

THE TWO WORLDS.

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A SPIRITUALIST'S CONFESSION OF FAITH.

Lately the people of Dewsbury have begun to hear a little more than usual about the Spiritualists. A short time ago the local society opened a "Lyceum" for the young in the Old Borough Offices, Bond-street, and public meetings are becoming more frequent. The society, of which Mr. J. Smithson is secretary, celebrated its anniversary at the Town Hall. As the most interesting address delivered, containing, as it does, to a large extent, a confession of the faith of the Spiritualists, we give a full report of the evening address.

Mr. CHISWELL spoke of "Spiritualism and its teaching." He said Spiritualism entered into every department of life, being not only religion and science, but playing a part in all political, domestic, and social affairs. They had, he knew, been severely criticised, and one of the charges made against Spiritualism was that it was a destroyer; and the critic who said this, if asked what it destroyed, was apt to reply "it destroys all your moral and spiritual nature, all the chance you may have of going to heaven, all your manhood or womanhood; all your possibilities as a citizen, for it makes of you something which is discreditable to your manhood and discreditable to the place in which you live." Well, for the sake of argument, he would take it that Spiritualism was a destroyer. What did it destroy?

In the first place Spiritualism destroyed the belief in the fall of man. They were told that it was absolutely necessary to salvation that they should believe that the first man and woman were born in primitive innocence, that they were placed in the garden of Eden free to do what they chose except to eat of the fruit of one tree—the tree of the knowledge of good and evil. And (as was to be expected of human nature) they ate the fruit, and thus came the fall of man. As Spiritualists, they did not believe the story. It was opposed to all scientific investigations, and to their knowledge of God's dealings with man. They believed, not that man was made in primitive perfection, but that he was created in ignorance, that he had ascended and not descended, and that to-day he was in a better and brighter position than he had ever occupied in any previous period of the history of the world. Men, women, and children never before had the advantages they possessed to-day. They might read in the newspapers each morning of horror upon horror, but newspapers were more given to dish up frightful details than to dwell upon the excellencies or goodness of man. They published the abnormal, and that which was the abnormal was the exception and not the rule. Was not the position of working men better to-day than it had ever been? And from a humane point of view let them look at the work which was being done in their hospitals, and by the St. John Ambulance Association, as well as by the societies for the protection of both children and adults. Talk about the fall of man! Why, by the natural law of evolution he was gradually becoming grander and grander until he should reach the state of perfection that the Divine Father of all desired—the better state which should eliminate the animal nature and substitute only the spiritual.

Spiritualism not only destroyed the belief in the fall of man; it elevated the conception of humanity, and opened their perception to man's rise. It destroyed, too, the belief in original sin. Could they imagine why, because Adam and Eve sinned, the taint of sin should have descended to us? Was not God just? In man, in addition to what was called original sin—and they knew something of the laws of heredity—there was original good, which continually asserted itself and led men and women to noble deeds and heroic actions.

Spiritualism had destroyed, too, the belief in the Atonement. Having done away with the fall of man, destruction of belief in the Atonement naturally followed. And what did Spiritualism give in place of it? It insisted upon personal responsibility and personal effort. Spiritualism said there was no atonement, no

substitution, but personal responsibility for every deed committed by man and woman. What an effect it would have if everyone would put that into operation in their lives! The orthodox believed that man would be forgiven his sins if he repented at the eleventh hour; and the consequence was that the large majority were continually putting off their repentance to a more convenient time. They said, "It is all right, God is forgiving, Christ has died; I am quite young, don't bother me about these things. Death is far off; I will come to God and repent when I am older, and I will be all right." Men took advantage of such teaching; it was human nature to procrastinate. Even in our every day duties we required to be kept up to the collar. But take personal responsibility. Man asked "Am I really responsible? Is there no escape?" None. What escape could there be? God was just. Could they imagine the innocent suffering for the guilty any more in these matters of the spiritual life than that in which no substitution was permissible? Personally, he could not conceive God in any form other than as the personification of the strictest and most impartial justice. And the law of personal responsibility seemed to be the grandest thing in God's character. It was fitting and proper that we should be personally punished. We could not escape punishment if we transgressed natural laws; and why should we in spiritual matters? Let him beg of them not to hide behind these doctrines, because if they did they would soon be sadly aroused to the fact that men and women were personally responsible for every deed committed in their bodies.

Spiritualism destroyed, also, the fear of the wrath of God. He remembered as a child regarding God as a sort of Argus continually watching him, and more anxious to find him tripping than doing good. And in place of this fear, it gave them a truer and nobler conception of God as a God of love. There need be no fear in their conception of God. He noticed that the more cultivated, the more intelligent, and the more spiritual men or women became, the higher and nobler were their conceptions of the Divine Being; and if they wanted to know God they must live noble and good lives; they must make themselves fitting temples for the reception of the Spirit of God, that heaven might be really within them. Further, Spiritualism destroyed—and he feared he was coming to dangerous ground—the belief in the Divinity of Christ. That was his opinion, come to after long years of trembling and prayer, and study, because they could not easily get rid of their early ideas and preconceived notions. They must not imagine that Spiritualists had come to this conclusion for the sake of being peculiar. In lieu of the Divinity they substituted Christ as the type of perfect manhood, and then it was, and then only, that the beautiful nature of the life of Jesus was fully understood. If Jesus were Divine, and it were impossible for him to sin, where was the virtue of his life and example? There was no more virtue in it than in the refusal of the lifelong abstainer to take drink. With the man steeped in drink it was very different; when he determined to have no more of it the virtue of the act came in—such a man was nobler than if he had taken a city or destroyed an army. In the same way let them look upon Jesus as a man like themselves, tempted as they were, and remember that by the close relationship which existed between Himself and the Spirit of God he lived a spotless life. Regarded in this light He became the grandest man in the history of the world; His life an example for them to think and ponder over, to assimilate, and to copy in their own lives. In substituting the humanity of Jesus for the divinity of Christ, Spiritualism had accomplished much, and, like Unitarianism, had placed Jesus on the highest pedestal that could be accorded Him.

Spiritualism destroyed belief in creeds and dogmas—the things which had whipped the world into subjection. What crimes had been committed in their name—men and women haled to the stake and burned for them; and these not only Roman Catholics but Protestants and free thinkers as well. Had they (the Spiritualists) lived 200 years ago they would never have been allowed to meet in that hall; but, thanks to the advance of thought, they were able to explain their belief, and to endeavour to raise all in the moral plane, to urge them to live nobler and better lives, and prepare for the spirit world whither they were bound. And for these dethroned creeds and dogmas Spiritualism gave them “deeds and character.” He had always felt that ecclesiastics were more concerned about their creeds and dogmas, and Church government, than about the morals of the people. Spiritualists did not want their children to grow up without morals; they wanted them to be spiritually, physically, and morally strong, that they might become a power in the world.

Another thing Spiritualism destroyed was the conception many had of heaven and hell. Heaven was not above nor hell below. They were not places, but conditions. Had they never been to heaven? He had, that very evening, listening to the children sing. Had they never been in hell? Why sometimes they had a positive hell within them, so terrible, so full of black despair, that at times, men, thinking they could not get rid of the whole thing, cut their throats. Whether they were hung by the State or hung themselves they only went a little earlier to the spirit world. But man could not get rid of his responsibilities in that way. Heaven and angelhood were conditions; they could be angels on earth just as they could in heaven. Had they never known an angel who had brightened every place where he or she went? Evil communications corrupted good manners, and good communications were equally “catching.” Let it be said of them both outside and in their households, “It is good to be living with that man,” and that they made everything pleasant, and peaceable, and good around them.

In conclusion, the speaker, referring to immortality, denied that it was taught in the Bible—in the Old Testament there was no mention of it, and even in the New Testament it was only a conditional immortality. Personally, he did not understand either immortality or eternity; he understood continuity of life, but how long it would last was beyond him. But that the spirit did live after death they could prove conclusively, scientifically, and philosophically; and the phenomena of Spiritualism had proved it a thousand times beyond the shadow of a doubt. He could cite instances that would keep him occupied from that moment until next morning, and if there were those who doubted, they could have the proof in their own houses. Spiritualism proved the naturalness of life, of death, and of the spiritual world. There was nothing supernatural about it, because there was nothing supernatural in God's world. He could recommend Spiritualism as the gospel—the good story. It was a good story. It would make them better men and better women; better husbands and fathers; it would enable them to progress, would give them an interest in life, a higher conception of God; it would make them nobler men and women, endeavouring to bring about that happy day when man should understand what was meant by the fatherhood of God, the brotherhood of man, the immortality of the soul, personal responsibility, and continued progress toward another, and better world.

PROGRESS IS OUR WATCHWORD.

We must advance and multiply. Spiritualism is spreading, and rapidly becoming popular. We are determined to keep to the front and lead the van. Our paper is winning golden opinions on all hands for the excellence, variety, and value of its contents. We continually receive letters of congratulation on the continued improvement in quality of the articles we publish, and our sincerest thanks are due to those writers who so kindly and freely supply us with their contributions. It only remains for every Spiritualist to do his duty and buy the *TWO WORLDS* regularly, and make its existence known to friends, neighbours, and acquaintances. We should then not only speedily obtain a self-supporting circulation, but be able to do tenfold more good.

BYRON AND SPIRITUALISM.

IN Byron's noble poem, “The Siege of Corinth,” there are some ideas expressed which, in their bearing upon Spiritualism, I do not remember to have seen commented upon. The subject of the poem is the capture of Corinth from the Venetians by the Turks in 1715. With the description is blended a love story. The Venetian garrison is commanded by Minotti, whose daughter, Francesca, had been, in Venice, sought in marriage by Lanciotti; but the lover fled from Venice to save himself from the consequences of an anonymous accusation. To take vengeance on Venice, he joined the Turks, became a Mahometan, and is represented as one of the most daring and reckless leaders of the Moslem hordes. He is with the besieging army, which, after much cannonading of the walls, is, when the poem opens, about to assault the doomed town. The night before the assault, Lanciotti, introduced under his character of “Alp, the Adrian renegade,” is unable to sleep, and he wanders in the cool night air by the shore. The cause of his unrest is that Francesca is with her father in the devoted fortress; and also to some extent he is affected by the knowledge of the past glories of Greece, and feels the contrast between the part which he is playing and the heroism of her immortal dead. This subject was always an inspiration to Byron, and perhaps no apology is needed for the following quotation:—

He felt how faint and feebly dim
The fame that could accrue to him,
Who cheered the band, and waved the sword,
A traitor in a turbaned horde;
And led them to the lawless siege,
Whose best success were sacrilege.
Not so had those his fancy numbered,
The chiefs whose dust around him slumbered,
Their phalanx marshalled on the plain,
Whose bulwarks were not then in vain.
They fell devoted, but undying;
The very gale their names seemed sighing:
The waters murmured of their name;
The woods were peopled with their fame;
The silent pillar, lone and grey,
Claimed kindred with their sacred clay;
Their spirits wrapped the dusky mountain,
Their memory sparkled o'er the fountain;
The meanest rill, the mightiest river,
Rolled mingling with their fame for ever.
Despite of every yoke she bears,
That land is glory's still, and theirs!
'Tis still a watchword to the earth:
When man would do a deed of worth
He points to Greece, and turns to tread,
So sanctined, on the tyrant's head;
He looks to her, and rushes on
Where life is lost, or freedom won.

Sitting down at the base of a pillar, Alp, in the midst of his reflections, hears a sigh—he has heard no step—and, looking round, sees Francesca sitting by his side. She is described in a manner that somewhat suggests a ghost, as her mysterious arrival does; but she speaks as one living, and attributes her personal safety to supernatural protection:—

“I come from my rest to him I love best,
That I may be happy, and he may be blest.
I have passed the guards, the gate, the wall—
Sought thee in safety through foes and all.
'Tis said the lion will turn and flee
From a maid in the pride of her purity;
And the Power on high that can shield the good
Thus from the tyrant of the wood,
Hath extended its mercy to guard me as well
From the hands of the leaguering Infidel.
I come—and if I come in vain,
Never, oh never, we meet again!
Thou hast done a fearful deed
In falling away from thy fathers' creed:
But dash that turban to earth, and sign
The sign of the cross, and for ever be mine;
Wring the black drop from thy heart,
And to-morrow unites us, no more to part.”

Alp, still angrily resenting the wrong done to him in Venice, does not yield to the appeal, but speaks of carrying her to some spot where, after the sack of Corinth, she may be his bride. The reply to this is another appeal to him; this time not for her sake, but for the sake of his own soul. This is preceded by a description in which Francesca seems more spectral than before—

“Upon his hand she laid her own,
Light was the touch, but it thrilled to the bone,
And shot a chillness to his heart,
Which fixed him beyond the power to start.
Though slight was that grasp so mortal cold,

He could not loose him from its hold;
But never did clasp of one so dear
Strike on the pulse with such feeling of fear,
As those thin fingers, long and white,
Froze through his blood by their touch that night.
The feverish glow of his brow was gone,
And his heart sank so still that it felt like stone,
As he looked on the face, and beheld its hue,
So deeply changed from what he knew:
Fair but faint—without the ray
Of mind, that made each feature play
Like sparkling waves on a sunny day;
And her motionless lips lay still as death,
And her words came forth without her breath,
And there rose not a heave o'er her bosom's swell.
And there seemed not a pulse in her veins to dwell.
Though her eye shone out, yet the lids were fixed,
And the glance that it gave was wild and unmixed
With aught of change, as the eyes may seem
Of the restless who walk in a troubled dream;
Like the figures on arras, that gloomily glare,
Stirred by the breath of the wintry air,
So seen by the dying lamp's fitful light,
Lifeless, but lifelike, and awful to sight;
As they seem, through the dimness, about to come down
From the shadowy wall where their images frown;
Fearfully flitting to and fro,
As the gusts on the tapestry come and go.

Then follows the appeal, the more solemn because there is but a brief time in which the irrevocable decision can be taken. A light cloud is passing over the moon, and the time that it will take to pass is all the space allowed for Alp's final choice:—

He looked upon it earnestly,
Without an accent of reply;
He watched it passing; it is flown:
Full on his eye the clear moon shone,
And thus he spake: "Whate'er my fate,
I am no changeling—'tis too late:

The reed in storms may bow and quiver,
Then rise again; the tree must shiver.
What Venice made me, I must be:
Her foe in all save love to thee,
But thou art safe; oh, fly with me!

He turned, but she is gone!
Nothing is there but the column stone.
Hath she sunk in the earth, or melted in air?
He saw not—he knew not—but nothing is there.

Up to this point the reader is left to form his own conclusion as to the nature of the appearance of Francesca—whether it was she herself, or her spirit; whether she was dead, or still living. But with the next day comes the terrific assault upon Corinth, the capture of the fortress by storm, and obstinate fighting in the streets of the town. Here Alp, at the head of the assailants, summons Minotti to surrender, for his own and his daughter's sake, and staggers as he receives the information that she died "yesternight." At that moment a shot from a neighbouring porch crashes through his brain. The poem then rushes on to its catastrophe: Minotti and his diminishing band, fighting as they retreat, reach the high altar of the church, and there Minotti fires a train laid to the powder magazine in the vaults, and the church, its defenders, and the enemy, are at once blown into the air.

It is evident, from the words of Minotti, that Byron meant Francesca's appearance to her lover to be that of a disembodied spirit, and it is interesting to note how singularly true the poet is to what a Spiritualist would expect to be the circumstances of such an appearance. She has "passed over," but her absorbing interest in the eternal welfare of her renegade lover brings her "from her rest"—the place of a pure spirit in a higher sphere—to make a last effort to save him, to be with him in the heavenly life. To her his return to the Christian creed is the one and only condition of his salvation. That was hardly Byron's own belief, and if "Catholic" be read for "Christian" it may be taken that it certainly was not; but Spiritualists know that spirits do not at once lose the erroneous opinions of their earth-life, but continue as they were, save that they are in different conditions of existence—a fact of which they are not always immediately conscious. So well is this idea brought out that Francesca is still under the impression that she is in spiritual danger from "the hands of the leaguering infidel," and that she has been preserved by Divine protection from that risk. Her errand accomplished, she disappears as a spirit would—not that there is anything remarkable in that, for such vanishing is the common poetical attribute of spirits. So, perhaps, the icy coldness of the spirit's appearance may be accounted

for. But the points I have drawn attention to are peculiar, and Spiritualists will recognise their truth.

It might be objected that this poem was written in 1815, thirty years before the advent of modern Spiritualism, and that Byron could not have known anything about the matter. That makes the coincidence the more noteworthy. A poet is something of a seer, and genius is of the nature of insight. A great poet necessarily sees more, has finer intuitions, than ordinary mankind. And one other reflection is not out of place: the mind of the poet is peculiarly open to those impressions from the spirit world which, in the best sense, no person, happily, is altogether without. Rudyard Kipling said, not long ago, that writers knew that their best inspirations came to them "from the outside"—a phrase which, in the mouth of one so well acquainted with India, may be understood to be something more than a modest figure of speech. Byron had need, for his poem, of some supernatural machinery, and this could have been provided in a purely conventional manner. In adding to it circumstances corresponding to what Spiritualists now know to be natural to spirit life just freed from "this muddy vesture of decay," gave proof of the insight of genius, or, as is probable, of direct impression from the spirit world.

AVJAY.

DEATH—THE GATE OF LIFE.

BY CHEDOR LAOMER.

CHAPTER XIV.—RESTITUTION.

In the Revised Version the word "hell," when it applies to the spiritual world, has been expunged and the word *Hades* substituted. And the words "damn" and "damnation" are also gone, and the words "judge," "condemn," and "judgment" and "condemnation" take their place, thus making the passages in which they occur to read more in accordance with the meaning of the original words. We now read that much-abused parable of the Rich Man and Lazarus, which has been quoted to prove the eternity of hell's torments as follows:—"And the rich man died also and was buried, and in *Hades* he lifted up his eyes, being in anguish." This is in perfect accord with the teaching of the spirit people. If men will continue to do wrong, in the spiritual world they will be in *anguish*, not torments, as the Old Version reads. God torments no soul. A tormentor is a tyrant, a demon, not a loving father. God is love, and cannot torment any of His children. He will punish to correct and improve them. Sin and wrong-doing bring their own punishment and anguish of soul until repented of. The rich man seems already repentant, and desires to save his brethren from that place of anguish, and to thus expiate his own guilt. The best atonement a man can make for his crimes is to prevent others from following his example of vice. Much has been made of the "great gulf" being fixed between Dives and Lazarus to prove the utter impossibility of souls ever getting out of hell. Men forget that hell is not a place but a state or condition of soul, and Jesus himself has shown us that God has bridged this gulf, and his first mission, according to 1 Peter iii., 19-20, when he entered the spirit world was to go and "preach to the spirits in prison" who had been disobedient in the days of Noah, and "dead," as the world calls it, over 2,400 years. If he went to preach to these lost souls, what did he go for? Did he go to harrow their feelings and to torment them? Did he go to tantalise and upbraid them for not believing Noah? I trow not. It was not like the Nazarene to do anything of this kind. If he went at all it would be to carry to them the message of love and tell them that if they would sincerely repent of their wicked lives they might come out of the prison-house of woe and rise to higher and nobler spheres; that there was pardon and mercy for all, and that they might, if they would, rise over the gulf of despair to the despair to the bright and glorious realms above. And this is the mission of disembodied spirits now, as the preceding chapters absolutely prove.

The passage, Matthew xxiii., 23, "Ye serpents, ye generation of vipers, how shall ye escape the damnation of hell," I should read, "how shall ye escape the judgment of Gehenna." John v., 29, "They that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation," should read "the resurrection of judgment" or "condemnation."

We will now dwell upon the words "everlasting" and "eternal." The originals of these words do not bear out the orthodox view that the punishment of the wicked is to be without end. The words in the original for which these stand are *aidios*, and *aion* with its derivative *aionios*. The first of these means unquestionably "for ever and ever." The only passage bearing upon the subject in which the first of these words occur is Jude 6, which tells not for, but against the popular view. "The angels," it says, "which kept not their first estate, but left their own habitation, be both reserved in everlasting chains, under darkness, unto the judgment of the great day." Everlasting chains is clearly a figurative expression. And even if it is not, it does not follow that those who are reserved in them will always be kept in them. Here it is merely said that the fallen angels are reserved in everlasting chains only unto the judgment of the great day. The meaning of the word *aion* is generally admitted to be "an age," or "epoch," while its derivative *aionios* means "of" or "belonging to an age," or "age long." Wherever they occur in the Greek of the New Testament they should be so rendered in our translation. We should then read: "Now to the King of *aeons* (i.e., the King of the Ages), immortal, invisible, the only wise God, be honour and glory through the *aeon* of the *aeons*, (i.e., through the age of the ages). Amen." For "eternal purpose" we should read "the purpose of the ages;" instead "eternal salvation," "eternal life," "eternal" or "everlasting punishment," *aeonial* salvation, *aeonial* life, and *aeonial* or *age-long* punishment. That the word does not mean eternal in the sense of everlasting, or never ending, is certain. In support of which we will cite a passage from the letters of the late Charles Kingsley, than whom none has a right to speak on a subject like this with greater authority.

The word *aion* (or *aeon*) he says, is never used in Scripture, or anywhere else in the sense of endlessness (vulgarly called eternity). It always meant, both in Scripture and out, a period of time. . . . *Aionios* (*aeonial*) therefore, means, and must mean, belonging to an epoch; and . . . *aeonial* punishment is the punishment allotted to that epoch.

A similar opinion is expressed by Dr. Abbott and Mr. Cox. We have seen that the word "Hell" has no equivalent in the Greek Testament. The words for which it stands are *Tartarus*, *Hades*, *Gehenna*. The two first are Greek and stand for the world of departed spirits. *Gehenna* is Hebrew. Like *Tartarus*, it is used for the place of the lost; but no Jew ever believed that its fires are unending. And we have also seen that the original words of "everlasting" and "eternal" are "age-long," or "belonging to an age" or epoch. In no case does the word mean to endure without end, never to terminate, as the churches have interpreted it.

Now what conclusions are we to draw from these facts?

1st. That if we strip the passages speaking of "damnation," "hell," and "hell-fire" of the interpretation put upon them by the translators and the Church, and take the meaning of the originals for our guide, we shall find that there is no "hell-fire" or "damnation" awaiting the ungodly in the future life.

2nd. That there is punishment for the guilty, but it is not endless, being remedial, and that when the purpose is accomplished it will cease, and eternal progression may begin.

Theologians are constantly urging the "Justice of God." "God is just," they say, "as well as merciful." True; but where is the justice of God in consigning to eternal woe the poor souls who have had, as it were, no chance of leading a better life? For much of what men are, and do, they are not morally responsible. They come into the world with certain predispositions to evil inherited from their forefathers, and much of what they do is due to causes over which they have little or no control. Their characters are formed under bad and unfavourable conditions—they have no aids to goodness. They are subject to evil surroundings and the constant temptation to wrong-doing. Vast numbers never hear of Christ. They have no means or helpers to make them better. This applies not only to the "heathen" of dark countries, but to millions in our large cities, who are so shut-up to their own environments that they cannot get away from bad influences.

Who, then, will say that it is consistent with the justice of God to condemn the vast majority of the human

race to destruction and endless torment for not being better than they are when they have really had no opportunity? God will judge mortals more mercifully and equitably than we do, and on higher principles; and what man misses here he will have the opportunity of gaining in the life to come, and will be able to rise to a purer life.

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

It is God: His love looks mighty,
But is mightier than it seems;
'Tis our Father, and His fondness
Goes far out beyond our dreams.

But we make His love too narrow,
By false limits of our own;
And we magnify His strictness
With a zeal He will not own.

There is no place where earth's sorrows
Are more felt than up in heaven;
There is no place where earth's failings
Have such kindly judgment given.

For the love of God is broader
Than the measures of man's mind;
And the heart of the eternal
Is most wonderfully kind.

Souls of men! why will ye scatter
Like a crowd of frightened sheep?
Foolish hearts! why will ye wander
From a love so true and deep?

F. W. FABER.

To be concluded.

THE PHILOSOPHY OF THE SPIRIT.

By MISS LEY.

THE aims of Spiritualism may be summed up in love to man, loyalty to truth, and the fellowship of and service to humanity. These principles are not new, all the Avatars of all ages taught them. I am much indebted to the pioneers for their labour to bring forward to the world forgotten truths, especially for pointing out that truth can be found everywhere—amongst Christians, Jews, Greeks, Mohammedans, Agnostics, and Atheists, for fragments of truth are scattered all over the world.

A large portion of mankind consider that they are bound to act in certain ways because they would otherwise displease their Deity, and would be visited by punishment. Others uphold and abide by a system of morality, on the ground that all are bound to act in such a manner as to promote the greatest good of the greatest number. There is, however, a third way of arriving at the foundation of a sound system of morality, which possesses the further recommendation that it is contained in the very nature of things. If we admit the action of one life governed by one law, working throughout the universe, then what we call right must be simply action in accordance with that law, and what we call wrong must be action in opposition thereto. Hence right action will serve to promote our higher development, and by treating others with kindness we shall help their development. If we are to follow the dictates of the universal law, we shall not consider our own interests alone nor endeavour to promote them at the expense of others, for we shall then act against the law which makes for the development of the whole as well as of every part. The main passions which actuate man are love and hatred. The former makes for unity, the latter for separation and destruction. The reality in man is the truth, but truth is nothing to men if they do not realise its existence. Love and desire are qualities of the will, and the will is "the heart" of man. "Wherever one's treasure is, there is one's heart." The continued desire for unreasonable things leads to the loss of reason. To seek to know a thing, not merely superficially, or for the love of gratifying one's curiosity, but for the love of the thing itself, is to approach its essence and to enter into its sphere. To realise a new truth means the opening of the eyes to a new light of the understanding; it means the initiation into a new state of existence, the awakening of a new life.

To realise is to be. To truly know is to become. The Bible urges the necessity of wisdom, to satisfy our highest needs and aspirations, while it sternly denounces those who are negligent in this matter. We must think

for ourselves and learn to conquer difficulties. There is no royal road to Ethics—if some book could teach it, it would, I am sure, be a hundred times better for us to find it out for ourselves.

Reaping the fruit of rightly-spent lives, some of those now living in spirit life started this new stage of their existence with a decided preponderance of the higher over the lower self.

One is born a "Saint," another a "brute." Yet both are men, and the "Saint" may fall while the "brute" may ascend. But in either case it must be at the cost of terrible efforts, downward or upward, as the case may be. Going downward we may see a person who's honour is still so keen that each step downward is agony. The other may crucify the flesh, and rise again in the resurrection of life; the first may do what Bunyan meant when he wrote of some who "fight their way to hell over the Cross of Christ."

Religion is to know and to love the truth of things. When this religion is understood and practised then, and not before, will the earth be full of the knowledge that it is God who is, and that all the rest only appears to be.

The love that gives all and claims nothing for itself is the only one that Spiritualism recognises as worthy the name and, by an apparent paradox, when it has reached this point love (not affection) takes another name and another form. It becomes that divine impersonal love which loves its enemies, that charity which never faileth, that love by which men know that we are brothers; it is that compassion which asks "Can there be bliss when all that lives must suffer?" As we are members of one family, and every unit is a part of ourselves, so everyone has a share in the faults and failings of others. We should love because it is right to love, not only because it gives us pleasure to do so. We should love the good in others; we should see humanity represented in the human being. No faith in the "love of God," in the "will of God," in the "All wisdom of the Father," who, to justify our belief in his justice, must eventually make the crooked straight, can fully explain all that is involved in the nature of self-sacrifice. Compassion may do harm, and often it only means the inability to bear the burden of another's woe. We pity the beggar in the street, but to give him alms is often wrong; we pity a child in a passion, but he must be taught to control himself, helped to get over it by seeing the superiority of the opposite quality in those around him, who persistently meet his ill-temper with calmness and gentleness.

Spiritualism will help men to recognise evil as a result of wrongdoing and folly, the imperfect conditions of the child who was disciplined by the experience of life. Everyone should make their own inquiries, and satisfy themselves. All religions (so called) are but modes of expression of man's religious nature, and would be impossible if man were not *per se* a religious being. The study of Spiritualism leads to a rational development of man's spiritual nature under natural laws. Thus every man is his own priest and saviour. Man's physical, mental, and spiritual nature constitute a kingdom of selfhood; no one else can enter the interior realm of our consciousness. Death is only a transfer from one mode of existence to another. Every one must live; no one can stop living, but all have the power to cease to do evil and learn to do well.

Salvation is wrought by people themselves. Something is radically wrong while so many children come into the world in poverty and so many men and women have weary looks and bent bodies and spend such cheerless lives. We must all feel the power within, and the fire of truth, impelling us to live for others, and build up a good character. Men and women are wanted who will use their knowledge to grow better and work to establish a heaven on earth.

A large number of people live in a very narrow sphere, are uneducated, and talk foolishly. The paltriness, meanness, and emptiness of their lives is simply appalling: eating, drinking, smoking, fashion, football, scandal, novel reading, and worse seem to comprise the whole circle in which they move. It is the few, comparatively the very few, who are studious, thoughtful, earnest, philosophical, and who feel that "life is real, and life is earnest."

Conclusion next week.

PHENOMENAL SPIRITUALISM.

WONDERFUL SPIRIT APPEARANCES.

SIR,—I should like to add my testimony to the truth of spirit communion. By the kind invitation of Mrs. Yeates I was one of eighteen sitters at a private seance for materialisation at her house, No. 48, Seymour-street, North Shields, on 15th inst. There were eight or nine spirits materialised and walked about the room, plainly seen by all present by a dim light, and answered to their names by raps on the table. Lights were also seen. There could be no motive for deception, as it was a friendly gathering, and most harmonious. I was a stranger to all present, except Mrs. Yeates, and she I have only seen occasionally at public seances. To me it was an undeniable proof of the power of spirits to materialise and make themselves known. I have since learned the names of some of the sitters. The medium was John Huggins, of Gateshead-on-Tyne; Mr. and Mrs. Yeates, Mr. and Mrs. Holland, Mrs. and Miss Scott, Mrs. Burns, Mrs. Greenwell, Mrs. Arkley, Mrs. Youdle, Mr. and Mrs. Ainsley, and Mrs. Robson.—Yours, for the truth, R. W. ALLEN.

Walker-on-Tyne, September 22, 1894.

DEAR SIR,—I am requested to send you particulars of two materialisation seances held at the residence of Mrs. Middleton, of Osborn-road, Gateshead, on Sep. 1st, Mr. Huggins, late Primitive Methodist local preacher, as medium. Fourteen friends assembled in an upper room and of one accord. The medium asked if any gentleman wished to examine him, if so they could retire into the next room and do so, as he had nothing about him with which to simulate phenomena. The reply was, "Let the disembodied prove themselves as such," and so they did in their different forms, as man, woman and child spirits, notwithstanding Theosophic teachings of "Astrals," "Elementals," and "shells." The medium was entranced by his spirit guide, and offered a beautiful, soul-stirring prayer. He then took his seat behind the curtains in one corner of the room, and beautiful spirit lights of dazzling brightness appeared all over the front of the cabinet. In about five minutes the curtain opened and a tall form came out and went to a little table and rapped out who he was: a loving husband of one of the sitters. He manifested much pleasure at being recognised. He had a long beard and moustache, and was a striking personality. He retired, and a slender female spirit shortly appeared. She was the spirit wife of the medium, as great a helpmate as ever to her husband. She carried a glass of water to Mrs. Middleton by request, and looked intently at the writer and gave a flower to him and to other sitters also. She is an intelligent and useful spirit, ever trying to please the sitters and do them good. She then disappeared among star-like lights which flickered about the front of the cabinet. Another female spirit appeared, of much stouter build, and went to her husband and proved her identity beautifully. She came over to the writer and patted his head as an old friend would do. We were all sitters in the late Mrs. Hall's circle, and blessed times we had. I knew the hymn she liked, and we sang it. She seemed overjoyed and just wanted the voice to join us. Now, sir, the medium did not know any of us, therefore the test. Mr. Middleton's mother came next, and wanted to come over to him, but could not. Having made known who she was she retired, looking lovingly at her son. A darling child named Jessie came dancing out with a lamp of all colours. She was a guide of my last darling daughter, who went into the summerland four years ago, and about whom I could fill your paper if I had time.

SECOND SEANCE ON SEPT. 12 AT THE SAME RESIDENCE.

The success of the first meeting caused the friends to rally around this medium with great devotion, therefore grand conditions were given for the spirits. The sitters were the same except that two non-Spiritualists were added to the circle. Everything as before and more light in the lamp. The medium, entranced, poured forth a grand invocation to "God, the Father of all Spirits," when tongues of fire, or "spirit lights," followed him into the cabinet. After he had been seated behind the curtain about three minutes the stars again appeared in front and the medium's spirit wife came forth very neatly robed with a cape over her shoulder. She carried flowers to several sitters, and seemed to delight in doing so. Lights emerged from her head as she was going into the cabinet. A tall form came out and went to the table and proved who he was. Then he went across the circle to his wife and embraced her lovingly and retired. The next spirit was a little girl about ten years old. She did not leave the curtains, but looked all over the room. We did not get her name. A non-Spiritualist saw her well, and said she had on a tight-fitting bonnet and her hair hanging down. She went behind the curtains and came out again and threw drapery about and vanished. A young man came marching out with a military gait and marvellous power to his grandfather, and frolicked with him just as he used to do in life. He then went across to an old friend, the only one he knew personally, and there was a joyous recognition. He went all round the circle and threw flowers into Mr. Middleton's lap playfully. He was in the Newcastle Artillery Volunteers, and had a military funeral four years ago, and has manifested many times through several mediums. My own eldest and beloved daughter Sadie emerged from the cabinet in her well-remembered quiet, gentle, reserved manner, but looking younger. She came to me and lovingly looked at me and fondled my head and face and whiskers and took a packet of sweets from the table and gave them to me for the dear children that she left with us. All in the circle saw her well and speak of her neat appearance and graceful motions. She glided away from us and we heard the medium breathing heavily. All the forms that came out of the cabinet were noiseless or caused no vibration on the floor, but what followed is well worth noting. The control said he would transfigure the medium and bring him outside, and so he did, and dematerialised the drapery in a moment in front of all, but the floor shook in doing so. I have done my best, very imperfectly, to narrate these wonderful manifestations. I hope the medium may live long and prosper for the good of the glorious cause and humanity.—Truly yours, in all sincerity, JOHN S. ANCRUM.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

FRIDAY, SEPTEMBER 28, 1894.

EDITOR AND GENERAL MANAGER,
E. W. WALLIS.

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

PLANS FOR THE FUTURE.

WE are pleased to announce that we have arranged to publish the *Two Worlds* ourselves from this office, 73A, Corporation-street, Manchester, commencing with the issue for October 5.

Readers of the *Two Worlds* will oblige us by making their newsagent acquainted with this change of publishers, and, if they experience any difficulty in procuring their papers, they will do us a favour by immediately acquainting us with the fact and forwarding the name and address of their newsagent that we may communicate with him.

SUBSCRIBERS will be supplied by us as heretofore through the post for 6s. 6d. per annum, 3s. 3d. for six months, 1s. 8d. for 3 months.

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NEWSAGENTS, BOOKSELLERS, and dealers, wholesale and retail, will please take notice that the new arrangements will commence with our next issue.

FUTURE ARRANGEMENTS. By the kind permission of the able and talented author, Hudson Tuttle, we shall in our next issue commence to re-publish one of his most valuable works, which has been out of print for many years and very much sought after, viz.,

THE CAREER OF THE CHRIST IDEA.

Those who are familiar with the book know what a treat it is in store for our readers. Those who have not read it may anticipate its re-publication with pleasure for we are confident they will read it with interest and profit. Mr. Tuttle, as an inspired medium for spirit people, has contributed some of the most scientific, rational, thoughtful and philosophical books to the literature of Spiritualism, and among them "The Career of the Christ Idea" is entitled to stand in the front rank. Remember first chapter next week! Other good things to come as well. Don't miss a number.

SPECIAL NOTICE TO ADVERTISERS.

We have frequently been requested to publish a scale of prices for advertisements in "our paper;" but while the available space was so small we did not deem it necessary. Now, however, that we are about to put a cover on the paper we think it advisable to accede to the request, and publish the following "scale," with this proviso—that special arrangements can be made according to the wishes of advertisers, and especially just now, when we are anxious to get new advertisements to fill the cover. We shall be happy to hear from and enter into treaty with advertisers. NOW IS THE MOST FAVOURABLE TIME FOR ADVERTISING. Write at once.

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HAS OR IS MAN A SOUL?

BY BEVAN HARRIS.

MAN has a Spiritual nature combined with a material covering called body (I affirm). The body is no more the man than the clothes he wears. The clothes are wearing out—ever changing. So is the body, daily passing away—in seven years or less every atom has gone. I, who am seventy, have had ten different bodies. Yet my personality is the same now as it was sixty years ago. I am absolutely sure of it, my self-consciousness affirms it.

The materials of which my body is composed resemble the matter of a running stream, but I stand by amid all the change going on. The matter of first seven years (if science be true) is all gone. Was that the thinking material, then? But I think on more in my tenth body than ever. Why should this be? seeing that in many ways it is so inferior to the first, second, or third body. Does matter think? Have you any proof that it does? Or is life, or intelligence (thought) a product of organisation? If so when death comes what has happened? Organisation is untouched. A dead man (corpse) is as truly organised as a living one.

The steam engine is as perfect a mechanical arrangement, for its work, as a man. Why should its motion be suspended by a screw being turned? The trees presently will appear dead. Are they dead when the leaves fall off and the branches are bare? In all these cases there is but the suspension of vital force, call it life, spirit, or force, as you will, it has ceased for awhile. True of the engine and trees but not of the man, you, if a Bibliolater, will back up with texts—plenty—said texts, however, being only the opinions of those who wrote them.

Facts contradict—the man is no more dead than the engine or tree, except in the popular and vulgar, not scientific, sense at all. He has passed through the last chemical change, similar to those which preceded it, that is all. He is "moving on," and does not want the clay encumbrance any more than the butterfly needs the grub it has left for its new developed life.

Oh, but the butterfly you tell me is still palpable and visible. No; the butterfly you cannot see, any more than steam or sap. The winged insect you see because interiorly butterfly life requires just such an organisation to develop butterfly existence as nature has provided, the life being invisible; so with every plant and animal. The outward is but the expression of the inward. For a horse a suitable body is needed, and so, for purposes of earth, man requires a body, and he gets it.

Probably the horse thinks: we know the man does; but the function of thought belongs not to matter at all, nor yet to organised matter (*per se*) it is immeasurably above it, has no necessary relation to it; it controls it million-fold. The life principle is sovereign over all forms of matter—it is expressed through organisation, but organisation is not life or spirit, but its manifestation only.

Man (as we know him) is body, soul, spirit, but when he leaves the body, is not less man, but more; for at the Genesis (birth) he was more (unless still-born). The mortal coil was an appendage through which the earth's gravity detained him for a brief period, and without which he would "fly away." Do men build houses? Yes—but bodies do not, though men in bodies do. Surely, this is evident. If the soul, or spirit, was not the man, why do not bodies after death go on building?

Organisation has not ceased, yet these dead men give up building. Strange!! Surely to build houses must be nobler work than disintegration for land fertilisation and manure; but no, according to this theory, "like sheep they are laid in the grave," and that is the end of them. Philosophers, statesmen, poets, artists, all die, and that is the end. What a glorious gospel of annihilation to preach to a being whose hopes, aspirations, and expectations are infinite and eternal!!!

What sort of a being must his creator be to make one so glorious, only "a little lower than angels" and then let him fall to pieces, go to the dunghill and then be "blotted out," be as though he had not been? Bah!

* Conditions are not causes. Organisation is a condition (only) of observed life, the cause lies back of organisation, and for any proof to the contrary life may exist and manifest itself without it. (Spiritualists know it can and does.)

A Newcastle-on-Tyne conditional immortality friend in his last letter on May 18th, 1894, said: "The longer I live and think the more I become dissatisfied with annihilation theory. It less and less impresses me as being in keeping with the attributes of a just, loving, all powerful, and merciful God, our Father."

DEAD SIX HUNDRED YEARS WITHOUT KNOWING IT?

DEAR SIR,—I have read with interest the letters in your valuable paper on the above subject, and am glad I have been able to give food for the thoughtful consideration of your readers. The time has now arrived for me to reply to the questions raised, and to state the conditions under which the communications were received. The same statements came through two different channels at two distinct periods, the second medium knowing nothing whatever of the first medium, nor that statements had been made as to Nuns from Kirkstall Abbey. These Nuns frequently spoke to us at our circle through the medium by whom they were first led to the "light." After friend Greenbury passed to the higher life I did not go to any outside circle, but had communications in my own house. Eighteen months afterwards I joined a circle in Bradford, and was much surprised to find that "Sister Agnes" and her spirit companions, whom we had assisted at our former circle, had followed me there; and with joy and rapture told me of the progress they were making in spirit life through the aid which we had given them at our first circle two years previously. The statement I have recorded was given to me through the lips of the second medium, who knew nothing whatever of the repeated accounts which these spirit-nuns had given of their imprisonment at our former circle, which statements harmonise entirely with the verbatim account, which I took phonetically as it was given through the organism of the second medium.

I am only the recorder of the utterances through the medium, though I am credited by Mr. Bevan Harris with having had "4,000 years' experience" (and therefore suppose I ought to know whether these statements are correct). I was never at Kirkstall Abbey until 1866, and am therefore unable to prove either that the nuns were confined there from the thirteenth to the nineteenth century, or that they did not know they had passed through the change called "death." These are points on which I must leave your readers to form their own opinions. I infer, however, that such was the case, because the controls distinctly stated that it was so; not only once, but repeatedly during a period of three years, and under such test conditions that doubt in my mind is out of the question.

When the statement was first made that these nuns had been immured in that dungeon over 600 years and could not get out it was certainly a surprise to us; and I asked how it was. "Sister Agnes" replied as follows:—

My brother! when a child is imprisoned in a room, and he is told that the door is locked and he cannot get out, he naturally believes it. We knew we were prisoners in that cell, and when we were told, repeatedly told, that we could not get out, like children we believed it. By the powerful will of the Abbot and Abbess, and their influence over us, we felt bound to that prison, and do what we might we could not get away. We tried to escape again and again, as if some other influence was drawing us, but we were always brought back to endure further punishment.

Here, I think, is the explanation of the whole case; "the powerful will of the Abbot and Abbess," and perhaps a series of Abbots who had previously passed on; all with strong wills, and with their old views of their power and authority over poor weak women. Is it not possible that these, possessed of considerable earthly magnetism, supported by their opinions of their duty and authority, on passing into spirit life would have recourse to their former habits, and try to prevent the Nuns from escaping from what they considered their influence and custody?

I take it that the surroundings of a person, mentally bound by creeds and priestly oppression, do not change to any great degree at the death of the body. Old habits, views, and routine continue with the disembodied spirit for some time, and such surroundings will hold them down in spirit life until they grow out of them by the process of progression.

As to the query of not knowing that they were actually

out of the body, and what the world calls "dead." This appears to be no new phase of spirit-life. Spirits often return who seem to be entirely ignorant of their condition until enlightened at our circles. Many have stated that the first stage of spirit life, to some people, is so much like earth-life, that they do not know what has befallen them, or that they have passed through the gates of death. If this be the case in some instances, why not in the case of these Kirkstall Nuns and Abbot? If for a short period why not for a long period, when held down by the magnetic influence and strong will of those considering themselves in authority? We are assured that it is a most difficult thing to get away from old environments even in spirit life. True, 600 years make a long period to us mortals, but to spirits, what is it? What are 600 years to endless duration, through which the spiritual man passes in his upward progression?

Is it not possible for the spirit to pass out of the body as in a sleep, and the spiritual side of life to so resemble this side, as not to strike the spirit of the actual change that has taken place? And may not this condition of unconscious change continue for what to us are long periods of time, so that the soul or spiritual entity may not fully realise that the physical body is gone, and that a new magnetic or spiritual body has been evolved?

Then, as to the question of these nuns not being aided at death by their spirit-friends "who were watching and waiting" for them. I admit this does seem strange until we come to consider the environment of these poor creatures. Environment has much to do with us in both lives, and may account for much of the darkness and non-progress of the after-life.

Take into consideration the surroundings of such a place as a dungeon, where dread authority is exercised, where the minds of the prisoners are oppressed with the solemnity of their imprisoned condition, and no one but those in authority are allowed to enter. On the death of an occupant—especially sudden or violent death—will not these circumstances and the fear of the Abbot's punishment operate upon the disembodied spirit before it has time to realise its true condition? A person dying with such thoughts will be held down by them on the other side. And if the spiritual side of the dungeon is a counterpart of the physical, the released spirit may not realise the change, and may still believe it is a prisoner; more especially if, as is most likely, it is met "on the other side" by monks and nuns, and an abbot or two exercising their authority as though in the flesh. Such beings would not allow strange spirits to enter their sphere if they had the least thought that said spirits—who to them would be men and women—had come to release the prisoners. This may seem a strange theory. Nevertheless, it is worth a thought. I know a healing medium through whom a spirit-doctor operates. This doctor has told me through the medium that he never allows any of the spirit friends of the patient to enter the house while he is operating. He has a spirit band, who will not permit the patient's friends, even his spirit guides, to enter until the doctor has finished with the patient. If this be so under such circumstances, would not abbots and monks in spirit-life drive away any strange spirit who intruded into their presence? May not such conditions account for the Nuns believing themselves to be prisoners; and not knowing their true spiritual status, or that they were really "dead," for over six hundred years? Here is a problem for experienced Spiritualists!

How often are embodied spirits depressed and oppressed by certain environments; and, do what they may, cannot get away from the influence. They seem chained, bound, fettered, hand and foot, and cannot obtain release. And may not similar conditions exist in spirit-life? Oppression and depression will keep them down. We know as yet very little of the laws of the spiritual world, or how these laws affect the poor dark downtrodden souls under the magnetic will of a tyrant. Our prayers and sympathies will help them much, as did the sympathetic presence of the medium in the cells when "Sister Agnes" and her companion were drawn to the Light.

CHODOR LAOMER.

36, Ebor-place, Leeds.

We shall be pleased to publish a list of agents who sell our paper if friends will supply their names to us. We will post a contents bill free to those who will kindly exhibit them.

CORRESPONDENCE.

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

"EVERY LITTLE HELPS."

AN APPEAL.

Dear Sir,—The officials of the Robinson-street Spiritualist Society, Burnley, have received notice to quit the premises; the owner intends to transform them into a club. The members and friends of the society have commenced a building fund with the object of erecting a place of their own, and meantime have secured premises in which to carry on their work. Our local friends have commenced well, and I am desired to make this appeal in the hope that some friends outside our society may be able to render us a little assistance. Our Lyceum scholars have also "put their shoulders to the wheel" in a style that augurs well for ultimate success. The utmost enthusiasm prevails, and everyone is buoyed up with the belief that what at first was looked upon as a disaster will in the end prove a blessing. If any friend can assist us we shall be very grateful, and any donations may be forwarded to the undersigned, who has been appointed secretary to the building fund, and who will be very pleased to acknowledge receipt.—Yours &c.,

W. HARRISON.

37, North-street, Burnley, Sept. 20, 1894.

DID MRS. BEECHER ATTEND THE SEANCE?

[MRS. WARD BEECHER AND MR. ROBERT WARD.—In our issue for May 18 we published an account of "Spiritualism in America" by Robert Ward, who stated that at a seance he saw Henry Ward Beecher materialise in the presence of his wife, who, Mr. Ward affirmed, shook hands with him and talked with him, and he afterwards addressed the sitters. This was sent to Mrs. Beecher, whose reply we published on June 15. She said, "There is not a particle of truth in the statement that Mr. Beecher was in the slightest degree a believer in Spiritualism, or has in any way appeared in a materialised form, or held conversation with me." We forwarded *The Two Worlds* containing Mrs. Beecher's letter to Mr. R. Ward, who declared "What I told you was absolutely true, and I can bring reliable witnesses from New York to prove every word of it. Henry Ward Beecher has returned, and he did say," etc. We are quite unable to decide between Mr. Ward and Mrs. Ward Beecher, but the lady would have made her disclaimer more clear if she had said she did not attend the seance referred to. It looks as though she did, and that although a "form" claimed to be her husband she did not believe that it was, and hence denies that he appeared and spoke to her. If our surmise is correct, the whole point is: Was the manifestation genuine or fraudulent? Mr. Ward says genuine; Mrs. Beecher implies that it was fraudulent. Had she expressed that opinion at the time the present clashing of testimony would not have occurred. Readers must draw their own conclusions.—ED. T.W.]

REMARKABLE MANIFESTATIONS.

In the course of a report of a materialisation seance in the grand old *Banner of Light* for August 4, Mrs. M. E. Williams being the medium, the following paragraph occurs:—"At both the seances Henry Ward Beecher gave me a private interview and imparted valuable instruction and encouragement. The vigour and clearness of his materialisation were wonderful. It was the same Beecher whom I had met in the earth life. The words he uttered accorded with his mind, genius and heart; and when on each occasion his majestic head, so close to mine, slowly went down till it melted into the ground at my very feet, I could only re-echo his words, uttered also by Phebe and Alice Cary, who together stood before me at the same seance, "Thank God! Thank God!"—ABBY A. JUDSON."

DEAR SIR,—I am of the same opinion as yourself, that the philosophy and phenomena of modern Spiritualism must go hand in hand, an intelligent exposition of the former, with a judicious exhibition of the latter, by speakers and mediums duly qualified by nature, experience and knowledge is really necessary for the sure advancement of our pure and lofty religion. I see it illustrated more and more every day. On Sunday evening we had two eloquent addresses on "Faith versus Facts" from the controls of Messrs. Bessant and Wastell, two young men belonging our society who have thrown their whole souls into the work. From my usual place (the chair) I could both see and feel the distinct impression made with the unanswerable logic deduced from the facts which they presented to their hearers. After the service Mr. Kenvin, who had two materialisation seances arranged to satisfy two lady Spiritualists from London, who came miles out of their way to see for the first time this beautiful phenomena, kindly invited a few of those who were aroused by the earnest appeals of the controls to form part of the circle. When we sat down I knew the results would be good. They were grand. We were in a fit condition to sit, and the spirit friends got the proper conditions to manifest their presence. The two little girls who always show ran in and out of the cabinet, touching and kissing the sitters, as though they had a new lease of earth life. But the crowning sight was when the medium's mother manifested, a sight that scatters all the theological teachings of the hereafter to the four winds of heaven. There was the mother who bore him in earth life, with him in spirit-form, clinging round his neck and kissing him, both as plainly to be seen as in broad daylight. It is too sacred to dwell upon, but the effect produced on the sitters was one which will not soon be forgotten. If we would only live in harmony one with another, and strive for a higher knowledge of our duties, and strength to perform them, to what heights might we not advance our common cause.—Yours fraternally,

WILLIAM INNES.

9, Balder-street, Middlesbrough.

DEAR SIR,—It was my privilege to attend the seances mentioned by Mr. Innes, which afforded me very great pleasure, and I beheld what some few months ago I should have deemed most impossible and altogether too absurd even to be allowed to enter my thoughts. But I have learnt since then how little we understand the workings of God with regard to spiritual things, the phenomena being marvellous, such as would have driven unbelief from the most sceptical mind, the immortality of the soul, the continuity of life beyond the grave, and the return of spirit being demonstrated by plain visible facts.—I am, yours truly,

A. BESSANT, late S.A. captain.

DEAR SIR,—On May 21 last a number of persons met at my house to commence a series of seances for the materialisation of my little boy passed on to the higher life about eighteen months ago. The medium was Mr. F. Craddock, of Burslem, a personal friend of all the sitters more or less, and one of whose integrity they are satisfied equal to their own. The only test considered necessary was the tying of the medium's hands behind him. I will not trespass upon your space to give more than a general summary of what happened throughout. The first thing was the movement of spirit hands of various sizes all over the curtains (children's mostly from the apparent size of them), whilst one clasped mine between the curtain folds and whispered "papa." Next followed the putting out of a materialised arm over the top of the curtain, taking off a hat of one of sitters and placing it on the medium's head. Bells were taken off my piano and rung, flowers have been taken off the piano, held by the materialised form inside the cabinet, with beautiful drapery hanging from the shoulder to the wrist. The spirit arm has waved to the hymn singing, pictures unhung, held a watch and luminous card shewing me the time, passed a luminous card over forms distinct from the medium. Hands came out of the cabinet, and touched the sitters all round, struck a note on the piano, wrote messages on the floor and on the top of the piano, materialised full forms inside and out of the cabinet, passed the flowers through closed doors, upstairs into the children's bedroom, and decked it out with the flowers taken off my piano. Materialised busts and forms appeared, and held the luminous card to shew their faces which have appeared from time to time. The drapery has been rich and profuse and quite luminous in appearance. The following spirit message came from my little boy aided by a beautiful spirit lady, "Rosetta":—

WILLIE'S BIRTHDAY.

Papa, I'm an angel, so Rosetta says,
She teaches me good manners and loving spirit ways;
Oh, papa, I look for your coming and my mamma too,
And my little brothers, whose papa you are too,

Do not fret, my mamma, dear,
Your pet's not far away,
But waiting for you and papa
This perhaps sad but happy birthday.

So mamma, cease your weeping,
Your willie is alive,
He says he cannot remember,
But he thinks that he is five.

Rosetta for Willie Llewellyn. Earth, 17th June, 189 (4 left out).

At the last seance the form of the Indian spirit came out of the cabinet with Rosetta, held the luminous card to shew himself, and danced in the middle of the room. There have been several fairly successful attempts at materialisation of Willie, but whilst the form has been distinctly visible, the features have not been developed up to the point of recognition. The results, however, have been marvellous, considering the shortness of the time and varying conditions.
163, Hamil-road, Burslem. HENRY LLEVELLYN

DEAR SIR,—I have always felt that to introduce physical manifestations or materialisations to strangers without giving them the opportunity of satisfying themselves that it was not due to deception and fraud, was worse than waste time. Deception is now a science, and it is natural to explain everything puzzling by this cause. What wonder, then, if there should be extra suspicion on that which purports to come from spirits?

With this conviction I determined that as far as was in my power—without permitting spirit grasping—I would assist in giving strangers the opportunity of satisfying themselves, therefore at another seance held in my house on Tuesday last in the presence of over 20 persons, I prevailed on a well-known doctor and engineer (who had never seen any spirit phenomena) to examine the corner of the room and curtain, and also the medium (from Middlesbrough), which they did by first examining his removed coat and then the medium in such a way that nothing further could be desired to satisfy the company that there were no mechanism or dressing materials on his person or in the room, and they expressed themselves to that effect. After giving an address as to conditions, etc., I lowered the light, and in a very short time a little spirit child appeared at the opening of the curtains and then came out. We then held the curtains fully open, and all saw the medium (who is a big man) at the same time as the child (another test—always given). Mounting his knee, she audibly kissed him over and over, and then came down and touched my five-year-old daughter and allowed me to feel her snow-white raiment, which felt as material as those of earth, but with this difference, that they faded out before our eyes and were gone—where? Then came the little black-faced girl, so full of life, bowing to all, and moving about with ease until the power being exhausted she dematerialised at his side, and was also gone. We then witnessed the wonderful spirit lights, which were not so brilliant as usual, and which, with other forms who tried and failed to materialise, was owing to his sitting every other night.

At the conclusion the doctor was much concerned as to the medium's health, which he thought must suffer terribly, judging from the state of his pulse and other signs, but not having passed

out of the trance state the guide of the medium assured him that he would "soon put him right," and so it turned out, and he rejoined the company fresh and blooming, ready to discuss whether the spirit friends were astral bodies, shells or spooks, which ideas caused much amusement. Another celebrated medium (Mr. Atherly) being with us, he was asked how many years he had been a medium, and replied, "fourteen," and on asking if it had done him any harm he facetiously replied, "ask the doctor," who joined in the laughter, the medium, in fact both mediums, being pictures of health and strength.

These phenomena should be something more than a mere display of spirit power or a scientific wonder. They should lead us to a higher knowledge of the human spirit, its conditions, cultivation and destiny, so that by communion with the pioneers of truth and wisdom, we should attain a higher spirituality and learn the true order and purposes of our creation.—Faithfully yours,
8, James-street, York. J. SLATER.

LONDON NEWS AND NOTES.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—"Socialism and Spiritualism" was the theme of the spirit guides. The attendance was good, the people attentive and interested. Questions replied to, and many private inquiries at the close showed that the work is productive of good results. On Sunday evening next we are promised a narration of some "Spirit-world Experiences." The circle is formed at 6-30. All friends are heartily invited.

102, CAMBERWELL NEW ROAD (Mrs. Clark's).—23: In the absence of a medium, several interesting communications were made through the table.—A. J.

36, COPELAND ROAD. Hoe Street, Walthamstowe.—Having vacancies for four sitters at our Sunday and Friday evening circles. Friends desirous of joining kindly apply by letter to W. Ronald Bayley.

113, EDGWARE ROAD, W.—An interesting meeting. After a short discourse, and the usual clairvoyant delineations, Mr. Horatio Hunt became controlled by "Jan Stein." The curious part about this manifestation was that a gentleman present from Glasgow had recently had a "sitting" with Mr. Duguid, painting medium, and received a direct painting from the above spirit. We had been talking about the affair (but not in the medium's hearing) previous to the commencement of the seance. Was it really "Jan Stein" or purely the result of thought transference?—Cor.

FINSBURY PARK.—Open air work.—16th: Messrs. Brooks, Jones, Emms, Rodger, and Brenchley addressed good meetings. Some opposition from a bible standpoint added to the interest. Much literature distributed.

FINSBURY PARK.—Open-air field day Sunday, Oct. 7. Messrs. Emms, Rodger Battell and others have promised to speak. The support of friends is earnestly needed.—E. F. Battell.

FOREST HILL, 23, Devonshire Road.—On Thursday Mr. Coote gave successful psychometric delineations. Sunday Mr. Audy defended the "Morality of Spiritualism," which had been vilified by a Baptist clergyman. On Sunday, October 7, at 5 o'clock, a public tea meeting (tickets 6d.), and at 7 a special service, naming of three children, conducted by Mrs. Bliss and Miss Young.—J. B.

245, KENTISH TOWN ROAD.—16th, Mr. Davy, of Camberwell, spoke on "Man, know thyself," and read an interesting record of recent sittings in a select circle. An officer who was shot in the Egyptian war in '85, now in '94 comes first to a realisation of his condition in the spirit world. A lady effectively presided at the organ. A circle was formed for healing by Mrs. Wiseman's controls.

245, KENTISH TOWN ROAD, N.W.—Thursday, crowded meeting. Mrs. Mason's guides gave very successful psychometry and clairvoyant delineations of character. Mr. Mason kindly presided at the great organ.—J. H. B., hon. sec.

MARYLEBONE. 86, High Street, W.—Our last meeting at this hall. Miss Rowan Vincent on "The present condition of Spiritualism" gave one of the most useful of the many able addresses by which she has so generously helped us. Full of suggestions for the furtherance of Spiritualism, of advice to inquirers, of interesting rewards anent mediums and mediumship. It was no surprise to hear the hearty plaudits of the audience. Speaking of the generous response to our appeal for funds to carry on our meeting at Cavendish Rooms, she asked for the continued support of all friends at the meetings, as the responsibilities of the committee will be much greater than hitherto. Sunday, September 30, at 7 p.m., first meeting at Cavendish Rooms, Mrs. Emma Hardinge Britten, "The Message of Spiritualism to the World." October 7: Mr. J. J. Morse. 14: Miss Rowan Vincent. 21: Mr. W. E. Long. 28: Mr. Darby. November 4: Mr. J. J. Morse.

MILE END.—At a public meeting at 218, Jubilee-street, Sunday, October 7, at 7 p.m., Mr. Bradley will give an address. September 16: A most pleasant meeting. An able address from Mr. Veitch. We thank all friends for their attendance and sympathy; also for all the flowers.—W. and E. Marsh.

MR. J. J. MORSE'S LIBRARY, READING ROOMS, AND SPIRITUALISTS' HEADQUARTERS.—A course of Friday evening meetings will be commenced on Oct. 5. Trance addresses, Mr. J. J. Morse. Oct. 5, "Mediumship: its Physiology;" 12, "Mediumship: its Psychology;" 19, celebration of the twenty-fifth anniversary of the public work of Mr. J. J. Morse; reception and conversazione, etc.; music and refreshments; by invitation card; 26, open meeting. Particulars to be announced.

SHEPHERDS BUSH. 14, Orchard Road.—Good Meeting, Mr. Walker's controls spoke on "Mediumship," a very instructive discourse. Very successful clairvoyance. Mr. Brooks kindly presided at the organ.

SOUTH LONDON.—Yesterday practically closed our open-air work in Battersea Park. Speakers, Messrs. Battell, A. M. Rodgers, Long, and Emms. Each one thoroughly did his best to bring our truths home to a large and fairly thoughtful crowd. Opposition was offered from the Atheistical and Christian side. Judging from

the number of private enquiries I have had, some good has been done. I have been able to give away some 700 periodicals and 300 leaflets. I have to thank friends who helped yesterday both as speakers and listeners. I noticed some were doing good in button-holing the people, and also Messrs. Beal, Dale, and one or two others who helped on Clapham Common. I wish to help all enquirers, and usually have a good few after the season, as my address is on nearly all the literature I give away, and there are doubtless many who will read this who have books lying idle, having no further use for them. If they will send any such to me they may possibly be the means indirectly of doing much good, as I can always find use for them by lending out free. Sunday next, 3 p.m., Mr. Symons and self will be on Clapham Common, weather permitting.—G. W.

STRATFORD. Workman's Hall.—After a well rendered part song by the Misses Chapman and Mr. Chapman, junr., Mr. J. Chapman said spiritualism was a noble cause because it was true, and great because world-wide. The methods of Spiritualists, who confined their efforts to their family and friends, were to be deprecated, the enthusiasm of exponents of orthodox creeds was worthy of imitation. Admitting evil in its true sense, he disclaimed belief in the devil. Spiritualism was the only agency whereby a future life could be clearly demonstrated. Systematic, careful investigation was urged. The address was well received. A solo by Mrs. E. J. Gozzett was followed by a few remarks by Mr. Glendenning. Next Sunday, Sept. 30, Mr. J. Butcher.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—Mrs. Hyde spoke on "Angel Whispering," and "Do the Teachings of Spiritualism benefit Humanity?" Very good clairvoyance. Full hall. Solo and chorus by Miss Hill and choir. Mrs. Maslin presided.—W. H.—Lyceum conducted by Miss S. Fitton. Marching and calisthenics well done, and singing for our anniversary. On Sunday next, the 30th, the Lyceum will go through their usual sessions in the afternoon, conducted by Miss S. Fitton. Evening, the Lyceumists will occupy the platform and sing special hymns. Speaker, Mr. J. Jones; chairman, Mr. Maslin. Clairvoyance by Miss Walker.

BRADFORD Truthseekers.—20: Clairvoyance by Mr. Crompton and Mr. Barrand; several recognised. Psychometry by Mr. Crompton; personation by Mr. Ward; good attendance. 23: A pleasant afternoon for members. Evening, Mr. Barrand opened; Mr. Morley read a lesson, "Inward and abiding peace." Clairvoyance by Mr. Barrand, fairly successful; also by Mr. Crompton, good. Personation by Mr. Ward, good. Mr. J. Reed described three persons' ailments, Mrs. Murphy gave a test, recognised; Mr. Jelps answered questions; all well received.—W. B.

HULME. Junction.—20: Public circle. Invocation by Miss Smith; clairvoyance and psychometry by Miss Smith, Mr. Connelly, and Mr. Lamb; an enjoyable evening. 23: 6-30, public circle. A good evening; Miss Smith, Mr. Connelly, Mr. Sargent, and Mr. Lamb gave good clairvoyance and psychometry. 24: Mrs. Hulme spoke on "What is our duty?" and gave clairvoyance and psychometry. Organist, Miss Goodall.

OPENSRAW. Granville Hall.—16: Mr. G. Adams gave grand lectures on "Work, for the night is coming," and "Weep not." Correct clairvoyance, also diseases diagnosed, a much needed gift. He should be kept fully employed. Invocation by Mr. O. Pearson; clairvoyance by Mr. Doulan, recognised. 23: Harvest festival. Mr. J. Kay gave instructive lectures on "Nature" and "Produce and the producer." The earth produced food to satisfy all. Good psychometry. Every one seemed satisfied. We thank all who helped to make it a success. Tea party, entertainment, and ball on Oct. 6; tickets 1s. Glad to see friends, old and new, to help our building fund. Committee meeting Sunday, the 30th, at 2-30 p.m.—T. H. Lewis, cor. sec.

PATRICROFT. New Lane Winton.—Mrs. Hulme's control spoke on, "How a spirit controls a medium," or "Can all spirits control a medium." Clairvoyance and psychometry to an audience of about 150, several having to stand up.

PENDLETON.—September 20: A three day's bazaar and sale of work to get funds for a new hall was nicely opened by Mrs. M. H. Wallis. The Cobden-street Room had been kindly, tastefully, and freely prepared as an "Old English fair," by Mr. Barrett, of Pendleton, and a number of stalls well stocked with useful and fancy articles, were presided over by Mesdames Pearson, Knight, Wallis, Oates, Williams, Patterson, Jones, Ratcliffe, Moulding, Tetlow, Miss Reeves, the Misses Barrett, and Master Wallis. Local friends have heartily supported the workers, Manchester friends would have been welcome. Great praise is due and many thanks are awarded to Mr. Barrett, a host of givers, and a number of ladies and gentlemen, by whose unfailing energy and devotion success was assured. About £40 will be realised. Lyceum; Open session. Recitations by S. Rimmer, T. Crompton, R. Poole, E. Rimmer, and A. Winder. Reading by E. Wallis. Marching and exercises well done. At night, the chairman, Mr. Crompton, said that Lyceums were a necessity to the country. Recitations by Miss Byrom ("An Angel of Light," in a splendid manner) and A. Wallis. A dialogue well rendered by A. and E. Winder, "Flowers for my father's grave." Reading by E. Wallis. Exercises by nine young Lyceumists, who also recited "Franklin's precept."

SALFORD.—Mrs. Brooks' guides discoursed interestingly on "Is spiritualism in accordance with divine truth?" Successful clairvoyance.—T. Pryce.

WEST GORTON. 2, Peter Street.—19th: Good attendance. Invocation by Mr. Todkill. Psychometry by Mrs. Percy and a friend. Clairvoyance by Mr. Hammond. Test by Miss Knight and magnetising by Mr. Atkinson. Closed by a friend. 23rd, one of our best meetings. Invocation by Mrs. Hammond, also clairvoyance and psychometry. Miss Kate Todkill gave good tests, as also did a friend. Mrs. Todkill closed. 24, private circle very good; 23 present.—R. T.

PLATFORM RECORD.

ACCRINGTON. 26, China Street.—A good time with Mr. Swindlehurst. Five questions sent up by the audience answered up to date. Night he again spoke fluently on "The divine rights of man."

ACCRINGTON. St. James-street.—Sep. 18: Mr. Holmes, of Burnley, medical psychometrist, gave remarkable test. Sunday: Madame Henry surpassed herself in her discourses, "Let us gather up the sunbeams" and "Pure religion." Good clairvoyance. Sunday next harvest festival, speaker Mrs. Hoyle. We are progressing very well, and have had to double the quantity of our *Two Worlds*.—A. S. Barnes.

ACCRINGTON. Whalley Road.—17: Miss Skipper gave good clairvoyance. 19: Public circle of 90, Mrs. Best's clairvoyance, nearly all acknowledged. 22: Potato pie supper and Mr. Wilkinson's limelight views much enjoyed. His lantern is one of the best in England. Songs and recitations very good. Best thanks to all who helped to make a success. 23: Miss Jones gave very good addresses and psychometry. Hope to have her again soon.

ARMLEY.—16: Pleased with Mr. F. Brooks' first visit; two very nice discourses and successful psychometry. 23: Mrs. Stretton gave nice addresses and successful clairvoyance to large audiences; also on the 24th, giving every satisfaction. Next Sunday and Monday Miss Jones of Liverpool. Meetings every Saturday, commencing Sept. 29 at 7-30, probably Miss Jones will be with us. Hope to see many friends at 7-30.

ASHTON.—Addresses from the controls of Mr. Charles Eyre, handhealer of Stockport, clairvoyance and healing, his descriptions of ailments were very good and correct.

BIRMINGHAM. Masonic Hall.—Mrs. Wallis on "Spirit control: its nature and extent." Our present limited knowledge restricted operations of spirit-people. No special results of mediumship could be attained without special knowledge and adaptability. 6-30: Remarkably powerful address portraying "the way" the spirit came triumphantly out from limited and unfavourable conditions, and, leaving the physical body found a grander "way" in the spirit world. Members and friends please note, in consequence of the excessive crowding, the doors will in future be closed at 6-30 prompt.

BIRMINGHAM. Smethwick.—Most successful anniversary services. Sept. 16: Chairmen, Lieut.-General Phelps and Mr. Smyth, secretary of Birmingham Spiritualists' Union. Mrs. J. M. Smith, of Leeds, discoursed on "Man a Spirit" and "The New Dispensation," giving a most striking proof, through her clairvoyant sense, that there is no death. Evening: Birmingham's pioneer medium, Mrs. Groom, discoursed on "Spiritualism, a science and a religion," to a crowded and attentive audience of over 1,000 people. The hall-keeper stated that fully 200 had to go away disappointed. Mrs. Groom also gave clairvoyant descriptions. An excellent choir, accompanied by organ and efficient string band, discoursed sweet music. The chairman announced that the society held meetings at 43, Hume-street, but owing to insufficient accommodation they were looking for larger premises. A day long to be remembered, full of promise for Spiritualism. The friends have been much cheered, and thank God that "He has opened a door that no man can shut," and that from the spirit world His messengers lovingly come to do His good pleasure.

BLACKPOOL. Alpine Hall.—Mr. Sutcliffe's very instructive addresses on his first visit gave great satisfaction. Desires to have him again soon were expressed. As a psychometrist we think he cannot be excelled.

BLACKPOOL. Liberal Club, Church Street.—Mr. G. F. Manning gave a good address, and related some of his experience regarding spirit communion. Clairvoyance in the afternoon and psychometry from photos and writing in the evening very good.

BOLTON. Bradford Street.—Mr. Gibson, of Pendleton, delivered very interesting discourses: "True Religion" and "Spiritualism, the uplifter of humanity," both listened to very attentively, Mr. Gibson, junior, giving clairvoyance.—H. W., cor. sec.

BRADFORD. Temperance Hall.—Circle, 10-30; afternoon, grand time, Bro. Gill dedicated "Ivy Percival, the infant daughter of Mr. and Mrs. Percival, to God and the angels for service to mankind; the child received the spiritual name of "light bearer." Many of the congregation had their emotions stirred. The after discourse of "Broken Vows" was most effective, encouraging mediums onwards to their duties. Mr. Shadforth, vice-president was a most able chairman.

BRADFORD. Quaker Lane.—Mrs. Mercer speaker. Evening subject, "Is Spiritualism a Religion?" A crowded house.

BRADFORD. 421, Manchester Road.—Mr. Hilton delivered capital addresses on, "Faith, hope, and charity," and "Christianity, Socialism, and Spiritualism"; both well received by good audiences. Clairvoyance very good.—J. A.

BRIGHOUSE.—Miss Patefield's guides spoke exceedingly well on "What shall I do to inherit eternal life," and pleasantly named a baby, "Luly," spiritual name "Hope." Evening, "Is spiritualism a religion." Clairvoyance good.—C. S. B.

BURNLEY. Guy Street.—Mrs. Marshall gave discourses on "Life is onward, use it" and "Life here and life hereafter." Clairvoyance very good. Social evening next Saturday at 7-30 for our organist's benefit. Admission: Adults, 4d.; children, 2d.—J. W. H.

BURNLEY. Hammerton Street.—A good social on Saturday. Mr. Richmond, chairman. Glee by the choir; songs by Miss Barlow and Miss Newell; reciters, the Sisters Newells; accompanist, Mr. Hocking. Sunday: Mr. Proctor, of Barrow, spoke on "A charge to keep I have," and at night questions from the audience were replied to in a very able manner. Monday: Mr. Proctor gave tests in psychometry. The proceeds were given to the Morecambe Distress Fund. He also spoke of being a medium for twenty years. He has sat three times a week for one year to develop clairvoyance. Five years he was a physical medium. He has also sat for materialising, like Monk, Mellor, Wood, Hall,

Williams, Husk, and others. Above all, our lives should be the very best we can live for the development of good mediumship.

BURNLEY. Robinson Street.—Mr. Hepworth's guides were heard to great advantage on "The aims of Spiritualism" and "The influence of religion." Both lectures were exceptionally good and well appreciated. Clairvoyant delineations most successful, every description recognised without the least hesitation.—W. H.

BURY.—A pleasant day with Mrs. Robinson. Two very nice discourses, clairvoyance after each service, the hall at night being crowded for the opening of our new harmonium.—B. S.

COLNE.—A good day with Mrs. Bailey, of Halifax. Good addresses from "Live for something" and "The globe of heaven and the spirit world." Very good clairvoyance. Lyceum: A most beautiful session. Chain recitations well done, song by Miss M. Lund, dialogue by Messrs. Christian and Kebblethwaite. Clairvoyance by Miss Skipper, of Burnley. Lyceum crowded; all enjoyed the session. Next Sunday Mr. Johnson, of Hyde, at Trawden, at 10-30, Mill-street.—E. Horkin.

DEWSBURY.—16: Bro. J. Pawson gave us a good day. We are glad to have him in active service again. 23: Mrs. Crossley's guides discoursed and gave good clairvoyance.—J. S.

FELLING.—2: Mr. J. Wilkinson very ably defined mental science and gave great satisfaction. 9: Mr. Scott did not turn up, and Mr. Currey gave an able address and experiments in psychometry, greatly applauded. 16: Mr. Armstrong, that grand old pioneer, gave some startling facts of his experience. 23: Mr. Jas. Clare on "Thomas Paine," compared him with many eminent men and classed him as one of the greatest reformers. Mr. Clare won bursts of hearty applause.—J. D.

GATESHEAD. 1, Team Valley Terrace.—In the absence of Mr. Huggins, Mr. John Wilson, of Felling, gave an intelligent address, highly appreciated. Monday, Oct. 1, at 7-30, a grand concert. Sketches, &c., will be kindly given by a number of ladies and gentlemen. Adults, 4d. Children 1d.—E. Hush, sec.

GATESHEAD.—Sept. 16, Mr. Hall gave an able address on "The claims of Spiritualism: Are they just and right?" 23, Mr. Stephenson gave us some food for thought in the light of science, and Spiritualism, to the evident delight of a good audience.—T. M.

HIGH SHIELDS. 1, South Eldon Street.—Mr. Wilkinson gave invocation. Mr. Grice read on "The Uncertainty of Life," also a lecture on "Death and after." He quoted ancient literature, in which death is depicted as one of the most horrible things that could happen to humanity. Spiritualism proved an after existence; death is the disintegration of the physical body, the progress of the ego in the astral body, etc.—W. R. H.

HOLLINWOOD.—Tuesday: Miss Cotterill did very well; psychometry very good, all recognised. Sunday afternoon: Miss Halkyard, from Oldham, ably conducted the service; clairvoyance. Mr. Rowcroft could not come, as he was engaged to speak at a Primitive Methodist P.S.A. He came at night, and there was a crowded audience. Subject, "I will pour my spirit upon all flesh." A lot of strangers seemed to enjoy the lecture, and he healed two in the room that were ailing. He is a wonderful healer.

HYDE.—First anniversary, Mr. Mayoh, of Bolton, gave very earnest addresses on, "What is spiritualism," and "The religious aspects of spiritualism." Mr. Thos. Wild, of Rochdale, gave clairvoyance, as usual giving the full name of the spirit friends who came to be recognised, also the address before they passed on to spirit life. Miss Harvey, a young friend, also gave clairvoyance at the evening service. Collections amounted to £5 5s. 4½d.

HULL.—Mr. Lax read as lesson "Death—the gate of life," in current *Two Worlds*, "Who is Jehovah?" by J. P. Hopps. Mr. Cass, chairman, gave correct clairvoyant test with names. Room again crowded, and nearly all remained for after circle, when Mr. Collins and others gave good tests. The interest in our cause is such that both Sunday and Wednesday meetings are crowded. We must get into larger rooms. Oct. 7, Mr. Leeder.

JAGGER GREEN.—Mrs. Hoyle gave eloquent lectures, which were listened to very attentively, followed by clairvoyance.

LEEDS. Progressive Hall.—Sep. 16: Mrs. Hunt's guides gave good satisfaction. 23: A good day with Mrs. Jowett's guides. Poems, "Virginius" and "The Voiceless Chimes," by Miss Nellie Cola, of Bradford, gave great satisfaction to good audience. Good clairvoyance.—C. Levitt.

LEICESTER. Liberal Club.—Mr. H. Clark's address from the "Lesson," to a good congregation, much appreciated. Sunday, Oct. 7: Harvest thanksgiving services, Miss Venables, of Bacup. Fruit, vegetables, etc., will be thankfully received on Saturday at the hall from 6 to 8 p.m. Monday, Oct. 8, a coffee supper at 7-30, tickets 6d; afterwards fruit, etc., will be sold.—R. Wightman.

LEICESTER. Crafton Street.—16: Harvest festival, Mr. Muggleton gave a splendid discourse and successful psychometry. Evening: A subject from the audience, "The harvest," dealt with in a masterly manner, much appreciated. After meeting Mrs. Richards gave good clairvoyant tests. Monday: Coffee supper and sale of fruit, a pleasant evening. 23: Mr. Sainsbury gave a very interesting discourse on "The Voices of an Angel," etc.—Miss Crutchley, cor. sec., 28, Curzon-street, Humberstone-road.

LEICESTER. Millstone Lane.—Mr. Jabez Chaplin, of Bishop street, gave a stirring address to an attentive audience, which was well appreciated. Mrs. Place gave successful clairvoyance.

LEIGH.—Afternoon, circle, Miss Walker opened and closed with invocation; Mr. Hesketh, speaker. Evening: a subject from the audience, "Man's hereafter." Well dealt with, gave satisfaction; hope to hear him again soon.—S.D.

LIVERSEDGE. Bethel Lodge.—18: A very good circle. 22: A good time and a crowded room. Our motto is, "Onward and upward." October 6: Mr. Albert Stead.

LIVERSEDGE. Carr Street, Little Town.—23: Mrs. T. Crowther's guides gave very striking discourses. Psychometry and clairvoyance very good. October 7: Harvest festival at 2-30 and 6. Mrs. Wrighton speaker. Monday: Tea at 4-30, meeting 7-30. Tea, 6d. Fruit, plants, or flowers thankfully received on Saturday at the room. All welcome.—T. Horner, sec.

MACCLESFIELD.—Afternoon, Mr. Wallis gave a good discourse on "The philosophy of the spirit." Evening, a question from the audience was dealt with in a very fine manner. The room was full. Mr. Wallis also sang two solos very nicely.

MONKWEARMOUTH.—Mr. J. Curry dealt with "The ancient belief in immortality" in an eloquent manner to a large audience.

NELSON. Ann Street.—Mrs. A. M. Smith, of Burnley, gave good satisfaction to moderate audiences on "The attributes of deity" and "Christ, the redeemer of the world." Good clairvoyance.

NELSON. Bradley Fold.—A good day. Mrs. Rennie discoursed on "Heaven, where is it" and "Life and death" very satisfactorily. Good clairvoyance.—D. H. B.

NEWCASTLE-ON-TYNE.—Mr. J. J. Morse delivered beautiful addresses on "The Logic of Spiritualism" and "Immortality, its frauds and facts," both full of grand and noble thought, which gave the liveliest satisfaction.

NEWPORT (MON).—An address by Mr. Wayland's guides, "What is Spiritualism?"—P. B. W.

NORMANTON.—Mrs. Hunt gave good addresses on, "And they were afraid as they entered the cloud," and "The world may change from old to new," good clairvoyance. Mrs. Griffin kindly conducted an after meeting, nearly all stayed. We are progressing rapidly, our new room will soon have to be enlarged, only we lack the necessary funds.—E. Backhouse.

NOTTINGHAM. Masonic Hall.—Mr. Macdonald's address, "Is spiritualism religious?" was characterised by eloquent language and originality. Evening, subjects from the audience were answered in a very interesting way. Interesting clairvoyance. Our friend is satisfied with describing only.—T. S.

OLDHAM. Bartlam Place.—Lyceum, 16 and 23, fairly attended. Exercises conducted by Miss Wainwright and Mr. Standish; invocation, Miss Halkyard. Marching and calisthenics moderate; recitation, Miss J. Goulding.

PARKGATE.—Mr. Foote and his control gave great pleasure. Subjects, "Spiritual gifts" and "Do spirits return?" showing Spiritualism to be as old as history. Psychometry and clairvoyance very good. Grand audiences.

PRESTON. Lawson Street Hall.—Mr. Pilkington spoke on "The chemistry of the spiritual sun" and "The soul, its origin, operative energy, and destiny." Both addresses were scientific masterpieces. We heartily recommend Mr. Pilkington.—F. R.

RAWTENSTALL.—The guides of Mr. George Smith gave good addresses to attentive audiences.—J. Scholes.

ROCHDALE. Penn Street.—Public circles. Local mediums took part. The large audience at night could not fail to be pleased. One of the friends from Whitworth gave a very interesting address. Regarding the disparaging rumours circulated about Mr. Young, he has conducted our Wednesday circle for about nine months, and our audiences have grown larger with each visit. He seems to be much appreciated about here.—S. H.

ROCHDALE. Baillie Street.—16: First harvest thanksgiving services. The Temple was tastefully decorated with plants, flowers, etc. Mr. G. F. Manning gave the invocation very impressively. Mr. L. Thompson handled his subjects in a masterly manner. "The Husbandmen of Spiritualism" and "The Harvest of Thought" brought his talents into display. Mr. Manning named the child of Mr. and Mrs. Hill, spiritual name, "Light." Evening, the daughter of Mr. and Mrs. R. Wiggmore Tillison received her spiritual name, "Violet." Mr. Manning's control gave beautiful poems on each name. Mr. Thompson gave psychometric delineations successfully. Mr. Manning gave six satisfactory delineations from photos. Monday: A fruit banquet and social gathering was held, songs, recitations, dancing, etc., being indulged in and enjoyed. Fruit, etc., was sold. We thank all who took part and generously helped us. The collections realised £4 2s. 7½d. 23: Mr. G. Adams' addresses and clairvoyance gave great satisfaction, "The Spirit knocks" and "Pride must be punished." This medium is very earnest. The service of song is unavoidably postponed until Oct. 14, and Mr. Beely has kindly consented to speak on Sunday, when we anticipate an enjoyable time.

ROYTON.—Addresses by Messrs. Chisnall and Collins, clairvoyance and tests by Mrs. Adams and Miss M. E. Taylor, very successful. Evening, Messrs. D. H. Greaves, W. Chisnall gave addresses, very successful clairvoyance by Miss M. E. Taylor and Mr. J. Young; attendance very good. Wednesday, Oct. 3, Mrs. Hyde.

SHEFFIELD. Hollis Hall.—Mr. E. Postlethwaite delivered excellent discourses on "Man made gods" and "Unanswered affirmations," both well appreciated, as were also the psychometric tests.—J. W.

SOWERBY BRIDGE.—Afternoon, Mrs. Stansfield named the infants of two of our members. The Lyceumists and about 20 visitors seemed delighted. The infants, a boy and girl, were named Annie and Charles, spirit names "Daisy" and "Faithful" respectively. Evening: A larger audience than for some weeks assembled. "Miracles" was dealt with in a telling manner. Good clairvoyance.—G. H.

STALYBRIDGE.—7: Mr. Leaver on "Our Spiritual Gifts" and "Speak gently." Also psychometry. 16: Mrs. Robinson on "Spiritualism, what is it?" and related experiences. Clairvoyance very good. (Received too late last week.—Ed. T. W.) 24: Mr. Leaver, of Accrington, addressed the meetings, also gave psychometrical delineations. Very good, all recognised.

STOCKPORT.—Good audiences, in spite of the annual holidays. Mr. Rooke, by desire, spoke on "Healing" and "The Atonement." Mr. Gladstone's recent article formed the basis of a capital discourse. Mere beliefs are mostly due to accidents of birth and circumstances. The true atonement was the making the body's desires subservient to the spirit; certainly not by a sacrifice of a carnalised Christ. An educational day.—T. E.

WAKEFIELD. Barstow Square.—We never heard Mrs. Levitt to better advantage. Subject, "God is a spirit," etc., and "Everything requires conditions." Clairvoyance excellent. Rooms full, but that is no new feature.—G. M.

TODMORDEN. Sobriety Hall.—Very good day. Mr. Beeley on "Soul, its attributes" and "Biblical and elementary Spiritualism." Trust to hear him again soon. Hall full.—J. A. J.

WALSALL.—Mr. T. Timpson gave very good addresses. Much appreciated. Evening meeting very well attended. Clairvoyance mostly recognised.

WISBECH. Public Hall.—We celebrated our anniversary and harvest thanksgiving services. The speaker was Rev. C. Ware, who immensely interested a very large audience on "The beautiful life beyond." A solo by Miss Weaver in splendid style.—J. D. S.

RECEIVED LATE: London. Peckham.—Mr. Butcher on "The angel of the new dispensation," dealt chiefly with present affairs. Mrs. Gambrell gave successful clairvoyance. Good healthy work done. Last Sunday Mr. Edwards redeemed his promise, and gave recognised clairvoyant descriptions. 30th, Mr. Audy on "Religions, old and new." The return of "There is no death," borrowed by a lady, is earnestly desired.—Heywood, 18th: Mr. Young gave successful psychometry. 23rd, Miss Cotterill gave good addresses and psychometry; much appreciated.—M. A. Booth.

LIST OF SPEAKERS FOR OCTOBER, 1894.

YORKSHIRE UNION OF SPIRITUALISTS.

- ARMLEY.**—7, Foulds and Williamson; 14, Mr. and Mrs. Hargreaves; 21, Mr. John Smithson; 28, Mr. J. Parker.
- BATLEY CARR.**—7, Mr. C. L. Hilton; 14, Harvest Festival; 21, Mr. J. Smith; 28, Mr. J. Armitage.
- BATLEY.**—7, Mrs. Wade; 14, Mrs. Taylor; 21, Mrs. W. Stansfield; 28, Anniversary, Mr. R. A. Brown and Mr. J. Farnsworth.
- BRADFORD.** Milton.—7, Mr. J. T. Todd; 14, Mr. J. Campion; 21, Mr. Frank Colbeck; 28, Mrs. Beardshall.
- BRADFORD.** Little Horton.—7, Mrs. Crossley; 14, Mrs. Hunt; 21, Harvest festival, Mr. W. Rowling; 28, Miss Hunter.
- BRADFORD.** Otley Road.—7, Lyceum service; 14, Mr. Marsden; 21, Mrs. Wade; 28, Mrs. Stretton.
- BRADFORD.** Temperance Hall.—7, Mrs. Schulver; 14, anniversary, Mr. J. Armitage; 21, Mr. Hilton; 28, Mr. Walker.
- BRADFORD.** Boynton Street.—7, Service of Song and Local; 14, Mr. and Mrs. Marshall; 21, Mrs. Clough; 28, Mrs. Russell.
- BINGLEY.**—7, Mrs. W. Stansfield; 14, Mr. J. H. Barraclough; 21, Mr. Ripley; 28, Mr. and Mrs. Hargreaves.
- BRIGHOUSE.**—7, Anniversary, Mr. G. Newton; 14, Mrs. Berry; 21, Mr. G. Featherstone; 28, Mrs. Bailey.
- CLECKHEATON.**—7, Mr. H. Crossley; 14, Mr. Grattan; 21, Mr. J. Armitage; 28, Mr. J. H. Barraclough.
- DEWSBURY.**—7, Mr. F. Wood; 14, Mrs. France; 21, Mrs. Mercer; 28, Foulds and Williamson.
- HALIFAX.**—7, Mrs. Beardshall; 14, Mr. Johnson; 21, Mr. Macdonald; 28, Mrs. Stair.
- HELL.**—Local arrangements.
- HUDDERSFIELD.** Station Street.—7, Miss Hunter; 14, Quarterly Conference Yorkshire Union; 21, Mr. R. A. Brown; 28, Mrs. Summersgill.
- KEIGHLEY.** Lyceum.—7, Mr. Ripley; 14, Miss Webster; 21, Mrs. Stretton; 28, Mr. and Mrs. Marshall.
- KEIGHLEY.** Temple.—7, Mr. Armitage; 14, Mr. Peter Lee; 21, Miss Weldon; 28, Mrs. Midgley.
- MORLEY.**—7, Mr. and Mrs. Hargreaves; 14, Open; 21, Mr. T. Hodgson; 28, Mr. J. Lund.
- NORMANTON.**—7, Mrs. Crossley; 14, Mrs. Crossley; 21, Mr. and Mrs. Hargreaves; 28, Mrs. Peanland.
- SHIPLEY.**—7, Mrs. Stretton; 14, Open; 21, Mrs. Hunt; 28, Mrs. Schulver.
- WEST VALE.**—7, Mr. Grattan; 14, Mr. J. Smithson; 21, Mr. H. G. Hey; 28, Mrs. Hoyle.
- WINDHILL.**—7, Mrs. Connell; 14, Mrs. Mercer; 21, Mrs. Wrighton; 28, Mrs. Jowett.
- YEADON.**—7, Mrs. Hoyle; 14, Mr. Walker; 21, Mr. Barnes; 28, Mr. Ripley.

P.S.—Will secretaries kindly notice any alterations or additions in their plan to the editor, so that the guide may be more reliable.

CONFERENCE DAY of the Yorkshire Union, Sunday, October 14, at the Huddersfield (Station-street) Meeting Room. Morning, 10-30 prompt, general business of the Union, including affiliation of new societies and proposition of new speakers. Planning for November, the consideration of propaganda work as suggested by the Executive, and other important business. Afternoon, 2-30, open conference, when a short paper will be read by Mr. W. Stansfield on "How best to make our public services more interesting and instructive." Discussion open to all. At six o'clock a public meeting will be held, when various members of the Executive, speakers and delegates of the Union will address the assembly. Mr. J. Whitehead, president of the Union, will occupy the chair during the day. Collections at the afternoon and evening meetings on behalf of the local society. Refreshments provided at 12-15 and 4-15 at 6d. each. Communications having reference to society affiliations, the introduction of new speakers, or propaganda work generally addressed to the Secretary will receive prompt attention.—WM. STANSFIELD, Secretary, Hanging Heaton, Dewsbury.

FOR OUIJA'S write to Mr. Lund (see "Card" advt.)

MRS. E. BEANLAND, of 74, Stoney Rock Lane, Burmentofts, Leeds, writes: "A report having become current in Leeds and district during the last few weeks to the effect that a young person had nearly died from the effects of medicine administered by me to her, so it is said, and, as the report is calculated to do me serious harm, allow me to inform the Spiritualists of this district, or any other persons who may give such information as will lead to the discovery of the persons who have put this report in circulation, that I shall be pleased to offer a reward of 10s. for their trouble. I have never undertaken the charge of any such case as the one referred to, and as I am not able to trace the author of this base falsehood, I trust you will, with your well-known sense of justice, permit me to publicly repudiate the charge through the *Two Worlds*."

PROSPECTIVE ARRANGEMENTS.

ACCINGTON. The Temple.—Sunday, Sept. 30: Harvest festival, at 2-30 and 6 and Monday at 7-30 p.m. The committee will gladly receive fruit, vegetables, flowers, and plants, or contributions, to make it a success. Mrs. Hoyle, medium.

ACCINGTON. Whalley Road.—Sunday, 30, and Monday, Oct. 1, Harvest Festival. Corn, fruit, plants and flowers thankfully received. We expect a real good time; speaker, G. F. Manning. All welcome.

BLACKBURN.—Freckleton Street, Sept. 30, Mr. E. W. Wallis, "The spirit circle." At 6-30 "The spirit world."

BRADFORD. 421, Manchester Road Spiritual Mission.—Entertainment on Saturday, Sept. 29, at 7 p.m., consisting of songs, recitations and dialogues. Admission, adults 3d, children 2d; chairman, Mr. G. Simpson.

BRISTOL.—Sept. 30, at 2-45, Mr. P. Walker on "Are the spirits to be trusted in the realm of Theology," at Old King-street Baptist Chapel.

BIRMINGHAM.—Social and musical evening for members and friends, at Garden Restaurant, Paradise-street, Monday, Oct. 1, at 8, tickets, including refreshments, 1s. Apply A. J. Smyth, 77, Stratford-road, hon. sec.

BRIGHOUSE.—Saturday, Oct. 6: Meat tea 9d. and social 4d. Oct. 7: Anniversary services, at 2-30 and 6, speaker Mr. George Newton, of Leeds. Special hymns by the Lyceum and friends. Silver collections at the door.

DEWSBURY.—Lyceum will have a ham tea and entertainment on Saturday, Sept. 29 to get funds for new books. Tickets 9d., 6d., and 3d. We hope to see a large number present.—E. Barrett, sec.

HANLEY. Grove House, Birches Head.—Sunday, Sept. 30, at 7 p.m. A committee will be held to consider important questions regarding the future of the church. Oct. 21, Mr. James Swindlehurst at 3 and 6-30.

HECKMONDWICK. Thomas Street.—Saturday, Sept. 29: Lyceum tea at 4-30, and entertainment, at 7-30, of songs, recitations, and dialogue, entitled "Fast Life," by ten persons, by kind permission of the publishers, Abel Heywood and Sons, and W. Walton.

HOLLINWOOD.—Second harvest festival on Sept. 30, and in the evening we shall have a service of song, entitled "Signal Lights."

LEEDS. Psychological Hall.—Opening of winter sessions of Monday services. Monday, Oct. 1, a social at 7-30 and coffee supper at 8-30. Tickets, social and supper 6d, children 3d.

LEICESTER. Liberal Club.—Oct. 7: Harvest Festival. Fruit, vegetables, etc., will be thankfully received on Saturday evening, Oct. 6, at the hall from 6 to 8 o'clock.—R. Wightman.

LIVEREDGE. Carr Street, Little Town.—Oct. 7: Harvest festival; speakers, Mrs. Wrighton and others. The committee will gladly receive fruit, flowers, vegetables, plants, or contributions to make it a success. All are welcome.—Oct. 8: afternoon and evening, mediums will be present.—T. Horner, sec.

NEWCASTLE-ON-TYNE.—Mrs. Yeates, of North Shields, Sunday, Sept. 30, 10-45 and 6-30. Short addresses and clairvoyance. Oct. 7, Mr. F. Hepworth, two services, also on Saturday 6th, a concert for the benefit of society friends. Mr. Hepworth will appear in some of his inimitable character sketches. Several other friends have kindly volunteered, and a good programme has been arranged.

OLDHAM. Bartlam Place, Horsedale Street. Tea party, Saturday, Sept. 29, at Mrs. Heywood, Mr. Britland's Orchestral Band in attendance; also songs, recitations, and other amusements. Price, adults 8d., children 6d.

RAWENSTALL.—Sunday, October 7, Lyceum anniversary services, 2-30 and 6. Speaker: Mrs. Stair, of Rawden.

ROWERBY BRIDGE.—A grand re-union of old and new members and friends, Saturday, Oct. 6. Public tea at 4-30. Election of officers from 6 to 7. Grand public meeting at 7-30, Mr. H. Booth, chairman, supported by local workers till 9 p.m., to be followed by a social. Tea and meeting, 6d. Collection after meeting and social. All cordially invited.

WAKEFIELD. Baker's Yard.—Oct. 7, Harvest Festival at 2-30 and 6 p.m. Members will be glad to receive fruit, vegetables, flowers, and plants, or contributions to make this a good day. Mr. J. Pawson, medium; Mr. Drake, chairman, both of Batley. Will mediums and speakers please send dates and terms for 1895 to A. Whiteman, 6, Taylor's-yard, Eastmoor.

WEST PELTON.—Mr. J. Clare, at 5-30, on Sunday, Sept. 30.

MISS MARRYAT'S TOUR.

MISS FLORENCE MARRYAT will lecture in the Mechanics Hall, Halifax, Saturday, Oct. 27.

YORK. Festival Concert Rooms.—24th Oct.: Lectures by Florence Marryat, the Rt. Hon. the Lord Mayor in the chair.—J. Slater, sec.

SHEFFIELD AND ATTERCLIFFE SPIRITUAL SOCIETY have arranged with Miss Florence Marryat to give her new lecture, "The Spirit World," in Sheffield on Monday, October 22, 1894.

MANCHESTER, Wednesday, October 31, Miss Marryat will deliver one lecture in the large Co-operative Hall, Downing-street, Ardwick, on "The spirit world." Further particulars in due course.

LIST OF ENGAGEMENTS.—Sheffield, Oct. 22; York, 24 (two lectures); Colne, 25; Halifax, 27; Rochdale, 29; Huddersfield, 30; Manchester, 31; Liverpool, Nov. 1; Burnley (not fixed); Keighley, 5; South Shields, 6; Newcastle, 7; Belper, 12; Leicester, 13; Nottingham, 14; Northampton, 20; Stratford (London), Dec. 4.—J. Fraser Hawes.

MR. A. WILKINSON, 5, Addison-street, Accrington (late of Haslingden), is now booking dates for Lime Light Exhibitions of all kinds, including Spirit Photography, etc. Write early.

MISS A. FRENCH, Baritone Vocalist and Instrumentalist. Concerts. Terms moderate. Teacher of the Pianoforte, Mandoline, Banjo, Guitar, and Auto-harp.—4, Dover-street, Preston.

OUIJA! OUIJA! OUIJA! NOW IN STOCK.

4s. 6d. and 6s. 6d. post free. Fretwork Outfits, 1s. 6d., 2s. 6d., and 3s. 6d. Wonderful value. Bamboo and Carving Materials. Lund, cycle agent, 70, Manningham Lane, Bradford. Agent for Whitworth Psycho, Premier, Humber and XL Cycles.

PASSING EVENTS AND COMMENTS.

ALL THE REPORTS this week have been cut down, and still we are crowded out. Short reports next week to allow room for plans. IPSWICH.—The *Two Worlds* can be obtained from Mr. A. B. Juby, Newagent-street, Margaret's Green.

THE "TWO WORLDS" is sold by Mrs. Smethurst, stationer, etc., 78, Great Portwood-street, Stockport.

MRS. HAWKINS will hold a healing seance on Monday evening next, and Mr. Hawkins holds one every Thursday at 16, Harpur-street, Theobald's Road, London, W. C., at 8 p.m.

FOR CONSCIENCE SAKE.—Mr. F. Dever Summers was imprisoned in Wandsworth Gaol for non-compliance with the Compulsory Vaccination Act. Term, 7 days. Doubtless more to follow. All honour to Mr. Summers for his courageous consistency. There are some Spiritualists of the stuff of which martyrs are made evidently.

RE PLANS.—A number of plans are held over till next week. We shall either have to abandon printing plans altogether or else rigorously cut down reports to about 3 lines each. Some friends pay attention when we ask for short reports, they have our thanks, but others do not.

TO CORRESPONDENTS.—Zeus, C. M. Cross, H. M. Le Blonde, G. W. Blythe, Walter Wood, J. F. Hewes, J. B. Randall, M. G., Thomas Slaney Wilnot, W. J. Leeder, W. Edwards, T. O. Todd, Edna, W. E. Saad Effendi, Barnes, and others. Received with thanks. Will use at the earliest opportunity. Very full just now. *Alma Media*, in type, but again crowded out.

THERE ARE TOO many topics under discussion for our correspondence page just now, and letters which fill a column or nearly so do not give others a chance. Correspondents must hold their hands a bit, or our waste paper basket will have to be called into free requisition. We wish to give all a hearing, and ask consideration in return. Our space is not elastic.

BY HELPING THE *Two Worlds*, friends, you help the Cause; you do good to others. You strengthen your society, give wider advertisement to your local efforts to promote the cause of truth, and in every direction good is accomplished. If you do not buy the *Two Worlds* regularly will you do so? Order it of your agent or at the society's meetings. The coming season will be one of the greatest activity and progress.

JUDGING from the reports in this issue it does not seem as if "phenomena were dying out," does it? We sincerely hope that friends will protect and assist the mediums and save them from being dragged to death by phenomena hunters and wonder-seekers. Avoid promiscuous and too frequent seances. Sitters frequently require as much investigating as mediums. People "get what they make conditions for" in the main.

CERTIFICATES OF MEMBERSHIP for regular attendance at the Lyceum have been prepared and printed by the Sunderland Spiritual Evidence Society. These certificates are on stiff card board, chastely ornamented, and printed in the Lyceum colours—red, blue, gold. Mr. T. O. Todd kindly offers to send a specimen for 3d. to cover postage to any Lyceum which would like to see one. The Spiritual commandments and Ten Laws of Right, given through Mrs. Britten's mediumship are also neatly printed on a stiff card, with a cord run through it for hanging up in a hall or Lyceum. Address Mr. T. O. Todd, 7, Winifred-terrace, Sunderland. They can be seen at this office.

SOME AMERICANS are adepts at self-advertisement and the show business. A few specimens have already visited this country and coined money by trading on "the credulity of the incredulous" Britisher. Newcastle is just now the scene of the operations of a Mr. and Mrs. Steen, who, as usual, are performing smart conjuring feats and so-called thought-reading experiments. They denounce mediums as "frauds," and Mr. Steen admits that he has been a fraud, that he "travelled as a medium" and "deceived" many people. What proof is there that he is not a fraud now? The best plan is to let all such people severely alone; by noticing them Spiritualists only help them to a free advertisement and fill their halls, and is not that all they want?

THE NEW AGE, price 4d., is a monthly magazine of spiritual knowledge and psychical research, edited and published by Alex. Duguid, 25, Springwell-place, Dalry-road, Edinburgh. A good portrait of Swedenborg, taken from an engraving, is given as a frontispiece, together with an interesting sketch of the seer's life and work. The contents are varied and interesting. We wish Mr. Duguid every success in his new venture. He says: "The tendency of representative Spiritualism is towards amalgamation and federation, and this is a bias no system of thought can set aside. It is the inborn life of Society, and Socialistic feeling is the impact of a nation's greatness; and, to secure the success of combination, those little crochets and personal reflections, unavoidable in dealing with Spiritualism at home, must be laid aside for the broader platform of organisation, formed to secure the secular advantages of this combined unity of feeling." Single copies 4d. Post free for 1s. 3d. a quarter, 2s. 6d. for 6 months, 5s. per annum. No. 1 contains articles on Druidism, Autobiography of a Hindu, the conditions of spiritual expression, Experiences in Spiritual Phenomena—Lights—Materialisations, Mediumistic notes, Why I am a Spiritualist, A Haunted room at Plas Mawr, Conway, Notes on current events, etc., etc., make up a most inviting table of contents.

IN MEMORIAM.

At 197, Mare-street, Hackney, London, passed away peacefully, Samuel Williams, on August 31.

Passed to the higher life, Sunday, Sept. 23, George Day, of Aldershot, father of Madame Henry. "The good die not."

Passed to the higher life, Sept. 18, after a long and painful illness, patiently borne, Joseph Pickles, of Clayton, connected with Spicer-street Society since its formation. Prior to leaving the house for Clayton Church with the mortal remains, a short service was held by Messrs. Parker and Collins, when words of hope and comfort were given to those left behind.