

The Two Worlds.

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IS GOD A FAILURE?

By GEO. TUBBS.

THIS question to many persons savours strongly of the blasphemous, more especially to orthodox minds, for it is mainly due to the religious teachings of present-day Theology, the heathenish inheritance from the Dark Ages, that the necessity for such a question has arisen. Many honest and true men have investigated the claims of the Godship of him whom Theologians have set up to worship, and found them utterly incompatible with such a lofty pretension. Many of these men are ardent lovers of, and seekers after truth, who have been compelled, from sheer force of honest conviction, to answer this momentous question, emphatically, in the affirmative. Thus, recognising that the God of the Christian is a failure, and having no better presentment of a True Ideal, they have been compelled to deny the existence of God altogether. These are they who are stigmatised as "Atheists" and "Freethinkers," who are regarded as being unworthy of associating with respectable men and women. Their influence is pronounced to be "pernicious and demoralising," and they are ostracised from the privileges of Christian society. Children are taught to shun them, and to regard them with repulsion, inasmuch as the Orthodox Devil is supposed to have the largest possible claim upon their life's service. Thus, they are relegated to the unknown depths of the Orthodox Hell, and for ever shut out from the presence of the Orthodox God.

Why all this, if the so-called Atheist is one from sincere conviction? His very honesty has compelled him to reject the low estimate of Deity² presented by Christian Orthodox teaching. The legitimate deduction is, *that the very honesty which compelled him to reject the False Ideal, will, also, compel him to acknowledge the True, when presented to him in all the grandeur of its reality.*

I can understand such an one arguing, somewhat, on these lines. "Every effort man puts forth is intended by him to reach a certain end; for this, and this alone, effort is made. An archer is successful, only so far as his arrow is successful in winging its way to its mark. A man's effort is the proceeding energy of his life; therefore, he is judged of his fellow man by the efforts of his life, and this only can form the true basis of judgment. Consequently, as a man's efforts are, so is the man himself; if they are successful, so is the man; if a failure, so is the man. What is true of man, with all reverence, is also true of his Maker. The heavy consignment of infidels and of all the wicked chartered by the Orthodox religion to the unknown depths of the bottomless pit, is one of the most eloquent arguments to prove that the Orthodox God is a dismal failure."

Swedenborg's doctrines are but a compromise with the doctrines of the Orthodox Christian. He says, in his "True Christian Religion" (p. 123). "For first, with respect to the nature of hell; it consists of myriads of myriads of spirits, being composed of all those, who, from the creation of the world, have alienated themselves from God, by evils of life and fables of faith."

What a confession is this!!! Is this the result of God's best efforts? Is this the end he had in view, when he brought these, his children into the world, knowing fully beforehand their dreadful fate? If not, he must have culpably missed his mark. Fancy the ever-thoughtful and tender-hearted Angel-mother, having before her amazed eyes an impassable gulf over which she dare not cross, powerless to wipe the scalding tear from the burning face of the child she has loved and still loves so well! Picture the devoted wife regarding the torments of her beloved husband, who proved himself the faithful partner of her earthly career, she not forgetting the many acts of noble sacrifice made on her behalf, but all powerless even so much as to cool his burning tongue with a drop of cold water, or to speak one word of pitying comfort to him—the stern prohibition for-

bidding her even to give him one solitary kiss of love! Under such circumstances, I would ask, must not the angels in heaven be all broken-hearted? If not, I cannot conceive of them as angels at all. Or it may be said, the memory of the past becomes a blank. But surely this cannot be, for it would too nearly approach annihilation. No earthly father, knowingly, would be so culpably careless in so all-important a matter touching his own children. Think of the myriads of God's children helplessly in hell since the creation of the world. If this is so, the very heart of humanity must bleed for these—their poor lost brothers and sisters! The inhabitants of heaven must be the impersonation of selfishness, if they can happily rest content with playing their golden harps, and singing the "Song of the Lamb," forgetful of hell and all its horrors. What, sing under such circumstances! knowing that their mothers and fathers, their wives and husbands, their lovers and friends are immersed in all the despairing horrors of hell, and they themselves powerless to save them! Heaven, thus, would become a hell to the tender-hearted true man and woman. Tearfully would they weep and lament over their Father's injustice and cruelty, in allowing the efforts of creative power to prove such a hideous failure.

If this was the end in view, is he then the being of perfect love and wisdom portrayed from the pulpit of church or chapel? From whichever side this dismal picture is viewed, the honest and logical answer must be, that such a God is a sad failure indeed. No father possessing a tithe of goodness, or a single ray of intelligence, could be guilty of such an enormity. No wonder men are moved by their own inherent goodness and benevolence to reject such a low and depraved estimate of the Supreme Being, and their rejection is confirmed by their strong love of merciful justice. And yet, these men, more merciful and just than the God of Christian theology, are they who are eternally punished for no other crime than having too strong a love of righteousness, stronger than the God who made them.

To affirm the doctrine of "The Fall of Man," or that of his natural depravity, or even the evil of his nature, is also to predicate all these things of his Maker. Only so far as we know the character of a man's works, can we know the character of the man. You cannot get that out of a vessel which it does not contain; it is an eternal law, that like always produces like. The Bible teaches this in Gen. i, 12. "And the earth brought forth grass, and herb, yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good." That is, it is a good law, which produced like results. No Archbishop, Pope, or Dignitary of the Church can evade it. It is beyond their power to bring imperfection out of perfection. Then, if God is perfect, all must be perfect, for He can alone be the originating Cause of all Creation.

Let us now enquire what is so-called evil. Is it not the apparent misdirection, or misapplication, of man's energies necessarily consequent on his undeveloped rational powers?

A lighted ember falling upon the floor burns the house to the ground. We call this an evil, but what we call evil is simply misdirected energy, consequent on the absence of an intelligent controlling power. The lighted ember, confined to the grate, brings peaceful warmth and comfort to all in the house, and this is very good. A man who in the heat of passion fells his neighbour to the ground, and thus takes his life, is regarded with horror and condemnation, but it is the horror of the more highly developed mind, regarding the misapplication of the energies of the less developed mind.

If the same energies had been directed by the controlling power of enlightened reason into the useful channels of developing the natural resources of the earth, he would be called a good man, and thus win the approbation instead of the condemnation of his fellows. But approbation, or condemnation depend on the direction taken by the energies of man, and not on the energies themselves.

(To be continued.)

INCIDENTS IN THE LIFE OF A SEER.

By W. H. ROBINSON.

I WILL relate two other cases of death, and will leave these weird subjects for the present, as I have a great deal of information to give about mediums in Northumberland and Durham in future papers.

A young gentleman in Chester-le-Street, who was much respected in the village, called upon me one day to ask if he might attend the "circle" which I was then holding. I felt a sudden impression to tell him "that I could not permit him to do so." He enquired the reason why; my response was that I thought his mind was not ready for the phenomena, and recommended him to buy the literature and read himself up for a few months, and then I would introduce him to the spirit friends. He seemed to be offended, and I said I could not help it. About three days after this interview I met a well-known Spiritualist who had been annoyed at some strictures which this individual had made in reference to a particular circle which was held in the district, which had been detailed to members of his family and had caused much unpleasantness. Three days further on from this occurrence this young man visited a circle at Ouston, and the spirit, after entrancing the medium, said that one individual present must leave the room before the medium could be allowed to speak. As no identity was disclosed, the whole of the members began to ask, "Is it I?" After some little opposition our friend withdrew, it being understood that he was the real "Judas." A few days after this occurrence I was awake in the early morning, and beheld, confronting me, a gradual formation of a coffin, and I then perceived that this indicated the passing away of this gentleman. I privately informed a friend of the vision, and we agreed to watch events. Death took place, but my friend had divulged the vision, and thus caused great annoyance to the family, and I became the victim of their censure, which caused me much pain and illness. However, time mends all sores, and the matter is now an affair of history. All names are withheld on account of family reasons.

Newcastle-on-Tyne has on many occasions received visits from Mr. Victor Wyldes, the remarkable seer and psychometrist, of Birmingham, and strangers of various orders have attended to witness his unique experiments. On a Monday evening four young ladies were present, to two of whom remarkable prophetic statements were made, which were eventually fulfilled to the letter. These ladies were the Misses Snowdens, of Clayton Park Square, of this city. Two of them became Spiritualists by conviction, the elder one, Ellen, having since passed to her immortal home. Her passing away, after a painful illness, was calm and beautiful in the extreme. Mr. Walter Howell, of New York, and myself visited her on the Sunday previous to her resurrection from earth. She expressed herself happy at the impending change. I continued to visit the mother and remaining daughters occasionally, and, while on a visit some months ago, we spent two hours conversing on a variety of topics. Just before leaving I enquired about a Mr. B., a gentleman who was engaged to the younger sister. She explained that she had not seen him for a few days, and also that he had been slightly indisposed from a cold. I rejoined that it was remarkable I had seen him moving about the room during our conversation. In reply to further queries, I made it known that incarnate persons were sometimes visible to seers, and it was a good proof that love attracted him to her, at which she smiled. On the next afternoon, by the 4 p.m. post, I received a black-edged envelope from the postman, which was written by the same young lady, informing me of the sudden passing away of the gentleman, which had occurred at 7 p.m. the previous night—two hours before the spirit had been perceived by me. Here stands the proof palpable of a spiritual future.

EARLY WORKERS IN THE VINEYARD.

I will leave these clairvoyant incidents for the present, and deal with certain idiosyncrasies of some of the pioneers of Spiritualism in the North of England.

A gentleman called upon me one day recently and asked me for the addresses of particular Spiritualists in London, stating that business would detain him in the metropolis for some months, and he was "anxious to see the characters and kind of lives which the Spiritualists lived." This was rather a large order, but it serves to point a moral and adorn a tale. Undoubtedly the lofty sublimity of the Spiritual philosophy cannot be surpassed, so far as it is presented from our various platforms, but readers will agree with me

when I maintain that the time has now come when we should in our lives assimilate those teachings.

In exploring memory's vast image chamber my mind reverts to 1870, some four years before I became a Spiritualist. By a strange meeting I was introduced to Mr. Robert Witherspoon, of Chester-le-Street, better known in the district as "Prophet Witherspoon." Taking him all in all he was a most remarkable medium. Conceive of a gentleman about six feet in stature, an attenuated, graceful form, surmounted by a well-formed head, a large preponderance of the coronal and front brain; his face of classic mould, and dark piercing eyes—in fact, one would have taken him to be one of the old Grecians, so beautifully moulded was his form. His long, black glossy hair, too, hung in clusters over his shoulders, which also gave one the impression of one of the old Bible prophets. His mediumship was of a most remarkable order. Highly impressionable, he was controlled by a class of minds whom we might denominate "spirit statesmen." His whole time was occupied in writing important letters to State personages in London on the conduct of government, and I may say a very large number of these letters were addressed to Her Majesty and other members of the Royal Family.

The plethora of letters arriving in London at the General Post Office created attention from the Post Office officials, and on two occasions representatives were sent down to Chester-le-Street to request the postmaster to endeavour to control Mr. Witherspoon's audacity. However, as my friend was a subject of the realm, he claimed the same privileges as other subjects, and very few of the mails of Her Majesty left Chester-le-Street without one from Robert. One remarkable feature of the correspondence was that he employed four different colours of ink—black, red, purple and blue, and often I have been in his little study and seen his careful manipulation of the four pens, corresponding with the four inks. I never quite comprehended the philosophy of this, but I suppose there is a great secret yet in colours which the world is still ignorant of.

(To be continued.)

SUGGESTIONS AS TO PSYCHICAL RESEARCH AND "CIRCLES."

By GILES B. STEBBINS, Detroit, Mich., U.S.A.

THE wide interest in the life within and beyond, which is a good feature of our day, brings together many companies of thoughtful persons seeking light touching the inner life and the innate faculties which link us to the invisible world of causes.

If a few persons meet together for study and converse, let them realise the importance and sacredness of the subject, and they will soon be filled with a sense of its beauty and surpassing interest. Of course healthy cheer and humour are well, but away with all ghostly gloom or shallow trifling. Meet with minds open to truth from whatever source; but drive away and exorcise—as with "bell, book, and candle"—the monks drove away the devil—the fiends of flippant scepticism and foolish credulity.

A "séance," or "circle," is a method by which we help the development of our own psychical faculties, and the presence and power of persons from the life beyond, if such presence be possible, of which I have no doubt. To know of the life beyond we must realise and cultivate the life within. In a séance we learn to discriminate between proofs of our own psychical faculties, clairvoyance, etc., and proofs of the presence of persons from the higher life.

SIMPLE RULES.

From six to ten, or possibly twelve, persons gain the best results—more not usually so good.

Diseased or feeble or aged persons should not sit. Children are sometimes good subjects, but it is not well for them; their development is premature and injurious.

About half should be men, half women, sitting alternately around a table. The joining or touching of hands, laid on the table, is helpful to a magnetic current, the psychic joining hands with the rest.

Congenial persons, agreeable to each other, should form the circle. Others, even if intelligent and good, weaken the results. A dogmatic sceptic, or one too blindly credulous, is a disturbing element.

Congeniality, candour, minds receptive and open to conviction of proved truth, yet capable of careful observation, are needed, and belief or disbelief is not of moment with these personal qualities.

The members of a circle should not change, and regular times for sitting should be kept up, at the same place or amidst the best surroundings and influences for ease of body and mind.

An hour is enough for a sitting. Too long exercise of psychical power is exhaustive and injurious, while wisely used they benefit mind and body.

To be in the mood which the Quakers call "in the quiet" is best. Too much anxiety to hear or see some "manifestation" defeats the object sought, as the conditions are very delicate, and the elements dealt with very subtle.

Avoid loud talk or excited and violent language or action, as such word or act is very *injurious* to the psychic or medium, who is supposed to be in the circle. Why, I know not; but the system of the psychic, while these faculties are in play, is very delicately susceptible, and painfully shocked by any violence. Even if mistake, or even deceit, is discovered, wait a little for fit time for its exposure.

Do not sit with the limbs crossed. The circle is a battery, and such a position confuses the magnetic currents.

Music at the beginning, vocal especially, sacred and uplifting hymns or refining and tender songs, help the harmonious and receptive mood.

Quiet persistence and unswerving resolve are necessary. I knew a Quaker family who sat regularly for weeks with no results, but did not think of stopping, and in the next months results greater than they hoped for came and remained for years.

Quiet sittings alone, with fit study, high thought, and true life, help interior culture, and open the pathway of the spirit, and the open vision of this bodily life, and of the life in the celestial body beyond the grave.

In these suggestions it has been supposed that a developed psychic, or medium, is in the circle; but this is not necessary, although helpful. Any fit company can sit to learn and develop such powers in any one or more of their number, and I have seen rich results obtained in this way.

While it is natural that persons in earnest and filled with desire to gain knowledge, should improvise a circle, partly of strangers who may never meet again, and, while fine results sometimes follow, yet the private circle, always of the same persons and at regular times, is better for the sitters, and safer and easier for the medium.

If sitting in a circle works ill to body or mind, *stop*. But almost always, with wise arrangement, it is helpful to both, and a healthy sanity and clear judgment and insight result.

Not alone for the enjoyment of the hour, or as a matter for curious study should psychical research be pursued, but in view of its far reaching and transcendent influence. When mind can read and affect other minds far distant, when a clairvoyant with eyes closed can see a thousand miles as plainly as we usually see across a room, when a stranger sees and describes and gives names of those long passed from earth—and all this and more has been my experience and that of many others—we must revise our philosophy.

When Mollie Fancher, blind, and on her bed for years in Brooklyn, tells of seeing people miles away, and I ask her how, she answers, "When I think of them my sight follows my mind, and when I stop thinking about them all vanishes." Science fails to solve the case.

When a woman of entire integrity tells me that as she steps upon the platform to speak, she knows nothing and thinks nothing of what she is to say, but her eyes close, she is unconscious of an audience, or of what she says, and yet holds thousands under the spell of words of beauty and truth, most eloquently spoken, our fragmentary psychology fails. Writers like Herbert Spencer, who are not settled as to whether the body builds the spirit or the spirit the body, are in dim confusion.

The control of the interior and invisible over the external and visible, mind everywhere guiding and shaping matter; man as "a spirit served by a bodily organisation"; the continuity of our personal existence, our escape from the terrestrial body, taking with us the celestial body to serve us in the life beyond; the All-moving Spirit—God, in and through and over all, come to our minds with new force and clearness.

Materialism is crude and shallow. Science is spiritualised. A godless science becomes an unscientific absurdity. Dogmatic assertions pass away, and religion is the uplifting of thought and life to diviner heights. A spiritual philosophy dominates the thought of the future. Great changes and great benefits will come within this era of the study of the life within and beyond—the opening day of psychical research.—*The Psychical Review*.

THE LIFE BEYOND.

EXPERIENCES OF A DISEMBODED SPIRIT.

CONTRIBUTED BY PHILO-VERITAS.

(Continuation of Communication received June 29, 1890.)

W. M. P.: I have been a watchful and interested attendant during the scenes that have been enacted so recently before you; and the simile which was used by the beauteous one on the last occasion is indefinitely within the mark, and bears about as much proportion to the reality of human states of transition to the higher and angelic conditions of being, as the rays from the lamp, which I am conscious you are using to enlighten physical darkness, are in comparison to the rays that beam forth from your sun at mid-day.

As you well know, the lesser is absorbed by the greater, and just so the intellectual and even affectional powers which pertained to the outer and inner personalities that were mine are absorbed in the exquisite enjoyment of the self-conscious life that is now my own; and the intensity of that enjoyment is vastly increased by being consciously conjoined to that beauteous feminine form whom I now know and declare is the other expression of my own life quality, and of which she is equally conscious of being one with myself.

Shall I attempt to speak of my present home?

When a man upon the outer earth I used frequently to dilate upon the "sweetness of home" pertaining to earthly experiences; but that "home" and the "sweetness" attending it, was in the feeling of the external personality, and it was limited to the extensive possession of that state, which consisted in the feeling of being surrounded therein by the presence and communion of those whom the personality claimed as its outbirths, and within that narrow limit it had its enjoyment of "home, sweet home." But my present home is not contracted within such a narrow sphere, for its limits are all but boundless. It comprises the conscious mingling and intermingling with myriad forms of spiritual life, as diverse from the personal as the angel is from the human, and the human from the mere animal forms of life.

But, oh loved ones! now inexpressibly dear and near to me, my entry into this state and sphere is too recent for me to impart anything comprehensible by you of the beauty of the forms of life that now surround me, of the grandeur of the scenery, and the exhibition—such as I have witnessed—of the powers possessed and wielded by the angelic beings into whose company I have been so lately ushered, and may I say that I am becoming even "as one of them."

And now I will speak upon a subject that I know is of profound importance to you, seeing that it touches upon the hopes, anticipations, and desires that sway the vast numbers who form the so-called evangelical portion of the religious systems of professing Christians, among which was the one that I was specially connected with when in mortal conditions like yours. The subject to which I refer is the existence of the Being who is supposed, and as I supposed, to be the historical Jesus Christ, and who, after accomplishing the great sacrifice on the earth, and having ascended into Heaven, sat down at the right hand of the Father God, and is claimed to be the "Saviour of the World."

This I can truly say, that I have met with no such Personal Being that answers to what is the unquestioning "belief" of all who live and have died in the faith, although such was my belief and hope when on the earth, which formed the subject of my teaching and preaching, yet I have not seen such an One, into whose presence I had to be introduced and recognised as His vassal or servant. No courtier or messenger from the High Court has ever come to invite me to ascend to His residence. And much less have I ever witnessed the scenes of the so-called Great Judgment. I confess I did anticipate that I was to be one of the special and favoured ones, and, after passing through the ordeal, I should hear the verdict, "Thou hast been faithful over few things, I will make thee Ruler over the many; enter thou into the joy of thy Lord."

Instead of realising that which I now know to be a "Phantasmagoria" I have experienced what it is to enter into the joy of the Angelic Life, and I find that their love is not bestowed upon any special human beings who base their hopes and anticipations of a grand future life, because of their obedience to the requirements of ecclesiastical systems; but I find their sympathy and affection is bestowed equally as well on those who, judged by such systems, are not supposed to be "good." Their love is as wide as the universe they inhabit, and their power is such that they can attract from the profoundest depths atoms of human life who

are so self-confidently assumed to be consigned to the deepest Hell of suffering, remorse, and perpetuity.

This, oh loved ones, is quite sufficient for you to judge between the false appearances engendered by my old theology, which was cramped, dwarfed, and misshapen, and the reality which has been my experience since I came into these spheres of conscious life and being. I am now vested with the power to make myself known to and commune with you, and can unfold to you what in my inner thoughts, even while on earth, I could not help but regard as mysteries. I can now perceive a meaning, which I then little comprehended, of the words I used to dilate upon, viz., "Of all that thou hast given me, not one shall be lost." From my present state I see that not one atom of human life can possibly be "lost," for although to the view of the theologian they appear to be lost, yet to the angelic ken not one is out of reach of their aid, sympathy, and power to uplift.

The Most Illustrious One has delineated this in your hearing; and the being invested with the power to draw all to Itself is the action of the Great Supreme Life Power, which propels and draws according to the design of the Omnipotent One. It is the same that is equally visible in the manifestation of these mighty and glorious inner universes, as on your and other outer earths. As with you, even so here; there is a yet greater beyond, in which the majesty and glory of its inhabitants still manifest the grand life power. In one and all the language and voice is the same which declares that the infinite life can only be known by the forms who make it manifest.

To the Recorder: Brother, dear. There was no funeral obsequies at my departure over the remains of my then external form, for there were none left over which "the service for the dead" could be read. You, like I have done when in your conditions, have sometimes heard, if not actually pronounced, the words when the remains of some personality were being consigned to the grave, "Earth to earth, ashes to ashes." But, brother, what becomes of the earth and the ashes?

I have listened with breathless delight to the beautiful exposition given by the Beauteous One, who is the affectional part of the life and light going forth from the Most Illustrious One, to all of which I can add, if not a loud, yet a most significant, Amen.

Who can I most congratulate for the part sustained in this wondrous drama, myself or yourselves?

Recorder: May we not mutually congratulate each other?

W. M. P.: Without you and the conditions provided by the development of the inner life power within yourselves, I could not have enjoyed communion and converse with you, whom I once knew and with whom I took sweet counsel when in my earthly form; and this gives me and you a diverse view of what we used to think of as the "Second Advent."

MY EXPERIENCES IN SPIRITUALISM, 1870 TO 1893.

By EDINA.

SPIRIT PHOTOGRAPHS.

Our experience under this head has been most convincing and satisfactory. Besides a number of spirit photographs of unknown persons got at various sittings under test conditions through the mediumship of Mr. David Duguid, of Glasgow, we have in our possession a cabinet photograph of our daughter's spirit guide, a control who designates himself to us as Professor George I. Sandringham. The circumstances under which this photograph was got will be afterwards detailed. We have also in our possession three separate photographs of our departed boy in different positions, got under what we consider the strictest of test conditions, as will also be briefly detailed under this head. I will deal first, however, with the photograph of Professor Sandringham.

This personage had promised more than once during our trials for spirit photographs with Mr. Duguid to endeavour to appear on some of the negatives, but he was either "crowded out," or the conditions were unfavourable to his doing so. During the course of our experiments we mentioned the circumstances to a lady friend who lived in the west end of the city, and during the autumn of 1891, while two ladies from London who are interested in psychic phenomena were visiting her, they were impelled to visit Mr. Duguid in Glasgow to have a sitting with him for spirit photographs. On their return to Edinburgh these two ladies expressed to our friend their great disappointment

with the result of the séance, as although a clear and well-defined photograph had come out on the negative right above the heads of the sitters, the likeness did not disclose any person with whom they were familiar in earth life. They accordingly left the photograph with our friend as a souvenir of their visit to Glasgow in case she might desire to show it to any of her friends interested in this class of phenomena.

In October, 1891, on our return from the holidays, my wife paid a visit to this lady friend, and in the course of a conversation about matters psychical was shown the photograph. At my wife's request the lady lent the photograph for inspection by our family circle, and great was our surprise at hearing from our medium, the moment she cast eyes upon it, the exclamation, "Oh, that is my Professor!"—the name by which she designates her guide. On many occasions previous to this our daughter had told us that her control bore a strong resemblance to that distinguished throat specialist, Sir Morell Mackenzie, and an examination of the photograph completely bears out this statement, as the face in the photograph is not unlike Sir Morell Mackenzie, though the difference between the two faces is very marked in many respects.

The likeness, which, as I have said, is a very clear and distinct one, is that of a gentleman of about 45 years of age, attired in morning costume. The face is keen, resolute, and intellectual, and the features are most distinct and "human." Our daughter has since told us that her control on being interrogated as to why he had not told her about the photograph, said he wished to give her a surprise, as he knew she would see the photograph soon after it was taken. He states that he had made many futile efforts at former sittings to get on the negatives, and on the occasion of the visit of the London ladies to Duguid's house, he made what he calls a tremendous effort, and, as he expressed himself, "forced myself through," which I take to mean that he pushed through the crowd of spiritual beings who were trying to get on the negatives.

After obtaining the lady's permission through whom the photograph was got, we applied to Mr. Duguid, and got another copy of it, which we greatly prize both as a photograph and also as a striking and effective likeness of a very beneficent friend of our family circle "behind the veil," but who is nevertheless in constant communication with us through the mediumship of our daughter, who solemnly assures us that it is her control who has thus manifested his personality. The face is, as I have said, quite human, and the photograph is without exception the most distinct I have ever seen.

I next deal with our boy's photograph.

THE MYSTERIES OF RAVENSWOOD.

By W. A. CARLILE.

CHAPTER XX.

THE doctor continued. "In dreams, the hidden personality comes to the front, while the reasoning faculties of consciousness are resting. The conscious mind is limited by time and space. The other, which is deeper and nearer to the source of life, takes a wider range. It can often know what happens at a distance, in space or in time, and can sometimes break through our consciousness and bring the message to us. The secondary personality may sometimes be visible to the waking eyes of others, as I have explained before, and may retain this visibility even after the dissolution of the body, and is then commonly called a ghost."

"Stop a bit," said I. "You are going too fast for me, and I must think the whole matter over at some other time."

"Yes, do," he answered, "and you will find that all occult phenomena are bound together as one great coherent and consistent whole, and that they are united by a thousand strong links to phenomena which we do not usually consider occult at all. In the region of the physical sciences this is one of the surest tests we have of the truth of any hypothesis, and the great laws of the spiritual world prove their reality in the same way."

While the doctor was speaking I walked over to the window, and drawing aside the curtain I looked out. I could see the white mist wheeling and rolling by, now twining upwards as a cloudy spiral, and thinning with a delusive promise of disappearing, but immediately after rolling up in heavier masses than before, as huge undulating serpents coiling round each other. The whole vague and moving scene had a strange fascination for me as I stood listening to the

low murmur of the waves upon the pebbly beach, which was hidden by the waving curtain of the mist.

The longer I looked the more weird and fantastic seemed the movements of the curling wreaths before me. Then I suddenly started, for where the mist was densest a face seemed to be forming rapidly, and I recognised the face of Frank. The countenance seemed pale and ghastly, but this perhaps was only natural, considering its surroundings; while I saw, as clearly as if he were really there, his brilliant eyes gazing earnestly upon me with a look of unutterable sadness. The next instant the vision was gone, and I could see nothing but the mist rolling by.

I drew a chair to the opposite side of the table, at which the doctor sat reading, and sat down to think. I glanced over at my companion after a short time, and at the same moment he raised his eyes and his look met mine. A mere coincidence? Perhaps so, and yet these coincidences often come so curiously that I was more inclined to take it as an illustration of the action of mind upon mind. Then I told the doctor what I had seen, and added—

"I am afraid something has happened to Frank."

"Now, don't jump too hastily to that conclusion," said the doctor, "for sometimes illusions spring from our own minds, though, of course, that does not prove that they spring from no deeper source. I wouldn't think too much about it, however, if I were you."

"Well, perhaps you are right," I said, and then there was another short pause, after which I added—

"Clara is getting nearly well again under your care, but she does not seem to be recovering her spirits as she ought."

"Is it any wonder? Hasn't her lover been spirited away from her, and can't you understand the feelings of a young lady in the circumstances?"

"I am sorry to say that I hadn't given that the weight which you attach to it. I thought that old-fashioned love had gone out of the world, or had been withered up long ago by the breath of science."

"There you are wrong. True science does not ignore any of the emotions, especially the deepest and most powerful of all. No! my dear sir, human love will remain of divine origin and of celestial beauty, as long as the world endures, and perhaps a great deal longer."

I had hardly expected to hear these sentiments from my old friend. Here was a man who had devoted all his life to a study of the anatomy of the body and to an analysis of the mind; yet, wrinkled and withered and old as he was, he actually believed in the romance and reality of love as much as any young miss of seventeen. It seemed very puzzling to me at the time, but since then I have learned something of his deeper wisdom.

Perhaps my clearer view may be due to the fact that I also am nearing the land of eternal life and love, from which all terrestrial affection springs. Ah! Doctor Leyburn, you are there now, and you will tell me all about it when I come over to your side, my old friend.

I went to bed thinking of the doctor as a new authority on love affairs, and just before I dropped asleep I was smiling at an imaginary treatise, to be called "Leyburn on Love." A pearl may be found within an oyster, and though I knew the doctor to be a man of deep feeling, yet—romantic love! Well, it seemed odd, and, so thinking, I fell asleep.

It is a common idea that what a person thinks about when falling asleep is what he dreams about. My own experience is that we more usually dream about what has happened two or three days previously, and that the occurrence requires some time to filter down to the sub-conscious mind that is awake in dreams. However, that night my dreams followed neither of these rules, but appeared to strike out an original course of their own.

I seemed to have wakened up, though, I suppose, I must have been still asleep. Something attracted my attention to the door, which I had securely locked the night before. It seemed to be slowly opening, inch by inch, and at last it stood ajar. The handle of the door was at the side nearest to me, so I could look out into the dark passage without, which now seemed to be full of misty grey forms passing to and fro.

I lay motionless, nerving all my energies for a spring upon the intruder, whoever he might be, but all the house was as still as the grave, and I saw no one. Then, as I lay considering the matter, I concluded that the door must have swung open by one of those mysterious influences which cause stairs to creak in the middle of the night, and small objects to fall from dressing tables, or to clink one against another.

It could not be the wind, for there was no wind, so to put an end to the matter I was about to rise and shut the door, when I fancied I saw something moving near the floor through the open part of the doorway. Presently the form took more definite shape, and I saw it was the crouching figure of a man, stealing noiselessly into the room.

"Now is the time to leap upon him," I thought, but, to my horror, I found that I could not move. Some kind of paralysis seemed to lay hold of every limb, and there I lay helpless, but with perfect consciousness, as I watched the slow, stealthy advance of the crouching figure.

Then the man got close up to the head of the bed, where he was partly hidden by the curtain, and I knew, rather than saw, that he had raised himself to an erect position. I could move my eyes so as to follow his movements, but I could neither cry out nor stir hand or foot to defend myself. Then a hand came round the curtain and an arm was outstretched towards me, and I saw clearly before me the face of my nephew Frank.

Instead of being reassured by his presence, I felt a cold perspiration break out all over me, as I waited for what was to happen next. By the light from the window I could see something bright in his right hand, while his left was moving softly over the bedclothes, as if feeling for my heart. Then with a sudden motion of his right arm the blade flashed upward, and I shut my eyes to receive the fatal blow.

But it did not come, and, looking again, I saw the cause. By the side of Frank stood his mother, radiant and beautiful. It was her hand that had arrested the blow, and, as she pointed with the other to the door, I saw Frank go slowly out with hesitating footsteps and with downcast head. Then his mother turned to me, with a smile that seemed to fill the whole room with brightness, and the next instant she also was gone.

The spell seemed to be broken by her disappearance, and with an ejaculation I sprang from the bed. I turned to the door; it was fast shut and locked as I had left it on the previous night, and the whole scene must have been but a horrible nightmare.

But what about the beautiful face and form? Was that a nightmare, too? and, turning to the spot where I had seen Frank's mother standing in transcendent loveliness, I almost fancied as I gazed into the darkness that I could still see the waving of her sunny hair and the silver shine of her garments. Then I crept into bed again, resolved to lie awake for the rest of the night, but it was not to be. A strange and overpowering drowsiness came over me, and I was soon fast asleep again.

Soon another vision rose before me. I thought I was standing at the mouth of a cave, and at night. Outside it I fancied I could hear the rustle of leaves and the moaning of distant waves, and as I looked out into the darkness I could see the stars shining calmly down upon me. Presently, as in a flash, the whole cave was full of light, but I had no time to look round, for close to me two men were engaged in deadly strife. Each one had a firm grasp of the other, and as they reeled now this way, and now that, in their furious struggle, I suddenly realised that each one was trying to force the other out of the cave.

Then I saw that there was a precipice without, and that whoever first crossed the threshold was a lost man. I felt powerless to interfere, and they seemed quite unconscious of my presence, as with limbs entwined and arms close locked in a deadly embrace they staggered and reeled to the edge. Then there was a final struggle, and one of them was forced to his knees. The conquered man seemed doomed, for far below I knew were the jagged rocks and the raging waters.

As the victor bent down for a last effort he suddenly started up, and with a wild, dazed look of recognition, staggered backwards. I thought in my dream that I started forward to save him, but it was in vain, for with a wild despairing cry he plunged into the black abyss below. I stood rooted to the spot with horror, for even as he fell I recognised his face, and it was the face of my nephew Frank. Then, again, unconsciousness fell upon me, and I knew no more till I awoke to see the sunlight streaming into my room. I rose unrefreshed and agitated, and, quickly dressing myself, went to join the others at the breakfast table. How we got through the meal I cannot tell. I only remember that I managed at last to escape from the table, and to leave the house for a solitary walk. My steps unconsciously took me up the steep winding ways that led to the summit of Beachy Head, and at last I mounted the grassy slope at the top.

(To be continued.)

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FRIDAY, OCTOBER 27, 1893.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

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

THE NATIONAL FEDERATION OF SPIRITUALISTS.

URGENT APPEAL FOR HELP.

As our readers are doubtless already aware, the National Conference at Sowerby Bridge, last July, passed a resolution to the effect that to enable the National Federation to engage more actively, extensively, and effectively in propaganda work, societies should be requested to pay a capitation fee of one penny per member into the funds of the Federation for propaganda purposes. It was felt that when the societies recognised the need for and utility of the work which the Federation is capable of performing in promulgating the great truths we all have so much at heart, they would gladly agree to the plan suggested for providing the executive with the required funds.

As the season is now upon us when meetings can be held with a good prospect of success; and as the Federation is in urgent need of funds, in accordance with the resolution referred to, an appeal is now being made to societies through their secretaries, and we trust they will cordially and speedily supply the sinews of war.

Furthermore, the opportunity is now taken of appealing to all friends of Spiritualism and especially to ASSOCIATES OF THE FEDERATION for financial assistance. Donations small or large will be extremely welcome and gratefully acknowledged.

We have indeed reached a period in the history of the great New Spiritual Dispensation which should fill us with joyous enthusiasm. Our facts are being admitted all along the line. Eminent men and women are realising the truth of spirit communion, and thousands of people are favourably disposed towards Spiritualism if they could only be convinced of its truth. They ask for "light, more light." "What is Spiritualism?" "How can we investigate and prove it for ourselves?" Surely, friends and comrades, it is our duty to help them.

The triumphs already won should only rouse our ardour for further and more glorious victories.

The angels cry—"Proclaim the gospel throughout the land"—and the workers and speakers are ready to aid the Federation and render free services as far as they are able, but money is absolutely needed to pay rent of halls, cost of printing, and other incidental expenses.

To whom can we look but to the warm-hearted friends of the cause who have it in their power to assist? We feel assured the Federation Executive will not look in vain. An early response will enable them to go to work immediately. In preparation for this great undertaking of mission work the Propaganda Committee has been divided into sectional committees, with power to invite the co-operation of societies in their several districts. Also to conduct special Federation meetings and arrange for speakers for such meetings. The secretaries of these sectional committees are: For Yorkshire, Mr. F. Hepworth, 151, Camp Road, Leeds; North-east Lancashire, Mr. Sudall, 44, Railway Road, Darwen; Manchester and district, Mr. Peter Lee, 26, Freehold Street, Rochdale; to whom all applications for propaganda meetings in the respective sections should be made.

Kindly forward your contributions to the hon. sec., Mr. T. Taylor, 12, Park Avenue, Cheetham Hill, Manchester.

THE STUDY OF PSYCHIC PHENOMENA.

[The following article was sent by us to Mr. Stead for publication in *Borderland*, No. 2, in reply to his circular asking for suggestions, but as it has not been accorded insertion or notice there, we take the opportunity of placing it before our readers.]

DURING the past fifty years millions of men and women, a very large proportion of them intelligent, earnest, and capable people, have been convinced by the phenomena, now called "psychic," of the certainty of "life beyond the grave," and have derived great comfort in times of trouble and bereavement from the communications they have received from the so-called dead; while a large number, who, like A. R. Wallace, were philosophical materialists believing only in matter and force, or rapidly drifting towards that goal of the sceptic, have been convinced by the facts they have witnessed that no hypothesis is adequate to explain the manifestations of intelligence associated with these phenomena, but the one which attributes at least a residuum of them to the action of discarnate human beings. In view of these facts, and the ever-increasing army of those who find in so-called occult phenomena the solution of their doubts and an assurance of their own post-mortem existence, the time has gone past when the "expediency" of the study of these phenomena can be successfully called in question, whether they be due to the action of the "inner-self," or whether they are caused by discarnate human beings.

Now-a-days, we seek for knowledge in every realm, without fear of the "taboo" which deterred our forefathers. We seek God in His world, and value Truth too highly to dread untoward consequences.

It is impossible to over-estimate the value of spiritual phenomena—I mean the phenomena of spirit embodied and discarnate. If there is *anything* in them there is *everything*. By the study of them our knowledge of man will be increased, our horizon indefinitely extended, and we shall corroborate the hopes, the aspirations and the inspirations of the best and wisest men and women of all ages. We shall understand human nature more correctly; gain a more dignified conception of the value of life, the worth of character, and win at least *some knowledge* of that realm of the life after death, which we have hitherto had to take on trust. Surely, must be a gain to have the question, "Does death end all?" answered scientifically with an emphatic No!

Matter and Mammon have had a sufficiently long innings as the objects of our devotion, it is time that Spirit should be studied and enthroned. How shall the triple-barrelled question—What, Whence, and Whither? which the mind inevitably levels at the unseen, be answered save by researches such as you seek to promote?

The pressing need for study of the modes of manifestation of the human spirit on the psychical plane of consciousness, both here and hereafter, is made painfully apparent by the absence of "light and leading" in the replies you received from the Lords Spiritual, who "with one consent began to make excuses" for their lack of interest and want of knowledge.

It ought to be borne in mind by those who desire to tread the path which leads us over the border, that the people on the other side have ways and wills of their own. I have found that those who attempt to dictate conditions and demand proofs, according to some predetermined plan of how, when, and where the evidence shall be forthcoming, invariably blunder, and either fail altogether or are disappointed, because the results do not equal their expectations. Investigators must be willing to learn. They cannot decide what phase of manifestation they will have, but must experiment until they discover what phenomena are possible.

Personally, I am most interested in those manifestations which go to prove the "continued conscious existence" of man after death, by establishing the identity of the "intelligent operator at the other end of the line."

Thought transference, and all the other phases of the supernormal activity of the higher-self, or the subliminal consciousness, etc., which indicate the possibilities of the human spirit, I regard as stepping-stones to the knowledge of the larger science of the powers and practices of discarnate humanity. If we, while "cribbed, cabined, and confined" within this house of clay can so far transcend the five senses as "psychical-researchers" affirm we can, then we are justified, it seems to me, in anticipating that spirits who are un-fleshed, will have still greater powers and liberties, and be able to manifest themselves to us who at present see "through a glass darkly."

Very much has been said and written of the "dangers" of investigation, both to sensitives and enquirers. Difficulties there undoubtedly are, but they can be overcome. The "dangers" are more often imaginary than real. Too frequent experiments, too great excitement, and too exclusive thought regarding the phenomena may, with unbalanced persons, disturb the mind, and even endanger health, but reasonable people will guard against such excesses. In this realm, as everywhere else, the best safeguard against harm, is pure intention, circumspect action, and moderation. Many persons are natural clairvoyants, psychometrists, healers, and mediums, and exercise their faculties perfectly normally, and free from injury, without understanding their real nature.

So-called occult powers and mediumistic gifts, when carefully and temperately used and not abused, are beneficial rather than hurtful. I have known mediums who have exercised their powers for upwards of a score of years, who have been strengthened in body, mind, and will—their mediumship has been an education to them and a blessing, not a curse. I can speak for myself from upwards of twenty years' experience.

Theologians assert that it is better not to enquire for fear of evil spirits; but, is ignorance a defence? or does knowledge give power? Investigation does not bring the spirits around us—it merely reveals their presence. People who do not study the science of the spirit are not free from influence from the other side, although they may be unaware that they are being affected. The spirits (all sorts and conditions of them) are about us all the time. The study of spiritual phenomena does not lay us open to attack, unless we are debased or voluntarily descent to the level of the vicious, but being forewarned we should be armed against intrusion, and by force of spiritual aspiration draw around us good and helpful spirit people. Mrs. Besant descants eloquently about Kama Rupas, declaring these "bodies of desire" go around "seeking whom they may devour," but I have never met any of them. In what body do they come, and when did they become entities? I have had, what has been to me, perfectly satisfactory evidence of the conscious existence of individuals who once lived on earth, Mrs. Besant and Mr. Hudson to the contrary; but this is the point to be settled—and only facts will settle it. I am confident that if investigations are carried out patiently and sympathetically, and the facts carefully tabulated, the continued conscious and progressive existence of man after death will be demonstrated beyond all doubt. It will, indeed, be a boon to exchange vague assertions and hazy abstract conceptions for scientific assurance that there is no death. You have my hearty congratulations and all sorts of good wishes.—Yours truly,

E. W. WALLIS.

"BORDERLAND" No. 2 has arrived. It is full of interesting matter and will be of value to Borderlanders, but is not likely to add a great deal to the knowledge of experienced Spiritualists. "Crystal Seeing," by Miss X., is suggestive. Professor Baldwin's mediumship indicates the presence and power of spirits to communicate. The Prophet Elijah, No. 1 of "the Borderlanders of the Bible," is an interesting study. Mr. Stead says the first allusion to "fire manifestations" is in Leviticus; he has surely overlooked Genesis xv., 12 and 18. "A deep sleep fell upon Abraham; and, lo, an horror of great darkness fell upon him . . . when the sun went down, and it was dark, behold a smoking furnace and a burning lamp [marginal note 'lamp of fire'] passed between those pieces," etc. Our list of Sunday services is reproduced and the statement is made that Spiritualists may "fairly claim to rank among the regularly organised Nonconforming sects." "As yet they have not developed a bishop, but Mr. J. J. Morse seems to be in a fair way of attaining the position." The article on "More about Automatic Writing" embodies some interesting recent experiences. The "opinions" expressed by a number of public men and women are strikingly diverse, but in the main indicate a growing mood of expectancy. People are more favourably disposed now than they were even five years ago, but one grows weary of the fine drawn theories, and the fanciful newly coined terms which are trotted out to obscure the issue and discover a way out of borderland which will lead elsewhere than into Spiritualism. After all, A. R. Wallace's paper, already printed in *The Two Worlds*, is the best, and clearest, and most manly, and scientific article of the whole magazine.

OUR POSTAL MISSION.

MR. J. W. MAHONY very kindly offers to give us one or two copies of his startling and suggestive book "England's Falling Workshop," to sell at the published price, post free for 2s. 9d., for our mission fund. The book is a valuable one to anybody interested in Free Trade and the problems involved. Mr. Mahony contends that our free-imports system is not Free Trade, and ably supports his contention. We shall be pleased to receive donations to the fund for mission work, and have printed a small circular giving instructions "How to form home circles" on one side, and an advertisement of *The Two Worlds* on the other. We shall be pleased to send some of these to friends who will undertake to circulate them judiciously.

Contributions received, W. Gray. 1/; Bevan Harris, 3/3.

OUR BIBLE CLASS.

MYTHIC STORIES.

It is curious to note the connexion between ancient symbols and the claimed miracles of Bible worthies, thus: Samson's lion corresponds to the Zodiacal Leo; Deborah's white asses, Balaam's ass, and Samson's ass's jawbone remind us that the ass is another symbol of the skies. The sun's course is thus described:—

But now in Leo, or the "Lion's whelp"
With the "Strong ass of his right wing to help
At summer solstice," kindling still his ire
As when Sam set three hundred tails on fire.

Jacob's vision of the ascending and descending angels, like Ezekiel's wheel, typifies the course of the Sun-God through the skies.*

The appearance of the angels under the oak or other trees, the calling of fire "from heaven," are all indications of the old time myths woven into the narratives as statements of actual facts.

The fish stories of Jonah and of Christ's fish with the coin in his mouth are equally traceable to the same sources.

There are many commentators on the Hebrew sacred writings who do not hesitate to affirm that such personages as Moses, Elijah, Elisha, and Jesus never existed, whilst Samson has been proved to be a mythical representation of the Greek Hercules, and Jephtha a paraphrase of the Greek Agamemnon.

The audacious transposition of ancient Heroes from their own lands into that of Judea by Jewish historians and the bold plagiarisms of other nations' histories to sustain their own is indisputable evidence of their unreliability, and is characteristic of the people; but it "does not alter the fact that at certain epochs of time great and Providential characters must have flourished and acted something of the parts set down for them. Moses, as we have already alleged, we believe to have been an Egyptian priest. . . ."

"Elijah, from his name signifying one of the houses of the Sun, like his follower, Elisha, has sometimes been deemed a mythical personage, a mere type of the Sun-God."—*Art Magic*, p. 266.

Gerald Massey wisely says: "Literalisation of Mythology has been the cause of half the intellectual errors extant. It will be still more fatal to class and claim as spiritual that which was never anything more than a symbolical mode of representation. For example, there is a picture in the Roman Catacombs that shows the non-historic, non-spiritual nature of the three men in the fiery furnace.

"Spiritualism is not going to warrant the belief that the Fall of Man was a fact, and evolution is a lie; or that a serpent talked before it knew how to crawl in the dust; or that Samson was a spiritual medium, powerfully possessed; or that a flood was universal which stood fifteen cubits higher than the mountain tops.

"The sun and moon never did stand still in heaven (or the earth in its rotation) in any time past, though all the tables in the world should take to turning in the present. As Mythology, the story can be understood. It had its origin in natural phenomena. The great battle between the forces of Light and Darkness was fought at the Autumn Equinox. What we call the 'harvest-moon' rises at the same time, and nearly of the same size, for three or four

* The four living creatures with the faces of a man, an ox, a lion, and an eagle, which were seen by Ezekiel when the "heavens opened" and he had "visions of God," belong to the mythological astronomy, as imaged in various lands, and are the well-known types of the four corners in all the representations. It was no more necessary to enter the trance condition to see them than it would be to see the Great Bear in heaven to-night.—Gerald Massey.

nights together, and so may be said to 'stand still' until the fight was finished.

"Adam and Moses only talked with the gods, Elohim and Jah, because they were *not* men, but characters, as entirely mythical as were the gods who talked with them.

"Literalised Mythology has its *Miracles*; Spiritualism has only its *Facts*. We have now the means of comparing and distinguishing the one from the other.

"Eglinton's slate-writing is a fact, but it lends no likelihood to the statement that the various conflicts between Jesus and a personal Devil took place at the highest points of elevation that could be found in the world. And when we learn that Eglinton sat for three years without getting more than a scratch on the slate, it becomes obvious that we are in presence of a process in the laboratory of nature, as purely evolutionary and scientific as anything in chemistry. It gives us such a glimpse of difficulty in attainment, no room is left even for the word 'Miracle,' and we have no shadow of right to fling away the result by classing the hard-earned accomplishment with the cheap and easy miracles of Mythology. For a Spiritualist to do this is to commit suicide."

What are we to say, what can we think, of the account of Jonah trying to flee from the presence of the Lord? of the Lord "*preparing*" a great fish to swallow Jonah? of Jonah praying in the belly of the fish? (as the prayer is reported we are entitled to ask, who heard it?) of the Lord *speaking* to the fish (what language did he speak in?) and the fish understanding him and vomiting Jonah—*upon dry land*? (Very accommodating of the fish to bring him to shore before casting him up.) What can we think of the ideas of Deity represented in this story, especially when we read that Jonah eventually preached as he was commanded "that the city would be overthrown in forty days," and then "God repented of the evil that he said he would do; and he did it not?" No wonder Jonah felt vexed and wanted to die after being sent on such a fool's errand. The whole story is too childish and absurd and contrary to Nature and all lofty and spiritual conceptions of Deity to be regarded save as a fable. It may have a meaning as a myth but not any as a statement of fact. Yet the New Testament writers have accepted it and endorsed it! "For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth," but he was not, also Luke xi, 29. But possibly, nay, truly, as Paul says in Galatians iv, 24, respecting the supposedly historical account of Abraham's two sons, the one by a bond woman, and the other by a free woman, these "*things are an allegory*!"

There are marked resemblances between Moses and Bacchus, Samson, and Hercules, Joseph, Elijah, Jesus, and the *Sun God*, Horus, Christna, or Buddha, or whatever name it is personified by. Hence the utter impossibility of eliminating the matter of fact from the fabulous, or mythical, and consequently the difficulty experienced in any attempt to draw comparisons between modern Spirit-phenomena and so-called BIBLE miracles, which although narrated in circumstantial fashion must in many instances at least be utterly baseless as actual occurrences, or phenomenal manifestations.

ORIGINAL.

"Every soul hath a guardian set over it."—*Al Koran*, chap. lxxvi.

DEAR SIR,—I see no reason to doubt the existence of the several gods of antiquity. If, as Gabriel is supposed to say, "Every soul hath a guardian set over it," why not every nation, and, indeed, every world? May not we also, in our way through eternity, attain to such exaltations?

Far back in the mist of ages,
Back beyond all human ken,
Long before the lore of sages,
Lo! the mighty "Jove" was then.
Long before man was evolved,
Or the rolling planets made,
"Brahm" was then the great Unsolved
Unto whom the Devas prayed.
E'en before the angels offered
Unto "Jah" their psalms of praise,
Fiery halos 'round him hovered,
And his name was "Ancient Days."
Like these great controlling spirits—
Regents of the great ALL-ONE—
Man may, too, by his own merits,
Be god of some world or sun.
Man is great and moves to greater—
First as earthly then celestial.
He who would be a "Creator"
Must first forego the bestial.

H. BLOODWORTH.

VOICES FROM THE PEOPLE.

NOT CANDIDATES FOR THE MADHOUSE.

DEAR SIR,—It is frequently urged by the Church and secular press that a belief in spiritual phenomena cannot fail in supplying tenants to the madhouses. Is it not more likely that a belief in the so-called orthodox teachings, inculcating that nearly all the human race are destined to be eternally tormented, does send more to asylums than the belief that the disembodied do return, proclaiming the glad tidings that the most depraved shall ultimately become pure and happy? Who could enjoy this life having any doubts of his mother's safety? It appears that Dives' misery was intensified by the fear that his brothers should go to the same horrible place. Surely we, being better than Dives, should feel very wretched having any doubts of our mother's safety? A preacher in this locality stated to his congregation that the pious mother who did all she could to bring her husband and family to Christ, but failed in her pious endeavours, they were, therefore, doomed to eternal woe. When hearing the sentence pronounced she was exceedingly glad, crying "Hallelujah." Dives is a saint compared to this mother. This is surely blasphemous teaching, attributing the characteristics of a demon to God. Professor Geikie and other savants should it would pay having an insane tendency, which the larger hope announced expose this blasphemous rubbish. A RETIRED HAND-LOOM WEAVER.

"VINDICATION OF SPIRITUALISM" BY PRO BONO PUBLICO.

DEAR SIR,—I feel greatly surprised to find that the above very prejudiced article has been allowed to pass without comment. I quite fail to see how the cause of Modern Spiritualism is advanced by such a string of random assertions. What, for instance, can be thought of a person who, asking for "fair and legitimate criticism," asserts that the Christian religion has to "exist by editorial cowardice," because an editor thinks fit to decline an article which the writer himself *admits* to have contained "severe criticism"? or who mentions two wonderful pamphlets as proving the Bible to be a "conglomeration of contradictions," without giving any further information about, or questions from them, so that his readers might judge for themselves, evidently thinking it quite sufficient that he has spoken. I have no doubt the majority of your readers, like myself, are getting tired of this stale invective, which reads like cuttings from *The Freethinker* or some such enlightened print, and is, I venture to say, quite unworthy of a place in a paper like *The Two Worlds*. Surely, if "P. B. P." has any facts to lay before your readers, he can do so, and leave them with confidence that they will prevail, else he has no faith in Truth. Please understand that I am not here attempting to defend Christianity, I consider it is Spiritualism which stands most in need of defence from the ill-considered assumptions of "Pro Bono Publico."—Yours respectfully,
53, Wyvis Street, Poplar, London. WALTER WOODS.

SPIRITUALISM IN JERSEY.

We have received the following interesting message, given through a young medium in Jersey—a lad of 13 years of age. The father of the lad says that "Spiritualism is as precious as life" to him and his:—

THE SPIRIT-WORLD.

Fancy yourself in a valley with green slopes, covered with flowers, with little lakes here and there, and birds, in gorgeous plumage, swimming about those lakes. Here and there you see spirits dressed simply but beautifully—spirits who have passed through the trials, cares, temptations, and sorrows of life, and have now attained knowledge, love, and freedom. Would you not be pleased to be like them—happy, contented, and safe from all harm? You must be patient, persevering, hoping, progressing. In other places you see forests with tall and beautiful trees, among which beasts rove about who will harm no one, who are spiritual, faithful, and harmless. You may see the sea, the sparkling water on which the light of God shines, a dazzling light which can hardly be looked upon, the boats sailing here and there. There is no danger upon that sea, no treacherous rocks to sink ships; no poor sailors are lost in this sea. Oh, beautiful sea—the sea of God! Here the everlasting grass does not droop, and here also are flowers that do not fade—flowers which are everlasting. Oh God, how wonderful thy works; how glorious thy doings! We are yearning for the good—hungering for what is right. We put ourselves into thy hands and say "Thy will be done." The controller, before leaving the medium, signed his name Rabbi. ST. AUBIN.

THE GOOD THE TWO WORLDS IS DOING.

DEAR SIR,—A week or two ago we received a letter from Switzerland, and we thought it right that you should know the far-reaching influence of *The Two Worlds*. Moreover, we have received the request of our spirit-friends to send you an account of the incident; this we regard as sacred, and send you a copy of the first letter we received:—

"September 28th.

Dear Sir,—You will, I hope, forgive the liberty I take in writing to you, but some time ago I came across a paper called *The Two Worlds*, where there was a sermon called 'Curing Death.' I cannot tell you what a comfort it was to me. I have read it over and over again and know it almost by heart, for I lost my husband on the 9th of July, and my youngest child on the 29th of August. I am very unhappy, since life is dreadful without them. Only for the two children I have left I could not live. Could I have a message from my husband? He was a Swiss; so am I, only I lived a long time in England, and neither knew nor cared to know anything about Spiritualism till I lost my husband. I hope you will answer my letter, for I am very unhappy. Hoping you will forgive me for troubling, I remain, yours truly, E. N."

We have since received another letter from this lady, and a brighter tone pervades it. We are also sending her a message given through one of our mediums, under the control of her husband. On the Sunday evening we had her letter put into our hands Dr. Williams preached a sermon called "Has man a soul?" Mr. Chapman and other of the friends thought that if we sent it to you for publication it might do similar good work in spreading our blessed doctrines of immortal life.

Psychic Institute, 12, Virgil Street, Liverpool. CLEMENT CAULTON.
[The sermon shall appear at an early date.]

LONDON NEWS AND NOTES.

311, CAMBERWELL NEW ROAD.—Morning: "Douglas" gave an address dealing with a duty so often unthought of, viz., "Of endeavouring to assist to a knowledge of the truth the disembodied as well as the embodied spirits we come in contact with." Evening: "Is Spiritualism a science, a religion, or philosophy?" gave ample scope for Mr. Long to clearly define the Spiritualistic faith; how we came to that position, and how by study the religion and philosophy underlying the phenomena would easily be discovered by all earnest inquirers. Special general meeting of members followed, when the new basis and rules for the conduct and guidance of this society were adopted unanimously.

FOREST HILL. 23, Devonshire Road.—Mr. Edwards, of Camberwell, gave an address on "The Gospel of Spiritualism," showing the manifold ways in which spirit has had control over matter in past ages, and through many great reformers who have been our teachers. The lecture was food for the mind, and thoroughly enjoyed. Questions were ably answered. Thursday, Nov. 2, first social of the season at 7-30; refreshments provided; tickets 6d.—J. B.

MARYLEBONE. 86, High Street, W.—Mr. T. Everitt again presided in his accustomed able manner, and Mr. A. J. Sutton read a paper on "Prayer," the subject matter having been previously communicated through the mediumship of a friend. A most uplifting and comprehensive address, manifestly emanating from a high spiritual intelligence. Miss Everitt sang Gounod's "Entreat me not to leave thee" (from "Ruth"). This grand composition, so effectively and beautifully rendered, was much appreciated. Oct. 29: Mrs. Treadwell, "Experiences in Spiritualism." Nov. 5: Dr. J. Watmore, "Progressive Spiritualism." 12: Mr. E. W. Wallis.—L. H. R.

OPEN AIR WORK.—"Labour Day." Great meeting on Clerkenwell Green. 15: Messrs. Battell, A. M. Rodger, T. Emms, and Percy Smyth speakers. A clear and definite exposition was given of "Spiritualism and the Labor Movement," showing that Spiritualists do not take theories for facts, but sustain principles which are thoroughly reasoned out, and by that means arrive at as correct an opinion, justified by facts, as possible. Those who accepted materialistic views of the universe have not reached the essence of things, and consequently deal only with a phase of the universe. To deal thoroughly with the great questions of the day, we must probe and peer into the spiritual aspect of things, that essence which underlies all the phenomena of life, which is ever active, and manifests itself by means of the exoteric or outward form. Spiritualism is the redeeming factor which proclaims universal brotherhood; pleasure comes by toil, and toil is pleasure. Each member of the human family working for each other, for the sinking of selfishness, of greed, and the raising of our brother man to the pinnacle where the heart's pleasures lie; the emancipation from tyranny and oppression, replaced by the acquisition of liberty and love. The foregoing is an epitome of the speeches listened to with respect and attention. A quantity of *The Two Worlds* were distributed, and questions replied to efficiently.—P. Smyth.

PADDINGTON. 227, Shirland Road.—Mrs. Treadwell's guides gave an address, "Man's Spiritual Work on Earth," and a poem on "The Judgment," subject chosen by the visitors.

SHEPHERD'S BUSH. 14, Orchard Road, Askew Road.—Full meeting, many strangers to greet our friend Mrs. Spring, whose guides delivered an eloquent spiritual discourse upon "Immortality," followed with clairvoyance. 19: Mrs. Mason's séance for Mrs. Spring resulted in 17s. being collected on her behalf.

IMPORTANT NOTICE.—A conference at 311, Camberwell New Road, Sunday, Nov. 19, at 3 p.m., to consider the best means to advance the cause in South London. Individual Spiritualists and delegates and representatives from societies are heartily invited to attend. Tea will be served at 5-30; tickets 6d. At 7, by special request, "Douglas" will narrate his "experiences in a haunted house, or a conflict with evil spirits."—C. M. Payne.

MARYLEBONE. 86, High Street.—29: Mrs. Treadwell, "Experiences in Spiritualism." Nov. 5: Dr. J. Watmore, "Progressive Spiritualism." 12: Mr. E. Wallis, morning, "The onward march of Man"; evening, "The distinctive features of Spiritualism."—L. H. R.

LIBRARY, READING ROOMS, AND SPIRITUALISTS' HEADQUARTERS.—Mr. J. J. Morse announces that he will endeavour to meet the great need of a social centre, where people of our way of thinking can meet congenial company, exchange opinions, and compare experiences, and has started a popular library and reading room, to be open at times when it will be really useful, where all our periodical and standard literature will be available. The need of a recognised place where visitors, from the country and abroad, can meet their friends, receive letters, obtain information as to meetings, séances, lectures, and other gatherings; and, when required, secure hotel accommodation under the same roof, and under thoroughly trustworthy circumstances, will also be met. The subscriptions to the reading rooms and library are 10s. 6d. per year; 5s. 6d. for six months; 3s. per quarter, and 1s. per week, while the advantages will be found to exceed those given by any similar undertaking. Subscriptions can begin at any time, but are in all cases payable in advance. All guests at Morse's Hotel have the use and privileges of the reading rooms free of charge during their stay. Regular subscribers have full use of library and reading rooms, and can take out works for home reading as per rules. They will also be admitted half-price to any meetings at which a charge for admission is made. An annual conversation and reunion will be provided free to all members. During the season various special meetings will be held, as arrangements permit, for lectures, discussions, séances, &c., to which, in most cases, admission will be free. During the season there will be occasional social gatherings. Refreshments can be had at any time required. Further particulars can be had on application to the librarian, Florence Morse, Florence House, 26, Osaburgh Street, Regent's Park, London, N.W.

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.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—Mrs. Hyde's controls gave short lectures, followed by clairvoyance and psychometry. In the evening Mr. Taylor, of Royton, also gave a few clairvoyant descriptions, which were very accurate and seemed much appreciated.—R. D. L.

COLLYHURST. Psychological Hall.—16th: Social evening. We were pleased to see the largest gathering of members and friends, some of whom came long distances, that to our recollection has ever been seen in our hall. During the evening, songs, glees, duets, &c., were capitally rendered by Miss Rotherham and choir, which gave great satisfaction. At intervals fruits of various kinds left from our harvest festival were handed round. Dancing and games were keenly entered into by the younger members and friends. Our thanks are especially due to Miss Rotherham and choir for the able manner they discharged their duties. 22nd: Mrs. Brooks, of Oldham, spoke well on "Faith, Hope, and Charity" and "The one and true God." Striking and successful clairvoyance gave great satisfaction to crowded audiences, many being unable to gain admission. The infant daughter of our esteemed friend and co-worker, Mr. Carr, was named Ethel Hope Carr (spiritual name Hope). The medium's very impressive exhortation went to the hearts of all.—J. B. Lyceum: Recitation by Miss Ada Garner, and a dialogue nicely rendered by Mr. Arthur and Miss Ada Stanistreet. Discussion class: chairman, Mr. Lawrence. "The temptation on the mount" was dealt with, showing its interior meaning—a most beautiful lesson, showing the temptation all men experience who live to overcome their lower passions and impulses. Next Sunday a paper on "John Stuart Mill," by Mr. McMuray.—A. H.

HULME. Junction Street.—A nice room has been opened here, and a very intelligent audience assembled on Monday to listen to Mr. Wallis on "Spiritualism, the proof of man's immortality." Mrs. Moss was remarkably successful with her clairvoyant descriptions of 13 spirits. Every one was recognised, and in most cases both Christian and surname were mentioned by Mrs. Moss. An auspicious opening.

OPENSHEAW. Granville Hall.—Morning: Circle. Mrs. Howard's controls gave a grand address on "Blessed are the Poor," but stated that it was not a blessing to be poor, it was a curse. It is a pity we cannot prevail upon Mrs. Howard to take up platform work; she is a promising medium.—Lyceum: Our open sessions were a grand success. The platform was tastefully decorated with fruit, flowers, and vegetables. Our programme, which was admirably gone through, consisted of recitations by Lily Page, Maud Page, Carrie Page, Alice Lewis, Wm. Lewis, Matthew Garbett, John Orme, and Miss G. Orme. Solos by Misses F. Garbett, G. Orme, and M. Morris. Violin solos by Mr. G. Haslam and J. Orme. Readings by Mr. Pearson and the writer. Invocations by the guides of Mr. and Mrs. Pearson.—J. Rossington.

PENDLETON. Hall of Progress. Mrs. Lamb's subjects, "Light of the World" and "Spiritualism, Ancient and Modern," were ably dealt with. Taking the history of ancient Egypt and the Biblical account into consideration, they made the future life very clear, Modern Spiritualism being no fancy dream conjured up from past superstitions. Psychometry and clairvoyance.—H. T.

ST. MARK'S SCHOOL MUTUAL IMPROVEMENT SOCIETY.—A good audience listened to Mr. Wallis's exposition of Spiritualism. The discussion did little more than show the ignorance of the people and their prejudices against the subject. Perhaps some seeds fell into ground ready to receive them.

THE MANCHESTER DEBATE last Tuesday was extremely interesting. Mr. Littler claimed that Socialism would aid temperance, and that a great deal of intemperance was caused by poverty. Other speakers believed intemperance caused poverty, and an animated discussion occurred. Mr. Littler replied that the abolition of slums, sweaters, and middlemen could not increase drunkenness, but would tend, by improving their conditions, to elevate people and help them to be sober. Next Tuesday Mrs. Wallis will reply to suitable written questions from the audience.

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.

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.]

ACCRINGTON.—15: Opening of the Spiritual Hall, Bridge Street. Mrs. Johnstone spoke to crowded audiences in her usual convincing manner. Good clairvoyance. Happy times. 22: Mrs. Foran (the American clairvoyant), of Burnley, gave a lot of remarkable tests; 90 per cent were recognised. At night, we had to turn many away. Good collections; everybody seemed happy.

ARNLEY.—Mr. J. Kitson's guides discoursed on "The Gospel of Spiritualism: Is it adapted to the requirements of humanity?" and "What is the difference between Spiritualism and Theosophy?" giving satisfaction to fair audiences.—H. B.

ASHTON.—Mrs. Horrocks, of Heywood, discoursed on "Where do children go?" and "Do spirits return and what proof have we?" Good clairvoyance and psychometry. Arrangements have been made for opening a new and much larger room on Nov. 5. Mrs. Hyde will be the medium. The room is situated in Church Street, off Warrington Street, and near the old Church gates.

ATTERCLIFFE.—22 and 23: Mr. Mason's guides gave good addresses to appreciative audiences. Clairvoyant and psychometric delineations good.

BACUP.—The Service of Song, "Rest at Last," was successfully performed, and gave great pleasure to good audiences.

BELPER.—Mr. J. J. Morse was with us, and had a very successful day. [By an error he was announced in our Platform Guide for Birmingham.]

BIRMINGHAM. Oozella Street.—Mr. Victor Wyldes, although suffering from a recent attack of influenza, gave with much power an excellent address on "Destiny: Can the future be foretold?" as well

as pointing out how this evidence may be acquired by psychometry; the controlling intelligence showed how much more of the future many would cognise, if they developed their latent powers. Psychometry very successful. Room crowded, about 50 going away unable even to stand and hear. We trust to have many such meetings, and in the spring of next year to formulate our building scheme.—A. K. BLACKBURN. Freckleton Street. Old Grammar School.—Mr. Johnson gave addresses, in the evening. "A religion of circumstances" was handled in a masterly manner, giving an idea that under the present rule we want men with sterling metal and able to fight with men who think of nothing but giving a little with one hand and taking back with the other the very life's blood of all who come under their hands.—R. B.

BOLTON. Bradford Street.—The first of a series of social gatherings on Saturday last, preceded by a tea party, at which a satisfactory number sat down, was presided over by Mr. Ormerod, who delivered a short address, as also did Mr. Mayoh. An enjoyable programme of songs, recitations, duets, etc., was contributed by Misses Tyldesley, A. A. Dickinson, E. Pilkington, Mrs. Barnett, Messrs. Wilcox, Ouse, Lowe, R. Pilkington, Wainwright, Bratby, Morris, Wainwright junr., and E. Pilkington. Miss Tyldesley and Mr. J. W. Tootill were responsible for the musical portion of the programme. Votes of thanks to chairman and entertainers were passed. Representatives were present from the Leigh district. The society is greatly indebted to Messrs. H. Dickinson, A. Tootill, and E. Ormerod for the large amount of work they performed. On Sunday, Mr. Gibson delivered short addresses on "Man's inhumanity to man," and "The world's desire," and was very successful in psychometry, and Mr. Gibson, junr., gave a few clairvoyant descriptions. We are improving in numbers, and I think the cause is making headway.—B. T.

BLACKBURN. Northgate.—Mr. Manning gave good creditable addresses on "Influence, its effect upon the human mind," and "Is Spiritualism a Sin?" and good clairvoyance. Nov. 5: Local mediums in the afternoon. Evening: The choir, assisted by a string band, will render a service of song, "Beauty and Bounty." Soloists, soprano, Misses Stephenson and Coupe; alto, Miss E. Coupe; baritone, C. Hastings; reader, Mr. Charles Lawton. Collections for the choir fund.

BLACKPOOL. Liberal Club, Church Street.—Mr. John Walsh gave a very interesting address on "Rifts in the veil," and some very good clairvoyant and psychometric tests. The society tender their sincere thanks to the Brighouse society for their very liberal gift of a harmonium.—W. H.

BRADFORD. Lower Ernest St.—Harvest festival. Mrs. Whiteoak spoke on "Come unto me all ye that are weary and heavy laden and I will give you rest" in a most lucid and sympathetic manner. Evening: subject, "Sowing and Reaping." A most powerful oration, showing the kind of labour needed and the quality of the seed to be sown to produce the harvest satisfactorily to the reapers, both for time and eternity. Clairvoyance most satisfactory.—E. H.

BRADFORD. Lower Temperance Hall.—Mrs. Shulver gave splendid addresses on "The spiritual side of life" and "Rest beyond the grave." Clairvoyance very clear. Great interest was manifested by the audience.

BRADFORD. 448, Manchester Rd.—Owing to disappointment by Mrs. Shulver, Mr. Hilton spoke excellently on "Pray without ceasing, and in all things give thanks," and "The Spirit of Truth." Clairvoyance by Mrs. Webster.

BRIGHOUSE. Martin Street.—15: Mr. George Newton's first visit. He related his experience in Spiritualism, both practical and philosophical, which was most interesting. Clairvoyance very good. Evening: Subjects from the audience were answered very ably, giving every satisfaction. His next visit will be looked forward to with interest. 22: Mrs. Brook's guides spoke well on "What has Christianity done for Humanity, and what has Spiritualism done?" Evening: "Where have the Great Heroes gone?" a good practical discourse listened to with rapt attention. Clairvoyance moderate. Good audience in the evening. Lyceum Social, Saturday, Oct. 23, at 7 p.m.; adults 4d., children 2d. Wednesday, Nov. 1: A Meat Tea and Social. Tickets, adults 9d., children half-price. All welcome.—J. Shaw.

BURNLEY. 102, Padiham Road.—Mr. Metcalf's guides spoke on "Is man a spirit being?" listened to with evident pleasure. Clairvoyance mostly recognised.

BURNLEY. Guy St.—Mr. Plant gave excellent addresses, followed by remarkable clairvoyant delineations, all recognised. Very good audience.

BURNLEY. Hammerton Street.—Speaker, Mr. E. W. Wallis. Afternoon: Subject, "God's ghosts, man's ministers." The infant daughter of Mr. and Mrs. Holden received its name in public, Mr. Wallis performing the ceremony. Evening: 21 questions from the audience were answered with good taste. Next Sunday, Mr. J. J. Morse. Come and bring your friends.—W. M.

BURNLEY. Robinson Street.—Mrs. Stair's guides gave an excellent discourse on "The spiritual development of men," also on "Christianity, its misrepresentations," showing how Spiritualism is misrepresented and vilified. A crowded audience seemed to be spellbound by one of the most eloquent and impressive addresses it has been our lot to hear. The guides gave impromptu poems from subjects chosen by the audience, "Love" and "Progression."—W. H.

BURNLEY.—Mr. Standish gave addresses on "Charity," and "Does God permit Sin?" each followed by successful psychometry. Friends please note, a social evening next Saturday at seven o'clock, 6d.—A. N.

CARDIFF.—Address by Mr. E. Adams upon "The condition of John Calvin in spirit life," concluding with the Shakespearian poem, "Life," from Miss Dolan's "Poems of the Inner Life." Good audience.—E. A.

DEWSBURY.—A grand day with Mr. and Mrs. Marshall. The former spoke very earnestly on "How to make Spiritualism a more practical religion," and "What is Spiritualism teaching humanity?" Mrs. Marshall was very successful with her clairvoyance.

GATESHEAD. 47, Kingsboro' Terrace.—Mr. Davidson gave a very good address on "Spiritualism." The hall was packed. Spiritualists, do not forget Nov. 6. We have a tea, concert, and sale of work. Tickets 9d. Come and help us.—J. F.

HALIFAX.—Saturday last a grand concert was most generously given by Mr. A. Gill, who is leaving us for Blackpool, when a few

leading Halifax vocalists kindly assisted him in making it a success. Mr. Gill was in grand voice and sang splendidly. His ventriloquial performance caused roars of laughter. The Harmonic Quartette Party rendered some pleasing glees, deservedly applauded. Songs by Miss Brook, Miss Gill, Mr. Copley and Mr. Gill each in turn were encored. The accompanist, Master Jagger, also executed a piano solo in an excellent manner. The proceeds realised £3 14s. for which our best thanks are heartily accorded to Mr. Gill and all who by their endeavours made the concert a success. Sunday: Good audiences. Mrs. Midgley's guides gave a vigorous and forcible exhortation, "Behold now, the day of salvation," during which frequent mention was made of the sufferings of the colliers, a collection being made for the poor starving children which realised £1 2s. and has been forwarded to *The Yorkshire Post* fund for distribution.—F. A. M.

HEYWOOD.—Mr. J. B. Tetlow, of Pendleton, gave good addresses and some very remarkable psychometry to good audiences. He has also consented to give two Saturday nights during the winter months for psychometric entertainments for the benefit of our new temple. Trusting others will help us in the same cause.—J. F.

HOLLISWOOD.—17: Miss Cotterill gave a short address and psychometrical delineations, which were much enjoyed. 22: Mr. J. Long gave very good addresses on subjects from the audience and "The present condition of humanity, and their prospects materially and religiously." Psychometry good. Half-yearly meeting Sunday next. Members please note.

HUNSLY.—Mr. Todd, from Bradford, gave an address on "The grass withers, the flowers fade," and "Can man by searching find out God?" both subjects handled by his guides in a masterly way. Very good clairvoyance.

HYDE. Grammar School, Edna Street.—Madame Henry related her experiences of the Salvation Army and other missionary causes, and her ultimate conversion to Spiritualism. Evening, to a crowded audience, "The Judgment Day" was treated on, and clairvoyance given. We were somewhat annoyed by the conduct of a party of young men from a neighbouring school, otherwise a most successful service.

KEIGHLEY. East Parade.—Owing to Mrs. Bentley's illness Mrs. Clarke, of Keighley, and Mrs. Wooley, of Bingley, delivered good addresses. Mrs. Wooley also gave very successful psychometry and clairvoyance. Evening, room packed, many strangers. Such mediums as Mrs. Wooley ought to be well employed.—A. B.

LEEDS. Progressive Hall.—15th: Mr. Essam's guides gave good lectures and successful clairvoyance to crowded audiences. 16th: Mrs. Farrah gave successful medical psychometry to a good audience. 22nd: A good day. Mrs. Jowett gave satisfaction to crowded audience, many turned away. 23rd: Mr. Seaking gave very successful clairvoyance.—C. L.

LEICESTER. Liberal Club, Town Hall Square.—Evening: Mr. Clark, to a good congregation, spoke on "Search has been made and truth found," which was very instructive. Mr. Smith and friends sang an anthem. Nov. 5, Mr. Hodson, of Newport, Wales, will give trance addresses, clairvoyance, psychometry, and spirit messages. We are looking forward to a joyous day with him.—R. W.

LOTHALL BRIGHTON. Near Rotherham.—Mr. C. Shaw, of Sheffield, gave an excellent lecture on "Heaven, its inhabitants and their occupation," "Who is the second person in the Trinity?" "What is God's idea of the Modern Babylon?" "Man's spiritual possibilities." Every one seemed highly pleased with his answers.—L. Y.

MIDDLESBROUGH. Spiritual Hall.—Crowded houses, and highly appreciative audiences have been the result of Mrs. J. A. Stansfield's visit for the last two Sundays. Also good meetings during the week. I am confident Spiritualism has taken a sure and firm hold in our borough.—W. I.

NELSON. Bradley Fold.—15th: Mrs. Best's delineations exceeded our expectations. Audiences large and appreciative. 22nd: Miss J. Bailey being ill, Mr. Hoskin, of Colne, discoursed ably upon "Each captive soul set free," and "Science, Spiritualism, and Religion." Good clairvoyance, much appreciated.—J. W.

NEWCASTLE-ON-TYNE.—At 6-30 Mr. R. Grice, of South Shields, gave a most stirring and practical address, entitled "True Religion," which gave the greatest satisfaction to the audience.—R. E.

NEWPORT (MON). Portland Street.—Mrs. James M. Smith gave addresses on "God Angels," and questions from the audience. Clairvoyance and psychometry very good. Crowded audiences, some not able to get in.

NEWPORT (MON.)—Spiritual Institute.—Address by Mr. Wayland's guides to the deceived and disappointed in the spirit spheres. Subject, "Man his own Saviour," and "I will arise and go to my Father."

NORMANTON.—Afternoon, Mrs. Russell's guides gave a nice address on "Where are our loved ones gone?" Evening, a delightful address on "Spiritualism, the Church of Humanity." Many strangers. Clairvoyance very successful.—C. J.

NORTHAMPTON.—Mrs. Groom, of Birmingham, kindly paid us a visit and gave great satisfaction. The services were well attended both afternoon and night. The clairvoyance was also successful. Our organist added to the harmony by securing the services of a choir, who sang two pieces in good style.

NOTTINGHAM. Masonic Hall.—Mr. Hepworth, who is always worth listening to, gave addresses both instructive and elevating, which were followed attentively throughout, and were not spoiled by being too long. Clairvoyant descriptions were minute and clear, and all except one acknowledged them. Good audiences at night. Soiree on Monday, 30th inst., when Mrs. Green will favour us with readings in palmistry.—J. F. H.

NOTTINGHAM. Morley Hall.—Meeting well attended. Mrs. Barnes's controls, on a passage in Daniel, gave one of their best discourses. For an hour the audience listened with deep attention. A large after meeting. The feature of the Lyceum was Mr. Woodhouse's paper on "The Development of the Printing Art." Being a lithographer, he was in his element, and, as usual, illustrated his remarks with specimens. A hearty vote of thanks was accorded him.—J. W. B.

OLDHAM. Barltam Place.—Oct. 9: Mr. E. A. Verity, junr. A lecture in reply to Mr. Walter Powell, on "The truth about Spiritualism." It was one of Mr. Verity's best efforts, being characterised by a spirit of greater seriousness and earnestness than is sometimes

thought to be the case. A protracted discussion. Mr. W. H. Wheeler presided. 22: Miss A. Walker's inspirers gave really good practical discourses on "The creative power in man" in afternoon, and evening she gave descriptions of spirit friends. A sale of work on November 24 and 25. Anything that will sell or contributions will be thankfully received by Mrs. Beresford, 21, Balfour Street.—C. Shaw.

OLDHAM. Bartlam Place.—The result of Mr. J. Wainwright's efforts, of 7, Edge Lane, Oldham, re the Tea Party for beautifying the room, has amounted to the sum of £13. The committee heartily thank him for the same.—C. S.

OLDHAM. Temple.—Our large hall was again packed, a quartette party of instrumentalists from Colonel Joe Shelly's (Mexican Joe) Band being the attraction. The selections rendered were highly appreciated. They were the "allegro" from Beethoven's Quartette in D, Op. 10; "A Song Without Words," composed by Herr F. W. Gerberd; and a cornet solo, "The Better Land." Although the vocalists announced were unable through sickness to attend, Mrs. Gregg made up the deficiency by giving some excellent clairvoyant descriptions, and the President made some stirring remarks. At night Mrs. Gregg on "Personal responsibility" gave satisfaction; also by her clairvoyance. Saturday evening: Mrs. Gregg kindly conducted a successful public circle. Tuesday and Thursday evenings: Public circles were held, with good results. Sunday next: Miss Janet Nesbitt will sing "The Lost Chord" and "When Sorrow Sleepeth." Mr. John Todd will give two violin solos, and Mr. L. Smith piano solo and accompanist.

PRESTON.—A glorious day. Our tried worker, Mr. Lomax, from Darwen, gave us sterling addresses on "Bible Spiritualism" and "What is Spiritualism?" listened to with the greatest attention, and even opponents were forced to confess that, from the lecturer's standpoint, Spiritualism is truly the need of the age. Good clairvoyance. Monday: "How I became a Spiritualist after being a Methodist worker and teacher," which gave great satisfaction. Any society who wants a good speaker and clairvoyant would do well to secure Mr. Lomax's services. Mediums and speakers, please help us all you can for expenses only.—F. Ogle, secretary, 8, Newhall Lane.

ROCHDALE. Penn St.—Afternoon: Circle, well attended. Evening, crowded out. Mrs. Robinson gave a very good address on "Who, and where is God?"

ROCHDALE. Regent Hall.—Our anniversary services were brought to a successful issue last Sunday. Special hymns and anthems were rendered by the choir and scholars, assisted by a few friends, under the conductorship of Mr. M. Clegg. A vocal solo was capably rendered by Mr. Fred Schofield. Mrs. Wallis's addresses on "The mystery and meaning of evil in the light of Spiritualism" and "The destiny of the soul," were handled in a very masterly manner, and cannot fail to have left an impression on the large audiences which assembled to hear her. Mr. J. W. Sutcliffe presided. Mr. F. Barker, organist.—J. B.

ROCHDALE. Water Street.—Miss Cotterill's controls discoursed at night on "True Salvation," to a good audience.

SOUTH SHIELDS. 16, Cambridge Street.—Re-opening of rooms on Oct. 17. Mrs. Yeates's short address on "Light" was highly appreciated. Her controls named the infant daughter of one of the members, and gave a few good clairvoyant delineations. The room was crowded to excess. 22: Mrs. Walker gave very good clairvoyant delineations, nearly all recognised. Good audiences.—R. M.

SOVERBY BRIDGE.—Mr. Rowling gave an interesting sketch of the incidents, both humorous and otherwise, which induced him to join the ranks of Spiritualism. The facts were "too many" for him. He remained a Spiritualist, because the teachings commended themselves to his judgment and common sense, compared with the inhuman doctrine preached by the Methodists, to which he formerly belonged. Moderate audience.—G. H.

STOCKPORT.—Mr. Ford read from Mr. Wheeler's *Lyceum Magazine* an article by Mrs. Greenwood, "Woman: Her Mission v. Man: His Mission." Night: 400 were present; close on 100 were unable to get in. This is hopeful for the winter quarters. Mrs. Rennie discoursed with effect, and gave clairvoyance, etc., to this great meeting. Lyceum improving.—T. E.

WALSALL. Central Hall.—A good day with Mr. Timson, of Leicester. Morning subject, "Path of Duty"; evening, "Spirits v. Spooks." Both lectures were much enjoyed. Clairvoyance and psychometry very good.

WAKEFIELD. Barstow Square.—An excellent day. Mr. Olliffe to good audiences spoke on "My twenty-three years' experience as a Spiritualist," showing the contentment and happiness to be derived from it; and "Spiritualism, Atheism, and Christianity." The stubborn solidity of spirit teaching against the weakness of Atheism and the man-built creed of orthodoxy was well set forth and listened to with approval. Five joined membership to-day.

WISBECH. Public Hall.—Mr. Ward gave an interesting address on "Clairvoyance and its penetrating forces." He explained the clairvoyant powers of the Nazarene, and how the same force may be cultivated by mediumistic personages to-day. A good audience seemed highly interested. Clairvoyance very good. Mr. G. A. Wright, who is staying in Wisbech, under the title of Professor Wright, the Practical Phrenologist, was present.—J. W. Smith, cor. sec.

YORKSHIRE UNION.—The executive met at the residence of Mr. J. Whitehead, Bradford, on October 21. Present, Messrs. J. Parker, W. Rowling and J. Whitehead (Bradford), and W. Stansfield, of Batley, secretary. Arrangements were made to commence mission work in several outlying districts not at present occupied by Spiritualism, and to communicate with all societies outside the Union in the effort towards a combination of all Yorkshire societies. Suggestions were made that it might be possible to render more service to distant efforts than had been done in the past, and practical arrangements were come to with that end in view. Communications to W. Stansfield, secretary, Bromley Street, Dewsbury.

RECEIVED LATE.—Birmingham, Masonic Hall: We had much pleasure to receive Mr. Peter Lee, who lectured to fair audiences, who appreciated his thoughtful discourses. Sunday next, Mr. Finlay, at 11 a.m.; Mr. Tubbs, 6-30 p.m. Please note change of service from afternoon to morning.—Royton: A circle was held, and at night Mr. Chisall spoke on "The powers of usefulness." Successful clairvoyance and psychometry by Mr. Young.—Sheffield, Hollis Hall: Mr. W. E.

Inman's controls dealt with subjects from the audience in a most able and lucid manner, and gave great satisfaction with clairvoyance, psychometric delineations, and recipes to persons suffering from various ailments. Mr. Inman is a medium of a high order, and we anticipate a bright and useful career for him.

THE CHILDREN'S PROGRESSIVE LYCEUM.

HOLLINWOOD.—Marching and calisthenics done fairly well. Recitations and song by the children very gratifying. Miss Halkyard, conductor.—E. D.

KEIGHLEY. East Parade.—Splendid sessions, morning and afternoon. Attendance good. Members are taking up the marching and calisthenics very well. A helpful address by our own conductor, Mr. A. Barnes, on "Little Things."

MANCHESTER. Ardwick, Tipping Street.—Oct. 29, Lyceum: open sessions at 2-30. At 6-30, a musical service by the Lyceumists. Hope to see our room full.—G. L.

PROSPECTIVE ARRANGEMENTS.

LIST OF SPEAKERS FOR NOVEMBER, 1893.

YORKSHIRE UNION OF SPIRITUALISTS.

- ARMLEY.—5, Mr. J. T. Todd; 12, Mrs. Levitt; 19, Mr. Barraclough; 26, Mr. and Mrs. Hargreaves.
 BATLEY CARR.—5, Mrs. Ingham; 12, Mr. Hodgson; 19, Mr. Rowling; 26, Mr. Armitage.
 BATLEY.—5, Mr. Armitage; 12, Mrs. Beardshall; 19, Mr. J. T. Todd; 26, Mrs. Russell.
 BRADFORD. Milton Rooms.—5, Mr. Collings; 12, Mr. Hepworth; 19, Mrs. Beardshall; 26, Mr. Rowling.
 BRADFORD. Little Horton.—5, Mr. Hodgson; 12, Mr. Armitage; 19, Mrs. Berry; 26, Mrs. Stretton.
 BRADFORD. Otley Road.—5, Mr. Ashworth and Mrs. Burchell; 12, Miss Walton; 19, Mr. and Mrs. Hargreaves; 26, Mr. J. Kitson.
 BINGLEY.—5, Mr. and Mrs. Hargreaves; 12, Mrs. Jarvis; 19, Mr. J. Parker; 26, Mr. H. Long.
 BRIGHOUSE.—5, Mrs. Hoyle; 12, Miss Myers; 19, Mr. and Mrs. Clegg; 26, Local.
 CLECKHEATON.—5, Mrs. Jarvis; 12, Mr. and Mrs. Hargreaves; 19, Messrs. Foulds and Williamson; 26, Mr. Collings.
 HALIFAX.—5 and 6, Mr. J. C. Macdonald; 12, Messrs. Foulds and Williamson; 13, Mrs. Midgley; 19, Mr. Hepworth; 20, Mr. Briggs; 26, Mrs. Ingham; 27, Mrs. Crossley.
 KNOTHLEY.—5, Messrs. Foulds and Williamson; 12, Mr. and Mrs. G. Galley; 19, Mrs. Ingham; 26, Mrs. W. Stansfield.
 SHIPLEY.—5, Mr. J. W. Boocock; 12, Mr. J. Brook; 19, Mr. and Mrs. G. Galley; 26, Mrs. Mercer.
 WAKEFIELD. Baker's Yard.—5, Mrs. Levitt; 12, Miss Crowther; 19, Mr. A. Walker; 26, Mr. and Mrs. Hargreaves.
 WEST VALM.—5, Local; 12, Mr. R. A. Brown; 19, Mrs. Stretton; 26, Mr. W. Hopwood.
 YEADON.—5, Mr. and Mrs. Marshall; 12, Mrs. Kendall; 19, Mrs. Schulver; 26, Messrs. Williamson and Foulds.

Next Union meeting Nov. 10, at 10-30 prompt, at the Bradford Psychological Institute, Lower Temperance Hall, Leeds Road, close to all the stations, kindly lent by this promising society. Delegates from non-affiliated societies gladly welcomed, and societies needing information or desirous of uniting with the Union please write the secretary, Mr. W. Stansfield, Bromley Street, Hanging Heaton, Dewsbury.

- ARMLEY.—5, Mr. Todd; 12, Mrs. Levitt; 19, Mrs. Barraclough; 26, Mr. and Mrs. Marshall.
 ASHINGTON.—5, Mr. Jos. Wilkinson; 12, Mr. John Huggins; Mr. Jos. Stephenson.
 ASHTON.—5, Mrs. Hyde; 12, Mrs. Rennie; 19, Mr. Walter Buckley; 26, Mrs. Frank Taylor.
 BACUP.—5, Mrs. J. A. Stansfield; 12, Mrs. Horrocks; 19, Mr. Plant; 26, Miss Gartside.
 BELPER.—5, Mrs. Gregg; 12, Mr. W. E. Inman (Sheffield); 19, Miss Jones (Liverpool); 26, Mr. E. W. Wallis.
 BLACKBURN. Northgate.—5, Local Mediums and Service of Song; 12, Mr. Essam; 19, Miss McCreadie; 26, Mr. Metcalfe.
 BLACKPOOL.—5, Mr. Jesse Essam; 12, Mr. Wilfred Rooke; 19, Mr. Johnson; 26, Mr. W. J. Mayoh.
 BOLTON.—5, Miss Bailey; 12, Mr. Moorey; 19, Mr. Walsh; 26, Mrs. Hyde.
 BRADFORD. Boynton Street.—5, Mr. and Mrs. G. Galley; 12, Miss Calverley; 19, Mrs. Russell; 26, Mr. J. Lund.
 BRADFORD. Walton Street.—5, Miss Calverley; 12, Mrs. Craven; 19, Mr. Hopwood; 26, Mrs. Beardshall, and following Mondays at 7-30 for test and curative purposes.
 BURNLEY. Hammerton Street.—5, Mr. W. Rowling; 12, Open; 19, Mr. J. B. Tetlow; 26, Miss Venables.
 DARWEN.—5, Mr. J. J. Morse; 12, Mrs. Hyde; 19, Mr. Pilkington and Miss Pickup; 26, Mr. Victor Wyldes.
 DEWSBURY.—5, Mrs. Hunt; 12, Mr. George Newton; 19, Mrs. Mercer; 26, Mr. J. Brook.
 FELLING.—5, Local; 12, Local; 19, Mr. G. Forrester; 26, Mr. Jos. Wilkinson.
 GATESHEAD. Kingsboro' Terrace.—5, Mr. R. Grice; 19, Mr. J. Beck; 26, Mr. J. T. McKellar.
 GATESHEAD. Team Valley Terrace.—12, Mr. Jos. Wilkinson; 26, Mr. G. Forrester.
 HECKMONDWIKE. Thomas Street.—5, Miss E. Walton; 12, Miss Patefield; 19, Miss E. Webster; 26, Mr. T. Crowther.
 HEYWOOD.—5, Mr. B. Plant; 12, Mr. Mayoh; 19, Mr. J. T. Standish; 26, Mr. Heaton.
 HOLLINWOOD.—5, Mr. J. W. Sutcliffe; 12, Mrs. Lamb; 19, Mrs. Rennie; 26, Mr. B. Plant.
 HUDDERSFIELD. 3A, Station Street.—5, Mrs. Stairs; 12, Mrs. Berry; 19, Mr. Shaw; 26, Mrs. Hoyle.
 KNOTHLEY. Temple.—5, Mr. and Mrs. Hargreaves; 12, Mrs. Wade; 19, Mr. H. Long; 26, Miss Wheelton.

LEEDS. Progressive Hall.—5, Mrs. Whittingham; 6, Mrs. Levitt; 12, Mrs. Bentley; 19, Mr. Boocock; 26, Miss Walton.

LIVERPOOL. Daulby Hall.—5, Mr. Featherstone; 12, Morning, Open Meeting, 6-30, Pleasant Sunday Evening; 19, Moaning, Open Meeting, 6-30, Mr. H. Crichton (see Prospectives); 26, Mrs. Craven.

LIVERPOOL. Debating Society.—1, Paper: "Junius, a Great Political Writer," Mr. Turner; 8, "Life and Character of Henry VIII," Mrs. Russell; 15, Question Box; 22, Paper: "Death and after from a Theosophical Standpoint," Mr. R. Sandham; 29, Debate: "Spiritualism, is it true?" Affirmative, Mr. N. R. Maginn, Negative, Mr. W. Blythe.

LONDON. Stratford.—5, Mrs. Stanley; 12, Mr. J. Veitch; 19, Mr. J. Wood; 26, Mr. W. O. Drake.

MANCHESTER.—5, Mr. J. Swindlehurst; 12, Mrs. F. Taylor; 19, Mr. J. C. Macdonald; 26, Mr. Rooke.

MANCHESTER. Pendleton.—5, Mr. E. W. Wallis; 12, Mrs. Stansfield; 19, Miss Bailey; 26, Mr. R. A. Brown.

MANCHESTER. Debates at Corbridge's Café, Lever Street, off Piccadilly.—At 8: 7, Mr. J. B. Tetlow, "A School for Prophets," 14, Mr. Leonard Hall; 21, Mr. R. A. Brown, "The Vindication of Woman"; 28, Mr. W. H. Rooke, "The Evolution of Christianity."

MONKWEARMOUTH.—12, Mr. J. Graham; 26, Mr. John Rutherford.

MORLEY.—5, Mr. Campion; 12, Mr. Firth.

NEWCASTLE.—5, Mr. J. H. Lashbrook; 11 and 12, Mrs. E. Gregg; 19, Mrs. Yeeles; 26, Mr. J. J. Morse.

NORTH SHIELDS.—5, Mr. J. Clare; 19, Mr. R. Grice; 26, Mr. W. Davidson.

NOTTINGHAM. Masonic Hall.—5 and 6, Miss A. Walker; 12, Mr. J. J. Morse; 19 and 20, Mrs. M. H. Wallis; 26 and 27, Mrs. E. Gregg; Oct. 30, Soirée, Albert Hall, at 7-30.

OLDHAM. Temple.—5, Mrs. Craven; 12, Service of Song, "Her Benny"; 19, Mr. W. V. Wyldes; 26, Mr. R. A. Brown.

OLDHAM. Bartlam Place.—5, Mr. W. J. Mayoh; 12, Mr. G. F. Manning; 19, Miss Venables; 26, Mr. J. B. Tetlow.

ROCHDALE. Regent Hall.—5, Mr. Chisnell and Mr. Young; 12, Mrs. Best; 19, Mr. J. W. Sutcliffe; 26, Miss M. Patefield.

ROCHDALE. Water St.—5, Mrs. Green (Anniversary); 12, Public Circles; 19, Mr. G. F. Manning; 26, Mrs. Stansfield.

SOUTH SHIELDS. Stephenson Street.—5, Mr. W. R. Henry; 19, Mr. W. Davidson; 26, Mr. J. Wilson.

SOUTH SHIELDS. Cambridge Street.—5, Mr. J. T. McKellar; 12, Mr. Jos. Stephenson; 19, Mr. J. Wilson.

SOWERBY BRIDGE.—5, Miss Patefield; 12, Miss Janet Bailey; 19, Mr. E. W. Wallis; 26, Mr. M. M. Smith.

TYNE DOCK.—Mr. Jos. Griffith; 26, Mr. J. Clare.

WAKEFIELD. Barstow Square.—5, Mrs. Mercer; 12, Mr. A. Walker; 19, Mrs. Wrighton; 26, Mrs. Levitt.

WALSALL.—5, Mr. Wallace; 12, Mr. V. Wyldes; 19, Mrs. Gregg; 26, Mr. Macdonald.

WEST FELTON.—5, Mr. J. Wilson; 19, Mr. J. Clark.

WHITWORTH.—5, Mr. E. G. Birch; 12, Miss Cotterill; 19, Miss Gartside; 26, Mr. W. Johnson.

BATLEY CARR.—Lyceum. November 4: Annual tea at 5 p.m. The entertainment, at 7-30, will consist of songs, solos, recitations, and a dialogue, "Who would be a Bachelor?" Tickets of the officers and at the door, 6d. and 4d.; entertainment only, 2d. Friends, come in great numbers and help us.—A. Kitson.

BEDLINGTON, Northumberland. Co-operative Hall.—Mr. W. H. Robinson, of Newcastle, will reply to Rev. Ashcroft's lecture on Monday, October 30. Mr. J. Clare will preside.

BRADFORD. Boynton Street.—Saturday, November 4, a ham tea at 4-30. Tickets, 8d. and 6d. Entertainment at 7, 3d.

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

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.

HUDDERSFIELD. 3A, Station Street.—Saturday, October 28, tea party at 4-30, and entertainment, consisting of singing, dancing, recitations, &c., at 7. Tea and entertainment, 6d.; entertainment only, 3d. All friends heartily invited.

HYDE. Grammar School, Edna Street.—November 12: At 2-30 and 6-30, Wm. Wallace, the pioneer medium.

IDLE SOCIETY will provide tea for visitors at 4d. Hot water free to those taking their own provisions at Mr. Murgatroyd's.

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., 23, Canon Street, Moss Side, Manchester.

LEEDS. Progressive Hall.—Monday, October 30: Mr. Essam. November 5: Mrs. Levitt. 13th: Tea and entertainment, particulars next week.—C. Levitt, 17, Danube Place, Geldard Road, Leeds, not as inserted in Secretaries' list.

LEEDS. Psychological Hall.—Monday, October 30, at 7-30, Mrs. J. M. Smith will give a service for the benefit of Children's Relief Fund. Clairvoyance and psychometry. Friends, turn up in large numbers.—D. W.

LIVERPOOL.—Oct. 29: Mrs. Wallis, at 11. "The Advantages of Spiritual Knowledge." At 6-30: "The Foundations and Fruits of Human Progress." Clairvoyance. Sunday evening after service, public circle for inquirers. Monday evening, at 8, meeting for discussion. Tuesday evening, at 8, public circle. Wednesday, debating society. Nov. 1, at 8, "Junius, a great political writer," Mr. Turner. Thursday at 8, choir practice. Friends invited to assist.

Mrs. E. ASHTON BINGHAM has arrived at Mrs. Walker's, 8, Allerton Road, Higher Tranmere, Birkenhead, and is open to give sésances or take engagements for public work.

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. W. WALLACE, the old pioneer, will speak at Walsall, Nov. 5, At Hyde, Nov. 12. He will be glad of invitations on the road. May be addressed at *The Two Worlds'* office, or 24, Archway Road, Highgate, London.

MORLEY. Cross Church Street.—October 29: Harvest Festival. At 2-30 and 6, Mrs. Roberts, of Birstal, speaker. Monday: Fruit banquet at 7-30. Collections for the funds.

Mrs. WALLIS has Nov. 12th vacant, and will be pleased to book it to a society desiring her services.—Address: 164, Broughton Road, Pendleton, Manchester.

NEWCASTLE.—Saturday, Oct. 28, at 7-45, Séance, 3d. admission. Mr. E. W. Wallis, medium. Sunday, 29, at 10-45, "The Soul side of Men and Things." At 6-30, Questions from the audience.

NEWPORT (Mon.).—29, Mr. S. F. Wayland, on "Death swallowed up in Victory—Spiritualism Triumphant."

OLDHAM. Temple.—Nov. 12: P.S.A. The Greenacres Hill Brass Band will play choice selections. 6-30, Service of Song, "Her Benny," illustrated by oxy-hydrogen lantern.

ROCHDALE. Regent Hall.—Nov. 4: Dramatic performance. "The Farmer's Story," in three acts; also a Farce. Admission 4d.

SECRETARIES AND SOCIETIES, please note Mrs. J. M. Smith's address is 8, Belle Vue Place, Beeston Hill, Leeds.

SUNDERLAND. Centre House.—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.

TWO ROOMS unfurnished, first floor, venetians. Every convenience, Rent 5s. Spiritualists or abstainers preferred.—J. G. S., 7, Beutball Road, Stoke Newington, London. (Adv't.)

PASSING EVENTS AND COMMENTS.

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

WE CAN SUPPLY *Borderland*, No. 2, post free, for 1s. 9d.

"YOU CANNOT HAVE your cake and eat it too," neither can we fill upwards of a column with monthly plans and use the same space for reports; something has to be cut down.

OUR READERS will be interested to learn that a son and heir was born to Mr. and Mrs. A. J. Lennox, of Meadow Villa, on Wednesday morning, 18th inst., at nine o'clock.

SPEAKERS NAMES AND ADDRESSES. We shall publish this list next week. Those who have not sent full particulars to Mr. T. Taylor, if they wish their name to appear, should send to the editor of *The Two Worlds* at once. Additional particulars, such as "clairvoyant," etc., will be charged for at 6d. per line of nine words.

AS THE BARROW-IN-FURNESS friends are unable to get their new hall ready in time they desire that Mrs. Wallis, who had been engaged to open it on November 12, should fill that date elsewhere; therefore she will be glad to hear immediately from any society that can book her for November 12. Address 164, Broughton Road, Manchester.

TO CORRESPONDENTS.—A Sympathiser: Too late; next week. Mr. H. Brecknall, Walsall: You should apply to Mr. Venman, 20, Pimlico Road, London, for instructions re crystal seeing. Percy Smyth: Too late; letters for "Voices" should reach us on Saturday if possible, Monday morning at latest. A Spiritualist: Sorry we are unable to explain the meaning of what you describe. J. Tinker, Leeds: We cannot find time or room to reply just yet. R. Atkinson: Materialisations and rappings are not Spiritualism; they are phenomenal evidence of spirit presence and power, but Spirit-u-al-ism is the science of life, the philosophy of spiritual existence and the religion of humanity. Thos. Stubbs: Next week.

Mrs. GREEN IN GLASGOW.—The visit of this estimable lady has really given us quite a season of refreshment. All have been charmed with her quiet grace of manner, her gentle demeanour, so full of trust in her spirit inspirers, and the striking evidences which were given of spirit presence. All seems so real and clear, the minute and striking characteristics of the persons described so pointed that recognition was easy. One felt that clairvoyance was a real faculty, that in truth the spirit people were surely before her gaze. There was not the least straining after effect, no forcing of the fact if not at once recognised, but before the close of each service with one exception all were admitted as being correct. This, of course, is only one side of her very valuable mediumship. The addresses were marked with a simple eloquence, reaching at times to a high level, which moved and quickened the sympathetic audiences with which she was greeted. Without any advertising the hall was crowded at all the services, many having to find standing room in the passages. Our old and esteemed friend Mr. Andrew Glendinning, of London, who has done so much to advance the cause for the past 30 years, occupied the chair in the morning, and, before introducing Mrs. Green, told his audience of the striking phenomena which had oftentimes come under his notice, and which enabled him to say that of all the reformatory work which had occupied his long and useful life Spiritualism was the most precious and important. To look in his reverend face while such striking statements were made must have made many feel that if the cause can uphold such people it must have much of sweetness and light within its borders. Mr. James Robertson occupied the chair in the evening, and spoke forcibly of the great value of Mrs. Green's mediumship, referring also to Mr. Glendinning's patient working with eminent men like Myers and Stead, who are now so certain of the reality of our facts. All will look forward with eagerness to Mrs. Green's next visit. She has certainly made an impression which, it is hoped, will not soon be dissipated.—M.

IN MEMORIAM.

Passed to the higher life, twelve months ago, on Oct. 16, 1892, Agnes (Aggie), aged three years, the dearly-loved daughter of Mr. and Mrs. Jno. Bervard, 21, Balfour Street, Oldham.—C. Shaw.

Thomas White, of Openshaw, passed on to the higher life, October 18, 1893. Aged sixty-four years.