

# THE TWO WORLDS.

No. 355.—VOL. VII.

REGISTERED AS A  
NEWSPAPER.

FRIDAY, AUGUST 31, 1894.

PRICE ONE PENNY

## A PAINTING SEANCE.

BY EDINA.

MENTION has more than once been made by me in these columns of the painting seances given by Mr. David Duguid, of Glasgow, and which have always formed an outstanding feature of his gifted mediumship. It may therefore be interesting to your readers to have a description of a seance of this kind which we had with Mr. D. in Edinburgh, on the evening of Saturday, the 7th July last. Before dealing with it, I desire to remark that Mr. Duguid has never shrunk from the most rigid tests of his *bona fides* in these seances, such as allowing his pockets to be searched before the demonstration begins; having his eyes bandaged before going into the trance, and getting his hands tied while the direct painting is executed on the small cards. On the last occasion on which Mr. Duguid visited Edinburgh, viz., in April 1892, these three tests were applied, as well as the additional one of reversing his box of oils and colours; and yet the demonstration was a complete success, giving much satisfaction to the Edinburgh circle who then witnessed it.

Mr. Duguid had arranged to stay with us from Saturday 7th to Monday 9th July, and, somewhat reluctantly, in view of the pressure of his ordinary business which was at that time very considerable, he agreed to give a circle of Spiritualists here a painting seance. On his arrival in Edinburgh, Mr. Duguid informed me he was very much out of sorts, and had felt so poorly all day, that he had thought of wiring to me to put off the meeting; but knowing the disappointment this postponement might give to the circle, had resolved to try and go through with it.

The seance was held in the large room of an hotel which we had secured for the occasion, and was attended by 17 ladies and gentlemen, all sympathetic with the Spiritualist movement, and the conditions seemed to be favourable for a successful sitting, but for the physical condition of the medium, which certainly caused me some anxiety. Before we sat down Mr. Duguid expressed a desire that some members of the circle should be deputed to search his person; but this precaution we unanimously declined to take. It had also been arranged that the chairman, a professional gentleman of high standing, should bandage Mr. Duguid's eyes before he went into trance, but the severe headache with which he had been suffering all day compelled him to ask that this precaution should not be taken; and it was accordingly dispensed with. After singing a few verses of the Old Hundredth Psalm the medium was found to be in a deep trance, and as the gas was lit during this portion of the seance, the whole circle were enabled to see that his eyes were shut during the whole demonstration. Mr. Duguid then proceeded with quite professional dexterity to mix and arrange his colours, and thereafter rapidly painted, on a piece of cardboard which he had brought with him, a very pretty scene, representing a portion of Loch Fyne, with the Argyllshire Hills in the background. The execution of this painting occupied exactly twelve minutes, after which the picture was handed round for inspection. Some queries were put as to the control who had painted the picture, but on this occasion (contrary to what happened at our previous sittings) no name was given. One gentleman in the company, who had some knowledge of art, put some questions to the medium as to the difference between the quality of the oils and colours used by artists in olden times, and those now procured by modern painters, and to these queries replies were given disclosing that Mr. Duguid's control had ample knowledge of the subject.

The next portion of the seance was to be devoted to direct painting which, in the case of Mr. Duguid, is always done by his controls in perfect darkness. These

direct paintings are generally very minute, and are usually executed on two small cards. The medium (still in trance) took two small cards from his pocket, tore off a little corner from each, and handed the pieces so torn off to two of the circle who were sitting on the other side of the table. Thereafter his hands were securely tied by the chairman who sat on his left side; the gas was extinguished, and silence reigned for a couple of minutes, when the medium (or rather his control) signified that it should be re-lit, as the conditions were not at the moment quite favourable to the direct painting. On this being done, the medium was found sitting, entranced, with his hands tied as when the gas was put out. Shortly thereafter the control, through the medium, again requested the gas to be put out, and this being complied with we sat in darkness for the space of three minutes, when the table was violently shaken three times as a signal to restore the light. On the gas being ignited, the two cards were found to contain a beautiful and minute reproduction of the larger picture of Loch Fyne first painted; while the other had on it a rustic scene of a very pleasing description, also very minutely painted. Both cards were compared with the pieces torn off, and which were in the hands of a lady and a gentleman in the circle, and were found to correspond. The pictures were quite wet, as if fresh from the painter, and in front of the medium, whose hands were found still tied, and who was still in trance, was a single brush with which we understood the two direct paintings had been executed. The chairman on examining the medium's hands stated them to be quite cold and wanting in circulation from the length of time they had been tied up. The three pictures were afterwards handed to members of the circle and are still in their possession.

Thereafter we sat for a short time in darkness, when some delicious perfume was twice wafted round the circle, and one beautiful spirit light appeared in the centre of the apartment. During this time several questions were put to the medium in matters appertaining to the spirit world, its pursuits and conditions, and very coherent replies received, but in a short time the control started on account of the exhausted condition of Mr. Duguid, no further manifestations of spirit power could be given. This closed the seance, which had been most interesting and satisfactory, and the entire circle were loud in expressing their thanks to Mr. Duguid for his mediumship on this occasion.

On returning home from the seance I asked our family medium, who sat at Mr. Duguid's right side during the seance, what she had seen? I may here state that she had previously sat with him at two seances given here, and was quite familiar with his controls, Ruysdael and Jan Steen, the Dutch painters. She stated to me that the large painting was executed by Jan Steen, who used the hand of the medium in its execution, while the smaller direct paintings were both done by Ruysdael. These direct paintings, she informed me, were executed with great rapidity, only one brush being used by the controls. She also saw a black spirit present distributing the perfume from what looked like a bottle, while during the time the questions were being answered she stated the medium was controlled by a venerable-looking old gentleman with a white beard. This control, I omitted to mention, before the close of the seance had stated his name to be Halley, the celebrated Astronomer, who has long since "joined the majority." Our medium also informed me that as soon as the direct paintings were executed she saw Jan Steen go to the one end of the large table and Ruysdael to the other, and that they simultaneously lifted it up, giving it a sharp shake three times, which was the signal we got to re-light the gas.

Your readers have now the whole facts regarding



this séance before them, and I would venture to point out that (irrespective of the statements made by our medium as to what she saw) they disclose the following occurrences, which took place before 17 credible witnesses:—(1) The execution in a good light of a small painting in oils of a portion of Scottish scenery in the space of 12 minutes by a person with his eyes shut. (2) The reproduction of this painting on a small photographic card, and the execution of another minute landscape on a similar piece of pasteboard, in the space of three minutes, in total darkness, with the hands of the medium securely tied. (3) The portion of the small cards torn off and left in the hands of two of the sitters were found to correspond with the respective places from which they were detached. In dealing with a matter of this description it is important to keep in mind that the Loch Fyne scene having been first painted in oils, *in light*, in presence of the circle, a reproduction of it was accomplished in darkness in 180 seconds. Had the small cards contained two different and distinct pictures from the larger one, it would be in the mouth of a sceptic to say, "Oh, Mr. Duguid had them in his pocket ready painted, and by some means got them on the table in the darkness." But the reproduction on the small card of a picture newly painted just knocks this theory completely on the head.

I have only further to remark that having enjoyed Mr. Duguid's friendship for some years, I can testify to his being one of the most genuine and honest men I have been privileged to meet. He holds a monthly séance at his house in Glasgow, which is free to all who choose to attend it, and should any of your readers be in the western metropolis on the first Wednesday of any month during the ensuing winter they will see Mr. Duguid exercise his marvellous gifts in the way I have endeavoured to describe, "without money and without price."

## DEATH THE GATE OF LIFE.

### RETRIBUTION. CHAPTER XIV.

It is a strong argument for a state of retribution hereafter, that in this world virtuous persons are very unfortunate, and vicious persons prosperous.—*Spectator*.

"MEN have not to wait for long ages in the future before they receive retribution for their misdeeds in the flesh. When they come to this side it is sure and swift. Wrongdoing brings its own punishment, and we will give you a few instances of what has come to our knowledge."

"You are already acquainted with some cases that have been revealed at your circle. There is a lady here who came into the spirit world before she was sent for. In a fit of anger she rashly took away her life, and consequently she cannot rest, wandering hither and thither seeking rest but finding none. Poor thing; we are almost entirely unable to ease her of her burden of sorrow. She says you are acquainted with her husband who is known among men as Sir Charles——. She desires you to deliver a message to him if he will hear you, and tell him that you have heard from her in the spirit world, and that she expresses deep sorrow and regret for what she did that morning at——, and earnestly wishes him to forgive her the wrong she did, and the sorrow she caused him by so foolishly drowning herself. She cannot be happy until she has his forgiveness. If she only knew that he was aware of her deep contrition and repentance and forgave her, she could then pass to a higher state and try to be happy, but unless she obtains his pardon she will have to wait until he comes to this life to seek his forgiveness then. We pity the poor soul. The agony of waiting is fearful. In other matters she is endeavouring to progress. She is thoroughly repentant, and is doing what she can to undo the evil results of her rash act, by assisting others similarly situated to herself. But she cannot yet escape the consequences of her own foolish and wicked deed. We do what we can to alleviate her distress, but that is little, as we cannot remove the burden which she carries."

This spirit has appealed to me three times through a medium, and once through our planchette. Her sister-in-law has also desired me to do what I could to intercede with her brother for his wife's forgiveness, so

that she may be relieved of her deep distress. I have tried hard to fully explain to him, but he will not hear, and it is a painful task to perform, as he does not believe in spirit-return, and treats it as wild imagination. I hope that his eye may fall on these lines, and that he will be induced to extend his forgiveness to his poor erring wife, who cut herself off so young in life after a morning's quarrel. The control proceeded and said: "There is a dark, sorrow-stricken spirit sometimes comes to your circle, who has once or twice controlled the medium in order to appeal to his sister-in-law to ask her forgiveness for the fraudulent act which he practised upon her in robbing her of the share of property that was left jointly between her and her sister, his wife. As you are aware, he has pleaded with her more than once to forgive him. But as the injury was of such an atrocious nature she refuses, unless he can in some way so influence his widow, as to release that half of the property that rightly belongs to her, and which she sorely needs. So, poor soul, he must bear the retribution which has justly fallen upon him for an ungracious and wicked act in deceiving his wife and robbing her sister."

"For ten years he has been here in constant misery for this cruel transaction, and he must endure the anguish and remorse, and by patient waiting and well-doing atone for his guilt. 'Whatsoever a man soweth that shall he also reap.' And 'with what measure ye mete it shall be measured to you again.' We see these awful truths fulfilled in this life in millions of instances. Men and women who occupied honourable positions with you are on this side in the direst agonies for some wilful wrong done to others. Did men but know! Were it made more plain by your preachers,—that sins against others were as necessary to be forgiven by the injured as sins against God, they would hesitate before they would so take advantage of another to his hurt."

"I was led by my spirit-guide to one of the lowest states, where dwell those spirits who in earth-life had been selfish, cruel, and oppressive. We drew near to a dark, thick cloud, which it was difficult for us to pierce. We saw within this cloud one who had been a man, a dignitary of the Church of England—vicar of a large parish. In his capacity as a clergyman he had the charge and custody of certain monies that were left by a benevolent person for the benefit of the poor and distressed. These the parson by degrees appropriated to his own use, neglected the poor, and robbed them of their inheritance. He had become selfish, sordid, worldly, and hypocritical, using these funds for making himself rich, gay, and happy. He largely indulged in wine and all the dainties of life, becoming a glutton and an epicure; eating, drinking, and pleasure became his delight. In the spirit-world, instead of being in a bright and happy state—such as he would have enjoyed had he lived a true and honest life—we found him shrouded in a thick cloud of his own selfishness and meanness. Poor, desolate, lonely—in the depths of spiritual misery! He could see nothing but himself. His appetites now were never satisfied; always craving, but never filled; desiring, but always disappointed. Before him rose ever and anon the pictures of distress and misery of those poor creatures whom he had wronged, which became his constant torment and terror."

"There he was, bending over a heap of rubbish (metaphorically speaking) which appeared before him, composed of broken champagne bottles, musty loaves, putrid meats and viands such as he had indulged in so much when in the flesh. 'They that sow to the flesh shall of the flesh reap corruption.' In this heap he searched for some source of gratification such as he had delighted in on earth. But everything he touched became a source of vexation and disappointment—broken, mouldy, putrid, worm-eaten, and rotten—while before his mental vision passed the distressing scenes of the misery of the poor and suffering whom he had robbed. Yet, he continued groping, searching, but his former pleasures had become his tormentors. Dissatisfaction, disgust, and despair were manifest in his expression. 'All was vanity and vexation of spirit.' He could find no rest, no satisfaction. Existence became a burden; he desired to flee from himself. Escape the rubbish heap he could not; he had created it in his earth life, and the seed which he had sown had produced its own



fruits. The hell he had preached to others became a reality to himself—not of fire and brimstone, but keen, searching, condemning retribution, for wilful wrong to others, whom, in his way, he sought to save. Despair filled his soul, and he would have been glad to cease to exist to escape the horrors which he had brought around himself. The anguish of remorse that stung him to the quick as he gazed upon one after another of the many victims he had ruined multiplied his agonies a hundred fold, making his hell inconceivably more dreadful than the orthodox lake of fire.

"Do you ask, 'is there no hope for such a soul?' Thank God we know there is, though this clergyman in his lifetime would have denied it, and sent such a robber and deceiver to eternal torments. Retribution he had endured, and we went to rescue him from his misery, and to inform him how he might get away from the tantalising heap of rottenness as soon as he was prepared and open to receive instruction.

"We tried again and again to penetrate his gloomy surroundings. One of his loved ones, who knew his condition, had been trying for years to reach him without success. Every attempt to help him proved fruitless, and the approach of the bright ones only increased his anguish. Eventually, however, his attention was attracted by a light, which he gazed upon in wonder. He had just plucked from the bottom of the heap of vileness a small flower, which he was holding up in amazement, when one of the bright ones said:—'That flower is an emblem of what you were when a youth, before you became proud, selfish, and cruel. If you will try to go back to that innocent state and again begin where you left off being pure and honest, and repent your black deeds, and try to atone for the injury you have done to the widows and orphans, we will help you to rise out of this dark distress, and you may yet become a happy being. Repentance for all wrongdoing, and, as far as possible, restitution by some means to all the injured must be made. Some of those are now on this side of life, to them you must go in humble penitence and ask forgiveness, and as others come over here, you must meet them and confess your guilt, and in every possible way by helping them and others you will improve your own condition. You have knowledge and abilities; use them for the good of your fellows, and you may yet become a bright and noble soul. There is hope here for the vilest.'"

"Whenever he saw a soul in distress he was urged to go to its assistance. Whenever he found a person oppressed and wronged, still in the body, he was directed to return to earth and try to alleviate his sorrow and seek to influence the cruel oppressor to be more merciful and kind; to help to soften the hearts of men, to relax the bonds of cruelty, and to endeavour to turn to good account every injury, suffering and wrong for the benefit of those who suffer.

"Thus by the utter abnegations of self, and by constant labour and effort on his part, he was to wash out the stains of his guilty soul, and thus be able to rise to higher spheres of purity and peace.

"This same spirit now returns to the earth-plane and tries to infuse into the hearts of ministers of religion—especially those who are the custodians of benevolent funds—feelings of sympathy, love, and honesty; and thus by helping others he is blessed and enabled to rise out of his own cruel, selfish, and low condition to higher aspirations. In every direction on this side of life do we see that men cannot get away from the consequences of their sins and wrong-doing. Effect must follow cause. Retribution is sure to come."

I cannot do better than conclude this chapter in the words of the Rev. John Hunter, of Glasgow, a bold and fearless preacher who discards orthodox dogma, and preaches what he considers to be the truth. He says:—

"The Church on earth has not yet come up to the true idea of retribution. Hell has been placed too far off to have any practical influence on the life and conduct. Distant and dim things, whether good or bad, have little influence. A punishment that is wholly in the future is no discouragement to evildoers, and the thought of a future restoration is no encouragement to sin.

Worldly and selfish souls can listen quietly to the description of a far-off hell, hoping all the time to escape it by going through some magical process, as if moral laws and the great laws of cause and effect could be set aside by a prayer or a fit of pique.

It is terrible for all such easy-going souls to discover that retribution is in the present tense and inevitable; that the divine

penalties are not external to the soul, but the necessary consequence of evil acts, and evil habits of acting, that there is no getting away from the evil we have done, but that we must bear our own burdens and reap what we have sown.

Hell was not created by God: each man creates his own hell. God acts through the natural order and laws of things. God does not use his power to curse His children. It is sin, and not God, men have to fear. "They that are in sin are also in the punishment of sin." It is the wrong within which keeps off and thwarts the heavenly benefactions. To be mean, selfish, bad, not to live the highest life, not to train the highest character, means doom, wretchedness, spiritual darkness, and exclusion from all the brightness, goodness, and purity of the spiritual world. It is character that makes a man's heaven or hell. The heart full of evil sees the shadow of its own evil everywhere.

"Where'er I turn is hell—myself am hell." The old theological doctrine of hell has been built on figures of speech. Texts can be made to prove anything. Yet the much-abused word "Hell" still stands for a tremendous reality. The old theological terrors are but the grotesque shadows of the real terrors. The hell which has been the scare of many generations is fast vanishing from the living belief of men, but the hell which is the natural and inevitable result of evil passions, evil conduct, evil character, can never cease to be real and impressive."

## AN AGNOSTIC ON THE PHILOSOPHY AND PHENOMENA OF MODERN SPIRITUALISM.

*Continued from page 398.*

On one occasion by automatic writing I received a piece of medical advice from this same mysterious communicant. During his lifetime my friend had studied medicine and chemistry, and the advice, of which I am going to tell you, was in reference to his mother. This lady is an invalid, and from time to time under medical treatment, though up till recently there has been no organic disease in her system. She contracted a cold last winter, and, like many of us foolishly do, neglected to take sufficient care to remove it. However, neither she herself nor any of us thought that there was any mischief going on. One Sunday evening, however, my mysterious friend wrote:—"Mother is very weak and very ill. She ought not to be about the house, but stop in bed until she is better." (She herself thought she required fresh air, and when I suggested this it continued): "No, she must stop in bed. You should get a doctor to her at once. She has a weak heart, and her lungs are affected." Well, I was startled. That she never had a particularly strong heart, I knew, but the allusion to her lungs was news. However, being a sceptic, you will naturally conclude that I took no notice of this foolery of my sub-conscious self. I did take notice of it, for two reasons: that I had here another test-case; and, more important still, that I should blame myself considerably if, after all, the anxious warning should prove to be true and I had left it unnoticed. I sent for the doctor in good time the following morning—and of course he found it all a hoax? Nothing of the kind! He found it precisely as I had been told. He ordered her to keep her bed at once, and she was under his treatment for some considerable time.

How will you explain this? Under what heading is it to come? Telepathy? Hardly, for none of us knew that there was actual mischief going on. If it was my subconscious self, I am sure I ought to be very proud of such a clever acquaintance! What is it, then? Well, with regard to both cases I am an Agnostic. Unless the writing in each of these two cases at least came from a distinct outside Intelligence, I frankly admit I don't know how to account for it.

I might give you further incidents, if it were necessary, and I dare say many of you will wonder that I am still not convinced, but that, Oliver-Twist-like, I keep "asking for more." I receive the same reproach from my friends. I was writing an article some time ago on this same subject, and had just been saying that I wrote from the standpoint of the sceptic or Agnostic, when I heard one of those little raps (of which I will speak presently, and with which you are all familiar, no doubt). On asking what was required of me, I was told: "You should say in your article that you are fully convinced of our existence, for you have had sufficient proof, and that it will be well for people to believe you." Very hard to have to refuse such pressing advice, and if my friends are really here, I am afraid they must think me either very obtuse or very obstinate. "Will you at least think we are here?" they have pleaded; "it will enable us better to help you." But my scepticism is so deep-rooted that I don't give my adhesion to anything until, in the words of Shakespeare, there is "no



hinge, nor loop, to hang a doubt on." I don't merely want to *believe*, I want to *know*!

Now let me deal from another point of view with this "automatic writing." Nature, we know, works very mysteriously at times, but I don't think you can accuse her of positive and absolute fraud. Now, by means of this writing I have received, and continually receive, the most excellent advice. Indeed, if I wished to write my confessions, like St. Augustine or the famous Jean Jacques Rousseau, I should have the most powerful help from this mysterious agency. Now, I ask you, considering that Nature, though mysterious, is straightforward, can we rightly presume that she would go from her beaten track in this instance, and show herself in such an unfavourable and contradictory light? For, if after all it could be proved that this writing comes from ourselves, would she not be guilty of the grossest and most abominable deception which she could practise on a long-suffering humanity? Is it reasonable to conceive that on the one hand we should get everything that is beautiful and true, everything that is meant for our improvement and advance, and that from the very same source we should, on the other, receive the most glaring and purposeless falsehoods in the shape of the names of our supposed communicants, and of the distinct and unceasing assertion that the messages come from them and not from ourselves? I find it hard to believe it, and propose the question: What would be our verdict, suppose it were merely a mundane question? Should we consider a teacher who was consistently good and true to us, who consistently reminded us of our most minute faults and shortcomings, and ever earnestly begged us to amend them, capable at one and the same to deceive us unblushingly and persistently with the grossest falsehoods?

Sometimes this "automatic writing" is compared to dreams. The great similarity between the two is that you cannot (scientifically) properly account for either. The great difference between the two is that in the case of dreams you, or your subconscious self, play an important part. You are not merely made the instrument. You are the active participator, which is seen by the fact that you *remember* your dreams. In the case of this automatic writing you are merely the instrument, so to speak. You need not participate in it mentally in any shape or form. Mr. Stainton Moses told us that he was able, during such writing, to concentrate his attention on some abstruse book, and yet the messages were consistent and correct. This at least points to your merely being the vehicle through which some outside Intelligence conveys its thoughts.

Let me now briefly deal with a kind of writing which is also called automatic, viz., the unconscious scribbling of children on their slates and in their copy books. This is a point to which I wish to draw particular attention, for I think there is a misconception and fallacy here, and I am rather surprised that such a clever investigator even as Miss N., of the Psychical Research Society and now of *Borderland*, should not differentiate between this scribbling and what I would call the genuine "automatic writing." The child's scribble is merely unconscious; neither its subconscious self, nor any extraneous forces, are responsible. It belongs to the same category of phenomena, if phenomena they can be called, as, what I may call, our automatic walking. How often do we think of the fact that we are walking? The moment the child's attention is drawn to the scribble it leaves off. The work which its hand has been performing comes to to an end in exactly the same way as we should, for instance, come to a sudden standstill if we began to be conscious of our walking and of the fact that we were walking in the wrong direction, or that we had passed the building or place where we intended to call. If you place this scribbling in the same category with "automatic writing," then you will have to place almost all our performances in the same category. How often do we not automatically or unconsciously walk, eat, and drink, and what not! Now take the genuine "automatic writing." It is exactly the opposite of the unconscious scribbling of children or of any of the other automatic performances to which I have just been alluding, for you take the greatest possible care *not* to set your hand moving, *à peu si mouve* (and yet it moves), to use Galileo's famous sentence. You will see the difference even more

clearly when you bear in mind that it would be difficult to find a child who does not unconsciously scribble on its slate or copy books, it being perhaps the unconscious continuation of its first attempts, or baby attempts, at using the pencil, and to me at least it seems a great fallacy to dignify this with the name of "automatic writing."

Dealing with the contents of the automatic messages, we arrive at the charge often levelled against them, viz., that they are for the greater part frivolous, and often contain perfect rubbish and positive untruths. Undoubtedly they do. But would not that be another proof of the fact, that, granting outside Intelligences, there is no sudden transformation at death, but, that we continue, at least endeavour to continue, on the other side, the same pranks we have been indulging in this, until our hour for progress strikes? Take daily life here? How much sense, how much truth can you extract from it? Look at the vast amount of rubbish which is talked and written. It is only occasionally that you come across a grain of wisdom. You remember, no doubt, the story told of the Greek sage, who, in broad daylight, walked about in the market place carrying a lantern. When asked what he was looking for, his simple reply was, "for an honest man." In spite of our boasted advance, I am afraid he would find the same difficulty to-day. Let those untruths be a warning to us! Let us, if spirits, exist, follow the advice of St. Paul and try them if they be good. The devil, we are told, goes about like a roaring lion, seeking whom he may devour, and it is not difficult to see that it must be the delight of mischievous Intelligences to puzzle, annoy, and mislead us. Above all let us endeavour to *prepare* ourselves for the company of the pure and developed Intelligences, who can assist us and wish us well. The character of the messages, we are told, depends upon ourselves. "Like attracts like," or, as the ordinary saying goes, "Birds of a feather flock together," though I believe that even the best of us are subject to occasional deception. We find it so here; why should it be different there? In the meantime, all we require is sense and judgment. When in the process of eating fish we come across the bones, we do not swallow them, but quietly put them aside. When a new country or island is discovered—I am afraid there's not much left in that way now—and the savages are standing on the shore ready to eat us, we do not run away. On the contrary we eat the savages, figuratively speaking, and then enjoy the beautiful country beyond.

Finally, if this automatic writing is the sport of our sub-conscious self, how do we account for the fact that mediums receive it in languages totally unknown to them?

*To be continued.*

## THE REFORMATION CHRISTIAN and SPIRITUAL.

By L. M. BYLES.

PART B. SEC. II.—THE PIONEERS and SOLDIERS—

MR. JOHN LAMONT.

MR. JOHN LAMONT was born in Argyleshire on April 17, 1825. His schooling was limited to eight months, the bulk of his knowledge having been acquired by the not too certain means of chasing bits of flying paper over the Scotch hills and in other equally erratic ways. At the age of seven years and 10 months he began to earn his own living. When 12 years of age he went to sea, and remained a sailor till his 23rd year. During these ten years he availed himself of all the opportunities to read and acquire knowledge that fell in his way. Most ships carrying small libraries he was enabled to gather considerable knowledge in this manner. As an example of his mental capabilities it may be mentioned that Mr. Lamont had mastered Homer's "Odyssey" before he reached the age of 13. He delighted then, as he does now, in the old masters.

One day in 1870 Mr. Lamont saw in a friend's office the rules of the Liverpool Psychological Society. Chaffingly, he asked his friend some questions concerning the religion, and received an invitation to a seance the same evening. He sat with a circle of five—three were friends and two he did not know. At the close of the seance Mrs. E. H. Britten entered the room, went under control, and delivered a short address. This experience



served to awaken his curiosity, with the result that he formed a private circle for investigation, consisting of his brother, wife, and a great friend. The circle met regularly twice a week for two years, during which time the sitters received the most incontrovertible evidence that spirit return is a fact. One feature was information given by the spirit of a lady who had been known to the sitters. She said she had been dead three weeks and three days. Mr. Lamont writes, "I, not having heard from my friends lately, wrote to her husband a commonplace letter, in the course of which I inquired after his wife. In reply I received her funeral card, giving the very date recorded at our sitting." For some time Mr. Lamont was under the impression that the phenomena were caused by unconscious action of the brain, but was at length forced, by weight of evidence, to abandon this position, and acknowledge the spirit power. In course of time his sister, Miss Lucy Lamont, became an unconscious trance medium, and gave much information unknown to any present. She also became a good healing medium, and has successfully taken in hand many cases. Mr. Lamont then began to study the subject in London and Glasgow, and had many sittings with Mrs. Everitt. In his own house he has conversed with dead (so-called) friends and relations in the direct voice, and has received many messages in direct writing. He has travelled over Australia and the United States studying the religion of which he is so useful an upholder. "I have," says he, "caught many bogus mediums and materialisations, but that did not disprove those that were real. All my experience has convinced me that there is no miracle or supernaturalism in spirit return, but that all phenomena are subject to natural law."

When Mr. Lamont had investigated the subject for twelve months he joined the Liverpool Psychological Society, was elected vice-president, and in 1872 he first, and worthily, occupied the position of president. Since becoming a Spiritualist he has done his best with pen and voice to spread the truth he has gained. He has carried on the work in Lancashire and Yorkshire, in Glasgow, London, and America: he has done all that in him lay to win men to the truth, to further the angels' work.

#### MR. J. J. MORSE, TRANCE MEDIUM.

Mr. Morse was born in London on October 1, 1849, of a well-to-do wine and spirit merchant. Owing to ill-health he was soon sent to his great-grandfather's farm at the little village of Hook, near Kingston-on-Thames.

In 1853 Mr. Morse, sen., retired from business, but losing his wife he decided to re-enter commercial life. He was unsuccessful, and died broken-hearted some five years after his wife. Shortly after the death of his parents, Mr. Morse was sent to a boarding school at Greenwich, where he received little and bad food, liberal chastisement, and a poor education, all of which combined led him to the determination to run away. Inquiries were made, and our young friend was placed under the care of an old lady named Croucher. Two years later family considerations compelled his uncle to seek new fields for his orphan nephew. Accordingly he arranged to apprentice him on board an East Indiaman, but a rascally agent broke his contract and shipped him on an English coaster instead. Owing to a severe accident, he was discharged at South Shields, and painfully returned to London, where he was met with a grave family injustice, and severed all connection with his relations.

The next five years (ending 1868) find him attempting to keep himself in various subordinate positions, till at length he was gulled by a city shark into accepting employment in an about-to-be-formed news and publishing office. All his savings were involved in the crash.

In the autumn of the same year he first met Spiritualism, being then introduced to Mrs. Hopps (mother of the Rev. J. P. Hopps). This good lady expressed her belief in the new religion, and Mr. Morse even sneered at her for such credulity. She accordingly invited him to a seance, which commenced with a lesson from the Bible, followed by prayer and a hymn. Then came a series of controls, in the midst of which he seemed to feel that a large, warm, and heavy hand had forcibly descended upon his head, appearing to cleave his brain

in twain, while into the cavity thus formed it felt to him that hot sand was poured, which trickled down over head, face, bust, and person. Every sense of motion was paralysed. He was helpless, when suddenly an uncontrollable desire to shout came upon him. And he shouted and shrieked for nearly an hour, when the control desisted and left him. After this the process of development was rapid. On April 21, 1870, his first sustained trance address was delivered in London. And shortly after he began the public career in which he is still engaged, and which will last, we hope, for many years to come.

He married Miss Marion Lewis in 1870, an event foretold to the lady some months prior to her ever having seen Mr. Morse. She is a lady of good Welsh descent, and one child, a daughter, Florence, has been the sole issue of the union.

Mr. Morse's long and valuable services as a trance speaker are so well known and highly appreciated by your readers that I need hardly enter into details. It is to be hoped he will long be spared to continue his able ministrations in the behalf of humanity and the truth.

### OUR BOOK TABLE.

**MARRIAGE.**—Another of the neatly got up little pamphlets by Edward Carpenter reaches us from the Labour Press Society. The work is a credit to the printers, and is a valuable contribution to the literature on the most important subject of the marital relations of the sexes. It forms a good sequel to the previous publications by the same author on "Sex Love" and "Woman." The author deals with his subject clearly, fearlessly, thoughtfully, chastely, suggestively, and forcibly. He says many things that ought to be said that few people dare to say. He has a high ideal, and if people will read his words in his spirit, and appropriate their true meaning, no one can read without moral benefit. Mr. Carpenter feels for, and sympathises with, womankind, and while he points to existing evils and suggests reforms, he entertains a high estimate of true marriage, and insists on its permanency. We cannot quote, the book must be read and studied to do it justice.

**LIGHT IN DARK PLACES** is the title of a pamphlet by Frances Power Cobbe, issued by the Society for the Protection of Animals from Vivisection. If but a tithe of the inhuman cruelties set forth in this blood-curdling pamphlet were true, the efforts of the anti-vivisectionists would need no justification, but should command the sympathetic recognition of all humane people. But we are assured the half is not told of the objectless, senseless, and useless experiments practised by vivisectionists to gratify a morbid curiosity, and, that these horrible outrages are inflicted upon helpless innocent dumb animals who trust their torturers, makes the matter still worse. To what are we tending? "The interests of science" is a watchword which seems likely to lead us to inhumanities as gross as any perpetrated in the "interests of Christianity." These priests of science (mis-called) need watching and their pranks require to be stopped, or we shall have them cutting up human beings next—if they have not already got to that! Miss Cobbe's pamphlet will be sent free for a 1d. stamp to cover postage from 20, Victoria-street, London, S.W.

**A TOUR THROUGH THE LAND OF THE WEST** is the title of a sixty-two page pamphlet of 92 pp., which contain the record of the reflections about the impressions made upon a Birmingham working man during his visit to "the States," to attend the World's Fair at Chicago. He seems to have gone about with his eyes and ears open, to have made good friends, and to have formed pretty clear and definite opinions regarding the social, political and religious state of the people over the water. He had an interview with Andrew Jackson Davis, of whom he speaks very highly. He also visited Hydesville, which he believes will someday become a second Mecca. Over "the Falls" at Niagara he waxes eloquent and poetic, and seems to have been fairly enthralled by their magnificence. Working men thinking of going across "the pond" would do well to read this little book, which has a freshness characteristic of the plain unassuming gardener author. It can be had for seven stamps from N. Smith, 156, Camden-street, Birmingham, or from Simpkin, Marshall & Co., London, or Cornish Bros. Birmingham.

**THE WIFE'S DOCTOR.**—A book for every woman, price 1s., is issued by Mr. W. Wakefield, of Leeds, who may be congratulated upon the excellence of the work both with regard to the general arrangement and to the practical character and usefulness of the information it contains on matters which deeply interest and concern womankind. If the instructions which it imparts be carried out much of the chronic suffering now so prevalent during the maternal period could be avoided. Nor would the good effect of the instructions and advice end here. It would become strongly marked in the bringing forth of a healthier race of children, and in the prevention of the high rate of infantile mortality which now so universally obtains. It is unquestionably the right of every child brought into the world to be strong, healthy, and well born, but this unfortunately—by virtue of the general ignorance which prevails among men and women, and their consequent chronic ill-health—is the exception and not the rule, and hence the heavy assessment which death levies among children under one year of age. It is to obviate this sad condition that Mr. Wakefield has published "The Wife's Doctor," and that praiseworthy object can alone be attained by inducing the women of our land to study the functions of their own bodies, and obey Nature's inexorable laws.



## THE TWO WORLDS.

*The People's Popular Penny Spiritual Paper.*

SPECIAL OFFER TO NEW READERS. We will supply *The Two Worlds* post free for 24 weeks for 2s. 6d.

TRADE AGENTS.

JOHN HEYWOOD, Deansgate, Manchester, 2, Amen Corner, London, E.C.; 33, Bridge Street, Bristol, and 22, Paradise Street, Liverpool; E. W. ALLEN, 4, Ave Maria Lane, London, E.C.; F. PITHAM, 20, Farnborough Row, London, E.C.; GEORGE VICKERS, Angel Court, Strand, London, W.C.; JOHN BENT, Townhall Lane, Leicester; and all News-vendors and the Trade generally.

FRIDAY, AUGUST 31, 1894.

EDITOR AND GENERAL MANAGER.

**E. W. WALLIS.**

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

### IMPROVING OUR SUNDAY SERVICES.

It is proverbially easy to criticise and condemn, but not nearly so easy to improve and reform the abuses railed against. One hears abundant denunciation of the iniquities of our social system (or lack of system), but the speakers who have something superior to propose are few and far between. Applause can generally be won by attacks upon Christian dogmas and bishops, but the upbuilding of the better religious system and the living of the higher life are not so often attempted, still less accomplished. In like manner the faults, weaknesses and mistakes of mediums and managers of meetings are easily discernible and often attacked, but the more excellent way is seldom shown or explained.

What do the critics want? Apparently they would have the meetings entirely given over to oratory, and rule out all demonstrations of phenomena. But where will they stop? According to them clairvoyance must not be given, not even if a Spirit wishes to tell some sad-faced mourner to be of good cheer, and would comfort the sufferer by telling of the presence of the loved ones. Psychometrists must not read the past and tell people "all things that ever they did," nor warn them of future dangers. Phenomenal mediums must be dumb on Sundays, but trance and inspirational mediumship are phenomenal—must they go too? Has the Sunday service to be left exclusively to normal, uncontrolled, uninspired speakers? Why should it be *wrong* to describe spirits on Sunday and right on Monday? Are the days different?—is one sacred and the other secular?

If the test is to be "educational," what is to be the standard? Must mediums have a college certificate? "Honest Abe Lincoln" was a worthy President and is regarded as a martyr, but he had no great educational qualifications. Joan of Arc, "led by the spirit," marched to victory, and by her purity blessed those who came in contact with the simple peasant maid. George Fox had no particular scholastic training, yet he proclaimed "the word" and founded a religious sect.

From the forge and the mill, the store and the factory, the stage and the tavern, the workshop and the mine, youths, maidens, men, and women have been summoned to the work of Spiritualism; and, though lacking the polish, the culture, the erudition of the crammed student or the learned professor, they are frequently able to do more than either. In halting grammar and faulty diction, may be, they have uttered new truths, given many tests, and demonstrated in hundreds of ways the real presence and identity of the so-called dead. No amount of rhetoric or rhapsody, or even close reasoning, can do that. People seek proof; are they to have only words?

Surely there is room enough in Spiritualism and upon our platforms for ALL intelligent speakers and mediums who are earnest, single-hearted, and truly desirous of spreading the truth.

After all, life is more than raiment, *motives* is more than speech, *conduct* is more than grammar. To the truthseeker, purity, honesty and sincerity, and the evidences of spirit presence and influence are of more worth than the turn of a phrase or the ring of a word. The letter killeth, but the spirit (and purpose) give life.

IN THE CONDUCT OF SUNDAY SERVICES there should surely be a happy medium between deadly and decorous dullness and the other extreme of free and easy irreverence?

Why should we not have well-lit, well-ventilated halls, adorned with beautiful pictures, portraits, and statuary. Bright with flowers and shrubs?

Why not have bright, harmonious music from a variety of instruments. Solos and concerted pieces, vocal and instrumental, as well as congregational singing?

Why not have recitations and readings, poetical or prose, of an interesting and beneficial character, together with earnest invocations and aspirations?

Why not have lectures (about half-an-hour to forty minutes in length) on moral, educational, and spiritual themes, from normal, inspired, or trance speakers?

Why not encourage the development and exercise of clairvoyance, message-giving, and psychometry of a natural, helpful, and spiritual kind. Many moral lessons and spiritual experiences may be drawn from the testimony of mediums, and the evidences supplied by them in their exercise of these phases of mediumship.

It seems to me that greater attention to "conditions"—the helpfulness of sympathy—the recognition of the valuable aid appreciative hearers can render to speakers and mediums is a very palpable requirement in our meetings. Surround the mediums and wish them well.

We continually speak of the need for "harmony," but the musical part of our services in many places leaves quite as much to be desired as the oratorical or phenomenal portions.

Our meetings might be much improved if speakers expounded the spiritual philosophy more and became teachers, helpers, by their sympathy with, and encouragement of the sad and weary. Less criticism, less condemnation, less faultfinding and more uplifting, comforting, and strengthening of the hearers. Let us build up the spiritual religion by its exemplification in conduct and character—in love, patience, and goodness. In my opinion that is the truest way of improving our Sunday meetings.

### PLATFORM PHENOMENA.

By E. ADAMS.

THE discussion of this subject should be conducted from a standpoint elevated above all purely personal predilections, dissociated from all hereditary bias in favour of any special religious forms or practices (since Spiritualism is re-formatory and progressive) and a basis of common agreement found from which the most desirable methods of procedure, in harmony with the general principles and possibilities which Spiritualism reveals, may be indicated; let these be first made clear, and then acted up to, and the much bewailed imperfections and crudities (which by the way are inseparable from any movement in its youthful days) will, with a growing recognition of the needs of the case and the dignity of the cause, vanish as the mists before the rising sun.

There appears to exist a large amount of indefiniteness or misapprehension as to the relative values of the phenomenal and philosophical advocacy of Spiritualism from our platforms. On the one hand a large section of those who constitute our audiences are more powerfully impressed by phenomenal presentations, and never tire of seeing them repeated over and over again—as some would say, *ad nauseum*, and to witness which would appear to be the "be all and end all" of their religion; while on the other hand there exists a large section of equally worthy folk who aver that having been once convinced, the repeated presentation of the phenomena does not interest them; that their open minds have assimilated the philosophy of Spiritualism as readily as the new-born babe assimilates its maternal nutriment; and were they never more to witness any of the said phenomena, the reasonableness, beauty and amplitude of the philosophy gives them all the comfort and confidence they could possibly wish for.

Now, assuming (and methinks there will be found few dissentients) that "the gathering of ourselves together" in public meeting is recognised as a desirable and effective institution, valuable alike for propaganda work, and for promoting sweet and helpful co-operation and concord within the household of our faith, it follows that perfect unanimity of sentiment on the question before us, even were it desirable, is quite impossible; hence mutual giving and taking, forbearance, and "the charity that suffereth long and is kind" become essential, and surely it is well that there should be the need for the exercise and cultivation of these divine qualities.

But upon proceeding to analyse the contentions of



the aforesaid two sections, it will be found that the primary underlying motive in each case is self-gratification. The phenomenalist says, "Why should I be debarred from witnessing the tests and evidences of spirit-return, and be compelled to listen to long discourses which are not always within my mental grasp?" While the man who has outgrown the phenomena (or thinks he has) forgetting the days of his childhood (so to speak) rather superciliously inquires why he should have his philosophic calm rudely disturbed by having the phenomena "pushed down his throat!"—a somewhat expressive phrase, but one often made use of, and—well, we want to deal with things as they are, since we cannot always have them as we would like them to be.

Moreover, besides self-gratification there are other moral effects on both sides, a frank recognition of which should do much towards harmonising these apparently contending forces.

Your typical phenomenalist revels in tests, limits his mental horizon thereto, consequently often gets out of touch with his more philosophical brethren, finds the thinking out for himself the logical issues and lessons, of which the phenomena are the indices, too laborious a task, and at best but imperfectly realises that the purport of all the phenomena of life and being, is the educational development of all sides of his nature—mental, moral, and spiritual, and that unless he makes his test-seeking proclivities to subserve this educational process, there is no real progress made, and he is in danger of lapsing into a state of mental and spiritual stagnation. Are not these real evils which should be avoided? On the other hand, our philosophical friend is not unfrequently afflicted with the "pride of intellect," and from his "superior" altitude is apt to extend but scant forbearance and charity towards our phenomenal friend, while he appears to forget that although he personally may have outgrown the need for the further study of the phenomena, that very fact should make him more tolerant of those who are not so highly endowed or favourably placed; cause him to realise the additional responsibility laid upon him by his larger knowledge, and shew him the necessity for "more and better" phenomena to meet the needs of new investigators, and so perpetuate that basis of fact which in stating his philosophical conclusions he is so often compelled to fall back upon!

A due recognition and rectification of these manifest defects on either side would, it seems to me (and doubtless ultimately will) enable each to find that "happy medium" ground where all may unite for mutual aid and helpful progressive unfoldment. The establishment of such common ground of union, upon which all can meet and co-operate, seems the more feasible since, upon analysis, the present impediments thereto will be found to arise from personal predilections and hereditary antipathies, rather than from anything derogatory in the nature of the phenomena.

It is just here probably that we approach the crux of the whole question; for if there has grown up in the minds of some a feeling that there is anything of a derogatory nature in the public presentation of the phenomena, it is traceable not to the phenomena, but to the mode presentation; and it is to this one point that those who are entrusted with the important duty of arranging our platform programmes, require to give serious and unremitting solicitude.

Workers should not be pressed into platform work much less press themselves forward, unless they are sufficiently developed to do the work with credit to the cause and to themselves. This, of course, applies to speakers, whether normal, trance, or inspirational, just as much to clairvoyant or psychometric media. "A good moral, my lord; it is not enough to speak, but to speak true!"

"More and better" media, as you have so often stated, is the pressing need of the hour, and, keeping this need steadily in view, fostering mediumistic development until the need is supplied, for the present we can but make the best and wisest use of the conditions at our hand.

But, some will ask, when we have got "more and better" media, would you favour public clairvoyant and psychometric descriptions? Provided they are not allowed to unduly dominate your meetings; confining the descriptions exclusively to spirit people; avoiding those

references to the personal surroundings and circumstances of the sitter, which at present seem to be almost inseparable from psychometric readings, and which should only be given in the private circle; and given media who have developed their powers to see as much as they possibly can, and to give only what they can see and clearly describe, then I answer most emphatically Yes!

When you have realised that your meeting together is for mutual aid and edification, for "clinging to the strong ones, drawing up the slow," methinks you also will agree with me. You will then have outgrown your old-time fear that such descriptions of spirit-people would outrage the sense of "Sunday" propriety!

After listening to public descriptions such as these, received time and again with grateful recognition, I have often been strongly impressed with the simple eloquence and sanctity of such facts, which no mere words could increase one iota in value.

The verities of the after-life form the vital question of which, by our aspirations and mental strivings we seek to become informed; and when these eternal verities can be so eloquently demonstrated by clairvoyance such as this, capable as it is of being developed for this particular phase to great perfection, who will say that it should be ruled "out of court" under such conditions?

There is ample scope in our meetings for both speaker and clairvoyant. The two qualities may be seldom found to successfully merge in the same person; but there is equal dignity attaching to the office of each, and recognising this there should be no room for petty personal jealousies, only fraternal co-operation towards one grand object. The phenomena and the philosophy are inseparable, and must go "hand in hand!"

It is a plain, positive, and practical demonstration of the truth as to the after-life that is needed to rekindle in men's hearts to-day a vital religion, instinct with intelligence, with wisdom, with love; and shall the facts that will aid us, and by which means alone this "devoutly to be wished for consummation" may be realised, inspire us with aught but reverence, and devout thankfulness to our Father God, that he has not left us to stumble blindly along the way, if haply we may find the light, but has made it possible for all who seek intelligently and wisely to find!

E. ADAMS.

Cardiff, August 20, 1894.

## ANOTHER PLEA FOR PURITY.

'Tis true that mediums should be pure,  
We all admit this fact, I'm sure;  
But now before we further roam,  
Let us just take a "look at home."

Do we assist them all we can  
To work out "Steadfast's" noble plan?  
Do we live pure consistent lives,  
And help a medium as he strives,  
That he may in us plainly see  
A Reflex of True purity?  
A medium's peculiar state,  
Its influence—temptations great—  
The negative must even be  
A state of great uncertainty.

Now thinking friends, both far and wide,  
Look at this subject "open eyed."  
And don't expect there to be borne  
Grapes on a tree while you, the thorn,  
Fail to do all you can within  
To stem the tide of secret sin.

If we'd bid jealousy depart,  
We must not nurse it in our heart.  
If we would have the Truth Divine,  
Cease ever "seeking for a sign."

Dear Mr. Wallis, years ago  
I was a Churchman, "don't you know,"  
Though now I haven't got a creed,  
There's many good things we might heed:  
For all are frail, and prone to fall,  
Since the "devil" got "Over the Garden Wall."  
Yours truly, "STICK-PRAST"

Walsall, July 26, 1894. [See page 342.]

SPIRITUALISM, IF IT IS to be the coming religion, must fear no investigation. If Spiritualism is to be the religion of science, for which she is building her strong and sure foundations, it must submit to a searching and reasonable criticism. Almost any scientist of any note who has troubled to investigate has been eminently satisfied of the explanation and reasonableness of the spiritual hypothesis as argued from its facts.



## CORRESPONDENCE.

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

## CONVINCED OF MATERIALISATIONS.

DEAR SIR,—I wish you would try and find room in the *Two Worlds* to let my friends know what a splendid treat I had here on Sunday night. After a very cordial reception from my Middlebrough friends, I was invited to a seance with Mr. Kenvin, the materialising medium. The circle was principally composed of strangers, who had attended the evening service. The phenomena were beautiful. We had a nice light, so that all could see the medium. First Lottie, a little fair spirit, materialised, and came out of the cabinet close up to me, and then Daisy, a little black girl; her black hands and face showed such a contrast with her white robe. The curtains were drawn back, and she went and sat on the medium's knee for fully fifteen minutes, until all the strangers walked up singly to the cabinet and inspected closely. I am now thoroughly convinced of the genuineness of materialisation. Mr. Kenvin is making many converts here.—I am, yours sincerely,  
MRS. J. A. STANSFIELD.

## MR. TINDALL AND THE HULL SECULARIST.

DEAR SIR,—Having read some of Mr. Tindall's articles in the *Agnostic Journal* during the last few years, I was agreeably surprised when I was informed that he would pay Hull a visit. I have read considerably on Spiritualism, and thought that Mr. Tindall's being in Hull would be the means of seeing that which I had read so much about. I was present at the Tuesday night meeting (amongst 25 to 30 other persons), not a vast crowd as Mr. Tindall states, or would have your readers believe. I sat opposite Mr. Tindall. The table did rise at his side almost upright, but my corner was firm on the floor. I hinted that the table had not left the floor at my end. Immediately afterwards the table also rose at my end, violently jerking about, striking a lady sitting next to me. Upon her request I kept the table from her. Mr. Tindall states that "a Secularist present grasped another gentleman's hand, and accused him of lifting the table." This is a deliberate falsehood, for I did not say that he was lifting the table. I accused him of having his hand underneath the table, and I and Mr. Bird kept it there until the light was turned up. These are facts. The said gentleman gave as his reasons for his hand underneath the table that he kept it from hurting the lady. But I aver that this would have been more easy to accomplish had he merely pushed the table away by having his hand on the edge of it. The gas was turned up at the request of several present. It would appear by Mr. Tindall's version of the affair that the "Hull Secularist" was to blame for all that happened. I may state that I am an anxious searcher after the truth wherever it may be found. I may further state that I have regular sittings, and that my wife is a medium, who is developing very fast. There is a greater possibility of my becoming converted through her efforts than by such people as Mr. Tindall. I know my wife is genuine in her utterances, but I have doubts as to the "yells" or Mr. Tindall. Trusting you will insert this, my first epistle to your pleasant paper, I remain, yours in the search for truth,  
G. E. CONRAD NAEWIGER.

Hull's Progressive Bookstore, 22, Osborne-street, Aug. 26, 1894.

## THE SUGGESTED "FESTIVAL DAY."

DEAR MR. EDITOR,—Many thanks to "Historicus" for his correction as to dates in my letter. I wrote hurriedly and, alas, carelessly.

When I was a young girl, living in Chester, All Hallows Eve was the day celebrated there, and large parties, composed both of adults and children, went from door to door singing, or what was termed souling, exactly in the manner of the Christmas Carol Singers. This was on the night of October 31, and possibly up to this time the practice may continue.

Some six years ago, as I think I mentioned in a former letter, my spirit friends called our attention to these days, and suggested that we should adopt one of them as our festival day.

In our home circle we have since then kept All Saints' Day, November 1, and somehow I find it difficult to express in this letter the results we have had. The influence we have experienced, and the delight expressed by most of the spirits communicating, many (in fact most of them) being perfect strangers to us, quite surprised all our circle, until at last I made up my mind to suggest, through the columns of the *Two Worlds*, that we Spiritualists should combine with one accord on this one day in the year (All Saints' Day) in every town, and make public demonstration of our communion with the Saints.

To this end I propose that in each and every town all societies should, on that one day, hold one large meeting to which the public may be admitted. Select the best speakers only. Let the meeting open with prayer and hymns to the Almighty Spirit. Thanks being given for the grand revelation and revival of truth, and the meeting to close with one grand jubilant hymn.

I thank Mr. F. T. L. Davies for his prompt and generous reply to my letter; he is always an energetic worker. I shall be thankful for his help, and shall be pleased to make an appointment later on when back at Norwood. I also thank Mr. Tong, of Camberwell, and hope to see him, with any other ready to help him, as soon as possible. Letters to 44, Annerley Road, Upper Norwood, will find yours faithfully,  
B. RUSSELL DAVIES.

Beshill-on-Sea, August 8, 1894.

## THE STAFFORDSHIRE "SENTINEL" AND MRS. BRITTEN.

DEAR SIR,—As I am the "party" (what spiritual respect for a co-worker, etc.) who engaged Mrs. Britten to give addresses in Hanley, I am the "party" referred to in your issue of the 24th inst. The general opinion of Spiritualists with whom I have come in contact have stated Mrs. Britten's age from 75 to 78. One person in

particular who had known her over 20 years told me, nearly four years ago, that she must be at that time 75. Thousands of Spiritualists will be surprised to learn differently. All this has been done with the kindest love and admiration for her whom we consider the most wonderful woman of the age. With regard to the 63 years' "practical connection," 'twas a printer's error. The paper might have said 23 or 163; the people here know that much about the subject, it would have been all the same. Mrs. Britten wrote asking me to correct the errors, at the request of her relatives, saying at the same time, "On my own behalf I laugh at the statement, and can only hope that all others at 78 may be as strong and able as I am, who have not yet come to that age by a tenth, so I deem that age is of the spirit." I wrote Mrs. Britten, saying I thought the *Sentinel* had been very good to us (we had nearly six columns, which I venture to say has never been exceeded in favour of Spiritualism by any anti-Spiritualistic paper in this country), and inasmuch as its editor was a strong orthodox Christian, and disliked Spiritualism it would be better to say nothing about the matter, as it was over, and especially as she did not care herself. There were several other typographical errors, but we had done so exceedingly well, I thought we "had better let well alone." I have understood there has been, and still exists, an excellent bond of friendship between myself and Mrs. Britten, and have yet to learn from her own lips or pen that this is not so. J. W. Culpan's remarks, and the general tenor of his production are offensive. A sort of righteous indignation or assumption of passion frame of mind he works himself into, as though he was the only man in the wide, wide world who had any feeling. 'Tis "Much ado about nothing." Let me tell him there is nothing "rude," nothing "unworthy," and no "falsehood," but an error, pure and simple, for which we at this end sufficiently atone, when we say we are sorry for everything to Mrs. Britten, leaving J. W. Culpan out of the matter entirely. When J. W. Culpan had to get the consent of Mrs. Britten before he dare write, it looks very much like begging for the job.—Yours fraternally,  
J. H. SANKEY.

Bank House, Hanley.

## LONDON NEWS AND NOTES.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—After prayer Miss S. Boddington's guide gave a short address showing that, whilst most religionists had nought but a belief in immortality, by the ministrations of God's angels this hope might be replaced with indisputable knowledge of Life beyond Death. Mr. Davey asked "Do the dead return?" and said the reply was in the negative, there being no dead. Death changed the venue of man's actions and his means of manifestation. Mr. Long, controlled by "Dougla's," claimed that death was the deciding factor in man's life; by seeking diligently for answers to the questions, "What is my destiny? What is my relationship to God and to my fellows? we should gain knowledge that would enable us to endure the vicissitudes of this life." "Wilson," continuing the control, gave a vigorous address, and showed that the example of Jesus must be followed, hence even according to orthodox ideas the life-acts of individuals are the factors in their salvation or condemnation.—C. M. Payne, hon. sec.  
102, CAMBERWELL ROAD. Mrs. Clark's.—Aug. 22: Singular manifestation by a French spirit, through the mediumship of Mr. James Born, Rotherhithe, and sympathetic manifestation by control of Mr. Hoare. 26: Communications to various sitters by controls of Miss Smith and Mrs. Ramsey. Mrs. Clark has not been mentioned as a medium in these records, because she does not go under control, but no sitting takes place without her giving clairvoyant or impressional tests, the verification of which by strangers is often very interesting.—A. J.

113, EDGWARE ROAD, HYDE PARK, W.—A full meeting. Mr. Horatio Hunt lectured on "The Mystery and meaning of Spiritual Symbols." The audience appeared to be well pleased. Next Sunday the same speaker will discourse on "The Faiths, Facts, and Frauds of Modern Spiritualism." Impromptu poem at the close.—Cor.

FOREST HILL. 23, Devonshire Road.—Sunday: Mrs. Stanley gave quite an intellectual treat, dealing with "The Old World and the New," showing how the old fads are dying a most hard death, and new and tolerant notions taking their place, a generally better state of things fast approaching.—J. B.

245, KENTISH TOWN ROAD.—Mrs. Mason will give a second seance on Thursday, Sept. 6, at 8 p.m. Tickets of Mr. Warren and Mr. Mason.—J. H. B., hon. sec.

MARYLEBONE. 86, High-street, W.—Mr. W. T. Cooper claimed that Modern Spiritualism was not inconsistent with the teachings of the bible, and also that persons should search for themselves and not trust to the interpretations given by others. Mr. Cooper proceeded to deal with the objections urged by orthodox opponents against the investigation of Spiritualism, each objection being ably met and shewn to be but the outcome of a misunderstanding of the subject, which is too often looked at through the spectacles of ignorance and superstition. Next Sunday at 7, Mr. J. J. Morse, trance address, "Spiritualism as vindicated by religion, science, and common sense."—L. H.

PECKHAM. Chepstow Hall, High-street.—Evening. Mr. Edwards on "Theosophy versus Spiritualism," defined the terms, and related the inception of modern Theosophy in New York, for the purpose of studying occultism. In dealing with the terminology of Theosophy, he claimed that it was derived almost entirely from the writings of Theophrastus, or Paracelsus, a Swiss, born in 1493, and known as the mystic of the Middle Ages, whose teachings appeared to have been taken over entirely by the Theosophists. Comparing the teachings of Theosophy with those of Spiritualism, the lecturer maintained that Theosophy taught nothing tangible, except the theory of reincarnation and disintegration of the principles and faculties of man, while Spiritualism opened up the secret of life, its object and progress beyond the state called death, and flatly contradicted the theory of reincarnation and disintegra-



tion of the astral body. Dealing with the phenomena of the Theosophists, he considered that what was held up as being an advanced kind, only capable of demonstration by an adept or master, was really very trivial when compared with the wonders shown through various mediums and vouched for by some of the most scientific men of the day. Alluding to the recent exposures and charges brought against one of the leading Theosophists by Mrs. Besant, the lecturer regretted there was only too much ground for believing that mesmerism was at the bottom of the fascination of that lady by Madame Blavatsky. The lecture was heartily applauded, and although questions were invited the Theosophists did not feel disposed to ask any. Mr. Robson, on Tuesday, was very successful in clairvoyant descriptions.—A. E. W.

PLEASE NOTICE that all communications relating to the Marylebone Association of Spiritualists must be addressed to Mr. Leigh Hunt, hon. sec., 82, East-street, Marylebone-road, London, W.

SEANCE CONDITIONS AT CAMBERWELL.—Dear Sir,—I was extremely surprised to see a most uncharitable description of the meeting at Chestow Hall on the 14th inst. Your correspondent states that certain persons took the business out of the hands of the officers of the society. The officers knew the conditions were anything but what they ought to be, and made no attempt to improve them, they simply waited for the spirits to do what they themselves should have done. It was a most pitiable example of the automatic Spiritualism unfortunately met with in some societies. He speaks of "a woman in particular making herself objectionable." The lady is an old and well tried Spiritualist, an honour to the cause she so bravely supports, one who was personally sympathetic with the medium; but, in return for her endeavour to assist the medium she was openly insulted. Finding things were no better, a few of us sat around a table with the medium and tried to give her power that way. This sympathetic action by well-tried Spiritualists is what the secretary complains of as strangers interfering. What are we to do? Are we to sit idly by, as the secretary and president did, and see the medium struggling without trying to aid her? The place was simply reeking with the stench of fresh paint, and white-wash was plastered about everywhere. No wonder the conditions were bad.—Frederick Vaughan.

SHEPHERD'S BUSH, 14, Orchard Road.—Good meeting. Numerous strangers. Mrs. Mason's guides gave an inspirational discourse upon "Spiritual Development," and very successful clairvoyance.

SPECIAL ORGAN RECITAL.—Mr. J. G. Robson will give a recital of inspirational music (pieces in various styles) on the fine organ in St. Luke's Church, Rosemary-road, near Southampton-street, Camberwell, S.E., on Monday next, Sept. 3, at 7-30 p.m. punctually, the use of the church and organ having been most kindly given by the Rev. H. B. Chapman, the vicar. Admission free. Spiritualists are particularly invited.

STRATFORD, Workman's Hall.—Mr. J. Veitch on "The purpose of Spiritualism," alluded to the religious ceremonies of the ancient Egyptians, and contended that they understood mesmerism, it formed a part of their religious training. Some form of religious worship had always been observed among all peoples. To-day the churches are losing hold of the people, and the masses are drifting away into indifference, because Christianity lacks evidence. The purpose of Spiritualism is to propagate truth based upon spirit communion. We can all become saviours, and must strive to get beyond the doctrine of "an eye for an eye," etc., and live out the spiritual principle of doing good, form a more noble idea of God. With the knowledge of the truths of Spiritualism we can pierce the mystic veil and discern the loved ones gone before. The whole lecture was deeply impressive and educational. Dr. Reynolds ably presided.—E. J. Gozzett.

## MANCHESTER AND SALFORD.

ARDWICK, Tipping Street.—Mr. Lomax, of Darwen, related his experience, and gave good clairvoyance, all recognised. Evening subject, "Three Great Lights: Buddha, Mahommed, and the Nazarene." Clairvoyance all recognised. The benedictions were given in the Chinese language. Good audience, well satisfied. Very good after-circle, Mr. Eardley conductor. A lady from Carlisle gave good clairvoyance, as also did Mr. Jas. Lamb. Mr. Paddock's guides gave a short address; Mr. Eardley closed. W. H.—Lyceum: Very good attendance. Invocation by Mr. Lomax. Good marching and calisthenics, ably conducted by Miss S. Fitton. Lyceum Anniversary, September 30th. Please note.

COLLYHURST ROAD, Psychological Hall.—Will speakers with vacant dates for 1895 send list and terms to J. Barrans, 17, Clunystreet, Cheetham, Manchester, at once.

COLLYHURST SOCIETY.—23; Public Circle. Mr. J. B. Tetlow drew, as usual, a large audience, and, assisted by Mrs. Tetlow, gave a successful seance. 26: A week's missionary effort through the guides of Mr. Macdonald was well inaugurated, "Spiritualism, rational and provable," and "Spiritualism, the True Redeemer," being ably dealt with, followed by Clairvoyance. 27: Chairman, F. Tomlinson, Esq. Mr. Macdonald spoke on "Spiritualism in the Home, the True Altar of God." On Thursday, the 30th, answers will be given to written questions, and on Friday, "Spiritualism, its Evidence of Immortality." Room crowded both Sunday and Monday.—H. P.

HULME, Junction.—Thursday, public circle. Psychometry by Miss Smith and Mr. Lamb. Miss Smith is making rapid headway in her development. Large attendance. Sunday, 6-30, public circle, conducted by W. Lamb. Invocation by Miss Smith. Miss Smith, Mr. Connolly, and Mr. Sargent gave clairvoyance and psychometry of a convincing nature. Monday, Mr. B. Plant's very interesting address on "Divine Discontent" was fully appreciated. Large audience. Organist, Miss Goodall.

OPENSHAW, Granville Hall.—Morning circle opened by Mr. Ward. Addresses by Mr. G. Adams, who also described ailments and how to cure them, both morning and evening. Clairvoyance

by Mrs. Howard and Mr. Duffy. Medical tests by Mr. Ward. All received with every satisfaction. Large after-circle, opened by Mr. Adams. Miss E. Walker gave good clairvoyance and psychometry.—Thos. H. Lewis, cor. sec. Afternoon: Opened by Miss Howard. Usual proceedings. Recitations by E. Orme. On October 14 another service of song, "Rest at Last," will be given. Friends rally round.—G. O., sec.

PATRICROFT, New Lane, Winton.—Friday, Mr. J. C. Macdonald concluded a series of lectures commenced on the 19th. The attendance has been fair, considering the opposition. Mr. Macdonald's control dealt with each subject in a manner that maintained the attention of the audience. Questions of a varied character were well answered, and gave general satisfaction. Miss Amelia Cockins presided at the organ. The solos and duets by Misses Ada and Lotty Cockins were much enjoyed, the Cockins family forming the choir, assisted by a few of our friends. It has been a very profitable week. Several people are now earnest investigators. Sunday: Mrs. Hulme performed the interesting and impressive ceremony of naming two babies of Mr. and Mrs. Hope. A very good audience at night were well pleased with Mrs. Hulme on "Spiritualism's gain," many inquiring when she will come again. Sept. 5, at 8, Mr. J. B. Tetlow will conduct our circle. Proceeds to the Union for Supplying Mediums for Week-night Circles.

PENDELTON.—Mrs. Britten in the afternoon gave us a spiritual refreshing from her subject, "What has modern Spiritualism done for the world: an anniversary, a proof, and a challenge," which was a very valuable lecture. Evening: sensible subjects from the audience were dealt with in such a way and manner as to evidence the beauty of our spiritual philosophy. This being our anniversary and flower service our room was made very cheerful by being decorated with plants and flowers. Our singers did their part very well. Mrs. Britten named a baby girl, and gave Angela as its spirit name. We had a very good day, our room was too small, a large number unable to get in.—J. Moulding.

RHODES, near Middleton, 595, Manchester Old Road.—Aug. 26, Mr. L. Thompson's control gave an excellent discourse on "The Message of Spiritualism," followed by good tests and clairvoyant descriptions by Miss Barlow and Mr. Hollows. We should be glad if our Middleton friends would join us, to spread the cause.—F. P.

SALFORD. Mr. J. Gibson gave an address on "Spiritualism the Lifebuoy and Light," dealing well with the social problems of the day: much appreciated by all. Psychometry very good, afterwards Mr. Gibson, Junr., gave very good clairvoyant delineations, all recognised. Quarterly meeting for the election of officers, Monday, September 3rd.—R. Pryce.

WEST GORTON, 2, Peter-street, Clowes-street—22: Invocation by a friend, psychometry by Miss K. Todkill, closed by Mr. Todkill. 27: Invocation by Mrs. Hammond, also psychometry and clairvoyance, closed by a friend.—W. T.

## PLATFORM RECORD.

ABERDEEN, MON. Rose Circle.—Mrs. Hoare's guide spoke on "Man know thyself." Controls by Mr. Weller's guide, and other guides of members in the circle, giving good advice, and the good we shall be instrumental of doing in the near future.—C. W.

ACCRINGTON, St. James's-street—20: Mrs. Bury's controls gave remarkable medical psychometry, surprising many people. Sunday: Pleased to hear the controls of Mr. Kay, of Salford, give a very intelligent address on "Force," and dealt very ably with subjects from the audience.—A. T. Barnes.

ACCRINGTON, 26, China-street.—Mrs. Dixon's guides spoke on "The religion of the spirit," and "Spiritualism a redeemer." Psychometry very good. September 2 and 3: Harvest festival. All gifts will be thankfully received. Tuesday, 4, fruit banquet.

ACCRINGTON, Whalley Road.—20: W. E. Leaver's guides gave good addresses and psychometry. 22: Public circle of 100. Local mediums gave their services. Satisfactory clairvoyant and psychometrical delineations. 25: "Social," a success. The committee thank all who gave their services. 26: G. Edwards's guides gave good addresses on "Earth-bound spirits" and the "Two worlds." Mr. Tyrrel, of Blackburn, ably presided. Remember the propaganda meeting, Saturday, September 1. Come in crowds and swell the funds of the federation. Mediums who would come for expenses only for Wednesday's circle kindly write G. W. C., sec., 6, Culver-street.

ASHTON.—26: The controls of Mrs. Horrocks gave two good addresses and good psychometry.

ATTERCLIFFE.—26: Miss E. E. Wheeldon, of Coal Aston. Her guides gave a splendid address in the evening, listened to attentively and appreciated by a good audience.—Geo. Cook, sec.

BATLEY.—The Yorkshire Union meetings on Howley Hills, owing to unfavourable weather, were abandoned, and meetings were held in the Batley Society's room, which has just undergone a complete renovation. The most was made of the short notice as to the change of meeting place, and a fair afternoon audience were addressed by Messrs. Pawson and Armitage and Mrs. W. Stansfield. Mr. T. Chamberlain, president of the Batley Society, being chairman. Friends from Cleckheaton, Batley Carr, Heckmondwike, and other places, to the number of 55, sat down to tea provided by the ladies of the Batley Society. Evening meeting: Mr. J. Armitage, who was ably supported by Mr. Walker, of Cleckheaton, presided. Mr. W. Stansfield, of Batley Carr, Mr. Pawson, of Batley, and Mr. J. Foulds, of Bradford, gave stirring addresses. Mr. W. Stansfield, secretary of the Union, presided on both occasions at the harmonium. The singing was most hearty and harmonious, and tended to make the meetings more enjoyable.—W. S.

BIRMINGHAM, Masonic Hall, New-street.—At 11, Mr. Thomas Hands, speaker. At 6.30 Mr. A. J. Smyth on "Nature's True Physician." A course of special information lectures will commence at Cobden Hotel, September 20. Investigators' circle on Tuesday, 28th, also the Autumn Session of Psychical Debating



Section is about to commence. Applications to be made at the above hall.

**BLACKBURN.** Freckleton-st.—2.30, well-conducted public circle. 6.30, Mr. Johnson, of Hyde, lectured on "Revelations after Death" in a most admirable manner, being one of the best and most interesting lectures we have had the pleasure of hearing from our long experienced friend.—M. B.

**BLACKBURN.** Northgate.—2.30 Mrs. Rennie conducted a public circle and gave very striking clairvoyance. She also lectured and gave good clairvoyance in the evening. Large audiences.—J. B.

**BLACKPOOL.** Church Street.—Mrs. Craven gave an excellent discourse, showing clearly that prayer was not making use of fine words, then forgetting five minutes afterwards what had been said. Prayer to be effectual meant work. Evening: Five written questions from the audience were very ably dealt with.—W. H.

**BLACKPOOL.** Alpine Hall.—Mrs. Russell being in Blackpool kindly lectured to an intelligent audience and gave good clairvoyance. Mr. Russell presiding. A public circle in the Alpine Hall every Sunday, at 10.30. Visitors cordially invited.

**BOLTON.** Bradford Street.—Mr. R. A. Brown on "Spiritualism as the World's Encyclopedia" and "Spiritualism a Religion for the Masses," gave great satisfaction to good audiences. Clairvoyance by Mrs. McIver, a local medium, was excellent.—H. W., cor. sec.

**BRADFORD.** Manchester Road Mission.—Mr. Todd named three children. Evening: "Whom say ye that I am?" dealt with very ably. Mrs. Webster gave excellent clairvoyance and psychometry. Overcrowded audiences.—J. A.

**BRADFORD.** Otley Road.—Our service of song, "Rest at Last," by the Lyceum scholars, proved a great success. I feel proud that they have made a step in the right direction. Solos and songs were beautifully rendered by Miss Hood (conductor) and Miss Snaith, duet by Misses Cockran and Holroyd, quartette by Misses Dewhirst, Wiltsher, Stair, and Hood, supported by a good choir, conducted by Mr. Belmont, and other friends. We sincerely thank all friends who assisted, and are glad to see new scholars and friends.—John Jackson.

**BRADFORD.** 15, Quaker Lane.—2.30: Public circle a success. 6.30: Mrs. Whiteley, Mrs. Spencer, and others took part. A very pleasant evening. All are made welcome.—P. S.

**BRADFORD.** St. James's, Lower Ernest-street.—Mrs. Mercer was ill, so Mrs. Whiteoak gave very effective addresses to attentive audiences, "In the midst of life we are in death," and "Feed the hungry and clothe the naked." Very successful clairvoyance.

**BRIGHOUSE.** Lyceum.—19: Afternoon, over 100 scholars. A large number of friends, who had not seen the Lyceum before were highly pleased; evening, we had a service of song, "Marching Onwards," good audience. 26: A good day with Mr. Swindlehurst, a masterly discourse on the "Revelations of Spiritualism," and questions from the audience were answered to the satisfaction of all.—J. S.

**BRISTOL.** Lower Ashley-road.—Wednesday, at 8. Yes, the grand old City of the West "is waking up," 28 at the open circle. Mr. Hooper gave good clairvoyance and psychometry, acknowledged to be correct. We should be glad if some old Spiritualists were to visit us. "Come over and help us," there is much to be done, the battle must be fought and the victory won. We mean to make progress.—J. P. D.

**BURNLEY.** Guy Street.—Mr. Sanders gave able discourses. Mr. Taylor gave very good clairvoyant descriptions. Good audiences.

**BURNLEY.** Hammerton Street.—Aug. 5, Mrs. Dixon, speaker; psychometry very good. 12, Mrs. Craven, speaker. 19, Mr. Hepworth; lectures and clairvoyance very good. 26, Mr. Wallis; lectures good; questions at night excellent; audience good.—W. M.

**BURNLEY.** Hull Street.—Mr. Minshull, of Blackburn, spoke on "The Deepening of Spiritual Life," and gave successful psychometry and clairvoyant delineations.—G. H. L.

**BURNLEY.** Robinson Street.—Madame Henry's guides gave a good address on "When the mists have rolled away," and in the evening related her experiences in earth and spirit life. Clairvoyance. Good audiences.—W. H.

**BURY.** 26, Gigg.—Mrs. Best gave very striking clairvoyance, nearly all recognised, in some instances giving full names.—B. Standing.

**CARDIFF.**—Mr. H. G. Allen gave a very able and pungent address on, "What has Christianity done for humanity?" Mr. Allen has been quietly fitting himself to do useful work in our cause, and this, his "maiden" effort on the platform, was most praiseworthy. We give him welcome to our band of local workers. A choir is now being organised under the leadership of Mr. Preece, the first practice being held on Friday last with encouraging results.—E. A.

**DARWEN.**—Flower services, the room being decorated with flowers and fruit by a few willing members, presented a cheerful appearance. Mrs. Wallis spoke on "The Gospel of Hope and Love" and "The Harvest of the Spirit World." Successful clairvoyant descriptions, crowded audience. Monday: A very pleasant fruit banquet and entertainment by a few talented artists.

**DEWSBURY.**—23: Mr. W. Walker and Miss Arran, a good time. 26: Mr. T. Hodgson's guides spoke with great effect. Clairvoyance very striking. Bro. Hodgson's future is very promising.—J. S.

**FELLING.**—Mr. W. Westgarth handled his subject in a very scientific manner, and answered questions very satisfactorily. 12: Mr. E. W. Wright read Mr. Page Hopps's investigations into modern Spiritualism, and spoke on "Life" to a good audience. 19: Mr. G. Forrester did not turn up. Mr. Hall, our president, lectured well on "Science in relation to religion." Very well received. August 25, Mr. James Coxen, a local preacher in the Methodist Free Church, but now investigating Spiritualism, spoke on "The Personality of Christ and his relationship to Spiritualism." Highly applauded.

**GATESHEAD.** Kingsboro' Terrace.—Mr. Graham related interesting experiences and gave to clairvoyant tests. 21: Mr. Huggins gave a materialising seance. Four forms materialised, only one recognised. 26: Mr. Davidson gave an able address on

"Spiritual aspects of Spiritualism," containing some good thoughts. Thomas Maddison, 32, South-street.

**GLASGOW.**—11.30 and 6.30, Mr. W. H. Robinson, of Newcastle, gave splendid addresses. "Psychics experience on the borderland" and "Clairvoyance, its sacred and secular relation to spirit influx." Both were enjoyed to the full. Several questions were ably answered.—T. W.

**HALIFAX.**—Mr. J. W. Sutcliffe spoke to a moderate audience, Afternoon subject, "Misconceptions about Death." The room was packed at night, when "Come Back" was very interestingly dealt with. Excellent psychometry. Miss Florence Marryat will deliver her lecture, "There is no Death," at the Mechanics' Hall, Halifax, on Saturday, October 27.

**HULL.**—Mr. J. Parker failed to put in an appearance. Mr. Collins and Mr. Turner kindly filled his place afternoon and evening. Considering they were called upon at a moment's notice they did exceedingly well. A good after-circle, under the guidance of Mr. Pearson, who has done good service here by the exercise of his clairvoyant powers.—W. D. Williams, hon. sec.

**LANCASTER.**—Mr. J. Williamson's first visit has made a good impression on our good audiences. His addresses were instructive and effective. Clairvoyance straight and to the point. J. W. is worthy the attention of all societies. (This is no puff.)—J. B.

**LEEDS.** Progression Hall.—Miss Walton's guides spoke well on "Man's personal responsibility" and "What do we know of a life hereafter?" 27: Mr. G. Galley gave good clairvoyance. Good audiences.—C. Levitt.

**LEICESTER.** Liberal Club.—Evening: Mr. J. Chaplin delivered another interesting lecture to a good audience on "Take fast hold of instruction, let her not go, keep her, for she is thy life."—R. W.

**LEICESTER.** Millstone Lane.—Evening, the guides of Brother Morris gave an instructive address to a good audience. Bro. Barra-dale gave successful clairvoyance.—S. Gibson, president.

**LEIGH.** Newton Street.—Mr. Rooke, of Manchester, gave good sound advice how each one can develop their own mediumship. Evening subject, "Life,"—one of the grandest lectures I ever heard; the audience was delighted, and hope to hear him again soon.—S. P.

**LIVERSEDGE.** Carr Street.—12, Mrs. Summersgill's guides did good work; 19, Mrs. Todd's guide did well; 26, Mrs. Robinson's guide did well in clairvoyance. We hope to hear them all again.—T. Horner, secretary.—About 80 Lyceum scholars and friends had their first trip to Harold Park, and after tea the scholars went through their exercise. All passed off well.—S. W.

**MACCLESFIELD.**—Mrs. Wright, of Tunstall, spoke on "Spiritualism, its religion, and philosophy" to a good audience, showing the advantages to be gained from a perfect understanding of same.—H. T., sec.

**MILLOM.**—Mr. William Tyson's guides discoursed very ably on "Is Spiritualism a Religion?"

**NELSON.** Ann Street.—A happy day with Mrs. Britten, of Nelson, satisfactory address on, "Is life worth living?" "Spiritualism," and "Helping up humanity." Good clairvoyant delineations.—A. D.

**NELSON.** Bradley Fold.—Mrs. Berry's control gave grand discourses on "Work," and "The morning light is breaking." Most successful clairvoyance to very good audiences.—D. H. B.

**NEWCASTLE-ON-TYNE.**—August 26: Mr. F. B. Dale, of London, gave a very eloquent, instructive, and satisfactory address on "The Ancient Method of Spiritual intercourse by the Urim and Thummim."—R. E.

**NEWPORT (Mon.).**—An address through Mr. Wayland's mediumship, "Is Life worth Living?" exposing doctrinal strictures, and the selfishness of Man-nature, opens her treasures and exposes to view "The natural side of life and the spiritual certainties," thus proving that life is worth living.—P. B. W.

**NORMANTON.**—Mrs. France's guides gave excellent addresses on "Are men to-day guided by angels?" and "Spiritualism a great reformer." Clairvoyance all recognised. By an oversight in a former report we omitted to state that Mrs. Whiteoak not only gave her services free, but gave her railway fare as a donation towards our new room. We thank all our speakers who have so liberally assisted us.—E. Backhouse, Sec.

**NORTHAMPTON.**—Mr. Clark, of Leicester, gave very good addresses, full of good reasoning and common sense, to fair audiences.

**NOTTINGHAM.** Masonic Hall.—Mr. Hepworth, who is evidently an honest exponent of the "Spiritual Philosophy," lectured morning and evening to appreciative audiences. His clairvoyance was characterised by care and attention to detail. Monday also good.—T. S.

**OLDHAM.** Bartlam Place.—23: Mr. B. Plant gave a good but too lengthy lecture on "Spiritualism," leaving little time for clairvoyance. Strangers who attend circles come purposely for phenomena, ten minutes is quite sufficient for a lecture. Mediums please note this. 26: Address by Miss Cotterill's guides and very good psychometry by her foreign guide.

**OSSETT.**—Mr. Spencer, of Leeds, gave very good addresses. This young man is a very promising medium and one I would recommend. Mrs. Myers, of Leeds, gave clairvoyance and poetry.—J. S.

**PRESTON.** Lawson Street Hall.—Mrs. Robinson's controls gave interesting addresses on "Sowing the Seed" and "Who are the World's Saviours?" Those who in the past stood up for truth and right were saviours of mankind, and we, too, may become saviours. Very good clairvoyance. One gentleman stood up and told us that he had never been to a Spiritualist meeting before, and the tests he received had given him great satisfaction.—K. Ribchester, cor. sec.

**RAWTENSTALL.**—Mrs. Lamb's controls gave good addresses on "The gift of God is eternal life" and "Heaven and Hell, where and what are they?" Good audiences. Thursdays: Public circle at 7.30.—J. S.

**ROCHDALE.** Baillie Street.—Mr. W. E. Leaver gave good addresses on "Salvation," and "Is life worth living?" and good psychometry. 27: Mr. Thompson's control discoursed on "Suf



Worshipping," and told each sitter their mediumistic gifts.—J. Crossley.

ROCHDALE. Penn Street.—Mrs. Hyde gave excellent addresses on, "Why should we fear death?" and "What is there in the far beyond?" Clairvoyant descriptions all recognised. Harvest festival, September 2. The committee would be glad to receive gifts of plants, flowers, or vegetables on the Saturday night previous, and someone will attend the room to receive the same.

ROCHDALE. Regent Hall.—Mr. Pilkington delivered very scientific discourses, which were both interesting and instructive.

ROCHDALE. Water-street.—Splendid addresses by Mr. Mayoh's controls on "the spirit's mission," and questions from the audience.

ROYTON.—Afternoon, Miss Halkyard discoursed on "Who are these arrayed in white?" and gave very good clairvoyance. Evening, Mr. Birch conducted a very impressive memorial service to our sisters, Emma and Harriet Ann Harvey, in a very acceptable manner. Very good clairvoyance. We trust this visitation may cement us together in fraternal love, and that the cause may prosper, is the wish of all.—W. C.

SOUTH SHIELDS. Cambridge-street.—Mr. Bancroft on "Why seek ye the living among the dead. He is not here, he has risen?" was listened to with marked attention and appreciation.—T. M.

SOVERBY BRIDGE.—Miss Lee's first visit, but we hope not the last. "God's gifts; or mediumship not properly understood," Very clearly defined, to the satisfaction of a good audience. Good clairvoyance.—G. H.

STALYBRIDGE. Spiritual Progress.—Last Sunday, Mr. Hesketh spoke from subjects chosen by the audience, also answered questions.

STOCKPORT.—Our floral and harvest festival was an immense success, and beats the record in attendance and collections. A magnificent show of fruit, flowers, vegetables and corn was artistically arranged. Afternoon 300 people present, 700 at night, hundreds unable to get in. Special hymn papers were provided, and the immense meetings made good use of their voices. The Lyceum rendered two songs very creditably. Mr. Hurst taking a solo. Miss Gartside's temperament makes her extremely sensitive to spirit influence, and assisted by the good conditions her inspirers were able to deliver admirable discourses of a high order on "The Fruits of the Spirit" and "The Hope of the World." The medium, the spirit friends, the committee and the meetings played well their respective parts, the result being a gratifying success.—T. E.

TODMORDEN. Sobriety Hall.—Full in the evening. Mrs. Pearson did the speaking well, but the audience would not give good conditions to Mr. Pearson for psychometry. They would keep asking questions. I believe he would have done nicely if quiet and order had been maintained. The committee have no fear, but the work will go on well now. We thank the mediums who have offered their services for expenses so liberally.—T. A. G.

WAKEFIELD. Bakery Yard.—Saturday: Tea and meeting. We had but a moderate attendance. Mr. J. Pawson presided very ably. Mrs. Roberts gave good clairvoyance. Mr. Webster spoke on "Spiritualism," and Mr. Drake made a few remarks. We must praise our ladies for their kind services, and thank Batley friends for their help. 26: Miss Crowther's guides spoke on "There is beauty all around," followed by successful clairvoyance.—A. W.

WALSALL.—Our first visit from Mr. Tetlow, who gave addresses morning and evening on "Stepping Stones to Spiritualism," and "Spiritualism the Stepping Stones," both dealt with in an able and intelligent manner and much to the delight of fair audiences. The psychometry was most instructive; some of the audience seemed as it were an open book to the psychometrist. Our friends all wish for a return visit very soon. On Monday a large party of members had their annual picnic to Milford in brakes, and a most perfect day was enjoyed by all.—J. V.

WEST VALE.—Last Sunday, the memorial service to Miss Mary Jane Broadbent, who passed to the higher life on August 13. She, with her mother now in her 80th year, have been constant and devoted friends to the cause. She has left behind her an influence for good. References were made by the speaker (Mrs. Brook, of Brighouse) to her presence and happy condition. Suitable hymns were sung by the choir, and an appropriate reading from *Light*, "Invocation of Saints," by the chairman. Evening: Mrs. Brook spoke, and gave a number of clairvoyant descriptions. A members meeting decided to have a tea on Wednesday next to arrange a suitable programme for the coming winter. We hope friends will remember this.—A. S.

WISBECH. Public Hall.—Mr. Ward delivered a very stirring address on "Spiritual philosophy" to a very intelligent audience. Clairvoyance very successful.—J. D. S.

#### LIST OF SPEAKERS FOR SEPTEMBER, 1894.

##### YORKSHIRE UNION OF SPIRITUALISTS.

ARMLEY.—2, Mr. and Mrs. Marshall; 9, Open; 16, Mr. Brook; 23, Mrs. Stretton; 30, Miss Jones.  
BATLEY CARR.—2, Open; 9, Mr. J. Todd; 16, Lyceum Service; 23, Mr. W. Ripley; 30, Mr. Armitage.  
BATLEY.—2, Miss Walton; 9, Foulds and Williamson; 16, Mr. J. Campion; 23, Mrs. Campion; 30, Mr. G. H. Beely.  
BRADFORD (Milton).—2, Mr. Hepworth; 9, Mr. and Mrs. Marshall; 16, Mr. Armitage; 23, Mrs. Midgley; 30, Mr. Swindlehurst.  
BRADFORD (Little Horton).—2, Open-air Services; 9, Miss Cotterill; 16, Mr. Boocock; 23, Mrs. Beardshall; 30, Mr. Hilton.  
BRADFORD (Otley Road).—2, Open; 9, Mrs. Bentley; 16, Mr. A. Walker; 23, Mrs. Stair, harvest thanksgiving; 30, Mr. Rowling.  
BRADFORD (Leeds Road).—2, Local, harvest festival; 9 and 16, Open; 23, Mrs. Bentley; 30, Mr. J. Lund.  
BINGLEY.—2, Mrs. Whittingham; 9, Mrs. Schulver; 16, Mrs. Stretton; 23, Mr. and Mrs. Marshall; 30, open.

BRIGHOUSE.—2, Miss Cotterill; 9, Miss Gartside; 16, open; 23, Miss Patefield; 30, Mr. Lomax.

CLECKHEATON.—9, Mr. J. Lund; 16, Mr. W. Ripley; 23, Mr. and Mrs. Hargreaves; 30, open.

HALIFAX.—2, Mr. J. Brook; 9 and 10, Mr. G. Newton; 16, Miss Patefield; 23 and 24, Mrs. Berry; 30, Miss Hunter.

HULL.—Local arrangements.

HUDDERSFIELD.—16, Mr. and Mrs. Hargreaves; 23, Messrs. Foulds and Williamson.

KEIGHLEY (Lyceum).—2, Miss Webster; 9, Mr. Firth; 16, open; 23, Miss Hunter; 30, open.

KEIGHLEY (Temple).—2, Mr. Postlethwaite; 9, Mrs. King (Harvest Festival); 16, Service of Song; 23, Mr. King; 30, Mrs. Craven.

MORLEY.—2, Mr. W. Ripley; 9, Mrs. Stretton; 16, Mr. J. Parker; 23, open; 30, Mr. J. Brook.

NORMANTON.—2, Mr. H. Taylor; 9, Mr. C. Shaw; 16 and 17, Mrs. Griffin; 23, Mrs. Hunt; 30, Mr. G. Featherstone.

SHIPLEY.—2, Mrs. Hoyle; 9, Mr. A. Walker; 16, Miss Walton; 23, locals; 30, Miss Camm.

WEST VALE.—2, Mrs. Crossley; 9, Mr. Postlethwaite; 16, Mrs. Schulver; 23, Mr. J. T. Todd; 30, local.

WINDHILL.—2, Mr. and Mrs. Hargreaves; 9, Mr. Armitage (Anniversary); 16, Mrs. Clough; 23, Mrs. Denning; 30, Mrs. Fleming.

YEADON.—2, Messrs. Foulds and Williamson; 9, Mrs. Wade; 16, open (Harvest Festival); 23, Mr. Armitage; 30, Mr. Grattan.

P.S.—Will local secretaries kindly intimate to the editor any alteration or addition to the plan, so that it may be more reliable.

Next meeting at the Temperance Hall, Leeds Road, Bradford, on Sunday, September 9, at 10-30 a.m. Particulars next week.

ASHTON.—9, Mrs. Stair; 16, Mrs. F. Taylor; 23, open; 30, Miss M. J. Gartside.

ATTERCLIFFE.—9, Mrs. Hunt; 16, Mr. C. Shaw; 23, Mr. Tom Bamforth; 30, Mr. F. Hepworth, Leeds.

BELPER.—2, Mr. T. Farnsworth; 9, Miss Jones; 16, Mr. W. Rowling; 23, Mrs. Groom; 30, Mrs. Gregg.

BIRMINGHAM. Masonic Hall.—9, Mr. Tubbs; 16, Mrs. Leeder; 23, Mrs. Wallis; 30, Lieut.-Gen. Phelps.

BLACKBURN. Northgate.—9, Harvest festival, Mr. G. Edwards and Miss Janet Bailey (tea provided); 16, Gibson and son; 23, Mrs. Russell.

BLACKPOOL. Alpine Hall.—9, Madame Henry; 16, local; 23, Mr. Sutcliffe.

BRADFORD. Boynton Street.—9, Mrs. Whiteoak, harvest festival; 16, Mrs. Beardsall; 23, Mr. G. Galley; 30, Mrs. Hunt.

BRADFORD. Harker Street.—9, Mrs. Bennison; 16, Harvest Festival, Mr. Firth, Mr. Farrar, and Mr. Bedford; 23, Local; 30, Mr. and Mrs. Omerod.

BRADFORD. Manchester Road.—9, Mrs. Stansfield and Mr. Back; 16, Miss Harrison; 23, Mr. Hilton; 30, Mr. and Mrs. Marshall.

BURNLEY. Robinson Street.—9, Mr. Rowling; 16, Mrs. J. A. Green; 23, Mr. F. Hepworth; 30, Mrs. J. A. Stansfield.

BURY.—9, Mr. Standish; 16, Miss Gartside; 23, Mrs. Robinson; 30, Mr. Mayoh.

DEWSBURY.—9, anniversary; 16, open; 23, Mrs. Crossley; 30, Mrs. Russell.

HUDDERSFIELD. Station Street.—9, Mr. C. L. Hilton; 16, Mr. and Mrs. Hargreaves; 23, Messrs. Folds and Williamson; 30, Mr. Joseph Collins.

HULL.—M. Merrills; 16, Mr. Lax; 23, Mr. Cass; 30, Mr. Mallet.

HUNSLET.—9, Miss Crowther; 16, Mrs. Levitt; 23, Mr. J. Barraclough; 30, Mr. Wood.

LANCASTER.—9, Local; 16, Mrs. C. Wilkinson; 23, Mrs. W. Fryers; 30, Mrs. Hunt.

LEEDS. Progressive Hall.—3, Mr. A. Stead; 9, Mr. Essam; 16, Mrs. Hunt; 17, Mrs. Stretton; 23, Mrs. Jowett; 30, Mrs. Levett.

LEEDS. Grove House Lane.—2, Mrs. H. Stansfield; 9, Mrs. J. M. Smith; 16, Miss Pickles; 23, Mr. Newton; 30, Mr. Rooke.

LIVERSEDGE. Carr-street, Little Town.—9, Mrs. Levitt; 16, Mrs. Beanland; 23, Mrs. Summersgill; 30, Mr. T. Crowther.

LONDON. Marylebone, 86, High-street.—2, Mr. J. J. Morse; 9, Mr. A. J. Sutton; 16, Mr. J. Edwards; 23, Miss Rowan Vincent; 10, First meeting at Cavendish Rooms, Mrs. E. H. Britten, at 7 p.m.; October 7, Mr. J. J. Morse.

MANCHESTER. Openshaw, Granville Hall.—9, Mrs. Singleton Moss; 16, Mr. G. Adams; 23, Mr. J. Kay; 30, Mr. R. A. Brown.

MANCHESTER. Tipping-street.—2, Mr. R. A. Brown; 9, Mr. E. W. Wallis; 16, Mrs. Groom; 23, Mrs. Hyde; 30, Lyceum Anniversary.

MANCHESTER. Pendleton.—2, Experience meeting; 9, Mrs. Green; 16, Mr. McDonald; 23, Lyceum open session; 30, Mrs. Berry.

MONKWEARMOUTH.—2, Mr. Beck; 9, Mr. Grice; 16, Mr. McKellar; 23, Mr. Forrester; 30, Mr. Bancroft.

NORTHAMPTON.—9, harvest festival, to be followed on Monday by a public tea.

NORTH SHIELDS.—2, Mr. Huggins; 9, Mr. Bancroft; 16, Mr. Graham; 23, Mr. Rutherford; 30, Mr. Wright.

NOTTINGHAM. Masonic Hall.—2, Miss J. Bailey; 9, Mrs. Wallis; 16, Mr. G. Featherstone; 23, Mr. J. C. Macdonald; 30, Mrs. Groom.

PRESTON.—9, Mrs. Griffin; 16, Mrs. Wallis and J. Bailey; 23, Mr. Pilkington; 30, Mrs. Lamb.

RAWTENSALL.—2, Mr. Saunders; 9, Mrs. Rennie; 16, Mrs. Best; 23, Mr. Hoskine; 30, Mr. Tetlow.

ROCHDALE. Regent Hall.—9, Mrs. Bailey; 16, Harvest Festival, Mrs. Wade; 23, Mr. Tetlow; 30, Mr. Taylor.

SALFORD.—9, Mr. B. Plant; 16, Mr. Mayoh; 23, Mrs. Brooks; 30, Mr. Essam.

SLAITHWAITE.—9, Mr. R. A. Brown; 16, Mr. Wallis; 23, Miss Gartside; 30, Mrs. France.



**SOUTH SHIELDS.** Cambridge-street.—9, Mr. Davidson; 23, Mr. Bancroft; 30, Mr. Murray.  
**SOUTH SHIELDS.** 20, South Eldon Street.—2, Mr. Scott; 9, Mr. Rutherford; 16, Mr. Clare; 23, Mr. Grice; 30, Mr. Griffiths.  
**SOVERBY BRIDGE.**—9, Mr. Rooke; 16, Mr. Sutcliffe; 23, Mrs. Stansfield; 30, Mrs. Holroyd.  
**STALYBRIDGE.**—2, Mrs. Hulme; 9, Mr. W. E. Leaver; 16, Mrs. Robinson; 23, Mrs. Summersgill; 30, Mr. Crossley.  
**TEAMS.** Teams Valley Terrace.—9, Mr. Griffiths; 23, Mr. Huggins; 30, Mr. Scott.  
**TODMORDEN.**—2, Mrs. Johnstone; 9, Mr. Kennion; 16, Miss Barlow; 23, Mr. Beeley; 30, Mrs. Horrocks.  
**WAKEFIELD.** Baker's Yard.—2, Mr. Brook; 9, Mrs. Ogram; 16, Mr. J. Lund; 23, Mrs. Bentley; 30, Mr. Drake.  
**WALSALL.** Central Hall.—2, Mrs. Gregg; 9, Mr. J. C. Macdonald; 16, Mr. Swindlehurst; 23, Prof. T. Tinson; 30, Mr. B. Plant.  
**WHITWORTH.**—9, Closed; 16, Mrs. Rennie; 23, Mr. Birch; 30, Mrs. Rennie.

## PROSPECTIVE ARRANGEMENTS.

**ACCINGTON.** Spiritual Tabernacle, Whalley Road.—A great propaganda meeting on Saturday, September 1, at 7-30, under the auspices of the National Federation of Spiritualists. The following well-known speakers will be present:—Mrs. Craven, Leeds, Messrs. Hepworth, Leeds, Swindlehurst, Preston, Johnstone, Hyde, Rooke, Levenshulme, J. Gibson, Pendleton, and A. Kitson, Dewsbury. All inquirers are urgently requested to attend. Collections on behalf of the propaganda fund of the Federation.

**ARMITAGE GARDENS, BRADLEY.**—Sunday, September 2, services at 2-30 and 6. Mrs. France and Mrs. Summersgill, both of Huddersfield, will address the meetings. Tea provided, moderate charge, all invited.

**ARMLEY LYCEUM** will give a tea at 4-30 and entertainment on September 15 to help to get new "Manuals."

**BATLEY.**—Public tea at 4-30, and entertainment by male members of the Lyceum, who will also serve at the tables. Tickets, 6d. and 4d. Welcome to old friends and new.

**BIRMINGHAM.** Smethwick Public Hall.—Anniversary, Sept. 16, Mrs. J. M. Smith, at 10-45, "Man a spirit"; 2-45, "The new dispensation"—chairman, Mr. A. J. Smyth. At 6-30, Mrs. Groom, "Spiritualism, a science and a religion"—Chairman, Major-General Phelps. Clairvoyance at each service. Collection.

**BRADFORD.** Temperance Hall.—September 2, first harvest festival. Soloists and speakers, members of the society. Monday, social and fruit bouquet. Hope to see many friends.

**BRADFORD.** Boynton-street.—Sunday, September 9, Harvest Festival, at 2-30 and 6 o'clock. The committee will gladly receive fruit, vegetables, plants, or contributions to make it a success. All plants intrusted to their care will be returned in good condition. Mrs. Whiteoak will conduct the festivals, also name a child.—W. C. CARDIFF.—Mr. J. J. Morse, London, September 2nd, 3rd, 9th, and 10th.

**DEWSBURY.** Town Hall.—Anniversary on September 9. Mr. S. S. Chiswell, of Liverpool, at 10-30 and 6. Mr. J. Foulds, at 2-45, "Angel visitants." Special hymns. We are expecting a grand time.

**HALIFAX.**—Harvest festival and flower service on Sunday, Sept. 2, at 10-30, speaker, Mrs. Crossley; at 2-30 and at 6, Mr. J. W. Brook. Monday, at 7-30, Mr. J. Foulds and Mrs. Bentley, after which the fruit, flowers, vegetables, etc., will be sold.

**HANLEY.**—At Grove House, Birches Head, on Sept. 9, Mrs. Stansfield will deliver two addresses, at 3 and 6-30.

**HORTON.** Spicer-street.—Sunday, September 2. Open-air meetings at 2-30 and 6, in front of the room. Several prominent Yorkshire speakers will give addresses. Friends rally round and support them. September 11, anniversary services at 2-30 and 6. Speaker, Miss Cotterill, of Manchester. The following speakers will take part, viz., Mr. J. Whitehead, president of the Yorkshire union; Mr. J. Parker, vice-president of the union; Mr. W. Stansfield, secretary of the union; and Messrs. Hemingway, of Huddersfield; Hilton and Gill, of Bradford, and other friends. Tea provided, 6d. Collections. September 16, Open-air meeting at Brighouse Recreation Ground, under the auspices of the union, when members of the executive and others will take part. Tea provided at 6d. Further particulars next week.

**LIVERPOOL.** Daulby Hall, Daulby-street.—The services have been discontinued during August. Will re-commence Sunday, September 2. Mr. E. W. Wallis speaker at 11, "The Optimism of Spiritualism"; at 6-30, "The one thing needful."

**NEWCASTLE-ON-TYNE.**—Sept. 2, Mrs. M. H. Wallis. Subject, 10-45, "Spirit influence, its power and extent." 6-30, "Spiritualism a search light," followed by experiments in clairvoyance. Clairvoyant seance on Saturday, 1st, at 7-30 p.m. Mrs. Grigg, of Leeds, Saturday and Sunday, Sept. 9th. Short addresses and experiments in clairvoyance.

**ROCHDALE.** Penn-street. 2: Harvest festival, Miss Walker. Rochdale. Baillie-street.—9, Mr. C. King; 10, Dramatic Oration; 16, Harvest Festival, Mr. Manning, Mr. Thompson, and Miss Whiteley; 17, Fruit Banquet; 23, Mr. G. Adams; 30, at 2-30, Mr. L. Thompson; 6-30, Song Service, "An Angel in Disguise." Reader, Mr. R. W. Tillison.

**ROYTON.**—9, Mr. Postlethwaite. 16, Flower and Harvest Festival, Mrs. Hyde; 23, open; 30th, Mr. Gibson.

## WANTED, FOR SALE, SITUATIONS, Etc.

[Terms 4d. per line, four lines for 1s., four insertions for the price of three. Ten words to the line. Cash with advertisement.]

**LODGINGS** for one or two Ladies to join. At business during the day. Home comforts, no children; 46, Parker-street, Ardwick.

**WANTED A PSYCHOMETRIST** for a medical business in a populous Yorkshire district. Write at once to A. B., c/o E. W. Wallis, Two Worlds.

MRS. KNIGHT, *nee* MISS WALKER, having removed to 21, Cremorne-street, Nottingham, requests that all her platform engagements be cancelled for the remainder of the year.

**WANTED** lady clairvoyant to travel with hypnotic exhibition. Must be good, clear and refined. Long engagement to suitable person. Address, with photo, age and lowest terms, Hypnotist, 39, Shakespeare-street, Padiham, Lancashire.

MR. WM. EDWARDS, 10, Great Marton-road, Blackpool (late of Blackburn), trance speaker, clairvoyant, and psychometrist, has a few open dates for 1895. He desires to make a tour in Yorkshire during Nov. and Dec. this year; terms moderate.

## PASSING EVENTS AND COMMENTS.

**MEDIUMS TAKE NOTE, THIS CONCERNS YOU.**—Next week we shall print an article, in response to many requests, on the state of the law as it affects mediums.

**CLAIRVOYANCE.**—We hope to print next week the report of Mr. W. H. Robinson's lecture at Glasgow on clairvoyance; its sacred and secular relation to modern influx.

**HAVE YOU BECOME** an associate of the National Federation? If not, why not? The federation wants your help—will you not join? Mr. Harrison of 37, North-street, Burnley, is the hon. sec.

**OUR NEXT SUNDAY'S Platform Guide.** Secretaries and others interested should look down our list of Sunday services occasionally and if they detect any errors we shall be obliged if they supply us with the necessary information to make the corrections.

**TO CORRESPONDENTS.**—"Ayyay," letter next week; article as early as possible, many thanks for both, very welcome. J. F. Hewes, B. Harris, and W. J. Leeder, next week, crowded out by plans. Kate Taylor Robinson, will use at earliest opportunity; thank you.

**WHAT SHALL BECOME OF SPIRITUALISTS?** is the title of an article which we hope to print in our next issue. Look out for it. Every Spiritualist should "read, mark, learn, and inwardly digest" its contents. We have reached a critical stage in our movement, and need to study ourselves, our manners and methods, our objects and enterprises.

**THE QUESTION** of the right method of filling the spiritual platform is well to the front just now, and needs to be carefully, temperately, and thoroughly thought out all round. Mr. Adams deals with the matter in a sensible manner. We entirely agree with his conclusions. We should recognise the sanctity and dignity of our work and maintain the highest possible standard. Let us have the best of everything.

**SPIRIT PHOTOGRAPHY.**—"I am busy getting ready with my Lantern Lecture, and hope, with the assistance of Mr. Thos. Stubbs, to be able to announce the time of starting. It is our intention to visit Midland towns first. I have a large number of slides ready, but want more. If there are any friends who care more for spreading truth than for personal hoarding of photos, they may not have time to exhibit themselves, who will kindly lend for copy or as a gift, they shall have my best thanks.—BEVAN HARRIS, Willerby House, Loughborough-road, Nottingham."

**WE HAVE** a splendid lecture by Mr. J. J. Morse on "The failures of the past and the hopes of the present," kindly reported and forwarded to us by Mr. Gow, which we hope to use very soon; also one on "Blessed are the meek for they shall inherit the earth," by Dictator, which will be very acceptable to a large number of people and provoke thought. Many correspondents congratulate us on the continued excellence of "our paper." They have our heartiest thanks for their cheering words of appreciation. Would that every Spiritualist in the land would purchase the *Two Worlds* regularly every week? Why not? Surely it is good enough, full enough of news? Help us, as we try to help you.

**A WONDERFUL CURE** has been effected on a lady friend of mine, who has lain in bed for nearly three years with a list of complicated diseases, by Mr. W. Winlow, late of Ashington, now residing at 14, Garden-terrace, High Felling. This gentleman and myself visited her only once. She received about four or five bottles of herbal medicine. I visited her myself last week and am happy to say she is quite restored to her wonted health, and quite able to attend to her household duties. Her case quite baffled her medical advisers. Mr. Winlow is only a working man, but he met with an accident some four years ago, and has never been able to do any work since. Any person wishing to consult him, either personally or by letter can do so by applying to the above address, and will be promptly attended to.—Yours truly, J. Dobson, 10, Elswick-street, Gateshead.

## IN MEMORIAM.

**TYLDESLEY.**—We regret to announce the passing on of our brother, E. Baxendale, who met with his death in the coal pit, August 16. A short earnest address was given at the grave by Mr. Lomax, of Darwen. Hymns were sung by our friends, bringing tears to the eyes of the people around. Pray for the four fatherless children and the widow.—M. A. Leegh.

**ROYTON.**—With sincere and heart-felt regret we announce the passing on of two of our Lyceumists. On August 22, Emma, aged 17 years, who had suffered much but passed away suddenly at the last; also Harriet Ann, aged 10, without any apparent illness passed to the Summerland on August 24. The beloved daughters of Mr. and Mrs. Harvey. The mortal forms were interred at Royton Cemetery, August 25th, by Mrs. Hyde and Mr. E. G. Birch. Assisted by Mr. Chisnall, president of the Society and Lyceum, Mr. Owen Mills, officiated on the organ at the chapel for a short service. Thousands of spectators assembled to witness the ceremony at the grave, some out of curiosity, some out of sympathy. The services were very impressive throughout, many being moved to tears. Great sympathy is manifested towards the bereaved family. We know that our friends have landed on the bright spirit shore, and that they shall yet return to earth and become the welcome guests of their parents and friends, bringing messages of love and goodwill to all. Therefore let us who are left behind so live that we may meet with a warm welcome there.—Wm. Chisnall,