

# The Two Worlds.

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PRICE ONE PENNY.

I believe if I should fade  
Into those mystic realms where light is made,  
And you should long once more my face to see,  
I would come forth upon the hills of night  
And gather stars, like faggots, till thy sight,  
Led by their beacon-blaze, fell full on me!

## HAS MAN A SOUL?

(A Sermon preached at the Psychic Church, Liverpool, on Sunday evening, October 1, 1893.)

I ACCEPT the definition of the term "soul" of that great German mystic of the 14th century, Master Eckhart. "The soul," says he, "is a celestial power and essence, undivided and immaterial, which penetrates all the parts of the body."\* Continuing his definition, and amplifying it, he proceeds: "The soul is that which in man is intelligent, and produces physical action; nevertheless no man can say 'my soul is doing this or that,' for neither the soul nor body alone, but both together, constitute man. Being intimately connected with the body, the soul is contained in every part of the body as a whole. The active part is not the body, which without the soul is without life and power to act, but the soul—and that which constitutes man a human being is above all his soul—in its aspect as a spiritual being endowed with an external human organism."† Then becoming clearer and better as he goes on, the philosopher thus continues: "A disease of the body is not a disease of the soul. If the bodily eye is lost, this does not injure the inner sight of the soul. . . The loss of an organ of the body does not cause the loss of an organ of the soul; it merely deprives the soul of the means to manifest the corresponding activity on the external plane, in the same sense as a carpenter losing his saw does not lose the faculty of using a saw, but merely loses the opportunity of exhibiting his power. For the purpose of manifesting its activity on the external plane, the soul requires instruments, and these instruments are the organs of the physical body. The powers of the soul rest in the soul, but are not of its essence. In so far as they come from only one fountain they are all only one; but in regard to their manifestation they differ from each other. Thus the power of the soul to perceive manifests itself in the body as the faculty of hearing, seeing, feeling, tasting, smelling. The senses are the avenues for the communication of the soul with the external world, and by means of these avenues the external world makes its impressions upon the surface of the soul."‡ This then is the great mystic's definition of the term "soul," and I do not think we can have a better.

Regarding the powers or functions of the soul he is equally good, and I quote what he says on these points: "The higher powers of the soul are memory; the capacity for knowing the truth (self-knowledge, conscience), and the will by which he may restrain or overcome its desires. The lower powers of the soul are the speculative intellect (reasoning), desire for personal enjoyments and possessions, and anger.

"These are the functions of the soul, but not its essence. They originate in the soul, but the soul does not become absorbed by them. The soul is of a simple, uncomplicated nature, its essence is self-consciousness, meaning the power of the soul to realise its own existence and know its own self. This self-consciousness is independent of space and time."§ Here then we have not only a definition of the term "soul," but a fair idea of its functions.

With much of what I have brought forward the Materialist will disagree. Believing, as he does, that man consists of one part only—namely, the body—he rejects altogether the possibility of a soul. He says, and, of course, with a considerable air of truth: "That no dissector's knife, or surgeon's scalpel has ever revealed anything beyond matter, and that

if such a thing as the soul existed, surely on the *post-mortem* table some trace of it would be found!" I can tell him at once why it cannot, and yet for all that I know that it exists.

The soul cannot be found in the life of the body except through its faculties; it cannot be found after the death of the body because it has gone. To argue that because the natural eye cannot see the soul, therefore it cannot exist, is as foolish as to assert that because the wind cannot be seen, therefore we are deceived in saying that wind exists. But how do I know, which I do know beyond the possibility of a doubt, that man has a soul? Although I do not see the soul itself I see the manifestation of its faculties, viz., those of thinking, reasoning, loving, grieving, etc., attributes which do not belong to matter at all. If I saw these same faculties exhibited by a book, a chair, or a stone I should not retreat from my position, but would be logical enough to admit that the book, the chair, or the stone had a soul. But these things are material, and whilst the materialistic philosophy answers well enough when applied to them, when applied to man it lamentably and ignobly fails. I know man has a soul, because the phenomena of hypnotism and mesmerism prove it. If you have seen, as I have seen often, a person in a trance or in a deep sleep, so far as his body is concerned, doing the things and going through the ordinary phenomena classed under the title "mesmeric" or "hypnotic," you would see at once that the materialistic theory of the institution of man has no ground whatever to stand upon, that the ego is not the body, that the body is only a house, and that the real tenant thereof is the soul. I know that man has a soul, because of what happens at death. A man dies, say. I want to know, if the materialistic explanation is correct, how it is that, say five minutes after death, he cannot be brought back to life again? *Prima facie* it would certainly appear that in the materialistic hypothesis it ought to be possible. There is the body, exactly the same as before. It weighs the same, is the same length and breadth, all the organs are there, nothing has been displaced. The brain, the "governor general," as he is called, of the body to which the materialist ascribes so much is there still. If the brain acts why doesn't it give its orders? I know, and many of you know, the real reason is that something has gone, and, in a word, the true "governor general" is shown to be none other than the soul, and when that has gone life cannot be recalled. Hence, paradoxical as it may appear, I see in the phenomena of death a grand proof of the continuance of life.

But this is not all the proof that can be furnished that man has a soul. The greatest proof is this, that souls have been seen and are being seen every day. Yes, my friends, there are people in this church at this moment, who, gifted with the power of clairvoyance, can see, as distinctly as they can see you, the souls of our departed relatives and friends. It is true you and I cannot see them, but that is no argument against the fact that they are here. If our eyes were not so gross, so holden, and we ourselves so materialistic, we too should be able to see them quite plainly. Hence, we do not believe or hope that man has a soul, but know and are assured of it.

## WHAT A PROUD KNOWLEDGE THIS IS!

Let disease and death do their worst; let the king of terrors seize upon his prey when he may; we can now laugh at and defy him. It is the body only he can slay; the soul, joyful thought, he cannot touch.

But, friends, if there were no immortal part in us—no soul—then this life by itself would certainly not be worth living. A little reflection cannot fail to show this. Now, just consider. You have those whom you dearly love—a wife, a child, or a dear friend, say; and you kiss and embrace them. Good. We all like to see demonstrative affections. But when you kiss that cheek you recall the inevitable fact that it will soon be lying cold and bloodless in the grave; that the hand you clasp will soon be lying stark and stiff in the grave; that the bosom you embrace will soon be

\* Vide "Lucifer," for February, 1893, p. 473.

† "Lucifer," Feb., 1893, p. 474. ‡ *Ibid.*, p. 474. § *Ibid.*



a mass of putrefaction in the ground. How can you do it with joy?

But if you feel that inside the body is the Ego—the soul—and that when you kiss the cheek you kiss a soul; and that when you press that bosom you embrace a soul—how different the case becomes? Whereas, before, every demonstration would to a thoughtful mind be accompanied by a feeling of sadness, knowing that it was only a matter of a short time, and the loved form would be decaying in the ground, how different now!

It is true you know that the fading and decay will take place, but you are anything but sad at the thought now; for there at once comes the consolation that fading and decay of the body will only mean the budding of the soul; and that when you kiss again, when you clasp again, when you embrace again—that you will kiss, clasp, and embrace, not the covering of the soul merely, not the garment of the man only, as before—but, and what a joyful thought this is—the soul itself, the man himself. Thus your pleasure ever with the form will be enhanced; for if to kiss the outer garment gives pleasure, how much more to grasp, kiss, and embrace the soul itself?

What a grand thing then to know not only that we have souls, but that we are souls. Aye, and better still, souls, too, that cannot die. This, indeed, is the essence and substance of our whole religion.

What a grand gospel it is. Why it is far and away the best news that has ever been brought to humanity; and when it is universally received—which I may say we of this church are determined it shall be—what a happy world this will be. We here, moreover, have cured Death; nay, have done more, for we have “hoist him with his own petard,” and instead of his killing us, we have killed him.

How have we done this? By proving that man has, and is, a soul; that the body is only the house he lives in, and that, when Death kills the body, which he can and does, he performs a good and kindly act to the soul, for he releases it from what in reality is only a worn-out garment and leaves him better, freer, and happier in consequence. Therefore let us learn not to hate Death but to love him, not to regard him as an enemy but a friend. On the surface I admit he is our enemy, but in reality he is the fair stranger who conducts the immortal soul to the portals of a happier and better world. Let this truth only be recognised, and then (in the words of Andrew Jackson Davis) “when the hour of death arrives the chamber of the departed will not resound with sighs and lamentations, but it will echo to the soothing strains of sweet and solemn music, and there will be not mournful and wordy prayers and tearful discourses, but a quiet and holy passover.”

#### A PARABLE.

ONCE upon a time a mighty king ruled over a vast empire; and in the garden of his castle he had a large number of beehives. In one hive, small compared with many of the others, the bees were split up into many factions, and each small community with egotistical presumption wished that all would think the same as they thought, and follow the same leaders who had risen among them. One little faction, whose number was but a small proportion of the whole hive, served under the banner of one born in the rank of themselves, but whose words of wisdom and principles of life were so wise and good, that they said he was the king's son sent amongst them to teach them the right way of living and prepare them for dying; and many went so far as to say that he was the king himself.

And then discussions and dissensions arose amongst them as to the manner and form in which they should worship him; and with bitter animosity and jealous hatred this community was divided and sub-divided, each little sect claiming this or that teacher as their own especial prophet, and their way of worshipping the only true way; and that it was the king himself who had come to them, to teach them and them only, the truth, and that all others were lost in error. Though the king had the affairs of the whole empire to govern, still he knew what was progressing in every hive in that garden, and though he deplored the dissensions which racked these bees and limited their usefulness, still he allowed the hive to occupy its corner till his own good time.

When we look at the heavens on a bright star-lit night, and see those thousands of twinkling gems studding the firmament, and look towards the east and see them rising in endless succession, and rolling majestically across the dome

of night, the thought is borne home to us that this mighty panorama of grandeur and beauty was not alone created to please the eyes of mortal man upon this earth. And we readily accept the statement of astronomers that each is a sun with a system of worlds circling around it, many worlds, probably peopled with countless millions of living creatures, whose songs of praise and pæans of joy and gratitude rise to the great Creator as gratefully as they do from this earth.

In the face of such countless possibilities suggested by the starry heavens, how mean and paltry appear the many “isms” which distract the some 300 sects all claiming Christ as their head!

“It doth not yet appear what we shall be,” and we shall never know—in the flesh—whether any other world enjoys a universal religion; but we may surely believe that God, in His own good time, will make His pile complete with every shade of opinion, as with every shade of colour.

#### MY EXPERIENCES IN SPIRITUALISM, 1870 TO 1893.

By EDINA.

##### AUTOMATIC WRITING.

IN my humble judgment this is the most satisfactory and convincing form of supernormal manifestation, because the “written message” in many cases discloses personal characteristics of the writer, and the communication often sets forth facts unknown to the medium or any of the circle, which can be subsequently verified by enquiry. True, there are often misstatements and incoherences in these spiritual writings, and sometimes a good deal that is stupid or irrelevant; but these communications must just be taken *valde quantum* and judged with an open mind, in view of the mysterious and occult nature of this mode of intercourse between the two worlds. We have hundreds of these communications from all “sorts and conditions of men and women,” and in every variety of caligraphy. A number of these messages are silly and puerile, while the greater portion are fairly coherent and satisfactory. Many of them are from persons unknown to us in earth-life and whose former existence cannot be verified; but the larger portion are from people who were either known to us on this side or of whose life and career we have been able by judicious enquiries to obtain the necessary details to corroborate and confirm the “written word.”

Taking these messages as a whole, even with many drawbacks, I have no hesitation in saying they disclose identity and personality, and demonstrate conclusively that the people on the “other side” are very much alive and possess the same personal characteristics there as they had here; in short, that the transition called death makes no immediate change in their nature or personality.

It has been matter of unfailing regret to myself and my family that we have been unable to show many of these messages to many sorrowing and bereaved ones, and to tell them that their beloved dead have sent us messages to them out of the “unseen”; but in the present state of public opinion in this part of the country this has been found impossible, except at the risk of having ourselves branded as semi-lunatics, or, at least, persons labouring under delusions. On only two occasions did we attempt to tell two bereaved persons that their dead had sent messages to them, and on each occasion, although the handwriting was admitted to be that of the deceased (a lady and a boy), and to have been reproduced, we were profoundly humiliated with the result. Only once, in these three years, have we been able to shed joy into a mother's sorrowful heart, and it was under exceptional circumstances, which gave us an opening at the right time, on this occasion, with a blissful result to a bereaved one. No, Spiritualism requires a preparation in the form of study, and the casting away of a good many prejudices; and until the seed has been sown, it is folly to tell people that their dead are alive and willing—nay, anxious to communicate with them. I look forward with every hope to Mr. Stead's propaganda as a great help in the end of the cause of Spiritualism, and in its gradually leavening public opinion in the direction of the new cult. Meantime we must labour and wait for that consummation.

##### A UNIQUE EXPERIENCE.

In connection with this branch of the subject I cannot help again referring to a unique experience we had of automatic writing, to which I drew attention in the course of my correspondence with the Psychical Research Society in the columns of *Light* in June, 1891, as it may be fresh to a good many of your readers. During June, 1891 I was preparing



a series of messages, to be sent to Mr. Myers for inspection. My family were then resident in a house leased by me in the country, about thirty miles from the city, while I remained in town. I had the whole MSS. in a drawer in Edinburgh, and was engaged in indexing and collating them. One afternoon, during my absence in town, the medium was controlled to write, and, at one sitting, which lasted half-an-hour, there was reproduced, on a sheet of notepaper, some forty-six signatures which had been adhibited to the messages which were lying in the drawer in Edinburgh. Appended to this list of signatures was a statement to the effect that the persons, whose signatures were above written, had done this to show that the communications written by them were genuine. On comparing this list with the originals, it was perfectly marvellous to find how closely many of the original signatures had been reproduced. Out of these forty-six signatures I could only verify about six as being the reproduction of the earthly script, being those of persons with whom I had had correspondence when they were in earth-life, but I have little doubt many more were correct transcripts of the earthly handwriting. So far as I am aware this is the first time in the history of Spiritualism that such a thing has occurred. The list is still in my possession, and, if desired, could be forwarded to the editor of this paper for inspection by any *bond fide* enquirer. The medium was asked at the conclusion of the sitting if she felt any bad effects from the effort, and her reply was in the negative, with the exception that she felt her spine slightly sore for a few moments after it was done.

My next chapters will be devoted to our experiences with mediums.

### THE TRAMP.

A LYCEUM RECITATION.

'Twas a ragged man by the wayside drear,  
He was all alone;  
And his only rest as the night drew near  
Was a rugged stone;  
While the dust-clouds whirled o'er the beaten track  
By the night winds blown.  
In the town his daughter was gaily dressed  
Where the gaslamps glare,  
And the son he once to his bosom pressed  
Knew of prison fare;  
But his wife was thrust to a pauper's rest,  
With a hireling's prayer.  
And the Christian's heaven was not for him,  
For he'd heard them say  
That to wade through blood by an altar dim  
Was the only way;  
Thus the chill horizon of death's dark rim  
Hid the homes of day.  
But he raised his head as a carriage lamp  
Through the dusk went by,  
While a lady glanced at the ancient tramp  
With a scornful eye;  
And she said: "'Twere best that a lazy scamp  
Such as this should die."  
But a voice went forth and it seemed to say  
To that lady fair:—  
"Did you win by work through the livelong day  
All those jewels rare?  
But if only workers can merit pay,  
What should be your share?  
"But the wealth you claim as your own by right  
Was by toilers won;  
And the aged man who offends your sight,  
'Neath the scorching sun  
Thro' the day has toiled till the fall of night,  
And his work is done.  
"Twas your sire that stunted his well-earned pay,  
And when age came on  
Sent him forth to walk on the dusty way,  
Until hope was gone;  
While his starving daughter was forced to stray,  
In her youth's bright dawn.  
"And the son was tempted to paths of crime,  
For his mother died;  
She was hunger-slain in her early prime,  
When but scarce a bride;  
While you spend, my lady, your wasted time  
But on sloth and pride."  
Thus the carriage passed with its useless load,  
As it onward swept;  
But the old man saw not the dusty road,  
For the shadows crept  
To his feet, while dimly a vision glowed,  
As he, wearied, slept.  
And he resting leaned on a spreading oak  
With his silvered head;  
But a wondrous radiance around him broke,  
And the shadows fled;  
While his soul to eternal beauty woke,  
For the man was dead.—W. A. CARLILE.

### A SPIRIT MESSAGE FROM ROBERT DALE OWEN BY AUTOMATIC WRITING.

MR. JAS. ROBERTSON, of 19, Carlton Place, Glasgow, sends us the following "message" with the accompanying explanation: "Dear friend Wallis,—I don't know whether or not you will find use for the enclosed. It purports to be a message from Robert Dale Owen, and was written down in my note book on 14th January, 1890. I have scarcely any recollection of penning it, but I know that it came without the slightest volition on my part. It made little or no impression on me, and it was quite accidentally that I opened the note book last week and read it, when it seemed to have some reality in it. On Saturday last a seer saw Robert Dale Owen in my surroundings, and this coming gave me the thought of writing it out for you. Very many of the parts are not what I would have been likely to pen. Gerald Massey has had too much influence for me to talk about "sitting at the feet of Jesus." You have it, however, as it came, without any attempt to improve. One thing I would note, though I have not yet felt any force prompting me to write the life of Robert Dale Owen. Very shortly after this message came I was asked to write an article for the *Missionary Number of The Two Worlds*, and its title is "Spiritualism and the Owens." When it was written I had no recollection of the message in my note book. I have a lot of other matter like this in my notes made during thirteen years, which I may look out for you."

#### MESSAGE.

"My own dear Friend,—Only once did I ask you to yield to me your influence, so that I might say something of human life, then you caught faintly what I wished to say. Since then my work has been carried on in many channels. Still I come back to you as one in sympathy with all good work. You welcome true men and women, and are willing to spend yourself in making their labours light as can be. Your whole soul goes out to labourers in the vineyard, and you wish all men and women to be partakers of what joys the heavens are sending. My own life was once bright and sunny, then clouded because I saw only an enemy in the world—Nature violent and mankind bruised on every hand. I took to matter as the only God, and I thought that man might some day get at the secret and subdue this power. Let the old theologies die, I said. They have made men slaves; let the new light shine. We are more than the gods, we are conquerors. My father, I thought, was a blind man in many of his views, for he saw in God the friend of man. I only saw in man no need of any God. I waited for the development of better communistic systems, then I lost faith in human nature for a time, but I still came back to feel that beautiful circumstances had much to do with the happiness of mankind. All my life I wished to make my fellows happy. Each day I was willing to sacrifice myself, if by so doing I could ease the lot of others. Still I became doubtful and sceptical of human nature. Still I thought him on the whole a villain, and if he had the chance would override his fellows. One part had faith in virtue, the other part had no respect for goodness. Slavery I thought a great evil, and yet I had my doubts but that it was unwise to root it out. I would have moved slower than the whirl of events brought about. I would have had no Revolution, only a preparation of men and women for the new order of things. But wisdom higher than mine over-ruled the question, and I did not hesitate to welcome the situation. America was my country, and I loved it with all my heart, though I often went back to the joyous days I had spent in Scotland, before reform claimed me as its worker. All my life I worked at any new idea that had within it the possibility of making changes for the better, but darkness overhead was my lot in life. Bible, God, Jesus were playthings for children; men had nothing to do with these. No glimpse of heaven had ever been seen on earth. No Divine word was ever spoken other than the word of man. No message had ever come from man once he had closed the eye of physical life. Not a tree proclaimed the truth, not a man or woman that there was a life beyond, or a God ruling even here. Was not my intellect one of the best? had not I communed with the greatest souls of my time, and did any one of them give me a sense of evidence. Not one. It was all dark, and I was satisfied it should be so. I awoke one day to a new knowledge. The breath of the God I had despised came faintly over me, and a sensation I had not felt from childhood was mine. I touched and knew there was an Infinite God, Maker and Moulder of these worlds, and the



loving Father of every child. Oh! so strange was it all. With what welcome did I give the thought so new and strange. Step by step I retraced my life's history, saw the rocks on which I had gone away from the safe waters where anchorage might have been had, saw my own life (which I thought brilliant) had been clouded and shut out from what little children saw. I did not despise myself. I was contented to begin as a little child. Went again and waited at the feet of Jesus, with the old love of my childhood; saw the rays of light around his head, and I bent the knee to the Father's anointed. To me he became all this—my soul's link on to God the Unseen. My wish was to place on the brow of him I had dishonoured the bays I had torn from it, to make men love the soul that I had despised. I became childlike, glad that I knew the life of man was not measured by the little time of earth, but was to last from generation to generation, till he knew the source of life and being, till he was knit to God in fulness. Spiritual communications were to me inspirations, and I drank in with my knowledge much that should have been tried with the cool reason of my sceptical days. Still I knew of friends come back from the lost shore, who told through medium's lips of this other world, bright and fair or dark and sad, as the lives of men had made it. Glimpses of a higher earth I saw, when I knew there was a backbone of spirit, all things became possible in the progress of man. The Lord's Prayer of the kingdom of heaven on earth, the peace from petty strife, the justice so calm and gentle, the sweet honour of preferring one's neighbour before oneself, the lofty joy of being free from thoughts of the sad condition of society, the satisfaction of the longings after perfect living. All my life was full of satisfaction when I knew that a force stronger than dynamics was in touch with earthly conditions, that the loves of the angels were going to be showered down on earth again. I wondered at living so long in blindness, satisfied with my blindness, and the light being dispersed all around me. I took to literature with avidity. My pen was now to tell the opposite story of what my voice had so oft proclaimed. I had to write out the evidence which came to me, and I was satisfied when one told me my work had been a blessing to their life. My satisfaction when an old companion saw with my eyes was the loftiest joy that earth had given to me. Only a tap, only a peculiar movement which I might have overlooked, let me into the secret of God's mighty providence for leavening the life of the earth children. I did not weary at my task. I did not falter at letting out from within the messages I got. No doubts ever crossed me once the avenue was lighted up. I saw a mighty awakening in men's hearts coming. I saw the New Jerusalem getting down, and the Lords of Heaven breathing the Gospel of the new life into the sad hearts of men. All will come yet, though it is slower than I once thought would be, but it is better that the building be drained and dried before it is open for the occupancy of man. Steadily, surely, the fabric is getting erected with durable materials that will stand the blast. Your own life is being lodged in it, so that it shall last, and your bright hopes of early years will be more than realised. A little time and my life's story will be told through your pen as fully as I can give through mortals. Then you will see that your own interior life makes you my kinsman, hence the reason of my closeness to you. Many friends greet you, one I knew well who hopes to live close to you.

R. D. O.

#### A SPIRITUALISTS' LENDING LIBRARY IN MANCHESTER.

IN accordance with the oft-expressed wishes of numerous friends, I have decided to open a Public Lending Library, at 73A, Corporation Street.

Many persons would like to read the more expensive books bearing upon Spiritualism and cognate subjects who do not care or cannot afford to purchase copies, and they will doubtless be pleased to avail themselves of the opportunity which is now offered them.

Terms of subscription, 7s. 6d. a year; 4s. 6d. for six months; 2s. 6d. for three months. Weekly tickets per arrangement.

I have already a good stock of books, but for the purposes of this library shall be glad to hear from those friends who have books to dispose of. We have not sufficient accommodation for a reading room, but always have a good stock of progressive literature on sale.

E. W. WALLIS.

#### TO ALL FRIENDS OF PROGRESS.

THE Council of the Magnetic and Botanic School of Safe Medicine Limited have decided to open a free dispensary in the new and magnificent building adjoining the Holborn Town Hall, known as the Workman's Institute, Gray's Inn Road, London, E.C., with the hope that their efforts will develop it into a hospital. This central position will be convenient, not only for the poor of London, but also for those of the provinces who cannot afford the expense of the journey to London, and also to pay for treatment, but who are anxious to avail themselves of the benefits they well know are to be derived from Organic Magnetism and Safe Herbal Medicine.

It is to be regretted that many poor sufferers are driven by sheer necessity into hospitals, and are obliged to submit to experiments and other allopathic treatment at which their very souls revolt, because of the exposure and other objectionable practices, and well knowing that they could be safely, painlessly, and easily cured by Magnetism and Safe Medicine.

We have a staff of earnest men and women that I have personally trained in the use of magnetism, at much labour and expense, for a long time, with a view to this object, in order, if possible, to publicly demonstrate the superiority of our system over the barbarous and dangerous practices of the allopathic schools. This staff of pioneers, many of whom have been successful botanic practitioners for many years, are anxious to be of service to the suffering poor. All we require is financial help. We have done all our limited means will allow in money, and are still anxious to devote our time and labour without fee or reward, but we must have financial assistance to provide medicine free of charge, and to sustain the institution and help in training others so as to perpetuate this much-needed cause, as well as encourage our fellow-workers to greater efforts. We anticipate opposition and possibly persecution, but it is a question for every true man and true woman to decide whether those simple, harmless, but withal powerful provisions of the Almighty Creator for the alleviation of suffering be utilised according to command, or shall they be trodden under foot, as in the Dark Ages, in the interests of a system of dangerous cruelty, monopoly, and tyranny.

It is for those who have the means to say "Now or never." We are ready for action. Will our friends supply us with the sinews of war? We anxiously await their response.

All contributions will be acknowledged in the *Magnetic and Botanic Journal*, as well as all cases treated, with a strict account of all expenditure and income, periodically. Our books will be open for inspection at all convenient times, and our meetings free to all. Lectures on anatomy, phrenology, magnetism, and all sciences bearing on the subject, will be delivered by the best professors obtainable, for the benefit of students, etc. Subscriptions will be received by the following gentlemen, and should be made payable to the London and South Western Bank Limited, Mile End Branch, London, E.: D. Younger, M.D. (Bc.), President, 20, New Oxford Street, London, W.C.; Robt. Hoare, 92, Bartholomew Close, E.C.; Chas. Norfolk, M.D. (Bc.), 19, Ball's Pond Road, Kingsland, N.; Dr. Ward, M.D. (Bc.), The Sanitarium, High Street, Southend; Chas. Gapp, M.D. (Bc.), 104, Green Street, Victoria Park, E.; A. W. Maquire, M.D. (Bc.), 39, Devons Road, Bow, E.

#### THE MYSTERIES OF RAVENSWOOD.

By W. A. CARLILE.

#### CHAPTER XXIII.

"COLONEL," said the sergeant, rising hastily, "if you will wait here for me I will be back in a few minutes."

"My friend," I said, "you cannot deceive me. They have found the body of Frank and are bringing it in. I will, therefore, go with you."

My companion must have seen that remonstrance would have been useless, for he made no answer, and together we hurried along the passage and down the steps to the front door. A group of men were approaching us, moving along slowly under the deep shadow of the stately elms that bent drooping over them. Slowly the procession came along towards us through the black night, while the light of the swinging lanterns shone upon the rugged faces of the men



and upon the dim outline of the ghastly burden that they bore.

"Colonel," said my companion, "you have seen enough. You had better go in and leave this matter to me."

I drew myself up as I answered—

"You do not know me, sergeant. I have gazed too often upon the mutilated dead to shrink from the sight now. Shall I then go away and not remain to welcome my nephew home for the last time?"

Then the bearers mounted the steps and laid their burden at our feet. I bent over. Yes; it was, indeed, my nephew Frank. His face was calm and peaceful in death, for it had been untouched by the cruel rocks upon which he had fallen. My heart swelled with grief and pain, but by an effort I steadied my voice and said quietly—

"Thank God! he died doing what he believed to be his duty—as a soldier's son should die."

I then gave a few directions to the men and went back to the room I had just left. There I sat alone for a long time with my head buried in my hands, and when at last I looked up I found that the lamp had burned itself out, and the grey dawn was stealing into the room. After a few days we laid Frank in the family vault of our ancestors, and near to the place provided for my old and worn-out body, when I myself shall be walking in the halls of light.

Of course, by this time the story of the capture of the gang was public property. I heard that the wiseacres of the parish had quickly put two and two together, and had convinced themselves, and their open-mouthed audience of rustics, that the gang had been responsible in some way for all my misfortunes. It was not hard for them to guess that it was these same scoundrels that had robbed my house, and I heard that they all agreed in chorus that it was a clever and original trick to dress themselves up as ghosts, in order to frighten away the servants and leave the house at their mercy. The result of these discussions was soon seen, for nearly all my former servants returned to me, and I had no difficulty in filling the places of those who had got other situations, or whom I did not desire to take back. One of the first to present herself was the maid Fanny, the heroine of the romantic episode under the front door steps. I felt grateful to the young lady for having introduced me to Robert, my coachman, and I could not resist a sly allusion to his promotion. At this Fanny blushed deeply and retired with a curtsy to her former duties again. My old coachman must have known my intention towards him, for he did not put in an appearance at all, and thus I was saved the necessity of declining his services. The last to appear upon the scene was John, the footman. His appearance followed so closely upon that of Mrs. Mopers, the cook of rosy countenance, that I could not refrain from asking, as they stood before me, if they had made up their quarrel yet. John looked sheepish; and while the buxom dame hung her head, and, no doubt, would have blushed as becomingly as Fanny had done, only there was no spare place left upon her already ruddy countenance, where any extra colour could have shown itself. Of course, I re-engaged them both, but when I suggested, as they were leaving the room, that in future it would be better for them not to go about the house at midnight, they made a hasty exit with the more active footman in front.

It appeared that John would have come sooner, being urgently persuaded thereto by his bulky charmer, but his reputation as a veracious witness was at stake. I heard that up to the very last he had stuck manfully to his story of the demons following the ghost, and, no doubt, he had largely embellished it with every repetition. It was, therefore, necessary that he should not be too ready to accept the popular explanation of the marvels. But I ask the indulgent reader what could John do! On one side his glory as a veracious hero was fast fading, and on the other the bright beams of love were showing him the path to my house and to his cook. John, I am sorry to say, proved only mortal after all, and hence his appearance before me, and the renewal of his engagement with me, if not also with another.

When the household was in good working order again, I returned to Eastbourne and relieved the doctor, who was anxious to return to his patients. Before he left we talked the matter over, and agreed that for Clara's sake it was better that she and I should remain for a while longer at Eastbourne, so as to allow the excitement round Ravenswood to subside before we returned.

Thanks to the care of the doctor and the nurse, I found

Clara quite well again, but her old light-heartedness seemed to have gone. She made every effort to be as cheerful and bright as of old, but I could not help noticing that when she thought herself unobserved, she would sit idly gazing before her, with a look of deep and settled melancholy upon her face. The doctor said that only time would cure her, and that I was to let her have as much variety as I possibly could, and then he went away and left us once more together.

While the doctor was away I got many letters from him upon subjects of deep interest to me. He said that the current version of Harry's disappearance was that Clara had rejected him, and that he had committed suicide by throwing himself over the cliff. This report the doctor took care not to correct, lest other and more painful matters might come to the front. He said that when Harry's fall had been stopped by the bough, which saved his life, he found himself at the mouth of the cave, and so discovered it. Harry had explored the cabin. Fortunately for him it was untenanted at the time, or he might have come to the same sudden end as the brother of Ali Baba, in the tale of the Forty Thieves. In his investigation he saw that the cave was probably used for some unlawful purpose, and when he discovered the ladder that led to the closed opening above, he became alarmed for the safety of the Ravenswood household. As soon as he had managed to descend from the cave by a perilous way, he left the neighbourhood, as he told us. He was, however, anxious to warn us against the danger that threatened us, and so he returned again to the grounds about the house. His object was to find out how he had met with his fall, and if, as he believed, it was due to the act of Clara, he thought it best not to let her or any one else know of his escape. He met the detective ferreting about the scene of his fall, or rather the detective pounced upon him, and managed to extract the whole story from him.

The sergeant had warmly commended his prudence in keeping out of the way, and advised him to leave the neighbourhood at once, for his life would be unsafe if the coiners knew of his escape, which included the discovery of the cave. But Harry was determined to stay, and as a compromise it was arranged that he was to disguise himself as best he could, and keep concealed in the covert of the woods, while the detective promised to keep him constantly informed of the development of events.

This, then, was the main outline of the doctor's story, but it seemed to me incomplete. I therefore asked the doctor why Harry still kept out of the way now that the gang was broken up, and he had nothing further to fear!

In reply I was told that he was firmly persuaded that Clara had tried to kill him, but that he was obstinately reticent as to the whole of his reasons for believing so.

The doctor was in constant communication with Harry by letter, addressing his communications to the post office at the county town, and to an assumed name which Harry had provided him with. It appeared that even the detective, who was in possession of all the facts of the case, had failed to persuade Harry of his cousin's innocence. The doctor believed, though, that my son had not given up all hopes of a solution being found to the mystery, for by the doctor's urgent representations he had up till now refrained from acting on his resolution to leave England, and seek his fortunes in some other land.

Thus the days slipped on, and still Clara's melancholy did not leave her. At last I broached the subject to the doctor, but his answer was not of a reassuring nature. He said that her case was beyond his skill, and that unless the gloom could in some way be dispelled from her mind, there was danger of her falling into a decline, or of some more active disease being able to take hold upon her. It was difficult to know what I could do, but as day by day I saw her cheek grow paler, and her step less buoyant, I could bear it no longer, and determined at last to speak to her on the subject of her melancholy. But I found that I had got a very difficult task before me. By Harry's express desire Clara had not been told of his escape. At first I had felt the silence as a relief, for whoever told Clara of his escape, would have to tell her also of his accusation against her.

Day after day I had hoped to hear that the dark mystery was cleared up, and that Harry's love for Clara was again unclouded. But as time went on, and still there were no reassuring news from Harry, I felt that my position was becoming intolerable, and that, whatever it might cost, I must lay the whole matter before Clara in all its hatefulness.

(To be continued.)



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### OUR BIBLE CLASS.

I have never been one of those who hold that there are subjects which we are forbidden to investigate; indeed, such a position involves, to my mind, nothing less than downright superstition. If man's reason and nature's phenomena are to be kept apart at any point, then why not at many points? Whatever exists in the universe is a legitimate subject of thoughtful and reverent study by "man's illimitable mind." For this reason I have always been sympathetic toward the investigation, from a scientific point of view, of all psychical phenomena.—Miss FRANCES E. WILLARD.

A REVEREND gentleman recently declared that Spiritualism is the work of devils, and quoted the passage (2 Thes., ii. 9) of him "whose coming is after the working of Satan, with all power and signs and lying wonders." He declared it really meant, "not that the wonders themselves are a lie, but that real miracles are permitted to be wrought through the power of Satan, in order to persuade men to believe a lie." But the same writer ingenuously admits, "undoubtedly, God has forbidden the evil spirits to communicate with man or to influence him for evil." A palpable contradiction, for God cannot permit wonders to be wrought by evil spirits to persuade men to believe a lie, and at the selfsame time forbid the evil spirits to communicate with and influence man for evil. These absurd and contradictory statements are made still more ridiculous by his declaration that "The man who tries to break down the wall of partition which Almighty God has reared up between the domain of evil spirits and the earth is a traitor to his fellow men and deserves to die."

Now, here is "a charming derangement of epithets" in very truth:—

Almighty God forbids spirits to influence men for evil. To make assurance doubly sure Almighty God rears up a partition between the "dwellers of the air" and earth. But these same "aerial spirits" work wonders, real wonders, despite God's command and partition wall.

And, finally, God permits the wonders to be wrought that men may be persuaded to believe a lie, and thus becomes responsible for the lies. Yet God Almighty "forbids" these spirits to influence men for evil. If the man who tries to break down Almighty God's partition wall deserves to die—what fate does the man deserve who penned and published these absurd and self-contradictory statements?

If Almighty God keeps the devil alive and permits evil spirits to deceive, then God is responsible for the deception,

and will be unjust if he punishes people for being deceived. If God does not "permit" the working of lying wonders, but evil spirits perform them despite his prohibition, then He is *not* Almighty. If men break down a partition wall, or spirits succeed in getting over the garden wall, against the wishes and contrary to the commands of Almighty God, the only logical conclusion is that they are stronger than God, or—and here we think the truth will be found—the assertion that God has erected a partition to shut off the spirits, and "forbidden" them to communicate, is based upon ignorance and prejudice, and is not in accordance with facts.

But the "devil" bogey has been so frequently used to deprive people of their right to reason and enquire, and we have met with so many people, otherwise intelligent and rational, who fear to have anything to do with Spiritualism, lest they should be deceived by his Satanic Majesty or his imps, that we propose to investigate his Sable Majesty somewhat. Before doing so let us state clearly that we do not deny the existence, or the power, of spirit people who are ignorant, malicious, mischievous, foolish, or base. There are too many pretentious, self-assertive, crafty, unprincipled, hypocritical, and vicious people dying daily for the spirit world to be devoid of such inhabitants, and, consequently, such people can and will come back if we give them the chance, and favourable conditions. But it is always well to remember that our present conditions are the result of eighteen hundred years of Christian rule and Bible domination; hence, when the "superior" Christian critic superciliously declares "Spiritualists are such an ignorant lot of people, and the spirits are such evil beings," we respectfully beg to remind him that those same spirits, and the Spiritualists too for that matter, are samples of the fruits of our "Christian civilisation." If they are ignorant, whose is the blame? Surely, the dominant Christians who kept them ignorant. Not until they were compelled did Christians succumb to the cry for "education" which arose from the people, and we judge the tree by its fruits. When Spiritualism has had its full opportunity for a few hundred years it will have enlightened and blessed mankind in fuller measure than Christianity has done.

The very continuance of the dominion of this "devil idea" and its power to prevent full and free enquiry—terrorising over the minds of so many and filling them with superstitions and baseless fears—is itself an evidence of the teachings culled from and maintained by appeals to the Bible.

We grant, therefore, that there have been many ignorant and foolish people pass into the spirit realms, and that they sometimes come back to like-minded people who open the doors of communion to them. As "M. A. (Oxon)" wisely says, however: "All of us are liable to the temporary vexation of having to deal with such spirits; but it is our own fault, or that of our guardians, if we do not dismiss them—the better for a brief intercourse—and turn to something more worth attention. It is folly on this side that generates, or at least attracts and encourages, a deal of the folly on the other." Spiritualism teaches us that it is neither wise nor right to look down upon and despise the ignorant and foolish, or even the wicked. It should be our aim, as it is our duty, to help all such people, whether in the body or out. We are not obliged to make companions of them, but we should strive by example, influence, sympathy, and kindly assistance to help them to grow wiser and better. Mere denunciation of wrong will not suffice. We must strive to improve the wrong-doer; and if we imagine we are "superior" people, the best evidence of superiority will be displayed in our readiness to encourage and aid those we regard as ignorant, not by scoffing at and ridiculing them. Spiritualism has made manifest that the occupations of the wise and learned and loving souls "on the other side" largely consist in labours of love of this kind expended on behalf of "the spirits in prison," whom our reverend antagonists regard as past redemption and "imps of hell."

The admission of the fact that spirits of all sorts and conditions exist and may communicate if we attract them does not, however, commit us to the belief in the existence of Satan, the Devil, "the Prince of the powers of the air," the ruler of the earth, the angel of the bottomless pit, the Dragon, the father of lies, the crooked serpent, Belial, Apollyon, etc., etc. We do not accept the dogma of the Personal Devil, the foe and successful Adversary of God. We do not believe in any such dual government of the universe any more than we believe that at the birth of every



child there is a good and an evil angel appointed to act as his or her guides—the one to prompt to good and the other to instigate to evil. We decline to accept the idea that Man is a prize offered to the winner in “the tug of war” between God and the Devil as to who shall win him.

According to Christian ideas “the Devil” is at the bottom of all sin, and has been the subtle promoter of all inventions, arts, and sciences, for each in turn has been opposed, denounced, and rejected as a device of the Evil One to deceive the very elect, but despite their denunciations the Devil has invariably won at last, *then* the ideas and inventions have been re-baptised and called *Christian*.

Every religious reformer, who has dared to be “wise above what was written,” has been charged with being in league with the arch fiend (“he hath a devil”—“by Beelzebub he doeth these things”), and hence, according to Christian authorities, we are indebted to his Satanic Majesty for everything which has contributed to the enlightenment, emancipation, and elevation of mankind; but, of course, he is only misleading us here to catch us the more securely hereafter, and he will people hell with crowds of trained scientists, educated teachers, and level-headed thinkers, who, while on earth, refused to believe in him, while the superstitious few who tremble at his name, and fear lest he should capture their poor terror-stricken selfish souls, and, therefore, cast themselves on Jesus, “the sinner’s only friend,” that they may secure salvation and “read their titles clear to mansions in the sky,” will enjoy full liberty to roam the semi-desolate halls and streets of the New Jerusalem, rewarded for their faith by the glad sight of the tortures to which the crafty fiend will put those people who enjoyed the good things of earth-life, only to secure torments in the world beyond.

#### INCIDENTS IN THE LIFE OF A SEER.

By W. H. ROBINSON.

I WILL escort my readers to the grand old cathedral city of Peterborough, where, in my excursions, I came in contact with Mr. and Mrs. Heel. Mr. Job Heel was an engine-driver on the Great Northern Railway for thirty years, and was entrusted with the control of some of the fastest trains between York and London a large portion of that time. His wife, who was much younger than himself, was a physical medium, and her experiences were unique. I spent a few days in Peterborough and had a series of sances with this interesting family. Mrs. Heel was controlled by a variety of spirits, who acted upon the lower plane, and I felt rather sorry, since Mrs. Heel’s spiritual condition was of a most refined order, and had she survived on the physical plane she no doubt would have ascended into conditions more in affinity with her beautiful spirit.

Her chief control informed me that he had been a clown, and performed in that capacity in many of the great circuses in England. During the course of a professional engagement in Birmingham he had fallen from an elevated tight-rope, broken his back, and became thereby an inhabitant of the inner plane.

He could put the medium through the most wonderful performances, and, notwithstanding his playfulness, he was a kind, considerate, and helpful spirit. I will give one instance out of many of his helpfulness.

Mr. and Mrs. Heel visited the North of England to attend the interment of Mr. Heel’s brother, at the village of Ouston. After the funeral they were about to return, but her spirit-friends said she was not to leave the North until she had seen Mr. Robinson. She called on me at my place of business and related this interesting experience. We formed a sitting that evening, when very remarkable phenomena occurred.

While looking through the various places of interest in Newcastle, on the following day, her spirit-friends intimated that she was to purchase some presents for her husband and friends. Mrs. Heel remonstrated, and said her funds were almost exhausted, and she had only sufficient left to return with; the clown informed her he would bring her sufficient money and that she was to make a selection. In a few minutes she found two half-crowns stuck within the top ribbon of her bonnet; they fell to the floor, and she obliged the spirit by expending that amount over little nicknacks.

These are perhaps insignificant things to relate, but they unmistakably indicate the great power which many of those spirits from the lower plane of life exercise over forms of matter.

Mrs. Heel’s mediumship was of the domestic order, and, while she gave sittings to many persons in the locality, I cannot remember her name ever having appeared in any of the Spiritualists’ journals. It is only fitting, therefore, that I should record this small tribute to her memory. She passed away a few years ago, and her husband did not long survive her.

In 1876 I visited Hull. I met with Mr. J. T. Bland at the Spiritualists’ Institution in that great seafaring town. I spent a week with him, and in looking back through the glass of memory I cannot remember ever having filled a week with greater enjoyment.

Mr. Bland I considered to be one of the most singular mediums I have met with, and he also was one of the earliest investigators in this country. His experiences go back to something like 30 years, when he was connected with Mr. D. Withershead, of Keighley, Yorkshire, who, it will be remembered, published the earliest journals in England calling attention to the spirit manifestations. The phenomena which Mr. Bland experimented upon in those earlier times were largely rappings and table manifestations, and the elementary form of entrancement. He removed to Derbyshire in search of work, and ultimately took up his residence in Hull, where I enjoyed a series of sances with him, of which I always think with great pleasure and feeling. He was entranced and inspired by a Spanish princess, who had been connected with the royal family of Spain before the material downfall of that priest-ridden nation. She communicated to him many interesting matters respecting the royal family of Spain. Our conversation through this medium extended over many hours, and I being rather new to the subject, it exercised a profound impression on my mind.

Mr. Bland in addition to his speaking powers was what I considered a marvellous spirit healer, and there are cases innumerable in Hull and Grimsby which Mr. Bland undertook effectively, to which many Hull Spiritualists can testify. Mr. Bland’s sensitiveness was of an extreme order; he has been lost for want of proper sympathy, and had there been kind and intelligent friends to surround him he would have exercised greater influence through his mediumship. He also had an interesting daughter who largely partook of her father’s influence. I received a great influx from my inspirers during the time I was at his home.

I did not see Mr. Bland again until 1891, when Mr. Bevan Harris and myself conducted a mission in Hull, and at the Sunday services, held in the Oddfellows’ Hall, a large number of new and old Spiritualists assembled to bid us welcome.

We spent a very enjoyable three days, and I think we left behind us the nucleus of a new society, which I understand is now doing good work.

The intellectual development of Hull being of a superior order, there would be no fear of the future of the movement in that town if physical phenomena, through well-developed mediums, could be obtained, and the philosophical expositions also should be sustained by able exponents. Mr. Bland was the only Spiritualist with whom I really got into sympathy in Hull, but I feel sure that there are scores of other friends interested in the movement scattered about this district.

I met with a gentleman who did yeoman service in the new dispensation over a long period of time, namely, Mr. W. H. Lambelle, of South Shields. He was the centre of an interesting circle in that enterprising borough for some time, and the intellectual nature of his controls drew round him a class of mind constituting some of the finest thinkers of South Shields.

Hearing of Mr. Lambelle’s able mediumship I invited him at an early stage of our investigations in Chester Le Street to pay us a visit. He arrived in the village on a particular Sunday at the end of the year, and the mural announcements brought a large number of people to the town.

Mr. Lambelle then spoke in the entranced condition, and we had two lectures from him, afternoon and evening. The spirit who purported to control him in the afternoon stated that he was known in his earth life as John Milton, author of “Paradise Lost” and “Regained.” The control in the evening informed us that he was the historic Oliver Cromwell, who led the conquering armies against King Charles. This public announcement of the presence of such important personages created great interest and excitement in the meeting.

The Methodist local preachers listened very attentively



to the beautiful discourses, after which a severe course of heckling set in, and the excitement became so intense that the chairman considered it best to close the meeting.

I mention this to show how truth is often expressed through antagonism, as the poet expresses it:—

Knowledge holdeth by the hilt,  
And heweth out the road to progress,  
While ignorance graspeth at the blade,  
And is wounded by its own good sword.  
Knowledge distilleth health from the virulence of opposite poisons,  
While ignorance mixeth wholesomeness with the breathings of disease.

Mr. Lambelle's wonderful mediumship attracted great attention to his personality. He lectured in all the large centres in the North of England for years; his fame reaching London, the editor of the *Medium* engaged his services in the management of that journal. He was, therefore, introduced into a large and intellectual circle of admirers, who listened to his Sunday evening expositions with infinite delight.

Mr. Lambelle after a time left London for the North, and by a curious course of circumstances he was launched into Unitarianism, and he is now one of the most effective preachers in that advanced form of Christian thought.

After a long and useful residence in Carlisle, he has lately been appointed lecturer for Northumberland and Durham, his engagement extending to five years, and his public work is now attended with great success.

(To be continued.)

### SPECIAL NOTICE.

MR. J. LAMONT'S portrait and character sketch will, we regret to say, have to stand over for a week, and, instead of appearing in our next issue, will be printed in the paper dated Dec. 1st. This postponement is necessary owing to the indisposition of Mr. Lamont, who is unable to complete the sketch of his experiences in time.

We shall devote considerable space to the photo-portrait and the autobiographical sketch, which will be replete with striking incidents in test experiences, and remarkable evidences of spirit action and identity.

This number ought to have an extremely wide circulation, and we will supply copies on special terms, viz., six post free for 7d., twelve post free for 1s., twenty-five post free for 1s. 9d., fifty post free for 2s. 9d. Usual trade terms to societies for quantities. This issue will be a splendid one for distribution for missionary purposes. Order early, order largely. But if you cannot do more, take an extra copy.

### VOICES FROM THE PEOPLE.

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

#### MATERIALISATION SEANCE.

DEAR SIR,—On Sunday evening, October 29, at my home, 81, Nursery Street, Sheffield, a few friends met to hold a private circle for materialisations. Mr. V. Shaw, medium. I have been a Spiritualist for six years, trying to learn more of its truths, and was very pleased to be present. I have never seen anything before at other meetings that I have been at. I wish others to know it is quite possible to see spirit friends if they will meet together and give the requisite conditions. I saw three spirit forms very distinctly, and many other spirit faces, among them the face of my father, who passed away in 1880, and part of other forms besides which I could not recognise; but I hope to have more meetings when conditions may be still better, so that our spirit friends may show themselves more clearly.—S. LONG, late sec., Sheffield Spiritualist Society.

#### QUERIES.

DEAR SIR,—Under the above heading your correspondent, Mary Urquhart, asks some questions concerning astrology. To the active student or professor of astrology those queries will appear as a repetition of those constantly being asked by persons whose knowledge of astrology is particularly limited. To reply adequately to such questions would take more space than *The Two Worlds* can well afford. Astrology is a very complicated science, and not to be understood by asking broad and general questions. Individual evidence is the most satisfactory way of getting at the truth, and this requires either personal study or an investigation with a professor of the science. Your correspondent asks: "Are we retrograding or advancing?" That depends upon which way our individual wheels are turning. Spiritualists, astrologers, seers, and others are thought by many persons to belong to a retrograde movement, but yet we have a respectable company. If some persons knew the class and number of clients that astrologers have, they would be astounded. Personally I prefer to belong to the "retrograde crew," as a kind friend politely told me I did, the other day. The question asked by your correspondent, and which I like most is: "What proof is there that certain planets exercise influences on certain individuals in physical life?" If she will put herself in direct communication with me, and send her date, year,

and time of birth, I will undertake to furnish as much proof as I can, provided she will—with your permission, sir—publish the result in *The Two Worlds*.—Yours truly,  
W. J. LEBERER.

74, Cobourg Street, Plymouth.

#### THE REV. ASHCROFT ON TYNESIDE.

DEAR SIR,—Considering that our "canny toon" is the Mecca of advanced thought, your readers might like to know something of the Showman's recent exhibitions. Fourteen days ago the mural art, with the house-to-house circulation of the yellow "Billy Purvis" type of literature were much in evidence. However, I am in a position to say that the wily cleric couldn't succeed in badger-drawing on this visit. The last night's attendance was rather better (in the threepences), the great draw being the "wonderful talking hand," which is now used by all amateur conjurers. The childish and silly "daubs"—these reverend art ideals—created only disgust, and an after regret for the vanished sixpennys and threepennys. This is a fact. The itinerant Showman wouldn't be flattered could he hear, like myself, the "current coin" anent his show, both by Methodists and the ubiquitous reporter, the latter having shelved him totally. The usual tricks of sorting and shouting prominent names in stentorian style were vehemently indulged in. The childish gossip and scandal generated in the heat of his reverend upper storey was manifested largely, the real truth being, like the Poles, far asunder. Financially, the deficit would fail to "feed the thousands of starving miners in Rochdale." "Building new churches" was the popular cry some years ago. The changed cry, however, produces no balance-sheet. Hence the Spiritualistic faith is weak. Ashcroft is lacking in prospective. There has been another Richard in the field. The Yankee "Baldwin" took the Novocastrian breath away, and the Northumbrian likes at least something for his money. The illegitimate drama has lost a fitting exponent in this Rev. Methodist. Methodism forsooth! How unlike are these music-hall antics to the reverent, earnest, serious, Methodist preachers one listened to in childhood days.

W. H. ROBINSON.

#### PSYCHOMETRY AND CLAIRVOYANCE.

DEAR SIR,—At a time like the present, when Spiritualism and its phenomena are commanding such attention, it is both a duty and a pleasure to publicly record the success of a medium whose gifts are of that positive character so necessary for carrying absolute conviction to the large army of inquiring, but ultra-critical, persons now entering on a study of the subject.

At intervals during the past few months the North Shields Spiritualists have been favoured with the services of Mr. John J. Curry, psychometrical and clairvoyant medium, of Tyne Dock. The success of his meetings prove that his gifts are certainly of a high order. The clearness of his clairvoyance and the almost invariable correctness of his public psychometrical readings have gained recognition even from our critics; while, in private, either by correspondence or interview, his hints on health, character, mediumship, and events of life, have served to confirm the faithful, to establish those who were weak or wavering, and to arrest the attention of many who, up to the present, have always considered Spiritualism merely as a form of mental delusion.

Mr. Curry's method of public work is somewhat unique. He lays down the condition that articles from which psychometrical readings are to be given must be handed on to the platform during his absence, thus disarming the most critical of any suspicion as to collusion, and, at the same time, effectually removing all possibility of the character being determined from physiognomy or phrenology.

A pleasing feature of Mr. Curry's work is the fact that his mental powers have kept pace with the development of his spiritual qualities; thus, while exercising his gifts (which is done in his normal condition), he is able to keep up a sustained interest by giving a rational explanation of how those soul-forces operate, and in this way his advice is made of utility to all, and of practical value to mediums in their self-development.

Did space permit I might give many instances, personal and local, of exceedingly successful cases; but my own experience, linked to that of many others, fully justifies me in advising societies who require positive phenomena of this character to keep Mr. Curry busily employed. Secretaries should note his postal address: D'Arcy Street, Harton Fould, Tyne Dock.—Faithfully yours,  
W. WALKER.

#### A NOTEWORTHY INCIDENT.

DEAR SIR,—On Nov. 1, in A—, a Miss B. was to have attended a birthday party, but did not go, fearing she might be detained too late, neither did she see any of her friends, but retired for the night at a little after 11 p.m. About ten minutes after having got into bed she commenced speaking about something which had been taking place during the day, which was not unusual for her. As an experiment three of her friends formed a kind of a circle against the bed, and were quickly put into communication with her. About eight minutes to twelve o'clock (midnight) she was controlled by a friend whom she was to have been with during the evening. This friend had been taken suddenly ill, and had now come to inform her friend, the medium, of the fact, and stated through the medium, "I cannot get better and shall not be able to see you any more as I have been used to seeing you." In reply to my question, as to who was in the room with her, she stated that a few of the Sunday school scholars, her mother, and a few other friends were present. She put the medium in a dying position, and made her ejaculate, "Dying! Dead!" Question. "What time, friend?" Answer. "Death entered that chamber exactly at 12 o'clock." It was just 12 o'clock when the above remark was made. The control sang to us through the medium, and made a few beautiful remarks on her future prospects, and exhorted her friend to lead a good life, and asked her to stick to the Sunday school. She intimated that she had commenced to write a note to the medium, but had not been able to finish it. She privately informed the medium what she had wished to write further and bade us all good night, when the medium woke up in trouble about what she had heard and witnessed. The first thing next morning, on going to unlock the street door, there stood the sister of the medium's friend with the unfinished note, and she announced that her sister passed away exactly at midnight, as the spirit had reported to us at the time. The following day the medium,



who was very much troubled over the loss of her friend, was controlled several times by her late friend and others. I asked her if the medium should go that day to see her body! She answered, "No, not until Friday." I further asked, "What day will the funeral take place?" The prompt reply was, "Saturday." On Friday the medium went and saw her friend's body, and the funeral took place on Saturday, exactly as we were told less than twelve hours after death it would do. On November 2, at 8-45, the medium was controlled, and at 8-50 she saw her friend's body being put into the coffin, and complained of the rough manner in which it was being done and remarked how beautiful she looked. When she went to see the corpse on Friday, she found that the body had been placed into the coffin exactly at the time as she had clairvoyantly seen it the night previous. There is a distance of about two miles between where the medium lives and where the death took place.—Yours truly,  
A WITNESS.  
Hull, November 6th, 1893.

## LONDON NEWS AND NOTES.

CANNING TOWN. 19, Percy Road, Liverpool Road.—This meeting is well attended, and the tests given to strangers are marvellous. The sale of *The Two Worlds* is steadily increasing. Thursday next, Mrs. Weedemeyer.—F. W.

311, CAMBERWELL NEW ROAD.—Morning, "The truth of individual responsibility" was enforced in the matter of individual spiritual work, showing that each are links in the chain of life, and have a duty to perform to ourselves, by holding on to the good above; to others, in aiding those below us up the path of life. At night, "The Witch of Endor" was the subject of Mr. Long's address, and the matter was well handled, showing that far from being a person whom it would not be well to be identified with, that the Woman of Endor was a bright example of a true forgiving soul, who, when he who had hounded her class to death was in her power, spoke kind and encouraging words to him, and ministered to his wants. This example of returning good for evil we might all emulate with advantage.—C. M. P.

FOREST HILL. 23, Devonshire Road.—Thursday, the guides of Mrs. Bliss gave very successful clairvoyance to a large circle of friends. Sunday, Mr. Allen gave a splendid discourse on "Modern Mediumship, its value to humanity." In dealing with this subject, the lecturer said that it was necessary to work hard and be clear-headed, to avoid all possibility of error either by our over anxiety or our credulity. He also dealt with the freedom man had obtained through Spiritualism by emancipation from the fear of Theology.—J. B.

MARYLEBONE. 86, High Street.—Visit of Mr. E. W. Wallis to Marylebone. Mr. John Lamont, whom all were delighted to meet again, presided at the morning's meeting. His introductory remarks were full of the earnestness, energy, and feeling which is so eminently characteristic of this noble minded and generous advocate of our cause. Mr. Wallis, after reciting a beautiful poem by Lizzie Doten, went under control. The following will perhaps serve to convey to the reader some of the sentiments expressed by the controlling intelligences. It is much to be regretted that circumstances prevented a full report. After an eloquent invocation, the unseen lecturer took up the subject of the morning, "The onward march of man." The lecturer said that thought moulded matter. Man in his essential being might be looked upon as representing a thought of the Divine Being. In fluent language he traced the ascent of the immortal principle from primordial chaos to individualised beings. Spirit was the source of all life, and contained within itself the potency of development in every sphere of being. Bound up with the principles of existence was the progressive impulse. It had been well said that fire and flood and famine had all conspired to impel man forward. The race had marched onward and upward through trial and tribulation, and it was beginning to see the gleams of light from the spiritual side and gain the assurance of its immortality. The world was suffering the birth-pangs of a new dispensation. The golden age had been spoken of as a period far back in antiquity. Nature did not work backwards. The tree did not commence its growth with blossoms and then develop its roots afterwards. The golden age was in the future, and humanity would have to win it by growth in wisdom, virtue and purity. We were asked to condemn unsparringly the condition of modern society, to admit that it was honeycombed with vice. Yet the average condition of the mass of society was higher, physically it was stronger and healthier, education and intelligence were becoming paramount, the capacities of enjoyment were growing, and the sensual joys of past generations were being outgrown. Everywhere the onward march of man was evident. We might recognise in the discontent, the dissatisfaction—aye, the very pessimism of the age, the working of the underlying tendency towards greater growth and higher progress. The spirit of the age was a spirit of aspiration, of planning, of energy, of worth. You could never have progress without pain. The onward march was a march of martyrdom. Some people complained of the prevalence of a protest against the conventional faith; to the lecturer this was another sign of the age. People refused to go in leading strings any longer; this was the spirit of independence, the spirit that made for the rounding out of character. The slavish subservience to priestly dictates was dying. Everywhere was manifest this independence in thought and action; in politics, in social life, as well as in religion. Hitherto most of the benefits and blessings of existence had been appropriated to the privileged classes, but now the masses were claiming the right to participate in what they have begun to understand is their birth-right. They were recognising that one soul has as much right to the better possibilities of life as any other soul. The onward march of man meant the march of the whole race. The revelation of Spiritualism not only satisfied these yearnings of the human soul; it helped everywhere to their fulfilment. People had idolized science. But science created nothing. Religion and science were the efforts of human minds to re-think the thoughts of God. In the recognition of the principles of the Universe came the at-one-ment of the soul with the Divine life. The afflictions, the trials, and the bereavements of life often aided in the progress of the soul. In the proper apprehension of principles and facts of existence came the recognition of the Divine purpose in all phenomena. There was a

golden thread of design running through life. But life had to be lived step by step. There was no "gambling in futures" in the spiritual existence of man. The lecturer dealt with the progress made in Spiritualistic investigation. Great and heroic souls, the pioneers of the new dispensation, had marched on from point to point; had marked off the lines of demarcation, and mapped out the country which they had explored. Love, and thought, and feeling, were the modes of manifestations of spirit. It was useless taking the methods of the chemist into the séance rooms. The physical manifestation of Spiritualism was but the first stepping-stone to knowledge of the next existence. Man would yet come into possession of self-consciousness on the spiritual plane, and walk hand in hand with spirits; but he would never find his ideal on earth. It did not seem to the lecturer that the golden age would ever be realised here; it would always be the school—the infant school of mankind. It would be through the portals of death that mankind would realise in all their fulness the great principles so faintly demonstrated now, the fellowship of the race and the Fatherhood and Motherhood of God. The Chairman, commenting on the lecturer, said puerilities and common-places were of little use to those who could appreciate and act out the rigorous ideas of self-discipline, practical duty, and energetic labour for human good so ably set forth by the lecturer. At the evening meeting, Mr. Everitt, our president, asked Mr. John Lamont, who was again with us, whether he would favour the audience with the relation of one or two of his very many experiences in Spiritualism. This our honoured visitor at once assented to, and for about ten minutes he deeply interested all present by the narration of what took place at a slate writing séance that he had had some little time ago with Mr. Evans, the famous medium of San Francisco. This wonderful experience, Mr. Lamont remarked, was sufficient of itself not only to convince him of the continuity of existence after physical death, but also of the fact of the continuance of personality and identity in the world of spirit. We can only trust that the time may not be far distant when Mr. Lamont will be able to favour us in Marylebone by giving us the privilege of hearing an address from him. Then followed the lecture of the evening, "The distinctive features of Spiritualism," delivered by the inspirers of Mr. E. W. Wallis. We shall long remember this lecture as being one of the most suitable that could be given to enquirers, serving at the same time to remind Spiritualists of the position that the truths of Spiritualism occupy in relation to existing beliefs, how facts take the place of tangled theories, how knowledge takes the place of blind credulity. Spiritualism, said the lecturer, gives new thoughts of God, and lays before mankind a clear, rational and comprehensible conception of the spirit-world. It does not seek to enforce conformity. It calls upon every one to recognise that they have a place in life. The religion of Spiritualism is solid, substantial, real, true! Virtue is its own reward, vice its own punishment. And thus the lecturer continued to lay before his hearers the distinctive features of Spiritualism in a clear and lucid manner, ably demonstrating the importance of a subject at once so comprehensive and necessary for the understanding of the nature and destiny of man. In conclusion we would like to say how much pleasure this visit of our esteemed and able co-worker, Mr. E. W. Wallis, to London, has given to all friends, and we wish him God-speed in the grand and noble work in which he labours so unceasingly, and with such great success. On Sunday evening, November 19, a lecture will be delivered by Dr. W. T. Reynolds, subject: "Spiritualism in harmony with science." Doors open at 6-30, commence at 7. Free to all; enquirers specially invited.

SHEPHERDS' BUSH. 14, Orchard Road, Askew Road, W.—Sunday service, Mr. Drake related his spiritualistic experiences during his recent severe illness, showing how his material loss has been his spiritual gain, cheering one and all. Mr. Stewart Clark again used his healing powers, with great success.—J. H. B., hon. sec.

WALTHAMSTOW. Hoe Street, 18, Clarendon Road.—The guides of Mr. Ronald Braile discoursed from the subject, "The Soul's Bondage." An inspirational poem, entitled "Spiritual Flowers," was also given. Clairvoyance at the close.—Cor.

SPECIAL NOTICE.—Extension of the work in South London. A conference will be held at 311, Camberwell New Road, on Nov. 19, at 3 p.m., to consider the best means for advancing the cause of Spiritualism in South London. Individual Spiritualists, delegates, and representatives from societies are heartily invited to attend. Tea at 5-30, tickets 6d. By special request, at 7 p.m., "Douglas" will narrate his "Experiences in a haunted house; or, a conflict with evil spirits."—C. M. Payne, sec.

STRATFORD. Workman's Hall. West Ham Lane.—The committee beg to announce that a Social Tea and Musical Entertainment will be given at the Hall, on Monday, Nov. 27. Tea at 6-30 p.m., tickets ninepence each. Entertainment at 8 p.m., tickets sixpence each. Friends are earnestly requested to render all the assistance and support they can, as we intend to devote the whole of the profits to the funds of West Ham Hospital. Tickets can be obtained of each member of this society, and of the hon. sec., J. Rainbow, 1, Winifred Road, Manor Park, Essex.

WASTED WEALTH OF CITY CHURCHES.—The following figures of attendance and accommodation taken on two recent Sundays shows surely a very remarkable waste of preaching power:—

|                                 | Attendance. | Sittings. |
|---------------------------------|-------------|-----------|
| St. Dunstan-in-the-East.....    | 17          | 700       |
| St. Margaret Pattens.....       | 36          | 450       |
| St. Swithin, Cannon Street..... | 15          | 300       |
| St. Catherine Coleman.....      | 13          | 240       |
| St. Edmund-the-King.....        | 31          | 200       |
| St. Mary Woolnoth.....          | 10          | 650       |
| St. Mary Abchurch.....          | 12          | 200       |
| St. Stephen's, Walbrook.....    | 13          | 400       |
| St. Andrew Undershaft.....      | 45          | 500       |
| St. Catherine Cree.....         | 36          | 500       |
| St. Helen, Bishopsgate.....     | 24          | 750       |
| St. Peter-le-Poor.....          | 28          | 650       |

"Talk about the cure of souls," said Sir Henry Peek, a Churchman himself and a big city merchant, to the special commissioner of a contemporary, when discussing this question, "why, the city rectors have got no souls to cure!"



CAVENDISH ROOMS, Mortimer Street, W.—Friday, November 24th at 8 p.m., inaugural meeting of a new Spiritualist society. Mr. J. Page Hopps will preside, and several well-known speakers will address the meeting. Admission free by ticket to be obtained of Miss Rowan Vincent, 31, Gower Place, Endsleigh Gardens, W.C., and of Mrs. J. Cole, 10, Sandwell Park, West Hampstead.

## MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—Wednesday night: Circle. We had a visit from Mr. Murray, president of the Hollinwood Society, who spoke very nicely. Mrs. G. Hill gave 25 clairvoyant descriptions, 18 recognised. Mrs. Hill accepted the usual fee paid to mediums for our Wednesday night circle, and placed it, with an additional five shillings, as a subscription to our building fund, which Mrs. Hill wishes to see augmented. We wish her every success. November 12: The guides of Mrs. F. Taylor spoke on "Man and woman, know thyself" and "The ideal and the real."—R. D. L.

COLLYHURST.—The guides of our esteemed friend, Mr. Postlethwaite answered questions from the audience in the afternoon in a very satisfactory manner, and in the evening discoursed on "Spiritualism humanity's gain," giving such a masterful exposition of their subject as brought forth from a crowded and critical audience expressions of pleasure in listening to him. We regret that our friend was suffering from a severe cold, and trust he may soon be restored to his usual health, and we shall look forward to another visit from him with pleasant expectations. Lyceum: Good attendance. Recitations by Mr. Cooling, Mr. McMurry, Polly Whitehead, and Frank Wilson. Mr. Clarke being with us, all the elder group joined in the discussion class. The short time at Mr. Clarke's disposal was spent in explaining some of the many ways in which God's power was manifesting itself to the minds of men who are desirous of piercing the material veil that so often blinds the sight of man to the beauties of the higher life. To be continued next Sunday.

HOLLINWOOD.—Mr. Savage was with us, and gave a short address on Physiology, the scholars seeming to take great interest in the subject, as he put it very plainly to them. Recitations and songs, very admirably gone through, by Louise Emma and Lily Fielding, H. and E. Dunkerley, Miss George, and J. Murray.—E. D.

HULME.—We had the pleasure of hearing Mr. Taylor, the physical medium, and all were satisfied with the manifestations for the first time in a public hall. There were nine sitters on that occasion. Nov. 2, 6-30, public circle. Mr. Jelf's controls answered questions from the circle. All satisfied in the way questions were dealt with. Nov. 13, Mr. Rooke's controls gave a very interesting and instructive lecture on the "Unseen World," and kept the audience in rapt attention. We hope the time is not far distant when we shall have the pleasure of hearing our friend again. Lyceum: Conducted by Mr. Tatham, who put the children through their marching in a very able manner. Recitations were given by Albert Bradbury, John Furness, Lester Morgan, Elizabeth Bradbury, Lucy McLellan, and Dora Furness. Mr. Smith officiated at the organ. All done well.

MANCHESTER. Tipping Street.—Conducted by Mr. J. Jones. Marching and calisthenics well gone through. We have now formed classes. Group leaders, Miss S. Pitton and Miss Maslin. A discussion class is also formed, in which Mr. J. Jones will give the first essay, entitled, "What does Spiritualism prove?" All are welcome.—G. L.

OPENSHAW.—The guides of Mrs. Griffin gave a splendid discourse on "The glorious opportunity of mankind," which gave every satisfaction. Good clairvoyance after. A very large circle was opened by Mrs. Howard, who gave a short discourse, also short discourses and good advice by Mrs. Brown, Mrs. Pearson, and Miss M. Morris. It was a grand circle.

OPENSHAW. Granville Hall, George Street.—2-30, our Lyceumists and leaders turned up in full force. Much improvement in singing under the leadership of Mr. G. Haslam. Invocation by Miss Lee.

PENDLETON.—Mrs. Stansfield's guides gave us a subject for thought, "Does prayer save the soul?" telling all to deal honestly and uprightly one with another, for prayer availeth nothing without works. Evening: "Does God govern the world?" People who have suffered and are still suffering say, "Is it possible that He hath forgotten me, or is it because there is so much sin and strife that He allows us to suffer?" The mother when her child is taken away from her says, "God does not govern the world, it must be the evil power." No wonder that man can say life is not worth living when he can believe in a personal devil. The vilest murderers are the children of God. Spiritualism says, "Trust Him, for verily He does govern the world." Twelve good clairvoyant delineations. A tea party and concert in aid of the Lyceum funds was held on November 4. Over 100 were present to tea and a larger number at the concert. An excellent programme was gone through, presided over by Mr. J. B. Tetlow. On behalf of the committee I heartily thank each one who worked hard to make it a success, also to the ladies for providing such a good tea. November 12: Session conducted by Mr. Crompton. Poor attendance. Senior class discussed questions relating to the coal war, Miss Byrom taking the young ones. Disorder prevailed throughout the sessions.

SALFORD.—Mrs. Williams discoursed on "Man's Progress and Duty," which was given in a capable manner. We also had a short discourse on "Thought," by Mr. Doodson, of Swinton, treated in good style, to a moderate audience. We should be glad of the services of speakers who would come for expenses only.—A. B. [Please write on one side of the paper only.]

SPIRITUALISTS' BAND OF HOPE.—There will be a grand miscellaneous concert held at Tipping Street on Friday, December 1. Admission: Members free, friends 3d., and children 1d. Doors open at 7-30; commence at 8 o'clock prompt. We hope all friends will give us their support and help us to make it a thorough success.—J. W. Sims, sec.

DEBATING SOCIETY, Corbridge's Café.—Mr. Leonard Hall opened with a paper on "Socialism, Scientific and Ethical," which provoked some discussion; more attention to the practical aspect would have been useful. Mr. Hall has our thanks. He is a good and an earnest speaker. Next Tuesday, Mr. R. A. Brown, on "The Vindication of Woman."

## 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. Bridge Street.—The guides of Mrs. Heyes gave good addresses; at night, crowded out. The people were well pleased with the straight and powerful truths delivered by our sister. Successful clairvoyance. Real happy day.

ACCRINGTON. 26, China Street.—A splendid day with Mr. Swinlehurst. Afternoon subject, "Man the Redeemer," which was listened to with great attention. Evening: Ten subjects went up, five of them being dealt with, and all seemed well pleased. Very fair audiences.—H. L.

ASHINGTON.—Mr. Huggins spoke in his normal state and gave his recent experiences, which interested the audience very much. He had been a Methodist for many years, but had found some facts in Spiritualism he could not find in the former sect. Though not a Methodist now he manifested a trifle more earnestness than Spiritualists do generally. The tone of the meeting was devotional and inspiring, and why not!—W. G.

ASHTON.—Mrs. Rennie gave addresses on "Spiritualism," and "Is Christianity Spiritualism, or Spiritualism in accordance with the Bible?" followed by clairvoyance and psychometry. Our venture in taking a larger room has been a phenomenal success; though we have now three times the seating capacity we had in our small room, it was all taken up in the evening.—H. M.

ATTERCLIFFE.—Miss Wheeldon's guides gave exceedingly good addresses to most appreciative audiences. Don't forget the first anniversary, on Sunday, Nov. 19. Speaker, Mr. J. Armitage.

BARNSWICK. Two good addresses by Mrs. Johnstone. Evening: subject, "Thy will be done," to a full house. Clairvoyance and psychometry very successful.—A. H.

BRIGHTON.—Mr. C. Shaw had two questions, "Can you positively prove the accepted belief in the immortality of the soul?" and "The evolution of the devil."

BLACKBURN. Northgate.—Mr. Essam gave good addresses, followed by descriptions of spirit friends, also medical psychometry, in which he was most successful in each case. It was Mr. Essam's second visit, and we shall look forward to his coming again.—C. H.

BLACKPOOL.—Mr. Rooke gave two excellent and stirring lectures to large and very attentive audiences. Afternoon: "The mystery of godliness." Evening: "The mystery of death."—W. H.

BOLTON. Bradford Street.—The inspirers of Mr. R. A. Brown delivered excellent discourses on "Human Life," and "The position of Spiritualism in the work of reformation." The last by special desire, in the evening. He is a very forcible speaker, and his addresses seemed to give every satisfaction.—B. T.

BRADFORD. 448, Manchester Road.—Mrs. Ramsden gave practical addresses on "How shall we do to serve our God?" and "Can we seek repentance at the eleventh hour?" Both subjects well treated. Clairvoyance and psychometry good.—J. A.

BIRMINGHAM. Oozells Street.—Nov. 12: Mr. A. Knibb, although only partially recovered from his illness, gave an address on "Truth," and replied to written questions from the audience, some of which were sensible and some otherwise. The annual tea and entertainment will this year be held in Duddleston Ward Hall, Dec. 11. Will members all assemble next Sunday and help by taking tickets for sale? We wish to make it a great success.—F. H. K.

BRADFORD. Lower Temperance Hall.—Mrs. Bentley delivered good addresses in her usual masterly way to a fair audience. Lessons read from *The Two Worlds*. Clairvoyance very good. Many strangers present. Spiritualists and friends can purchase *The Two Worlds* and *Medium* at our meetings. We are still open for a few dates for 1894 from speakers who are willing to come for a nominal sum. Terms, etc., should be sent to Geo. Slade Gill, secretary, 31, Whetley Hill, Bradford.

BURNLEY. Guy Street.—Mr. Davis gave good addresses—"God works in a mysterious way," and "Lead, kindly Light." Remarkable clairvoyance and psychometry.

BURNLEY. Hull Street.—Mr. Wm. Edwards gave two addresses on the subjects "The Valley of the Shadow of Death," and "The Lights of Other Days." Psychometry very successful.—J. G.

BURNLEY. Padiham Road.—A good day with the guides of Mrs. Singleton, who spoke nicely and to the point, on "The Sweet Bye-and-bye," and "In such an hour that ye think not the change called death cometh," having reference to the passing on of our much esteemed treasurer; was listened to with deep and heartfelt sympathy.—J. W.

BURNLEY. Robinson Street.—Miss Jones's guides gave good addresses. Afternoon: "Every noble deed of charity is heaven," was the subject chosen. Evening: "Pictures from life," formed the basis of a most interesting discourse. Successful clairvoyance and psychometry at each service. Audiences very good.—W. H.

BURY.—Mr. J. W. Sutcliffe's guides gave an address on "News from the Invisible World," and "Spiritualism, the Gateway to Knowledge." Mr. Sutcliffe excelled himself, both in his addresses and psychometry.—A. N.

CARDIFF.—We were privileged with a visit from our dear friend, Mrs. Green, who again charmed her audiences by the simple eloquence of her addresses, and produced a marked effect by her very successful clairvoyant descriptions. The morning address upon "The Gift of Mediumship" was a clear and practical statement of the subject. Mediumship is not something new given to the few, but is and always has been possessed in some form, in greater or less degree, by all, and it is therefore incumbent upon all to develop the gifts they have for their own spiritual advancement and the good of their fellows. In the evening to a packed audience, many being unable to gain admission, the address, "Is Spiritualism unholy, or opposed to the teachings of the Bible?" traversed the position we occupy in relation to the Scriptures, the simple teachings of the "Nazarene" and the creedal Christianity of present-day orthodoxy. Apart from the irrational creeds and dogmas which have been surreptitiously grafted upon the parent trunk, Christians need have no fears that a knowledge of Spiritualism



will weaken their faith by one jot or tittle in what there is of truth contained in the Bible.—E. A.

**DEWSBURY.**—A grand day with Mr. Newton, who gave us two eloquent lectures. Evening, "Spiritualism the need of the age," being delivered in a forcible but genial manner. Clairvoyance after each lecture.

**FOLESHILL.**—Our local medium, Miss Lucy Carpenter, was with us. We formed a circle, and a most enjoyable evening was spent, many spirit friends speaking in a very encouraging manner to all.—O. W.

**GATESHEAD.** 47, Kingsborough Terrace.—Nov. 6: We had a most successful sale of work, with tea and concert. The concert was quite a musical treat, and was greatly enjoyed by a large audience. Great praise is due to the ladies who worked so hard on behalf of the society, almost everything being organised by them. We desire also to thank all those who contributed to the sale of work and entertainment, the proceeds of which nearly reached the sum of £8. Nov. 12: We had Mr. Stevenson, who brought along with him Mr. Jennings, the healing medium, reported in last week's *Two Worlds*. Mr. Jennings gave some interesting experiences and some sound practical advice, which helped to make up a very pleasant meeting.

**HEYWOOD.**—We had the pleasure of hearing Mr. Mayoh, of Bolton, who was well received.—J. F.

**HOLLINWOOD.**—Nov. 7: Mrs. Hyde was with us and gave a short address to a good audience. Psychometry and clairvoyance. 12: Mrs. Lamb gave two addresses. Subjects, "The Signposts," and "The truth shall make us free." Both very much enjoyed. Psychometry very convincing.

**HYDE.**—Mr. Wallace, the pioneer medium, paid us a visit, and we had a glorious day. The addresses were listened to with rapt attention. Good audience in the afternoon, crowded in the evening; subject, "In my Father's house are many mansions." After giving the orthodox view of the subject, he explained the conditions of spirit-life from the very lowest to the higher states of spiritual existence. Far more of the teaching of the spiritual philosophy and less of the craze for the phenomena at our Sunday services. Sorry we had not made arrangements for Mr. Wallace to stay and give us a week evening address.—W. F.

**LEICESTER.** Liberal Club.—Mr. T. Muggleton, who has been blind from birth, delivered a trance address to a crowded audience. His spirit guides did not give subjects; they were taken from audience. There were ten written subjects, and they were put to the vote, and the controls dwelt on them. First, "What are the uses of Spirit return?" Second, "Whence came man, from Nature or from God?" with which the controls kept the audience spell-bound. The speaker was successful in his psychometry. The choir sang an anthem, "Serve the Lord with joy and gladness." During the evening many friends in the audience expressed a wish to hear him again, so as to bring him on for public platform work, it being the first time that he has spoken before a large public audience, and he has consented to come again. There was a large attendance at the afternoon self-mutual improvement class conducted by Mr. Allen.—R. W.

**MILLOM.** Co-operative Hall.—Mrs. M. H. Wallis. Afternoon, a moderate attendance, subject, "Spiritualism, is it a religion?" being satisfactorily expounded. Evening, a good audience, four subjects taken, viz., "Is Spiritualism in accordance with the Scriptures?" "Do you believe in a personal God?" "Immortality and its opportunities," "The signs of the times and what they indicate," and gave great satisfaction. Clairvoyance at the close of each lecture. On Monday night Mrs. Wallis lectured at the Spiritualist's meeting room before a good audience, the subject chosen being, "What must I do to be saved?" dealt with in a manner which needs no words of praise from us, as others who have heard Mrs. Wallis can testify to her abilities as a lecturer.

**NELSON.**—The controls of Mr. Hoskin treated us to very good discourses on "Where are the Dead?" and "The Christs of humanity, and who are they?" dealt with in a very able manner. We had some good clairvoyance, and very fair audience.—D. H. B.

**NEWCASTLE-ON-TYNE.**—Nov. 12, Mrs. E. Gregg, of Leeds, gave two short addresses, followed by clairvoyant delineations. There was also a clairvoyant séance on the Saturday evening. The descriptions were nearly all recognised, and in several instances most decided evidence of spirit identity was given.—R. E.

**NEWPORT (MON.).** Portland Street.—Nov. 1, a trance address by the guides of Mr. F. T. Hodson. Subject, "The Angels' Message to the Churches," a very instructive and interesting address. Clairvoyance after meeting.—W. H. J.

**NORTH SHIELDS.**—Nov. 12, Mrs. Yeeles gave short address, "Who are the Saviours of Men?" and clairvoyance, to fair audience. Many strangers present. Nov. 5, Mr. Grice, of South Shields. Address, "Some Stray Thoughts on Religion."—J. J. G.

**NOTTINGHAM.** Masonic Hall.—Good audiences greeted Mr. Morse, who gave capital addresses; in the morning, "Spiritualism the Light of the World;" at night, "Psychical Science; its possibilities and suggestions." The control treated the last subject in an interesting and exhaustive manner, but it was evident that the spirit looked upon time limitations with contempt, being itself free from them. Mr. Morse afterwards made a collection for the wives and families of the miners on strike.—J. F. H.

**NOTTINGHAM.** Morley Hall.—Mrs. Barnes's controls discoursed from a subject sent up from the audience. "This day thou shalt be with me in Paradise." The speaker said that the word paradise meant a condition of peace. Many strangers present, who were thoroughly interested with the address, as many remarks of approval were made at the close of the meeting.—T. J.

**OLDHAM.** Temple.—A grand red-letter day. P. S. A. service largely attended. Mr. Isaac Lee's songs from "Elijah" and the "Messiah" were well rendered. The Lees Brass Band's selections gave universal delight. The P. S. A. is still growing. At 6-30 the hall was packed in every corner. The service of song, "Her Benny," was well rendered, illustrated by lantern slides taken from real life. The connective reading was read by Mr. Rayner with telling effect, and with slight alterations the narrative has a true spiritual ring and tone with it. The hymns, all selected from our own book, were put on the screen, and the whole audience joined in the singing, which greatly improved the service. If Mrs. Wallis, Miss Ashworth, and other writers of

Spiritualists' services of songs could only get lantern slides adapted to the services, societies might make much better use of them.

**RAWENSTALL.**—The services of song "Frozen to Death" and "Little Liz" were given by our choir to fair audiences. Several friends kindly assisted in the music. Good collections were taken which went to the benefit of the choir.

**ROCHDALE.** Water Street.—Public circles, conducted by Messrs. T. Wild and Whittaker, and in the evening assisted by Mr. Taylor, of Royton, who spoke very well. We had the conclusion of the debate "Is Spiritualism True." Mr. Leonard Thompson took the affirmative and Mr. George Hilton the negative. Mr. Hilton, who, it will be remembered, is a Socialist lecturer, proved himself to be a very amusing, interesting, and instructive debater. So forcible were his arguments that Mr. Thompson readily admitted that there was (so far as he was concerned) much room for further development before he was able to expound Spiritualism to his own satisfaction. He felt the necessity of further experience, both practical and theoretical. The class-room was pretty full, and all were much satisfied with the results of the debate.—G. S.

**ROCHDALE.** Penn Street.—Nov. 12: Mrs. Crossley spoke very well indeed, and her clairvoyance was exceedingly successful both afternoon and evening. Full room.

**ROYTON.**—Miss Gartside gave good discourses and clairvoyance to very appreciative audiences. We are always pleased to have her with us.

**SOWERBY BRIDGE.**—Afternoon: Small audience. Invocation by Miss Thorp, one of our local mediums. Miss Janet Bailey gave a few clairvoyant descriptions, all recognised but one. Evening, the room was packed. Miss Thorp gave a short address on "Spiritualism," after which Miss Bailey gave some very striking tests in clairvoyance, nearly all recognised. A collection was made both afternoon and night for the miners' wives and children, which realised a little over £1 3s.—G. H.

**SOUTH SHIELDS.** Stevenson Street.—Nov. 6: We had our social, when a capital programme was gone through composed of songs and recitations, followed by dancing. A very enjoyable evening was spent. Nov. 12: In the place of Mr. Rutherford we had Mr. Bell, who gave us a very good address.

**SHEFFIELD.** Hollis Hall, Bridge Street.—The controls of our esteemed friend, Mr. William Fielding, dealt with subjects of their own, afternoon and evening, in a most interesting and instructive manner. Clairvoyance after both services, in his usual straightforward style, all recognised.

**STOCKPORT.**—Mr. Hesketh spoke from three selected subjects, and his control at night gave some interesting episodes of his earth life, and spoke on ideas arising therefrom. Mr. Hesketh is an old worker in the movement, and the matter of his discourses is elevating. Will speakers planned for Stockport please note that psychometry is not to be given at the Sunday services.—T. E.

**WALSALL.**—Mr. V. Wyldes lectured on, "Can the future be foretold?" followed by good psychometry. Next Sunday, Mrs. Gregg, of Leeds.

**WAKEFIELD.** Barstow Square.—A good time with Mr. Walker, whose guides delivered two excellent addresses. Clairvoyance. Full audiences.—D. H.

**WAKEFIELD.** Baker's Yard, Kirkgate.—Miss Crowther visited us. Afternoon, her guides spoke on "Light from the Summerland." Evening, "God moves in a mysterious way." Clairvoyance very good.

**WEST VALE.**—We were again disappointed of our speaker, Mr. R. A. Brown. We were fortunate at the last moment in securing the services of Mrs. Ingle, and Mr. Hudson, of Halifax. Afternoon: The Chairman read from 2 Thessalonians, ch. iii, and made special reference to verses 8, 9, and 10, showing how truly philanthropic and socialistic were the leaders of the early church. All Spiritualists, read it. The controls of Mrs. Ingle took up the same theme, and manifested great earnestness on the subject. Mr. Hudson gave clairvoyance. Evening: A short article from *Light*, entitled "The New Age," was read and used as a basis of the control's discourse. Clairvoyance by Mr. Hudson. A collection was taken for the wives and children of the miners. Mrs. Ingle, in her normal state, strongly commended the miners for their firmness, and said they were a credit to Englishmen. She is certainly a true friend of the miners.—A. S.

**WISBECH.**—On Wednesday, Nov. 8, Mrs. Addison's circle celebrated her 50th birthday, at Mrs. Whitehead's, Leverington Road, Wisbech. It was also the quarterly tea, and the members sat down to a very enjoyable repast. A gentleman and his wife, from March, were present, who are much interested in the subject of Spiritualism. After tea the friends spent some little time in pleasant conversation. Appropriate hymns were sung, then the medium's control gave a very appropriate address, dwelling upon the many acts of kindness the members had shown to his medium, and he enlarged upon the word "Peace," which was a word in fretwork, beautifully executed in light-coloured wood, mounted on black and framed, and was presented to the medium by one of the friends. Clairvoyance was given to the lady from March, describing a child she had lost several years ago. Immediately afterwards the medium was controlled by one who said she was a nurse. She received the child when it passed away, and had been training it ever since. She has twenty such under her charge. The spirits of the lady's grandmother and granddaughter were described also with the nurse. The lady said "correct." Two other mediums had, at separate times and places, given the same descriptions to the lady and gentleman. Charlotte Scott, a daughter of a late canon of the town, also controlled in her affable, conversational, and interesting manner. The circle has now met five years, and controls have taken place by departed townsmen, one who had been chief magistrate, two had been town councillors, two itinerant ministers, many local preachers, besides hosts of other friends and strangers, all testifying (although contrary to their former belief) to the truths of Spiritualism, that "there is no death," neither a fixed and final state, but that before all who desire to advance there is, from the lowest spheres, a path of progress to be found that all may tread. It was the prayer of all that the medium's life might be spared for many years to come, to carry on the work for the spirit world.—Cor.

Cloth copies of Mr. Robertson's "Rise and Progress of Modern Spiritualism" can now be had. Price, 1s., post free, 1s. 2d.



### THE CHILDREN'S PROGRESSIVE LYCEUM.

MILLOM.—Good attendance. Prayer by leader, Mr. W. Tyson. A dialogue, "The Presence of Angels," by the Misses Emma Taylor and Annie Bentley. Marching and calisthenics. The Lyceum was addressed by an esteemed friend and visitor from Barrow, Mr. Z. Hopson, who pointed out reforms that were needed, and urged strict attention and obedience to the conductor. No meeting in the afternoon owing to Mrs. Wallis's visit.

### PROSPECTIVE ARRANGEMENTS.

ARMLEY.—Nov. 26, Mr. and Mrs. Marshall.

ATTERCLIFFE.—Dec. 3, Mrs. J. M. Smith, of Leeds, at 3 and 6-30.

BARROW-IN-FURNESS.—Opening of new hall, Nov. 19, by Mrs. Britten. Subjects, at 11, "The Second Coming of Christ." At 6-30, "The True Temples of Worship." On Monday evening at 6 there will be a public tea meeting. Addresses will be given by Mrs. Britten and Mr. Procter, and on Tuesday evening Mrs. Britten will lecture on "Leaves from the lives of our great pioneers." Chairman, Mr. Councilor Hewitson. Also on Wednesday evening, subject, "Poverty and Crime, its Cause and Cure." Chairman, Mr. Swindlehurst.

BELPER.—Nov. 26, Mr. E. W. Wallis. Morning: "A Spiritualist's view of prayer." 6-30, "Salvation for all, or the future life revealed." Monday, 27, tea party and social evening.

BIRMINGHAM. Masonic Hall.—A Psychical Debating Society is being formed in connection with our union. All Spiritualists, also investigators as disputants of Spiritualism, are invited to join, and may send their names to the hon. sec., Mr. Hands, 28, Guildford Street. Séances in the various districts are being organised, and we respectfully ask those who wish to join one, or are prepared to hold one in their homes, to communicate with J. Smyth, 77, Stratford Road. Nov. 19, Mr. Timson, of Leicester, will deliver two discourses—"Spiritualism, its Simplicity," and "Spiritual Signs and Wonders." Psychometry and clairvoyance at close.

BIRMINGHAM.—An attempt is being made to form a branch for the propagation of Spiritualism in the Bordesley district, which embraces Small Heath and Sparkbrook, and contains a population of 11,000 souls. It is thought there is great need and much scope for such a branch in the district named on account of the distance the three existing meeting places are away. Friends who sympathise with the movement, and are willing to assist in forming such a branch, are respectfully invited to communicate with Mr. James Jenkinson, 2, Cofton Place, Herbert Road, Birmingham.

BRISTOL AND CLIFTON.—Borderland Circle. Rules: (1) No distinction of creed and all-round friendly feeling. (2) A weekly meeting if desired on Sundays at 6 p.m. (3) A subscription fee of 5s. towards expenses for three months. Friends desiring to join should enclose stamped addressed envelope to the secretary, Mr. T. Hooper, 314, Newfoundland Road, Bristol.

CLECKHEATON. Walker Street, Northgate.—Nov. 16: Mr. W. Galley at 7-30, "Is man immortal?" Collection.

DEWSBURY.—Nov. 25, we intend to hold a grand tea-party, entertainment, and jollification. As this tea is to raise funds towards defraying the expense of our new organ, we trust all well-wishers of our society will give us their support. Tea on the tables at 5 o'clock. Tickets, adults 6d., children 3d. Entertainment at 7-30, only 2d. each.

HECKMONDWIKE. Thomas Street Progressive Lyceum.—On Saturday, Nov. 18, a grand tea and entertainment. Songs, solos, recitations, and a dialogue, "The Factory Girl," by John Wallace, by permission of the publishers, will be rendered. Tickets, 9d., entertainment only, 3d. The proceeds will go towards buying a Lyceum banner. Come in large numbers.—W. C. sec.

LEICESTER. Institute, 225a, Humberstone Road.—"The Psychical Research Circle" has been organised for the investigation of the "Occult Science" in a more advanced and scientific manner, and several meetings have resulted satisfactorily. The meetings will be continued each Thursday evening, 8-30 to 9-45. Persons previously acquainted with spiritual and psychical subjects, and desirous of more scientific methods of investigation, are invited to apply for terms, etc., to Mr. G. Cooper, hon. sec., Phreno Institute, 225a, Humberstone Road, Leicester.

LIVERPOOL. Daulby Hall.—Nov. 19 (evening): Mr. H. Crichton, "A Summer Tour in the Canary Islands," illustrated by oxy-hydrogen light, with a short resumé of the Spanish Conquest, touching upon the history of the original inhabitants, who are supposed to have some connection with the ancient Egyptians; description of cave dwellings, past and present, manners and customs, religion, etc. Music at intervals.

LIVERPOOL. The Psychic Church, Albert Hall, Cazeneau Street.—Preacher, Brother Carolus (Dr. Charles Williams). 19, Some objections to the new religion." 26, "The old religion and the new—a comparison." Dec. 3, "Will the new religion become universal?" The services commence at 7 p.m.

MACCLESFIELD.—November 19: Mr. J. J. Morse, of London. 2-30: "Spiritualism—the Bridge of Fact across the Gulf of Faith." 6-30: "Life in Spirit-land." Monday, Nov. 20, at 8, another evening with the Strolling Player. Nov. 26, at 2-30 and 6-30, Mr. F. Hepworth, of Leeds. Monday, Nov. 27, at 7-45, concert and dramatic entertainment; vocal and instrumental music; three humorous songs by Mr. Hepworth. Admission 6d. and 3d.

MORLEY. Cross Church Street.—This society will hold a tea and entertainment on Nov. 25. Tea on the tables at five o'clock. Tickets, 8d., 6d., and 4d. Proceeds for the benefit of society.

NEWCASTLE-ON-TYNE. Spiritual Evidence Society.—Mrs. Yeates, of South Shields, Sunday, Nov. 19, at 10-45 and 6-30. Short addresses and clairvoyance. On Saturday evening, 18th inst., at 7-30, Mr. Thompson, of Sunderland, will deliver a Microscopical Lantern Lecture. 26, Mr. J. J. Morse, of London.—R. E.

NORTH SHIELDS SOCIETY (Camden Street) intend holding a sale of work on Dec. 14 and 15, and will be glad to receive assistance either in goods or donations. To be sent to Mrs. Walker, 103, Stephenson Street, North Shields.

OLDHAM. Bartlam Place, off Horsedgate Street.—On Saturday, Nov. 25 and Monday, November 27, a sale of work will be held to help to clear the debt. Opening ceremony on Saturday at 3, Monday at 6. Concerts at intervals and other attractions. Refreshment stall each day. Admission (all ages) 3d. each.—C. Shaw.

OLDHAM. Temple.—Sunday next, P.S.A., Mr. A. E. Winterbottom will sing "The Flight of Ages" and "Pardoned." Mr. S. Hall will render on the oboe recit., "Comfort ye," air, "Every Valley," and "The Ash Grove." Mr. James Hall, accompanist. Mr. Victor Wyldes, a recitation. At 6-30, Mr. Wyldes, subject, "Can the future be foretold?" followed by psychometry. Monday evening: subject, "The Somnambulist Trance." Concluding with psychometry.

ROYTON.—Spiritual Church.—Anniversary services (Lyceum) 19th Speaker, Mr. Kitson, at 2-30 and 6. On Saturday, Nov. 18, Lyceum tea-meeting; children, 4d.; adults 6d. each. Messrs. Chisnall and Young are booking dates for next year on reasonable terms.—Address, Mr. Wm. Chisnall, 53, Shaw Road, Royton.

ROCHDALE. Water Street.—Social gathering, November 25. Admission, 4d. each.

SOWERBY BRIDGE.—Nov. 19, Mr. E. W. Wallis, speaker. Subjects, "Spiritualism and coming reforms." "The influence of the spirit world upon humanity."

THE NATIONAL FEDERATION'S Executive and Propaganda Committees will meet at Keighley on Saturday, December 2. Societies desiring propaganda assistance should send applications to the sectional secretaries at once. This would ensure immediate consideration and speedy arrangements. At 7-30 p.m., a propaganda meeting will be held in the Eastwood Spiritual Temple. Friends, show your sympathy and support by inviting enquirers to hear the glad tidings.—T. Taylor, hon. sec.

WAKEFIELD. Baker's Yard.—Tea and entertainment, on Saturday, Nov. 18, tickets, 6d. There will be a sketch given by some of our friends, entitled, "Wanted a Wife." Tea at 4-30, entertainment at 7. Mr. Ogram, chairman.

WHITWORTH.—Nov. 25: Meat Tea and Entertainment. Songs, recitations, dialogues, etc. Tickets, adults, 1s., children under 13, 6d.

### PASSING EVENTS AND COMMENTS.

IN THE GOLDEN GROUP of the *Lyceum Banner*, Aunt Editha urges the children to contribute towards the fund for the starving wives and little ones of the miners. In response to this appeal nearly £4 has been received, and more is promised. This is practical Spiritualism, and we hope a substantial sum will be raised.

MR. S. S. CHISWELL, of Liverpool, has been unanimously elected to the office of High Chief Ranger of the High Court of Mid England, Independent Order of Foresters, under whose auspices he went to Chicago during the summer. This order is of a practical and paternal kind, and secures life insurance to all its members.

MRS. J. M. SMITH held a séance at the Psychological Hall, Leeds, for the benefit of the sufferers from the lock-out, and a good sum was raised, sent to, and acknowledged by the Leeds papers. We quote from memory, as owing to absence in London, our letters have gone astray. We congratulate Mrs. Smith and Leeds friends on their good work.

AN ACKNOWLEDGMENT.—A Glasgow correspondent writes: "I have discovered the identity of a spirit Mrs. Green gave me a description of in public meeting on the last Sunday evening she was here. I did not recognise the appearance at the time, as I had never seen the spirit described, but my mother recognised the description (which I sent her by letter not saying where I had got it) as being her own mother in every particular, appearance, dress, characteristics, tricks of manner, manner of death, and age. My wife had a similar experience the first time we went to the Spiritualists' Hall, and 22nd October was our second visit. When Mrs. Wallis was here my wife saw near her the spirit of an eastern, dark skinned with regular features, and white clothing and head-dress."

MEDIUMSHIP.—The American National Association declares: "We recognise mediumship as the source of the inspiration, progress, and power of Spiritualism, and as furnishing evidence of the truth of the same. To insure the best results mediums need greater protection, encouragement, and assistance in the exercise of their gifts, and aid in case of indigence, and to that end there shall be set aside a special fund for such purpose under the supervision of the Board of Directors, all contributions to which fund shall be appropriated to no other purpose whatsoever." Rather different opinions of, and feelings towards, mediums appear to be held over the water to those which are somewhat prevalent here. It is very certain that without mediums there would be no Spiritualism.

THE "DIVINING ROD" NEAR OSWESTRY.—Some apparently successful experiments were made on Cae Howell Farm, Kinnerley, near Oswestry, by Mr. John Stears, engineer, of Hull, who was invited by the owner of the farm, Mr. M. Thomas, of the Woodlands, Bickton, Salop. After several experimental trials, Mr. Stears stated that he discovered springs of water in close proximity to the farmhouse. Each discovery was declared to be separate. Mr. Stears advised the landlord to bore for one stream only. This stream, it was suggested, lay at a depth of about twenty feet. Mr. Stears selected a hawthorn twig of the shape of the letter V. He held the protruding branches one in each hand, and divined over the ground until the twig began to rise, indicating, according to his theory, the existence of water below. Several of those present made themselves the possessors of twigs, and set to work to discover water, some being partly successful.

### IN MEMORIAM.

BURNLEY.—It is with the deepest feeling of regret that we have to record the passing on of our brother, Thomas Edmondson, our treasurer for the last six years. His loss will be severely felt, as he has been an active worker in our midst, always willing to render assistance. We hope our loss will be his gain. It has cast a gloom over the friends, and much sympathy was shown by them on behalf of the bereaved family. Mr. Davis conducted the funeral service at the house.—J. W.

PASSED to the higher life, on October 28th, 1893, aged 33 years, Annie, the beloved wife of Richard Davis, of 24, Barnsford Road, South Byker, Newcastle, and was interred at All Saints' Cemetery, Jesmond Road, on October 31st. Mr. W. Westgarth, of Newcastle, conducted an impressive burial service. She was a loving daughter, wife, and good mother, and her loss will be severely felt by all her friends.

"O for the touch of a vanished hand,  
And the sound of a voice that is still!"