Wakefield's translation.—Yours truly,

Oct. 1, 1893.

JAY ESS.

AMERICAN MATTERS OF INTEREST.

A LETTER FROM MR. W. YATES, LATE OF NOTTINGHAM.

DEAR SIR,—Delegates from all over the United States, numbering about 800, met in the Auditorium Hall, Chicago, on September 27, 28, and 29, "TO ORGANISE." After much discussion a preamble was passed, and then followed Articles of Association. The organisation is called "The National Association of Spiritualists of the United States of America." The delegates evidenced by their manner that they had met to do business. The first two days were devoted to business and the third to speeches and platform tests, when clairvoyant mediums stated they could see many of the noble reformers and leading Spiritualists, who had passed on to the higher life, amongst the delegates, influencing them in their duties, and many most remarkable tests were given, much to the delight of Spiritualists and to the great astonishment of non-Spiritualists. Just before the close of the meetings the President stated that before the Association could act funds would have to be raised. Some present paid cash down, and others made promises till the amount (within twenty minutes) reached over \$1,000—a practical manifestation of the earnestness of the delegates. The attendance at the World's Fair during September was over five millions of people; \$2,500,000, equal to £500,000, paid for admissions only. I do so wish all your readers could see it. We have just had a most remarkable congress called "The World's Parliament of Religions." The meetings continued for three weeks. I shall never forget the opening ceremony. On the platform were representatives of Confucius, Mohammed, Zoroaster, Buddha, and Christ; also Hindus, Chinese, Grecians, Africans, Indians, Japanese, Jews, English, French, and Americans, each dressed in their own costume—priests from all the temples in the world. I would that I could put in *The Two Worlds* all the papers read by the so-called heathens and barbarians. *This one grand idea has been made known, that these representatives of all the different religions actually believe in the "FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN."* The addresses are all to be published, and when sent broadcast they will have a great influence. Every pulpit and platform in the world will feel the effect of these proceedings. I am pleased to say that a comprehensive address on Spiritualism will be printed with the various addresses. All the representatives presented papers setting forth their creeds and beliefs. The greatest harmony prevailed—no discord in any one meeting. The daily attendance, counting the three meetings, morning, afternoon, and evening, exceeded 40,000. From this your readers will gather what a great interest has been manifested. The only dissent to the papers read was when ex-Consul Webb, an American who claims to have been converted to the Mohammedan faith, undertook the defence of polygamy. He was met with such a storm of objections that he was glad to change the course of his remarks. The last morning, like the first of the session, was most impressive. On the platform again were the representatives of many lands. The High Priest of Shintoism in Japan, the Right Rev. R. Striba, in his robes of white and gold, sat by the side of Suami Vivekananda, the Brahmin Monk from India, in his orange coloured dress and flowing turban, side by side with religionists from Turkey, Syria, Armenia, China, Ceylon, darkest Africa, Italy, and France. The meeting was opened by the whole concourse singing "Lead, kindly light," etc. After this a choir of 400 voices sang the "Hallelujah Chorus," a magnificent performance, which was greatly enjoyed by the Orientals. The hall, which holds 7,000 persons, was packed to its uttermost. The last speaker was the Right Rev. J. J. Keane, and he said, in part: "At the close of our Parliament of Religions it is our duty to look back and see what it has taught us. These days will always be to us a memory of sweetness. Sweet it has indeed been for God's long separated children to meet at last, for those whom the foolishness of the human heart has so often arrayed in hostility here to clasp hands in friendship and brotherhood in the presence of the blessed loving Father of us all. And while listening to utterances which we could not help but approve and applaud, coming from sources so diverse, we have had practical experimental evidence of the truth of the old saying that 'there is truth in all religions.'" Mr. Editor, I can with pleasure state that, so far as I heard and have read the addresses of the various speakers, they are all leading up to the grand and glorious truths set forth in the science of Spiritualism. NO ADDRESS WAS IN ADVANCE OF OUR GRAND PHILOSOPHY.

W. YATES.

Chicago, September 30, 1893.

WE MAKE STRENUOUS EFFORTS to keep *The Two Worlds* "up to date," varied, interesting, bright, and thoroughly Spiritualistic. We solicit the assistance of every appreciative reader to enable us to double our circulation and make the paper self-supporting.

LONDON NEWS AND NOTES.

311, CAMBERWELL NEW ROAD.—A most harmonious morning gathering. The power of the spirit was manifest in ministering to our needs. "The dream of St. Peter" was dealt with in the evening. After a finely rendered solo by our friend Mrs. Bates, Mr. Long gave a powerful address. Peter believed so firmly that the Jews were the only people of God's care that it required a special revelation to convince him that the wants of the many as well as the few were to be ministered to. Sectarians to-day need to learn the same lesson; with foolish egotism they imagine they alone are the favoured of God, whilst all without their narrow circle are pharisaically condemned as common and unclean. Mr. Long referred to the great miners' lockout, and after commenting strongly on the action of the so-called owners of Nature's storehouse, made an appeal for aid for the starving little ones, which was heartily responded to, the amount of 12s. helping to swell the "Sun" fund. A special general meeting has been called for Sunday, 22nd Oct., to consider the proposed new basis and rules, and also to discuss future plans of work.—C. M. Payne.

FOREST HILL, 23, Devonshire Road.—Thursday, Mrs. Bliss' guides after a short address upon "The Harvest Festival Thanksgiving," on the previous Sunday, gave some wonderful clairvoyant tests, the circle being well attended. Great credit is due to our worthy vice-president, Mr. Elphick, for the suggestion, and for his kind assistance in making the Harvest Festival successful. Sunday: Dr. Reynolds dealt with the text from Paul, "If the trumpet give an uncertain sound who shall prepare for the battle?" Showing how by carefully reading and applying the same, we may get a better conception of God. He also referred to the words of Jesus, "God is a spirit, and they that would worship Him must worship Him in spirit and in truth."—J. B.

MARYLEBONE. Spiritual Hall, 86, High Street.—Last Sunday's tea-meeting was very successful, over eighty sitting down. After the accounts, duly audited, had been received and adopted, excellent and most interesting addresses were delivered by Mrs. Treadwell, Miss Rowan Vincent, Messrs. T. Everitt, president, J. Edwards, W. Wallace, the respected pioneer medium, W. O. Drake, Percy Smyth, and Mr. Audy. Miss Smith greatly added to the enjoyment of the evening by her beautiful rendering of a solo. The committee heartily thank all friends who kindly assisted in connection with the tea, and also Miss Smith for her much appreciated solo.—L. H. R.

SHEPHERD'S BUSH, 14, Orchard Road, Askew Road.—Full meeting, many strangers. Mr. Mason related some of his Spiritualistic experiences. Mrs. Mason's guides gave very successful clairvoyance.—J. H. B.

LOWER EDMONTON, 38, Eastbornia Terrace, Town Road.—Oct. 29, at 7, a benefit for Mrs. C. Spring, who will give clairvoyance. Friends all welcome.—A. Walker.

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.]

ARMLEY.—Mrs. France gave excellent discourses on "Spirit Return, is it a fact?" also in the evening, and on Monday. Clairvoyance very convincing, at each service. We look forward with pleasure to her visit.—H. B.

ASHTON.—At our first tea-party last Saturday, 100 sat down to a sandwich tea. An entertainment of songs, recitations, dialogues, violin solos and a few clairvoyant descriptions by Mrs. Rennie was much enjoyed. Sunday, Mrs. Hyde's guides discoursed on "Charity, sweet charity," and "What will the end be?" followed by clairvoyance and psychometry. The room was crowded and scores turned away. We have taken a much larger room.

BATLEY CARR.—5: Mrs. Birchall gave a nice sympathetic address. Good clairvoyance, interspersed with appropriate remarks. We had splendid conditions, hence good results.—T. A.

BIRMINGHAM, Oozells Street.—Mrs. Barr's guides gave an able discourse on "Man shall not live by bread alone." The appeal to all to lead such a life that they might reap the beatitudes of the spheres was most earnestly enforced and made a good impression on the crowded audience, some twenty of whom had to stand.

BLACKBURN, Freckleton Street, Old Grammar School.—Mr. John Walsh occupied the platform; on the 29th we shall have local speakers and clairvoyants, when we expect good meetings. A service of song at night by the choir.—R. B.

BLACKBURN, Northgate.—Mrs. Summersgill gave good discourses, much appreciated by large audiences. Followed by tests in psychometry and clairvoyance.—C. H.

BLACKPOOL, Liberal Club, Church Street.—Mrs. Crossley gave very good addresses on "Prayer," and "Does death end all?" The clairvoyance was excellent, especially in the evening. Room was again crowded with a very respectable and attentive audience.—W. H.

BOLTON, Bradford Street.—Mr. J. W. Sutcliffe, to very good congregations (especially in the evening), fairly revelled in "Spiritualism an Ideal Religion." Afternoon subject, "Comrades," brought out many points in a vigorous manner. Mr. Sutcliffe excelled himself in his psychometrical delineations. I admired Mr. Ormerod's firm and stern rebuke to a number of young men who behaved in anything but a respectful manner. Tea-party and social, Saturday next, at 4-30.

BRADFORD, 448, Manchester Road.—Mrs. Hunt's guides discoursed on "Love one another," and "I was a stranger and ye took me in," in a very masterly manner, and all seemed highly satisfied. Very good clairvoyance.

BRADFORD, Lower Temperance Hall, Leeds Road.—Grand meetings. Mr. Ogram, of Liversedge, gave addresses on "Why and how I became a Spiritualist," and "The Bible and Spiritualism." The audiences were convinced that Spiritualism was not a new thing, neither was it a fraud, after hearing our brother and his chairman, formerly a sceptic, relate the marvellous things they have witnessed. Wednesday; Mr. Hopkins will read a paper on "Phrenology." 28: A tea at 5, and entertainment at 7. Chairman, Mr. J. Armitage. Tea and entertainment, 9d. Entertainment only, 3d. A hearty welcome to all.

BURNLEY. Guy Street.—Mrs. Horrocks gave good interesting addresses and clairvoyance and psychometry to a full house. All seemed well pleased.

BURNLEY. Hammerton Street.—8: Mrs. Gregg spoke from suitable subjects for the Harvest Festival. 9: Fruit Banquet. 14: Pie supper and social evening. 15: Mrs. Craven spoke and dealt with questions from the audience in a very successful manner. The Lyceum and Society's officials wish to tender their sincere thanks to all parties who in any way tried to make the above meetings a success, by giving materials, money, and labour.—W. M.

BURNLEY. Robinson Street.—Mr. Postlethwaite's guides on "Christianity before Christ," and "Spiritualism humanity's gain," gave every satisfaction, and were highly appreciated by good audiences. Psychometry. We look forward to hearing Mr. Postlethwaite again with great pleasure.—W. H.

BURNLEY. 102, Padiham Road.—Mrs. Singleton's guides gave very good discourses in her usual homely way. "Thy will, my God, be done" was listened to with rapt attention by good audiences. Good clairvoyance.

BURY.—Our Social on Saturday was a decided success. Mr. Standing, chairman. Mrs. Davis sang in a very nice style. Mr. J. Wood and Mr. Southwell both sang well and were encoored. The ladies of the society gave nearly all the refreshments. The committee thank them heartily. Sunday, Mr. Davis's guides gave addresses, followed by clairvoyance and psychometry, with his usual success.

CARDIFF.—10th: A social evening at St. John's Hall was well attended. The programme consisted of vocal and instrumental music by able artistes, to all of whom our best thanks are due for their excellent and gratuitous services. Social intercourse, dancing, and last but not least, delineations in phrenology, chiromancy, etc., by Prof. Timson, of Leicester, whose able efforts in this direction were a marked feature, and this combined with geniality of disposition has caused Mr. Timson's visit to be much appreciated. 15th: The president, Mr. E. Adams, gave an address upon "The Day of Judgment." Good audience.—E. A.

DARWEN.—Mr. B. Plant gave successful addresses, "The world is a stage," and "Spiritualism a challenge to the World," followed by clairvoyant descriptions. On Nov. 4 we shall have a potato pie supper and a good entertainment. Every body welcome.—J. L. A.

DEWSBURY.—A good day. Mrs. Thornton's guide spoke nicely on "Is there progression beyond the grave?" Good clairvoyance. Good attendance, many strangers.

FOLESHILL. Edgwick.—Harvest thanksgiving day, a good number attended. Mr. Sainsbury's guides spoke on "The Truth shall make you free," taken from the reading. Psychometry was given, and acknowledged correct. Evening: Subjects from the audience, "What is the difference between the teaching of Theosophy and Spiritualism?" "Eternity," and "What shall the Harvest be?" were treated in a very straightforward and careful manner.

GLASGOW.—We had the first visit of Mrs. Green on Sunday, and at once she won the sympathies and warm approval of the largest gatherings that have yet assembled within our meeting place. Her quiet unassuming manner, and the sweet simple utterances which poured out, really moved and quickened the emotions of all, while her clear graphic descriptions of spirit people made a marked impression on the crowded audience. Mrs. Green is undoubtedly a most gifted instrument who is capable of doing a most useful work, and her rare mediumship should be guarded carefully. Sunday next, when she will be rid of the nervous feelings, arising from being amid strange people, she will be able to rise to a higher range of eloquence than she ever reached on Sunday.—J. R.

HALIFAX.—A glorious day. Mr. J. Swindlehurst spoke to crowded audiences on "Samson, the Fox Hunter," comparing the kind of religion taught in Sunday schools to that of our Lyceums. It is to be hoped our friends will unite more closely, so that our new church will not be an object afar off, but that the inconvenience visible by the continued crowded state of our room will be remedied. We earnestly hope to be able, on Mr. Swindlehurst's next visit, to announce him as "Councillor."—F. A. M.

HEYWOOD. Spiritual Temple.—Mr. Wheeler gave good addresses on "Spiritualism and Christianity" and "Spiritualism, its uses and abuses." The Temple was filled to its utmost capacity with interested listeners.—J. F. C. C.

HOLLINWOOD.—Tuesday, 10th, Mrs. Rennie conducted the largest circle we ever had. Good clairvoyance and psychometry. 15th, Mr. Goldin spoke ably on "Heaven as it is" and "Hope and Charity," and gave psychometric delineations.

HYDE. Grammar School, Edna Street.—Mrs. Rennie gave reasons why she became a Spiritualist, and why she remains one. Evening, her control spoke on "Christianity and Spiritualism a Contrast." There were many expressions of pleasure. Clairvoyance and psychometry most satisfactory. Good audiences—from 120 to 130 in the evening. A committee have taken the matter up, and have decided to continue the services, with Dr. Nichols as president; Wm. France, secretary; Alphonso Whitehead, treasurer; John Crook, James Lynn, committee. Will mediums having open dates for November and December kindly communicate with me, stating terms? We ask for the sympathy of mediums in regard to dates, that we may establish a society on a sound basis.—Address Wm. France, The Cottage, opposite Station, Hyde, Cheshire.

LEICESTER. 67½, High Street.—8: Miss Wesley's guides spoke on "The Forms and Ceremonies of the Romish Church." The spirit gave its experience whilst in the body, and hoped the time would soon come when convents would be turned into homes for the poor. 15: Mr. T. Muggleton's guides spoke on "The love of Jesus, the Foundation of Christianity." The guides could not fail to leave an impression. Psychometry to strangers. All well satisfied.—N. C.

MACCLESFIELD.—Mr. E. W. Wallis on "The New Bible." The universe was the new Bible, man the interpreter, God the teacher, Nature the school, and the experiences of daily life the discipline. A most eloquent and inspiring address, which was, if anything, exceeded in the evening, when "Practical Salvation" was the subject. A full instrumental band gave selections which were much enjoyed, and Mr. Abraham's rendering of "Largo" on the violin was much appreciated.

MANCHESTER. Collyhurst Road.—Our Harvest Thanksgiving and Cantata, "The Flower Gatherers," rendered by Miss Rotherham and choir was a grand success, being greatly appreciated by crowded audiences. Mr. Pearson, of Pendlebury, between the singing gave instructive lessons on "Fruits and Flowers." The decorations reflected great credit on the workers, and we are very pleased to see our Lyceumists display such useful energies for the welfare of the society. We also gratefully thank the generous donors for their liberality.—J. B.

MANCHESTER. Ardwick. Tipping Street.—The controls of our friend Mr. J. B. Tetlow answered questions from the audience and delivered a very instructive discourse on "The Evolution of Spirit." Good psychometry. Very good audiences, many having to stand at night.—R. D. L.

MANCHESTER. Openshaw. Granville Hall.—Morning: Circle opened by Mrs. Howard and Mrs. Harrison. Mrs. Harrison was never in a room where she met better conditions. When speakers speak at Openshaw their controls know that their mediums will not be loaded down with money on their way home, as ours is a free platform. It is the works of the Great Spirit as they speak for, and it is done with more earnestness. Mrs. Harrison gave good clairvoyance. Evening: Mrs. Harrison spoke on "Spiritualism." Mrs. Robinson spoke on "Who are the Angels?" and "Were there ever a Christ?" Well received by a large audience. Circle after service, conducted by Mrs. Howard. A short address from Mrs. Brown; clairvoyance from Miss E. Walker. Sunday next Lyceum Session. Hope to see our room full. Mrs. Harrison named a child.

MANCHESTER. Pendleton. Hall of Progress, Cobden Street.—Mr. Macdonald gave excellent inspirational lectures on "The Religion of Faith," and "Mysticism versus the Religion of Life," and "True Redemption the World's Need." Friends staying away missed an intellectual treat, which was both edifying and left a good impression. Clairvoyant delineations in the afternoon. At night answered five written questions.—H. T.

NEWCASTLE-ON-TYNE.—Mr. Frank Hepworth, of Leeds, gave trance addresses, followed by clairvoyant delineations, both of which were remarkably successful, and created a very good impression. Mr. Hepworth also appeared at tea and concert on the Saturday evening, and was remarkably successful in his character sketches. Our best thanks are also due to the other friends who assisted.

NEWPORT (MON.) Portland St.—A trance address by Mr. F. T. Hodson's guides, on "The Angels' Message, 'Peace and Goodwill to Men,' or Theological Warfare," was very instructive. Crowded audience. Clairvoyance and psychometry very good.

NEWPORT (MON.)—Mr. Wayland's guides gave an address on "Life, Justice, and Truth"—life to all, justice for all, truth is divine.

NORMANTON. Afternoon: Mr. Olliffe's guides gave grand discourses on "The dead are like the stars by day," and "Spiritualism, what good is it?" to the satisfaction of all. We always have a grand time with Mr. Olliffe.—Mrs. C. I.

NORTHAMPTON.—Local friends again conducted our meetings. Séance, afternoon. Night, Mrs. Walker's control again spoke with much force.

NOTTINGHAM. Masonic Hall.—Mrs. Groom's addresses were listened to with evident pleasure by many, and her descriptions were generally recognised. Room crowded at night and good number in the morning. A happy day was spent, but marred at the close by the receipt of a telegram announcing the passing on of Mrs. Groom's son-in-law, a minister in Northampton. Mrs. Groom has our sympathy.—J. F. H.

NOTTINGHAM. Morley Hall.—"Does Spiritualism make its believers better men and women than do other religious systems?" The reply by Mrs. Barnes's control was "Decidedly yes." Spiritualism takes away nothing that is good or true from our beliefs, and it supplies comfort to the mourner, removes gloom from the grave, and answers the question as to man's future, while the various churches are dumb. Spiritualism reveals a natural heaven and opens the path of progress to all. If Spiritualism has not made men better, they have not really believed and, therefore, lived it. Each individual is responsible to God, who has given him an inward monitor, and not to men who formed the creeds. The true Spiritualist has "eaten the book which the angel has brought him," and in the light of this knowledge sees a beauty and fulness which the teachings of the past failed to reveal. We had good tidings of Brother Finch and family from Chicago the other day.—J. W. B.

OLDHAM. Bartlam Place.—8th: A large audience greeted Miss McCreddie in the evening, who gave great satisfaction with her lectures and her clairvoyance. 15th: We had the pleasure of having Mr. W. Rooke at our Harvest Festival. His lectures were excellent, giving us some beautiful thoughts and ideas for reflection. Great praise is due to Mr. T. Barker and the choir, assisted by Mr. Britland's string band. A decided improvement in the musical part of our service. The committee earnestly thank those friends who assisted Mr. Britland, and all friends who contributed fruit, flowers, &c., and also Mr. Standish for setting the room out so tastefully. The most successful day of the year.—C. S.

OLDHAM. Temple.—P. S. A. Excellent day, all delighted with Miss Dowd's two songs, Mr. J. S. Pollitt's two flute solos, and Mr. A. Slater's pianoforte solo. The applause proved that all enjoyed the rich music rendered. Mr. Phillips, an old member, who has returned from Australia, related some of his experiences abroad, which were much enjoyed. Time was too short, and we hope to have the pleasure of hearing Mr. Phillips again soon. At night Mr. W. Johnson answered questions. Sunday next, Miss Lizzie Emery will sing "The Maid of Judah" and "El Dorado," Mr. S. Roberts "Angel Land" and "An Evening Lullaby." At 6-30, Mrs. G. Gregg. Saturday evening, 7-45, public circle, medium, Mrs. Gregg.

PRESTON.—We had Mr. Thompson, of Rochdale, and would kindly advise him to develop more at home and in public circles, and feel sure in doing so he will do the cause justice and be a credit to himself and Spiritualism generally. The child medium, Ann Whiteley, gave very good tests in clairvoyance, and hope to see her back soon. Large audiences. Harvest plentiful but labourers few. Will mediums and speakers kindly help us for expenses only? Address F. Ogle, 8, Newhall Lane, Preston.

RAWTENSTALL.—Mrs. Stair gave excellent addresses, concluding with poems. Both addresses and poems were appreciated by crowded audiences.

ROCHDALE. Penn St.—Harvest Thanksgiving. Miss Jones spoke on "Our Harvest Festival" and "They knew not that it was I; they gave me corn, oil, and wine, and multiplied their silver and their gold," in grand style. Clairvoyance and psychometry very good.

ROCHDALE. Regent Hall.—Mrs. Grey and daughter conducted public circles. The ability of these two mediums needs no praiseworthy comment, as the large audiences that assemble to hear speak volumes in their favour.

ROYTON.—Mrs. Brooks spoke on "God's Love" and "Teachings of Spiritualism," followed by good clairvoyance.

SOUTH SHIELDS. Stevenson Street.—Wednesday: A local medium gave a good address and clairvoyance. Sunday: Mr. Davison, of Gateshead, gave a very earnest address to a full room. We would be glad if the Spiritualists of South Shields would assist us to get a larger place, for we feel that the harvest is ripe.

SOWERBY BRIDGE.—An excellent address by Mr. P. Lee, on "The World, the Flesh, and the Devil." Much appreciated, as evidenced by the frequent outbursts of applause. Moderate audience.—G. H.

STOCKPORT.—Mr. Mayoh's discourses on "Spirit and Matter," and "The Earth is the Lord's," etc., were delivered with logical force, and were devoutly listened to by thoughtful meetings. At night we were again full up, with no phenomenal attraction, and our hall is not a small one.—T. E.

SUNDERLAND. Centre House.—The special October meetings or mission month of 1892 having been so successful, it was decided to repeat the effort this year. The first half of the meetings have surpassed all anticipations of the most hopeful. The Sunday meetings have been attended by audiences which were limited only by the size of the hall, and the week-night meetings have been attended in some cases by 150 people, at other times by 100, and on no occasion fewer than 50, and in every case strangers predominated. All the platform workers have been eminently successful in their several spheres of labour. The committee has been most energetic, and well supported by the members. During the two weeks over 5,000 spiritual periodicals, with mission bills attached, have been distributed in the streets, and at the houses in various parts of the town. The results of this work are already visible. On Sunday last Mr. Christopher Thompson, a well-known scientist and microscopist, gave a most interesting and graphic account of his researches into the phenomena of Spiritualism during the past three years. Mr. Thompson first attended our meetings some 2½ or 3 years ago, and evidently, as a scientist, was going to show up the whole concern, but, as he soon found, he had something more than men and matter to deal with, and it was a moment of most intense suspense when the speaker reached the end of the lecture and declared the result of his investigations, namely, that the operating power exhibited through the mediums, in the various phases of mediumship, was a power unknown to the ordinary scientific world, and there was no other explanation could be given for the phenomena except that given by its authors, viz., spirit power; and, further, that the spirits who exhibited the same had given most conclusive testimony that they were the spirits of those who had lived on this earth.

TYNE DOCK.—1st: Speaker disappointed us. Mr. Graham gave a short address. Mr. Morrall gave clairvoyant descriptions, nearly all recognised. 15th: Mr. Huggins gave an address on "Where are the dead?" Good audiences on both occasions. Lyceum Anniversary on Oct. 29, at 2-30 and 6 p.m. Recitations, dialogues, and select hymns out of the "Spiritual Songster" will be rendered by the scholars. Speaker, afternoon and night, Mr. J. Clare. These services will be continued on Nov. 5, at 2-30 and 6 p.m.; speaker, Mr. J. Wilkinson.

WALSALL. Central Hall.—We had the pleasure of hearing our friend Mr. Smyth, of Birmingham, who gave a most interesting and intellectual address, much appreciated by an attentive audience.

RECEIVED LATE.—Heywood Lyceum: Mr. Green kindly instructed the juveniles, and Mr. Duckworth gave us an essay on "Heat." Open Air Work in London: Labour Day, a great meeting on Clerkenwell Green. Report too late. Next week.

THE CHILDREN'S PROGRESSIVE LYCEUM.

HOLLISWOOD.—Recitations by L. Glossop, E. Fieldin, E. George, J. Howard, A. Stott, L. Fieldin; reading, J. Murray; dialogue by J. Murray and H. Dunkerley. Officers elected: conductor, Mr. Murray; assistants, Mr. Kershaw and R. Booth; guardian, Miss Hilton; teachers, Mr. Murray, young ladies; Miss Scholes, 2nd class; Mr. Kershaw, 3rd; boys, Mr. Booth and Mr. Dunkerley; sec. Mr. Dunkerley.

MANCHESTER. Collyhurst.—100 present, including visitors. Recited by Mr. Hearon, Mr. Cooling, Willie Ashworth, Ada Garner, Bertie and Lottie Whitehead. Discussion class, chairman, Mr. Horrocks; subject, "Religion." Mrs. Hearon kindly instructed the young scholars in astronomy. The growth of our Lyceum cause demands a more commodious hall, or other branches to open, and bring us within reasonable distance of the children; some of them have to walk long distances, oftentimes weather not permitting them to attend.—A. H.

MANCHESTER. Pendleton. Cobden Street.—Large attendances. Marching done fairly well. Mr. Crompton led the discussion class. Recitation by Thomas Crompton.—J. J.

MANCHESTER. Tipping Street.—Conducted by Mr. T. Jones. Attendance very good. Mr. Crutchley, from Collyhurst Road, on "Calisthenics," was listened to with great attention. 29: Open session at 2-30. At 6-30 p.m., a musical service by the Lyceumists. All are welcome.—G. L.

NEWCASTLE-ON-TYNE. 20, Nelson Street.—Present, 54 members, 16 officers. Mr. Hunter conducted. Among several visitors was Mr. Fidler, an old friend who left these parts many years ago. He told us of his travels in Sweden and Norway, and says that Spiritualism is making great headway in Sweden. His descriptions of life among the Laplanders was instructive and interesting. He promised to visit us again and tell us more about these funny little people. We look forward to his visit with great pleasure.—M. A. B.

NOTTINGHAM.—Edith Woodhouse recited in her best style. Liberty Group were engaged on a well-written argument by Mrs. Neumann

whether trance mediumship was the result of spirit control or auto-hypnosis. She maintained that the two conditions were so much alike in many respects that self-hypnotism covered the ground. It was urged that the variety of proofs of identity were so numerous and conclusive that the presence of the controlling spirit alone explained them. The subject will be re-opened.—J. W. B.

ROCHDALE. Regent Hall.—A paper read by Archdeacon Wilson at the Church Congress on "The best method to meet justice between employer and employed," was re-read to the Sea Group by Mr. T. Hacking. Very interesting, time too short. Usual marching, conductor, Mr. T. Raynor. Invocation by Mr. Barlow.—J. B.

PROSPECTIVE ARRANGEMENTS.

BACUP.—Society's meeting on Sunday next will be in the Mechanics' Hall. Service of Song, "Rest at Last;" forty performers. To commence at 2 and 6 o'clock.

BELPER. Jubilee Hall.—October 22: Mr. J. J. Morse, of London, Only visit this year.

BLACKPOOL SOCIETY.—Will mediums please communicate dates and terms to W. Howarth, 48, Belmont Avenue? N.B.—All mediums entertained freely from Saturday till Tuesday.

BRADFORD. Harker Street, Bowling.—Annual meat tea, Saturday, Nov. 4, at 4-30; 9d., children 4d. After tea, Mr. Moulson. All are cordially invited.

BRADFORD.—IMPORTANT TO SPIRITUALISTS.—The Central Association, Milton Rooms, announce that they have taken new premises at 32, Rebecca Street, off City Road, which they intend to open early in November. They ask for the co-operation and support of all earnest workers. The room is being ventilated, painted, and renovated, in order to make it as comfortable as possible. We had not the exclusive use of the old room, and we feel that our usefulness would be considerably increased by getting a place that we could use regularly. As we shall be put to a great expense it has been thought advisable to open a fund for furnishing, and we appeal to all who are in a position to help us. Any donation, however small, will be thankfully received and acknowledged by C. H. Holmes (treasurer), 35, Atlas Street, Manningham, Bradford.

BRISTOL.—Miss Ley, 160, White Ladies' Road, Clifton, would be pleased to meet with persons interested in Spiritualism.

BURNLEY. Hammerton Street.—Oct. 22, at 2-30: "God's Ghosts, Man's Ministers." At 6-30: Answers to questions.

CORRESPONDENTS please note that after Oct. 24, Mr. Jas. F. Hewes's address will be 10, Forest Grove, Colville Street, Nottingham.

DARWEN.—22, Mr. Mayoh and Miss L. Pickup; 29, Mr. Swindlehurst, F. T. would like to know if there are any Spiritualists in Ventnor, Isle of Wight.—Address, c/o Editor.

HALIFAX.—Saturday, November 4, a grand tea party and entertainment, for the benefit of the new church. Mr. F. Hepworth, the prize humorist and comic vocalist, will appear in his latest successes. Tea and entertainment, adults 9d., children under 12, 6d.; entertainment only, 4d. and 2d.—F. A. M.

HEYWOOD.—Oct. 22, Mr. J. B. Tetlow; 29, Mrs. Crossley.

KEIGHLEY. Temple.—22, Miss Jones; 29, Mrs. Craven.

LANCASHIRE LYCEUM DEMONSTRATION.—Lyceums desirous of taking part in next year's demonstration, at Royton, on Whit-Friday, are invited to send two delegates to a meeting at Cobden Street Hall, Pendleton, Saturday, Oct. 28. Tea at 5 p.m., meeting afterwards. Friends wishful to attend are welcome. Trams leave Deansgate to Pendleton Town Hall (close to hall) every few minutes. Delegates are requested to send their names on or before Wednesday, Oct. 25, to J. B. Longstaff, hon. sec., 28, Caton Street, Moss Side, Manchester.

LIVERPOOL. Daulby Hall.—Oct. 22: Lyceum anniversary at 2-30 and 6-30; Lyceum exercises, recitations, marching, songs, etc., short addresses, distribution of prizes.

LEICESTER. Phrenological and Psychological Institute.—In consequence of increase of our practice, we have secured larger and more convenient premises, where we hope to be able to give an increased satisfaction, on and after Sep. 29th.—Address, Mr. T. Timson, 221a, Humberstone Road, and 1, Farnham Street, Leicester.

LIVERPOOL.—Sunday evening afterservice, public circle for inquirers. Monday evening, at 8, meeting for discussion. Tuesday evening at 8, public circle. Wednesday, debating society (see card). Thursday at 8 choir practice. Friends invited to assist.—C. W. M.

LONDON. Marylebone.—Nov. 12: Mr. E. W. Wallis.

MANCHESTER. Corner of Junction Street, Hulme.—A Spiritualist meeting room will be opened by Mr. E. W. Wallis and Mrs. Moss on Monday, Oct. 23, at 8 p.m. Chairman, Mr. W. Lamb. A public circle, will also be held on Thursdays at 8 p.m., and Sundays at 6-30. Conductor, Mr. W. Lamb.

MANCHESTER. Pendleton. Cobden Street.—A tea party at 5 p.m., prompt, and a grand concert on Saturday, Nov. 4. Master Tim Galloway will sing his popular comic songs. Tea and concert 9d.; children under 12, 6d.; concert only, 3d. Nov. 5, Mr. E. W. Wallis.

MANCHESTER.—St. Mark's School Mutual Improvement Society. Holland Street, off Varley Street. Friday, Oct. 20, at 8 p.m., Mr. E. W. Wallis will open a discussion on "If Spiritualism is true, what is its use?" All welcome.

MRS. ASHTON BINGHAM will join Mrs. Walker at Higher Tranmere, Birkenhead.

MR. GALLEY is not secretary for 448, Manchester Road Society, Bradford.

MR. W. PROCTER (the blind medium), of 50, Argyle Street, Barrow-in-Furness, has nine or ten Sundays vacant next year, which he will be glad to have filled up.

MR. J. METCALFE has left Bradford. His address is 9, Albany Terrace, off Accrington Road, Burnley. He is booking dates for 1894.

MR. T. TIMSON has Nov. 5, 12, 26, also Dec. 3 and 31 open, and can book a few more dates for 1894 and entertainments.

MR. B. PLANT, clairvoyant, 50, Fielden Street, off Oldham Road, Manchester.

MR. W. WALLACE, the old pioneer, will speak at Walsall, November 5. He will be glad of invitations on the road. May be addressed at *The Two Worlds'* office, or 24, Archway Road, Highgate, London.

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.

NEWCASTLE-ON-TYNE.—Oct. 28 and 29, Mr. E. W. Wallis.

NORTHAMPTON.—Nov. 6, Mr. E. W. Wallis.

ROCHDALE. Regent Hall.—Corresponding secretary, Mr. J. W. Sutcliffe, 83, Moss Street. Mediums and others please note.

SUNDERLAND. Centre House.—20, Mrs. Baldock, at 8; 22, Mr. J. J. Carrick, at 6-30; 23, Mrs. Yeates; 27, Mrs. White; 29, Miss Berkshire; 30, Mrs. Baldock. The friends intend to close their mission month by holding a Promenade Concert and Sale of Work on Wednesday, November 1st. Friends far and near, with surplus cash or goods, may hear of a convenient method of being dispossessed of the same by communicating with Mr. Todd, 7, Winifred Terrace, Sunderland. Prompt attention guaranteed.

WALSALL. Central Hall.—22, Mr. T. Timson, Leicester, morning, "Path of Duty"; evening, "Spirits versus Spooks." Clairvoyance and psychometry. Monday, advice on health, character, occupation, &c., development of mediumship, till noon, by Mr. Timson.

SECRETARIES' ADDRESSES CORRECTED.

Accrington—H. Lee, 26, China Street

Armley—H. Brett, 28, Harrow Street, Tong Road, Wortley, Leeds

Attercliffe—J. McInnis, 27, Newark Street, Attercliffe, Sheffield

Batley—T. Greenhalgh, Common Side, Hanging Heaton, Dewsbury

Bradford—T. Archer, Woodwell, Batley

Bradford, Boynton Street—W. Crofts, 60, St. Stephen's Road, West Bowling

* Bradford, Milton Rooms—W. H. Kendall, 72, Arthington Street, Whitley Hill, Bradford

Bradford, Walton Street—T. J. Poppleston

Cardiff—F. B. Chadwick, 26, Gordon Road

Cleckheaton—J. Blamires, 11, Nook

Heckmondwike, Blanket Hall Street—Defunct

Heckmondwike, Thomas Street—F. Hanson, Claydon Place, Heckmondwike

Hull—Borderland Circle, J. Bland, 21, Pendrill Street.

Leigh—L. Wilcock, 15, Wigan Road, Westleigh

Morley—Mr. Bradbury has had no connection with the society for nearly two years. Don't know present secretary's address

Stockport—T. Edwards, 16, Stopford Street, Edgeley

Wakefield, Birstow Square—J. Marriott, hosier, Teall Street

Yorkshire Federation—Wm. Stansfield, Bromley Street, Hanging Heaton, Dewsbury

IN THE LIST OF SOCIETIES AND SECRETARIES I notice that my name appears as secretary of the Devonshire Road Forest Hill Society. Kindly correct this error, especially as I have not been connected with said society since January, 1892. I should just like to add that I read with the very greatest pleasure the continually increasingly valuable *Two Worlds*. "The Bible Class" has been to me a source of delightful information, and weekly I enjoy the reading thereof. Wishing you every success.—Yours truly, H. W. Brunker.

[Secretaries were requested before the list was published, to forward their names and addresses to Mr. Taylor. Many did not do so, hence he could only publish the names on his old list. We trust speakers will send him their addresses at once.]

PASSING EVENTS AND COMMENTS.

SHORT REPORTS next week to allow room for the monthly plans.

"ANXIOUS TO KNOW" asks if Mr. Birch, the speaker, is acquainted with the Scotch language?

THANKS, FRIENDS. Many short reports were sent this week as requested, but some special ones have crowded us up again.

ENQUIRER would like to hear of a private circle in Cross Lane or Pendleton. Address G., care of Editor *T.W.*

"BORDERLAND" No. 2 is on sale at the book-stalls, but for some unaccountable reason our exchange copies have not reached us. This is surely an oversight, Mr. Stead?

ERROR.—"What is Man?" page 482. In the 11th line of the 3rd paragraph, 2nd column, the little word "not" is left out. The line should read—"or that he must seek it to find it."

"FROM LAND'S END TO JOHN O' GROATS, Mr. J. W. Mahoney, will walk and talk in defence of British labour, with banner unfurled to arouse the people." Where is the missionary who will do as much for Spiritualism?

THE MINERS' WIVES and dear little children starving. Three of the London societies collected at Sunday's meetings (8th inst.) £2 17s., and, together with 7s. 6d. collected by "A Spiritualist," were sent and acknowledged in the *Sun* newspaper, making a total of £3 4s. 6d.

PSYCHOMETRY. — At Newcastle-on-Tyne a recently-developed medium is doing good work in giving splendid tests of his possessing this faculty, and satisfying enquirers of the "life beyond." Mr. Turner, of 73, Gloucester Road, will be heard more of in the near future, if I am not mistaken.—B. H.

"ENGLAND'S FALLING WORKSHOP" is the title of a book by Mr. J. W. Mahoney, the good-trade advocate, price 2s. 6d., post free from the author for 2s. 9d., from 52, Warley Road, Edgbaston. It is well worth reading by students of social and commercial economics. Mr. Mahoney makes out a good cause for "real free trade."

SUNDERLAND.—The special October meetings have been a most encouraging success. During the first fortnight the attendances have been most numerous—Sundays 200 and more, and week-nights from 50 up to 150, the higher numbers chiefly—the result of unity and method, combined with a desire to see the cause of Spiritualism prosper.

A FEW SOCIETIES, through their agents have recently kindly increased their orders for *The Two Worlds*, for which they have our thanks. If every society would take six or twelve additional copies weekly our efforts would be rewarded by a substantial increase in our circulation.

ST. PETER'S WARD, BLACKBURN, will be contested on November 1st by our friend, Mr. Richard Wolstenholme. He is a progressive man, and a thoroughly practical reformer. He ought to win; we trust he will. There is a mainly straightforwardness in his address to the electors which should influence them.

WE REJOICE that Spiritualists are taking an active interest in local governmental matters. Spiritualists are reformers and workers, and ought to be in the front ranks. There is much need for men with level heads and go-a-head minds in the Councils, hence Spiritualists ought to get there.

MANCHESTER DEBATING SOCIETY.—Mr. Hall failed to attend, and Mr. J. J. Morse kindly took up the subject, "Socialism—Scientific and Ethical," and in a suggestive speech aroused considerable interest. A lively discussion followed, inaugurated by Mr. J. B. Tetlow, which led up to next week's subject by Mr. Littler, "Socialism and Temperance," when a still more lively time may be expected. Mr. Morse made a very amusing and useful closing speech.

THE LOGICAL outcome of the distressful struggle in the coal trade will inevitably be that the right of the worker to a "fair subsistence wage" will be recognised. The competitive system cannot be allowed to crush down our workers, like the Car of Juggernaut, merely for the sake of profits. The beautiful (?) law (?) of supply and demand will have to be curbed, and the right of the worker to a decent living by his work conceded. But that is only a first step to larger reforms.

MR. W. H. ROBINSON, of Newcastle-on-Tyne, our worthy friend, the *sec*, whose autobiography is interesting to so many readers of *The Two Worlds*, is again to be the fore in propagating our glorious gospel. The large establishment of Messrs. Bainbridge and Son, drapers, Market Street, Newcastle-on-Tyne, have invited him to speak on "Spiritualism," in their large lecture hall, during the present month. All who know him wish him great success.

THE USE OF PUBLIC CLAIRVOYANCE.—"My wife and I have had it on our minds to let you know that Mrs. Wallis, when in Glasgow last, was the means of our identifying a spirit form whom my wife had seen clairvoyantly some three times previously. This, once before my wife became a believer in Spiritualism, although we had sat perhaps some three times previously. The spirit we have now found is my wife's mother's mother, who died some years before my wife was born, and of whom there is no photo or picture whatever.—J. G. HILL."

GOD RESULTS OF PUBLIC CLAIRVOYANCE AT NEWPORT (MON.).—A week last Sunday our president, Mr. Hodgson, gave clairvoyant and psychometric descriptions to a poor fellow sitting at the extreme end of our room, who seemed to have passed through a great deal of trouble. His past life was told him, with descriptions of relations in spirit life, and he was warned not to do what he intended. He came on Sunday night, dressed respectfully, and said everything that was told was perfectly true, as it was his intention to drown himself that evening. He said Spiritualism had revealed to him his responsibilities, and he intended to amend his life.—W. H. Jones.

RE MR. EDWARDS AT STRATFORD.—"A Visitor" sends us a long letter, the gist of which is a protest against the policy of not sending reports to the papers." He thinks reports, in the local papers especially, a cheap mode of advertising, and fails to perceive the advantages of "hiding one's light under a bushel." The opponents of Spiritualism "never forget to send reports of their doings to the papers." Surely propaganda work requires publicity. We have too many demands upon our limited space to pursue the matter further. Let every one be fully persuaded in his own mind, and do his best in the way that seems best to him. We believe in advertising and getting into the papers.

WISBECH.—We are pleased to learn that the cause is thriving in this pleasant town, where Mr. D. Ward is doing yeoman service, and Mr. Weaver makes a genial president. A circle has been started at March, and Skegness, Spalding, Holbeach, and other places desire public meetings. What a pity we have no organisation to send an accredited missionary to work up the district. Another field that is growing white unto harvest, waiting only the presence of some earnest medium and worker, is the S.W. of England. We ought to have half a dozen missionary mediums carrying the fire of inspiration and spiritual reform into those parts of the kingdom which are at present dark.

TO CORRESPONDENTS.—T. Hatton: The account was sent to your agent, and has been settled. *Borderland* was out of print, and we had to wait for the second edition. That caused the delay. The paper has been sent regularly for some time.—P. L. B.: Still not up to our standard, try again. Thank you.—Mrs. Wheatley and Eliza Rhoades report beneficial results from the treatment of Mr. R. Foster, near Chesterfield, but give no particulars as to the means employed.—G. Wilson: Will use most of your verses as soon as possible.—R. S. Moorey: Thanks for yours, will quote as soon as possible.—"Progress": The report was merely a synopsis not verbatim; it is hardly fair, therefore, to charge "grievous error" unless the speaker's actual words were taken down.

MR. BEVAN HARRIS writes: "Being called to Bradford on business a month ago, I was privileged, through a friend's introduction, to spend a few hours at Mrs. Sagar's house, the very atmosphere of which seemed charged with hospitality and kindness. Mrs. Sagar is a trance-speaking medium of considerable power. She is also clairvoyant and clairaudient, and speaks to her spirit guides as if they were still in mortal form. I heard spirit voices from various parts of the room, and as I was leaving one said to her, 'See, he is leaving his book.' True enough, and but for this reminder I should have left it, and been much inconvenienced. Small articles were carried about the room by invisible hands. To crown all, I had the unique pleasure of sleeping in a haunted room for the first time, where the ghosts seemed quite busy until daybreak."

CLAIRVOYANCE.—Mr. J. W. Burrell had a good explanatory letter in the *Nottingham Guardian*, Oct. 14. We quote the following: "The spirit man is the motive power, the body merely the instrument. The senses do not reside in the organs, but in the life principle—the man—who operates through them. Ordinarily we see through the eye, but under certain conditions the power of vision can be exercised independently of that organ. Were we to possess eyes with power equal to a good microscope we should find ourselves in the surroundings of a world we little dream of in our normal condition. Clairvoyance—i.e., clear-seeing—is the name given to supernatural vision. Some persons are

naturally clairvoyant; others become so with the assistance of a mesmerist operator. In this condition the extent of vision is indefinitely widened, space or distance being of no object to a good subject. Closed books have been read, the time told by a hidden watch, or even a distant clock; places and persons are described which are strange to the clairvoyant; diseases have been accurately diagnosed and unsuspected disorders revealed by the same power. As to the 'how' answers are given to the private questions, the explanation is as follows: 'Thought is real, and has a visible existence to the clairvoyant,' so that when the audience was asked to fix upon some one question and write it upon paper it would appear to the clairvoyant vision more or less distinct with different persons. How future events are predicted is more of a puzzle, but I believe the answer is to this effect: Just as a person in an elevated position commands a wider range of view than those on the level, and could thus announce the approach of things which those below him could not yet see, so the range of operating causes is wider in this supernormal vision, and coming events can be foretold."

PASSING MATTER THROUGH MATTER.—Mrs. Ashton Bingham, of 132, St. John's Hill, Clapham Junction, writes:—"I sat with Mr. Wyndo, his wife and two children last night. We opened by prayer and singing. After that Mr. Wyndo's control informed me I should have something he had never been able to do before. In a minute Mr. Wyndo's chair was taken from under him, and hung on my arm, although our hands had been tightly clasped. The children got frightened, and Mrs. Wyndo was told to light the lamp. She did so, and the little ones saw the chair on my arm, with their father's hand and mine tightly clasped. The light was again put out, and Mr. Wyndo lifted on the table, chair and all, and then placed back again in safety. I asked the control if he could do the same thing if others were present, and he said he thought he could. After Mr. Wyndo regained his normal condition, he missed his cuffs, which he had on when we commenced. I have not found them. We were not sitting more than half-an-hour."

REMARKABLE SÉANCES were held at Mr. John Harrison's, 57, Rectory Road, Burnley, Oct. 3rd, 4th, 5th, and 6th, with Mr. Holly Hardy, the celebrated physical medium, of Sheffield, a young man 19 years of age. The séances were well attended, and the phenomena were produced under very strict conditions. The medium was seated at a table in the centre of a room, his hands being held all the time by four persons, his feet also being made secure. After being controlled the medium commenced each evening with drawing, after which the singing of a hymn, accompanied by the piano, which was played without physical contact in such a manner as to convince us that a very accomplished musician was operating. The young medium cannot play at all. We also had the piano, a small harp, and a tambourine all playing at the same time, the medium's hands and feet, as before stated, being securely held all the time. Each evening a chair, placed two yards away from the medium, was removed and put on the medium's head, and one evening taken off again. We had some persons in the room each evening who could see the whole proceedings clairvoyantly. P.S.—The last evening's séance was more remarkable than the rest. Towards the close the medium ordered all to leave the room except Mrs. Harrison; he ordered the light to be turned up a little, and the piano then played two or three times, Mrs. Harrison being privileged to witness the performance herself, and the medium being at the other side of the room, she holding his hands. This was one of the most remarkable séances I have ever attended.—John Harrison. The names of Mrs. Pollard and Mrs. Griffin are also given. [We publish report as requested, but hold very strong views against dark circles.]

YORKSHIRE UNION (LATE FEDERATION) OF SPIRITUALISTS AND SPIRITUALIST SOCIETIES.—Sunday last one of the most successful Conference days ever held took place at Milton Rooms, Bradford. The morning session was attended by a large and representative number of delegates and speakers. The plan for November having been satisfactorily arranged, the Bradford Psychological Institute was admitted into the Union, and two new speakers accorded a place on the Plan. The afternoon session, presided over by the president, Mr. T. Craven, of Leeds, began by the adoption of a new code of rules, the name being changed to the above; another important addition being the institution of an honorary membership at a minimum fee of 6d. per quarter; and of one providing for a Sick and Distress Fund. The rules having been satisfactorily disposed of, Mr. W. Rowling moved the following resolution: "That the executive be urged to take active measures during the coming winter in rendering all possible assistance to affiliated societies in the development of week-night meetings; in giving aid to special Sunday services; in establishing new centres of spiritual activity; and in the free distribution of literature." This resolution was passed with much heartiness, after which Mr. J. Whitehead moved a resolution requesting the societies in the Union to arrange two week-nights or, if preferable, a Sunday's services during the winter season on behalf of the Sick and Distress Fund. This was agreed to, and various suggestions were then thrown out as to the best means of carrying on our Yorkshire work in the most thorough manner possible. The discussion was participated in by the president, Messrs. J. Armitage, W. Rowling, J. Smith, A. Marshall-Sutcliffe, J. Whitehead, E. Wood, and others. At 6, Mr. T. Craven again presided, and, as in the afternoon, a large audience assembled to hear the speakers and delegates give utterance to the truths most prominent in their own minds in their own simple, though earnest manner. Mr. Craven led off with an earnest exhortation to study this subject from a practical standpoint, and judge from their own experiences. Mr. Hopwood followed with a desire to impress the minds of the people with the fact that the present sowing in our lives would result in a corresponding harvest of good or ill in the future. Mr. Whitehead was happy in giving his humble testimony as to his own experience of Spiritualism, and in inviting the attention of others. Mr. Wood, of Bingley, followed with a very pithy address, full of personal reminiscences. Mr. Armitage, of Batley Carr, with his twenty years of active public work behind him, delivered a powerful address that evoked considerable feeling from the audience. Mr. Marshall offered a thoughtful address of a thoroughly practical nature, and was succeeded by the secretary, Mr. W. Stansfield, who desired to awaken to use the powers lying dormant in the audience. The speaking was wound up by our eloquent friend, Mr. W. Rowling, who spoke on reverence, responsibility, and

sacrifice—each of these features needing to be more thoroughly understood and their principles inculcated and practised by Spiritualists, than had been the case in the past, so that our cause may have the greater possibilities of success in the object-lessons we personally place before the world. Hearty singing characterised the whole proceedings, accompanied on the organ by Mr. Widdop. The devotions were led by Mr. Armitage, who closed the proceedings in a beautiful aspirational invocation. These were the most successful and enthusiastic missionary meetings and day of conference experienced by the Yorkshire societies. Spiritualists desiring to assist in the promulgation of Spiritual truth, in quarters where it is not at present known, in Yorkshire, please communicate with the secretary, also those Spiritualists who desire to help by becoming honorary members may do so by sending their names and subscriptions of not less than 2s. per year, which may be paid quarterly to the secretary, who will submit them for adoption to the next monthly meeting—the second Sunday in November. Spiritualists, arouse to your responsibilities, for while ye sleep the enemy is awake.—W. Stansfield, Secretary, Bromley Street, Hanging Heaton, Dewsbury.

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

SPEAKERS and mediums should send their names and addresses to Mr. T. Taylor, hon. secretary of the National Federation, 12, Park Avenue, Cheetham Hill, Manchester, for publication in *The Two Worlds* in a few weeks time. Those who desire to describe their phases of mediumship can do so by enclosing six penny stamps for every eight words, name and address free.

QUESTIONS.—"Are we distinct from Spiritual existence until the dissolution?"—Every one has more or less experience of the spiritual state even in earth existence. Is it not a fact that the ego only operates upon the body from a higher plane, and that physical death is the giving up of the body or machine, and continuing to progress on a higher plane? We are spirits as much to-day as we ever shall be, and probably have existed in some form or another even before incarceration into the human frame. Of course this is to a certain extent speculative, but the fact remains that we can enjoy, and many of us who are trying our utmost to develop our independent spiritual faculties do experience the spiritual life while entrained with the human form.—Progress.

"THE WESTERN MAIL'S" GHOST STORIES.—This paper seems inclined to exploit ghosts for all they are worth, and on Wednesday, the 11th, devoted over a column to the story of the movements of a "woman enveloped in a shapeless film of cloudy grey," who goes gliding about a house at Tongwynlais, named "Greenmeadow." Mrs. Henry Lewis's mother often in the night awakened, when occupying the haunted chamber, by the alarming sensation of a form she cannot see bending caressingly over her. And even when the presence moves away she is still conscious that she is not alone, for garments rustle, soft sighs are drawn, or doors pushed swiftly to, and yet they never bang! Miss Gwen Lewis (the violinist who gave a concert recently in Cardiff) has also had some experience of the ghost. Mr. Henry Lewis has often been startled with the footsteps, which he remembers hearing very distinctly when he was a boy; and a Miss Vaughan, who for some time occupied Greenmeadow, was so distressed by the noises of the unseen inhabitants at night that she had a strong doorway built and placed at the entrance to the haunted portion of the house, which in some measure deadened their sounds. "One night," said Mrs. Henry Lewis, "a lady who was staying here and I were about to retire, when, recollecting what an excellent housekeeper she prided herself upon being, I suggested that we should take a peep at my store-room. My thoughts were extremely practical. I wondered why my housekeeper had been so careless as to leave the key of the store-room in the door; and, having pointed out my pots of jam, etc., my quick eye detected another proof of servants' carelessness, a mere trifle, but still an extravagance, the window sash had snapped, and they had recklessly taken a new brush to prop the lintel with—I tell you these details that you may understand how very far from ghost and sentiment were all my thoughts—when stepping forward, I was a little surprised to find my friend, as I thought, pass her arm around my waist and draw me affectionately towards her. I turned my head naturally towards her—to find that what I felt I could not see—my friend was facing me at the other side of the room. Drawing myself out of the weird embrace with a moan of terror, I alarmed her so much that, dreading a fit of hysterics, I muttered some broken words about 'a mouse.' The strangest part is yet to come," continues Mrs. Lewis, as she lays her hand on her knee to examine critically the effect of the variegated silks she is blending in her art needlework. "I found some time afterwards that my housekeeper, who, of course, knew nothing of my experience, had been so alarmed by the apparition of a woman in grey gliding along just as she fixed the key in the store-room door, that she took to 'her heels and fled' (to use her own expression), and could not be persuaded to return and lock the door." "Do you," I inquired, when I had regained my breath, "believe in clairvoyance, too?" "I have," said Mrs. Lewis, "had one very strange experience. When first Mr. Lewis brought me home to Greenmeadow I was accompanied by two maids, who were devoted to me, and between one—Phoebe—and myself an affection existed, rarely found nowadays between mistress and maid. Phoebe married, and, having settled in a cottage in the village, often came to see me. I was very ill on one occasion, and she stayed with me until about ten at night, when, knowing I was surrounded by professional care, she left me to go home. Only a few minutes later I was subjected to a terribly severe attack, my life seemed fleeting, and as the nurse approached me, 'Phoebe,' I whispered, 'Phoebe.' Now, Phoebe when she reached home and was about to undress turned to her bed, and saw me lying prostrate there. 'Phoebe,' she heard me whisper, 'Phoebe,' and, throwing on her cloak, she came back to Greenmeadow and burst in upon Mr. Lewis in great excitement, fearing I was dying. Don't you think that was very strange, indeed!"

IN MEMORIAM.

Passed on to the "Children's Home" in the spirit spheres, Caroline Elizabeth, who died October 10th, aged ten months, the beloved child of Mr. and Mrs. Griffiths, of Southwick, recently of South Shields. The funeral took place on Saturday last, and was attended by several relatives and friends of the cause. The services at the house and cemetery were most impressively rendered by Mr. T. O. Todd, president of the Centre House Society.