

The Two Worlds.

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HOW I BECAME A SPIRITUALIST. AN AUTOBIOGRAPHICAL SKETCH.

By JOHN LAMONT.

CLAIRVOYANCE.

THIS gift is so well known and has been so common in past ages as well as in the present time, that little need be said. But I may state a case or two where "coming events cast their shadows before." In 1872, Miss Lottie Fowler, on her way to New York, became the guest of my sister-in-law, Lucy Lamont. A family circle was one evening held, and the servant maid was present. Miss Fowler, under the control of the spirit "Annie," took the maid's hand, and said to her, "You will marry a man you have never seen, and will sail for America within two months." A day or two after this, a man brought a letter to the maid, telling her that he would wait while she read the contents, that it was from her brother in America, and he (the bearer) had arrived that day on his first visit to England. The letter contained an introduction from her brother to the bearer, stating that they were intimate friends, and that he would make her a good husband, if she could take to him. Briefly stated, the result was that they were married, and sailed for America within the time named. The same spirit lady informed Mr. A. Lamont that he would leave the house and shop he then occupied, although he felt sure he would not, as he had a lease of the premises and felt settled. "Annie" insisted that she *knew*, and described the surroundings of his new residence, of which he had then no knowledge. In this case also all her predictions were fulfilled to the letter.

Miss Fowler, under "Annie's" control, also made statements to the writer, of the most unlikely nature, not a word of which he believed could ever come to pass, yet after a lapse of ten years, events shaped themselves exactly as she had foretold. This information was given without our seeking. I have never, on principle, asked for directions how to buy or sell, or manage the affairs of this life.

Mr. C——r, a neighbour, being present at a sitting with us, was told by the same lady, who had never seen him before, that his mother was then in the body, but she would pass to spirit life in two months. This prediction was also fulfilled like the others. All this, and much more, was told without any solicitation by any of the parties.

CLAIRAUDIENCE.

Hearing voices seems to be less common than seeing, but I have met with several persons who possessed the gift in a high degree, names being fully and correctly given, also events in the lives of the communicating spirits conveyed vocally to the mediums, and corroborated by those to whom the information was given.

SEEING SPIRITS, ETC. APPARITIONS.

It would appear some people who are not mediums in the ordinary sense, sometimes see. What shall I say? I don't believe in ghosts—holy or unholy—neither do I believe in what is called miracle, or the supernatural. What then is it that for the moment appears to be objective to the seer? There have been, and are now, hundreds of men and women, many of them educated and intelligent, who declare they have seen appearances of people, some of whom are what were called "dead," and some who are still as much alive as the seers themselves are.

A case in point: The writer knew an old lady, Mrs. H——n, for years, whose daughter, Amelia, was in the habit of meeting with us at our family circle. In time Amelia married, had one daughter, Katie, and died when the child was a little over two and a half years old. I visited the old lady one day, about 10 months after the death of the mother of the little girl, who was sitting in her little rocking chair beside her grandmother. When I got up to leave, and stood facing the window for a few minutes talking to Mrs. H——n, who was still seated in her chair, she being lame and could only stand with difficulty, when, gradually, by the shoulder of Mrs. H——n, there formed

the head and bust of her daughter Amelia, as real as ever I saw her, only that she appeared radiant and ethereal. While looking at the beautiful "form" I observed a band encircling her head, as if to keep her hair up. The band was about three quarters of an inch broad, crimped at the edges, the centre being studded with pearls about half an inch apart. I never saw her with a similar band before, and I at once concluded that this band was put on for a purpose. Judge then of my surprise when I saw the child becoming quite excited and clapping her hands. While looking in the direction of the form she cried "Dars my mamma, dars my mamma." I then asked Katie, "Had mamma anything on her head?" She at once put the index fingers of both hands to her forehead and said "Des, mamma dot a ruse on head," the child evidently having seen the form of her mother in its details, just as I had done. She was visible only for about a minute, and Mrs. H——n did not see her as we had done, but wanted to know what Katie was seeing. Now as to the band and pearls. The idea was at once conveyed to me that the band was put on so that both the child and myself seeing the same thing all doubt or fear of illusion should be removed from my mind.

Another case and I have done with apparitions—not but that evidence could be multiplied almost *ad infinitum*, but for lack of space. A member of my family occupied a house in Liverpool for some time. One night he awoke and saw by his bedside a seafaring man, having on his guernsey the ship's name. He, the seer, at once took in the situation and tried to arouse his wife, but failed in his effort. In the meantime the sailor shifted his position to the foot of the bed, and finally appeared to sink through the floor.

On making inquiries from the house agent my relative was told that the former tenant was one of the crew of the steamer "City of Glasgow," which sailed for New York and never was heard of. If the seer had only had the nerve to speak he might have got all the information desirable. But most folk are awfully frightened of spirits.

MATERIALISATION.

So much has been said and written upon this subject that I feel somewhat at a loss. I intend to confine myself to what I have observed *personally*, but before doing so I wish to say, that to my own knowledge, imitations have frequently been foisted on enquirers. Some of these frauds I have detected and exposed, but alas, how can we escape from the *frauds*? They are everywhere, in the Senate, in the Church, in the shop, in the manufactory; locks, safes, soldiers, police, gaols, penitentiaries, etc., are all proofs that honesty is not yet universally recognised to be the best policy hence the need of caution in the investigation of a subject which requires a clear brain and keen faculties, in order to discern between the chaff and the wheat. Of course I now write more especially of public exhibitions which are open to suspicion from the fact that as a rule the observers are unacquainted with the very A B C of the subject, hence the fact that in nearly every case of detected fraud, *Spiritualists have been the expositors*. My first introduction to what claimed to be materialisation was in the house of Mr. B. (a private medium). A cabinet was formed by a pair of curtains thrown across a recess, the medium (Mr. B.) being seated in a chair behind the curtain. On the occasion I speak of, Mrs. B. sat on a couch, the end of which was close up to the curtain, the writer sitting beside her. The gas was turned low, and after a few minutes a vapoury cloud formed outside of the curtains, close to Mrs. B. This cloud seemed in motion, and gradually assumed the perfect form of an elderly lady, with features perfectly clear and distinct. "Who is that?" I asked Mrs. B. "Oh!" replied she, "that's my mother, she has shown herself that way before." Be it observed, this form did not come out from behind the curtain, and it faded away in like manner outside the cabinet as if it dissolved into air. So likewise did the next form, which was that of a venerable looking man, with a grey beard. On my next visit to the same house, a man much taller than Mr. B. came in this case from behind the curtain. He was

dressed in a white robe, and removed a table which stood in his way, came up to me and placed his *naked* foot on my knee. I carefully examined the foot, the toes and joints were flexible, but the foot was abnormally large. The form then took me by the hand, led me to the curtain, which it threw open, and there was Mr. B. sitting, or rather leaning back in his chair apparently asleep. The light was strong enough for us to observe all that went on in the room. There are several ladies and gentlemen in Liverpool who can testify to the truth of all I have here written, and *very* much more, for I was only an occasional visitor, whereas others were regular sitters, observing much more startling phenomena than I have related.

But, besides the materialisation of the full form, I have seen, when trickery or delusion was out of the question, hands, beautiful to look at, in full light; fingers, from those of a little child to that of a fully-grown man; my limbs have been repeatedly grasped by hands, when I have *not* seen them, in my own house; also in the homes of my friends. I have also stood face to face with the "form" of a man, as perfect to all appearance as this muscular structure which I call "my body." I held that "form's" hand in my own while he tried to explain to me the manner and means by which he built up this temporary structure, whose hand I held and into whose face I was looking, and then *that form evaporated into invisibility*, while the hand I had held melted out of my own. Let it not be thought that I have exhausted my experience in this form of the manifestation. No, the difficulty is what or which to select, but I must pass on to say something about

THE DOUBLE,

or what some of our friends call the *subliminal self*. And just here let me say that my opinion is that many of the so-called spirit phenomena are produced by our own spirits; it may be unconsciously to the outer or *earth-mind*. What then? Why, that *we* are spirits now, and so *deathless* as such. But I digress.

Some years ago I had visited the wife of a gentleman who lived near us, to help to relieve her of a severe sickness, by making passes over her. One night I was at home reading aloud for my wife. When I got to the bottom of the page I discovered that I had been reading mechanically—that is, I had no recollection of a word or a sentence I had read. "Did I read this page correctly?" I asked Mrs. L. "Yes," she replied, "you read it as you always do; why do you ask?" "Well," I said, "it seems very strange, but the fact is I don't know or recollect a word of it. I had a vivid impression that I was at Mrs. R.—'s bedside making passes over her." Now mark what follows. Next morning, on my way to business, I called at Mr. R.—'s house to enquire about his wife; he then informed me that the previous night, at half-past seven, he took a cup of beef-tea up to Mrs. R.—, and asked her how she felt? She replied, "Oh, I feel a deal better since Mr. Lamont has been." Said her husband, "That was *this morning*." "Oh no," was her reply, "he has been here for ten minutes or more making passes over me, and he has only just gone;" 7-30 was the time my *other* self was there, while the other fellow was reading for Mrs. Lamont. I could record instances when my wife has seen the "*me*" in our house, when the *wanderer* has been miles away; and other people also have seen *whatever* it is of me, who recognised me at once in a crowd at a railway station, where I had never been before physically.

On one occasion Mr. Everitt wrote me, asking if I could go to Hendon the following Tuesday to a special séance they had arranged for. I wrote back to say that I could not possibly go, but that I would certainly be present in spirit, and hoped that their sitting would prove a success. The night of the sitting I above allude to I was reading the *Banner of Light* in my chair by the fire, and fell fast asleep. From 9 to 9-30 next day I had a letter from Mr. Everitt, asking if I recollected what I was doing at the time above stated, "because," he went on to say, "something unusual happened, viz, when spirit John Watt was speaking loud raps came on the table, when Mr. Everitt asked John Watt what the rapping meant while he (J. W.) was speaking? The reply was, 'It's your friend, John Lamont; he promised to be present in spirit, and he is here to let you know that he has kept his word.'" I could say much more on this subject, but must withhold my hand, having other matters to treat of. But let me say that I had no recollection, either by dream or otherwise, of being present at Mr. Everitt's. I guess it must have been a message *à la Stead*

(To be continued.)

A RIFT IN THE VEIL.

THE experiences of real life, here and now, are after all of the highest import, and far more convincing than any system of philosophy that may be built upon the most effective analogies. Now and then come instances where it must be conceded, in all fairness of supposition, as well as of reasoning, that to some is accorded the high privilege of standing at the central point where a great light concentrates its most illuminating rays. That such are among the most favoured on earth surely need not be said.

We wish to transpose to the printed page, as concisely and accurately as possible, the picture of such an instance.

In order that it may be reproduced as clearly as possible let the mind bring into view, as the prominent participants in the scene, three individuals; a husband and his wife and the wife's sister. Bear in mind the fact that a mother of the wife and sister had died some ten years ago. The mother was a most noble woman, an ideal mother; strong and grand in all those traits of character that lift some women above ordinary human nature, and make all such matters as mere technical religion seem petty and woeful in the extreme. The two sisters may be justly regarded as noble daughters of a noble mother. The husband—a physician—and his wife mated in that peculiar sense that justifies the marriage relation. Here was a home; here was love; here interdependence and mutual regard and helpfulness to a degree seldom witnessed. Little ones had also come to intensify and unify more strongly the foregoing qualities.

Now the central object. The wife submits to a most critical and long-continued surgical operation (without an anæsthetic), and from loss of blood or nervous shock suddenly sinks away. The three attending physicians consider her dead. That she stopped breathing and that the heart ceased its action there seemed to be no doubt. She was, doubtless, in that stage of death's process from which it would have been impossible to recall her a few, very few, moments later.

The husband, seeing her condition, appalled and overcome by the fact, instead of being stunned, was roused to that mental and emotional pitch which sometimes seems to give one almost superhuman powers. Seizing the apparently lifeless form of his wife by the shoulders he shook her vigorously, and sternly commanded her to come back. "Come back, Bertha, come back! Think of me! Think of the children! You must not die! You shall not die!" and such words and others of like import.

Slowly the wife and mother comes back, or partially so, and remained for some ten days thereafter. She did not recover the sense of sight. Otherwise every physical sense seemed fully revived. The brain was clear, and she remained the same wife and mother as before, with this significant exception—she was vastly more than that which represented her personality before this event. She had taken on new powers and a new and intensified form of mind and spirit. So marked was this change that when her sister reached her bedside, a day or two thereafter, she at once recognised it, before even a word had passed between them. To quote her words: "I knew at a glance that Bertha could not live. There was a transformation that rendered even her face super-physical."

We wish to come to a brief outline of her own calm, clear, and perfectly rational statement of her conscious experience or mental and psychical state, during the period of cessation of all physical function. This is the substance as she related it to her sister: "I had been suffering great pain for hours. All at once, however, it grew dark and all pain ceased. I felt myself sinking, and then knew that I was dying. There was no terror nor fear, the chief consciousness being that my sufferings were over. Suddenly a great light appeared. This was soon followed by the appearance of scenes of indescribable beauty—scenes of landscape appearance, including the presence of many, very many people of most attractive form and manner. At last mother was seen, standing amid all these phases of beauty, serenely and sweetly beckoning to me and saying, 'Come, Bertha, come.' I felt myself gently moving towards her. But just before reaching her I heard the voice of the doctor pleading with me to come back. A momentary struggle followed. Finally I uttered this prayer: 'Let me go back and comfort him for a little.' The scene of which I have spoken gradually receded from view, and I am here—but only for a little. It is all right. I have seen that

which convinces me that it is all right. Death can nevermore have any terrors. I know that it is all right. I am not dreaming. I am not delirious. You see that my brain is clear. No power can convince me that I did not really see these things. It is all true and sure. I know it now. It is no longer faith or trust. It is sight."

Her sister says that the transformation was so marked that she seemed almost like an alien to this world. Her love for her husband and children was as strong as ever; but added to all the noble qualities that had characterised her life there was a spiritual quality and insight that lifted her above things terrestrial. She seemed to have a prescience of the future life of each of her children, and planned and arranged for each with a sense of absolute assurance that all was as Infinite Love would have it. Full of good cheer, loving consideration, and with a confidence that was born of insight and apparent experience, she again embarked for the opposite shore. While enfolded within the arms of her husband she gasped her last breath, and with it the words, "God knows I love you."

Such is the briefest possible statement of an event, and of the subject's account thereof. And it is one surely to be never forgotten by those who were witnesses. It should be added, however, that this lady was not of a type of women given to any sort of fanciful imaginations, either by nature or acquirement. Her most marked qualities were those of a strong, sturdy, noble womanhood, abounding in all that is best which passes under the name of "common sense," rather than anything akin to sentimentality. She was not even poetical in temperament. Her characteristics were rather of an intellectual order. This would seem to render the event more striking.

After all, what is there about her experience that should seem so strange? If a continued existence beyond this physical stage is to be the lot of man, why should not one who steps across the darkened line, and returns again, bring back some foregleams of that which is to be? Was her experience something other than the tangible, the real? We know the arguments that may be brought forward to discredit its force as an evidence of conscious, personal existence beyond this life. But none of these has a weight sufficient to over-balance the facts in the minds of those who saw and felt for themselves. To all of these it is a reality.—*Religio-Philosophical Journal.*

MY EXPERIENCES IN SPIRITUALISM, 1870 TO 1893.

By EDINA.

MEDIUMS (Continued.)

IN the winter of 1889 we had a series of sittings with a large (indeed, too large and mixed) circle of enquirers into occult phenomena, which extended over a week. These séesances were held in three separate private dwelling-houses in Edinburgh. At this time no psychic power of any kind had developed in our household, and the phenomena were to a great extent new to me. The mediums selected were Messrs. Williams and Husk, of Lamb's Conduit Street, London. At these séesances we had the usual phenomena associated with these professional mediums, viz., spirit voices in the air, of "John King," "Uncle Ebenezer," "Peter," "Christopher," etc., whose utterances I must say were not particularly wise or striking; indeed, they were very common place. The phenomena had no material influence in enlightening me on the subject of occult science, but I became satisfied they were not produced by ventriloquism, and appeared to me to be supernormal. The physical manifestations were more interesting, consisting of the playing of the fairy bells in the air without movement on the part of the mediums; the rising up from the table of luminous slates, showing faces of persons on the "other side," known to several of the sitters. Several of those present, in whose veracity I had perfect confidence, declared they recognised faces on those slates of friends who had passed over. We had also movement of objects and simultaneous production of spirit lights in all parts of the room, the passage of matter through matter in the form of the chair incident related in Part II, and there was undoubted evidence put before me of the appearance of a relative of my own at the second test sitting of the series. At another, at which I was not present, Husk (the medium) was levitated from the floor to the top of the dining-room table, while his hands were securely held on both sides by two very sceptical members of the circle. As however, these séesances took place in a very mixed circle, and in total darkness, they were not to me so convincing or satis-

factory as I would have desired, and I have never since joined in any dark séesance, just because the element of doubt always comes in.

Another medium who paid a visit to Edinburgh was Madame Greck, but all I can say regarding her mediumship is, that as a whole it did not create a very favourable impression among many of the circle with which I am more immediately connected. The only one of her controls who impressed me was the person designating himself "Sir John Forbes, M.D.," who certainly showed some knowledge of medical terminology and the science of healing. I must however, in justice to that lady, state that she had a most satisfactory and convincing séesance with another circle of medical and legal experts here, one of whom informed me there was distinct evidence of outside, and therefore abnormal, and mysterious control. My experience with professional mediums has thus been of a very limited kind, but I cannot conclude this chapter without chronicling three cases of what I would call double mediumship. The first occurred in a private house, and with a psychic—a gentleman who has recently come to reside here, but who at one time had a good record as a platform exponent of various forms of Spiritualism, and whose powers appear to me to be of a high order. My wife and daughter were present, and as we were late in being ushered into the room, our names were not heard by the medium, whom we had never seen before. Soon after he went into trance, he came slowly up to me, and putting a very cold hand in mine repeated the name of my grandfather. I asked, "If you are he, when and where did you pass over?" The personage controlling the medium seemed unable to speak more, but was only able to mutter the words, "I do the best I can," when another control took possession of the psychic. The incident closed so far as I was concerned. My grandfather has written to me once, and my daughter has seen and described him to me several times. There is no doubt as to his identity, as other relatives, including my late mother, have come with him on more occasions than one. My daughter was present at this scene, but as she is clairaudient *so far as the spirit-world is concerned*, she only saw the medium shake my hand but heard nothing. On reaching home I asked, "Did you see anybody beside the medium when he shook my hand?" "Yes," was the reply, "I saw your grandfather." This was to me complete confirmation of the identity of the person controlling the medium; in short, a case of double mediumship of the most satisfactory kind in view of the inability of our family medium to hear the words spoken by the other. I have to add that this relative lived and died 70 miles from this city, and passed over a great many years ago, so his identity was utterly unknown in the circle.

The second incident is equally striking. In November, 1890, Alexander Duguid had a sitting with us. There were present, Mr. D., my wife, daughter, and self. In the course of the sitting, Mr. Duguid stated he saw a spirit hand on the table, the fourth finger of which looked as if it had been at one time diseased. Almost simultaneously my daughter pointing to the side of the table said, "Here is grandpa." This was very striking. Over thirty years ago her grandfather had had erysipelas in one of his hands, and it was on the fourth finger, which ever after looked peculiar, and showed traces of the "cutting operations," which had taken place on it. Here was the medium, who never knew or saw the deceased person, describing with rare fidelity a physical peculiarity on the hand of an unknown spirit-form, and simultaneously our family medium announcing the appearance of our relative who had that physical defect or peculiarity in one of his fingers. I give one more instance of this kind of double mediumship, and that must suffice. At a séesance here, in the summer of 1890, at which the sitters were Mr. Duguid, my wife, two daughters, and myself, my sister-in-law was controlling the table, and was visible to both Mr. Duguid and my daughter at the same time. The former then said, "I see another young lady who appears to be far gone about her chest." Mr. D. was unable to give the name, but he described her appearance. At this moment we could not recollect who it could be, but the table then spelt out "Lizzie," and immediately after, our daughter, who did not know (owing to her infirmity) what was going on, said, "Here is Lizzie B——." This was a young lady friend who had died at sea, from chest disease, on her way home from Australia, and who had, from time to time, written us three messages, clearly disclosing identity; and regarding whose reappearance on the scene it is matter of great regret we cannot dis-

close the facts to her sorrowing relatives. Mr. Duguid's description of the young lady was perfectly correct. She was "far gone in the chest," but as she was not in our mind at the moment we could not remember who it was. Here again I note both mediums simultaneously saw the same person—Mr. Duguid described her, but could not tell her name, the control spelt the Christian name on the table, and our family medium at the same moment saw and gave the full name of this "compeerer."

These three cases appear to me most convincing and have an important bearing on the question of identity.

I shall next deal with "Difficulties."

INCIDENTS IN THE LIFE OF A SEER.

By W. H. ROBINSON.

MR. COUPE had a long and painful experience in the Jezreelitish Temple at Chatham—in fact, his spiritual apprenticeship was very largely outwrought during that time. The Jezreelites were hereditary branches from the Southcottian Church.

I have frequently met Mr. Coupe in Newcastle, and have been enabled on several occasions to favour him with important evidence of the continuity of life on the personal plane, and will give his account of one of the cases of spirit identity.

"Mr. W. H. Robinson. Dear Sir,—The first experience had of your clairvoyant power was on Sunday night—you may have the date—at the Washington Hotel, Newcastle-on-Tyne, in the commercial room, when we were alone, and engaged in earnest converse. You called my attention to a spirit who was standing by my side, whom you saw distinctly, and described so accurately that I soon recognised him as one who had not long been passed over to the other side, and who in earth life was a keen and bitter enemy to myself in the community to which I formerly belonged, a community in which the people taught the immortality of the mortal body (flesh and bones neither seeing nor tasting of death, etc.), perverting the Scriptures to their own modes of thought and entrapping many to their pernicious system. This same individual opposed bitterly the advancing influx of life and light within myself and others, which led to my complete severance from that community. I had little difficulty from your description in recognising him as John —, who I had learned had passed away. The grave had claimed him as a victim, as well as others of the community, including the so-called 'Last messenger of God to man,' and his wife, who claimed to be 'the woman' destined to bring in 'redemption to Israel,' i.e., themselves, when they should live in their mortal bodies for one thousand years with Christ, or Shiloh, upon this earth, as great a delusion as the Millerites experienced some years ago in America, when they abandoned all their property, arrayed themselves in bridal attire, and went forth in a body and ascended a high mountain in expectation of 'The Lord' descending in the clouds, with his holy angels, and of course making them princes, etc., because they had donned material robes. How often this delusion has occurred in the history of the Christian Church during the last 1,850 years. Those interested in such things may find by careful search that that it commenced with the apostles, and so it has continued until now. You remember this visitor's expression of astonishment when he recognised in me the one whom he had known and opposed some year or two prior in his earth life, and condemned as an emissary of Satan, because I had dared in their midst to hold up the 'Light of Truth,' which they comprehended not in their darkness, and cried out against me and cast me out of the city. When lo, another scene in the drama occurs, and this one is taken to another state of existence, there to gather knowledge and gain experiences. When he became conscious with whom he was in contact then was manifest his amazement at what he discerned of 'The Inner Life' of the one with whom he had been brought into contact, and in that one look of recognition he realised that which he was unable to learn when upon this earth. You will remember saying to me that you never forgot his look as long as you lived, but I knew and understood it all, for to me it was conclusive proof that it would prove the first step, to him, of true redemption. He, like all others, must learn the lesson, 'That my ways are not as your ways, neither are my thoughts as your thoughts,' etc., etc. When men learn that the Bible is a spiritual book, and can only be interpreted by the spirit and not by the letter then they may learn Wisdom, what she is and where she sits. I think this episode was the beginning of

my experiences with you as a clairvoyant, and certainly you knew nothing of my experiences with this very individual, and there are several who will be ready to substantiate all I here state, whose affirmation would be taken in any court of justice in this country.—Yours, etc., THOMAS COUPE."

The remembrance of the sacred departed is a fragrant flower. One of the earliest and most respected workers in the spiritual vineyard was the late Mr. John Scott. Originally a native of West Yorkshire, he became a successful agricultural implement manufacturer in Belfast. He became convinced of the truth of Spiritualism at Keighley, nearly forty years ago, and was a most sympathetic protector of mediums.

In 1877 I had the pleasure of visiting Belfast, and after making some business calls, I found Mr. John Scott at his place of business, and was impressed with the sweetness and gentleness of his character. He kindly invited me to stay with him, and escorted me to his residence, instructing his housekeeper to make everything comfortable. It is said that if you wish to know an individual's true character you should study him within the domestic circle, and I can never forget the gracious influence which made his home to my spirit indeed "the house beautiful." Mr. Scott kindly neglected his business, and together we wandered through the busy streets, inspecting many of the large factories, and explored the city's beautiful suburbs, after which we spent happy hours in thoughtful mutual reciprocation of experiences.

There will be very few prominent Spiritualists of thirty years standing who did not at one time or other receive, carriage paid by goods rail, huge bundles of spiritual matter, from the sixteen-page pamphlet up to the octavo volume ready bound. These contained writings received by inspiration from spirit John S. Mill, Lord Byron, Robert Burns, and a host of other progressed spirits, whose names and influence form a large portion of English history. This missionary effort, after printers' and railway bills were paid, would cost this veteran Spiritualist large sums annually. In my travels I distributed gratuitously thousands of these volumes, and was in the habit of forgetting them in railway carriages, steamboats, and other public places, and undoubtedly the spiritual harvest is largely ripening from Mr. Scott's diffusive efforts. During the week I was in his home Mr. Scott packed up and despatched many parcels of his books. His gratuities were not confined to Great Britain, but large quantities found their way across the Atlantic for distribution in American centres of spiritual work. Even France and Germany were not forgotten, as Mr. Scott's sympathies were based upon universal brotherhood, irrespective of creedal or racial considerations.

About the year 1866 he discovered a fine trance medium in Belfast, and the spirits who controlled him purported to be none other than the aforementioned historic personages. The medium passed away shortly afterwards, and his benefactor acted with great kindness to his wife and family. I am sorry I cannot give the name of the medium, but that matters little compared with the influence these advanced ideas would be likely to exercise. I received a great spiritual blessing in Mr. Scott's presence, and that week's experience will stand out as an impressive landmark in my spiritual pilgrimage.

Mr. Scott and myself left Belfast by steamer for Barrow, he being en route for a visit to his friends in West Yorkshire. With the Barrow Spiritualists we had a grand day. At Keighley Station this noble man bade me adieu, and I never saw him more, although I often communicated with him by letter. He passed away some years ago, after settling in his old home, and the future can only reveal the broadening influence which Mr. Scott's efforts must have exerted. West Yorkshire friends will remember this kind and amiable man, who was mainly instrumental in founding the society at Milton Rooms, Westgate, Bradford.

(To be continued.)

THE MYSTERIES OF RAVENSWOOD.

By W. A. CARLILE.

CHAPTER XXVI.

"I AM afraid I cannot enlighten you much about the matter at present," said the doctor, "but suppose we go back to the house again."

When we had seated ourselves in my room, I noticed that the doctor seemed to have something on his mind. He moved restlessly in his seat more than once, and evidently

had some difficulty in keeping up the conversation. There was a pause, and then suddenly wheeling round, he faced me.

"Colonel," he said, "I have not been altogether open-and-above-board with you. You have guessed that the whole mystery is not yet explained, and you are right. Why did your niece forget about the meeting with Harry? I believe she was under hypnotic influence, but whose influence was it? and why does your son still keep away, for reasons which as you say appear insufficient? These are questions yet to be answered, and I see one way, and one way only, by which we have any chance of getting at a satisfactory explanation."

"Don't keep me in suspense," I said, as he stopped. "Whatever plan you can suggest to clear the matter up I will gladly adopt."

"Don't be rash," he answered with a smile, "until you have heard what I have to say. It seems to me, as I said, that hypnotism is at the bottom of these mysteries, and I believe that only by hypnotism can they be explained. In a word, I propose, with your consent, to hypnotise Miss Marston, and by this means try and find out what at present we do not know."

"It seems a good idea," I said, "though I don't pretend to understand how it will help us. I will at once send for Clara, and as soon as she gives her assent we will proceed to carry out your experiment."

So saying, I rose to ring the bell, but the doctor stopped me.

"Wait a moment, colonel. I think we should have another person present when we try the experiment, and if so, then we will have to put off our attempt till to-morrow."

"Whom do you mean, doctor? Shall we have Harry with us at the time?"

"By no means," was the prompt answer. "His presence would spoil all. Miss Marston would only be thrown into a state of agitation, and in such an experiment perfect quietude is essential to the person operated upon. The person I refer to is not your son, but Sergeant Starleigh. It is he who has led us so far on our way, and in common fairness to the sergeant, I think he ought to be one of our little group."

"It shall be as you say," I answered, as I rang the bell. In a few minutes Clara was in our presence. I then laid as much of the matter before her as concerned the inquiry in hand; and I pointed out that it was as much for Harry's sake and my own as for hers that we should try the experiment that the doctor had suggested. She listened with downcast eyes to all I had to say, and as she made no immediate answer, I added, a little impatiently: "Well, Clara, what is your decision? You surely can have no objection to giving us your assistance."

Raising her head, she looked at me. "Your request means a good deal to me, my dear uncle, if, as you say, I am so easily controlled by others. You are also aware of the misery it has brought to all of us. If hypnotism, as you suggest, has been the means of bringing us all to the verge of destruction, it is surely better to have nothing more to do with it. What is your opinion, doctor?"

"There is a good deal of truth in what you say, Miss Marston. Hypnotism may be turned to the basest ends, but it may also be used for the noblest purpose, for, like many other things that may be a powerful influence for evil, it may be used also as a powerful influence for good."

"Your general law is very good, doctor, but it is in its particular and personal application that I object to it. You think that hypnotism has led me into wrong doing. This makes it my duty not to experiment with it, but to fly from it. You have also told me that the oftener a person is hypnotised, the more susceptible the person becomes, and instead of being more susceptible to it, I want to become stronger to resist it."

"Then that is the very reason why you should allow me to operate, for I promise to leave you better able to resist the dangerous power afterwards."

"In that case, doctor, I will gladly allow you to proceed with your experiment, and I know I can rely upon you to bring about the desirable mental condition you speak of."

"I am afraid I will have to make a still greater draft upon your confidence, Miss Marston, and in this way. When you are under hypnotic control I intend to lay upon you the command that in future no one but myself shall be able to hypnotise you, and the result will be that I constitute myself sole operator, and no one else will be able to influence you in this way again."

"In that case, doctor, I willingly put myself into your hands, and we can proceed as soon as you like."

"There is one thing, my dear young lady, that I must make clear to you. In agreeing as you do you must not imagine that you are putting yourself into my power. You will always be at liberty, as you are now, to refuse to allow me to hypnotise you, if I should ever ask your permission, without good and sufficient reason. Besides that, it is I who am putting myself into your power. You see, in future I will have to stand sponsor for your good behaviour, and should you start upon a career of eccentricity or of iniquity, you can throw the whole blame upon me. On second thoughts I begin to be a bit afraid of you, and," he concluded with a smile, "I think it would be safest for me to keep out of the whole business altogether."

Then the matter was settled; and as Clara had no objection to the presence of the detective, a telegram was sent for him, and a meeting appointed for the following day at Ravenswood. The next morning after breakfast the doctor and I might have been seen seated in the front drawing-room, which had been chosen as having the fewest disturbing memories connected with it. The detective arrived soon after, but as the hour was earlier than the one we had appointed for Clara, we sat down to have a talk while we waited for her. After a time the detective, turning to the doctor, said: "Have you prepared the colonel for any unpleasant revelations?"

"No," said the doctor, "I haven't done so," and turning to me, he continued: "This is a serious inquiry upon which we are entering, colonel. Some of the revelations may be of an unpleasant nature, and this is what the sergeant is referring to."

"I am prepared for anything," I said. "Misfortune has shot all her arrows at me, and as I know that we shall hear nothing to Clara's discredit, I care little for anything else."

"Well, at any rate, I have warned you; but as our surmises may be wide of the mark [here the detective shook his head] we had better not go into further details at present, but hear what Miss Marston has to tell us."

Then the sergeant again spoke. "Can you give us any idea of what hypnotism really is, doctor?"

"The question is a very large one," he answered, "but I will give you the briefest answer that I can. 'Our minds are of very complicated structure, and may be roughly regarded as consisting of reasoning and of instinctive faculties, or rather of conscious and unconscious reasoning powers. When a person is hypnotised, the faculties known to our waking consciousness are somehow prevented from acting, and thus, what are usually unconscious faculties emerge above the plane of consciousness, and take charge of the individual. To make my meaning clear, our powers of conscious reason may be regarded as the active soldiers of an army, and in our ordinary waking state they thrust themselves obtrusively upon our attention. In hypnotism we turn our attention from these, and come into the secluded presence of yet greater powers, which, like the leaders of the host, plan and direct its movements, while, to a great extent, keeping themselves out of sight.'"

"So far your explanation seems clear enough," said the sergeant, "but about these unconscious powers, can you give us some idea of what they are capable of?"

"It would take a long time to answer you fully," the doctor answered, "but we know that they are really of a higher order than the more obtrusive faculties. Over a difficult problem we labour with conscious effort, but a mind that can solve it without an effort is of a higher order, and thus the instinctive and apparently automatic part of our mind is of a higher order than the conscious part, for it is nearer to the hidden founts of wisdom of which our conscious mind only catches transient glimpses."

"You are getting rather beyond me, doctor, but here comes Miss Marston, and so we must postpone our discussion."

The next moment Clara entered the room, and quietly joined our little company. Her brown hair was drawn back from the broad, fair brow, but as I can't give a description of the lady's apparel, I can only say that as she came in Autumn seemed to have turned into Spring, and I was somehow reminded of lilies and roses as she entered the room. The doctor handed her a seat as he said cheerfully: "When you came we were talking about what a simple thing hypnotism is after all. We just tell certain faculties to cease from disturbing us, and allow others to give us their message."

(To be concluded next week.)

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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FRIDAY, DECEMBER 8, 1893.

EDITOR AND GENERAL MANAGER,
E. W. WALLIS.

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NUNQUAM INTERVIEWED.

By E. W. WALLIS.

WHEN *The Two Worlds* was commenced, upwards of six years ago (my conscience, how time flies!), a paper called the *Sunday Chronicle* was becoming popular, mainly because of its outspoken virile "leaders" on the burning questions of the day and a series of varied articles by "Nunquam," headed, "As I Lay a Thynkyng." They differed materially from the ordinary run of newspaper work, indicated an independent and strongly marked personality, and "caught on" at once. The writer was evidently a man of moods, and wrote as he felt—now gay, now grave, sometimes philosophical, at others moody and splenetic. He was evidently a broad-minded thinker, tinged, however, with morbid Materialistic tendencies, against which some of his readers occasionally protested. The great charm of his writing was the frank unbosoming of his feelings. He took his readers into his confidence; but at times there was a flippancy and a lack of grip of the great principles of life, which indicated that "Nunquam" hardly knew himself; neither had he realised the responsibility which necessarily attaches to the man whose thoughts are read by thousands. Then came evidences that "Nunquam" could be in real earnest. That he was strong and sympathetic; severe in denouncing wrong, but tender to the suffering poor, was clearly indicated by his articles on "The Slums of Manchester." His caustic impeachment of the City Fathers, and the heavy indictments he penned against the inhumanity of those who trade in flesh and blood, and by sweating make slaves, for profit, of their fellow-creatures, showed that the true man was speaking. Those ringing revelations of a city's hells, those pathetic descriptions of human misery and despair, will not readily be forgotten. They must surely have accomplished some good. But how hard it is to move men and break through the ring fences of custom and precedent and privilege!

I felt I should like to know the man whose writings had given me so much pleasure and profit, but I was in no hurry, and waited until opportunity, or the Fates, should be propitious. I heard him speak at public meetings, and within the last few days have had the pleasure of talking face to face with Mr. Robert Blatchford (or "Nunquam"—for his personality is now an open secret) and ascertaining from his own lips some facts which will, I think, interest my readers; for we all like to know something of public people—the live men or women who are moulding the thought of the age.

In answer to my questions "Nunquam" informed me that he was born in 1851, and when a youth wanted to be an artist, but on the expiration of his apprenticeship, at the age of twenty, he enlisted for a soldier instead. In 1877 he left the army, was married in 1880, and filled a post in the Weaver Navigation Company at 27s. per week. A friend suggested that he should try journalism to improve his finances, and at his brother's instigation he wrote a story for the *Yorkshireman*, for which he never got paid, and for *Toby* in 1884, and in 1885 he became connected with *Bell's Life*, for which he wrote "Echoes," mainly political and topical, and also leaders for the *Sunday Chronicle*. One would

hardly expect that such surroundings would prove congenial soil for a deeply earnest, social, and philosophical writer, such as the "Nunquam" we are now familiar with. During the intervening years, 1885 to 1890, his mind expanded in the direction of humanitarian work, and the agitation about the scanty wages paid to the match-makers in London set him thinking. He noticed a man wasting matches in the train, and asked himself, "Why do we waste matches?—Because they are cheap. Why are matches cheap?—Because wages are low. Higher wages would mean that matches would be dearer, and fewer would be consumed; then there would be less work and the workers would be no better off." There seemed no escape from the vicious downward tendency, and he was puzzled to find the way out.

Having written an article in the *Sunday Chronicle*, of the ordinary type, against Socialism, based on the erroneous supposition that Socialists wish to secure equality by taking from those who have and giving to those who have not, a correspondent challenged him and declared that he knew nothing about the subject. In reply "Nunquam" promised to study the matter, and very soon became convinced that he had misrepresented Socialism, for which he apologised. Thereafter he expounded Socialistic ideas through the *Sunday Chronicle*, but the proprietor objected, and he severed his connection with that journal, as also did several other members of its literary staff, who, in conjunction with "Nunquam" as editor, started the *Clarion* in 1891.

The study of evolution in individuals is as interesting as in nations or Nature. An "object lesson" is presented in the progressive career of Nunquam, whose varied experiences in life taught him to understand and sympathise with the struggles and trials of the weak, the unfortunate, and the poor, and thus tended to fit him for his later work.

There has recently been a decided advance in the quality and tone of his writings. A larger scope, a firmer grip, a clearer perception of principles, allied to a most lucid and pointed style. He is "natural" and "human," and comes close to his readers by that fellow feeling which makes the whole world kin. Within the last two or three years his writings have been characterised by greater tolerance, reverence, and moral and spiritual depth. He is scrupulously fair, a close reasoner, and as forcible in argument as he is apt in illustration. Although he is not a Spiritualist he has outgrown his old pessimism, and is thrilled with a "larger hope." A cheerier note is heard, and the old cynicism has given place to a higher estimate of humanity. In fact, he has grown fuller, rounder, and more spiritual. His intuitive faculties are more alive, and, he has ideals. His philosophy of life is practically identical with the progressive, rational, and social philosophy of Spiritualism, and whether he believes in a continued conscious, sequential, and progressive life for all men I know not, but that he has drunk rich draughts from the well of spiritual philosophy I am satisfied.

The fact that a brave, clear-headed, outspoken thinker has gained such wide-spread recognition and has won the esteem of such hosts of friends, a man who dares to be original and takes up arms against existing customs and denounces abuses and shams, the fact that such a man could find not only a hearing but a response is surely an indication of the development in these days of a better spirit of toleration and humane sentiment.

It has been as interesting to note the successive stages in the onward march of "Nunquam" as it is to watch the unfolding of a flower. It seems to me that we have in him the outworking of the spirit of the hour. He has become the "Voice" of the people who were wandering in the wilderness in search of the promised land. He is the Prophet in these parts of the new social order. "There is a divinity that shapes our ends." Men are seized by ideas, which take possession of them, overmaster them, become at once their inspiration and their ruler. Who can say how far such men are selected and driven onward by the "compelling" power of the wise people and reforming teachers of the higher life? The probability is, and from our standpoint it is a certainty, that ALL men who become useful to the race in a marked degree, whether they are aware of the fact or not, are raised up and sustained by the guiding influences of enlightened spirits. The "Nunquam" of 1884 could not have written as the "Nunquam" of 1893 has done, viz. :—

I will ask you to feel with me the pulsing of the universal heart, to see with me the awful eyes of the universal soul, gazing upward, dim and blurred and weary, but full of a wistful yearning for the unrevealed and unspeakable glory which men call God.

"Nunquam" is a force to be reckoned with; his influence is one that makes for righteousness. A course of reading and thinking about his writings is an education, and no unprejudiced and impartial reader can fail to be benefited even if they do not agree with his conclusions. I used to feel grieved when I read his gloomy and desponding thoughts, and wished that he could see with clearer vision along the line of spiritual progress and feel the thrill of victory over death, inspired by the knowledge that man's career is consciously continued through death and afterwards, ever marching onward to the attainment of the ideal.

I agree with Robert Buchanan that "a belief in man's continued consciousness is the very alpha and omega of all religion," and while recognising that "Nunquam" realises that right thinking and right willing are as necessary as right circumstances, I rejoice to think that he is drawing nearer to the solution of the problem of life, and need not be shut down to the thought that man is merely an "animated clod" who dies and is no more.

OUR BIBLE CLASS.

WHEN Christians condemn Spiritualism on the ground of "its inconsistency with science," they should enlighten us as to the scientific credibility of a few of the Bible miracles. We should like a scientific explanation of how an angel of the Lord (or any one else) could smite in one night a hundred and four score and five thousand persons, and how those same persons, when they rose early in the morning discovered themselves to be *dead corpses* (Isaiah xxxvii., 36.) How the Lord took off the wheels of the chariots of the Egyptians? We should like to know when the wall was built, and what its dimensions, which fell upon 27,000 people (1 Kings xx., 30), and how it happened that so many people got in the way? One would like to know who counted them, and buried their bodies? or were they miraculously interred? It would add to the plausibility of the miracle recorded in 2 Chron. xiii., 17, if we had some scientific authority for the assertion that 500,000 people fell down slain. One is horrified at the conception of Deity revealed in the assertion that the people of five cities were miraculously smitten with piles, after the Jews had failed to defeat them and Jehovah's ark had not saved them from being overcome. How paltry the "miracle" when Jehovah, to avenge himself on the successful Egyptians, overthrows his rival's statue (Dagon) and cuts off his head and the palms of his hands (1 Sam. v.) How was Samson enabled to slay 1,000 men? At the rate of a man a minute he would be engaged for 16 hours in the task. (Judges xv., 16.) No wonder he was tired—surely they must have stood in a row ready to be jaw-boned. How did Moses grind the golden calf to powder and strew it on the water? How did Samson catch the 300 foxes and then tie them tail to tail? Were they hypnotised, so that they should not bite? How were the clothes and shoes of the Jews preserved for forty years? How was Ezekiel carried, by a hand holding the hair of his head, a distance of about eight miles? We should like a scientific explanation of the resurrection of the great army of dry bones, by the side of which the claimed resurrection of Jesus is as a drop in a bucket! Will Bible Christians explain, consistently with science, the nature of the chariot of fire, and *horses of fire*, which carried off Elijah? We should like some scientific light upon these questions: "How can a spring of water gush forth from an ass's jaw bone? and how the marching of men around a walled city blowing upon rams' horns and shouting can cause the walls to fall?" When we are told by a Bible believer that Spiritualism is bombastic and pretentious, we are inclined to ask for evidence in support of the pretentious claim and bombastic assertion that "the Bible is absolutely true, the revealed word of God, and the only standard of right." We should like scientific evidence in support, not dogmatic assertion that it is so. Who will prove the truth of the egotistic and pretentious claim that the Jews were "the chosen people of God," and that the "Jehovah" they worshipped is one and the same with the "Supreme Mind" who is "above all, in all, and through all"?

JEHOVAH'S BREACH OF PROMISE.

So far as we can discover there is no evidence that the promises of this Jehovah are faithful. "Ye shall know my breach of promise" (Num. xiv., 34.) "Ye have forsaken me, and served other gods: wherefore I will deliver you no more" (Judges x., 13.) But he did, "All the land which thou seest, to thee will I give it, and to thy

seed for ever" (Gen. xiii., 15.) "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. xv., 18.) Were these promises fulfilled? No. Abraham never possessed it. "He gave him none inheritance in it, no, not so much as to set his foot on" (Acts vii., 5.) As Deuton says, "Nearly five hundred years passed away before his seed commenced the conquest of the promised country; and so slowly did it proceed, that it was not till nearly four hundred years after this that even Zion, the stronghold of Jerusalem, was taken from the Jebusites (2 Sam. v., 7), and less than four hundred after this the kingdom of Judah was overthrown by Nebuchadnezzar (Jer. lii.). To-day the nine thousand Jews that dwell in Palestine are foreigners; and they may see what the promises of Jehovah are worth, and how little dependence is to be placed upon his word."

THE LORD'S LIE.

"The same Jehovah lied to David and his descendants, lied plainly and unequivocally. In Psalm lxxxix. we read, 'I have made a covenant with my chosen, I have sworn unto David my servant; Thy seed will I establish for ever, and build up thy throne to all generations.' And again, 'His seed also will I make to endure for ever, and his throne as the days of heaven.' But the most definite promise is this: 'If his children forsake my law, and walk not in my judgments, if they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven.' Who heard this?

"If the sun had endured no longer than David's throne, we had never been; and if the moon had been no better established, we had never seen it.

"Long after this, when there seemed to be danger of the utter destruction of the kingdom of Judah, the promise was repeated to Jeremiah (Jer. xxxiii. 17). 'Thus saith the Lord: David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests, the Levites, want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.' Again, he says: 'If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken with David, my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.'

"Let us see how these unconditional promises, from the God that would not lie to David, were fulfilled. David reigned about forty years, then Solomon forty; but his son Rehoboam lost the government of ten tribes, which were ruled over by Jeroboam, a man in no way related to David. And the kingdom of Judah, as the government of the remaining tribes, Judah and Benjamin, was then called, lasted under the dynasty of David about four hundred years, till Nebuchadnezzar destroyed Jerusalem, carried the people into captivity, and destroyed the throne of David."

"WHAT KIND OF A FOR EVER IS FIVE HUNDRED YEARS?"

"When Jehovah told Jeremiah that David should never want a man to sit upon his throne, he must have known that within ten years, at the outside, there would be no throne for David (or his descendants) to sit on. It is said that he who will swear will lie; and it appears to be as true of gods as men. Where is the throne of David to-day, that was to be as the sun before Jehovah? Where are the Levites offering burnt offerings? and where are they doing sacrifice continually?"

This severe indictment is not one whit too strong, and is a complete exposure of the folly of presuming to speak for God, as these writers claimed to do.

"Of course there are rays of light amid the painful gloom—cadences of music amid the dissonant cries. The frequent demand for righteousness is something on the other side, though, on investigation, the disappointing fact appears that Jehovah's reproofs and reproaches for 'sin' too often turn out to be only reproofs and reproaches because of a tendency to desert him for 'other gods;' and the hottest denunciations and the severest penalties are often reserved, not for real sin, but for departures from rigid Jehovah-worship."

* "The God proposed for our National Constitution."—W. Denton. 6d.

VOICES FROM THE PEOPLE.

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

REMARKABLE FACT IN SPIRITUALISM.

DEAR SIR,—I, George Galer, resident in Sheffield, called at a meeting of Spiritualists in Pond Street some time ago merely from curiosity, but I had not been there long before my feelings underwent a great change. I believe I was the second person addressed by one Miss Waite, of this city, a clairvoyant, who said to me: "I see an old lady with you." She gave a true description of my mother, who, she declared, wished to tell me something about a sister who was a long way off across the water. I have not been long in Sheffield, and not a soul there knew me or any of my affairs. I knew it, and was knocked out of time. My mother, a good Christian old lady, passed on some eight years ago, and a sister went to America some thirteen years ago. For twelve years we had lost all knowledge of her whereabouts, and we gave her up for lost. The clairvoyant told me I had a sister, or did have, abroad somewhere, but had lost her. She directed me how and where to write. I was to address a letter to a Postmaster's Box, No. 412, Salt Lake City, Utah, U.S.A., and enclose a sealed letter for my sister, and was assured that she would receive it safe. I wrote as directed, still doubting the matter, but to my surprise 26 days afterwards I received a reply from both postmaster and my sister, who was filled with joy to hear from us again, and I feel very grateful to Spiritualism for the knowledge of how to find her. As a rule we condemn matters without any just cause. I would ask any one without a knowledge not to cast any reflection, but to visit the meetings and see for yourselves. I write this with the conviction that they are not impostors, but are doing a great amount of good. The postmaster's reply to me from America was: "Sir, your letter for your sister addressed to my box reached me on Friday last, the 11th. Your sister called this morning and obtained your letter enclosed to me, but her name is changed through marriage, and I enclose her present address to you. Yours, &c., P.M. Box, 412, Salt Lake City, Utah." I have often received information since, and know others to receive good and valuable knowledge through the mediums; and I must state as a God-fearing man—for in God is my trust and heaven is my hope—I see nothing to condemn my soul or conscience, or to damp off any Christian, unless it is ungodly to do each other good.

GEORGE GALER.

RE QUERIES ASTROLOGY.

DEAR SIR,—Permit me to reply to Mr. Leeder, confirming Mary Urquhart, on the uncertain influence of planets over individual man. I can, after 20 years' experience, prove enough that astrology is a bad and uncertain so-called science for any man to trust his life-plans to, and when 999 out of 1,000 astrologers cannot be trusted for facts of the future of any individual man in his movements in life, it is just as doubtful that they can prove that planets influence individual man. Only as chains with missing links can the best minds get gleams of the future from the unseen powers. The future is *not* made, and what man is liable to is not certain to be made absolute. Except in strong fate that destiny may be has fixed, in some cases the fact is true and is recorded on the face of the soul, and can be unfolded by clairvoyance with the aid of spirits round us bent on that task. I have a hundred facts in my own life that have cost me many bright pounds given to astrologers for guidance in business and private matters, I am sorry to admit, and only do so to answer this query, not forgetting that each man plays his part in life on this great world-stage as best he can. This is individual evidence and personal study, and from one who has very much taken the part of the "retrograde crew," Mr. Leeder is pleased to call himself.—Yours truly,

THOMAS DYSON, B.Sc.

34, Boston Street, Hulme, Manchester.

P.S.—If Mr. Leeder, or any one else, could tell the intentions of the blind forces of the universe for the next twelve months, and how mediums can control the same, he would be of great use to his brother man.

DEAR SIR,—I remember my own perplexities, and will endeavour to throw a little light on the important questions put by your lady correspondent. 1st: "What proof is there that certain planets influence certain individuals?" Answer: Assertion is no proof. Experience is the only evidence a person can rely on. The time of birth given to any respectable astrologer will bring this evidence. 2nd: "Did all the children born on the same day as Milton suffer from the same misfortune, viz., blindness?" Answer: I will dare to say, No. Advanced astrologers declare that a few minutes' difference in the time of birth are often of vital importance—that the difference in latitude and longitude will account for the diversity in human character, without mentioning the incidents during that period which precedes birth. We must also take into account that mysterious agent, the law of heredity. Astrology has its limits, and people are misled who think that it can explain everything. It is, nevertheless, a grand science. 3rd: "There are many loving hearts on earth. Do they all enter life when Venus is in the ascendant?" Answer: Although Venus gives the elements of love in Nature, it is not altogether necessary that she be in the ascendant at birth, though she is most powerful when angular. I know several loving hearts who have Venus down below the Earth. The Moon is kind, and Mars is warm and generous, whatever be his other faults. 4th: "Are all born pugilists and warriors when Mars is boss?" Answer: Certainly not. Though he produces forcible characters, they are not confined to the army or the prize-ring. Soldiers, smiths, cutlers, skilled mechanics, some of our most noted surgeons and chemists, are ruled by the god of war. The great Edison and Henry Irving are both under his rule; so are many noted astrologers. He can do something more than urge men to bloodshed. Last: "Are we retrograding or advancing?" Answer: This may be answered both ways. I hold that experience makes better all-round men and women than no experience. If this be true, then the present civilised portion of the world has come as a result of the past. Is it not true that empires rise and fall, that civilisations come and go? and, if there is no lesson to be learned from such mighty changes, then all is vain. This I cannot imagine for a moment. God is no respecter of persons, nations, not even civilisations. We are told by good authority that Western civilisation advances just

at the rate that Eastern civilisation declines. Time brings to these latitudes the extremes of heat and cold. These extremes cannot be all over the world at once. The same law operates on civilisations. Where one portion of the world is highly civilised, the pole opposite must be the reverse, so that the human race is both retrogressive and progressive. In conclusion, I believe that many deformities, such as blindness, madness, &c., are due to the sympathetic relationship betwixt the planets and individuals at certain periods. Old-established evils may come through heredity, or we may create the same through ignorance or perversity. There is a right and a wrong time to be born. By the act that calls one into being the greatest of living consequences receives an impetus so vast in its operations that the mind shrinks in its contemplation.

ED. CHRISTIAN.

Cliff Street, Colne, Nov. 12, 1893.

THE ACCUSER OF THE BRETHREN AT LARGE AGAIN!

DEAR SIR,—Being in my (now) old town of Newcastle, last week, I learned from a medical friend, who was present at one of the *irreverent mountebank's* performances, that the latter had made free use of my name and exhibited a letter purporting to be from me, affirming that some compound of raisins, lard, and something else, was a cure for cancer, and then boastfully told his tiny audience that I had "allowed my wife to die of cancer while possessing this specific." I do not vouch for the verbal accuracy of the aforesaid, but it is as I was told by my doctor (who could himself, had he chosen, from his recent experience of spirit communication, have confounded this pulpit adversary "let loose). What are the facts out of which he has tried to raise this calumny and besmear my reputation? They refer to periods separated by some four or five years. Between four and five years ago my knowledge of cures effected by a certain healing medium, then in Newcastle, warranted me in making a statement in a letter to the *Newcastle Chronicle*, which immediately brought a well-known citizen to my house, who was then and had been for many years suffering from tumours, and had consulted many medical men, but obtained no relief. I introduced him to the medium, and through the use of the ointment prescribed and persevering with other spirit instructions he was perfectly cured, and is now a living witness who can be called upon. Another case—internal tumours of years' standing; two hospital failures to relieve, were cured, and the person is now hearty and well through one "laying-on of hands" (far more Apostolic than magic lantern burlesque). In this case not even the ointment was used. This living witness can be produced also. Now for the cruel reference to my dear wife: Eighteen months ago two doctors and two physicians pronounced it cancer in the throat and incurable. My wife was not a Spiritualist, and would not use a remedy prescribed by the same medium, through prejudice. Of course, I cannot certify, had she done so, what the results might have been, but I do pity the brother who heartlessly attempts to replenish his coffers by so garbled and atrocious a falsification of facts, which suggests that instead of his name being Thomas it might be that of him who had the "bag and what was put therein." Any way, it is quite as rational to accept the cure of tumours and cancer by a scientific compound ointment, as that of ophthalmia and blindness being removed by *clay* and *spittle*, which, presumably, this parson would stickle for, as it is recorded in his book, though with the odds against him in the entire absence of proof. Any number of witnesses are *now* living and available to confirm my statement.

BEVAN HARRIS.

Loughbro' Road, Nottingham (late Newcastle-on-Tyne).

LONDON NEWS AND NOTES.

311, CAMBERWELL NEW ROAD.—The morning meeting was a good soul helpful time. Evening, "The Magnetism of Evil" was considered. Mr. Long, having immediately before speaking had a startling manifestation of the power of evil where unrestrained, and being filled with the importance of the subject, spoke with power, showing that good and evil were co-existent, and that while we receive good counsel and guidance from intelligent spirits, that the spirits more near and consequently with whom we are more in contact (those in the earth sphere), will manifest evil as promptly as others manifest good. The truth of individual responsibility was enforced, and the path of salvation by right doing shown; and, in closing, the speaker urged all to so order their lives that their desires might be pure, and the positive force of good being the governing influence overcome the negative forces of evil. Tuesday, 8-15, Public Total Abstinence Meeting. Subject, "Temperance in the Light of Spiritualism." Wednesday, Inquirers' Meeting, 8-15 p.m.—*Re* Headquarters of Spiritualism in London: Donations for above purpose will be thankfully received by the Secretary, 311, Camberwell New Road.

FOREST HILL. 23, Devonshire Road.—Sunday: We enjoyed a lecture from Mr. Bradley on "Spiritualism of Past Ages." Thursday next at 8 o'clock, Séance, Mrs. Bliss, medium. Friends are requested to apply early for tickets, as the number will be limited.—J. B.

MARYLEBONE. 86, High Street, W.—On Sunday, Dec. 10, Mrs. J. M. Smith at 11 a.m., inspirational address and psychometry. At 7 p.m., inspirational address and clairvoyance. Spiritualistic papers on sale. Mr. J. J. Morse on Sunday, December 24 (Christmas Eve), trance address.

SHEPHERDS' BUSH. 14, Orchard Road, near the Pond.—Mr. Stewart Clark's guides discoursed upon "Whatsoever thy hand findeth to do, do it with all thy might." Mrs. Wootton's controls followed with good clairvoyance. Free healing at the close, wondrously successful. Dec. 17, Mr. H. Towns.

STRATFORD SPIRITUALISTS' SOCIETY second annual social tea and concert. The members and friends spent a most happy and enjoyable evening on Monday, the 27th ult., at the Workman's Hall, West Ham Lane. At 6-30 p.m. the visitors found a well-catered tea awaiting them. This was thoroughly enjoyed by the company (numbering 120) and much praise is due to the little band of workers who had undertaken to provide the same, for it took nearly a dozen ladies and gentlemen over four hours of ceaseless work to prepare. The company afterwards settled themselves to enjoy the musical entertainment. Miss Reynolds, the accomplished daughter of Dr. W. T. Reynolds, of Forest Gate, opened with a really brilliantly played pianoforte solo, and received a

full meed of applause. The duet "Gipsy Countess," was efficiently rendered by Mrs. Jas. H. Robertson and Mr. H. Russell, the lady's full rich tones telling out in particular. Mr. R. R. Wright took "the flure" with "The Three Little Pigs," and his very comical rendering caused great amusement. A recitation by Mr. Ben Gardner, called "Kissing Cup's Race," was given in excellent style, and Mr. Clement Watson then played "The Lost Chord" (Sullivan) upon the cornet with great taste. "The Bedouin's Love Song" (Pinsuti), and "The Flight of Ages" (Bevan), were rendered by Messrs. John H. Clifton and J. W. Patmore, both loudly applauded. Mr. E. J. Gozzett played "Fancy Wafts Me in Golden Vision" (a violin solo by Verdi) in very excellent form. A violin trio by Mr. Gozzett and Messrs. Robertson and Lovell showed a very careful rehearsal. Mr. Herbert Watson gave a clever musical sketch of his own composition, which was emphatically encored. Mr. Patmore sang "The Last Watch" (Pinsuti) in his usual good style. Mr. Clifton sang "On the Rolling Billows" with rattling effect. Mr. Ben Gardner recited "The Old Actor's Story," and Messrs. Clifton and Patmore gave Balfie's duet "Excelsior," perhaps the thing of the evening (encored). A cornet solo, "The Chorister," by Mr. C. Watson, was well performed. "The Goblins of the Old Churchyard," by Mr. H. Russell, created much amusement. A well rendered violin trio "Romance" (Challoner), and then "Auld Lang Syne" was sung in a very hearty manner by the whole company. Special praise is due to Miss Reynolds for her brilliant performances on the pianoforte, and for her untiring energy and great ability as accompanist. All the officers and helpers deserve much thanks for their great zeal and unanimity. We were much pleased that the proceeds of the entertainment would be sent to the West Ham Hospital, which is languishing for want of funds. The platform was most artistically decorated with beautiful chrysanthemums and evergreens, kindly lent by Messrs. G. Low and Sons, Forest Gate, and a fine-toned pianoforte was likewise kindly lent by Mr. Rockley, of Stratford.

WALTHAMSTOW. Hoe Street, 18, Clarendon Road.—"The worship of God in spirit and in truth," was the subject discoursed upon by Mr. Ronald Brailey's guide. Several clairvoyant tests, all recognised, gave great satisfaction.—Cor.

MANCHESTER AND SALFORD.

ARDWICK.—A very pleasant evening was spent at the house of Mr. George Hill on Thursday, November 23. There would have been more present, but the weather was so very cold. Mr. J. C. Macdonald kindly gave his services in aid of the Tipping Street Society's Building Fund. Very successful palmistry given to all after the séance, 14s. 6d. was collected for the fund. Mr. Macdonald has kindly proffered his services again free. I might add that my house is open at any time for the benefit of Tipping Street Society, and should be pleased to hear from any medium who is willing to give us a free evening séance.—Geo. Hill, 93, Brunswick Street, Ardwick, Manchester.

ARDWICK. Tipping Street.—Wednesday night's circle, Nov. 29. A large attendance. Mr. B. Plant opened the circle with a short appropriate discourse, and gave clairvoyance to several people. A very pleasant evening. Hitherto we have taken up collections in the circle, which in some cases hardly paid expenses, but the first time we took a collection of twopence each at the door, which worked well, Dec. 3. Again we had a disappointment in Mrs. Green, but this time through sickness, which we were very sorry to hear of. Mr. Postlethwaite kindly obliged, and gave very good discourses on "Spiritualism Humanly's Gain," a reply to an article in the *Clarion*, by Simeon Twigg. Psychometry all very good. I hope members and friends will not forget our tea party and ball on New Year's Day in the Large Hall, Downing Street. Tickets from any of the committee, and at our Wednesday Circle at Tipping Street, 7-30 p.m.—D. W. Sims, financial secretary.

COLLYHURST. Lyceum.—Attendance below the average. Recitation by Emily Pollock. Mr. Parkinson kindly gave the elder boys a lesson on "Phrenology." Discussion class—Subject, "Psychology." Mr. Lomax, chairman, and writer related many incidents in their experience. We wish to see more take an active part, and that the young ladies express themselves more freely.—A. H.

HULME. Meeting Room, corner of Junction Street.—Nov. 30: Public circle, conducted by W. Lamb. Very successful clairvoyance from two of the sitters. Dec. 3: Lyceum. Recitations by Lucy McClellan, Emily Bradbury, Elizabeth Bradbury, and Alice Eastwood. 6-30: Public circle, conducted by W. Lamb. Dec. 4: Mrs. Pearson gave a short address on "Let your lights shine," and Mr. Pearson gave psychometry and clairvoyance. Both did very well.

OPENSRAW. Granville Hall.—Morning: Circle. Mrs. Horrocks gave good psychometry and clairvoyance. I should feel much obliged if members would try to attend the morning service and not be so dilatory. Evening: Mrs. Horrocks gave a grand discourse on "We shall reap that which we sow" to a good audience. Psychometry and clairvoyance, all recognised. Madame Henry will be with us on the 24th of December. Members' Meeting.—Officers elected: President, Mr. Turner; vice-presidents, Mr. Pearson and Mrs. Howard; financial secretary, Mr. Farmer; corresponding, Mr. T. H. Lewis; auditors, Mr. Page and Miss Eels; bookstall keeper, Mr. W. Orme; doorkeeper, Mr. Harrop; librarian, Mr. Ward. Managing committee: Mr. Howard, Mrs. Page, Mr. Barton, Mrs. Barton, Mr. Booth, Mrs. Booth, Mr. Ward, Miss A. Lee, Miss Burgess.—T. H. Lewis, 540, Gorton Lane, Gorton.

PENDLETON. Cobden Street. Hall of Progress.—Mr. Walter Buckley's guides gave sterling trance-addresses on "The Nature of Man," man being the noblest conception of God, then Spirit is the foundation of the human structure. Spirit being a substance causes all motion, man having dual powers, for when one arm fails him the other acts. Take the spirit or life from man and he falls. "The Doctrine of Spiritualism." That man survives death is one of the bases of Spiritualism. If we would have happiness, we must seek for it in ourselves. Man takes too much after the animal kingdom, but the time has come when all must think of their responsibility for things being as they are. Give Spiritualism another name, and many will believe in it. I must certainly predict a grand future for our young friend. He gave four good psychometric clairvoyant delineations. Next Sunday, through Mrs. Green's indisposition (she has our heartfelt sympathy), Mr. Walter Buckley again.—H. T.

SALFORD. Park Place, Cross Lane.—A Service of Song, "Little Minnie," given in the afternoon by our Lyceum friends, was repeated at night to a crowded audience. Reader, Mrs. Williams, who gave great satisfaction. The beautiful songs were rendered by the choir in a praiseworthy manner. Usual after circle well attended.—A. B.

THE DEBATE on Tuesday, at Corbridge's Café, Lever Street, off Piccadilly, at 8 p.m., was opened by Mrs. Corbett, Theosophist, on "The Sevenfold Nature of Man," in a thought-provoking speech. A lively discussion followed. Next week Mr. P. Percival will speak on "Positivism," and a large audience should assemble to hear him.

WANTED (Tipping Street), an efficient organist (small premium given), a lady or gentleman who will be able to attend the meetings and willing to assist in the choir. All applications to be sent to Mr. G. Hill, 93, Brunswick Street, Chorlton-on-Medlock.

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.—Dec. 2: Social a great success, seventy persons present. Friends all, accept our thanks. 3: Mrs. Johnstone's guides gave good addresses. Clairvoyance good and recognised. Everybody seemed happy. We are having a real good time and the truth is spreading rapidly. We shall soon want a larger room.

ASHINGTON. Memorial Hall.—We were without a planned speaker, but the Chairman read from Acts, "Barnabas, who was a good man and full of the Holy Ghost and of faith." If there was anything in history that resembled modern Spiritualism it was the primary stage of the Christian community, when they sold their properties and spent their monies for the good of the poor, and only did such work on spiritual or Church matters as was directed by the spirit, and in the direct voice, as in the case when the apostles would go in a given direction, but prevented by the spirit of Jesus, and in the way when the angel spoke to Cornelius, to send his servant to Peter who was informed by the spirit to go down, as two men were waiting for him. Money they had none. As Peter said to the lame man, "Silver and gold have I none, but such as I have give I unto thee. Arise and walk." How changed are things in the Christian Church and amongst people generally. The best man is the man who can hoard up the most money, hence the lack of spirit manifestations in the Churches. No healing, no gifts of tongues, no discerning of spirits, no visions, no facts in regard to identity of friends. They are materialistic and spiritually blind. "Pure religion is to visit the fatherless and the widow, and keep yourself unspotted from the world." True Spiritualism is based on purity of character. In order to commune with the good and the holy spirits we must be good as was the man of the text—Barnabas. In order to effect our purpose, our exercises must not be for amusement, but to lift up the order of our being. If we were better folks the rewards would be of a much higher order. There are heights and depths of blessing we have not attained as yet for lack of goodness. There is a qualification in every man, as the first instalment of God's workmanship, that must be put to use voluntarily before we see an improvement in our ranks. When we have had a reformation in individual character there will be the happy response of higher manifestations, less disappointment in our séances. Let us throw away intemperance in drinking, smoking, etc., and institute action in helping each other by education, and working in the good cause of humanitarianism. The address was heartily applauded.—Cor.

ATTERCLIFFE.—First visit of Mrs. J. M. Smith, whose guides answered questions from audience in a most able manner. Clairvoyance very good. Enthusiastic audiences. Shall look forward with pleasure to next visit.

BARNOLDSWICK.—Mr. Todd, of Bradford, discoursed on "Can Man by searching find God?" and "Time is ever on the wing," both being very ably dealt with. Sorry there were not better audiences. Clairvoyance after each discourse.—Mrs. A. H. Hutchinson.

BIRMINGHAM. Masonic Hall.—Nov. 26: Mrs. Groom spoke on "What is God?" Evening, many were unable to get inside. The address was one of the most forcible and interesting I have ever heard. "I will pour out my spirit upon all flesh" must have been better understood by the ancients than it was some few years ago. The pouring out of the spirit to-day is seen in the spiritual liberty now exercised in various parts of the world, and in the intuition and impressions received by sensitive individuals. Were the millions of Spiritualists all deluded? Preachers in every denomination have not answered the requirements of humanity, as humanity wanted something more definite than a conjecture. The material heaven and hell must succumb to the progressive teaching of the spirits, and the reason that spiritual truths had not spread more was due to ignorance and misrepresentation; but so freely as God had shown the truth to those who now possessed it, so freely should they give it to those with whom they came in contact. The children of God could do without Popes; each one was safe, because each one was God's deathless child, and God's love would save all. A poem, "Mercy," was followed by excellent clairvoyant descriptions of over thirty of the "dead and buried," who were proved to be with their friends. Just now some hard things are being said ament this matter in the current number of a contemporary, where the promoters and recipients are dubbed as "selfishly pandering to the lower part of their nature," etc., as though the exercise of a spiritual gift for the spiritual purpose of bringing life and immortality to light could militate against the highest teachings of that life! I think we are too apt to "selfishly" forget the needs of the enquirer. Psychical Debating Section. Nov. 28: Mr. A. J. Smythe illustrated his subject by means of a diagram indicating "The basis for enquiry into Spiritualism," to which, in his opinion, it was essential to adhere, if the investigations were to lead to a successful and logical conclusion. Attendance good. All persons interested are invited to communicate with the hon. sec., J. Hands, 98, Guildford Street, Birmingham.

BIRMINGHAM. Oogells Street.—Mr. A. Knibb, inspirational medium, gave an address, "The Voyage of Life." Well received by good audience. Mr. Melton, our president, again gave clairvoyant descriptions, which were thoroughly described and admitted correct.

BLACKPOOL. Liberal Club.—Mrs. Griffin was prevented from being with us by sickness. We tried both by letter and telegrams to get a substitute but failed, and at 2-30 on Sunday we had to announce to a respectable audience the position we were placed in, viz., that we could have no meeting and the room would be closed for the day. This caused a little commotion, and I am sure will have done the cause no good in Blackpool. Our committee think that when speakers engage for certain dates they ought to be held responsible for such dates, and if they find they cannot fulfil their engagements they should do what lies in their power to send a substitute, and not write almost at the eleventh hour saying they cannot be with us, and take no further trouble. This is twice in five weeks we have been disappointed, the last time we did manage a substitute. We trust that all mediums who are booked for Blackpool will take note of this, and see that their date at least is kept good. We have a little opposition I am pleased to say, and it manifested itself on Sunday, but honesty of purpose, truthfulness, and perseverance must conquer in the end.—W. H.

BOLTON. Bradford Street.—Mr. Ridings, a local speaker, dealt with "Does the dissolution of the body end us?" and "The Utility of Spiritualism." His little daughter, about 11 years of age, was very shy in giving clairvoyance, and reduced her descriptions to writing. I think there is the making of a good medium in her.—B. T.

BRIGHTON.—We had the pleasure of hearing Miss Patefield's guides. Subjects: Afternoon, "What shall I do to be saved?" Evening: "Spiritualism, and its mission." Subjects delivered in a clear and expressive manner. Clairvoyance very good.—C. S. B.

BURNLEY. Guy Street.—Miss Skipper gave good and interesting discourses and remarkable clairvoyant delineation. She is only a little girl, but she surprised the audiences with the gifts that she has.—E. B.

BRADFORD. 448, Manchester Road.—Mrs. Thornton, of Batley Carr, gave very good lectures. Evening subject, "Does Spiritualism benefit Humanity?" well handled; great satisfaction. Clairvoyance all very good.

BURNLEY. Hammerton Street.—Mr. G. Featherstone, speaker. Subjects from the audience. Afternoon: "Are Conscience and Knowledge synonymous, if so, what is the relationship?" "The Biblical Fall and the Scientific Ascent of Man." "Who are the Saviours of Man?" Evening: "Spiritualism, its possibility in this life, and its ultimate in regard to the next." Although the speaker was suffering from a severe cold, he gave the best addresses we have ever heard him deliver. Societies would do well to keep this speaker busy, as he is a credit to the cause and to his profession.—W. M.

BURNLEY. 102, Padiham Road. Mrs. Heyes' guides gave interesting discourses on "Spiritualism, a Religion founded on Fact," and "Is the Soul Immortal?" listened to with rapt attention. Clairvoyance much appreciated.

BURNLEY. Holl Street.—Mrs. Foran gave nine clairvoyant delineations, all recognised. Evening, Mr. Sanders gave a short address on "The Teachings of Spiritualism." Clairvoyance by Mrs. Foran was very successful.

BURNLEY. Robinson Street.—Mr. J. B. Tetlow gave very racy and highly instructive addresses, in his usual well-known style, on "Where are we?" and "Spiritualism, the need of the Churches." Good audiences listened in rapt attention. Excellent psychometry, fully recognised.

BURY.—Mr. Mayoh's guides gave grand and eloquent discourses, which for aptness and lucidity of expression have never been excelled in our room, but it is very disappointing to the committee when they get speakers who are capable of giving really good expositions of the philosophy of Spiritualism, for so few even of their friends to come to listen to them.—A. N.

CARDIFF.—28th ult., at the Hotel Metropole, after a short introductory address by Mr. W. Adams, very successful clairvoyant and psychological descriptions were given by Miss McCreadie (of Manchester). 3rd instant, at our own hall, good meetings, the one in the evening being crowded. Miss McCreadie was controlled in the morning by Gertrude, the daughter of our good friends Mr. and Mrs. Miles. She spoke for a short time fluently, and in a way quite characteristic of her, referring in a very touching manner to her former presence in our midst in connection with Lyceum and society meetings. Mr. E. Adams then gave Poe's fine poem, "Farewell to Earth," Miss McCreadie finishing with clairvoyance and psychometry. Evening, after a short address by Mr. E. Adams, upon "The Realities of Spirit-life," Miss McCreadie's control, "Sunshine," again demonstrated her psychical powers, in which the audience evinced deep interest. We would bespeak a sympathetic reception for Miss McCreadie wherever she goes, and confidently anticipate results of a high order from her further mediumistic development.—E. A.

DEWSBURY.—A very good day with Mr. Long, of Shipley, who spoke on "In the fulness of time God sent his Son," and "Where is God?"—John Smithson, hon. sec., 3, Cliffe Street.

HALIFAX.—Mr. J. Brook, of Dewsbury, formerly of Halifax, paid us his first visit, discoursing to good audiences, taking as his subject "Practical Salvation." Clairvoyance at the close, which was of a very impressive character, full names being given in a few instances.—F.A.M.

HEYWOOD. Spiritual Temple.—We had our little hero, Janet Bailey, last Sunday, but unfortunately our worthy president was unwell and not able to give readings. Our friend, Mrs. Barlow, of Rochdale, assisted very much by giving a solo, and our vice-president gave a reading, followed by very successful clairvoyance by Miss Bailey, to a very good audience.—J. F.

HOLLINWOOD.—28: Circle, Mrs. Lamb gave good psychometric delineations and clairvoyance. Strangers present. Dec. 3: Miss J. Halkyard gave addresses on "The Light of the World," and "What use are our Lyceums?" Both were practical and instructive. Clairvoyance much enjoyed.

HUDDESFIELD. 3a, Station Street.—Saturday, December 2, tea party and meeting afterwards for the benefit of our friend Mrs. Ellis, whose husband was killed by the falling of the mill chimney where he was employed. Upwards of 200 sat down to tea. After tea Mr. E. Armitage presided, and in a few appropriate remarks touched upon the life of our late respected member, who had so suddenly been called away from the physical body. Then Mrs. Rennie, of Oldham, gave clairvoyant descriptions and psychometry to a large number of persons.

Our esteemed local, Mrs. Summeragill, gave impromptu poems from subjects submitted from the audience, the one on "Labour" being especially good. Mrs. Berry, of West Vale, then gave clairvoyance, and our local, Mrs. France, bringing one of our most successful tea meetings to a close about 9-15. We thank all friends who have contributed towards making it a success, not forgetting our Brook Street friends who collected and forwarded us 20s. towards the fund, which enabled us to hand over the sum of £10 to assist our sister in her coming struggle, thus showing that we have for once at any rate tried to show our sympathy in a practical form.—Cor. Sec.

HUNSLLET. Progressive Institute.—Mr. Drake and Miss Hunter, from Batley, gave able discourses. Clairvoyance very good.

HYDE. Grammar School, Edna Street.—Mrs. Gregg discoursed from the subjects, "Human Nature as revealed by the Spirit," and "Stray Thoughts on Spiritualism." We had a full room in the evening, and great pleasure was expressed at the excellence of the addresses.

LEICESTER. Liberal Club, Town Hall Square.—Evening: Mrs. M. Walker, of Northampton, delivered a trance address to a large and appreciative audience. The spirit guides took for their subject, "Spirit return" and "Need of the age." Mr. Swinfield was successful in his clairvoyant descriptions. Mrs. Yeates next Sunday.—R. Wightman, Psychological and Improvement Class. Sunday: Mr. Huish read a very interesting paper on "The brain and its construction." An address on the same subject, by Mr. Allen, was much appreciated. Class held every Sunday at 3 p.m. All friends invited.—E. F. C.

LEICESTER. Crafton Street.—Opening of our new room. Morning: Mrs. Yeates' guides spoke on "Who are to be the workers?" a grand discourse, earnestly asking mediums to develop their gifts and not be discouraged by scoffers. 15 clairvoyant descriptions, 13 recognised. Evening: "Faith, Hope, and Charity," highly appreciated, also clairvoyant delineations. The society tender sincere thanks to Mrs. Yeates for her services. All well satisfied.—N. C.

LEIGH. Newton Street.—Mrs. Hyde, unfortunately, on her way to the station, slipped and fell, and had to return home. Evening: Mr. Adams, our local medium, for the first time gave a short address, followed by clairvoyance.

LIVERPOOL. The Psychic Church.—Sunday evening last, our new brother, Mr. Victor Wyldes, preached his first sermon here, on "Do the dead return?" His eloquent utterances were listened to by a large and attentive congregation, and we are looking forward to his next effort with great expectation.

MILLOM.—Nov. 28 and 29: Mrs. Smith, of Leeds, gave some soul-stirring addresses. First night's subject, "Spiritualism, as a Religion," was dealt with; second night, ten questions from the audience, which were handled to the satisfaction of all. Successful clairvoyance and psychometry. Good audience. Sunday, at our monthly social, the members and two Lyceum scholars took part. The meeting was interesting and enjoyable.

NELSON. Bradley Fold.—Mrs. Dixon's guides spoke very ably on "Ring out the False, Ring in the True," and "Signs of the Times." Very good psychometry to good audiences.—D. H. B.

NEWCASTLE-ON-TYNE.—6-30, Mr. C. Thompson, of Sunderland, gave a very beautiful and instructive address on "The Wonders of Nature as Revealed by the Microscope," which was heartily appreciated. Mr. Thompson again next Sunday.—R. E.

NEWPORT (MON.) Spiritual Temple, Portland Street.—Mr. F. T. Hodson's guides spoke on "The Mission of Ministering Spirits, and their reception by the sects." Clairvoyance at the close. An entertainment on Jan. 4th. Details later.

NORTHAMPTON. Oddfellows' Hall.—Nov. 26: Mr. Clark, of Leicester, gave very instructive addresses. Dec. 3: Our old friend Mrs. Brown took the afternoon meeting. At night our organist got up a very nice service of song, and every one present seemed to enjoy the change. We hope he has a few more in store for us. Mrs. Roddis gave the readings in good style.

NORTH SHIELDS. Camden Street.—Nov. 28: Tuesday's circle. Mrs. Young (medium) gave clairvoyance; 31 delineations, 18 recognised. Sunday, Dec. 3, Mr. Lashbrook, of Newcastle, gave a grand address, entitled "The outward visible sign of an inward being."

NOTTINGHAM. Masonic Hall.—Mr. Macdonald gave good addresses to very fair audiences, and somewhat surprised them by also giving clairvoyant descriptions, which were minute and interesting, but, as in no case was enquiry made about recognition, it cannot be said how far the descriptions were successful. Friends were very pleased to see Mr. Wallace on the platform, and to listen to his earnest words delivered in a very pleasing style. Don't forget Mrs. Barnes next Sunday.—J. F. H.

NOTTINGHAM. Morley Hall.—Good addresses, given through Mrs. Barnes, by Rowland Hill. Reference was made to the passing on of one of the Masonic Hall friends, Mr. Liggitt. The speaker dwelt on the teaching Spiritualism gave of the other life, and the "many mansions." Speaking of "control," those who spoke without the spirit moving them spoke words without life in them. Mrs. Barnes is to speak over the remains of the husband who went to join his wife within a few days. We were glad to see the veteran, Mr. Wallace, at the Lyceum.—J. W. B.

OLDHAM. Bartlam Place.—A pleasant day with the Lyceum. All was gone through in grand style. We should like to remind our Lyceum friends of our classes, Mr. Wheeler taking a series of lessons for young ladies and Mr. Shaw the gentlemen. The Sale of Work, held Nov. 25 and 27, passed off with every success. An efficient band of workers, under Mr. J. T. Standish, secured a very pleasing arrangement of the stalls, &c., and these latter were liberally covered with goods for sale. As in most cases of this kind "the ladies" were the main strength. A considerable number of sewing meetings had resulted in a handsome display of desirable articles. Mr. John Britland, jun., kindly exhibited his galvanic battery, which was truly "shocking." Psychometric delineations were also to be obtained. The bodiless lady, under the management of Mr. Jos. Taylor, of Manchester, produced much amusement; while Mr. Carr's singing was repeatedly applauded. More than £20 clear of all expenses was realised, to the great satisfaction of all concerned.—W. H. W.

RAWFERTHALL.—Mr. Sutcliffe gave excellent discourses on "Rational Spiritualism" and "Salvation." In future we hope to have the room comfortably heated, so that none will be prevented coming on account of the cold.

ROCHDALE. Penn Street.—Miss Cotterill's controls did very well both afternoon and evening, and her clairvoyance was wonderful. We wish her every success.—J. T. R.

ROCHDALE. Water Street.—Dec. 3: Mrs. Best devoted afternoon and evening to clairvoyance, and was very successful, giving very good tests. Good audience at night.

ROYTON.—A good day. Mr. Manning spoke in his usual forceful manner, to very good audiences, on "Spiritualism, its teachings and conditions necessary to its greater developments." Followed by psychometry.—W. C.

SHEFFIELD. Hollis Hall, Bridge Street.—3rd: Mrs. W. Stansfield, of Dewsbury, afternoon and evening. Controls dealt with their own subjects. Clairvoyance very good.—A. M.

SOUTH SHIELDS. 16, Cambridge Street.—Nov. 28: Mrs. Walker conducted our circle and gave good clairvoyance. Twenty out of twenty-seven were recognised. Dec. 3: Mr. McKellar gave a good address. Good audiences.—R. M.

SOUTH SHIELDS. Stevenson Street.—Wednesday, Nov. 29: A local medium gave us good clairvoyance. Dec. 3: a local medium took the place of Mr. Clare, who was absent. Full meeting. Dec. 10: We hope to have Mr. Murray, from Newcastle. Monday, 11: Special social for the benefit of a local medium who has been sick for twelve weeks.—J. E. W.

SOWERBY BRIDGE.—Mrs. Crossley delivered a good address on "Spiritualism in accordance with the Bible," followed by excellent clairvoyance, nearly all recognised. Good audience.—G. H.

STOCKPORT.—Mrs. Lamb spoke on "The Lights along the Shore," and "Peace on Earth." Some very apt illustrations were used and progressive spiritual teaching well expounded. The localised orthodox heaven was said to be nothing but a gilded prison, whose inhabitants were callous to human suffering, and seemed to have lost all recollection or affection for those loved ones left on earth or in the spheres of woe. The only record in the New Testament of any departed spirit expressing any concern for those still in the physical was found in the parable of Lazarus and the rich man, the latter imploring that a messenger might be sent to his friends on earth to warn them of the danger of sharing his fate. Clairvoyance excellent. Attendance 500, many turned away. Sickness has reduced our working staff. The willing horses have had a hard pull to-day.

WAKEFIELD. Baker's Yard.—A good day. Mrs. France's guides spoke well on "Bringing in the sheaves," and "Spiritualism, what is it?" Excellent clairvoyance, all recognised. We are making steady progress. Five intelligent persons who have been investigating some time were enrolled as members.—Cor. Sec.

WALSALL. Central Hall.—We were pleased to welcome amongst us again Mr. B. Plant, of Manchester, who spoke morning and evening. Clairvoyance remarkably good. A short séance after the evening service was much enjoyed; and on Monday night.

WISBECH. Public Hall.—Mr. Ward was asked by some unknown friend, in an anonymous letter, to speak on "The Lord's Prayer," which he did in a very able manner. His remarks were elevating and instructive, and listened to by an attentive audience. If the friend who sent the letter to Mr. Ward was present, he should weigh the test given him in the balance of reason, and if it be true and he is a man he will come forward and declare it. Clairvoyance good, all recognised.

RECEIVED LATE.—Leeds Progressive Lyceum: A good attendance. Four recitations and two solos. We are pressing onward; come and help us. Manchester. Collyhurst: Mr. J. Lomax discoursed on "Man's relationship to God," and "Guard well the door of thy mouth." Showing that man should check anything that would pain others, and cultivate more love and charity by practising it daily. Good clairvoyance. Crowded audiences. Monday, on "Scraps." Mr. Lomax gave startling experiences. Successful delineations.

THE CHILDREN'S PROGRESSIVE LYCEUM.

ARMLEY.—Glad to report a good attendance. A hopeful prospect for the future if unity can be maintained. Recitations by R. Brett and W. Carter. Conductor, Mr. William Wilkinson.

BRIGHTON.—An agreeable and interesting change for the open session. Instead of the usual short addresses and recitations, members were called up in turn and invited to say a few words on any subject selected. Miss Wood gave her opinion of "Infidelity." Mr. Ibeson spoke upon the question, "Is the Bible true?" Miss Hoyle gave a definition of "Love." Mr. Gaskell told us a little about "Progression." Mrs. Shillitoe advised "Unity;" and Mr. Shillitoe said a few words on "The Labour Question." Recitations by Miss Bailey and Mr. Crowther closed a very enjoyable morning's work.—C. G.

OLDHAM. Bartlam Place.—Open Session. Fair attendance in the afternoon. Several recitations by the children, and Mr. Savage gave a short address explanatory of Lyceum methods. Conductor, Miss Wainwright. Evening, service of song, "The Fireman's Daughter," was ably rendered. Great credit is due to Mr. Barker for his successful training of the choristers, also to Mr. Bridland's string band, which was certainly an acquisition. The connective readings, forming a pathetic narrative of child heroism, were pleasingly read by Mr. Collins. Good attendance.—V. T.

ROCHDALE. Regent Hall. Lyceum annual tea party last Saturday. Prizes in book form were distributed to the scholars for regular attendance by Mr. John Barker, 180 members and friends present. Songs by Miss G. Gartside and Mr. Fred Schofield. Mr. J. Beck gave a humorous sketch. Recitations by Misses S. E. Greenwood, Ada Firth, Mr. G. Hilton, and Master Baron. The members of the Dramatic Society played a drama, "Circumstantial Evidence." Mr. Thomas Bamford impersonated "Ben Johnson" worthy of credit. Mr. E. Spencer as "Percival;" and "Pat Doonan" was represented by Mr. H. Williams, and Mr. Richard Wild as "Mr. Armrod." Seven other members played a comic sketch, "Wanted a Wife," which went exceedingly well. Mr. F. Barker accompanied and also gave a selection on the piano. Sunday: Afternoon, open session for Lyceum, marching and calisthenics. Recitations by Misses A. Firth and A. Whiteley. Solos by Miss G. Gartside and Mr. E. Spencer. Quartette by Misses Mills and Taylor, and Messrs. E. Spencer and T. Raynor, presided over by Mr. J. Beck. Mr. G. Hilton also recited "The Lifeboat." Evening: Service of Song. "Little Minnie." Mr. Taylor, of

Royton, gave the connective readings, and also gave a few clairvoyant descriptions excellently. Miss Meacock sang solo, "Homes, Sweet Homes" very nicely. Mr. Greenwood presided.—J. E.

PROSPECTIVE ARRANGEMENTS.

BIRMINGHAM. Oozells Street.—Dec. 11, tea and entertainment in Duddleston Ward Hall, near Ashted Row. An excellent programme, including dancing. Tea, 9d.; entertainment only, 6d. All profits in aid of building fund. Old and new friends cordially invited.

BURNLEY. Hull Street.—Saturday, Dec. 9: Ham Tea. Adults, 8d.; children under 12, 4d. Anniversary on Sunday. Friends, come and help us.—Isaac Golding.

CARDIFF.—Dec. 10, Mr. E. W. Wallis, at 11 a.m.: "The basis and methods of Spiritual Progress." 6-30 p.m., "Rational, social, and spiritual reform." 11: 7-45 p.m., Replies to questions.

LIVERPOOL. Daulby Hall, Daulby Street.—Sunday, Dec. 10, Mrs. E. H. Britten will again visit our society. Morning: subject, "The Great Religious and Spiritual Crisis of the Present Day." In the evening a reading from the new Encyclopedia, and written questions from the audience.

LIVERPOOL. Psychic Church.—Special sermons by Brother Alexander (Mr. A. W. Clavis) explaining our ritual. Dec. 10, "The Cross"; 17, "The Lights"; 24, "The Altar"; 31, a grand midnight service at the church to celebrate the second anniversary of its foundation. A special sermon and a solemn procession of the brothers, with public renewal of ordination vows. Commence at 11 p.m.

MORLEY.—10: Mr. Parker; 11: Mr. J. Wilson; 17, Mr. Marshall. NELSON. Bradley Fold.—Dec. 23: Public tea at 4-30, and entertainment. Tickets 9d. and 6d.; meeting only 3d.

NEWCASTLE-ON-TYNE.—Dec. 10: Mr. C. Thompson, of Sunderland, at 6-30, on "Whence come we, and whither are we going?" Dec. 17: Professor Timson will give two services, and a special meeting for clairvoyance and psychometry.

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 Ranton has kindly consented to distribute the prizes. We earnestly invite all friends of the children's movement to attend. Tickets, 3d. each.—Mary A. Black, 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, per Mrs. Walker, 103, Stephenson Street, North Shields.

NOTICE TO AGENTS.—Should your parcel of *Two Worlds* not arrive, kindly send us word immediately, so that we can send a second supply in time for Sunday.

OLDHAM. Temple.—Dec. 10: Mr. J. J. Morse, of London. Subjects, 2-30, "Happiness." 6-30, "Spiritual answers and material questions." P.S.A. Mr. Charles Chadderton will sing, "Lead, Kindly Light," and "The Prodigal Son." Mr. Fred Heyes will render a violin solo. Mr. J. J. Morse will give a brief address.

SOWERBY BRIDGE.—Dec. 10, Musical Service; 17, Mrs. Craven; 24, Mrs. J. A. Stansfield; 31, Mrs. Green.

SOWERBY BRIDGE.—A Sale of Work will be opened by Mrs. S. S. Chiswell, of Liverpool, in the Town Hall, on Friday, Dec. 15, at 2-30. Also on Saturday, Dec. 16, Mr. Armitage, of Batley Carr, will open the Sale at 3-30. Mr. Hepworth, of Leeds, on Friday only will entertain the company with humorous songs; other entertainments as follows: Minstrel troupe, Lady Christy, Fairy Queen's Court, and baby's half-hour. The Lyceum String Band will play selections at intervals. Curiosities, gipsy's tent, etc. A public knife and fork tea on Friday, at 4-30, price 1s. Also on Saturday at 4-30, 9d. Admission:—Season tickets 1s. 6d.; Friday 1s.; Saturday 6d.; Entertainments 3d.

STOCKPORT.—Dec. 25: Social Party and Entertainment. Operetta, farce, recitations, readings, solos and duets, choruses, and action song by the Lyceum children. Tea at 4-30 with entertainment: Adults 9d., children 6d. and 4d. Entertainment only, 3d.—T. E.

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

PASSING EVENTS AND COMMENTS.

"A RIPT IN THE VEIL" will make a good reading as a lesson.

A CORRESPONDENT desires to know if there are any Spiritualists in Reading. Address S. S., care of Editor T. W.

MRS. GREGG's address is 5, Tomlinson Street, Meanwood Road, Leeds. Friends, please note.

PROFESSOR TYNDALL has gone home. Even scientists may make mistakes. Drugs are dangerous. He did much good work in liberalising modern thought.

WE ARE PROMISED a full report for our next issue of Mr. James Robertson's excellent address, on Sunday evening last, at Marylebone, London.

TO CORRESPONDENTS.—Kindly write all names clearly, so as to prevent mistakes. Also please take notice we have so much matter in hand that we cannot possibly print long reports next week.

WE VERY MUCH REGRET that our old friend and co-worker, Mr. T. Emms, recently met with a somewhat severe accident. We trust he will soon be all right again.

TO CORRESPONDENTS.—G. Newton and J. Kay: Yours duly received, but replies to Simon Twigg's criticisms should be published in the same paper; failing that, our columns will be open, but we believe "Nunquam" will be fair and permit response.—R. Ellison: From T. Timson.—J. Young and W. Chisall: The name got put in by a printer's mistake, and has been overlooked. Thanks for drawing attention thereto.

WE REGRET TO LEARN that Mrs. J. M. Smith met with a severe accident on Saturday, at Attercliffe Station. Making her way out at the end of the platform, she stepped on some ice and fell into the four-foot, striking her shoulder and hip on the platform. A gentleman ran to her rescue, but was a little time before he could raise her; fortunately no train was due or she might have been killed. She is terribly bruised. The doctor says her shoulder is sprained and is worse than if broken.

She is unable to raise her arm, yet she took her place on the rostrum under great pain and difficulty, coming out of her bed to and from the services in a cab. She hopes and we trust she will be able to fulfil her engagements.

Mr. W. H. ROBINSON writes: "A reference to my Webster since publication of last week's 'Incidents' warns me that the word 'romance,' used in connection with Mr. Coupe's School of Thought, must not be read in the verbal sense."

Mrs. HYDE when leaving home Sunday morning to go to Bedford Leigh, unfortunately slipped and fell on her own doorstep (it was covered with ice), and fractured one of her ribs. We regret indeed her misfortune, and trust she will make a good recovery. Will societies please note?

AN EFFORT was recently made to hold a National Federation propaganda meeting, at Trawden, near Colne, but the School Board refused to let the school for the purpose. The local paper comments adversely upon their refusal. Prejudice has evidently not died out yet in country districts.

A REPORT reaches us, without any name or indication of the place referred to, signed "H. B.," reporting the good work done by Mrs. Levitt, Mr. and Mrs. Marshall, Miss Camm, and Mrs. Farnsworth (the latter gave her services for a building fund). We guess it comes from Leeds, Castle Street, but cannot be sure.

RE THE APPEAL published last week on behalf of Mr. N. J. Smith, of London, we sent him a postal order, and since then a kind friend forwarded to us £5 for his pressing need. We sent it to Mr. Emms and he handed it to Mr. Smith, who desires to gratefully thank the generous giver who rendered him such timely aid.

THE CLAIRVOYANCE OF BESSIE WILLIAMS ("Mrs. Russell Davies") related by herself and edited by Florence Maryat, is the title of a new book just published by Messrs. Bliss, Sands, and Foster, of Craven Street, Strand, London. It is a book which is full of interest and incident. Had Bessie Williams lived a few hundred years ago she would have been burnt as a witch. Statements are made respecting marvellous spiritual phenomena and experiences which will tax the credulity of the critics, and will most probably call for ridicule and sarcasm from the gentlemen of the press. If it were regarded as a work of fiction the book would be worth its price for its novelty and variety. There will be no better ghost stories published this Christmas. But the author solemnly avers that she speaks the sober truth. What will the sceptics do with it?

AN EXPLANATION.—Mrs. J. M. Smith writes respecting her non-appearance at Sowerby Bridge, referred to last week in the report. She gave the date to Barrow friends in ignorance of a prior booking to Sowerby Bridge, and when notified she wrote on Thursday, promising to try to go. On receiving *The Two Worlds*, and finding she was announced for both places, and having some weeks before disappointed the Barrow friends and the public, she felt bound in duty to go there, and wrote the Sowerby Bridge secretary making the fullest apologies, admitting her fault, and enclosed a letter to Miss Thorpe asking if she would kindly take her place. Our space is too valuable for recriminations. In future we shall cut out from reports all complaints against speakers for not fulfilling engagements. Secretaries and speakers must straighten out such matters themselves. Charges and answers only take up valuable space, which can be better filled, and there are generally two sides to such matters.

BARROW-IN-FURNESS.—The Psychological Hall recently erected by the Spiritualists is a very neat and compact building, adapted in every way for the promotion of Spiritualism in all its phases. It covers about 270 square yards of land, which has been bought at a considerable cost, and is centrally situated, not five minutes' walk from the station. On the ground floor is the Lyceum Hall, about 157 feet in length and 30ft. wide; ceiling height, 11ft. In the west corner of the building is the kitchen, about 9ft. by 10ft., containing a boiler and china cupboard, slop-stone and draining-slab, with water accommodation and other requisites. At the opposite end there are two alcove or classrooms, one each side the stairway, about 18ft. by 10ft., which makes the ground floor everything that is required for Lyceum work, Band of Hope, etc. There is also a yard and out-offices. The Psychological Hall is entered from Dalkeith Street, up two steps from the pavement into a vestibule, with floor laid with Milton tiles, elegant in colour and beautiful in design, presented and laid down by James Owen and Sons, tilers, Burton-on-Trent. Facing the vestibule there is a set of stairs 8ft. in width, steps 6½ rise, made of beautiful pitch pine. From the first landing there are two flights of stairs, one to the right and one to the left, leading to the massive doors, which open and close on a spring motion. The hall is 70ft. long, 30ft. wide, and 17ft. from floor to ceiling. At the north end a small gallery covers the stairway. There is also a side room about 24ft. by 11ft. The gallery has seating capacity for about 100 persons. The rostrum at the south end is about 9ft. by 4ft., and 2ft. from the floor, with stairs at each end. A singing gallery behind the rostrum is about 21ft. by 7ft., made with three floors, with about 8½in. rise. At one end of the platform there is a small vestry about 7ft. square, for the accommodation of speakers and chairman. At the other end an organ, which has been enlarged and wonderfully improved by Messrs. Grinrod and Co., of Rochdale, has a very pleasing effect from the body of the hall, where there are three rows of seats—a row of short seats up each side with a row of longer ones down the centre. Elmslow's patent hot-air stoves make the place warm and comfortable. Three large chandeliers hang down the centre, with beautiful bronze brackets on each side with globes attached. The walls are plastered with lime and Coniston sand, of a nice green shade. Around the windows and piers are moulds composed of plaster of Paris, etc., which give a beautiful contrast. The woodwork throughout, including seats, is of the best pitch pine, stained and varnished. The hall and the gallery will seat about 450 persons. The building is of best pressed stock bricks. Its design is neat and plain, but altogether fascinating. The door to the hall is about 5ft. 6in. in width, with a semi-arch above with a large sheet of glass. The windows into the lower room are square, glazed with Hartley's roll glass, and in the upper hall are standard windows, with a semi-circle arch, glazed with the best glass, with a 4in. margin of coloured glass around each window, which improves the appearance inside and outside. At each side of the entrance, about 6ft. from the pavement, there are two memorial stones

of limestone, one laid by Mr. Procter, our stationed medium, and one by Mr. John Cox, our president. Above the door a stone is inscribed with "Psychological Hall," in 5in. gilded letters. The Lyceum Hall is entered from Buccleugh Street, and immediately above the door "Lyceum" is inscribed. The front of the building with its piers and pilasters certainly gives much credit to Mr. Cox, who has built according to his own plans and ideas. Adjoining the hall are seven dwelling-houses, each standing on a little over 100 square yards of land. The houses consist of entrance hall, parlour, sitting-room, kitchen, scullery, pantry, washhouse, with a large back yard and out-offices. On the first floor there are three large bedrooms, and two on the second floor. The houses are well built, and will always command good tenants. This enterprise, which is about completion, is not the outcome of impulse. Mr. Procter, our stationed medium, has had this for his aim for 20 years, and with the assistance of an active committee he has accomplished that which his soul longed for. Twelve months ago a site-seeking committee was appointed. The first idea was to buy the old Temperance Hall, but the situation did not please. Therefore, we went to many places for a plot of land, and got many prices, but none secured the approval of all except the piece we have purchased. The hall and seven houses—certainly a large undertaking for a small society like ours—have astounded the people of Barrow and elsewhere. We have not received £5 of help from outside sources, but the whole money has been advanced by one of our members, Brother S. J. Priest, and we believe, by a united effort of the members at Barrow, and the co-operation of friends throughout the country, we shall soon be able to clear off the debt. The smallest donation will be thankfully received from any friends who appreciate our efforts, and wish to give a helping hand, by Mr. W. Procter, 50, Argyle Street; or by the secretary, Mr. Thomas Holden, 26, Shakespeare Street, Barrow. Opening services, Sunday, November 19: Mrs. Emma Hardinge Britten, who promised us her services before the building commenced, came free of charge, for which our society felt exceedingly obliged. At 11 a.m., she lectured on "The Second Coming of Christ," and was listened to with rapt attention. At 6-30 p.m., on "The Temples Built by Men and the Temple of God," to a good audience. Mrs. Britten excelled anything we have heard before in Barrow. Monday, 20: About 100 sat down to a public tea. Each one congratulated their neighbour on their great success. Mesdames Priest, Wilson, W. Hopson, Z. Hopson, Kellett, and Misses Cox, Peck, and McIntyre presided at the tables; Mrs. Stone, Mrs. Oakley, and other ladies were busy providing. After tea, at a public meeting, Mrs. E. H. Britten spoke on "Mediumship, and how to develop it"; Mr. Procter on "The Rise and Progress of Spiritualism in Barrow"; Miss Peck and Miss Cox gave two famous recitations; Master and Miss Sinkinson gave songs. Miss E. Tranter accompanied on the organ. The most pleasing part of the programme was the presentation of photos. A large photo to Mrs. Britten of herself, given by her friends at Barrow, was presented by Mr. John Cox, our president. Mr. Procter presented to the society, in the name of Mr. and Mrs. Owen, 14, Varlow Street, Burton-on-Trent, the photo of Mr. and Mrs. Crellin, founders of the Barrow Society some nineteen years ago, and who sat with Mr. Procter during the early part of his development. The photos were beautiful and life-like pictures. They were bromides, got up by Brother S. J. Priest, who is certainly one of the best photographers in the North of England, upon whom they reflect the greatest credit. The photos were received by Mrs. Britten, also Mr. Cox, in the midst of tears and joy. Mrs. Britten said she was so much surprised, and the gift was so unexpected, that she could not find words to express her deep-felt gratitude. When Mr. Procter presented to Mr. Cox the picture of his father and mother, the tears trickled down his cheeks, and the emotional feelings of love to the two old pioneers was manifested both by the chairman and the congregation. The meeting concluded by the usual vote of thanks. On Tuesday Mrs. Britten gave her lecture, "Leaves from the Lives of our Pioneers," or readings from her great Encyclopædia. The chair was taken by our brother, Councillor Hewitson, and on Wednesday she lectured on "Poverty and Crime, their Cause and Cure," to a large audience; chairman, Mr. J. Swindlehurst. Our opening services have been a success, notwithstanding the deplorable state of trade in the town. Sunday, Nov. 26, we had Mrs. J. M. Smith, of Leeds. Her clairvoyance has left a good impression. On Monday night she lectured about "Faces, and how to read them," which was amusing and very instructive. Afterwards she gave good descriptions of spirit friends, which were all recognised but one. She is well able to do a great work in Spiritualism, both as a speaker and a clairvoyant. Mr. Procter has the following open dates for 1894: Feb. 11, March 4, April 22, May 27, June 24, July 15 and 29, Aug. 19, Sept. 9, and Oct. 21, and would be happy to supply any society that would give him a call. Mr. Procter is not going out for his own pecuniary benefit, but to do something on those vacant Sundays to help our new enterprise. He is one of the most able mediums travelling to-day. He has been engaged in public work as a medium for twenty years, and will deal scientifically with any subject. He is willing to debate the subject of Spiritualism anywhere, or with any one. He is able to take indoor or outdoor meetings, and any one obtaining his services once will repeat the engagement.—Address, Mr. Thomas Holden, Secretary, 26, Shakespeare Street, Barrow-in-Furness.

IN MEMORIAM.

It is with a deep feeling of regret that I announce the passing-on of our friend, Mr. Liggitt, which occurred on Friday, the 1st inst. Only last Monday, Nov. 27th, his deeply-loved wife left his side for the spirit-world, and the same night he woke and speaking to his son, said, "I shall pass on at the end of the week or the beginning of next." It is all so sudden, and Mr. Liggitt was so much respected—in fact, loved, by those who knew him, that it cast quite a gloom over the audiences on Sunday. Mr. Liggitt has been a Spiritualist something like eighteen months, but nowhere could one be found more genuine, hearty, and consistent. Many a time in conversation with the writer his eyes have filled with tears of joy, and at the same time of regret that the blessed truths of Spiritualism were not known to him many years sooner—years which he looked upon as wasted. However, he was quite prepared for the change, and without a doubt our loss is his gain, for the life he led would certainly assure him happiness in his spirit-home. Mr. Macdonald saw him on Sunday night at the hall in his seat and smiling.—J. F. H.