

The Two Worlds.

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PRICE ONE PENNY.

How brimmed with molten brightness like a star,
And broad and open as the sea or sky,
The generous heart. Its kind deeds shine afar,
And glow in gold in God's great book on high;
And he who does what good he can each day
Makes smooth and green, and strews with flowers his way.

HOW I BECAME A SPIRITUALIST. AN AUTOBIOGRAPHICAL SKETCH.

By JOHN LAMONT.

Up to 1870 I was an utter sceptic, and regarded Spiritualism as nothing more than a gross fraud, unworthy the attention of thinking men. In the summer of the above year Miss Emma Hardinge (now Mrs. Britten) was advertised to speak under the inspiration of the spirits. James Wason, a well-known Liverpool lawyer, to take the chair. I resolved to hear what the spirits had to say. The Hope Hall was crowded in every part. The audience were requested to appoint a committee of non-Spiritualists to select six subjects for the lady to discourse upon, each subject to be announced by the chairman in succession, so that the speaker knew nothing of the subject till she was called on by the chairman to speak upon it. The effort was a splendid success, but, of course, Thomas was not moved thereby. It was simply a case of "clever woman."

Shortly after the visit of Miss Hardinge I happened to step into a gentleman's office. Seeing on the desk a copy of what purported to be the rules of the Liverpool Society of Spiritualists, and my friend's name as one of the committee, I said, "Surely you don't believe in that stuff?" He replied, "Well, I believe there's something in it. There is to be a séance to-morrow night in D— Street, come and see what you think of it." I went. This was "an upper room" with a vengeance—an unfurnished apartment over a spirit-vault. A round deal table, a bench, and a few chairs had been brought in, and about fourteen people of both sexes were present. At the table were seated five sitters, but judge of my surprise to see at that table two Quaker friends, G. and D., a Churchman, and a lady, also a *Churchwoman*.

The table was lively, kicking up its heels. I looked on in pity. "Oh dear," I thought, "this is pitiful—nay, shocking." As I was thinking how best to show these people their folly, who should come into that black hole but Emma Hardinge, who by request delivered a brief but clear statement of the relation of the two worlds to each other, and the best method of forming circles. However, the result of my observations that evening was that I resolved to start a circle at home, so that I could show to a demonstration that "will power" and "unconscious muscular action" accounted for it all. I then read Dr. Carpenter's article, which had just appeared in the *British Quarterly Review*, which bore out my own theory to the letter. However, I wanted to show how it was done, so formed a circle—my brother, myself, and our wives being the sitters. We kept that circle going for two years, my sister-in-law turning out to be a powerful medium—personating, clairvoyant, healing. But, alas! we had much opposition to encounter, the worst to bear being the pity of our friends.

Let it not be thought that the writer was easy to convince. No, he was too sceptical for that; so disputed the ground inch by inch. But the invisibles seemed to forestall all his theories and objections.

I will give an instance of this. On one occasion my brother and his wife came to my house on the afternoon of our sitting day. I then contended strongly in favour of the "will theory," which I believed would account for all we had observed. *This before tea*, after which no more was said about it. At 7-30, our usual sitting time, we sat round the table, which, by the way, was very, very lively. After greeting us all, the message was spelled out, "No sitting to-night; will explain next sitting;" and the telegraph stopped. Not a movement of the table or rap could we get, *except by muscular action*, although we tried several times during the evening, but without avail. Next sitting night, as soon as

we sat down the message was rapidly spelled out, "We were present last week when you discussed the 'will theory,' and we resolved to let you know that *we* had a *will* as well as you."

A PERSISTENT SPIRIT.

On another occasion the spirit of Mr. G. came to the table with the request that we would let his wife know that a conscious life after the death of the body was a fact, and that he could come to her in spirit. I pointed out to him that I could not possibly approach his wife (who I never saw) on the subject of Spiritualism. Night after night for nearly a month Mr. G. came to the table and spelled out the request that I would communicate with his wife, and one of the sitters, Mr. H., urged me to accede to his wishes. I demurred and said, "How *can* I go and speak to a lady I do not know upon such a subject?" The reply from the table was that it would be "all right, Mr. G. would prepare her mind for the visit." Eventually, in company with one of the sitters, I made a call upon Mrs. G., and before doing so we held a séance at which Mr. G. assured us it was all right, he had prepared her. On arriving at the house we found Mrs. G. was a stately Scotch lady, to whom, after introduction, I said that some of us had known her husband and held him in high esteem because of his merits, and remarked, "You know, Mrs. G., it is quite possible that those we have lost may not be so far away as we are apt to think." She commenced to cry, and replied that she and her husband "used to talk a good deal upon the subject of what the life after this could be like, and arranged that if possible whichever passed away first should communicate with the other, and shortly after awakening this morning I could not help feeling that my husband was with me, and during the whole of the day I have felt his presence."

"Quite right, Mrs. G.," said I, "you have introduced the matter yourself; that is what we have come about. We have been investigating Spiritualism, and every night for nearly a month past your husband has begged us to come to tell you that there is a conscious life after death."

"Well, gentlemen," she said, after thanking us, "I must take it to God and my Bible."

I assured her we had not come to discuss theological points and bade her good-day. The next time we sat to the table Mr. G. came again, and joyfully assured us he would be able to get nearer to her in future and would never trouble us again, and he never did.

SPIRIT IDENTITY.

When I had arrived at this stage of the enquiry, admitting there was a *force* and an *intelligence* behind it, I contended there was no proof of identity. On discussing this point at one of our sittings, a spirit, claiming to be Mrs. B., with whom my wife resided in Harrogate, while under the care of Dr. Kenyon 14 years previously, informed us that she had passed to the spirit-world on the 12th of the previous month (August). I said, "It is all humbug; if Mrs. B. is dead we should have been informed of it." However, I wrote a brief letter the following day to Mr. B., expressing the hope that himself and family were well, and should be glad to hear from him. I had no reply for a week, at the end of which a black-bordered envelope reached me, enclosing the funeral card of Mrs. B., stating that she passed away on August 12. Being sceptical and believing there might be some mistake in the date, I wrote to Mr. B., condoling with him on his loss, and asked if the date (12th of August) was correct? If so, I would write and explain why I asked that question. Mr. B. replied, explaining that during his wife's illness and decease he was professionally engaged in Manchester superintending the erection of some building, he being an architect—that he left his son to arrange the funeral and send out the cards, and he had omitted sending me one—that the date mentioned was quite correct, and wished to know why I asked the question? I informed him, in reply, that I had been for some months investigating Modern Spiritualism, and that Mrs. B. informed us, through

the table messages, of her passing-on three weeks and three days after her decease, giving us the correct date.

A NEW METHOD OF COMMUNICATION.

I heard no more from Mr. B., but in the meantime my brother's wife, Lucy, was unexpectedly developed as a trance medium. At our Wednesday evening sitting, shortly after forming the circle, while waiting for the usual communications by raps or table-tilting, we observed Mrs. L.'s head fall forward till her chin touched her breast. After a few minutes she raised it again, her face looking at least ten years younger than when in the normal state. Her eyes were wide open, but set in a fixed stare, the eyelids remaining immovable during the hour and a half the control lasted. The control gave her earth-name as M. H., having died in Southampton 90 years previously, and said that her name in spirit-life was "Violet." She desired to be so called at our circles, and expressed great delight at having effected the control. She stated that we could dispense with the cumbersome and tedious methods hitherto used, as the spirit-friends could now communicate freely through the medium while she was entranced. During the whole time of Violet's control I plied her with questions on various subjects, her answers being far above the capacity of the medium. When Violet ceased to control Mrs. B. manifested, and thanked me for writing to her husband, who, she said, had received my letter, to which he had commenced a reply, but did not finish it lest he should be tempted to say something harsh about what he considered my folly. She further assured me I should not hear from him until I would see him. About three years afterwards, passing through Harrogate, I suddenly thought I would break my journey and call on Mr. B., who received me very cordially, and, during our conversation, confirmed to the letter the statements made by Mrs. B. through Mrs. L.

SPIRIT HEALING.

No doubt the doctors will laugh at the idea of the uninitiated healing the sick, but, if doctors don't die, but are essentially the same men still, why, what is there either unreasonable or unnatural in the claim that a spirit "good Samaritan" of a doctor should take advantage of any means within his reach to relieve suffering. Let me, dear doctor, tell you that there is more in man than the scalpel can touch, or the keenest analysis reveal, and especially would I remind the members of the faculty who are Christians, that many of those mentioned in the Bible as healers were not doctors.

Thousands of men and women will testify to the fact of their being cured of various diseases by the "laying on of hands" and other means employed by mediums. Ah! but, say some of the doctors, that's all imagination. Well, what if it is? Would to the Lord that the doctors could or would heal by producing a state of imagination in their patients by which pain was alleviated and disease cured. But I digress. Shortly after Lucy Lamont became a trance medium a new development took place, the beginnings of which were as follows: At one of our family sittings at my house, I being unwell, Mrs. L. was controlled by what we were afterwards told was an Indian *spirit man*, assisted by an English medical man lately passed over, whose name, for obvious reasons, I do not feel at liberty to give. On the spirit assuming control, the medium, rising from her chair, made signs for me to stand up, and, handling me as if I were a little child, examined me all over, then commenced a course of massage, rubbing, making passes, &c., all of which was new to all of us, and, to my surprise and satisfaction, I was restored to health. On the medium being released, she exclaimed, "Oh, what power is this, John? I could see *through* you, as if you were made of glass. I could see all the organs of your body in operation." She then told us that while under control she was quite conscious, but had no power to speak or use her own volition, and was completely under a power she could not resist, but which she felt was a power for good. It would be trespassing too much on your space to say all that I could about the many extreme cases this woman took in hand and cured—suffice it to say that people often drove up to her shop door, where she was ever busy, begging her to come to help them in their distress with their sick relatives at home, but I forbear.

PSYCHIC FORCE.

In the house of Mr. Hargraves, of Bolton, I was introduced to Mr. Taylor, of Swinton, a worker in a cotton manufactory, well known to the Lancashire Spiritualists. Mr. Hargraves proposed a sitting, as I had not met Taylor before,

A circle was accordingly arranged, the sitters being Mrs. Hargraves, Mrs. Taylor, Mr. Hargraves, Mr. Knight, the medium, and the writer. Time, 11 o'clock forenoon; blinds rolled up. I was requested to stand on a heavy table with a chair placed on it to steady myself by, the others sitting round the table. After a few minutes the medium's face changed its expression, the table began to creak, and ultimately rose clear off the floor to the height of 18 inches, when the thought passed through my mind whether it was possible for the medium to lever the table up with his knees. But I said nothing. Immediately the table settled down on the floor, when the medium rose to his feet and made signs for the rest of the sitters to stand up (while under this control Taylor could not speak), insisting that I should place a foot on each of his hands, which were laid flat on the table. I did so, still holding to the chair to steady myself, the rest of the friends standing with their hands resting lightly on the table. Then table, chair, and I rose till my head was repeatedly knocked against the ceiling, then gently landed on the floor. In this case my thought as to the possibility of levering the table up with the medium's knees was perceived. Does psychic force read our thoughts?

MR. D. DUGUID'S MEDIUMSHIP.

The writer, having had many opportunities of observing the phenomena taking place in Mr. Duguid's presence, has, under strict test conditions, proved the following facts: First, the levitation of the medium. Second, phosphorescent lights. Third, rich and varied perfumes. Fourth, bringing material objects into the room—all doors and windows being well secured. Fifth, direct drawing and painting; that is, said drawing and painting being done without the intervention or use of the medium's or any of the sitters' hands. Sixth, the winding-up and carrying about the room two musical boxes simultaneously, while the medium was tied hand and foot in his chair. And should the doubter object on the score of complicity on the part of the sitters, I have guarded against such a contingency by sitting with Mr. Duguid without a third party, and tied him hand and foot in such a manner as to satisfy me that it was physically impossible for him to loosen himself, and then the manifestations took place freely. In addition to the above-named manifestations, raps, sounds as of footsteps, table levitations and tiltings are constant accessories.

And now a word as to the character of Mr. Duguid. He is one of that class who form such an important element in British society, viz., a skilled labourer, a trusted mechanic by his employers, both before and after his becoming a medium; the father of a family, fulfilling the duties of parent, husband, and citizen with honour; sober, kind, and generous; accepting no pay for the frequent exercise of his wonderful and varied gifts—gifts which have been the means of making many a doubting heart rejoice; and further, these phenomena have been witnessed by many competent witnesses, doctors of law and medicine, scientific men, and clergymen of various denominations; and yet in the face of all this *Davie* is still the same unobtrusive, quiet working-man he was before. I should here allude briefly to the indebtedness of Spiritualists and the public at large to the singleness of heart and disinterestedness of Mr. Hay Nisbet in connection with this matter—a gentleman who would be the last to lend his name and influence to any unworthy cause, and whose opportunity for observing and studying the nature of mediumistic gifts has been greater than that of most men living.

THE DIRECT SPIRIT VOICE.

At our home circle voices have occasionally joined in the singing, and attempts to speak have also been made, but not very successfully; but in the presence of Mrs. Everitt the friends on the summer side of life could talk as freely and clearly as any of the sitters. Indeed, I have often thought that "John Watt" talked more fluently than Mrs. Everitt herself.

In December, 1874, we had the pleasure of entertaining Mrs. and Mr. Everitt for a week, and here I will take the liberty of copying a report sent to the *Spiritualist* newspaper of December 25, 1874, by myself, describing a series of sittings, which only conveys a faint reflex of the reality of our intercourse with friends *not dead*, but whose message is: "We are those you *thought dead*, but, behold, we are alive, and as much interested in those our friends in earth-life as when we shared the joys and sorrows of the brief and fleeting span of mortal life with them."

The leading features of Mrs. Everitt's mediumship are so well known to your readers, that I do not intend to dwell in detail on the manifestations presented at the few sittings we had the privilege of attending, but I must briefly relate some of them. My brother's wife, who passed to spirit life Nov. 19th last, has repeatedly expressed at our home circles, since her departure, her pleasure at the prospect of Mrs. Everitt coming to Liverpool, since she believed that she could, in Mrs. Everitt's presence, speak to us by the direct voice. She gave instructions on the Wednesday before Mrs. Everitt's arrival, that we were to sit on Sunday night in the bedroom in which she passed away, and it was discovered on Mrs. Everitt's arrival that the spirit of Mrs. Lamont had given her the same instructions, so that here at least are concurrent desires expressed through different media—one in Leeds (as Mrs. Everitt was there at the time)—the other in Liverpool.

Accordingly, after service on Sunday evening, Dec. 18th, a circle was formed in the bedroom in which our sister passed to the realms of

ght, present Mr. and Mrs. Everitt, Miss Julia Boyd (five years a resident in the same house with Mrs. Lamont), Mr. Archibald Lamont (the husband of the risen one), and the writer—five in all. On extinguishing the light, one verse of a hymn was sung, when a voice—certainly not emanating from any of the sitters—feebly and softly said, "Have a little patience and I shall be able to speak plainer." In a few minutes the voice (this time unmistakably *recognisable*) expressed the pleasure it afforded her to speak once again to her loved ones. On Miss Boyd remarking how like the voice was to Mrs. Lamont's the reply was immediately made, "Yes, Julia, it is me; be gentle with Maggie, for my sake." Maggie is Mrs. Lamont's daughter, six years old. And here permit me to say that within the sacred precincts of that room we had the most irrefragable proofs that those who pass out of our sight are still near us in spirit, for another spirit, nearly related to my wife, also spoke, and soft hands freely touched us and clasped our hands. For the benefit of those sceptical friends who will say that Mrs. Everitt tricked us, I may say that happily that lady is far above suspicion; she is the mother of a family in the midst of which similar phenomena present themselves. But apart from all this Mrs. Everitt on this occasion was so deeply moved, and her emotional nature so affected, that she was audibly sobbing while the spirit friends were calmly speaking to us, and expressing their joy, and their thanks to God for the possibility of thus proving their presence and identity. My wife's relative, who was a dear friend of my own in earth-life, laid her hand on my shoulder, and said, "Dear John, give my love to Mary." Mary is my wife, who was not present. When our sitting was drawing to a close, a member of the circle expressed a desire to know if John Watt were present, when instantly a fine manly voice in clear tones replied, "Yes, friends, I am here, and am glad your dear ones have been so well able to express themselves." After a few observations, and his benediction, John bade us "Good-night." And thus terminated an interview with the invisibles as real as any we ever had with them while in the body. For reasons which will be obvious to your readers, I cannot here reproduce the conversation.

Our second séance took place at my house, on Monday evening, and twenty-three were present. The large number led us to expect little; but John Watt spoke well, the perfumes were abundant, and a few spirit lights were seen by all, while many of the company were touched. Questions were freely answered. A little girl, who was a favourite of mine, was described, and her name given. At the same time I felt soft, child-like hands touching me freely. There is something strangely real in these touches. There is a character about them which plainly indicates whether the spirit was old or young, and often individual characteristics are traced through them.

Our third séance on Tuesday evening was of much the same character as that on Sunday, at Islington; present, Mrs. and Mr. Everitt, Mr. Adshead, of Derby, Mr. A. Lamont, Mr. and Mrs. John Lamont. At this sitting our spirit friends again spoke freely to us all. My wife, who is an invalid, and had to sit away from the circle, received special kindly attention. Mr. Adshead's late wife conversed with him for twenty minutes, at the same time lovingly touching his hands and face, and by request touching the hands of all the members of the circle. I may say that all these meetings were opened in the way that is invariably the custom with Mr. and Mrs. Everitt, viz., by reading Scripture and prayer, the spirits always selecting the passages to be read, and the hymns to be sung. A tenth has not been told of what has been a too short, but pleasant visit from our Hendon friends, who have kindly promised to repeat it next summer, when we trust that some of those at present outside the ranks of Spiritualism may have an opportunity of seeing something of the phenomena, through the power of one who is a true woman and a good medium.

SPIRIT PERFUMES.

The perfumes, as from flowers and plants, constitute one of those manifestations of spirit presence and power which are very pleasant and interesting, and frequently take place at spirit circles. While Mr. and Mrs. Everitt were our guests, on more than one occasion it was quite the order, while sitting at meals in full daylight, to have three or more different bouquets of scents wafted, with cool breezes, in our faces. When we expressed pleasure at these kind attentions on the part of our friends, loud raps responded.

By way of corroborative evidence, for the benefit of my Christian friends, I will here copy an extract from a sermon, preached in Garstang, Lancashire, in 1662, by the Rev. Isaac Ambrose. Speaking of the ministry of angels, the preacher related a case of attendance at a sick bed, as follows:—

About midnight, suddenly, there came a light from heaven, which filled all the room. And then they heard a noise as it were of many that came in, the door being shaken and thrust open as though there had been a great press of people. Straight after that light followed a wonderful pleasant smell, which did greatly comfort their trembling hearts.

The rev. gentleman quotes another case, as follows:—

A certain man, drawing near his end, called all who lodged in the house with him, desiring them to sing hymns with him. As they were singing, all on a sudden he cried out aloud, saying, "Do you not hear the great and wonderful music which is in heaven?" and even in that instant his soul departed this mortal life. All that were present felt a most pleasant and fragrant smell.*

Before concluding this part of my subject, let me add that Mr. Jackson, of Newton, near Hyde, told the writer that when his child died and was laid out in a room downstairs, the apartment was pervaded with strong perfume till the body was interred, after which there was no more perfume.

(To be continued.)

THE MYSTERIES OF RAVENSWOOD.

By W. A. CARLILE.

CHAPTER XXV.

"CLARA," said I to her seriously, "we do not yet know the whole of the circumstances that blinded him. There may be explanations yet to come that will put the whole matter in another light, and though, my dearest, I know that, like Caesar's wife, the wife of every true man should be above suspicion, yet I cannot help thinking that you are unjust and cruel to him and to yourself."

Then swiftly came upon me the memory of my own misery, and I broke out passionately—

"Do you not think of me at all in this matter? My son has left me, Frank is dead, and you also will pass away from me."

Then, foolish old man that I am, I buried my face in my hands and vainly strove to repress the emotion that shook my frame. Clara put her arm around my neck, and in an altered tone said—

"My dearest uncle, I will do as you wish. I will see Harry and hear what he has to say, and I will then do whatever he desires."

What it cost Clara to say these simple words I may never learn, but I knew instinctively that her heroism had never before been surpassed by the heroism of woman, for the humiliation that she was prepared to accept must have been to her high-souled and sensitive nature more bitter than the bitterness of death itself. Then, with a feeling of shame for my selfishness, I raised my head.

"Clara, I won't accept your sacrifice, and you shall not be forced to act against your better judgment."

Then, as Clara rose, she answered quietly but firmly—

"It is of no use, uncle. I have made up my mind, and I will do as I have said; and before I could reply she was gone."

When I met her later in the day neither of us made any reference to the subject, but I told her I thought we had better return to Ravenswood at once. To this she agreed, and thus it was that a couple of days later we were speeding northward, and in due course arrived safely at home.

We found the doctor waiting to welcome us, and all due refreshment spread. Then Clara went off to her own quarters, and the doctor and I went out for a stroll. As we walked along together chatting, I drew my companion's attention to the fact that some strange fascination had caused us to direct our steps to the fatal cliff.

"That is the very place I am taking you to, and just when you spoke I was considering how far I could get you on the way before you noticed whither we were trending."

"Why do you want me to go there?" I said.

"Because there are certain things which we can discuss there better than anywhere else, and can arrive at certain conclusions more quickly there than in the house. For instance, let us stand with our backs to the tree as we are standing now," he continued, when we had reached the spot. "You see the edge of the cliff is about three yards distant. Now, if I were a young lady of the same build as Clara, do you think I could, standing where we now are, give you such a powerful push as to send you over?"

"No, I am sure you could not," I said, a new light breaking in upon me, as the doctor continued—

"You see, therefore, that it was a physical impossibility for Clara to push her cousin over—*ergo*, she didn't do it. Now, wait a minute," he went on, as he saw I was about to speak. "Harry says somebody did push him over, and I believe he was right, only it wasn't a woman. Stop where you are for a moment while I slip round the trunk of the tree. Now, where I am you can't see me, and your imaginary niece beside you couldn't see me either. We will imagine your face is turned to the sea and your back to me. It happens that I am too little for the purpose, but if I were big and strong I could easily give you a push that would send you headlong to destruction, and be all the time invisible to either you or your supposed companion."

"But how did you come to imagine all this?" I said, "or how do you know that all this actually occurred?"

"The sergeant told me, and he says he has good reasons for believing that in this way, and this way only, Harry had his fall."

"But who could have attempted such a horrible crime?" I said, still not wholly convinced.

"As to the particular individual that attempted to take

* From "Works of Isaac Ambrose." Thos. Tegg, 73, Cheapside, London.

Harry's life, the question is not so easily answered; but if you will take your seat beside me on this little knoll I will put you in possession of certain facts that will lead us towards a solution."

I seated myself as desired, and then the doctor went on. "You know that your son is an enthusiastic collector of the eggs of wild birds. On the day preceding his fall he had been some distance along the shore in a boat, and he was alone. It was getting towards dusk as he set out on his return, but as you knew where he had gone he was aware that his absence would excite no uneasiness, and so he rowed leisurely along. It was nearly dark when he came opposite to this spot, and as he happened to raise his eye he saw a light more than half-way up the cliff. This puzzled him, for he could not imagine how a light should have appeared upon such a spot. It quickly disappeared, but not before he had time to notice that it was directly under this oak, and having thus marked the spot he determined to investigate further in the morning. When he entered the house the first person he met was Frank, and he at once told him of his discovery. Frank was much interested and invited him to his room, where they could talk the matter quietly over. When he had heard the whole of Harry's account he said he would assist him in his exploration. He, however, advised Harry not to tell any one what he had seen, unless he wanted the whole village to assist in the search for something that might have a very simple explanation after all. Then Frank asked Harry to accompany him on the flute, while he played over on the violin some music that he had recently bought. In this agreeable manner the two young men spent the rest of the evening, so that Harry had no opportunity of telling you of his discovery before you retired for the night, while with the morning the occurrence seemed to have become so insignificant that he did not make any serious effort to speak to you alone. There is now a gap in my story, for I can only imagine that Harry's discovery of the signal-light in the cave must have got to the ears of one of the gang, or else that his boat was seen by the one who was signalling from the cave, and his presence in it ascertained in the morning by enquiry at the landing-place. At any rate, the detective says he has reason to believe that it was one of the gang who tried to kill your son, in order to prevent his discovery of the cave."

"Your account is of the deepest interest to me," I said, "and throws light upon much that was mysterious before. I can understand the object of these men in trying to take his life, and I can also understand that he had to hide himself or they would be still more likely to attempt it again. I can also see," I added, as another ray of light broke in upon me, "why my life should be threatened if his escape was known, for I would naturally be the first person in whom he would confide. Yet, somehow, I don't understand the whole mystery yet. He might have told anybody as well as myself, and there is nothing to show that the gang really knew of his escape and in consequence threatened my life, as the detective told me it was threatened. Besides, my death by violence would have caused such an enquiry to be set afoot that these men could hardly have escaped detection."

"Just so," said the doctor; "we must therefore suppose that they had somehow discovered that he had escaped, and had also alighted upon their cave as he fell. If so they would know that for some reason of his own he had kept the secret, and was trying to tell you of it. They also probably knew of his visit to you the night when I was present, though they might have been ignorant of my presence as well. You also know that they did not attempt your life by violence, which they might have done in spite of Frank's presence; but, instead of that, they sought to remove you in a more quiet way by poison, and that meets your last objection."

"I understand the whole diabolical plot now," I answered, convinced by the doctor's reasoning. "But why does Harry still keep away, now that the gang have been rendered harmless?"

"I thought he had explained his reasons to you," my companion answered.

"Yes, he has; but they seem insufficient. All the mystery has been cleared up, and he ought to come forward frankly and say that he was misled by circumstances and is heartily ashamed of himself for it. To me that seems the most straightforward course for him to take, and I don't understand why he still keeps away. It seems to me that there is something behind all this, and I want to know what it is."

(To be continued.)

SPIRIT IDENTITY.

A BIT OF REAL EVIDENCE.

By EDINA.

AT the risk of being deemed too frequently a contributor of cases of spirit identity to the columns of *The Two Worlds*, I am impelled to forward you details of a piece of "real evidence" which has come under my observation recently, and which appears to me to be of considerable importance in discussing the great question of spirit identity.

As mentioned in my recent article dealing with the case of the Old Calabar missionary, J—M—R—, we have, for some months past, been having a series of sittings for spirit photographs, with two friends interested in this branch of psychology. These séances have been conducted throughout under the watchful supervision of the spirit guide, Professor Sandringham, and of my sister-in-law, both of whom are in constant rapport with our home; and their messages have often cheered us, amid some disappointments and failures in our recent efforts in photography. A sitting had been arranged for the afternoon of Wednesday, 15th November. On the evening of 14th November, about 9 p.m., the medium was controlled to write, and two long and interesting messages came, both in the handwritings we know so well. These chiefly related to the sitting to be held the ensuing day, and the communication from our sister-in-law gave minute directions as to the sitters' *modus operandi*, etc. The one from the Professor discussed the causes of previous failures or disappointments, and was extremely encouraging and satisfactory. The control concluded by recommending the medium, who he thought was a little down in "tone," to take daily small doses of a certain preparation of iron. Now, the Professor does not write a very distinct hand, and, on this occasion, none of the family could make out the prescription. I came home about 10 p.m., and found the two messages lying on the table, and all control had, apparently, closed for some time before I entered the house. The messages were shown to me, and I tried, but in vain, to decipher the particular preparation of iron ordered. The medium then informed me that she knew another medical "visitor" was to come to her at 11 p.m.; and I then said, "Ask him to get the Professor to write the words more distinctly"; and then wrote, and handed to her these words on a scrap of paper: "Write out the name of the iron in full, as we cannot make it out." The spirit guide must still have been in the room, even though the medium was unaware of the circumstance, for, in about five minutes, she was again controlled, and there was written on the piece of paper, underneath my request, in the caligraphy of the Professor, these words: "Liquor of the Pernitrite of Iron, 10 to 20 drops three times a day." None of us had ever heard of this preparation before, but in calling on a druggist, who carries on an extensive business, I found the medicine was known to him as a good tonic and blood producer, and, at my request, he gave me a 1 oz. bottle of it for use as directed.

My purpose in sending you this short narrative is to point out how real and close is our intercourse with the spirit control, and how watchful this personage (Professor Sandringham) has become regarding the health of our family circle. In case any of your readers may desire to see the scrap of paper containing the request, and the response which was almost instantly made to it by the spirit guide, it is herewith sent for inspection. The handwriting of the request is mine, while the reply is written in the peculiar script always used by Professor Sandringham, and of which we have hundreds of specimens. The whole incident—the difficulty in deciphering the prescription and almost instant repetition of it in a more legible form, were to me extremely striking as showing how "thin" is the "veil" which separates the seen from the unseen.

P.S.—Since the above article was written I mentioned the whole matter to a medical gentleman here in large practice, and who takes much interest in psychology, and he informs me that the particular preparation of iron here specified is very rarely in use by physicians—in fact, hardly ever. In my judgment this adds to the value of the incident as evidence of spirit identity.

MR. LAMONT'S FRIENDS

Will be pleased to know that we have had some portraits printed on special paper. They are splendid, and can hardly be told from cabinet photographs. They are suitable for albums, or for mounting and framing. Price, post free, 3d.

OUR BIBLE CLASS.

If there was not a literal "Fall," then there was no use for a literal "Redemption." If there was really no such person as the fallen Adam, then there was no use for such a person as the redeeming Jesus.—*Saladin.*

Just as Materialism and Spiritualism cannot be reconciled, so Evolution and Christianity are irreconcilable. All attempts to patch up the rents in the old theological garments with the new cloth of Evolution necessarily end in disaster to old theology. The latest example of this is afforded by the Rev. Dr. Clifford, who is reported in the *Christian World* to have—

dealt with the phrase, "Evolution and the Redeemer." God did not, he said, leave man to be the victim of the forces that played about him, but supplied a means whereby he might obtain the victory over them. Persons can only be redeemed by persons, souls by souls; therefore is it that God in His great redemptive scheme has provided redeemers of the race who, by the impact of a stronger will or the influence of an unsustained imagination, have aided in the salvation of souls which is dependent upon personal forces entering into and becoming part of the individual who comes within their scope. Such redeemers—and there have been many—are like patches of lilies which send forth their fragrance to greet the thankful nostrils of the pilgrims of the world.

All this is natural, reasonable, and right, as far as it goes, but Dr. Clifford ignores the redeeming power of the awakened spiritual nature of man himself, "the light within," which has urged men to rise, and prompted them to loving and redemptive work for others. But, and here the assertive exclusiveness, the Christian bias is displayed. The lecturer went on to assert—what he is unable to prove—viz., that—Christ is the Redeemer in a unique sense; the unrivalled quality and range of His work, and its regenerative and conquering power, lift him out of the category of other of the world's redeemers, and fix on him a distinguishing mark. The redemptive work of God through Christ is the crown and summit of creation. God had been at work on five different planes, the fifth being signalled by the creation of Adam, the type of the earliest human being; and the sixth plane being adorned by the highest creative act of all—the sending of the second Adam, whereby the reason and the conscience of man were combined, not in the world of matter, but in the world of soul, to form a new man, and through him a new social organism.

These dogmatic claims for the supremacy of one person, the man Jesus, over and above all other men, as a Redeemer, depend on his assumed divinity—as the second person in the Godhead—and necessitate the admission of the Fall of Man and the supernatural "sending" of Jesus for the purpose of redeeming the race from thralldom to the Devil and danger of Hell hereafter.

But Evolution controverts and conclusively disproves the basic claim of "the plan of salvation." It absolutely disposes of the doctrine of man's fallen and depraved nature. His supposed perfection in the Garden of Eden is now demonstrated to be an impossibility, for his pathway through the ages has been an *ascent* from the savage to the saint.

The only permissible interpretation of the creation legend is that which regards it as an allegory, not a history; but with the allegory goes also the office of the Redeemer, to bring man back from Hell and the Devil; and the supposed need for the atonement, either to appease the wrath of God, or satisfy the claims of Satan, is found to exist upon no firmer foundation than a misinterpreted fable.

"The world was *not* made in six days. It is still being made. Adam and Eve did *not* begin our sorrows by their sin in a Garden six thousand years ago. The race of man has been struggling for many ages with moral and physical evils, and that struggle is the very condition of all progress here. Jesus did *not* yield his life in order to take away the wrath of God from sinners. He sought to lead men into higher life by showing them the greatest laws of spiritual growth. The salvation of men does *not* rest upon their acceptance of a certain string of statements, historical or speculative, drawn up in the dark ages of ignorance and superstition. Noblest life has been manifested in circles where the creeds never came. What does God require of us but that we should deal justly, love mercy, and walk humbly with Him?" (*The Inquirer.*)

The spiritual interpretation of the ancient "Fall" legend enables us to claim that man-the-spirit emanated from the Great Spirit, and, like a ray from the sun, came in contact with matter, where he became imprisoned. This was the fall from the primal, spiritual, innocent (but unconscious), perfect existence. The soul (innately good, pure, and perfect) by contact with matter enters into conflict with it, and eating of the fruit of the tree of knowledge becomes self-conscious and conscious of its own ignorance.

Man's true redeemer is "knowledge," by which he is emancipated from ignorant fear and superstitious folly, the

knowledge of his own divine possibilities, (the "Incarnation," not in *one* man, but *all* men) and his progressive nature here and hereafter redeems him from false theologies and materialistic theories. The knowledge of spirit communion enlightens his mind and reveals the fact that Death is a Redeemer; for, only by the kindly aid of death can the soul return into the spiritual realms from which it descended crowned with conscious worth. Thus the story of the descent from heaven into the hell of material conflict, the conquest over ignorance and matter, and the ultimate triumphant return of the soul into the heavens, is true of all humanity now and for ever.

One by one, like sparks from the sun,
I have counted the souls that came from the hand Divine;
All, all, are mine, and I call them by my name,
One by one, like sparks to the sun,
I shall see them all return,
Though tempest-tost they are not lost,
And not one shall cease to burn.

From Lizzie Doten's "Song of Truth."

INCIDENTS IN THE LIFE OF A SEER.

By W. H. ROBINSON.

It has been observed in political parlance in rather flattering tribute to the foresight of the people that "What Lancashire thinks to-day England will perform to-morrow." The county is remarkable for the wonderful religious evolution which has characterised many of her people, which, although misunderstood by outsiders, all trends in the direction of progress.

Readers of religious history will remember the strange and tragic fate of Joanna Southcott, who after much suffering was obliged to leave England for fresh fields in America. Of course I do not anticipate that scientific Spiritualists would endorse the vagaries of the "Southcottians," but they were an attempt, though carried out by ridiculous methods, to inaugurate the kingdom of God upon earth. In some Lancashire towns the Southcottians' influence still survives, and I have even heard that the "cradle" is still preserved as an interesting relic of the Shiloh that ought to have come. During the present generation this church has split up into several sections, and I hear they are still waiting the coming of the Shiloh.

Some years ago I met a remarkable thinker, namely, Mr. Thomas Coupe, of Manchester, a commercial traveller, and on his visits to Newcastle I have often listened to his racy recitals respecting the adherents of this section of the heavenly kingdom. Mr. Coupe was a Methodist in his early days, and filled responsible positions in that body, but by a curious combination of circumstances he was led to examine the particular claims of the Southcottian Church, to accomplish which he underwent great suffering and privations. The Southcottians, like many other extreme forms of sectarianism, were wrecked entirely by the fact that the so-called Hebrew revelations were explained *ad litteram*.

Mr. Coupe, with other advanced thinkers, has been associated for many years with a form of Spiritualism which does not popularise itself. They act entirely upon the inner plane of experiment, and their grand ideals are to ascend to the impersonal. This school of thinkers has given to the world several books. Hundred of volumes have been presented to literary institutions throughout England, and many others have been, injudiciously I think, scattered amongst unappreciative minds. In my business I have at book sales frequently met with these volumes, entitled "Angelic Revelations," and in many cases they have been unread. It has been a special request that they be not subject to literary criticism. Hundreds of pounds have been spent in the circulation of this literature, and certainly the elements of spiritual romance enter into them very largely. Detailed accounts of spirits who never lived in the incarnate condition, and extending to pre-historic times, are given, also remarkable communications from deceased clergy and other important personages, and even the burglar, Charles Peace, has been permitted to manifest at this circle, and recite his sufferings after his execution. The wonderful experiences of W. M. P., recently printed in *The Two Worlds*, were given in this series.

I may explain that at these circles the guiding spirits are in the habit of seeking suffering spirits, and bringing them for instruction and sympathy. If any readers are prepared to afford time and patience for further enlightenment, Mr. Coupe or any of the circle undoubtedly would render their assistance. His address can be obtained through myself.

(To be continued.)

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FRIDAY, DECEMBER 1, 1893.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

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

THE HOME CIRCLE: THE STRONGHOLD OF SPIRITUALISM.

It is with extreme pleasure that we present our readers with the portrait and autobiographical sketch of our beloved brother John Lamont. True, trusty, and tried, after upwards of twenty years' experience, and as his—

Feet are nearing fast
The haven of peace and rest at last

he is more ardently devoted to Spiritualism than ever.

The "address" presented to "genial John Lamont" by his Liverpool friends, on his return from Chicago, represents the feelings of affectionate regard which are entertained towards him by those who know him best all over the country. We deeply regretted our inability (owing to a prior engagement) to attend the meeting of "welcome home," but are happy to be able through these columns to attest not only the feelings of love with which we regard him, in which Mrs. Wallis joins, but also the great pleasure it affords the directors of *The Two Worlds* to extend their good wishes to our veteran co-worker, and present our readers with a pictorial reproduction of his kindly face.

We trust Brother Lamont may be spared to us for a good many years of useful service and happy association, although we are perhaps selfish in wishing that he may remain with us, for we know it means prolonged separation from his cherished partner in life, who has preceded him to the other side where she is waiting to give him *welcome home*—

In the beautiful golden sometime.

Spiritualism, when it finds suitable conditions and can exert its legitimate influence, rounds out the character, softens and smooths away angularities, makes men and women more kindly, genial, forbearing, patient, helpful, tolerant, and wise; and it is because our good brother has been rounded out and spiritualised, and the fruits of the spirit of love and brotherhood are manifested in his nature, that he wins the hearts of others and retains their affection and esteem. We know he is averse to public notice, but he belongs to us all, and we delight to honour him.

It is worthy of note that the scepticism which animated our friend at the outset of his enquiries was shaken and dissipated by his having determined to investigate for himself *at home*. In that private family circle, where only friends assembled, the manifestations were developed and conviction was forced upon the members.

One point of interest should be noticed. In that private circle, where the sitters were ignorant of the manner in which mediums are generally controlled, Mrs. Lucy Lamont was thrown into the trance state, was made to make passes, became clairvoyant and gave evidences of the presence and identity of spirit intelligences in an exactly similar manner to thousands of other mediums of whom she knew nothing. The spontaneous nature of the manifestations and their identity with those occurring through other mediums, although occurring independently and under conditions which precluded any

possibility of imitation or confederacy, constitute a strong case for their genuineness, and, when the proofs of spirit action and identity are added, form an "impregnable rock" of evidence against which scepticism hurls itself in vain.

But, after all, "the holy of holies" of Spiritualism—the place where the sweetest, fullest, most direct, and spiritual communion occurs, is the *home circle*. It is there that periodical seasons of refreshing intercourse with loved ones can be enjoyed. There that message after message, with all the sweet and satisfactory internal evidences of the real presence and abiding affection of the loved ones gone before, can be received. There that the care and counsel of cherished friends can be made apparent in a continuous and convincing manner, which is utterly impossible in public meetings.

Home circles are the very soul of Spiritualism. Circles, where around the family altar the devout and loving hearts can worship and receive the inspirations which uplift the suffering and the sad, and promote the religion of the spirit and the services of love.

There are sadly too few of these private circles for spiritual development. Far too little attention is paid to the need for spiritual culture, and the necessity of mediumistic unfoldment. Why is it that enquirers will not form home circles and patiently investigate? Why is it that Spiritualists will not sit for friendly communion, as the pioneers used to do? Why have we so few mediums, if not because there are so few home circles? Surely attention should be paid to this matter, and serious efforts be made to remedy this defect.

MIND AND MATTER.

BY JAS. RIDING.

THE material cannot commit errors. Matter is always irrefragable. Yet there are errors committed—by what, if there is naught but matter? Matter cannot err. All material phenomena are right. No such phenomena could possibly be wrong. Yet we believe that many things are wrong, and we are often trying to put them right. We work to alter things to suit ourselves, because we wish to have them otherwise than we find them; we know that they can be improved, that they are wrong, according to our natures. But if the material cannot be wrong, what are we, who try to alter it, improve it, put it right? If it is right, why do we say it is wrong, and try to alter it, to make it right? Is it not because we are superior to the material that we force it to conform to our opinions? It does not err because it does not will. It cannot err because it cannot choose. We err, but how, if we are only matter? It is by our free wills that we err. If we are but matter, matter is our producer. How can the produced improve its producer, as we improve the material? How can the moulded mould its moulder, as we can form and fashion matter? Is the cause subservient to its effect? If we are only matter, if there is naught but matter, matter must be our master; but as it is our servant, what are we? If we are simply matter—and matter cannot err—how can we err? We do—we know we do: then we are something else, something more than matter. Matter has no sense of right and wrong—in fact, no sense whatever; it cannot acquire knowledge; then if we are but matter, how do we possess knowledge? Can matter give what it does not possess? We are superior to our Creator if there is naught but matter. If matter has knowledge of right and wrong, then, like us, it is liable to err. We know it is not, and we know that we do. We err when we do what we should not. It cannot have responsibilities, but we can have them, and can shirk them too. Then we are something else besides matter—we are intelligences acting through matter.

SPECIAL NOTICE.

OUR CHRISTMAS HOLIDAY NUMBER.

Will be issued for Dec. 22nd, and will be a specially seasonable production. It will contain at least three complete Stories—

1st, "The Hand of Fate;"

2nd, "In the Shadows:" a Christmas Story;

3rd, "Was it a Dream?" a Christmas Story—a fact;

besides a large number of other interesting pieces. The whole contents will make up one of the most successful Christmas issues of "our paper" yet published.

PRESENTATION TO MR. JOHN LAMONT.

ON Tuesday, October 31st, a meeting of the members of the Liverpool Psychological Society was held at Daulby Hall, for the purpose of presenting to our esteemed and honoured president an illuminated address, as a recognition of Mr. Lamont's long and valuable services to Spiritualism in Liverpool in general, as well as to the Psychological Society in particular, but it is hoped that a still more wide and general recognition may be accorded our dear friend by the Spiritualists of the country ere long. The meeting also partook of the nature of a welcome home to Mr. Lamont, after his recent visit to the Psychical Congress and Parliament of Religions at the late World's Fair at Chicago. The arrangements comprised a tea party, a series of short speeches, interspersed with music and singing, and the presentation of the address, the acting president, Mr. H. Crichton, being in the chair. After justice had been done to the "creature comforts," Mr. H. Crichton expressed his pleasure at not only the gathering, but at once again welcoming our old and valued friend, safe returned from his travels. He humorously referred to the idea that all good spirits are said to come from the East, but in this case they were welcoming as good a spirit as ever came to them, but one who came from the West! He bespoke a hearty and loving welcome for the friend of all—John Lamont.

Mr. S. S. Chiswell, being invited, spoke to the toast of "Liberty, Unity, and Fraternity," which, as also the succeeding toasts, were duly honoured in non-intoxicating lemonade. Mr. Chiswell thanked them for "drinking his health," but said he was never better in his life. He thought it curious, as a Spiritualist, that he was to speak to a Trinity, but if we adopted Liberty, Unity, and Fraternity as our Trinity, let us carry out their meaning from that night forth. Let us be as one family. He was proud to call our friend, whom they were honouring, his elder brother, who always laboured for the good of all, and whom he was overjoyed to see back in Daulby Hall once more.

The presentation was then made by Mr. Crichton, who, in a few well-chosen sentences, first presented, in his own name, a very handsome walking-stick, which he quaintly referred to as the wand of office, which he now gave up upon laying down his *pro tem.* presidency. He then, on behalf of the Society, presented the address, a beautifully-illuminated and handsomely-framed production, in every way creditable to the Society and the recipient, the wording being as follows:—

To John Lamont, Esq., President of the Liverpool Psychological Society.

DEAR SIR,

After many years of kindly relationship, it is with sincere feelings of pleasure that we, your friends and fellow-workers, embrace the present opportunity to welcome you back amongst us, and to place on record our affection and esteem for the untiring devotion, earnestness, and self-denial, coupled with the sympathetic and kindly disposition you have always shown towards those with whom you have come into contact during your many years' service in connection with the above Society.

It is our earnest desire that your future, both in the present life and the one to come, may be all that you could wish, and we, who have been closely associated with you for a length of time, can testify to the genuine and intrinsic merit of your character, and thus the more readily inscribe your name amongst the pioneers of progress, feeling sure that future members of the Society will endorse our action, and value the work you accomplished during the time it had to work its way through many difficulties and against great opposition.

We desire this to be a lasting testimony of our heartfelt regard, with the prayer that you may ever enjoy God's richest blessing, and

that you may yet witness much of the good fruits of your highly-prized exertions in the cause of Truth, Righteousness, and Justice.

Signed, on behalf of the Society,

H. CRICHTON, President *pro tem.*
S. S. CHISWELL, Vice-President.
N. R. MAGINN, Secretary.
E. ALLEN, Treasurer.
W. DAVIES, Member of Committee.

Liverpool, October 31st, 1893.

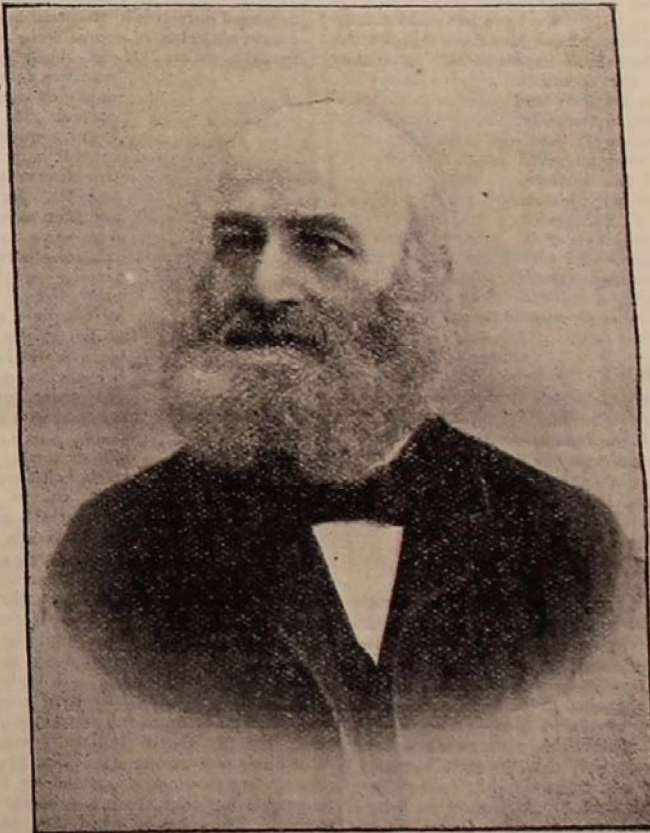
After a song, "Miserere Domine," by Mr. Whiteway, Mr. Lamont rose to respond to his health, and to acknowledge the presentation. He first gave a graphic summary of his recent visit to the States, the things seen and heard by him at the World's Fair, illustrating his recital by several apt and telling references from Paul's Epistle to the Corinthians, and from Hamlet, and the poems of Milton and Mrs. Hemans. He also gave the history of the two slates he had brought home with him, on one of which was a "message," and on the other a beautiful oil painting of a flower, which Mr. W. Yates, late of Nottingham, had obtained for him (Mr. Lamont), through the mediumship of Mr. Campbell.* Coming to the kind things said of him, he was glad he did not have the power Burns desired, for he certainly should not know himself if he had seen himself as they so kindly described him. But he valued all they had said, and he should be proud to

see the beautiful address presented to him that night, adorning his home in the future years. The next "toast" was "Success to Kindred Societies," which was responded to by Mr. J. Chapman, one of our oldest friends, in an admirable little speech. Mrs. S. S. Chiswell responded to "Success to Lyceum work," saying that their first impetus was from John Lamont, who, at the opening tea, came and heartily encouraged them to go on. The Lyceum commenced with twenty members, now their average attendance amounted to sixty. The Lyceum was a success, and its success was an advantage to us all. After another song, "Father O'Flynn," by Mr. N. R. Maginn (our secretary), Mr. Allen responded to "The health of the office bearers," when the chairman proposed "The health of their old and tried friend, Mr. J. J. Morse," who he was pleased to see present. Mr. Morse, who had come

specially from Darwen, bore testimony to the many good and sterling qualities of Mr. Lamont in a capital, earnest, and lively speech; and he was followed in a few warm-hearted remarks from our old friend, Mrs. Groom, after which the usual votes of thanks to all concerned were unanimously accorded. The hall was tastefully decorated by the Lyceum flags and numbers of Japanese lanterns and umbrellas. Among the large and representative company the following were noticed: Mr. C. Mole, Mr. J. Lane, Mrs. Catlow, Mr. G. Wharmby, Mr. H. Crichton (president *pro tem.* and chairman), Mr. and Mrs. W. Davies, Mr. E. J. Davies, Mrs. and Miss Cooper, Mr. J. Chapman, Mr. and Mrs. A. Lamont, Mrs. Charlton, Mrs. Groom (Birmingham), Mr. A. Myles, Mr. and Mrs. S. S. Chiswell, Mr. Nevatt, Mr. and Mrs. E. Allen, Mr. Scott Anderson, editor of *The Liver*, Mr. and Mrs. Nock, Mr. and Mrs. J. Russell, Mr. R. N. Maginn, Mr. J. J. Morse (London), Mrs. Rosbottom, Mr. and Mrs. Lamb, Mr. R. Phillips, Miss Hodge, Mrs. Warren, Mr. and Mrs. Duke. The decorations were well carried out by Mr. Parkinson.

We will supply this Lamont number six copies post free for 7d.; twelve post free for 1s.; twenty-five post free for 1s. 9d.; fifty post free for 2s. 9d. For missionary purposes.

* We hope to present our readers with a fac-simile of the drawing, and a full account of its production.



VOICES FROM THE PEOPLE.

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

KINDLY HELP FOR "THE TWO WORLDS."

DEAR SIR,—Seeing your appeal, re the circulation of *The Two Worlds*, and knowing that the paper does not pay for itself, I laid the matter before our circle on Sunday, with the full concurrence of our respected president and committee, with the result that we will take three dozen this week and see what we can do to help our paper to have a much larger circulation. It is a shame and disgrace to Spiritualists that they do not support their own paper better, when from its pages they can glean some grand spiritual truths. I speak from experience. Now, if all my brother secretaries of the different societies will only take one dozen more than usual, the circulation would go up with leaps and bounds. Of course it must be pushed, and a little risk of loss must be run, but all copies could be sold if an earnest attempt were made.

G. I. L.

THE CHURCH AND REFORM.

DEAR SIR,—In these closing years of the nineteenth century the inferior condition of British humanity presents a picture of a most disappointing and discouraging description. Our boasted civilisation and Christianity have, apparently, turned out to be failures. The practical outcome and result of these systems appear in the glaring vices of many people, who have become a fermenting mass of drunkards, smokers, debauchees, gamblers, swindlers, whoremongers, murderers, and crime-committers of every degree. Religion appears to have no appreciable good effect on public conduct. Comparatively only a few "respectable" persons go to church on Sundays, and those who do go stand up confessing and professing that "We have left undone those things which we ought to have done, and we have done those things which we ought not to have done; and there is no health in us." And they persistently continue to pursue that common course of conduct from Sunday to Sunday, and from year's end to year's end with, apparently, no effort or attempt towards reformation; therefore, can it be wondered at that "there is no health in us"? The careful attention of the bishops, clergy, and all other sleek officials of the Church, is earnestly invited to this state of affairs, with hopes that it may lead to the evolution of a holier and happier condition of things, which will be more encouraging and less disappointing. Over the gross darkness indicated, the light of Spiritualism is much needed and might be shed with very beneficial effect.

J. C.

SPIRITUALISM AND LABOUR.

DEAR SIR,—I read with interest your article on "Spiritualism and the Labour Church." Though personally I do not agree with the Labour Church, as I believe it to be a new scheme for the purpose of inculcating the central doctrines of Christianity in a less obnoxious way than the ordinary methods, yet I do agree that the "true Church of Humanity" is Spiritualism. It is remarkable that Spiritualists should so much divorce themselves from advanced labour movements. I am a Social Democrat, and a member of the Social Democratic Federation. When I first became one of this party I expected to find myself, so far as concerned religion, a *rara avis*. I was agreeably disappointed. The seeds of Spiritualism had already been sown, and were fast taking root. Enthusiastic as they are for the reform of society, my comrades recognise the necessity of reforming themselves at the same time. On several occasions I have expounded some phase of our philosophy to them; they have always been pleased; they are now continually asking for more. Our teachings, they say, are so in harmony with their own ideal. Spiritualism is not confined to the branch, one of the strongest in London, to which I belong. At the recent International Socialist Workers Congress, in Zurich, to which I was sent as delegate, I discovered from conversations with different lights of the international labour movement that Spiritualism was amongst the multitude in all countries, and it was even amongst them. The claims of suffering humanity, I consider, should have precedence over every other consideration. We should be not only sympathisers but supporters. The penetrating mind can see that the era of capitalism is nearing the end of its tether. The day has just commenced to dawn upon the epoch of labour. It is the duty of Spiritualists, for duty's sake, to side with the oppressed, and do their share in overthrowing this wretched system of slavery under which we live to-day. Unless Spiritualists prove themselves practical men and women in the domain of mundane realities, they are unworthy of their cause.—Fraternalty yours,

F. DEVER-SUMMERS.

18, Louvaine Road, New Wandsworth, London.

THE BALDWIN'S AND SPIRITUALISM.

DEAR SIR,—“Professor” and Mrs. Kitty Baldwin have just recently paid Cardiff a visit, and caused a great sensation and much discussion as to “how it is done.” Their entertainments, held in the largest available hall, drew a full house each night. The remarks of our president, Mr. E. Adams, when making passing reference thereto, at Mrs. Green’s meeting on Tuesday, 14th inst., may serve to indicate the character of this “show” from our standpoint, and should impress upon Mr. W. T. Stead in particular, the necessity for greater discrimination before setting up such votaries of the “almighty dollar” as fitting exponents of Spiritual phenomena. Mr. Adams said: “I would just here like to give a word of caution against being led upon a false scent by those whose first and only motive is admittedly to make money; who, trading upon the popular ignorance of, and consequent prejudice towards Spiritualism pure and simple, prostitute what genuine psychical gifts they may possess, to this ruling motive, and, amid a copious garnishing of what is mere trick and illusion, do not scruple to create an

impression that all is trick and illusion! The proverbial advice of the Quaker to his son, ‘My son, get money! honestly if thou canst, but whatever thou dost, get money!’ is an admirable motto for such as these. Such, friends, is happily not our position. We have no such selfish interests to serve. We are simply desirous of extending to our fellows the knowledge and happiness that a study of the psychical powers in man, and the grand teachings revealed thereby, have brought to us. Some of us can look back over an acquaintance with Spiritualism extending to twenty years and more, and I am sure that I only echo the sentiments of my brother and sister Spiritualists when I say that the experience of added years fails not to bring still more deepened convictions and more definite realisations of the unbroken sequence of life, and of the reality of a blessed communion ‘twixt earth and the heavenly spheres.”

E. A.

A NEW PHYSICAL MEDIUM.

DEAR SIR.—One of the youngest societies for the advancement of Spiritualism has located itself at 32, St. Luke’s Road, Clapham, London, under the hospitable roof of Mr. and Mrs. Stanley, the Viola Stanley so well known in London Spiritualist circles for her impromptu and eloquent inspirational addresses. On Monday evenings, for some months, a circle for mediumistic development has met with varying success, but the members on Monday, the 13th inst., witnessed some most interesting manifestations which for those readers of *The Two Worlds* who study psychical phenomena, I as leader of the circle will endeavour to relate. The medium was Mr. W. Orr, a young fellow whose spiritualistic experiences have been mostly confined to his own private family sittings; he is not a member of the Clapham society, and only sat on this occasion at the request of his control, “The General.” There were present, the two vice-presidents, Mrs. Low and myself, Mrs. Stanley, Mrs. Bell, Mr. Fitch, and Mr. Rogers, who, at the control’s request, signed the enclosed paper. Having arranged ourselves in the usual manner around the table and all joined hands, all lights of course being extinguished, save only the flickering firelight, we sang “Lead, kindly light,” and the first to feel spirit power was Mrs. Low; then raps were heard on the table, enjoining silence, and Mr. Orr began to pass under control. In a few moments raps were again heard, requesting more singing. Those not under control sang “Angel’s Footsteps.” Soon after this the medium’s chair was pushed violently back and Mr. Orr himself was lifted on to his feet, and then poised in the mid-air, about three feet from the ground, for fully one minute; the fire at this time burnt up brightly and Mr. Orr could be plainly seen by all, as if stretched out to giant proportions. The medium was then placed flat on the floor underneath the table, and after repeated efforts to levitate the chair on to the table, it was laid over the prostrate form of Mr. Orr, the “General” here informing us they had not power sufficient to place it on the table, and requesting a light for us to see what had been done. The medium was now drawn to the other side of the table, and thence to a corner of the room, being repeatedly levitated into the air, once quite up to the ceiling; afterwards he was placed right on the table, and after taking hold of our hands in succession, he grasped a phosphorised slate and was again levitated to the ceiling, the slate accurately marking his progress upward,

as did also a peculiar noise in the throat. The medium was then placed on his feet, and after good night from “The General,” and the information that all questions would be answered by the medium clairaudiently, the light was turned up and the séance ended. There is no doubt that in Mr. Orr, who is clairvoyant and clairaudient, we have discovered a splendid psychical medium, whose control has promised us, when he is more fully developed, still greater phenomena. I may add that Mr. Orr is tall, well built, and over twelve stone in weight. Our circle is a strong one; Mrs. Stanley, Mrs. Low, and Mr. Rogers are all very mediumistic, whilst Mr. Fitch is a most powerful mesmerist, thus showing that there was plenty of magnetism at the spirit’s command. The room in which the séance was held is very small, but lofty. Hoping I have not encroached too much on your valuable space,—I am, yours faithfully,

W. H. MARSHALL.

32, St. Luke’s Road, Clapham, S.W.

Nov. 15, 1893.

[Mr. Marshall sends us a paper bearing the signatures of the sitters. If we may be allowed to express an opinion, we think it is a great mistake to publish reports of this nature while a medium is undeveloped. There will be a host of people wanting a sitting, a rush to “see something” and “test the new medium,” and promiscuous circles will do him harm. We do not doubt the truth of our correspondent’s report, but we object to dark circles and promiscuous circles on principle.]

NOW THAT THE reading season is on, you should read “Spirit Guided,” a Spiritualistic story written by E. W. Wallis. It has received high praise, and is very suitable as a gift-book or a prize, and in the hands of enquirers will form a good introduction to Spiritualism, and Spiritualists will find much to interest and help them. Post free 1s. Other good books are: “The Use of Spiritualism,” by S. C. Hall, post free, cloth, 1s. 8s.; “Rational Faith,” by Hugh Junor Browne, post free 1s.; “Spiritualism a New Basis of Belief,” by J. S. Farmer, post free, 1s. 2d.; “Modern Spiritualism and Modern Christianity,” by Arcanus, 1s. post free; “Death a Delusion,” by John Page Hopps, post free 1s. 2d.; “A Scientific Basis for Belief in a Future Life,” by J. P. Hopps, post free 7d.; “The Future Life,” by J. P. Hopps, post free 1s. 2d.; “The Use an Abuse of the Bible,” 6d., and “Did Jesus Die on the Cross?” 3d., by E. W. Wallis; “Plain Truth about the Bible,” 6d., and “Alleged Prophecies Concerning Jesus Christ,” 6d., by J. P. Hopps; “An Angel in Disguise,” by Mrs. Wallis, 4d.

LONDON NEWS AND NOTES.

311, CAMBERWELL NEW ROAD.—Morning: A service of the Spirit. The leader pointed out that predetermination by sitters as to the manner in which inspiration shall be obtained hindered the development of spiritual gifts and caused the comforting word of consolation to remain unspoken. Moral: Quench not the Spirit. Evening: Owing to the passing on of Robert Waters, whose membership with the mission only lapsed when prevented being with us by distance, his father, an old and revered Spiritualist, with several friends, came to hear the note of victory over death sounded, and to join in the song of triumph over the grave. Mr. Long spoke of the helpfulness of the type of Spiritualist of our friend Waters; reliability being the strong trait in his character. Mrs. Bell in a most touching address spoke of the hopes of a fond mother concerning her loved child, apparently blighted, when her dream was within measurable realisation. The sorrowing yet joyful parent, Mr. Waters, voiced the conviction born of certain knowledge of life after physical death with no uncertain sound. Truly Spiritualism is the theme of themes, fitting for the orators' grandest utterances and the poets' never failing inspiration, none grander than the glad message of life and immortality. The audience was deeply moved as they united in singing "Tell me not in mournful numbers." Sunday, Dec. 10, general assembly of members for the enrolment of new members and associates. Intending entrants please note.—C.M.P.

CAVENDISH ROOMS.—On Friday, 24th inst., at the inaugural meeting of a new Spiritualist Society, projected by Mrs. Cole and Miss Rowan Vincent, a large attendance included numbers of representative Spiritualists, besides strangers and enquirers. Mr. John Page Hopps, chairman, said, not being a society-man he was rather a weak reed, although always taking deep interest in the societies for the welfare of humanity. It had been suggested that there was not room for a new society of the kind, but he disagreed entirely. He did not believe in stagnation. He was perpetually receiving letters from people asking for counsel and advice, and begging for an introduction to quarters where they might learn something of the Spiritual philosophy. One of the objects should be to get people, in families where the light had shone, to have their names put down as willing to assist the work, by permitting enquirers to be introduced to them, with a view to private investigation. Miss Vincent gave an outline of the objects of the society, the outcome of the deliberations of herself and Mrs. Cole. They recognised the spread of enquiry into occult subjects, and determined to do something towards providing a centre where people of all denominations of belief, whether Spiritualists, Theosophists, Re-incarnationists, or what not, might find open doors. She deprecated hostility between Theosophists and Spiritualists; both were seeking for truth, but looking at different sides of the shield. She quite expected people belonging to other societies to co-operate in the new venture. Spiritualists might be divided into three classes, those who were brought in by the death of a dear friend, and who (rightly enough) were delighted at the opportunity of communicating with those gone before. Another class were attracted by the phenomena, and the opportunity for sight-seeing. The remaining section entered the investigation with the true desire of benefiting their fellows. These were the people they wished to attract. Experiment was the most important method of discovery, and they purposed to experiment in clairvoyance, psychometry and hypnotism, and she solicited the assistance of those present. Mr. Everitt said it appeared to him that when you had a grand truth it was necessary to form nuclei of men and women, to make it known to the world, who should meet in families, societies, leagues, or whatever name one might give them. Fifty years since, mediums and Spiritualists were few and scattered, they were now growing strong and vigorous. He was a Spiritualist, pure and simple; life was too short for the verbiage and hair-splitting involved in the discussion of side-issues. He welcomed the new society and wished them every success. In reply to questions, Miss Vincent said the headquarters of the Society would be at No. 10, Sandwell Park, West Hampstead; their meetings would be fortnightly, on Wednesday evenings, and the subscription 10s. 6d. per annum. Mr. Dawson Rogers remarked on the somewhat inchoate proposals submitted, and recommended a further meeting after the promoters had drawn up the constitution and rules. He welcomed the effort heartily. They could hardly have too many societies. The chairman had said he was not a society-man. Well, no; he was not built to run in harness perhaps; and preferred to be a society in himself. He (Mr. Rogers) could not see the object of inviting Theosophists. They would tell the new society that their spirit friends were merely spooks and shells (laughter). There could be no community of feeling or interest. Their lines of thought were diametrically opposed. He was strongly against the proposed experiments. Where conducted in public, mixed circles were fraught with danger. Miss Vincent had praised the Psychical Research Society for collecting a mass of evidence, but all this evidence had been obtained by Spiritualists thirty or forty years ago. Dr. Gale made some remarks of a critical character, but he approved the principle of the society, and wished it God-speed. Miss Vincent said the promoters had called the meeting to lay the idea of the new society before them, not to present the plan of organisation, they could deal with that when they had a larger body of members. At present twenty people had joined them. The chairman said no doubt all present wished the ladies at the head of the affair every success, and a considerable number of people gave in their names for membership.—D. G.

CONFERENCE OF SOUTH LONDON SPIRITUALISTS, Nov. 19, at 311, Camberwell New Road. A goodly number of friends assembled, and as the outcome of their united wisdom the following resolutions were heartily adopted: "Recognising the need of a central headquarters for Spiritualism in South London, this Conference formally requests the South London Mission to supply that want by acquiring suitable premises on or before March, 1894, and hereby records its resolve to financially support the extension of the work by contributions, entertainments, collecting cards, etc., and to inaugurate the fund by a special collection this afternoon and evening." The second resolution being: "That an appeal be made to Spiritualists generally, and a subscription list opened and collectors appointed. All donations to be made payable on or before March, 1894 (or by weekly or monthly instalments), also that the said subscription list be now opened." A good start was made

towards providing the necessary funds. Besides a collection of £2 8s., promises of help were forthcoming to the amount of over £30. Much more remains to be provided, and we hope the appeal will be generously responded to, that we may be enabled to supply the needs of Spiritualism in South London.—Chas. M. Payne.

KING'S CROSS.—Evening: Mr. Emms related his experience of Spiritualism in London during the past 30 years, of meetings in parks, and other public meetings, referring to the work of Mrs. Britten, Mrs. Tappan, Messrs. Morse, Burns, and other public workers, which was very interesting. No more meetings at the Coffee Rooms, Winchester Street. It is, however, intended to open another hall in the neighbourhood, and due announcement will be made.

MARYLEBONE. 86, High St., W.—Evening: After very appropriate remarks from Mr. T. Everitt, president, Dr. W. T. Reynolds delivered an excellent address on "All things are lawful, . . . but not expedient," and "Prove all things; hold fast to that which is good." The lecturer had long since proven Spiritualism true. If we believed that God is a spirit and our Father, we are his children, and must therefore be spirits, for is he not the Father of spirits? This, Spiritualism amply demonstrated. Dr. Reynolds laid before his very attentive hearers the cardinal truths of Spiritualism and their immense value to all, begging enquirers to investigate in a calm, reverential, though critical manner, but not with the criticism born of prejudice. This kind of lecture affords much encouragement and food for thought to Spiritualists, and gives enquirers just what is most wanted—a clear and concise statement of what Spiritualism really proves and what it teaches. We cordially thank Dr. Reynolds for his great kindness.—L. H. R.

MARYLEBONE. 86, High Street, W.—Dec. 3, Mr. James Robertson, of Glasgow, author of "The Rise and Progress of Modern Spiritualism." Dec. 10, at 11 a.m., Mrs. J. M. Smith, of Leeds, short address and psychometry, and at 7 p.m. address and clairvoyance. Dec. 24, Mr. J. J. Morse.—L. H. R.

MORSE'S LIBRARY and Spiritualist Headquarters, 26, Osnaburgh Street, N.W. Tuesday, Dec. 5, at 8, Miss A. Rowan Vincent will deliver an address, "Notes by the Way." Admission free. A cordial invitation to all. Thursday, 7th, a reception to welcome Mr. James Robertson, president of the Glasgow Spiritualists' Association. Members and friends admitted by invitation cards, which can be obtained free from Florence Morse, librarian, as above.

SHEPHERD'S BUSH. 14, Orchard Road, near the Pond.—Good meeting. Mr. Mason read "Our Bible Class," from *The Two Worlds*, and aroused a very instructive discussion. Mrs. Wooton's guides followed with an inspirational discourse, urging to lead a Christ-like life. Mr. Stewart Clark's free healing again successful.

STRATFORD. Workmen's Hall, West Ham Lane, E.—Nov. 26: Half-yearly meeting of members. The report showed that the society had considerably prospered during the six months from May 21. The members number 73. The stock of the society is valued at £18 10s., and cash in hand is £8. The members tender their thanks to Mr. C. Deason, treasurer for the past two years, who has now resigned that position through exceptional circumstances.—J. R.

WALTHAMSTOW. Hos Street, 18, Clarendon Road.—Mr. Ronald Brailey's guide spoke on "The Necessity for Spiritual Conditions at Séances." Another control gave a poem on "The Nazarene." Clairvoyance at the close.—Cor.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—Circle, Wednesday, a large attendance. Mr. Paddock's controls gave a short address, and Madame Henry devoted the evening to clairvoyance, describing many spirit friends. Sunday, our friend Mr. Rooke's controls dealt ably with "Spiritual Evolution," and "The Sunlight of God's Love."—R. D. L. Lyceum: Conducted by Mr. J. Jones. Marching and calisthenics very good. An interesting discussion on "Soul Spirit." Dec. 3, Mr. J. B. Longstaff will give an essay on "The Art of Printing."—G. L.

COLLYHURST.—Lyceum: Good attendance, majority late. Recitations by Bertie and Polly Whitehead, and Master Thomas Ashworth. Not very good order, our organist being ill. We hope he will soon be restored. Miss Polly Stanistreet kindly played during calisthenics. Mr. Parkinson, conductor, took elder boys and gave them a lesson on "Phrenology." Discussion, chairman, Mr. Lawrance. The writer gave his opinion on "God." As our minds unfolded so our conceptions of that creative or ruling power we call God expand, and suggested that the time might be better spent in endeavouring to interpret the language inscribed in the book that all should try to understand, viz., Man.—A. H.

HULME. Corner of Junction Street.—22: With Mr. Taylor, the physical medium. The manifestations were excellent. 23: Public circle. Mr. W. Lamb devoted most of the evening to delineating the powers. 26: Lyceum. Recitations given by Lucy McClellan, Emily Bradbury, Willie Eastwood, and Albert Bradbury. Mr. Smith officiated at the organ. 6:30: Public circle, conducted by Mr. Lamb, well attended. 27: Mrs. Hulme gave twenty-six clairvoyant descriptions, twenty being recognised. A pleasant evening.

MANCHESTER DEBATES, at Corbridge's Café, Lever Street, off Piccadilly.—Mr. Rooke failed us, and Mr. W. H. Wheeler being present he kindly consented to oblige, and dealt very suggestively with the subject, "The Evolution of Christianity." An interesting discussion ensued. Tuesday next, Mrs. Corbett (Theosophist) on "The Sevenfold Nature of Man," at 8 p.m.

OPENSHEAW. Granville Hall.—We had the pleasure of hearing Mr. Peter Lee, on "The Moral Lesson of a Bounteous Nature," which was well delivered and well received by a large audience. We give Mr. Lee our best wishes, and hope he will soon be in his usual health. Members' meeting, Dec. 3; evening, election of officers. Please attend. We have Dec. 24 open. Would any speaker give us that date, expenses only?—T. H. L.

PENDLETON. Hall of Progress, Cobden Street.—Mr. R. A. Brown gave grand inspirational lectures on "Spiritualism, the World's Panacea," telling all to develop their spiritual nature, and practise their Socialistic ideas at home first; and "The Work of Spiritualism and the Work of Spiritualists." Anything that militates against

humanity is no fruit of God's. The duty of Spiritualists should be to bring the great facts of Spiritualism before all. His oration and eloquence fairly held the audience spellbound.—H. T.

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.

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.—Good audiences were treated to splendid discourses by Mr. Manning's guides on "Blest be the tie that binds," and "Does the Soul exist apart from the Body?" Clairvoyance good, and recognised. He has kindly given Monday night for the benefit of the room, when we shall have a good time. On Saturday, a social gathering. Friends, rally round.

ASHINGTON. Memorial Hall.—Mr. J. Clare lectured at North Seaton in the afternoon, and hearing that we had no speaker, came apostolically and spoke on "Duty." He hit hard, but those to whom his remarks were most fitting, were conspicuous by their absence. We don't thank people for taking the name of Spiritualist whose life's practice is steeped in immorality, and we should be further obliged if they would make less pretensions to its principles when in a drunken brawl. Mr. Clare is a very effective speaker. We are very anxious that the Tyne Side Federation would send us able speakers. We have plenty of clairvoyants at home for describing, the cry is for those who can give a decent speech. A tea party on Christmas Day, and lecture by Mr. Clare, on "Shakespeare."—W. G.

ASHTON.—Nov. 19: Mr. Walter Buckley discoursed on "The Mission and Philosophy of Spiritualism," followed by psychometry. 26: Mrs. Frank Taylor gave two discourses, followed by clairvoyance.

ATTERCLIFFE.—Mr. Inman's guides answered written questions, from audience, most efficiently. Clairvoyance and psychometry good.

BARNOLDSWICK.—We had Mrs. Hunt, of Bradford. She and guides took for their subjects, "God gave us not a spirit of fear," and "See to it thou tell no man." Very ably dealt with. Clairvoyance. Many strangers present.—Mrs. Hutchinson.

BELPER.—Our old friend Mr. E. W. Wallis delivered most powerful addresses, in a reasonable and rational manner, on "A Spiritualist's view of prayer" and "Salvation for all," and gave entire satisfaction to a large audience of earnest enquirers. Monday, a pleasant tea party. Mr. Robinson, the choir, Mr. Wallis, and Mr. Smedley, chairman, all contributed to a very enjoyable entertainment.—A. B.

BIRMINGHAM. Oozells Street.—Our esteemed president, Mr. F. R. Melton, spoke on "Fireside chat with invisible friends," and held the attention of the audience completely. Many expressions of appreciation were evoked. Clairvoyance and psychometry were very successful. Dec. 11: Annual tea and entertainment in Duddeston Ward Hall; an excellent programme; tickets 9d., entertainment only 6d. each.—A. K.

BIRMINGHAM. Spiritualists' Union: Psychical Debating Section.—First meeting at Garden Restaurant, Paradise Street, Tuesday, Nov. 21. The room is splendidly situated in the centre of the city, and admirably suited for the purpose. Mr. E. W. Bradley presided, and the Secretary read the constitution, rules of debate, &c. Our president, Mr. M. H. Waldron, although a recent convert, has displayed an activity in promoting the general progress which much older Spiritualists would do well to imitate. He heartily welcomed all sections of thinkers to share in the facilities offered by our society for the discussion of psychical phenomena, occultism, mental science, and kindred subjects. He hoped that the outcome of this widespread interest in psychical matters would be the classification of the phenomena on a truly scientific basis. The address formed a practical preface to a paper on "The objects of our society," by Mr. Dutton, one of the vice-presidents, whose extensive acquaintance with psychical subjects, and the marked ability with which he surveyed the debatable themes within the province of the society, proved a valuable opportunity for members to acquire a comprehensive idea of the prolific fruits which such subjects opened up. Congratulatory speeches followed. All persons who are interested are invited to communicate with the hon. sec., Mr. J. Hands, 98, Guildford Street, Birmingham.

BLACKBURN. Northgate.—Mr. Metcalf gave good addresses, also a number of tests in psychometry and clairvoyance.—C. H.

BLACKPOOL. Liberal Club.—Mr. Mayoh gave splendid discourses on "Spiritualism as a Science," and "The Historic Basis of Spiritualism." Good audiences.—W. H.

BOLTON. Bradford Street.—Nov. 25: The second of the series of social gatherings not so well attended as the previous one owing to the unfavourable weather. All enjoyed themselves in a hearty manner, songs, recitations, etc., being given at intervals. 26: Mrs. Hyde, who was booked for two places, and preferring Blackburn, disappointed us, Mr. Ormerod, our respected president, stepped into the breach. He allowed the congregation to choose the afternoon subject, and portrayed in his usual clear manner, "Life in the Spirit World." He dealt with "The Spiritual River" in the evening, and allowed questions on both subjects. Mr. Hampson and Mr. James Pilkington performed the duties of chairmen well.—B. T.

BRADFORD. 448, Manchester Road.—Our friend Mr. Todd discoursed well on "For of such is the Kingdom of Heaven," and "Woman's Work and influence," and gave satisfaction. Clairvoyance by Mrs. Webster. All very good.

BRIGHOUSE.—Mr. Sidebottom's guides discoursed on "Spiritualism, the gateway to knowledge," and "Why do spirits return?" Both taken from the lessons. Excellent psychometry.—C. S. B.

BURNLEY. Guy Street.—Mr. Kitson gave a good and interesting lecture on "Spirit Guided." Miss Janet Bailey also gave remarkable clairvoyant delineations to a well pleased audience. Next Sunday our platform will be occupied by Miss Skipper of Burnley.—G. E. B.

BURNLEY. Hammerton Street.—Miss Venables spoke on "Spiri-

tualism as a Religion," and "Signs of the Times." Look out for grand entertainment, Saturday, Dec. 2, at 7-30. Front seats, 6d.; back, 3d. Prize artists have been engaged.—W. M.

BURNLEY. Hull Street.—Mr. Birch's guides gave good discourses on "What of the dead?" and "Our Critics," both very striking. Clairvoyance nearly all recognised.—J. G.

BURNLEY. 102, Padham Road.—Mr. Davis's guides gave interesting discourses in the evening, with great force, on "Who are the Angels?" much appreciated. Clairvoyance and psychometry very satisfactory.

BURNLEY. Robinson Street.—"Man-made gods" furnished the text of an admirable lecture by Mr. Postlethwaite, and questions answered. Evening: "Nature's Affirmations" was listened to by a fair audience. Psychometry at each service.—W. H.

BURY.—A good day. Mrs. Best's guides gave very successful clairvoyance. Many turned away at night.—A. N.

CARDIFF.—We were pleased to make the acquaintance of Miss McCreadie, of Manchester, whose practical addresses and clear and successful clairvoyant and psychometric descriptions (the latter especially being of a high order) combined to render the day's services alike profitable and interesting. The evening meeting was crowded, many having to stand.—E. A.

CROOK.—Nov. 26: The society have engaged Mr. W. H. Robinson to lecture on "The Revelations of Spiritualism in Harmony with the Bible and other Religious Records," and the "Scientific Aspects of Spiritualism Considered." The audiences in the Freemasons' Hall were large, very respectable, and attentive, and were much interested. Mr. Robinson also replied to a series of questions. We intend during the winter months to engage occasionally able speakers and have some open air meetings in the summer.—R. G.

DARWEN.—Mr. Victor Wyldes ably answered questions from the audience, and spoke on "Can the future be foretold?" A very good address, followed by excellent psychometry.—J. L. A.

DEWSBURY.—Another good day with our friend Mr. Brook on "What do we know of the life hereafter?" and "I renounce the Devil and all his works, or man and his God." Very clear clairvoyance.

ELLING.—19: Mr. Perry gave a short address and satisfactory clairvoyance. 26: Mr. Wilkinson on "Divine Providence." He gave his opinion, coupled with his own experience, which was very instructive. Saturday, December 23, annual tea and concert.

HEYWOOD.—Mr. Willis, of Bolton, for the first time here, delivered short addresses, followed by psychometry, to fair audiences. He also gave a good entertainment last Saturday.

HOLLINWOOD.—21, Miss Cotterill conducted our circle. Short address and clairvoyance to a very appreciative audience. 26: Mr. B. Plant gave two addresses, viz.: "Science, Spiritualism, and Religion," and "Is Spiritualism Old or New?" Good audiences. Clairvoyance good.

HYDE. Grammar School, Edna Street.—19: Mr. Rooke on "The glorious light," and subjects from the audience—"The resurrection," "The possibilities of man," and "Have spirits a special occupation?" Treated most eloquently. 26: Mr. J. W. Sutcliffe on "Spiritualism, the comforter," and "Spiritualism, a fact or a fallacy—which?" Very successful psychometry.

LEIGH. Newton Street.—Mr. L. Thompson gave addresses on "The triumph of the toiler," and "Free-love, a fact and a fallacy." Miss E. Barlow gave some striking clairvoyance, nearly all recognised. Mr. Thompson would act wisely if he would refrain from public work until he is further developed.

NELSON. Bradley Fold.—Mr. Walsh's controls discoursed well on "The secret of happiness," and "Now I look through a glass darkly, but now I behold them face to face," and gave very good clairvoyance and psychometry.—D. H. B.

NEWCASTLE-ON-TYNE.—Sunday, Nov. 26, Mr. J. J. Morse, of London, delivered addresses on "Spiritualism, the world's illuminator," and "The revelations of psychic science," both of which gave every satisfaction.

NEWPORT (MON.) Portland Street.—A trance address by Mr. T. T. Hodson on "The Kingdom of God within you." Clairvoyance, all recognised.—W. H. Jones.

NEWPORT (MON.) Spiritual Institute.—Mr. Wayland's guides on "Christianity, its bulwarks examined," and "Original Sin."—F. B. W.

NORMANTON.—Afternoon: Circle. Clairvoyance by Mr. Parker, very good. Evening, "Is Spiritualism an enlightenment to the people?" gave great satisfaction. Hope to have Mr. Parker again soon.

NORTH SHIELDS. Camden Street.—13, Mr. Gregg gave clairvoyance to good audience, mostly recognised. 19, Mr. R. Grice gave a very practical, interesting, and thoughtful address. 26, Mr. Davidson gave a short address, followed by clairvoyance from Mrs. Davidson, mostly recognised, which was very good considering it was her first public effort here.

NOTTINGHAM. Masonic Hall.—Nov. 13: Mr. Morse's answers to questions were highly appreciated. Those who turned out in the snow to hear Mrs. Wallis were well rewarded. Though suffering from a cold she gave a capital address, and answered questions from the audience in an interesting and instructive manner. Good audiences greeted Mrs. Gregg last Sunday, when she delivered sensible addresses.—J. F. H.

NOTTINGHAM. Morley Hall.—Evening: A good discourse based on Saul's election to be king and his meeting with Samuel the seer. Mrs. Barnes was in very indifferent health, but this did not appear to affect the address. Arrangements are being made for the annual Christmas party on Boxing Day, if the room is available. The Lyceum thinly attended. Liberty group again discussed trance mediumship and self-hypnosis. Mrs. Newmann and Miss Tatum contributed some well directed thoughts, and selections from Swedenborg were given.

OLDHAM. Temple, P.S.A.—Attendance good. Miss Lizzie Ravell, Oldham's finest contralto, sang two splendid songs and was much applauded. Messrs. Hill and Lapsch gave two violin duets in fine style. Mr. Meekin, chairman, the president being unwell. 6-30: Local speakers and clairvoyance. Sunday next, P.S.A., Miss Boardman will sing "I dreamt I stood at Heaven's gate" and "Angels ever bright and fair." Mr. Harold Smith two violin solos. Miss Gartside, speaker.

PRESTON.—Mrs. Lamb gave good addresses on "The gift of God is Eternal Life," and "Modern Spiritualism and the Spiritualism of the Bible." Eight psychometric tests gave great satisfaction to friends and strangers. Spiritualism is making headway in "proud" Preston. Will

mediums and speakers send dates and terms for 1894 to F. Ogle, 8, Newhall Lane.

ROYTON.—Mrs. Berry paid us her first visit and discoursed on "Spiritualism, what is it?" and "Who are the Angels?" in a very forcible manner, to very good audiences. Clairvoyance to the satisfaction of all. A child was named—spiritual name Victor. Next Sunday, Mr. Manning. Circle, Miss Thwaite. Dec. 3, Mr. Manning; 10, Mrs. Hyde; 17, Miss Cotterill; 24, Sacred Concert; 31, Open.

SHEFFIELD. Hollis Hall, Bridge Street.—26th: Mrs. France, of Huddersfield, was much appreciated afternoon and evening. Her clairvoyance very good.—A. M.

SMETHWICK. 43, Hume Street.—Nov. 19: Mrs. Groom's controls on "The Bible compared with Spiritualism." 26th: Mrs. Walker's controls (of Northampton) on "Spiritualism, this World's Redeemer." Both were listened to attentively, and much appreciated.—R. C.

SOUTH SHIELDS. 16, Cambridge Street.—Tuesday: Short address by Mrs. Young's guides, and clairvoyant descriptions, nearly all recognised; some good tests much enjoyed. 26th: Mr. Berkshire gave an excellent address on "The Lord's Prayer," and a few clairvoyant descriptions. Many strangers present.—R. M.

SOWERBY BRIDGE.—Mr. Ringrose proved an able substitute for Mrs. J. M. Smith. "Religion, what is it?" After showing what it was not, a definition was given something like this: "Religion is to truly and carefully do your duty; first to yourself, and then to others." "To thine own self be true, and it shall follow as the night the day; thou canst not then be false to any man." Mr. Ringrose is an attractive speaker. Mrs. J. M. Smith chose to go to Barrow instead of keeping the engagement with us, as arranged nearly twelve months ago. She sent a postcard on Saturday morning saying she was coming, then in the evening, last post, a letter followed, stating her intention of taking a long journey to Barrow, although pleading sickness, etc. It is unfair to treat secretaries in such a manner at the eleventh hour.—J. G.

STOCKPORT.—Mrs. Rennie on "The duty of giving full expression to the light within for the benefit of others." Night, close on 500 were present. The words, "I am the Light, the Truth, and the Way" were shown to have a different spiritual meaning to that usually expounded by theologians.—T. E.

WAKEFIELD. Baker's Yard, Kirkgate.—Mr. Hargreaves spoke well on "Man, know thyself," to good audiences.

WAKEFIELD. Barstow Square.—Mrs. Levitt's guides delivered very inspiring addresses on "What think ye of Christ?" and "What and where is God?" Room crowded, some turned back. Clairvoyant descriptions nearly all recognised. Nine new members enrolled, which makes fifty. We mean to go onward and upward.—D. H.

WALSALL. Central Hall.—19th: A very pleasant day with Mrs. Gregg. Clairvoyance very good. Séances on Monday and Tuesday were much enjoyed. 26th: Mr. J. C. Macdonald dealt with written questions from the audience in a very intelligent and satisfactory manner. Successful clairvoyance.

WHITWORTH.—Nov. 25: About 150 friends sat down to tea; entertainment followed. Mr. W. Johnson presided. Songs, recitations, and dialogues by members and friends, stump speeches by Messrs. Allen and Kenyon, and a comic sketch by Messrs. Birch and Kenyon, of Royton. We are extremely obliged to all friends who assisted.—J. H.

WISBECH. Public Hall.—Mr. Ward on "The Necessity of Spiritual Teaching to all Men," even to those of the most advanced stage of thought. Clairvoyance good.—J. W. Smith, cor. sec.

RECEIVED LATE.—Bradford, Temperance Hall, Leeds Road: Mrs. Bentley gave good addresses and clairvoyance. W. Powell has been lecturing, but made a poor show against us. Our reply lecture the following night drew a large audience, considerable literature distributed.—Salford, Cross Lane: Mrs. Williams spoke well on "Shall the truth prevail?" and Mrs. Moss and a gentleman gave good clairvoyance.—Birmingham, Masonic Hall: Mrs. Groom's addresses on "What is God?" and "I will pour out my spirit upon all flesh," were of a high order. Hall crowded. A poem on "Mercy" and recognised clairvoyant descriptions followed.—Leeds, Progressive Hall: Miss Walton's discourses were very interesting on "The Spirit Realms" and "The World's Prayer." Dec. 4: Members' tea at 5, 6d.; entertainment at 7-45. Admission by ticket.

THE CHILDREN'S PROGRESSIVE LYCEUM.

ARMLEY.—A good attendance. F. Campion conducted. Recitations by L. Brett, W. Dogson, A. Camm. We are going ahead.

HOLLISWOOD.—A good day with the children. Singing and recitations by Misses Stott, and Louisa and Emma Fieldin, and E. Dunkerley.

PROSPECTIVE ARRANGEMENTS.

LIST OF SPEAKERS FOR DECEMBER, 1893.

YORKSHIRE UNION OF SPIRITUALISTS.

ARMLEY.—3, Miss Camm; 10, Mr. J. Essam; 17, Mrs. France; 24, Mrs. Beanland; 31, Mr. T. Dawson.
BATLEY CARR.—3, Mr. H. Crossley; 10, Mr. J. Collins; 17, Mr. J. Kitson; 24, Mr. J. Armitage; 31, Mrs. W. Stansfield.
BATLEY.—3, Mrs. Wade; 10, Mr. J. Lund; 17, Mrs. Stretton; 24, Mr. H. Long; 31, Mr. G. Newton.
BRADFORD. Milton Society.—3, Mr. Campion; 10, Mrs. W. Stansfield; 17, Mr. Schutt; 24, Mrs. Stretton; 31, Mrs. Berry.
BRADFORD.—Little Horton.—3, Mrs. Beardshall; 10, Mr. W. Hopwood; 17, Open; 24, Mrs. Wade; 31, A. Service of Song.
BRADFORD. Otley Road.—3, Mr. A. Walker; 10, Miss Patefield; 17, Mr. H. Long; 24, Mr. W. Rowling; 31, Mrs. Craven.
BRADFORD. Psychological Institute.—3, Mr. J. T. Todd; 10, Mr. W. Stansfield; 17, Mrs. Hilton; 24, Mrs. Bentley; 31, Mrs. Ramsden.
BINGLEY.—3, Messrs. Foulds and Williamson; 10, Mrs. Stretton; 17, Open; 24, Mrs. W. Stansfield; 31, Mr. W. Hopwood.
BIGHOUSE.—3, Miss Patefield; 10, Miss Gartside; 17, Mrs. Berry; 24, Miss Walton; 31, Mrs. Midgley.
CLECKHEATON.—3, Mr. J. Kitson; 10, Mr. H. Crossley; 17, Messrs. Foulds and Williamson; 24, Mr. J. T. Todd; 31, Open.
HALIFAX.—3, Mr. J. Brooks; 10, Mrs. Craven; 17, Mr. J. W. Sutcliffe; 24, Mr. J. S. Schutt; 31, Mrs. Crossley.

KNIGHTLEY. Lyceum.—3, Mrs. Jarvis; 10, Mrs. Boden; 17, Mr. J. Armitage; 24, Mr. A. Kitson; 31, Mr. and Mrs. G. Galley.

LEEDS. Psychological Hall.—3, Mr. and Mrs. G. Galley; 4, Mrs. Menmuir; 10 and 11, Mr. Rooke; 17, Mr. J. Parker; 18, Mrs. Beanland; 24, Mrs. Craven; 31 and Jan. 1, Mrs. Gregg.

SHIPLEY.—3, Mrs. H. Saville; 10, Miss Walton; 17, Mrs. Whittingham; 24, Mr. W. Hopwood; 31, Mr. J. Armitage.

WAKEFIELD. Baker's Yard.—3, Mrs. France; 10, Mr. Boocock; 17, Mr. Ogram; 24, Mr. J. Lund; 31, Mrs. Levitt.

WEST VALE.—3, Mr. Nuttall; 10, Mr. Postlethwaite; 17, Mrs. W. Stansfield; 24, Local; 31, Local.

YEADON.—3, Mr. J. Armitage; 10, Mrs. Hunt; 17, Mr. J. T. Todd; 24, Messrs. Foulds and Williamson; 31, Mrs. Schuler.

The next meeting of the Union, in the No. 1 Committee Room, Temperance Hall, Leeds Road, Bradford, Sunday, Dec. 10, at 10-30, when business of importance connected with the winter's campaign will be introduced. Correspondence invited from districts where no society exists. Wm. Stansfield, secretary, Bromley Street, Higher Heaton Dewsbury.

ACCRINGTON. Bridge Street.—3, Mrs. Johnstone; 10, Mrs. Saunders; 17, Mrs. Foran; 24, Mrs. Marshall; 31, Miss Skipper.

ASHINGTON.—10, Mr. J. Beck; 24, Mr. Jos. Hall; 31, Mr. J. Huggins.

ATTERCLIFFE.—3, Mrs. J. M. Smith; 10, Open; 17, Mr. Ioman; 24, Mr. Mason; 31, Mr. Shaw.

BACUP.—3, Lyceum Anniversary; 10, Mrs. Best; 17, Mrs. Harrison; 24, Mr. Johnson; 31, Open.

BELPER.—3, Mr. W. Walker; 10, Mr. W. Rowling; 17, Mr. V. Wyldes; 24, Service of Song, entitled "Arnold's Christmas Cards;" 31, Local.

BLACKBURN. Freckleton Street.—3, Mr. F. Hepworth; 10, Mrs. Gregg; 17, Mr. J. McDonald; 24, Mr. C. Lawton; 31, Mr. E. W. Wallis.

BLACKBURN. Northgate.—3, Local Mediums; 10, Mrs. Summersgill; 17, Mrs. Rennie; 24, Mr. Kay; 31, Mrs. Russell.

BLACKPOOL.—3, Mrs. L. Griffen; 10, Mrs. Midgley; 17, Mrs. Summersgill; 24, Mrs. Berry; 31, Mr. Manning.

BOLTON.—3, Mr. Swindlehurst; 10, Miss Walker; 17, Open; 24, Mr. Rooke; 31, Open.

BRADFORD. Boynton Street.—3, Mrs. Levitt; 10, Mr. and Mrs. G. Galley; 17, Mr. A. Walker; 24, Mr. and Mrs. Marshall; 31, Mrs. Hunt.

BRADFORD. Walton Street.—3, Mr. Bowen; 10, Mrs. Wade; 17, Mr. Rowling; 24, Mr. Peel; 31, Miss Walton. And each Monday evening at 7-30.

BRADFORD. Harker Street.—3, Local; 10, Mrs. Stretton; 17, Mr. Firth; 24, Mr. Bedford; 31, Local.

BRADFORD. 443, Manchester Road.—3, Mrs. Thornton; 10, Miss Calverley; 17, Mr. Collins; 24, Mrs. Hunt; 31, Mrs. Ramsden.

BURNLEY. Hammerton Street.—3, Mr. George Featherstone; 10, Mrs. M. H. Wallis; 17, Mr. F. Hepworth; 24, Mrs. Green; 31, Miss Janet Bailey.

BURNLEY. Robinson Street.—3, Mr. Tetlow; 10, Madame Henry; 17, Mr. G. Featherstone; 24, Mrs. M. H. Wallis; 31, Miss Patefield.

DARWEN.—3, Mr. E. W. Wallis; 10, Mr. Swindlehurst and Miss J. Bailey; 17, Mrs. J. A. Stansfield; 24, Mr. J. A. McDonald; 31, Mr. F. Hepworth.

DEWSBURY.—3, Mr. H. Long; 10, Miss Crowther; 17, Mr. Wilson; 24, Mr. T. Hodgson; 31, Mrs. J. M. Smith.

FELLING.—3, Mr. Bancroft; 10, Mr. J. Clare; 17, Mr. Lashbrooke; 24, Mr. J. E. Wright; 31, Mr. J. Beck.

GATESHEAD. Kingsboro' Terrace.—3, Mr. J. Wilson; 17, Mr. J. Graham; 24, Mr. W. R. Henry; 31, Mr. Jos. Hall.

GATESHEAD. Teams.—10, Mr. J. Wilson; 24, Mr. R. Grice; 31, Mr. W. Bancroft.

HEYWOOD. Temple.—3, Miss Bailey; 10, Mr. J. W. Sutcliffe; 17, Mr. Hyde; 24, Mr. J. Swindlehurst; 31, Open.

HOLLISWOOD.—3, Miss Halkyard; 10, Mrs. Foran; 17, Miss Gartside; 24, Mrs. Rennie; 31, Mr. Murray.

HUDDERSFIELD. Brook Street.—3, Mr. Morse; 10, Mr. Hepworth; 17, Miss Patefield; 24 and 31, Open.

HUDDERSFIELD. Station Street.—3, Mr. R. A. Brown; 10, Messrs. Foulds and Williamson; 17, Mr. Brook; 24, Mrs. Crossley; 31, Miss Thorp.

HYDE.—3, Mrs. Gregg; 10, Mr. Mayoh; 17, Mr. Whitehead and Mr. Wild; 24, Mrs. Brooks; 31, Mrs. Stair.

KNIGHTLEY. Temple.—3, Mr. Johnson; 10, Mr. Pawson; 17, Mrs. Wallis; 24, Mrs. Gregg; 31, Miss Cotterill.

LEEDS. Progressive Hall.—3, Miss Crowther; 10, Mrs. Mercer; 17, Mrs. Levitt; 24, Mr. Essam; 31, Mrs. Jowett.

LIVERPOOL. Daulby Hall.—3, Mr. Rooke; 10, Open; 17, Mr. J. J. Morse; 24, Mr. E. W. Wallis; 31, Morning, open meeting; 6-30, Sacred Concert by military band.

LIVERPOOL. Literary Society.—6, Paper, "True Morality only possible from a Secularist Standpoint," Mr. W. Blythe; 13, Paper, "Payment of Mediums," Mrs. Rosbottom; 20, Paper, "Life and History of some Insects," Mr. J. Sutcliffe; 27, Question Box.

LONDON. Stratford.—3, Mr. J. A. Butcher; 10, Mrs. V. Bliss; 17, Mr. J. M. Smith (of Leeds); 24, Open.

MANCHESTER. Debates. Corbridge's Café, Lever Street.—5, Mrs. Corbett (Theosophist), "The Seven-fold Nature of Man;" 12, Mr. P. Percival, "Positivism, as a System of Thought and Life;" 19, Mr. J. J. Morse, "The Child in Spiritualism;" 26, no meeting.

MANCHESTER. Openshaw.—3, Mrs. Horrocks; 10, Mrs. Lamb; 17, Mr. R. A. Brown; 24, Open; 31, Mrs. Dixon.

MANCHESTER. Tipping Street.—3, Mrs. Green; 10, Mr. W. Johnson; 17, Mrs. Walker; 24, Mr. J. B. Tetlow; 31, Mr. R. A. Brown.

MANCHESTER. Pendleton.—3, Mr. Buckley; 10, Mrs. Green; 17, Mr. Tetlow; 24, Miss Walker; 31, Mr. Johnson.

MONKWEARMOUTH.—3, Mr. T. Bell; 17, Mr. J. Wilson; 24, Mr. W. Davidson; 31, Mr. J. E. Wright.

NOTTINGHAM. Masonic Hall.—3 and 4, Mr. J. C. Macdonald; 10, Mrs. Barnes; 17, Mr. E. W. Wallis; 24 and 25, Mr. F. Hepworth; 31, Miss Jones.

NORTH SHIELDS.—10, Mr. Jos. Wilkinson; 17, Mr. J. Huggins; 24, Mr. G. Forrester.
OLDHAM. Bartlam Place.—3, Mrs. J. A. Stansfield; 10, Mr. J. Armistage; 24, Mr. Mayoh; 31, Mr. Sutcliffe.
OLDHAM. Temple.—3, Miss Gartaide; 10, Mr. J. J. Morse; 17, Mrs. Green; 24, Service of Song, "Dick's Fairy," illustrated by forty lantern slides; 31, Mrs. Hyde; 23, Magic lantern, "The Land of Comics"; 25, annual tea party.
ROCHDALE. Penn Street.—3, Miss Cotterill; 10, Mrs. Berry; 17, Mrs. Brooks; 24, Mrs. G. F. Manning; 31, circles.
ROCHDALE. Water Street.—3, Mrs. Best; 10, Miss Walker; 17, public circles; 24, Mr. Walter Buckley; 31, Miss Venables.
SHEFFIELD.—3, Mrs. W. Stansfield; 10 and 11, Mr. Chas. Shaw; 17, Mr. W. Johnson; 24, Mr. Tom Bamforth; 31, Mr. W. Fielding.
SLAITHWAITE.—3, Mrs. Summersgill; 10, Mrs. France; 17, Mrs. Gregg; 24, Local; 31, Mr. Macdonald.
SOUTH SHIELDS. Cambridge Street.—3, Mr. J. T. McKellar; 17, Mr. T. Bell; 24, Mr. W. Bancroft; 31, Mr. W. Murray.
SOUTH SHIELDS. Stephenson Street.—3, Mr. J. Clare; 10, Mr. W. Murray; 17, Mr. W. Davidson; 24, Mr. J. T. McKellar; 31, Mr. Pickford.
TYNE DOCK.—10, Mr. W. Davidson; 24, Mr. J. Clare.
WALSALL.—3, Mr. B. Plant; 10, Prof. T. Timson; 17, Mr. J. E. Brown; 24, Mr. Fildley; 31, Mrs. Groom.
WEST PELTON.—3, Mr. John Huggins; 17, Mr. Jos. Stephenson; 31, Mr. John Rutherford.
WHITWORTH.—3, Mrs. Robinson; 10, Mr. Manning; 17, Mrs. Horrocks; 24, Mr. Sutcliffe; 31, Mr. Price.
WINDHILL.—3, Mr. and Mrs. Hargreaves; 10, Mrs. Smith; 17, Mrs. Wrighton; 24, Mrs. Mercer; 31, Mrs. Dennings.

ATTERCLIFFE.—Dec. 3: Mrs. J. M. Smith, of Leeds, at 3 and 6-30. A vacancy for three or four persons in a circle at Urmston. Apply T. Cartwright, Ivy Mount, Urmston.

BARROW-IN-FURNESS.—Opening services continued. Dec. 3 and 4, Mr. J. Swindlehurst will carry on the third week's series of lectures. The town is suffering under most severe depression, but in spite of all we expect good attendances.—T. H.

BURNLEY. Robinson Street.—Dec. 3: Mr. J. B. Tetlow, at 2-30, "Where are we?" at 6-30, "Spiritualism the need of the churches."

GATESHEAD.—17th, Prof. Timson will give two services, and on 16th a special meeting for clairvoyance, psychometry, &c.

HEYWOOD.—A grand social gathering, Saturday, Dec. 2, for the room funds. All friends invited. Admission 3d.

HUDDERSFIELD. 3A, Station Street.—Tea party on Saturday, Dec. 2, for the benefit of one of our local speakers, Mrs. Ellis, whose husband was killed by the falling of a chimney during the storm on Saturday last. After tea, clairvoyance, psychometry, impromptu poems, and sacred duets will be given. We trust that all friends will show their sympathy in a practical form. Tea on the tables at 4-30. Tickets for tea and meeting, 6d. each; for meeting only, 3d. each. Mrs. Rennie, Mrs. Berry, Mrs. France, and Mrs. Summersgill have promised to take part.

HUDDERSFIELD. Brook Street.—Dec. 3: Mr. J. J. Morse, of London, 2-30, "Theological Fictions, or Spiritualist Facts!" 6-30, "Questions from the audience."

KEIGHLEY. Eastwood Temple.—Dec. 3: Mrs. Wallis, 2-30, "The Foundations and Fruits of Human Progress." Evening, "The Religion of the Future."

LIVERPOOL. The Psychic Church, Albert Hall, Cazeneau Street.—Preacher, Brother Carolus (Dr. Charles Williams). Dec. 3, "Will the new religion become universal?" The services commence at 7 p.m.

MR. ALBERT and IDA ELLIS, phrenologists and psychometrists, have removed from Leeds to the British Institute of Mental Science, Kent Road, Blackpool.

NEWCASTLE-ON-TYNE. 20, Nelson Street.—Owing to unforeseen circumstances the Lyceum Prize Distribution and Entertainment has been postponed to Thursday, December 14th, at 7-30 p.m. Captain Rantan has kindly consented to distribute the prizes. We earnestly invite all friends of the children's movement to attend. Tickets, 3d each.—Mary A. Slack, sec.

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.—Dec. 3: Lyceum: Open session. Service of Song at 6-30. Mr. Britland's band will be in attendance.

ROCHDALE. Regent Hall.—Dec. 3: Afternoon, Lyceum open session; evening, service of song, "Little Minnie."

SOUTH SHIELDS. 18, Cambridge Street.—Dec. 4: First social and coffee supper at 7. Tickets, 6d. All friends invited.

SOWERBY BRIDGE.—The society has arranged for a Sale of Work in the Town Hall, on Friday and Saturday, Dec. 15 and 16. Any gift or donation for the above will be thankfully received and acknowledged by Mrs. Greenwood, Tuel Lane.

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 by inviting enquirers to hear the glad tidings.—T. Taylor, hon. sec.

WALSALL. Central Hall.—Dec. 10: Prof. Timson will discourse and give clairvoyance and psychometry.

MR. GREEN writes:—"I am very sorry to inform you that Mrs. Green is most seriously ill, and has been confined to her bed for over a week, unable to move at all without assistance. The doctor says she will not be able to leave her bedroom during the next two or three weeks. It is a very great disappointment to her that she will be quite unable to fulfil her engagements for that time, and she will be glad if friends will please address their letters to 83, Hind Hill Street, Heywood."

PASSING EVENTS AND COMMENTS.

EDINA'S EXPERIENCES.—We shall be pleased to supply the 12 back numbers containing the valuable articles by Edina post free for 1s.

LAST WEEK we asked for "short reports" or none at all, to allow space for monthly plans. Some friends kindly obliged, but others did not, and we have been compelled to "cut down" the reports.

HEAVEN REVISED.—We have received a fresh supply of this extremely interesting descriptive account of life after death, and shall be pleased to supply them, post free, for 1s. 1½d.

MR. JOHN JACKSON, late of Crook, now of East Castle Colliery, would like to hear from some of the Consett Spiritualists, with a view of attending a circle for investigation.

RE THE SYMBOL.—We shall next week be in a position to give more definite particulars regarding the date when the symbol will be ready and the terms we can offer to agents. We shall have some ready before Christmas—suitable for presents.

TO CORRESPONDENTS.—Our space was already full when articles arrived from G. Newton and J. Kay re *The Clarion*, and shall have something to say next week.—T. Timson: Crowded out till next issue. Also letters on Astrology.

WE VERY MUCH regret that Mrs. Green is too ill to fulfil her engagements. Mr. E. Raynor is suffering from a slight attack of rheumatic fever. We shall be pleased to learn of the recovery of both friends. The recent trying weather has laid a good many people low.

CIVIL AND RELIGIOUS LIBERTY.—The member for Northampton, Mr. Mansfield, has introduced a bill to remove the disabilities under which we, along with Freethinkers, suffer; but at the rate Parliament moves now-a-days, we shall probably be enjoying those liberties in spirit-land before that bill becomes law.

MARRIAGE of Arthur Percy Smyth to Gertrude Naomi Drake, solemnized at St. Stephen's Church, Shepherd's Bush, W., on Thursday, November 30th, 1893. 27, Verbena Gardens, Ravenscourt Park, W. [Our friends have our congratulations and all sorts of good wishes for their future spiritual and temporal well-being.]

AN APPEAL FOR HELP on behalf of an old Spiritualist. Mr. Emms, of 10, Stockman Road, Hackney, the earnest pioneer Spiritualist, so well known in London, writes: "I have known Mr. Smith for many years. He has had an uphill fight against adverse circumstances in his business. I think his is a fair and deserving case for sympathy and help." Mr. Emms subscribes 2s. 6d., as also do A. J. Hooper, Norfolk Road, Dalston, and S. Bartlett, 15, Lea Bridge Road, Clapton. Contributions can be sent to either of the above, or to Hannah M. Smith, 7, Benthal Road, Stoke Newington, London, N.E. Mr. J. C. Smith is a newsagent, he is 66 years of age, and is enduring a severe physical strain, owing to a large tumour having formed on the back of his left shoulder. He is in arrears with his rent, and is in urgent—aye, immediate need of about £5. He is a life abstainer, and an earnest Spiritualist, and has been made to suffer for conscience sake. Cannot London friends help him? We will gladly forward subscriptions if our readers prefer to send to us. Due acknowledgment will be made.

THE LAST ISSUE of *The Clarion* contained an "Exposition of Spiritualism," in which "Simeon Twigg" calls for proof of continued existence, and asks what E. W. Wallis, J. J. Morse, and others are doing as regards the Religion of Humanity and making this life better for the poor and needy? We have sent him our answer. He seems to think we are all "visionaries and dreamers." Will Spiritualists who are reformers, socialists, labour men and women drop a post card to Simeon Twigg and tell him so? Address him at *The Clarion* Office, Corporation Street, Manchester. We think he will be astonished to find how many of us were proclaiming and working for human brotherhood before *The Clarion* was born. He doesn't seem to know that Bro. Swindlehurst, of Preston, is one of us, and that Mr. Robertson, of Glasgow, fought hard for Bennett Burleigh in the last election, besides hosts of others who are members of the I.L.P., and who co-operated in the late municipal contests. We have ourselves done something to help the movement to assist *The Clarion* and to further the I.L.P., and shall do more, but all these movements need the spiritual element, as John Trevor indicated in the article we recently reprinted from his *Labour Prophet*. One thing we did, Simeon. We were among the first to openly sell progressive, social, and labour literature in Manchester.

DOES SPIRITUALISM PROVE IMMORTALITY? Strictly speaking, No. It only proves that man survives the death of the body, but it does not prove that he never will die, simply because you cannot prove a negative. Neither does it prove that he will live for ever, because no one knows what "for ever" holds in store. The spirit might, for aught we can prove to the contrary, be annihilated in a million years from now. Spiritualism only proves "continued conscious existence after death." We are entitled to infer and to argue that—having survived so great a change, the spirit will most probably go on living everlastingly—that to destroy the conscious individuality would be utter waste, and, as there is no waste or loss elsewhere in Nature, there is not likely to be any here; but that does not amount to proof nor depend upon Spiritualism. Nuttall's dictionary gives the meaning of Immortality as "exemption from death or oblivion." Spiritualism only proves exemption from oblivion when the body dies—it does not prove that the spirit will never fall into oblivion and never die—therefore it does not prove immortality. Ordinarily speaking, though, the word is taken to mean "continued existence after death," and with this limited meaning Spiritualism does prove immortality. Everything depends therefore on the sense in which the word is used, and a debate on such a subject would be fruitless, as it would all turn on the meaning attached to the word, and both parties will, we think, agree with us that both can be right and both wrong in view of the explanation.

IN MEMORIAM.

Passed to the higher life, on Wednesday, November 15, John E. Kershaw, of Whitworth Road, Rochdale. Mr. Kershaw has been a good friend to the cause in our town. He has for some time been in a very weak state. He took an active part on the committee, and was organist at Penn Street Society up to the commencement of his illness. Mrs. Berry, of Halifax, took part in the burial arrangements, which were partly under Spiritualistic orders.