

# THE TWO WORLDS.

No. 362.—VOL. VII.

REGISTERED AS A  
NEWSPAPER.

FRIDAY, OCTOBER 19, 1894. PRICE ONE PENNY

## OLIVER WENDELL HOLMES.

By JAS. ROBERTSON.

ONE of the Spiritual teachers of the century has at last gone home after helping to sweeten the thought and purify the sphere in which for 85 years he lived. Oliver Wendell Holmes was called by all admirers the "genial." He seemed to be really a native of heaven, whom some accident had stranded on earth. He has stayed on our planet longer than the mighty men who made American literature. The charmed circle in Boston which was made up of Emerson, Lowell, Theodore Parker and Longfellow, was all the more complete with the rounded figure of this great soul, who was the embodiment of wisdom, love and religion. He was gifted with the new eye to see the import of the new thoughts and stirring facts which so many were inclined to ignore. Pages might be filled with quotations from his writings which are the very essence of the Spiritual philosophy, and Holmes was in all but the name a luminous Spiritualist. He wisely says: "He who would bound the possibilities of human knowledge by the limitations of present acquirements would take the dimensions of the infant in ordering the habiliments of the adult." He saw in "Darwinism" a revelation calculated to move the mind and heart and show forth a higher religion. "It restored Nature," he said, "to its place as a true divine manifestation." It was of profound interest because it removed the traditional curse from the helpless infants, because it lifted from the shoulders of men the responsibility for the fact of death. If it is true, woman can no longer be taunted with having brought down on herself the pangs which make her sex a martyrdom. "If development upward is the general law of the race; if we have grown by natural evolution out of the cave-man, and even less human forms of life, we have everything to hope from the future." He saw, indeed, a new era, that the golden age was in front not behind, that everything was progressive, that however sudden some things come about they had been long in preparation. He saw a Divine Humanity slowly growing to superior conditions, and he had little sympathy with those who would ascribe all the virtues to Christianity or any other form of religious belief. "We must not allow any creed or religion whatsoever to confiscate to its own private use and benefit the virtues which belong to our common humanity." I have said that in everything but the name he was a Spiritualist. He saw fully the import of this startling fact of man's return; recognised at once its power. Theodore Parker, though never able to get close to and grasp the subject, was able to say, "I also give God thanks for Spiritualism," and so Oliver Wendell Holmes could write thus of our truth:—

You don't know what plague has fallen on the practitioners of theology? I will tell you, then. It is Spiritualism. While some are crying out against it as a delusion of the devil, and some are laughing at it as an hysteric folly, and some are getting angry at it as a mere trick of interested or mischievous persons, Spiritualism is quietly undermining the traditional ideas of the future state which have been and are still accepted, not merely in those who believe in it, but in the general sentiment of the community, to a larger extent than most good people seem to be aware of. . . . You cannot have people of cultivation, of pure character, sensible enough in common things, large-hearted women, grave judges, shrewd business men, men of science, professing to be in communication with the spiritual world and keeping up constant intercourse with it without gradually reacting on the conception of that other life. It is the folly of the world constantly which confounds its wisdom. Not only out of the mouths of the babes and sucklings, but out of the mouths of fools and cheats, we may often get our truest lessons.

No spiritual writer has ever stated our position better, and it seems likely that he must have had a closer connection with the subject than is admitted in his writings. He saw through the falsities that belonged to the Christian system, and his poems are full of fine settings.

The time is racked with birth-pangs, every hour  
Brings forth some gasping truth, and truth new-born  
Looks a misshapen and untimely growth.  
That some would strangle, some would only starve,  
But still it breathes, and passed from hand to hand,  
And suckled at a hundred half-clad breasts  
Comes slowly to its stature and its form,  
Calms the rough ridges of its dragon-scales,  
Changes to shining locks its snaky hair,  
And moves transfigured into angel guise,  
Welcomed by all that cursed its hour of birth  
And folded in the same encircling arms  
That cast it like a serpent from their hold.

So much is worthy of quotation that it is difficult to select from the abundant good things so aptly put.

Alas! how much that seemed immortal truth  
That heroes fought for, martyrs died to save,  
Reveals its earth-born lineage, growing old,  
And limping in its march, its wings unplumed,  
Its heavenly semblance faded like a dream.

An idol? Man was born to worship such  
An idol as an image of his thought.  
Sometimes he carves it out of gleaming stone,  
And sometimes moulds it out of glittering gold,  
Or rounds it in a mighty frescoed-dome;  
Or lifts it heavenward in a lofty spire;  
Or shapes it in a cunning frame of words,  
Or pays his priest to make it day by day,  
For sense must have its God, as well as soul.

Man is an embryo; see at twenty years  
His bones, the columns that uphold his frame  
Not yet cemented, shaft and capital,  
Mere fragments of the temple incomplete.  
At twoscore, threescore, is he then full grown.  
Nay, still a child; and as the little maids  
Dress and undress their puppets, so he tries  
To dress a lifeless creed, as if it lived,  
And change its raiment, when the world cries shame.

How true is the following and yet how apt we are to claim to be free thinkers while all the time we are dominated by custom and old heredity?

We are all tattooed in our cradles with the beliefs of our tribe; the record may seem superficial, but it is undeniable. You cannot educate a man wholly out of the superstitious fears which were early implanted in his imagination; no matter how utterly his reason may reject them.

Spiritualists are naturally apt to listen to the teachings of spirits, but may there not be a great truth in the thought given by Holmes that angels in the celestial hierarchy might find much we know as new and interesting?

I have often thought that spirits of a high order might be willing to learn something from a human mind like that of Newton, and I see no reason why an angelic being might not be glad to hear a lecture from Huxley or Tyndall.

His ideas of clergymen and their position in the world of thought is cleverly put. "They used to lead the intelligence of their parishes; now they do pretty well if they keep up with it, and they are very apt to lag behind it."

Holmes has been looked upon as a wit by some, and writers like George Augustus Sala have placed him side by side with Artemus Ward, but the latter was a man for the hour, Holmes a deep and penetrative genius whose power to charm and exalt will increase with the ages. What a large view of our human nature he had. What faith in the power of truth and love to regenerate the world. It is pleasant to think one who shed so much sunshine on the world's path was able to lead the gentle life to the close. For years he was an honoured physician in Boston, but in the companionship of Whittier, and Emerson, and Lowell, and Parker, literature claimed him, and he has given to the world books which are true friends and companions for the pilgrimage of life. In "Sartor Resartus" Carlyle wisely says, "But is there no Religion? Fool! I tell thee there is. Hast thou well considered all that lies in this immeasurable froth-ocean we name Literature?" And



truly has Holmes contributed to the real religion the larger view of man, the better conception of God, which is slowly but surely coming uppermost. He takes you into his companionship, and you feel at once what a large, liberal, true heart was this. "I love truth," he says, "as chiefest among the virtues. I trust it runs in my blood." Again, "The first thing that a child has to learn is that lying is unprofitable—afterwards that it is against the peace and dignity of the universe." Surely here is the true preacher of morality. "Sin has many tools, but a lie is the handle which fits them all." A scholar himself, born and bred amongst books, he is still able to say, "that the world's great men have not commonly been great scholars, nor its great scholars great men." What sound advice in words like these! "Talk about those subjects you have had long in your mind, and listen to what others say about subjects you have studied but recently. Knowledge and timber shouldn't be much used till they are seasoned." The spirit of true wisdom is shown in sentences like these, which are to be got in almost every page of his works.

The way to argue down a vice is not to tell lies about it—to say that it has no attraction, when everybody knows that it has,—but rather let it make out its case just as it certainly will in the moment of temptation, and then meet it with the weapons furnished by the Divine armoury.

In another direction of thought a great truth is finely expressed.

There are half-a-dozen men or so who carry in their brains the *ovarian eggs* of the next generation's, or century's civilisation. These eggs are not ready to be laid in the form of books as yet, some of them are hardly ready to be put in the form of talk.

Is there not danger in introducing discussion or allusions relating to matters of religion in common discourse? Danger to what, I asked. Danger to Truth, he replied. I didn't know Truth was such an invalid. How long is it since she could only take the air in a close carriage with a gentleman in a black coat on the box.

Truth is tough. It will not break at a touch; nay, you may kick it about all day like a football, and it will be round and full at evening. Truth gets well if she is run over by a locomotive, while Error dies of lockjaw if she scratches her finger."

There is in all he has penned a love of beauty in all its forms in material nature in art, literature, and above all in human life. He is a teacher of the new and brighter religion which Spiritualism inculcates, and which is forcing its way, intending to be heard in all corners of the world. His bright tranquil spirit preaches to us in tones and with such real power that we are forced to listen. He has surely helped forward by his brilliant and pure speech the mission of Spiritualism, and now that he has gone upward will see with other larger eyes the need for further proclamation of its bright truths to the children of earth. On Sunday last, 7th October, he passed softly to the Higher Kingdom, which he knew was real. In the evening, at our gathering in the hall, he was the theme of my discourse, little did I think when I expressed my ideas of the beauty and purity of his life that the gifted soul had by that time gone on his way.

### THE CAREER OF THE CHRIST-IDEA IN HISTORY.

By HUDSON TUTTLE.

[REPRINTED BY PERMISSION.]

I am the creation and the dissolution of the whole universe. There is nothing greater than I. . . I am all things: I am life. I am the eternal seed of all nature. . . Have faith in me. No one who worships me can perish. Forgetting all other duties, address thyself to me as the only asylum. I will deliver thee from all sin.—CRISHNA, IN "BHAGAVAT GITA."

And the word was made flesh, and dwelt among us, full of grace and truth. . . The same was in the beginning with God. All things were made by him; and, without him, was not anything made that was made. In him was life, and the life was the light of men.—RECORD OF ST. JOHN.

I am the bread of life. He that cometh to me shall never hunger; and he that believeth on me shall never thirst. He that believeth on me hath everlasting life.—JESUS OF NAZARETH.

HINDUSTAN, PERSIA, AND THE WEST.

The recent discoveries in the literature of Hindustan have poured a flood of light on the origin of the doctrines of Christian theology. India has been the great hot-bed of religious dogmas. To her may be traced nearly all the doctrines which have successively agitated the minds of nations and races. Suffering for thousands of years, from the curse a blind obedience to infallibility always entails, she has remained stationary in religion, while other peoples have advanced. Greece captivated the world with her learning; Rome spread her conquering

wings over the earth, flourished through the centuries, and expired; the great empires of Europe arose, and the New World became peopled; yet India remains unchanged. She is a Fossil, of the same value to the historian as a petrification to the geologist. The fountain from which Egyptians, Persians, and Hebrews drank their draughts of religious lore still flows, and we can learn from it the first ideas of their elaborated dogmas.

The incarnation of Vishnu is the only myth which relates to the present investigation. Its resemblance in important particulars to that of Jesus is remarkable. Even the name, Krishna, (or Chishna), has a familiar sound. Miraculously born, he is a worker of miracles; a teacher of pure morality, again to return, and judge the earth. Vishnu has been incarnated eight times, and, to complete the cycle of duration, has twice more to appear. The eighth incarnation in the form of Chishna is held the most sacred; though devotees are divided in their opinions, some holding that the seventh, under the name of Rama, should receive more devotion.

The Brahmans date the former before the Cali Yug, or more than five thousand years ago. The Bhagavat Gita, which contains an account of the wonderful earth-life of the god, is supposed to have been written fourteen hundred and fifty-one years before Christ.\*

Its language is highly figurative and poetic. The earth was so oppressed by the dominion of evil spirits, that, unable to endure the suffering they inflicted, she appeared before Indra, who referred her to Siva, who in turn sent her to Vishnu. Having, in company with her, consulted the oracle of Brahma, the latter was informed by the Invisible that he must become a man under the name of Chishna. To this, Vishnu answered, "I will become incarnate in the house of Yader, and will issue forth to mortal birth from Devaci. It is time I should display my power, and relieve the oppressed earth from its load."

Devaci was sister to a king; and her husband was a Brahman, by the name of Vasudeva, descended from one of the most ancient and noble lines in India. Returning from their wedding, Cansa, the king, heard a voice saying, "The eighth son of Devaci is destined to be thy destroyer." Greatly disturbed, he locked them both up in a strong prison having seven iron doors; and, whenever a son was born to them, he caused it to be destroyed. When she conceived the eighth time, her countenance became radiantly beautiful. Brahma and Siva, with countless hosts of attendant spirits, came to her, and sang, "In thy delivery, O favoured among women! all nations shall have cause to exult. How ardently we long to behold the face for the sake of which we have coursed around three worlds!"

Nature sympathized with the miraculous birth. Her preceding season were remarkably regular. The winds slept; the rivers hushed. At midnight, when the birth was taking place, the clouds emitted low music, and poured down a rain of flowers. The celestial child was greeted with hymns by attending spirits; the room was illuminated by his light, and the countenances of his father and mother emitted rays of glory. They recognized God, the preserver, and bowed in worship.

Their minds were soon closed; and they saw only their infant, soon to be snatched from them by the servants of the merciless king. As his mother wept over him, a voice was heard, "Son of Yadar, carry this child to Gokul, on the other side of the river Jumna, to Nanda, whose wife has just given birth to a daughter. Leave him, and bring the girl hither." Vasudeva, on asking how he could pass the guarded walls, again heard the voice saying, "The doors will open of themselves; and I have caused a deep sleep to fall on all the guards." He took the infant in his arms, and the doors opened before him. When he reached the river it was swollen by the rains of the season; but, when the divine child approached, the waters arose to kiss his feet, then respectfully retired, and allowed them to pass along a dry pathway. The door of Nanda's house opened of itself. Vasudeva found him and his wife asleep, and exchanged the infants. On his return, the waters of the river again parted, and the prison doors opened.

The midnight flight with the babe is sculptured on the walls of ancient temples.

\* Sir William Jones.



Having long wished for a son, Nanda was delighted by at length finding one so beautiful sleeping by his wife, and named him Crishna, in allusion to his bluish-black colour.

The child soon attracted attention by miracles. While attending the herds with his foster-father, a great serpent poisoned the river; and the cows and shepherd-boys, having drank, lay on the banks dead. Crishna, by a look, restored them to life, and afterwards destroyed the serpent. The herds and attendants having been stolen, Crishna, by a simple exertion of his will, created others so like them that no one could perceive any difference.

Astonished by these wonderful actions, men told Nanda that the child could not be his son, but must be a god. "Yes," he replied; "it must be so. When I named him Crishna, on account of his colour, the priest told me he must be a god who had taken different bodies—red, white, yellow, and black—in his different incarnations; and now he had assumed a black colour again, since in black all colours are absorbed."

Indra, penetrating the disguise, threw herself at the feet of the wonderful child, praying for pardon for his presumption; while the Ginars and Gandharvas threw down showers of flowers, the leaves burst forth from the trees, and the waters of the river rose, throwing forth rubies and diamonds.

Cansa acted the part played by Herod fifteen centuries afterwards. Informed that the child he had so strenuously sought to destroy was born and living, he ordered all children throughout his kingdom to be slain. In the cave temple of Elephanta, this deed is recorded in stone, by the symbol of a sword surrounded by slaughtered infants. Finding his cruel mandate ineffectual, he sent a special messenger to effect his purpose. The messenger found Crishna on the banks of the river, and, on approaching, saw his shadow, with innumerable spirits, with joined hands, in adoration. With them he united in worship. "Oh, thou Supreme One, thy essence is inscrutable; but its shadow is in all bodies, like the image of the sun reflected in vases of water. If the vase is broken, where is the image? Yet the sun is neither incased by vases, nor diminished by their fracture. In like manner, thou art all in all. The understanding of finite man cannot reach thy almighty power. Well may it escape the sight of myself, and other mortals who are a prey to earthly desires, when the mightiest spirits, even Brahma and Siva, are lost in astonishment. I, who know nothing, fly to thee for protection. Show mercy upon me, and enable me to see and know thee."

Crishna, observing his amazement, asked the cause; and the messenger replied, "O sovereign Lord, thou well knowest what I have seen in the water." Then the divine child smiled, and went his way.

*To be continued.*

## THE REFORMATION—CHRISTIAN and SPIRITUAL.

By L. M. BYLES.

### SEC. C.—SPIRITUALISM IN THE FUTURE.

THOSE of my readers who love their religion, and long to have its truth universally accepted, must see a vast field of speculation in my title.

"Spiritualism, as yet not half a century old, numbers some million of adherents. Why? Because it is mysterious? Because it is funny? Perhaps! But more likely I think because it is true. Because it expresses the fundamental principles of all religions; because it is founded on fact and not on idle theories, or the reputed words of a god-man who lived 2,000 years ago. If this is the real reason of our religion's growth, surely it behoves its present adherents, and, therefore, its teachers to the outside world, to think a little on its future development, and the steps to be taken to insure a straight growth.

Let us consider what our true aim is. Is it to spread a belief in rocking tables and trance oratory? Such manifestations, I take it, are only means to an end, and are often only necessary to comfort the mourner, and to prove that our views are shared by those friends who have entered the higher life, and have thereby acquired an experience beyond our knowledge. We as Spiritualists aim at something real, substantial, hence our progress. We wish to hasten the coming of the Golden Day, sung of in all the ages; to obtain a universal recognition of

that glib phrase, adopted as a creed by all religions and all sects, the "Fatherhood of God and the Brotherhood of Man," the desire to see firmly established that New Order for which Cromwell and the Puritans fought, Kingsley wrote and preached, the Chartists agitated, and to which the Socialist party of to-day is at length giving form, and, we hope, birth.

Our aims are but little different from those of our opponents. The Papist and the Anglican, the Mormon, Buddhist, Brahmin, Parsee, Dissenter, and Atheist, all claim to be working for "The Fatherhood of God and the Brotherhood of Man." But has 2,000 years of Romanism brought us a step nearer the attainment of this object? Have the centuries upon centuries of preaching and evangelising, of praying, and feasting, of doing of penance, and goodness knows what besides, brought us a single foot of the way towards the acknowledgment of universal brotherhood? Every poor sufferer crunched under the wheels of British commercial enterprise or landlord greed returns the mocking answer, No! Every poor, half-distracted capitalist, who is well-nigh mad with apprehension for the safety of his gold, who fears to lose at one fell swoop all he has lived and schemed and cheated for, can but echo the word of the toiling slave and answer, No!

No! Not though the land is covered with churches; not though the country is thronged with clergy, and the poor are respectfully entreated to support this or that denomination under pain of hell fire.

And why not? Why have the good intentions of a once pure Church failed? Surely God has not forsaken us? No, but we and the Church have forsaken Him. Go, my sorrowing brother, go; lay your sorrow at your Father's feet. Tell out your doubts to Him, and the soft peace of parental affection will steal around you like the gentle perfumes of a summer night. The Church has lost sight of God, and has become selfish, greedy, hence its failure. "Once its priests were golden and its chalices wooden, now its chalices are golden and its priests wooden," hence its failure.

Will Spiritualism fail? And we answer with the new-born enthusiasm of earnest converts, "No! it cannot, it is the truth, and truth must conquer." Yes, truth must conquer; but let us see that we, the mirror that reflects God's truth to the world, do not tarnish, and so but imperfectly, or erringly, transmit the angel's message.

How common it is for one to hear unkindly remarks about this or that sect, and this or that person. Remarks which, however they may be meant, imply a sort of mistrust of the honour and good faith of the sect or person in question. If Spiritualism is to succeed we must have no blackguarding of our foes, no belittling of our friends.

Is Spiritualism to prosper? "Yes," we fervently reply; but what have you done to assist it? How much have you sacrificed to spread an unpopular religion? How many of us are free from accusations of selfishness, and can say in our hearts that we have done all we can to speed the passing ship? The story is told of a party of negro ministers who wished to build a church. They met and discussed the pros. and cons., and three resolutions were passed:—1. "That we all give something." 2. "That we all give according to our means." 3. "That we all give willingly." At the close of the meeting one of their number sat to receive donations. A rich member strode up and placed five dollars on the table. "No, no, friend," said the treasurer, "that is in accordance with the first resolution, but not with the second," and he refused the money. The wealthy man angrily took his money and his seat. In a short time he was back again, and flinging down a whole handful of dollars, he said, "There, now, is that enough?" "That," said the other, gathering up the money, "is in accordance with the first resolution, and it may or may not be in accordance with the second, but it is not in accordance with the third." The rich man took his seat. But in a short time he returned once more. "Here," said he, "is my subscription," placing on the table a far larger sum than before, "and I give it willingly, I give it with my whole heart." That is what God and the cause demand of you and me; all that we have in money, time and talents must be devoted to the spread



of our religion; if they are not, it though true, will and must fail.

Many Spiritualists appear to be growing more and more content with *personal* salvation, and are coming to care less and less about the salvation of the world. Are we the believers in "the true religion" to be surpassed in zeal and self-sacrifice by the "poor benighted Salvation lad or lass" and the "misguided Papist?" If we are, as we say we are, to convert the world we must learn from the humble carpenter that self-sacrifice and honest work for others is the only way. A hard, stony, narrow and tortuous way enough; but yet the way the angels walk, the way that is walked by all who do the angels' work and hasten the golden day. And as we traverse it we may rest assured that saving hands will guide, and loving help will sustain us, till at length our earthly task accomplished we enter the summerland where rest and joy await the weary, and where the long-lost loved ones wait to greet the sad. May God's blessing prosper the progress of "The Great New Spiritual Reformation," and may it sweep the dust from all the room and not neglect the corners.—AMEN.

THE END.

## HINDU RELIGION, PHILOSOPHY AND YOGA.

Continued from page 487.

By W.

THE seeds of spirit-worship sown in the Puranic Age bore fruit in the age of Tantras, when "the elements composing modern Spiritualism were not only understood and investigated, but were carried to a degree of success. We find in the Tantras directions for forming circles, for invoking high and low spirits, for automatic writings and showing spirit forms, etc., in mirrors, and also directions for fascinating and hypnotising individuals. These all used to be done in a manner peculiar to India. The object of the followers of Tantras was to simplify all kinds of knowledge acquired in preceding ages, whether it belonged to the dominion of speculative philosophy, religion, science, polity, domestic rules or occultism." So we see that Spiritualism was only a part of the teachings of the Tantras; an important part, no doubt, and the worshippers probably thinking it the chief thing when their object was to obtain superhuman powers by the aid of spirits, which would be used in a good or evil way according to the moral development of each individual character. The higher worship of Tantras, Vedas, and Purans was union with some spirit. But the highest aspiration of all was union with Brahman, "the ultimate aim of human existence." One of the many meanings of yoga is union.

"The main features of the Tantrik worship are the same as the Puranic worship, namely, to sit according to a prescribed method, isolating one's self within a circle to be drawn by water and thereby cut himself off from all impurities and influences of surrounding evil spirits, if any, and then to invoke and offer fresh-blown flowers, incense, etc., to his Devta, or to do the same in mind without the necessity of holy water, fire, flowers, incense, and to absorb one's self by japa and meditation. The second process is said to be superior to the first, which is for the beginners, and the third the best of all."

As the worshipper rises in his devotions, he is supposed to kill his evil propensities and passions, which are symbolised by animals—as anger by a buffalo, etc.—but in modern times instead of slaying the real evils the innocent animals are slain.

The form of invocation of spirits, which pre-supposes a belief in their existence, is as follows: "He is to conceive a picture of her in his mind from the description of her given in the Tantras. He is also required to draw such a picture as best he can, and put it before his eyes. Then on an auspicious day, at an auspicious hour, on a river bank, in a shady grove, underneath a tree or in a temple, or at the confluence of two rivers; he should sit down and meditate upon the form ideal, and then begin his japa according to the orthodox method of worship laid down. He should go on repeating his japa and meditation for a fortnight or a month, according to prescribed terms, and on the last day make a suitable offering to the *Devi*, and wait in expectation of her arrival. On the first night after the prescribed time he may see her light; on the second, she may pass before his eyes

like a phantom, as an object of hallucination. If the worshipper still persists to call her as usual, it is said that he is gradually rewarded with her presence—not as a fleeting phantom, but a real tangible form before his eyes. He then states his object to her, and asks her blessing, which he gets."

Each spirit or order of spirits has a separate mode of worship and different kinds of offerings, also special positions for the hands and fingers during worship, as for example the following to attract any spirit:—"Close all the fingers of the left and right hands, and twine the two little fingers together." But "these *mudras* are inexplicable now, and classed under the head of mysticism. They require the labour and researches of a Reichenbach to make them understood at present."

Hypnotism and fascination were produced by concentration of mind and will power. These powers were in ancient as in modern times often used for evil purposes, and under the pretence of possessing Tantric powers, poor people have been swindled right and left. When one of the rites is holding the breath for an hour or more, is it any wonder there should be imposters, when, if only successful in duping the people, they could live in ease and idleness? Yet India has produced some great intellects; and "there is not a subject now known in Europe or America in connection with Spiritualism which was not known before in India." Yet it is only of late that the advantage of female as well as the male element in a circle have been discovered.

"Kapilā was one of the boldest and most original geniuses ever born." A poet and a seer, grasping all questions relating to life, death, and eternity with such ease "as if he had come down to earth with the express purpose of teaching mankind"; yet, though eminently spiritual, "it appears to be a fact that he was lacking in the idea of God." Like many another mind, his difficulty seems to have been to account for the evil there is in this life, and must be in the next also, and to reconcile it with the idea of a beneficent, all-powerful Supreme Being. He taught that man as a spiritual being had the capacity for infinite improvement and knowledge, and that by progress alone could he overcome the evils of life. He gave all power to the spirits.

Kapilā and Patonjali were "the founders of the two most ancient schools of philosophy." Both great scholars, profound thinkers and good men, but Patonjali had a true belief in and taught of a Supreme Being named "Om, the term of glory," and that it was the principal object of life to approach Him "daily more and more with the humility and reverence of a dutiful son and servant." He also taught of inferior spirits, and that there is a spirit in man capable of infinite progress.

Though there are so many definitions to the word Yoga, they can be divided into two classes, secular and spiritual. "Yoga-spiritual gives us an insight into the mysterious powers of the human mind, its tendency in a healthy state to release itself from the bondage of matter, and to join with the Great Mind of which it is said to be a part, and the means by which it can be effected."

To prolong existence—which, for progress, was desirable—nature was studied, and it was discovered that animals which hibernate or have slow respiration, live the longest; so in order to produce this state in man strict rules were given on the subject of respiration. By that means and the cultivation of the will, the powers attainable by yoga were:—

"By regulation of breath and concentration of mind on the epigastric region, a yogi can get a knowledge of the internal organs of the body.

"By a similar process and concentration of mind on the interparietal region, he can see spiritual beings and hold communications with them.

"By a similar process and concentration of mind on the sternal regions, he can know the thoughts of men.

"By intense and long concentration of mind on the sun he can get a universal knowledge of things.

"By a similar concentration on the frontal region he can perceive a light within him—a light similar to the first light of day, by the aid of which nature and her laws are revealed to him."

The first stage of development is called by the Yogis, "the insane stage," for the mind is never calm



because of the worldliness and passions which reign in the soul; but in the fifth stage these are eliminated, and there is a perfect calm, faith in himself and trust in God. Finally, in ecstasy, he exclaims, "I and Brahma are one." That faith in one's self and trust and belief in God does bring happiness is attested by the devotional in all religions, and the undevotional have no right to hope to attain this happiness "any more than a grammarian to enjoy the delights of a poet's imagination."

It is not thought that all the writers of the Tantras were inspired. The later writers, from the third to the eighth centuries after Christ "were low half-educated men." Of the early Tantras there are so many opinions about the texts, and so many interpolations that it is difficult to arrive at the exact truth, but it is the general belief that the original texts "were actually the words of Shiva."

*To be continued.*

### THE BIRMINGHAM SPIRITUALIST UNION

Is one of the most active, business-like, and successful organisations in the country. Its executive are veritable gluttons for work, and their earnestness and zeal meet with appreciation and support. So crowded are the Sunday evening services that the door has to be closed at 6-30. A very intelligent and thoughtful class of persons constitute the audience, and thus afford stimulative conditions for the speakers. A four-fold card containing considerable information and the month's arrangements for the work of the union has been issued—samples of which can be had post free for 14d. from the energetic and urbane secretary, Mr. A. J. Smythe, 77 Stratford-road, assisted most ably and loyally by Mr. Bradley, junr. In addition to the Sunday religious services a debating section meets every Tuesday at 8 in No. 9 room, Temperance Institute, Corporation-street, of which Mr. J. Hands, 98, Guildford-street, Aston, is the worthy secretary. A series of Information Lectures will be given on Thursdays at 8, in No. 5 room, Cobden Hotel, for which Mr. Brian Hodgson is the secretary, and it would be hard to find a better man for the post. These helpful lectures and the debates serve a most useful purpose, and are especially valuable to enquirers and students. Investigating circles are also conducted by officers of the Union on Tuesdays at 8 p.m., at which Mrs. Groom very kindly officiates as medium. In addition to all these enterprises a monthly social has been decided upon which should serve to unite the members in cordial and harmonious relations. Mr. Geo. Tubbs is a thoughtful and cultured man, and makes a fine president. Mr. Sunderland and Mr. P. Galloway, vice-presidents, are both good workers. The former being one of the early Spiritualists whose unabated interest in the work is a credit to his head and heart, and Mr. Galloway, although a comparative youngster in the cause, is a devoted worker and has large sympathies with spiritual and social progress. Mr. Brian Hodgson is librarian (a branch of work which is to be immediately opened), and Mr. George Tubbs, jun., as his assistant and bookstall keeper, is doing very useful work, while Master Tubbs, Master and Miss Galloway are energetic and successful in pushing the sales of the *Two Worlds*, *Light*, and *Medium*. A good feature, and a very necessary one, is the appointing of stewards. Messrs. J. Hands, Kirky, and Rooke fulfil their duties in this respect, and minister to the comfort of visitors, most attentively. A committee of ladies has been formed to assist in the carrying out of the socials, of which Miss Fowler is secretary, and last, but by no means least, the musical department is in the hands of Mr. Bradley, whose genial spirit and able rendering contribute largely towards the good harmony which exists. It will be seen that congenial work is found for a host of willing "helpers," attention is paid to all details, nothing is allowed to be left undone which can be done to promote success and harmony and goodwill. One very noticeable feature is the number of young men, earnest, thoughtful and intelligent fellows, who have gathered round and attend the meetings. We are right glad to see this sign of life, and hope and trust they will be encouraged, assisted and developed that our platform ranks may be recruited by efficient and worthy workers.

### ITEMS OF INTEREST.

THE MAYOR OF BURNLEY gracefully recognised the voluntary labour of those engaged in Sunday schools and the various social and philanthropic agencies in Burnley tending to elevate the mind and sweeten human life. Mr. Mason reported last week representatives of the Spiritualist Societies and Lyceums were included in the invitation to the reception at the Town Hall, where a pleasant evening was spent. The Mayor expressed the very laudable desire "that the good feeling now existing among the workers would continue," to which we cordially say amen.

"FRIENDS NEVER LEAVE US," etc. We sang this charming hymn in Masonic Hall recently. I was under the inspiration of a most pleasant coincidence received by a letter from our worthy sister, Mrs. W. Acton, of Brighton. Some may remember last spring I was attending a sister there, who passed away at that time, and who had all her life been a very pronounced orthodox believer. At a seance last Wednesday, at 1, Hanover-crescent, she came, said she was Bevan Harris's sister, and desired that I should know that she much regretted her opposition to me in this cause of truth. "Light is breaking," so I hope having once found her way from Summerland to a seance, she may often revisit and give what help she can from communion with these saints on earth. (Mrs. Bliss was the medium.)—Bevan Harris.

SINGULAR DRAWING SPIRIT TEST.—A kind spiritual friend, desirous to assist my endeavour with lantern exhibits, has sent me a photo portrait of a gentleman who has been dead 42 years, obtained as follows:—The medium, who is now about 40 (only), under control described a spirit he saw and who afterwards appeared at the medium's house and remained long enough for him to take a fairly good pencil sketch (which he did and had it photographed. He (the deceased) had never had his portrait taken, and his daughter, who was quite young when he passed over, much desired one. This photo (which I shall show with my collection) was instantly recognised by three persons who knew him, one exclaiming, "I hope you are not disturbing him!" (so true was the portrait as though he might have come back from the grave). Truly there are no dead!—Bevan Harris.

FOR SOME YEARS we have wondered why Todmorden was left out in the cold, so to speak, when Rochdale, Burnley, Accrington and other places near to all had spiritual societies, but at last efforts are being made to arouse public attention mainly owing to the brave efforts of Mrs. Johnstone, who is almost alone in her labours: Meetings have been held on Sunday for the last two months, and large audiences have assembled, not always well-behaved, as one may guess. At last a Rev. S. Peacock lectured in opposition, and an able rejoinder was delivered by Mr. James Swindlehurst on Monday, Oct. 1. The meeting was presided over by Mr. Peter Lee very efficiently. He thanked Mr. Peacock for drawing public attention to Spiritualism. The local *Advertiser* devoted two columns to a report of the meeting. Needless to say Mr. Swindlehurst had no difficulty in exposing Mr. Peacock's ignorance of the phenomena and the absurdity of his contention that though the phenomena were true they were Satanic. Mr. Swindlehurst's exposition of the Spiritualism of the Bible will open the eyes of a good many Todmorden people, and his statement of what Spiritualism teaches should help to spread the truth upon the subject into many homes where we trust it will be welcome. Help from Spiritualists in neighbouring towns would be welcomed by Mrs. Johnstone.

PHYSICAL beauty is pleasing to the eye, but do we ever think whether there is a corresponding development between the Spiritual and Physical? Mistakes are often made in placing beauty before common-sense. Beauty, like fruit, must pass through many conditions of development before it reaches the end nature intends; that is, beauty in men and women is, or should be, recognised only by spiritual and mental development. Beautiful homes are not to be measured by outward appearances, for there is often more genuine comfort in a cottage than in most of the lovely residences whose occupants we often envy because their worldly position enables them to live in larger houses than ours. Beautiful souls made so by good actions, are what we want, not only outward beauty, but thorough goodness, shown in everyday life. If we do not live in grand homes and are not beautiful physically, we can make ourselves bright, pure and beautiful by a determination to do right from a sense of right-doing; because to do good and live pure and noble lives is to be truly beautiful. If we do this, when we grow old in years, and the earthly career almost finished, our faces will be transfigured by the soul's reflection of right-doing, and we shall become more beautiful the nearer we are to the end of our physical life.—Given inspirationally through H. TAYLOR.

A GLASGOW PSYCHOMETRIST.—Mr. John Griffin, so long associated with Spiritualism, has now decided to enter on the work of public mediumship. Mr. Griffin has been long known privately as a successful psychometrist, and has thus had to devote in a friendly way gifts which the world at the present time is hungering for. Mr. Griffin on our platform recently startled quite a number of people with the clear and direct way he unfolds characters, circumstances and events. His gift of prophecy is certainly very marked. Again and again the most unlikely things have come true in accordance with his statements. Mr. Griffin was nearly 50 years of age before he exhibited any tokens of his peculiar gifts, and year by year they have quickened and developed, and now he may be considered among the most reliable mediums. Glasgow needs more workers who possess the gifts of clairvoyance and psychometry, and it is to be hoped that Mr. Griffin will be supported in such a way as will prompt him to hold entirely to the public work. Seldom before has there been so great interest, and the difficulty has been to satisfy enquirers. Mr. Griffin's entry on the work should help the extension of the cause. Appointments can be made with him at any time at his address, 29, Dixon Avenue, Glasgow, but on the evenings of Wednesday and Friday he will meet enquirers without special appointment.—J. R.



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FRIDAY, OCTOBER 19, 1894.

EDITOR AND GENERAL MANAGER,

**E. W. WALLIS.**

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### SPIRIT LIFE EXPERIENCES:

SOME PROBLEMS IN MEDIUMSHIP.

THE fable of the old man and the ass aptly illustrates the difficulties Spiritualists encounter. One critic complains that "spirits tell nothing new," another objects that their statements are "unsupported and improvable;" one declares that their descriptions of after death existence are "too vague to be satisfactory;" then, when they endeavour to go into details, they are "too commonplace and materialistic." To one the phenomena are not sufficiently palpable, to another they are too real, and therefore must be fraudulent; hence experienced Spiritualists prefer to state facts, and leave critics to sort them out for themselves. When, however, we deal with statements made by clairvoyant, writing, impersonating, and trance-speaking mediums professing to describe the spirit-realms, and to narrate experiences therein of particular persons, we are compelled to pause and consider, and—as we love the truth and are wise—avoid hasty conclusions, either antagonistic or approving.

At the outset let us bear in mind that we can neither see, hear, feel, measure nor understand the actualities of spirit-life with our present means of sensation and perception, hence we have no means of co-relating, checking off, and balancing up the probabilities, of the statements made regarding the other side. Anything and everything may be true of the other world and its inhabitants for aught the man-of-the-world and the senses can know or prove to the contrary. The probabilities are that all his expectations of what ought to be true "over there" will be wide of the mark, and the facts will prove that true which he thinks ought not to be.

Another great obstacle to the attainment of accurate impressions regarding life in the "beyond" is the admitted fact of the imperfection of mediumship, and this without any imputations to, or derogation of, mediums. Suppose a lengthy message be given by an employer to an intelligent clerk, will he be able to deliver it, only a few minutes afterwards, with perfect accuracy unless he has written it down? Will he not frame the information in his own language, reproducing, as far as possible, the purport of the communication, but of necessity failing to completely convey the impression his employer intended to transmit? How easy, even when face to face, to misunderstand another's meaning! Most controversies would be done away with if it were possible that words should mean to the one who hears them exactly what they mean to the one who uses them; but they do not, and, unless people try to catch the ideas and realise the spirit of the speaker, they invariably misconstrue his meaning. This happens even with accomplished orators and writers in our world, who have full command of all its resources to make themselves understood; is it any wonder then that we gather erroneous ideas from spirit messages? How frequently men quibble, and argue, and quarrel mainly because they define words differently, and attach varying meanings to certain terms and phrases? Further,

words with us have a definite relation to the things of our existence and our consciousness of them: house, tree, body, river, etc., call up in our minds certain fixed facts, and what we call "objective realities;" but when clairvoyants tell us they see such things are we sure they see what actually exists in spirit land, or are they merely describing a subjective symbol impressed upon them for a purpose? Still farther, do their words convey to us any adequate idea: can we realise what a house, or river, or tree are in reality in the spirit-state of existence? Consider the difficulties of transmitting messages here; some most absurd, pathetic, even tragic mistakes have been made in telegrams, and even through telephones. Bad writing, or lack of care in choice of words, hasty and imperfect reading, inattention to instructions, failure to consider probabilities, all these contributory conditions lead to mistakes, sometimes of a most important nature, even in this life. Why then should we expect plenary inspiration and infallible accuracy in messages from "over-there?" Nay more, if even the messages were perfect in origin, why should we fail to recognise the probability of their distortion during the transmission? Given a truthful and accurate message, a good trustworthy medium, how can we be sure that we understand the meaning of the communication exactly as the spirit intends us to understand? So much depends upon the comprehension of the recipient!

To many people an orchestral score is as meaningless as if a set of flies had crawled over the paper with inky feet, but to the "conductor" every dot and line has a meaning, and his cultivated mind grasps the majesty of the movement and the beauty of the concord of sweet sounds. To most of us the dots and dashes on the telegraphist's "tape" are only "curious"; but to the clerk, who understands, they may tell of facts of world-wide import: yet even he may misread them! Is it not likely then, aye is it not reasonable to expect, that messages descriptive of after-death experiences may be imperfectly transmitted, inaccurately interpreted, inadequately impressed upon the sensitive and misconstrued by the recipient? What do we know of the conditions under which the spirit-operator works? We may think we have had a beautiful message, and rejoice because of the valuable information we have received; yet the operator may be ready to weep with chagrin and disappointment because he has failed to make us rightly understand.

How difficult it is for a mesmerist to make his sensitive do exactly what he wishes only those who have had experience know, but the difficulty is wonderfully increased when he wishes to make his sensitive speak. It is comparatively easy to tell the subject: "You are Mr. Gladstone, and must give us a speech," but it is a very different matter to impress him with appropriate ideas and compel him to select suitable words. Most operators find it impossible with the majority of their subjects to make them utter a given sentence, especially if the words sought to be "transferred" are not consecutive and convey no general idea. Bearing these facts in mind we may faintly begin to realise the difficulties spirit mesmerists have to overcome to impress their mediums with names, particular facts, nice shades and subtle distinctions of meaning, such as even an expert speaker will require the greatest care and elocutionary skill to present! General ideas, philosophic thoughts and speculations can be fairly accurately transmitted, but even these, although definitely impressed upon the inner consciousness of the medium by the spirit operator, must depend for expression upon the ability, education, and vocabulary of the medium for utterance. A school-master may become vexed and despairing when he hears the child try to explain, in his own way and words, what the teacher sought to make clear to him; so, we doubt not, the spirit teachers will frequently retire discomfited and saddened because of the hash which has been unintentionally made of their message by the medium whom they endeavoured to control.

It must always be borne in mind that spirit controls, or inspirers, save in the rarest instances, are not responsible for, nor the authors of, the actual wording of the messages given. They impress the ideas, the medium clothes them. They give bent to the thoughts and direction to the ideas, the medium (involuntarily, if entranced, semi-voluntarily if inspired) clothes the message



in verbal dress. Hence those who look for *literal* exactitude will of necessity be disappointed. For this reason we deplore the use of the phrase "dead six hundred years without knowing it" by the critics of the messages recorded by Chedor Laomar. The general purport of those communications, if read in the spirit in which they were given, was, in the main (so far as we can judge) in keeping with the tenor of most messages from "over-there." No claim was made that they emanated from great, wise, or cultured people. Nor that the mediums were perfect instruments, nor even that they were absolutely accurately transcribed. The old-time saying, "Spiritual things must be spiritually discerned," applies to spirits who communicate, and to mediums who receive and transmit, and equally as much to those who read and interpret the message when given. A few phrases, which we feel sure did not accurately represent the ideas nor the experiences of the spirit, were unfortunately fastened upon, construed *literally*, and necessarily led to discussion, misunderstanding and contention, whereas, there is a sense wherein a person may be *dead*, dead to spiritual understanding, without knowing it for prolonged periods of time; aye, and imprisoned in the sphere of ignorance, of spiritual blindness, perversity, mental and theological slavery. Those who doubt this have to account for the phenomena of hauntings, and should read Gerald Massey's "Tale of Eternity." But the subject is too large, and must be taken up again. One thing at least we may usefully bear in mind: "We see only what we have the ability to see." Ignorance, prejudice and selfishness are bonds which fetter the spirit; knowledge, large mindedness, sympathy and love open the eyes to see, and strengthen the feet to tread, the way of freedom, and render us responsive to helpful influences. The question is asked, "Why do not spirit friends help spirits in prison?" because many spirits do not *realise* that they are in prison; because they *refuse* help; because they are not ready, not open, not receptive, nor repentant. Put the case thus: A Spiritualist visits an earnest Calvinist, anxious to help him, thinking he is in prison. Does the theologically blinded man welcome the Spiritualist? Not at all, he excommunicates him, and he retires a sadder, but a wiser man. The same applies all round. Is it not true that a man must *need* the light, *want* the truth, *search* for the way, and in a sense "become as a little child?" Must he not, in a teachable spirit, provide the conditions to be helped before sympathetic friends can befriend him?

### ONLY A STEP TO HEAVEN.

And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest.—Acts, ix., 5.

The incident referred to opens a very wide door, and introduces us to a series of thoughts which are not more startling than they are helpful.

St. Paul was evidently a man of strong prejudices as well as strong convictions. He had a courage which extended to rashness. A conservative of fierce temper, he could tolerate no invasion of the old time Hebraism which had been sanctified by the sufferings as well as the victories of many generations.

When the religion of the Nazarene began to stir the people, it had a tendency to lessen their allegiance to the synagogue, its doctrines, and its forms of worship. Paul, therefore, perhaps without inquiring into its merits, hated it with a deadly hatred. "Breathing out threatenings and slaughter," armed with letters from the high priest giving him authority over both men and women, he was on the road to Damascus with fury in his heart and a determination to crush the spiritual rebellion by the most heroic measures.

Just before he reached the city a light shone round him which seemed to be supernatural, and the stillness of the air was broken by a Voice which came from the lips of some invisible personage. A communication was made to him which he evidently regarded as coming from the other world, for from that instant the whole plan of his life was changed. His desire to persecute the followers of the Master was transformed into a vow to defend them even at the hazard of his own life.

It is safe to say that this incident is as reliable as most others which have come to us from remote times.

There is no good reason why we may not accept it as veritable history. Moreover, it is corroborated by similar experiences which have occurred from time to time since the days of Paul. There is hardly a household which cannot relate an occurrence of a like nature, and we are forced to the conclusion that there are more beings who are invisible than there are beings visible, and that the visible and the invisible are supplied with means of communicating with each other.

It is useless for the Christian to declare that such miracles, if they are miracles, were confined to the limits of a given period. He must accept what happens today as well as what happened centuries ago. God has not changed His relations to men, and the necessities of human nature are just as urgent as ever. If angels talked with mortals from the time of Adam to the days succeeding the crucifixion, it is folly to suppose that the curtain dropped and we have ever since been left without the companionship of "a cloud of witnesses." We must either throw the Bible overboard as a tissue of imaginary events or believe, as every generation has believed, that the great falsehood of history is that there is "a bourn from whence no traveller returns."

If God is really a presence in the world, then He must be a continuously revealing presence. There is a kind of absurdity in the statement that He has spoken, but refuses to do so any more. If He ever spoke it is certainly true that He still speaks. He has neither become indifferent nor has He retired to some distant corner of the universe whence His voice cannot be heard except as a dull and uncertain echo.

The upper air is peopled by the departed. Death does not destroy the whole of us; it simply separates, by mysterious alchemy, and it is only a short journey from this world to the other. While we are saying our Good Night to the dying they are listening to a Good Morning from those who have joined the majority. We suffer from a sense of separation, but they enjoy the pleasures of reunion. To die is gain in a very broad sense, for it is an exchange of hampering conditions for a life without limitation. Death is merely the transportation of a peasant to a palace, the environment of which gives him opportunities he never dreamed of. We shed bitter tears at a grave, but there is more or less selfishness in our grief. If we had full faith in the future the muffled sound of sighs would be followed by a solemn conviction that, while we are somewhat the worse off by what we call bereavement, the departed loved one is much better off.

That is the ideal religion, and because we have not yet attained to it we robe ourselves in mourning, as though some great disaster had befallen those who go as well as those who remain. If we had not thought of self we should dress in white rather than black, for the dead have won their victory and become immortal.

Still further, it is an inexpressible loss to the religious life that we do not realise the radiant fact that solicitous and helpful influences are round about us in our struggles with circumstances. Every loved one who has gone is as conscious of our doubts and fears as when he was at our side. Neither his affection nor his power to aid has been abated. In a thousand ways unknown to us he gives us strength for the conflict and peace of mind in our perplexity. By unspoken words he talks with us, and our souls and his hold intimate communion.

Were that not true, then our lives would be heavily and darkly overshadowed. But it is true, and we are compelled by many an unexplained experience to believe it. It is a doctrine of Holy Writ, it is verified by the history of every home, it is a component part of practical religion, it is a statement of fact which redeems us from despair and gives us good cheer because heaven and we are not far from each other.

NOTICE TO INQUIRERS, MEMBERS, AND FRIENDS OF THE SPIRITUALISTS' INTERNATIONAL SOCIETY.—A social tea to commemorate the fourth year of work on Sunday, October 28, at 5 p.m. Full particulars shortly. The Manor Park branch of the above society will hold meetings from Sunday, October 7, to the end of May, 1895, at 13, Berkeley Terrace, White Post Lane, Manor Park, Essex. Sunday, 11 a.m.: Students and inquirers' meeting. The last Sunday in each month, at 7 p.m., for students and inquirers. Monday: Reading Room open at 7 p.m. Experimental circle for inquirers at 8.30 p.m. Thursday, 8 p.m., Spiritualists only. The study of mediumship. All meetings free. J. Allen, hon. sec.



## CORRESPONDENCE.

## "DEVACHAN."

SIR,—*Re* Devachan and other Theosophical ideas, might I suggest that it would be more advantageous if we would find out the resemblance and agreement of both parties. I feel strongly on this point, and would be pleased to correspond with any one of the same mind.—Yours truly,  
A. LEY.  
160, White Ladies Road, Clifton, Bristol.

## PSYCHOMETRIC PROPHECYING.

DEAR SIR,—On Sunday morning last a lady took a letter to Mrs. Bradley, of Longton, for her to psychometrize as a test. Upon handling the letter Mrs. Bradley said it was written by a person for another that was ill who wanted the lady who had brought the letter. She further said "from what I feel the person will pass on; she is just on the balance, and only yourself can be the means of her recovering," and she pressed on the lady to go as early as possible to inspire hope, and also gave a message from the deceased husband for her to deliver. Correspondence was received each day until Thursday, when the lady was telegraphed for to go at once, but the spirit had passed on before the lady could get there (London). I consider this a very good test of the reality of the science, and in that sense proved very satisfactory to the parties interested by its correctness being so strikingly verified.

CORRESPONDENT.

## THIRTY-FIVE YEARS A SPIRITUALIST.

SIR,—Kindly afford me space to say that thirty-five years ago this October I was spiritually born or made alive to the fact that I was spirit as well as ordinary matter. Oct. 3 was the anniversary of my five times seven of spiritual life down here. I had no marked experience that I am aware of, except walking and working and talking from 2 p.m. until 11-45. It rather astonishes me that although nearly 71 I could do as much. I think I preached about five sermons (such as they were), long and short, and taught three people some spiritual precepts for practice, as I believe in doings not doctrines. My condition on my thirty-fifth anniversary prompts me to say I am a Spiritualist, and that Spiritualism has been to me a source of beauty, blessing, and benefit. Certainly there have been a few trials, but what soldier is a smart man till he has been well drilled? and he who takes the drilling willingly and well makes the best soldier. I trust my few words may do somebody good. I love Truth, and my last anniversary brings me and leaves me thus—

"Lowly at Thy feet I fall,  
My heavenly Father, all in all;  
For light and love I'm calling still,  
To show me how to do Thy will."

—J. M. Dale, *Busy Bee*, 36, Church-street, Marylebone, N.W. P.S.—Can only receive letters here. For reply, please enclose stamped addressed envelope.

## SPIRITUALISM AND SOCIALISM.

SIR,—I read with surprise the article by Delphos in the *Two Worlds* on the above subject, and I wish to take exception to the following statements:—"The 'survival of the fittest' up to now in the main means the survival of the most selfish. Our commercial, industrial, economic and social conditions are mainly based upon, and outwrought along the lines of policy, cunning, spoliation, competition and acquisitiveness. To buy in the cheapest market and sell in the dearest means individual aggrandisement and collective suffering. It is impossible to be strictly truthful, fair and just in trade and live. It is a system of besting, of taking advantage of ignorance and weakness; the sharp, crafty and cutting men crowd the simple, considerate, and high-principled down in the slums." Now, is it not a law in nature that even "Delphos" cannot alter that the fittest in all things—trade and commerce not excluded—will survive? Is it not a fact that if you enter upon any commercial enterprise or industrial undertaking, or even social scheme, not founded upon honest, just and true principles, they will be sure to fail and come to naught? Have not many found this out to their cost? Is it not true policy to buy in the cheapest market and sell in the dearest? Who deserve and require your patronage most? They who ask a moderate or reasonable price, or they who ask a high, exorbitant price, that would be the ruin of those who gave it? If low prices mean low wages to the workers; if the goods are worth the price asked, and you can sell them, buy them, and sell them quick, and go for more, and you will soon find when there is a great demand for the goods, the prices will quickly go up, and then as a consequence wages will go up too, for it is a natural law if there is a demand for an article the value of that article rises with the demand, whether it be a coat for a man's back, a spade to till the earth, or a house to live in. And the greater the demand there is for an article the better will be the chance of the workpeople to get their wages raised for making that article. I think no one will dispute this. Well now, do you want the people who make your clothing, or till the land, or build your houses to have better wages? If you do, spend your money on such articles and go to the cheapest market, for depend upon it there they want the order worst. If you want the people to be short of work and in a state of starvation, and yourself brought down to misery, degradation and the slums, spend your income, whether it be wages that you have worked for or somebody else has worked for, in drink, tobacco, horse racing, or some other way that gives little or no healthy employment to anybody and no benefit to yourself, as hundreds of thousands of working men and women and others have done and are doing, and you will find that to be the shortest cut to the slums. When you get there you will find plenty there already who have gone exactly the same way, and there are plenty more on the road. You will find none who have gone there

through being teetotalers, anti-tobaccoists and anti-gamblers. You will find plenty of good workmen there who do not like work, who could get good wages if they would work, but prefer to drink and idle and talk about the good time coming, when the collective system shall supersede the competitive system, when everything will belong to the people and they will only work eight hours per day, and be pensioned off at 45. Delphos says: "Profit-sharing, co-operation, shortening the hours of labour, increasing the wages of women, teetotalism, thrift, vegetarianism, the Salvation colonies and farms, are proposed as remedies, but they are not. The only feasible remedy is to strike at the root of the evil and clear the ground of the deadly Upas tree of selfish competition and make way for a rational collectivist system. The nationalisation of land, of the instruments of production, the means of distribution, and the results of industry, can alone secure the means of physical well-being for all and the equality of opportunity for intellectual and spiritual development, which are the birthright of all." If I understand rightly, this means the surrender of private ownership in all the material things, raw and manufactured; surrender of our bodies, minds and intellects to Delphos and Co., and for what? A promise that we shall be on an equality in all respects with all the idle, drunken, dishonest loafers there are in this country. No, Mr. Delphos, I respectfully decline. I prefer taking my spiritual salvation in my own hands, and as to my material interests I think I will continue on the old lines, they have done very well. I have lived over half a century, and the longer I live the more I am convinced that it is best to make the best of everything—to neither drink, smoke, or gamble; to be industrious, thrifty and honest; to do to others as I would they should do to me. I have no faith in Socialists. I believe they want to gather where they have not strewn, and reap where they have not sown.—Yours truly,  
W. LOWE.

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

## LONDON NEWS AND NOTES.

102, CAMBERWELL ROAD (Mrs. Clark's).—10: Usual Welnes day developing circle. 14: A good company in the evening; religious addresses were given by controls of Mr. Hoare and Mr. Dale; the Indian control of Mr. Dale answered questions and described spirits. Strangers inquiring into Spiritualism are always welcome.—A. J.

CAMBERWELL NEW ROAD.—Evening: Mr. Long's guides, "Wilson" and "Douglas," gave an interesting address, showing that a social and religious revolution was inevitable; that secular education had put such power into the hands of the people, who were now able to understand the merits or demerits of a cause. Many saw the fallacy of, and consequently rejected, Christian dogmas, and are not contented with a temporal lot which scarcely ensures them the right to live. False religions will be uprooted, the worship of the Universal Father be established, and the brotherhood of man be recognised, causing a happier social state to result, as the happiness of all would be the object of all.

FOREST HILL, 23, Devonshire Road.—An appreciative audience enjoyed a splendid discourse from Dr. Reynolds upon "The strange assertions of Spiritualists." He pointed out the vast difference between impression and reality, and referred to the relation of the Ego to the body, and its influence upon it; Spiritualism as a consoling agent in times of bereavement, both to those leaving and those left, and our conception of God. For a man to comprehend a thing, that thing must be less than the man who comprehends it, therefore man, the finite, cannot possibly understand the infinite. Sorry many members were conspicuous by their absence. Sunday next, harvest festival, at 7; speakers, Mr. Bertram, Mr. Blackman, and others, Mrs. Bliss's clairvoyance. Friends please bring fruit and flowers.—J. B.

FOREST HILL, 23, Devonshire Road.—Oct. 21, Harvest Festival at 7. Speakers, Mr. Bertram, Mr. Blackman, Mr. Munns, and several others. Mrs. Bliss will give clairvoyance. Thursday, at 8, Mrs. Bliss, clairvoyance; tickets only of the secretary.—J. B.

245, KENTISH TOWN ROAD, N.W.—Thursday: Full meeting. Mrs. Mason's guides gave successful and satisfactory clairvoyant delineations.

MANOR PARK, E. 13, Berkeley Terrace, White Post Lane.—Small but very instructive meetings held in the past week and on Sunday morning for various experiments in clairvoyance and development of mediumship. For times of the various meetings see platform guide. The tea and social meeting of members and friends of the S.I.C.S. will be held as above on Sunday, Oct. 28d at 5 p.m., Mr. W. Wallace, the pioneer medium, will preside, assisted by well-known workers. Members and friends who desire, to be present are requested to communicate with the secretary at once, the accommodation being limited.

MARYLEBONE ASSOCIATION. Cavendish Rooms, 51, Mortimer Street, W.—Evening, before a good audience, Miss Rowan Vincent spoke on "A Spiritualist's view of the School Board Elections," replying to questions at the close in her customary able manner. Miss Samuels sang the solo "Heaven and Earth" beautifully, delighting the audience. Next Sunday, at 7 p.m., our popular friend and co-worker, Mr. W. E. Long (of Camberwell) will lecture, "The answer of Spiritualism to Science." Oct. 28, Mr. Darby; Nov. 4, Mr. J. J. Morse; Nov. 11, Miss Samuels (this lady was very popular on the platform when in Australia, from whence she has recently returned to England).—L. H.

MILE END.—Public meetings will be held every Sunday at 7 p.m. at Mr. Marsh's at 218, Jubilee-street until further notice.

MORSE'S LIBRARY, 26, Osnaurgh Street, Regent's Park, N.W. 19th Mr. Morse will hold a reception to commemorate the completion of his twenty-fifth year of public mediumship, for which admission will be free by invitation cards only, for which early application, enclosing a stamp for postage, is requested. Music,



vocal and instrumental, addresses, and refreshments will be provided. The ordinary meetings commence at eight o'clock every Friday evening, and they will continue until April 26, next year.

MR. MARSH desires the assistance of speakers to carry on work for the cause in a small comfortable hall in the East End. Will speakers address him at 218, Jubilee-street, Mile End, E.

SHEPHERD'S BUSH. 14, Orchard Road.—Good meeting; several strangers. Mr. W. Wallace's guides gave their experiences of the wonders of spirit life.

PECKHAM. Chestow Hall, High Street.—Tuesday: good clairvoyant descriptions were given, thirteen patients were magnetically treated, and all declared themselves relieved from pain. Sunday: Mr. Edwards gave his address on "President Lincoln's Spiritualistic Experiences"; he sketched the causes of the civil war, the secession of South Carolina in Dec. 1860, followed by six other States in the following month, the election of Jefferson Davis, the taking of Fort Sumter in April 1861, the first battle, and rapidly instanced the principal events of 1861, including the introduction of Miss N. E. Maynard to Mrs. Lincoln, who was so impressed as to detain her in Washington for an interview with her husband at the White House; the result of the first seance with Abraham Lincoln, and hon. Daniel Somes was to confirm the president in his resolution to free the slaves by the declaration of emancipation. In answer to the exhortations of the control that he should pay no heed to the counsel of a strong party urging him to abandon the idea of emancipating the slaves, and telling him it was to be the crowning act of his life which God had raised him for, Lincoln declared "so great is the pressure brought to bear on me that it requires all my nerve and strength to withstand it." Those who were present with Lincoln were struck with the singular likeness of voice and gesture manifested by the medium to the late Daniel Webster, and coming through the organism of a young girl, besides dealing with Cabinet secrets which she could know nothing of, the fullest conviction was brought to Abraham Lincoln. After the control had left the medium, Lincoln, addressing her, said, "My child you possess a very singular gift, but that it is of God I have no doubt; I thank you for coming here to-night. It is more important than perhaps any one present can understand." After this Lincoln consulted the spirits through Miss Colburn in many cases of difficulty. His visit to the army of the Potomac and the creation of the bureau of the freed men were on the advice of spirits. On Tuesday at 8-30 a.m. open circle and magnetic healing by Mr. Edwards.—W. H. E.

PECKHAM. Winchester Hall, High Street.—First soiree and social of the South London Spiritualist Mission on Monday, Oct. 22, at 8 p.m. Members and friends will be heartily welcomed. No charge for admission, but a silver collection to defray expenses incurred by the publication of a new series of leaflets for propaganda efforts, will be made.

## MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—10: Circle, Mr. Whelan conducted. Mr. Gibson, of Pendleton, gave satisfactory psychometry. 14: Mr. Mayoh, of Bolton, gave grand addresses on "Mediumship, some thoughts thereon," and "If there is a God what are his manifestations?" listened to with rapt attention. Wednesday: Circle. 24, Miss Cotterill, clairvoyance. Speaker next Sunday, Mr. J. B. Tetlow.—Mr. G. Leigh, cor. sec., 19, Alice-street, Devonshire-street, Hulme.

DISTRICT UNION OF SPIRITUALIST SOCIETIES.—Second Quarterly Conference, Saturday, Oct. 20, at 7-30, in the Psychological Hall, Collyhurst-road (Churnett-street end). Chairman, Mr. Lawrence; speaker, Mr. Simkin, subject, "Circle Holding." Collection to aid Union funds. All Spiritualists are urgently invited.—James B. Tetlow, sec., 142, Fitzwarren-street, Pendleton.

HARPERHEY. Collyhurst Road.—Lyceum, 90 present; usual series. Recitations by Lizzie Johnstone, Rachel Wills, Master Wills, Thomas Johnstone, and Mr. Cooling. Monday, Lyceum Mutual Improvement Guild: Mr. Haggitt read a thoughtful paper on "Our Lyceum Work and Mission." Comments followed. Mr. Smith gave a grand impromptu organ recital. Harmony was maintained with songs by Ada Garner, Emily and May Pollock, and Sarah Laurence. Good recitations by Rachel Wills, A. Davis, and Mr. Cooling. Several others offered, but time prevented until next meeting. Look out, Monday, 29, Mr. Taylor, on "The Origin of the Lyceum and its Purposes." A hearty vote of thanks to entertainers.—T. T.

PATRICROFT. New Lane, Winton.—Mr. George Smith's controls dealt with questions from the audience, and gave general satisfaction.

WEST GORTON. 2, Peter Street, Clowes Street.—8: Invocation and address by Mrs. Lewin; test by Miss Barton; closed by a lady friend. 10: Invocation by Mr. Barrow, and satisfactory psychometry and clairvoyance and a short address. Miss Kate Todkill gave psychometry and clairvoyance; Miss Knight and Mr. Horsley gave tests and clairvoyance. 14: Invocation by Mr. Todkill. Mrs. Hammond's guides gave a remarkable test of spirit return, giving the name of the firm where one spirit friend had worked; psychometry and test by Miss Kate Todkill; closed by Mrs. Hammond. Lyceum conducted by Mr. Jones; 28 attended. Glad our young friends from other societies help us. A pleasant afternoon.—R. T.

HERE IS A STORY Miss Francis Cobbe heard from a distinguished American:—"Mrs. Stowe narrated a saying of her boy, on which (as I told her) a good heterodox sermon in my sense might be preached. She taught the child that anger was sinful, whereupon he asked 'Then why, mamma, does the Bible say so often that God was angry?' She replied (mother like): 'You will understand it when you are older.' The boy pondered seriously for awhile, and then burst out, 'O, mamma, I have found it out. God is angry because God is not a Christian!'"

## PLATFORM RECORD.

ACCINGTON. 26, China Street.—Mrs. Midgley's guides spoke on "Where is Heaven?" and "The object in life." Clairvoyance. Next Sunday, Mr. Thompson and Miss Whiteley, aged 12. Friends come and judge for yourselves. The *Two Worlds* sold out.

ACCINGTON. St. James's Street.—9: Mr. Holmes, of Burnley, gave medical psychometry, surprising many people at the way he got at their diseases. Sunday: Mr. Young, of Royton, gave psychometry and delineations from photos.

ACCINGTON. Whalley Road.—10: Good clairvoyance by Mrs. Smith, of Burnley. 14: Mrs. Best; a grand success, crowded in the evening. Clairvoyance excellent. We are gaining strength every week. Remember the social, Saturday, at 7; admission 6d., including refreshments.—A. M. Allister.

ASHINGTON.—Oct. 6: A concert and ham supper was well attended, and proved successful beyond our highest expectations.

ASHINGTON. Memorial Hall.—14: Mr. J. Rutherford, of Roker, delivered an able lecture to a fairly good audience, on "The Divine Revelation of Evolution." Friends look forward to his visit in November.—W. G. William, sec.

ASHTON.—10: Addresses from Mrs. Hyde's control, "Do spirits control mediums?" and "If a man die shall he live again?" Clairvoyance and psychometry good. Another good evening meeting.

BATLEY CARR.—Oct. 14: Harvest thanksgiving services well sustained. On Saturday friends many and earnest came laden with offerings of fruit, vegetables, flowers, etc., and decorated our newly-papered and painted room. It is surprising what willing hearts and nimble fingers can do in a short time. Their labour of love speedily transformed it into a fairy-like bower. The services at 2-30 and 6 p.m. were presided over by our new and genial chairman, Mr. B. Peace, and addressed by the guides of our esteemed friend, Mrs. Ingham, on "The ingathering of the harvest, material and spiritual," drawing many valuable lessons therefrom. But the fire and force, the pathos and power were reserved for the evening to a crowded and sympathetic audience on "Our duties in life," when she excelled all previous efforts, apparently giving complete satisfaction. Of a truth there was a feast of reason and a flow of soul. This is not fulsome praise, but honest truth, impressions were made which we hope will be abiding. Our local medium, Mrs. Stansfield, offered a few earnest words of exhortation. On Monday a grand fruit banquet was well attended and much enjoyed. The committee tender thanks to all friends who contributed to make it such a splendid success.

BIRMINGHAM. Masonic Hall.—Mr. J. J. Morse spoke on "Spiritualism a gospel of freedom," "Saints and sinners in the great beyond." He defined the rational basis of spiritual life as applying to all the human family in the rational and continuous life in the great beyond, then analysed the incongruous character and conduct of men, Christian and otherwise. The critical penetration of "Tein," with the interpolated wit of the "Strolling Player," evoked the liveliest appreciation. Perhaps never was there combined in one speaker the same unlimited resources of pointed, humorous and refined wit, together with such sound logic, philosophy and wisdom. Members and friends please note the excessive crowd compels us to close the doors at 6-30.

BIRMINGHAM.—Debating section 9th, Room 9, Temperance Institute, Corporation-street. Opening night. Our president, Mr. A. J. Smyth, on "Psychological Classification of Mental Attribute," illustrated by diagrams, reviewed the idealistic speculations of the ancient schools of thought, also the purely materialistic which succeeded them, and showed how experimental observations in the sphere of psychology during the past 25 years were gradually revolutionising the thought of the age, and forcing a recognition of man's psychical nature, which, though linked with the animal, demonstrated the scientific possibility of continued existence in a spiritual environment. A profitable evening, questions asked and answered in a manner which augurs well for future success.—J. Hands, 98, Guildford-street, Aston.

BLACKBURN. Northgate.—Mr. Manning disappointed us, and Mr. Coppock gave a very interesting address, and Miss Janet Bailey gave good clairvoyant descriptions. The committee feel thankful to Mr. Coppock and Miss Bailey for their kind assistance. Large audiences.—J. Berry, sec.

BLACKPOOL. Alpine Hall.—Mr. C. L. Hilton, Bradford, spoke on "Spiritualism and its teaching," and satisfactorily answered questions from the audience.—(Mediums and speakers please take notice that I am no longer secretary.—S. Milner.)

BLACKPOOL. Church Street.—Mrs. Gregg gave excellent discourses on "Man can not live by bread alone" and "Human gods." Good clairvoyance. Great sympathy was felt and shown for our esteemed friend, who, considering her state of health and the great cloud which has just passed over her, quite excelled herself. Friends please look out for our first winter tea meeting and social next week, particulars on Sunday.—W. H.

BOLTON. Bradford Street.—Mr. James Ridings, of Bolton, inspired by his spirit guides, discoursed well on "Hell and Belief" and "Human responsibility." Miss Ridings gave very good clairvoyance.—H. W., cor. sec.

BRADFORD. St. James's.—A most successful harvest festival. Crowded audience at night. Mrs. H. Whiteoak delivered able discourses on "Help of the Helpless" and "Sowing and Reaping." Most successful clairvoyance, promptly recognised.

BRADFORD. Manchester Road.—Mrs. Levitt, of Leeds, gave satisfactory addresses, clairvoyance very good.—J. A.

BRIGHOUSE.—Mrs. Berry's guides gave two good discourses; clairvoyance very successful.

BURNLEY. Robinson Street.—Miss Cotterill's guides gave earnest and impressive addresses on "Whom and what is God?" and "Eternity." Successful psychometry. Miss Cotterill was suffering from a severe cold, and at her request Mrs. Harrison gave a few clairvoyant delineations. We sincerely trust she may soon be fully restored to health. 21: Anniversary, Mrs. Wallis.



**BRISTOL.**—"Borderland circle," 10th, harmonious meeting. Mr. Hooper's guides gave good speeches. Among other controls Abbot Alto, of Tinton Abbey, gave satisfaction. We are progressing slowly but surely.—A. L.

**BURY.**—Wednesday, Mrs. Hyde gave very good clairvoyance. Sunday, Mrs. Brooks discoursed well to good audiences. "Is Spiritualism in accordance with the bible," and gave clairvoyance.

**CARDIFF.**—7: Mrs. M. H. Wallis discoursed in her usual brilliant style to large audiences in the Crown Court. We were compelled to turn large numbers away, as, although an unused gallery was opened, the place was packed to suffocation. Services during October in the Crown Court, Town Hall. We doubt whether the old walls have echoed such convincing arguments and magnificent oratory as were delivered through Mrs. Wallis on this occasion. 7: Mrs. Wallis replied to questions in a manner which elicited hearty expressions of approval.—H. G. A.

**DARWEN.**—Mrs. Stansfield gave addresses on "With the spirit friends" and "Be social one with another"; very successful clairvoyance.—J. L. A.

**DEWSBURY.**—Mrs. France's guides gave pleasure to large audiences, scores could not obtain admission, a record collection. We are reaping the fruits of our enterprise in bringing Spiritualism before the public and letting them know that it is not a fraud but a glorious fact. We greatly need larger rooms. Our cause only needs intelligent and consistent advocacy to be gladly embraced by those who are seeking to satisfy their spiritual and intellectual aspirations.—J. Smithson.

**GATESHEAD.** 47, Kinsboro' Terrace.—7: Mr. R. Grice, South Shields, gave a reading on "The Uncertainty of Life," also an able address on "Death and after." 14: Mr. Bancroft kindly gave an able address on "If we die shall we live again?"—T. M., sec.

**GLASGOW.**—11-30: Mr. Finlay read from *Light*, re Professor Barret's lecture on Spiritualism and its phenomena. A pleasant discussion followed. It was thought high time that persons like Mr. Barret spoke out. Twenty years is a long time to keep silent on such important matters. A pleasant time. 6-30: Mr. Sharp gave an excellent paper re Orthodoxy versus Spiritualism, one of the many good expositions of both sides of the question that we have been favoured with. Nov. 4, a musical evening at 6-30.—T. Watt.

**GREENGATES.** Apperley Bridge.—The first spiritual lecture to a good audience on "Immortality a glorious hope" by Mr. T. Hodson, every one satisfied.

**HALIFAX.**—A tea and entertainment on Saturday in aid of the Lyceum was a decided success, the room being packed. The Lyceum minstrels, under Mr. J. H. Baldwin's management, provided the entertainment, and played their part right well. Sunday: Our old and esteemed friend, Mr. W. Johnson, delighted his numerous hearers by the masterly manner in which he treated his subjects, "The Revelation of Death" and "Humanity, what it is and what it might be."—F. A. M.

**HEYWOOD.** William Street.—9: Miss Barlow, of Rochdale, conducted with good success. 14: Miss Gartside delivered nice addresses, and gave good clairvoyance to fair audiences. 21: Anniversary services at 2-30 and 6 p.m., speaker, Mr. Jos. Armitage; hymns, anthems and solos by the Lyceum scholars and friends. Tea provided in the room.

**HIGH SHIELDS.** 1, South Eldon Street.—Mr. Graham, chairman. Mr. McKellar on "The other world's people," said some are ever seeking to do injury to people on earth, others are getting knowledge to help those in spiritual darkness. They inspire this world's people to lift humanity out of misery, strife, and degradation. The spirit world is a natural world, its people are those whom we once knew on this earth. Let us live lives of love, purity, and goodness, so that we shall be better fitted to inhabit it. 10: Mr. Curry gave very good clairvoyance and psychometry.

**HOLLINWOOD.**—Tuesday: Mrs. Rennie gave good psychometry and clairvoyance, all recognised. Crowded. Sunday: A very good time with Mr. Plant. He discoursed on "Life here and hereafter." No society should miss having him, as he is a very good medium. Clairvoyance something rich. At night we repeated the service of song, "Signal Lights," to a crowded audience.—R. B., sec.

**JAGGER GREEN.**—Saturday evening and Sunday morning, Mr. J. Taylor, of Hapton, gave successful sittings and table phenomena, though we had to sit over two hours first time before any movements took place, after which the table tilted various ways, finally rising completely off the floor, with two men sitting in a chair on the top. Sunday afternoon, Mrs. Tascard discoursed on "Religion," assisted by Mrs. Riley. Evening, Mrs. Riley spoke on "Do the dead return," followed by a short comment by Mrs. Tascard. Saturday, Oct. 20, tea meeting at 4-30 p.m. Mr. Foote will lecture, followed by recitations, etc., by Mr. G. H. Beeley. Tea 6d., after tea 2d. Services, next Sunday only, in Sowood Reading Room.

**LEICESTER.** Liberal Club.—Mrs. C. Groom delivered trance addresses on "Is life worth living?" and "There is no death," greatly applauded by the packed audience, clairvoyant descriptions were given.

**LEICESTER.** Crafton Street.—Mr. Sainsbury's guides gave an interesting discourse on "Rain before sunshine, darkness before light," much enjoyed.

**LEIGH.** Newton Street.—A grand day with Madame Henry. Evening, "A new religion," was well elucidated to a full audience. Our young friend, Miss E. Downs sang "God, home and spirit land," much admired, Mr. Wrigley officiated at the organ. Madame Henry gave spirit descriptions, nearly all recognised.—S. D.

**LIVEREDGE.** Bethel Lodge.—6: Albert Stead gave good tests in clairvoyance, and Mr. Buckley gave a good address on "Naaman." Good times lately.—Georgina Hunter, sec.

**MACCLESFIELD.**—Afternoon, Mr. Rooke held a circle, and whilst under control gave several spirit descriptions, all recognised. Evening a good discourse on "The Rights of humanity."

**MONKWEARMOUTH.** Miners' Hall.—Despite anti-infidels lecturers and professional conjurors intent on sweeping Spiritualism off the face of the earth, our meetings are growing week by week, our room being crowded to its utmost capacity on Sunday evening, when the president read a lesson from Emerson, entitled "Self-

reliance," and during the service gave a history of baptism while naming a child of Mrs. Warren's. A highly successful meeting, clairvoyance by Mrs. Davison's guides, 10 descriptions given, nine recognised.—W. S.

**NOTTINGHAM SPIRITUALISTS' GUILD.** No. 5 Room, Morley House.—3: First winter session. A very enjoyable soiree. 10: Mr. J. P. Briscoe's lecture on "Travels in Holland" was graphic, instructive, and amusing. About 60 present, very pleased. Mr. Briscoe is not a member, but is a highly respected townsman, chief librarian of the Nottingham Free Library, and one of those good natures willing to teach irrespective of creed or denomination.

**NORTHAMPTON.**—Local mediums have taken the meetings; night, Mrs. Walker's controls gave very interesting and instructive discourses.

**NORTHAMPTON.** 42, Swan street.—Mon. 15, good meeting, and, thanks to the absence of certain disreputable characters, passed off quietly. Our tea takes place on Monday, 22.—J. W.

**NOTTINGHAM.** Masonic Hall.—Mr. F. Hepworth lectured to very good audiences on "The Utility of Prayer" and "The aims of Spiritualism," clairvoyance and lectures were very good, and evidently highly appreciated. Monday evening also very satisfactory.

**NEWCASTLE-ON-TYNE.**—On Saturday and Sunday, 13 and 14, Mr. J. C. Macdonald, of Manchester, delivered three very interesting and instructive discourses, followed by very satisfactory experiments in clairvoyance.

**NEWPORT (Mon.).**—An address by Mr. Wayland's guides, "The Philosophy of Man."

**NORMANTON.**—Mrs. J. M. Smith's guides gave instructive addresses on "Religion, what is it?" and four subjects chosen by the audience, in a brilliant and clever style, "The immortal homes," "Why is there so much depravity and immorality in our lands, when £200,000 per week is paid for the salvation of the people?" "Why send missionaries to foreign lands when their standard of morality is better than our own?" Those who know Mrs. Smith will have some idea what a treat we had. Many were moved to tears. Mrs. Smith kindly gave her services both Sunday and Monday for our room, for which we heartily thank her. Clairvoyance excellent.—E. Backhouse.

**OLDHAM.** Bartlam Place.—Lyceum, conductor, Miss Wainwright, chain recitations well rendered. Senior Group, discussion, "All things," opened by Mr. Standish.

**OSSETT.**—The tea and entertainment on Saturday last a real success. Every credit is due to the ladies for the able manner in which the tea was placed upon the table; the programme was one of the best since the society started. Sunday, Mrs. Wilkinson gave two good addresses, also psychometry, which was very good.

**PARKGATE.**—Very great pleasure in listening to Mr. Samuel Featherstone's control on subjects from the audience, "The great spiritual reformation" and "The origin of life."

**PRESTON.** Lawson Street.—Mr. Leaver's control discoursed on "Our home in the summerland" and "Make use of me, my God." Clairvoyance and psychometry exceedingly good. Next Sunday harvest festival; we hope all friends will rally round and make it a success. Materialising and physical mediums please write F. Ribchester, cor. sec., 21, Great Shaw-street.

**RAWENSTALL.** Spiritual Church.—A pleasant day with Mrs. Griffin, of Burnley, her guides giving good and instructive discourses and good clairvoyance; audiences very good.—J. Scholes.

**ROCHDALE.** Regent Hall.—Anniversary services held with great success. Mrs. E. H. Britten, of Manchester, was cordially welcomed once again as shown by crowded and enthusiastic audiences, several unable to gain admittance. Mrs. Britten spoke on "What good has modern Spiritualism done, and what new things has it taught," and in the evening took questions from the audience, which numbered nearly 500 persons. She treated her subjects with marked efficiency, and spoke with rich and uncommon eloquence, and kept her large audience spellbound for over an hour. We most sincerely wish her to be with us again at no distant date; we were glad to see friends from surrounding districts; special hymns, anthems and solos were rendered by the Lyceum scholars, assisted by several friends, to whom we are grateful. Mr. J. Stott conducted the singing efficiently, and Mr. T. Barker accompanied on the organ. Mr. John Firth presided. It is a pity we should have to announce such a poor collection, viz., £4 15s. 6d., but hope this will be improved at our next anniversary.—T. B.

**ROYTON.**—13: Young men's tea party and concert a great success. Dialogues, readings and songs were freely indulged in. Noah's ark, presented by the young men in character, caused roars of laughter, also old John Brown. Sunday: Mr. Lomax discoursed to good audiences in a masterly manner on "Modern Spiritualism and its teaching, and by request gave a poem in the Chinese tongue. Good clairvoyance.

**ROCHDALE.** Water Street.—Public circles, conducted by Mrs. Goodhew, Mrs. Fielding, and Mr. R. Turner.

**SHEFFIELD.** Hollis Hall.—Sept. 30: Mr. Wm. Fielding, of Old Whittington, gave a very nice address and good clairvoyance. Oct. 7: Mr. C. Shaw discoursed ably on subjects from the audience, and gave good clairvoyance. 14: Mrs. Summersgill, of Huddersfield, gave excellent addresses at our harvest festival to really good audiences, afterwards good clairvoyance, followed by good collections. Oct. 9: We listened to an able and instructive lecture on Dr. Hall's hygienic treatment (by Mr. Maxworthy, of Fitzwilliam-road, Rotherham), of disease and cure without medicine. This gentleman spoke of indigestion, rheumatism, asthma, and many other complaints, and showed how they could be cured with this treatment, thus saving the high medical fees, which are a bane to many a household. Mr. Maxworthy would be glad to lecture for other societies, who would do well to communicate with him.—J. T. W.

**SOWERBY BRIDGE.**—Mrs. Crossley delivered a good address on "Is Spiritualism a Religion," very much to the satisfaction of a good audience. Excellent clairvoyant tests followed.—S. H.

**STALYBRIDGE.**—9: Circle conducted by Mr. C. Eyre. Sunday afternoon and evening, Mr. W. H. Taylor. Good audiences. Psychometry and clairvoyance very good. Good impromptu poems on "Lily" and "Spring" and "Love."



STOCKPORT.—The ladies of the society and Mrs. Hulme are to be congratulated on the effective demonstration of their influence. Mrs. Richardson presided, supported by Mesdames Bromley, Ratcliffe, Dodd, Newton, West, and Miss L. Bromley. Mrs. Fellowes, of Etruria, did good service at the instrument. Mrs. Hulme's discourses dealt with "Heaven" as understood by the Spiritualists, the realities of mundane and spirit life, and some 700 people during the day were impressed with her forcible language and clairvoyance.

THORNHILL. Combs.—Mrs. Olliffe, of Ossett, gave a good address to a fair audience, "Is man a responsible being?" a subject which ought to be treated more at every society, so that people might see their folly and forsake their evil way.—W. W., sec.

TODMORDEN. Sobriety Hall.—Mrs. Armitage, of Brighouse, gave very good addresses on "God will provide" and "Lift up your heads and be ye lifted up." Mr. N. Latham, of Burnley, generously came and helped us as chairman.—T. R. J.

WAKEFIELD. Barstow Square.—Mr. Olliffe cancelled his engagement, and Mrs. Calverley readily consented to help us. Although it was her first attempt at platform work it proved a grand success. Afternoon good audience, evening crowded, and great pleasure and satisfaction evinced by all, with a desire to hear more of her. Addresses and clairvoyance excellent; we congratulate Mrs. Calverley, and trust she will go on with the good work.

WALSALL. Central Hall.—Miss Jones, of Liverpool, paid us her first visit, and gave two addresses. Evening subject, "Inspiration," nicely treated to a very fair audience, psychometry very good. We hope to have another visit from her very soon. Mr. Postlethwaite next Sunday at 11 and 6-30.

WEST PELTON.—Sept. 30: Mr. James Clare gave an address to a very large audience, Mr. J. Beck chairman, on "The Evolution of Hell and the search for the Devil." Oct. 7: Mr. E. Gransburg on "The Seed Time and Harvest," illustrating the life to live, and the seed to sow to give us a fruitful harvest, naturally and spiritually. 14: Mr. J. G. Grey, memorial service, on the passing to summerland of Mrs. Harle. 21, Mr. Wm. Pickford.—T. S.

WEST PELTON.—Monday, Oct. 8, this place was all astir to witness the marriage of Mr. John Walton to Miss Ruth Gardiner, the much-esteemed president of our Spiritualist society. The lady has been so energetic and kind, always had a smile and a kind word for all, and especially for the young in the Lyceum, of which she was a teacher, and Mr. J. Walton has always tried to help the children by instructing them in calisthenics and telling them of his travels in India. We sincerely trust that their union will be a happy one. In the evening a good few friends met at the house of Mr. and Mrs. Gardner, and after a splendid tea the company sang. Mr. E. Gransburg presided at the organ, Mr. J. Beck, concertina; Mrs. Walton and Miss F. Gardner sang from the songster, after which Mr. W. Pickford's guides gave a short and suitable address, impressing them to confide in each other, not to have any secrets, but help to bear each other's burdens in time of trouble and adversity and share each other's joys in time of prosperity. Another guide gave a lengthy poem on "Happiness." On Tuesday the 9th Mr. and Mrs. Walton left for their new home at Helton with the well wishes of the whole inhabitants. May God bless and his angels ever guide them in the earnest wish of yours truly, T. SOUTHERN, sec.—14: Mr. John G. Grey, of South Shields, conducted the memorial service of Mrs. Harle. "Death is swallowed up in victory" was his theme to a large audience. Mrs. Walton in the chair, the guides referred to non-Spiritualists, they think that death is due to God's vengeance, but it is the second birth. There would not be elbow room but for death. What more can a friend do but advise all to learn lessons from nature. "You cannot bury the Ego or Spirit," which gains a higher life. A lengthy poem was given on "The Empty Chair," a subject from the audience. Our sister was seen quite plainly by clairvoyants in the room, occupying the chair. 21: Mr. W. Pigford, subject chosen by committee, "Man's Mission on Earth, and what is Spiritualism doing for him?"—T. Southern, sec.

RECEIVED LATE.—Manchester. Collyhurst. 11: Circle, 52 present. Mr. B. Plant gave good clairvoyance and medical psychometry. 14: Mr. Postlethwaite was in good form, and answered eight questions from the audience very ably, and gave medical psychometry. Members' circle at 8-30. Mr. S. Taylor's control offered up invocation, and spoke on "The efficacy of prayer," and Miss L. Laurance gave several good tests of spirit identity. Saturday next, Manchester Union meeting (see prospectives). Saturday, 27, a tea party and social evening. An attractive programme is being prepared. Tickets 8d., after tea 4d., of Messrs. Lawrance, Smith, T. Taylor, etc. H. P.—Burnley, Hammerton Street. Speakers, Mr. Smith and Mrs. Peters, local mediums. The clairvoyance by Mrs. Smith was good, also the speaking by Mrs. Peters; the general opinion is that they did excellently, being their first time on the platform here. W. Mason.—Openshaw, Granville Hall. Mr. Duffey gave a good address on "Hold the fort," and good clairvoyance and psychometry also by Mrs. Hammond, Mr. Donlan, and Mr. Mason. Oct. 21, committee meeting at 2-30.—Openshaw, George Street. The service of song, "Mother's last words," rendered by the Lyceum, was a success. We thank all friends for their sympathy. Friends rally round to make all our services a greater success than before. G. O., secretary.—Pendleton. Mr. Featherston on "God's Holy Word" gave a good, sound, and interesting lecture; evening, questions from the audience answered in a very instructive manner. J. M.—Rhodes. Greatly pleased to hear the controls of Mrs. Horrocks on "Divine love," finely given and well received.—Rochdale, Baillie Street. Mr. Beeley, of Huddersfield, gave good discourses on "The soul, its attributes" and "Spiritualism, spiritualists, and spirits," impromptu poems, also good psychometry, hope to see him again shortly. Saturday, Oct. 20, meat tea, social and entertainment by the guild, adults 9d., children 6d. and 4d. 21st, at 2-30, Miss A. Foster, at 6, song service, "An angel in disguise," reader, Mrs. R. W. Tillison, clairvoyance by Miss Foster. Stockport, 130, New Bridge Lane. Dr. Weaver gave a very good discourse on "Across the river into the summer land," good clairvoyance, all recognised.—Cardiff, Crown Court, Town Hall. Large audiences welcomed

our old friend Mrs. Green, after her prolonged illness. Messrs Adams and Mack kindly relieved her of the morning and Monday addresses, but the clairvoyance was singularly successful. Numbers of people turned away, and, what has never happened before, numbers failed to get in on Monday night. We are extremely gratified at recent phenomenal successes. Cardiff is waking up, and our labours are being rewarded. H. G. A.—Hunslet. Mr. Todd's controls gave good addresses on "Advancement or retrenchment" and "Whom think ye I am?" J. C., sec.—Liverpool. Daulby Hall. Two addresses by Mrs. Wallis: at night a very good attendance. Clairvoyance well received and descriptions recognised.—Rochdale, Penn-street. 7: Crowded circle. Mr. Young gave satisfactory psychometry. 13: Successful tea meeting. Mr. Young gave private psychometry. 14: Lyceum. Mr. Brown and Miss Jeffereys conducted. Mrs. Lamb gave "The Unseen World" and "Mediumship in the Bible." Satisfactory clairvoyance. Mr. Blakey organist.

## PROSPECTIVE ARRANGEMENTS.

BURNLEY. Robinson Street.—Anniversary, Mrs. Wallis, Oct. 21, 2-30, "The basis of Spiritualism," at 6, "Spiritualism, where does it lead us?"

BATLEY.—Society Anniversary, Sunday, Oct. 28, in the Batley Town Hall. Services at 10-30, 2-30, and 6 p.m. Speakers for the day are Mr. R. A. Brown and Mr. (late Rev.) J. Farnsworth, both of Manchester. Evening meeting presided over by Mrs. Backhouse, of Normanton. The platform will be graced by representatives of the "Yorkshire Union of Spiritualists," along with visitors and public workers from various centres of Spiritual activity in the West Riding. Collections. Refreshments served at 12-15 and 4-15, in the meeting room, Wellington-street, at 6d. Friends from the surrounding district will thus be able to spend a pleasant day with us. Our meeting room has recently undergone an entire renovation, and it is hoped the results of the anniversary will be to clear off the costs. Saturday, 27th annual tea at 5; adults 8d., juveniles 6d. and 4d. At 7 various mediums and speakers, interspersed with music and recitation. Free admission.—Wm. Stansfield, assistant sec., pro tem.

BRADFORD. Horton, Spicer Street.—Harvest festival Oct. 21, at 2-30 and 6, speaker Mr. Rowling; tea provided in the room. 22: Service at 7-30, speaker Mrs. Stair, of Rawdon. 23: Social and conversazione with phrenological delineations at intervals by Mr. Rowling to commence at 7-30. Any offerings of Fruits, Flowers, etc., thankfully received in the room on Saturday evening the 21st.

CARDIFF.—Mr. J. J. Morse, of London, trance addresses Sunday, 21, 11 a.m., "The Morality of Spiritualism"; 6-30 p.m., "The origin and nature of the Spirit Spheres." 28, 11 a.m., "What has Spiritualism done?" 6-30 p.m., "Death the answer to the use of Life?" Answers to questions on the Monday evenings.

HANLEY. Grove House, Birches Head.—21: Mr. Jas. Swindlehurst at 3 and 6-30.

HEYWOOD. Temple, William Street.—We are preparing for anniversary on Oct. 21, speaker Mr. Armitage, all friends invited. Will mediums who can assist us with Tuesday night circles, fees 2s. 6d. and expenses, kindly communicate with Mr. J. Frost, 57, Brunswick-street.

HUDDERSFIELD. Brook Street.—Lyceum open session and harvest festival, Oct. 21. Mr. E. W. Wallis speaker, "A sower went forth to sow" and "Harvest home here and hereafter."

JOHN BLAND, 21, Pendrill-street, Hull, is booking dates for Lectures in 1895. A few open for 1894.

LIVERPOOL. Daulby Hall.—21: Mr. John Lamont; 28: Lyceum Anniversary. Sunday evenings, after service, public seance conducted by Mr. C. Butler; medium, Mrs. Butler. Mondays, at 8, inquirers' meeting conducted by Mr. E. Allen and Mr. A. W. Clavis. Tuesdays, at 8, public seance conducted by Mr. J. Chapman and Mr. W. J. Rae. Liverpool Society of Spiritualists, S. S. Chiswell, 11 and 13, Renshaw-street, secretary.

LIVERSIDGE. Bethel Lodge.—Nov 3, tea and meeting.

MR. H. A. Copley writes that the price of the *Mystical World* is 13d instead of 1d.

MR. C. KING is now located at 1, Milton-street, Patricroft, Manchester, and is booking dates.

MR. J. LUND, of Odsal Top, near Bradford, Yorks, is cancelling all engagements. Secretaries please note.

MADAME HENRY's address in future will be 11, Lamb-street, Shakespere-street, Stockport-road, Ardwick, Manchester.

MR. A. J. BRADLEY's address is 17, Beulah-road, Leytonstone, Essex.

MR. MUXWORTHY, of Fitzwilliam-road, Rotherham (Dr. A. W. Hall's representative), is willing to lecture to Spiritual Societies, especially on health, how to recover and maintain it without medicine. Collection for the society's funds. Write him at once.

NEWCASTLE-ON-TYNE.—Mrs E. H. Britten, Sunday, Oct. 21, two services, and on Saturday at 7-30 p.m.; Mrs Green, Oct. 28.

NOTTINGHAM. Spiritualists' Guild, No. 5 Room, Morley House.—24, "Woman"; 31, "Anti-vaccination."

RESIDENT would like to meet with Spiritualists or inquirers with a view to form a circle at Southport. Address R., c/o Ed. T. W.

ROCHEALE. Regent Hall.—Sunday, Oct. 21, Mr. E. A. Verity; 28, Mr. J. Young. Public Hall, Monday, Oct. 29, Miss Florence Marryat. Chairman, Rev. T. P. Spedding.

### MISS MARRYAT'S TOUR.

Sheffield, Oct. 22: York, 24 (two lectures); Colne, 25; Halifax, 27; Rochdale, 29; Huddersfield, 30; Manchester, 31; Liverpool, Nov. 1; Keighley, 5; South Shields, 6; Newcastle, 7; Burnley, 8; Belper, 12; Leicester, 13; Nottingham, 14; Walsall, 19; Northampton, 20; Stratford (London), Dec. 4.

HALIFAX. Special notice. Miss Florence Marryat, will deliver her famous lecture entitled, "There is no death," in the Mechanic's Hall, on Saturday, Oct. 27, 1894. Chair will be taken at 7 45 p.m., by the Rev. F. E. Millson, B.A. Admission: front seats, 1s. 6d.; second seats, 1s.; back seats and gallery, 6d.—F.A.M.



**HUDDERSFIELD.** Brook Street.—Tuesday, Oct. 30, Florence Marryat will lecture on "The Spirit World," in the Victoria Hall, tickets 6d., 1s., and 2s., doors open at 7-45. A cordial invitation is given to all friends in the district to avail themselves of this magnificent treat.

**LEICESTER.**—Tuesday, Nov. 13, at 8 o'clock, Miss Florence Marryat will lecture on "The spirit world," at the Temperance Hall; the Mayor of Leicester will be chairman.

**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.

Wednesday, Oct. 31, the celebrated authoress, Miss Florence Marryat, daughter of the late Captain Marryat, R.N.C.B., will deliver her popular lecture in the large Co-operative Hall, Downing-street, Ardwick; subject, "The Spirit World." Councillor W. J. Sinclair, M.A., M.D., has kindly consented to preside. Doors open at 7-30, chair to be taken at 8 o'clock. Admission, reserved seats 2s, body of hall 1s, gallery 6d. For further particulars apply to Mr George Hill, 93, Brunswick-street, Ardwick Green, or "Two Worlds" Office. N.B.—Please secure tickets early to prevent disappointment.

**YORK.** Festival Concert Rooms.—Wednesday, Oct. 24, Miss Florence Marryat will lecture in the above rooms on the following subjects:—At 3, "There is no Death;" at 8, "The Spirit World." Chairman, the Right Honourable the Lord Mayor of York. Tickets at Sampson's, Bank's Music Warehouse, Bentley's, and Market-street, Post Office, York. Reserved seats, 2s.; body and sides of hall, 1s.; gallery and promenade, 6d. Carriages at 5 p.m. and 10 p.m.

## PASSING EVENTS AND COMMENTS.

FOR WANT OF ROOM November "Prospectives" are crowded out till next week.

**SPECIAL NOTICE RE THE ADVERTISING COVER.**—The paper-makers have disappointed us, and we are compelled to wait till next week before we can present the *Two Worlds* in its new dress.

**SHORT REPORTS next week,** please, to make room for plans. Reports must reach us not later than first post on Tuesday to secure insertion.

**WANTED** two or three ladies to join a private circle sitting on Sundays at 7 p.m. in Brunswick-street, C-on-M. Address Ebor, care of Ed. T. W.

**RECEIVED,** Oct. 6, £1 3s. from Mr. John Huggins on behalf of aged poor's trip at Felling.—Signed on behalf of committee, J. S. ANCRUM, chairman, 23, West-street, Gateshead.

**MANY PEOPLE WANT TO KNOW.**—Mr Thomas Blyton had a short letter on Spiritualism in the *Weekly Dispatch*, and was inundated with letters soliciting advice and information in consequence. A sign of the times truly.

**MANCHESTER DEBATES** were successfully opened at Corbridge's Cafe, Lever-street, on Tuesday, at 8. Mr J. B. Tetlow gave an interesting paper on "What should we talk about?" which we shall print at an early date. Next Tuesday Mr E. W. Wallis on "How shall we develop mediums?"

**SOCIETIES** would act wisely in getting a few thousand handbills from Mr. Wallis. I have seen samples, and they are really first class; the portrait of Miss Marryat comes out well, and is far more likely to be kept than the ordinary run of handbills. Write to him for samples and prices.—J. Fraser Hewes.

**PRESTON Spiritualists' Society** are endeavouring to form a library of works upon Spiritualism. Will friends who feel disposed to assist them by a donation of a book or books kindly forward same to J. Whitaker, 14, St. Paul's-road, who will gladly receive and acknowledge same.

**MR. J. W. MAHONEY** opened his London anti-free-imports campaign (to obtain justice for British products at home and abroad, etc.) on Tuesday, Oct. 9, on Tower Hill. Public meetings will be held in various parts of London during the winter. Mr. Mahoney is a Spiritualist and a good speaker. He will be willing to speak on Sundays occasionally.

**DARWEN PSYCHOLOGICAL SOCIETY** solicit interest and support in their efforts to raise funds to build a new and suitable Spiritual Temple, and intend to hold a Bazaar on Thursday, Nov. 14, and two following days, in the Co-operative Hall, School-street. Contributions of money or goods will be thankfully received by any members, or the undermentioned, on their behalf—Robert Sudall, president, 44, Railway-road; Mrs. Wm. Snape, secretary, 1, Newton-street; Mrs. W. Almond, treasurer, 3, Carr-row.

**EDINBURGH.**—A series of four materialising seances with Mrs Davison, of Sunderland, has just been completed. Coming as Mrs Davison did, an entire stranger to Edinburgh, and the various meetings being attended by persons generally known to each other, the conditions were sure and secure enough to preclude the possibility of collusion. It is with profound feelings of thankfulness we report complete success and uniform satisfaction. Although under the trying conditions of fresh sitters at each meeting.—W. Angus.

**MR. F. HEPWORTH** writes re Mr. Gregg:—"In his last hours he furnished valuable testimony to the solace and strength that Spiritualism affords to the departing spirit, assuring those who came to his bedside that when the struggle was past he would return, filled with the joys of the liberated spirit, to labour still in the interests of all that is great, and good, and noble. The high esteem in which he was held by all who knew him was manifest at the interment, when three or four hundred friends from all parts assembled at St. Mark's Church to pay their tribute of respect to our brother's memory. Hundreds of your readers will, I know, extend their condolences and sympathy to Mrs. Gregg in this hour of trial through physical separation."

**TO CORRESPONDENTS.**—R. H. S.: We do not publish letters which are not accompanied by the name and address of the writer. That no reports appear is not our fault; they are not sent. A. P. H.: We never heard of such a word before. W. Smith: We have enjoyed a hearty laugh over that "warning voice" in the Accring-

ton paper; it is too funny for anything. We are glad the *Two Worlds* is "illuminated," but how does he know they are "sparks from the bottomless pit"? May they not be rays from the sun of truth? But leave him to hob and nob with his friends, the seducing satanic spirits about whom he talks so freely and of whom he knows—by the way, what does he know? J. F. Craig: You misunderstand; Hudson Tuttle is not in England, but he is being appreciated over here through his works. We hope to welcome him personally next year. J. Smithson, J. Allen, W. R. Tomlinson, S. R. Pickles: Next week, if possible.

**CONFERENCE DAY.**—"YORKSHIRE UNION," at Huddersfield, Station Street Room.—On Sunday last the "record" was clean broken in the matter of success at our Quarterly Re-union Day. The interest evinced by Yorkshire workers, along with the activity and lavish hospitality of the Huddersfield friends in distributing the delegates and visitors to their several homes for dinner, and the hearty manner in which the congregations responded to the interesting and varied items, the tone of the paper, and the intelligent deliverances of the speakers—not to mention the collections, which were the best the Quarter Day has yet seen—all conspired to make this a red-letter day in our calendar, and to inspire us with renewed zeal in furtherance of our common cause. At 10-30, under the genial and business-like supervision of the President of the Union (Mr J. Whitehead, of Bradford) the meeting was participated in by delegates from Armley, Batley, Batley Carr, Little Horton, Otley-road, Bradford; Temperance Hall, Bradford; Boynton-street, Bradford; Brighouse, Cleckheaton, Halifax, Yeadon, Morley, Windhill, West Vale, Huddersfield, and Nantomant. After minutes and correspondence, the following speakers were proposed and accepted—namely, Mrs. Bentley and Mr. Frank Colbeck, of Bradford; Mrs. Campion, of Armley; and Mr. John Gee, of Huddersfield. Reference was made to the necessity of speakers being connected as members with the spiritual work going on in their midst, as it was thought that the example of speakers in this direction would carry its weight. Messrs. Kendall and Ibeson proposed that the new society starting at Elland become affiliated; adopted. The Secretary reported suggestions from the Executive as to the increase of the number constituting the Executive, and the forwarding of propaganda work in various parts where at present no public work is carried on. It was resolved, on the motion of Messrs. Stansfield and Sutcliffe, that the following names be added to the Executive—Messrs. W. Rowling, A. Marshall, J. Collins, and J. H. Smith, all of Bradford, and the executive were instructed to mission the following places, viz.: Mirfield, Elland, and Queensbury, during the next three months. Batley was chosen for the next quarterly conference on January 13, 1895. Afternoon: A good congregation assembled. The President of the Union, in a few terse sentences, drew attention to the objects of the Union in thus visiting in turn the affiliated societies, and hoped that an impetus would be given to Huddersfield friends on this our first visit. Mr. W. Stansfield, the hon. sec., read his brief paper, "How to make our society work more successful," which was fairly well received, and was discussed by Messrs. Pawson, of Batley; Brook, of Dewsbury; Asa Smith, of West Vale; Hemmingway, of Huddersfield; and Foulds, of Bradford. A large number of friends took tea together at the close of the meeting. Evening, a packed meeting was composed of quite an intelligent audience. The president, after usual devotions, led off by reading the 23rd Psalm, and Mr. Parker's inspirers gave an eloquent and an intelligently thought out address, followed by a few remarks from Mr J. H. Smith, succeeded by Mr. Pawson, of Batley, with some very forceful observations on the need of Spiritualists coming to the fore in some of the needed democratic reforms of our time. Mr. Collins, of Bradford, and Mr Asa Smith, of West Vale, gave interesting and instructive addresses, followed by our ever lively and devout friend Mr. Foulds, whose spirited deliverances found an echoing response in the breasts of the whole congregation. A few words of application from the Secretary of the Union as to the present condition and prospects of that organisation and the results of efforts such as that day's work, brought the meetings to a close. Friends separated with the encouraging assurance that they had been engaged in a day's labour that in its bearings upon the immediate future of Spiritualism at Huddersfield could not but redound to its advantage. The singing was heartily done, and the social ties that bind us one to the other were evident through all the day's mutual relationships. The Executive draw the attention of Yorkshire Spiritualists to the need of financial help in our propaganda work, as this is a necessary department of a progressive work. The secretary will gladly receive the names of subscribers to its hon. membership, or acknowledge any private subscription sent to him. Wm. Stansfield, hon. sec., 13, Bromley-street, Hanging Heaton, Dewsbury.

### IN MEMORIAM.

With great regret we announce the sad loss Mr. G. C. Harle, so well known among a large circle of Spiritualists, has recently sustained in the passing on to a higher life of his beloved wife, Mrs. Harle, in the 65th year of her age, daughter of Mr. Batey, and sister-in-law of Mrs. Batey, jun., late Miss Longbottom. The house of Mr. and Mrs. Harle was always a resort of Spiritualists and many medium visitors, including Messrs. Duguid, Colville, Wallis, Burns, and others were very kindly entertained by them, when Spiritualism was in its infancy in this part of the country. The death occurred after a long and painful illness, borne with great fortitude. The funeral took place at Pelton Cemetery, and was conducted by Mr. J. G. Greg, of South Shields, the mourners consisting of a number of relatives and friends, and a host of sympathetic friends, who gathered round. After singing and an invocation a move was made for the cemetery, where Mr. Greg gave a very pointed address. We heartily sympathise with Mr. Harle in his bereavement.—T. SOUTHAM, secretary, West Pelton Spiritualists' Association.—[We have the kindest recollections of these friendly and hospitable workers, whose genial kindness was very strengthening in our early days of mission work some seventeen years ago, and we extend to Bro. Harle our heartfelt sympathy in this hour of trial.—Ed. T. W.]