

The Two Worlds.

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CONTENTS.

The Formation of Character	541	Spirit Guided; or, Re-united by	
Health and Spiritual Development	542	the Dead—Chapter XV.....	545
Some American Experiences	542	The Higher Self or Spirits, Which?	546
A Word to Spiritualists & Mediums	543	After Tests—What?	547
The Power of Sympathy	544	Is Our Queen a Spiritualist?.....	547
Séance Records	544	Poem—A Glimpse of Immortality	547

THE FORMATION OF CHARACTER.

BY JOHN LAMONT.

ONE of the essential elements in the formation of character is to be found in heredity—as witness the races of mankind, Caucasian, Mongolian, Indian, Negro, with the infinite variety into which they are divided.

The same is also true of nations, tribes, and families. We have striking examples of the tenacity with which traits of character are handed down from generation to generation. Take the Highlanders of Scotland, though living in the same country with the Lowlanders, subject to the same laws—imperial and municipal—yet they are quite distinct in character, both physically and mentally.

The same is also true of the Irish; the Milesian type, who occupy the south, are very different from the men of Connaught in the west, and both again from the Ulstermen of the north.

The same is also true of England, the people of each county from Cornwall to Northumberland have traits of character peculiar to the locality to which they belong. This naturally leads up to the consideration of the question more immediately before us, viz.: The formation of character in the individual.

The *essential elements of character* of every man and woman, both physically and mentally, are fixed *before* they are born. All that follows, by way of education, training, and extraneous influences, are but developments of the foundations already laid. The old proverb has it that "If you bray a fool in a mortar with a pestle yet will not his folly depart from him." And I quite agree with it. Wherein then lies the remedy? for if we have a number of *constitutional* fools and imbeciles in the community, a remedy should be sought, and that as speedily as possible. Great care, and properly so, is devoted to improving the breed of cattle, pigs, dogs, &c., while the humans are dealt with in crass ignorance of the conditions required to secure the best results.

Let us glance briefly at some of the conditions necessary to secure a *good* character. First, marriage, the parties to which should be in good health, physically and mentally, hereditary taint being as likely to ensue in either case as contagion is in smallpox or fever. As society is at present constituted, pelf, place, and position largely take the place of pure love and true fitness to undertake the responsibility of parentage.

Let it be noted that congenial labour, or rather employment, on the part of the mother during gestation is conducive to the building up of the character of her offspring; while the *ennui* arising from *nothing to do*, or twiddling thumbs and nursing poodles, is likely to prove injurious. Healthy exercise of all the faculties, without care and anxiety, are prime factors in building up character.

But let us not throw all the responsibility on the mother. Jack, as well as Jill, has much to do in this matter. Every man who expects his offspring to be all that a good man could wish, must give ear to the voice of conscience and the teachings of Nature. Let reason control passion; the man be the master of the animal; let spirit be the *governing* power; let soul love be supreme, and let the intimations of nature through the mother's intuitions be strictly obeyed.

Need I say that the kindly attentions of the husband are of the utmost importance, as also the outward surroundings and associations, *domestic* and *social*. Think of the extreme sensitiveness of the mother at such a time, not only to

things which appeal to the outward senses, but to the *still more* subtle and powerful influence of the perceptive, emotional, and intuitional faculties, which have so much to do with forming the character of the unborn. Let me also call attention to the very important nature of surrounding the home with at least some show of *natural beauty*. Nothing impresses the mind more powerfully than Nature. Think of the contrast between two mothers—one shut up in a narrow court, or back street, with nothing to look at but blocks of ugly brown bricks, or dirty grey paving-stones; the other with all the crispness and elevating influences of natural scenery, of objects of beauty and harmony which so effectually reach and educate the higher faculties.

Why the "workers" should be deprived of natural advantages must be dealt with in a paper specially devoted to that subject. Ah well! But here's the baby—bless it; "how like its dad, to be sure." Now, you cynic, look at that beauty, and say if its character cannot be moulded in any direction? The cynic looks coolly on and quotes the old prophet: "Can the Ethiopian change the colour of his skin, or the leopard his spots?" Ah, but baby is neither an Ethiopian nor a leopard. No; but the *foundation* of its character is laid, and now comes the *study* of that character—how to modify, to train, to develop, to avoid putting the round peg in the square hole. Don't try to make a lawyer of one who ought to be a shoemaker, or a parson of one who should be an engineer. If there's a tendency to combativeness or destructiveness, he need not be a murderer, or even a soldier; he will make a good butcher, or will succeed well where courage, resolution, and endurance are required. Such characters are the world's best workers—tunneling, bridging, building, &c., &c.; they only need starting on the right lines. Is he large in self-esteem? train him to find pleasure in finding good in others, and in doing good. As the child grows inquisitiveness develops, and here many parents fail in their duty. How often it happens that a child's query is answered with a "Don't bother me"? This never ought to be. If you don't know, tell the child that you will try to find out. To fathers and mothers I would venture to say, let your children have your full confidence. As they grow in years teach them the *use* of all the functions of their bodies, and the danger of abuse in any direction. Let the relation of the sexes receive special attention, because so much depends on it—physically, mentally, morally, and spiritually.

Let the father (and mother too if possible, if resident in the city) take the children as often as they can to the country and give them lessons in natural objects, instead of, as too frequently happens, leaving the boy to pick up his lessons in the gutter, while the father wastes his time with boon companions, who, *with him*, it may be need to learn the A B C of wisdom.

I once heard a lecture on "Every boy ought to feel that *his father* is the best man in the world." Yes, so he would if the mind were all it should be.

The *mind* has much to do with character. As a rule parents with well developed mental faculties hand them down to their children. I know it has often been observed that prominent men in the professions have had children who were nothing more than mediocrities. Granted; but how often it happens that people in the professions are but mediocrities themselves. And "very good men's children turn out reprobates." Just what might be expected. If very *good* men are superstitious and ignorant, although they may have had a college training, they try to impress on the minds of their children dogmas which are at variance with their reason, and the well-meaning and ignorant parent having failed to give the child a rational training he is worse off than if it had none,

Granting then that the mind is the principal element in the formation and development of character, it is of the utmost importance that the young should be trained to think—not to be pressed to accept “authorities” as final on any subject. Let every one feel that the mind, with its illimitable resources, is capable of modifying the characteristics which have been handed down. The man and woman who have arrived at the point where they can successfully analyse the chemistry of their own character, and to cease to do evil and learn to do well, are not far from the kingdom of heaven. It has often been observed that certain individuals develop a variety of characteristics in their own person. Perhaps Paul had this class of people in mind when he spoke of some being “all things to all men.” Well, I consider it would require very great versatility of character to deal with the different classes of folk that one comes in contact with in a city like our own. I will therefore close by repeating the opinion of an American author about the variety of character exhibited in his own personality—indeed, he seemed to be a number of people rolled into one. He says :

Within my earthly temple there's a crowd—
There's one of us that's humble, one that's proud ;
There's one that's broken-hearted for his sins,
And one who, unrepentant, sits and grins ;
There's one who loves his neighbour as himself,
And one who cares for naught but fame and pelf ;
From much corroding care would I be free
If once I could determine which is me.

—Edward S. Martin.

HEALTH AND SPIRITUAL DEVELOPMENT.

By E. BELL.

Our spiritual powers can to some extent be developed under conditions which tend to lower our bodily health and deteriorate the mental faculties, but mediumship can be fostered under conditions that will give strength to our physical life, clearness to our mental faculties, and stability of character which will fit us for the battles of life. Spiritual powers should be unfolded under the most favourable conditions. The more perfect the instrument, the more melodious will be the music from the spheres. We cannot be too careful in bringing out our latent powers, but we cannot all fulfil the same position in the economy of human life any more than one atom can occupy the space of another in nature. One great necessity in the developing of mediumship is that degree of bodily and mental equilibrium which will bring out our finer natures. Without health this world loses its charm, and appears dark, dreary, and dismal ; but even under these unfavourable conditions, attention to the laws that govern our bodies will make us more hopeful. Special attention to diet, drink, breathing, sanitary matters, &c., would save many a doctor's bill. To preserve health it is necessary we should try and find out what disease is, and how it should be treated. Nowhere do we find such a conspicuous want of unanimity as in the medical profession. In the history of all peoples we find the priest exercising the functions of physician, looking upon disease as the work of evil spirits or devils. The cure practised was prayer and exorcism. When the sufferer recovered the demon was said to be cast out. I think my readers will agree that the cure was more likely to be due to the healing powers of Nature (the *vis medicatrix Naturæ*), than to the prayers and incantations. Nature largely accommodates herself to circumstances, her ultimate aim being health, or as near an approach to it as possible. In disease we find various functions are altered more or less, some have an increased action, and the actions of others are lessened ; the greater variation from the normal, the worse the disease. Thus disease is not wrong action, but an effort of the system to work in harmony with its surroundings. Disease takes two forms, “Acute,” when life is in immediate danger, and “Chronic,” when due to some constant violation of a natural law, or to some organ damaged beyond repair. Can it be said that the medical profession have been successful in curing disease by the administration of drugs? I am inclined to answer in the negative, but let medical men speak for themselves.

Sir John Forbes, late court physician to the Queen, said “that a large proportion of disease is cured by Nature, and not by them ; and a small proportion is cured by Nature in spite of them.”

Professor Jos. M. Smith, M.D., says: “All medicine which enters the circulation poisons the blood, in the same manner as do the poisons that produce disease. Drugs do not cure disease ; it is always by the *vis medicatrix Naturæ*.

The celebrated Dr. Baillie, who, it is said, had the largest and most fashionable practice that ever fell to the lot of any physician, declared, after forty years' experience, he had no faith in physic, and on his deathbed exclaimed, “I wish I could be sure I have not killed more than I have cured !”

I could give the opinions of many eminent physicians who are curing the sick to-day, from the simple to the most complex diseases, without the aid of drugs—by means of diet, baths, fresh air, exercise, and other hygienic means which assist Nature to a state of health. It may be said that herbal remedies are more successful in curing disease than mineral remedies. I believe it is because they offer less resistance to the healing or recuperative powers of Nature.* The revenue received last year from stamp duty on patent medicines was upwards of £220,000. The public spend 1½ millions sterling annually for patent medicines. It is computed that we as a nation swallow 5½ million pills daily, which is said to be 178 tons per year. In spite of the supposed curative properties of those medicines, diseases are said to be increasing in number and complexity. To my mind the duty of the future physician will be to teach the people how to live. Surely nothing can be more important than health of body and mind, especially to Spiritualists, who claim to be advanced thinkers? Have we not dared to attack both religion and science? In the former we have dispelled many errors, and in the latter we have discovered forces and laws for the scientist to explain. We can say without egotism that we have given a stimulus to thought both in the religious and scientific worlds, and it is our duty to calmly consider this question of health, not only for our own benefit, but that we may lay the foundation of a future race which will be stronger physically and mentally, and therefore more perfect instruments for spirit manifestations, and hasten the time when man will be a law unto himself.

SOME AMERICAN EXPERIENCES.

MRS. M. B. THAYER, at the time Mr. Morse and I arrived at Boston, had only recently developed as a flower medium, and was unknown to fame, and to this may be attributed Mr. Colby's (Editor of the *Banner*) reluctance to publish the report I sent him, and his requiring satisfactory evidence of Mrs. Thayer's medial powers before admitting to his columns an account of such wonderful phenomena as I had furnished him with, the more so as I had not at the time made his acquaintance. Well, the test séance was arranged, a dozen friends of the *Banner* folk being invited, myself among the number. Mr. Morse was out of town and consequently was not present. The séance took place in a small room on the *Banner* premises, used by Dr. Storer as a consulting room. There was scarcely anything in it except a table and chairs. The first thing done was to see that Mrs. Thayer had nothing secreted about her. For this purpose she was taken into an adjoining room by three ladies and divested of her clothing. Nothing being found, she re-dressed and returned to the séance room, and, to make “assurance doubly sure,” was placed in a large muslin bag which had been provided for that purpose. It was secured behind the neck and sealed. The door having been fastened and the light extinguished, we commenced singing, and very soon I noticed a sound like the fluttering of wings in front of my face. I put my hands up and said, “I've got a bird.” On a light being struck I found in my hands a very handsome white pigeon. The light was again put out, and soon after Mr. C. Houghton, a Boston solicitor, who was sitting at the opposite side of the table, said he had a bird. It turned out to be a canary nestling in his hands. On the table were several flowers and two oranges growing on a stem. The séance was considered satisfactory and an account duly appeared in the *Banner of Light*, and Dr. Storer sent a report to the *Religio-Philosophical Journal*. The bird was taken care of in Boston until Mr. Morse's return to England, when he took it with him and exhibited it at a meeting in St. James's Hall, London, stating the circumstances under which it had been acquired.

During my six years' residence in Boston I was a frequent attendant at Mrs. Thayer's séances, which, for the most part, were a repetition of what I have already described. They, however, all varied more or less in detail, differing in

* We cannot agree with Mr. Bell. We have seen too many instances of the wellnigh immediate benefit derived from the use of herbal remedies. Many “regulars” now use herbal preparations, which in many instances undoubtedly assist Nature.

the kinds of flowers and plants produced. Generally large branches of fir were the first to be found on the table, sometimes a small fir tree with mould adhering to the roots. At every séance a calla lily would be found amid a profusion of other flowers, some of which were of a very delicate kind, such as camellias. On every occasion there were enough flowers for each person to take away a small bouquet as a memento of the séance. Two gentlemen from California were present one evening, when a very large species of lily was produced. They recognised it as the *flora granda*, a flower peculiar to the California region, and for some time after these flowers were found on the table with others. I called one Friday evening, with Mr. W. G. Colville, on Mrs. Thayer, and he sportively asked her to get the spirits to provide him with a nosegay to place on the desk at his Sunday lecture. She assented, and told us to call on Sunday morning. On arriving at the lady's residence we found she had ready for us a most exquisite bouquet with a *flora granda* lily in the centre. I enquired how it came, and Mrs. Thayer told us she found the flowers in her bed when she awoke in the morning, and arranged them under spirit influence. Mr. Colville, at the conclusion of his lecture, called attention to the flowers and gave an account of their genesis, also an interpretation of their spiritual meaning.

I had a culminating experience of Mrs. Thayer's mediumistic powers, an account of which I will give in another article.

ROBERT COOPER.

A WORD TO SPIRITUALISTS AND MEDIUMS.

By A. F. TINDALL, A.T.C.L.

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FOR many years I have tried to find the reasons why it is so difficult to unite Spiritualists in powerful organisations. I am impressed by my guide to write the following, and I hope Spiritualists will weigh these thoughts, and trust they may form a basis for discussion out of which truth may be evolved. I believe our organisations do not succeed so well as those of political and progressive societies generally, because we have an unknown quantity to deal with, viz., "Spiritual Beings."

My long experience teaches me that the *real* organisations are in the spirit world. One method of these is to raise up certain individuals from childhood as "psychics" [mediums?] to do certain work. Through them come the new ideas, revelations, or phenomena which are sent to lift humanity the next step higher in its eternal progress. The mediums, full of their mission, and continually urged by the powers behind, gather individuals round them, and so societies spring up. But no sooner do these associations become strong than mundane methods begin to prevail. Committees and councils are formed of people, many of whom, though earnest and good, have no mediumistic qualities. These being bred up in the opinions of the day mix no better than oil and water with the new inspirations flowing through the psychics. These latter being nervous and easily dominated or crushed by the powerful wills of the non-mediums are either driven out of the societies, or their voices are silenced. The end is that the spirits who gathered the societies round their mediums, for the purpose of forming centres for their teaching, find their efforts frustrated, such societies become useless in their eyes, and only stumbling blocks to cumber the ground. Spirits cannot prevent this. If they are "good spirits" they can only *persuade*, not force; and though powerful on the psychic plane they can only influence material things through their sensitives.

This is one reason why we find such difficulties in keeping our societies together; another springs from the mediums themselves. These being under powerful inspiration, and also inheriting the narrowness of previous generations, are often apt to be puffed up, and to imagine themselves to be almost "Messiahs." Each one assumes to have the whole truth, and beyond the limits of his or her mental powers there can be no further or higher inspiration.

Absolute truth cannot be given to humanity on any subject. All that can be given are reflections, hints, or shadows of the eternal verities. Hence all psychics merely reflect different aspects of the truth. My highest ambition is to be able to give forth, more and more perfectly, the teachings given by those who have been so kind to me. And I think this should be the aim of all true mediums. They should recognise that the true organisations are in the spirit spheres, and only as we can work in harmony with

these can we hope to succeed. I am a private medium myself, and know the trials and sufferings of those who are generally so disposed, but who ought to be revered as the greatest benefactors of their race.

There are mighty organisations in the spirit world against us. I have always found that the forming of séances arouses these to put in motion all sorts of opposition. Not only so, but mediums will agree with me when I say that there is a feeling of antipathy to them which is not felt towards any other class of people. The greatest cruelties the world has ever seen have been practised on the mediums of old, and the feeling still remains. The warnings of Mrs. Besant, the peculiar notions of Mr. Stead, the fears of clerical and Christian Spiritualists lest the spirits upset society notions—all these have caused a feeling to get abroad that mediumship is "dangerous," and so even some educated Spiritualists would discourage any further practice of the medium's gift. The mediums have to bear all this, and they have no defence except the influence which their guides can bring to bear upon the material plane.

This being so, my guide wishes me to form a psychic guild of all true mediums in town and country. As I am secretary of the London Spiritualist Federation, if this guild is formed it might, in an informal way, be in alliance with the L. S. F., and so gain additional strength. It could also be in union with the National Federation, if the latter would allow the same. All mediums who will join in this effort, please write to me as above. In saying this, I only mean that those Spiritual organisations which have influenced me thus far wish to organise it. I am but their humble scribe.

A true union of mediums would result in a powerful combination of the various bands of spirits who control them. Such a union would be some defence against the overwhelming forces arrayed against us. The poorest can join, and we will have as few officials as possible.

None but those who have mediumistic gifts to become members, and nothing but dishonest mediumship or injuries done to a member to incur expulsion. There must be no prying into private lives—Mr. Stiggins and Mrs. Grundy being rigidly excluded. I believe such a psychic guild would do good, it would concentrate the spiritual influences now being driven out by bigotry and mundane methods. It would cheer many a lonely medium whom the world and its hatred has driven almost to despair.

I am told by my guide to put these ideas forth; if they are not taken up I cannot help it. I have done my duty. If there seems a hope of forming this guild, I am told to say that I shall have given me further suggestions as to details. Only by submitting this project to the consideration of other mediums can a proper plan be evolved. The spirits will not allow any one to be a pope, but they wish us all to do the work they have given us, without seeking predominance or leadership. Our real leaders are found not on the plane of poor undeveloped humanity, but amongst those bright and glorious beings in whom the wisdom of the ages dwells. The guild would be a bond of union. Mediums would then help each other wherever they might be, and also by their combined aspirations strengthen and protect all who are treading the psychic path.

THE ICE AGES are now said by astronomers to have been caused by Venus and Jupiter unduly attracting the earth out of its proper path round the sun, and interfering with the regular supply of the sun's heat, and the president of the British Association of Science at Newcastle-on-Tyne spoke of the possibility of Ice Ages in the future—suggesting a time when the cities and the great populations of Europe will have disappeared and been replaced by a great depth of ice. The latest astronomical theory of the planets is that they consisted originally of portions of the sun's surface which became detached and were thrown off into space as our luminary's liquid heat became more solid, and Sir A. Geikie referred with apparent approval to the assertion that "every lineament of the solar system bears witness to a gradual dissipation of energy from some definite starting point." Although the lifetime of a generation of men is trivial compared with the ages of the planets, the mind of man is able to grasp the stupendous whole of the material universe so far as it has been discovered by scientific inquirers, and the brief-lived inhabitants of the world, with their ever-renewed demand as to "Whence and whither," remain its most extraordinary feature. *The more the history of the earth is studied, the greater does the wonder become as to the final meaning of its human inhabitants.*

THE POWER OF SYMPATHY.

BY ALFRED KITSON.

SYMPATHY is Nature's healing balm. When the heart is sore with the trials and vexations of existence; when life seems made up of gloom and disappointment, the kindly word and sympathetic tear give a rosy tint to the dark clouds that hang ominously overhead, and fresh courage and hope are born within the heart.

One half the bitterness of our lives would be unknown if there was more sympathy, more kindly interest taken in each other's welfare; more brotherly and sisterly love extended among us. Sympathy is not measured by the amount of money we give to needy humanity; it is not the servant of money, but money is the servant of heart-felt sympathy. Thus the widow's mite, which was her *all*, indicated greater devotion than the rich man's larger gift, which was only a *part* of his possessions.

The need of sympathy is not confined to any class—it runs through the whole human family. How many aching hearts are there in the higher circles of society which are starving for a kindly appreciative word—some token that other hearts beat in sympathy with theirs? The human heart lives not alone on the luxuries of this world.

The lot of the poor would be, and often is, lightened and brightened by a few words of cheer. Under the influence of sympathy poverty loses its keenness, and the battle for daily existence is more courageously fought, for the struggling poor realise that others are not unmindful of their many hardships.

The magnetic cord of sympathy links heart to heart, and soul to soul, though thousands of miles intervene. Along this mystic cord the thrill of inexpressible joy, or unutterable grief, is unconsciously conveyed to distant friends, who are thus elated or depressed in spirit without knowing which of their friends are thinking of them in their hour of joy or sadness.

The power of sympathy is not confined to friends on earth, it extends and operates between souls separated by death. Our anxious grief for the departed reaches and affects them, making them conscious of the sorrow of those left behind, and is a potent power to draw the beloved to our sides to cheer and comfort us by their presence. Thus the mother grieving for the lost child, affects spiritual conditions by disturbing the magnetic current which links them together, for "though one's on earth, and one in heaven, they are together still"—draws the beloved one from the summer-land homes to the mourner's side, because it is impossible for the spirit to find peace and rest of mind while the flood-gates of grief are wide open in the bosoms of those they have left on earth.

Sympathy rears the ladder betwixt earth and heaven on which angels descend in response to the longing aspirations, and heart-felt yearnings of mankind. Oh! that its powers were more universally recognised, and the bliss of human life thereby made more complete.

SEANCE RECORDS.

SEPTEMBER 11, 1892: Mr. and Mrs. Davy and Mr. George were absent, but Mr. Vango came in. He is a medium of some power and clairvoyant. When Mr. Bullock arrived he selected Mr. Carter to sit on the left and Miss Hinton on the right to hold his hands, the others joining hands between. He then went into the cabinet. Mr. Vango, under control, gave an invocation. We then sang, and remained quiet for some time. A small light appeared outside the curtain, and one now and again floating about Mr. Carter's feet.

Faint raps were heard, which indicated that Miss Hinton was to change places with Miss Mayne. We sang again. The cabinet seemed full of something. A lady's hand was shown through the curtains, then the bell rang and dropped. Mr. Carter felt his hand pinched through the curtain. We saw a hand come through with the wristband on. Mr. Carter said the tip of the wristband was turned back as far as the button, and appeared to be a night-shirt wristband. The bell was tinkling. Mr. Vango said it seemed like his little control by the manner of its ringing. The answer came, "Yes."

There were more lights, and while singing softly a gentleman's right hand and forearm passed through the curtains, the back of the hand towards us, the arm, dressed in a black coat sleeve, and showing a white cuff, in full view of all. That was withdrawn, and a hand gave Mr. Carter three smart slaps on his hand, heard and seen by all.

The bell tinkled in answer to something that was said. Mrs. B. asked if we should sing, to which the bell expressed approval. The two bells accompanied our singing in a masterly manner, as though they thoroughly entered into the spirit of it, as we do when we hear an old tune.

There was something shown above the cabinet in a wavy manner, but not so white and clear as on the last occasion. One hand tapped Mr. Carter with the bell.

The control then expressed pleasure and thanked us for sympathy to his medium, who came out of the cabinet; after which there was a good deal of rapping, the bell rang, and was heard to fall.

I took the temperature of the sitters both before and after the séance. We are all still in our perfect senses. It is very satisfactory to obtain these manifestations in light sufficient for us to see all that is going on.

September 18.—Mr. Bullock arrived at 9-30. He had been better in health, but, his duties having been heavy, was feeling very weary. He placed Mrs. Davy on the right side, myself on the left of the cabinet, and the others as before. The medium went into the cabinet, holding hands. I had put a table-bell into the cabinet before any one came; it was rather stiff to press down. We sang, and soon a small light appeared at the bottom of the curtains. A remark was made at its being so low down, when it was immediately shown at the top of the curtains. I could hear, as it were, a feeling about for the bell, and, presently, the table-bell gave a loud "ding, ding." We sung again, the bells ringing to the tune, but not so well as previously. I felt fingers tapping and pressing my arm through the curtain. Then a hand with very long fingers, and a tight sleeve fastened at the wrist, passed through the curtains, after which another hand came out and tapped mine firmly, yet very softly. A hand then came out between the middle of the curtains. We all saw it, and Mrs. George exclaimed, "That's my grandpa's hand." The bell rang, as if pleased with the recognition. I had noticed it was the left hand, but it was withdrawn too quickly for me to see perfectly. Mrs. B., sitting in front, had a better view. I said I should like to see that again. After a little time it slowly came out, and showed the finger bent, and the others in a similar, but not exactly the same, way as my father used to hold his. He had at some time injured the third finger, and never liked it to be noticed, so had acquired a habit of trying to cover it with the other fingers. Mrs. Davy clearly saw this peculiarity. Mrs. B. asked, "Is it my grandpa's hand?" The bell answered "Yes." The curtain was pushed away from the cabinet, and Mrs. Davy and others saw a hand and arm, with the sleeve turned back. The hand patted her on the shoulder and face. She said the sleeve was turned back as her father often did his.

I was sensible of a tremulous feeling passing through the medium every now and again. Before any manifestation I peeped through the curtains, and saw in the darkness, and midway in the cabinet, what appeared to be pieces of objects or half-formed hands, I could not tell what; while again softly singing, a hand with coat sleeve and white cuff came out above my head, trying to reach me. I saw the palm of the hand clearly—the left hand—and bent my head towards it. It tapped me gently three times on the top of my head. I asked if it were any one I had known. "Yes." Was it the same hand that was shown last time? "Yes."

While looking into the cabinet I thought that any antagonistic vibration could easily scatter the particles, and prevent attraction and adhesion to the object forming. I might have thought my eyes deceived me, so said nothing, but felt satisfied when I heard Mr. Davy describe having witnessed the same phenomena inside the cabinet. The control thought we were getting on very nicely. Our spirit friends were now working in unison with them, and that would greatly assist the manifestations. He had no power to say more, the medium had been too exhausted.

From my own observation, I consider that a medium of whatever phase should not be physically exhausted or mentally excited. His life and occupation should be such as would give neither care nor anxiety.

Now, if a medium has sufficient of this world's goods to keep him above want and care, then can he come forward and serve the cause, but if, on the other hand, a medium has to struggle hard to obtain sufficient nourishment for the physical structure, how can we expect a perfect instrument for psychical investigation? We know that any instrument must be kept in order if we wish to use it satisfactorily.

How much more, then, such an instrument as the delicate organism of a human medium?

It behoves all, then, who wish to have communications from the better land, to give the necessary aid, in order to keep that instrument fit for use. Unless this be done, the medium may fall into a degraded condition, for which state the sitters who come to witness phenomena are responsible. Some individuals do not even give their sympathy; others who would pay a guinea to send a message across the Atlantic think they are to have them post free from the unseen universe.

I have heard some opinions respecting paying or not paying mediums. I think it only just and right, if a medium has to give up part of his employment, that his material loss should be supplied, in order to support the spiritual powers, and that his mental powers should be drawn out and exalted by those who exercise the higher phases of Spiritualism; for physical phenomena is the basis of Spiritualism, without which we should fall back into the old grooves of bigotry and sectarianism.

SPIRIT GUIDED; or, RE-UNITED BY THE DEAD. BY WALTER EDWARDS.

CHAPTER XV. MY STORY CONTINUED.

Before I read Ruskin I wondered why God had not made the world more beautiful. When I read Ruskin I saw that the world was as beautiful as it could be; that the commonest things were full of beauty.

As there is light for the eye, sound for the ear, knowledge for the seeker, friends for the friendly, so in the very nature of things there must be a spiritual universe and a spiritual existence for man to complete the demands of his being.

Two glorious days passed, and Amy was looking forward to Mark's coming with conscious thrills of pleased anticipation, which brought the blushes to her cheeks. Her father joked with her about her evident anxiety that the weather might be fine and everything favourable.

An intense bond of union had always existed between father and daughter, and to-day they seemed closer than ever. It was evening, still, warm, and beautiful. Scarcely a breath of wind stirred the sails. The boat lay lazily on the waters in one of the narrow passages of the river, and they watched with constant interest the big saloon boats laden with pleasure seekers or the ocean-going screw steamers as they passed.

The great banks of snowy clouds that lazily rolled across the heavens were beginning to change colour; faint tinges of gold appeared upon their edges which gradually merged into fiery red, or deepened into a radiant purple. Between a break in the hills, where the waters ran into a loch, they saw the sun, now a magnificent disc of fire, setting luridly, slowly descending below the horizon, casting as he did so a long pathway of glory along the glittering waters, throwing portions of the hills into shadow, touching others with marvellous beauty, causing the mountain peaks to stand out bold and clear against the azure sky with wondrous distinctness, and lighting the heavens with radiant beauty. The clear atmosphere seemed to pulsate with the sun's marvellous magnetic power, and the scene was exceptionally gorgeous, even for the far-famed Clyde. Amy sat like one enchanted, her hands in her father's, tears in her eyes, her whole soul awake in response to the glorious magnificence of Nature's pageantry. Never in her life had she witnessed anything to equal it. Shut up in an inland town, this coming into touch with Nature, whose eternal beauty spoke to the "soul of beauty" within her own being, thrilled her with reverential awe. She became a sun worshipper. She bowed before his majesty. She acknowledged his dominion, she confessed his marvellous power, and, when the last remaining portion of his face sank out of sight, she sighed involuntarily, and the tears of delight and rapture bedewed her cheeks. Then the blue depths between the clouds deepened in their hues, the fiery glow faded into golden tints, finally into sober grey. The purple mists gathered about the mountain tops, and, slowly descending, enveloped the sides, hiding from view the rich beauties of the golden gorse and spreading heather blooms. Slowly the shades of night fell around them, lights appeared in the distance, the stars peered forth in the heavens, and the only sounds to break the stillness were the rippling gurgle or swish and swash of the waters beneath the boat as she lay becalmed. Then, as the air began to be chilly, Amy's father insisted that she should go below. Subdued and gentle, like one entranced, she arose, and pressing a loving kiss upon his lips, obeyed his bidding. The hallowed

hush of that mighty revelation, the sacred calm of the solemn night, seemed too deep to be broken by words.

All the sophistries of materialism had melted in the presence of the profound mysteries of Nature, and the prodigal display of her charms. She had opened the arcane realm of comprehension, and Amy had begun to interpret the sign language which is universal. Life was revealed, and never again could she doubt the presence and power of the Divine Intelligence whose wisdom and glory were over all His works, written in beauty, and recorded in the responsive consciousness of the human soul.

Amy now began to understand the yearnings of her soul, and comprehend how starved she had been upon the dry-as-dust crusts of philosophy with which her father had endeavoured to feed her aspiring spirit. Reverently, and with a few simple words, she prayed for guidance and more light, and then fell asleep.

Dr. Bill, too, had felt the effect of that voice of Nature. It moved him strangely. He was profoundly dissatisfied with the conclusions to which he had come, and this unbroken calm, surrounded by the grand old mountains which must have stood like sentinels for many generations, set him thinking. Could it be true, that these unconscious mounds of dull earth outlasted the consciousness which comprehended their being? Could it be that the elements of which they were composed were indestructible, while the mind that recognised their existence and discovered the laws which governed them, should cease to think, to feel, to know?

Of what use was the store of knowledge he was so laboriously acquiring when at most but a few years could remain in which to use it? Would it all be wasted then? Were all the efforts of his life to end in nothingness and himself to be lost in oblivion? He had often pitied the miser, who gathered golden dross after he had lost all power, opportunity, and inclination to enjoy its employment, or to secure the harvest of happiness which it could afford if wisely used. But he now asked himself, "What have I been doing? Have I not, like the miser, been acquiring and hoarding knowledge, seeking power, and to what end? Merely for the sake of getting and knowing. What use can I make of it? How does it help me? Of what avail to the race are my selfish efforts at self-improvement and intellectual supremacy?"

Then he thought of the interminable space above and around him; of the majestic march of the procession of the planets in their order; of the various discoveries whereby man had illuminated his own ignorance and acquired information regarding the hidden forces of Nature; he then considered that all these pre-existed, man had simply utilised them, he did not create any. Order reigned supreme, but only the educated and cultured mind which was well informed could begin to measurably comprehend the sweep and power of the principles which operated through all. Was it reasonable to suppose that order was accidental? That blind force and inert matter arranged themselves by chance, and that some presiding Genius of unconscious chance caused the continuance of the operations and outwrought life, beauty, variety, consciousness, and originated feeling, thought, and will? Were states of consciousness in the percipient less than the things perceived? Was the observer less than the state of consciousness induced in himself? Was the universe unconscious and less than the man who first looked with conscious comprehension upon her vast panorama of activities and beauties?

Did he know *all* the realms of the universe? Was it not presumptuous for him to assume that the persistent energy in Nature was unconscious, although it had, as evidenced by evolution, successfully operated during the ages, leading up to certain results which, tracing backwards, seemed necessitated from the beginning? It required all *his* intelligence to interpret phenomena; the phenomena did not interpret his intelligence, and might there not be intelligence behind the phenomena, immanent within the universe, that was thus expressing itself to his minor intelligence?

These and many other such thoughts passed through his mind, and he retired to rest more perplexed and dissatisfied with the results of his life-long studies than he had ever done before.

Still the boat lay motionless as the next day began to dawn. All on board were asleep. Even the watchman, little dreaming of danger, had "fallen off" at his post, and, even had he been discharging his duty it is doubtful if he could have averted the subsequent events which affected our friends in such a tragic manner.

(To be continued. Commenced in No. 246.)

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FRIDAY, NOVEMBER 11, 1892.

EDITOR AND GENERAL MANAGER:

E. W. WALLIS.

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

THE HIGHER SELF OR SPIRITS, WHICH?

They all declare, in unmistakable language, that they are the spirits of our deceased friends and fellow creatures who once lived here in the flesh as we do now. Not only do they state this unanimously—for there is no difference of opinion amongst them on that score—but they give irrefragable proofs that they are what they profess to be. These proofs are to be obtained by any one who will take the trouble to seek for them.—*Dr. Geo. Sexton.*

MEDIUMSHIP is the central fact of Modern Spiritualism, hence it is no wonder that mediums come in for a large amount of criticism, misrepresentation, and abuse. As Mr. Morse points out elsewhere, tests of spirit identity are absolutely indispensable; sceptics cannot obtain satisfaction without them, and such proofs of spirit presence cannot be afforded in any other way than by mediumship. However satisfactory to the individual the "subjective" or "introspective" consciousness of the reality of spirit existence may be, that experience is of little evidential value, and cannot be transferred to or observed by others. Hence the extreme importance of phenomenal proofs of spirit action, which carry conviction to observers that they are dealing with intelligences other than the medium or the sitters.

Since the early days of the movement there has been a severe conflict between those who have followed the scientific method of observing the facts, and, on the basis of the evidence presented, drawing such conclusions as those facts warranted, and the numerous class of persons who theorise first and then seek for facts in support of their assertions.

Mr. Tindall declares that one result of his continuous investigations into the phenomena is the conviction that spiritual beings are the instigators of this movement, and they manifest decided independence, have their own ways of doing things, and frequently assert their individuality in the most unmistakable fashion.

We have lately been treated to a series of assertions from those, who, so far as we can ascertain, are neither mediums themselves, nor have had continuous intercourse with mediums, nor favourable opportunities of witnessing manifestations of a decided character. These people affirm that they accept our facts, but differ from us in their interpretation. But the facts are more numerous, more varied, and more decided than these people appear to be aware.

It is a fact that many people have seen spirits and heard voices for years before they ever heard of Spiritualism.

It is a fact that apparitions of departed humans have been seen by non-Spiritualists, as well as by mediums.

It is a fact that many spontaneous manifestations of spirit presence have occurred of a most striking character among people who not only never heard of Spiritualism, but who had been trained to regard spiritual phenomena as devilish, or impossible.

It is a fact that wherever these occurrences have been systematically investigated intelligence has been displayed and a purpose revealed.

It is a fact, as Professor Crookes affirms, "the phenomena evidence the existence of a force associated with and governed by intelligence," that intelligence in many instances undoubtedly other than that of the medium or the sitters.

It is a fact that these "operators at the other end of the line," and, frequently, in direct opposition to the thought and expectation of sitters, have from the first declared that they were spirit men and women who once lived upon this earth and are now resident in a real world, enjoying an active conscious and progressive existence—not merely in a world of dreamy and illusionary inner consciousness.

It is a fact that by table movements, raps, impersonations, messages during entrancement of mediums, writings impressional and automatic, slate and direct, voice speaking, and materialisation phenomena, there have been given to enquirers, as also to those who have gone beyond the stage of enquiry and become avowed Spiritualists, the fullest evidences of the persistency of identity; of survival of con-

sciousness and memory; of the actuality of the personal presence of the real men, women, and children who once lived here.

It is a fact that spirits have in countless instances and in many modes of manifestation given proof of the continuity of character, of consequences, of idiosyncrasies, disposition, and personal peculiarities of loves or hates of the individuals who once lived on earth. In short, in every possible way of which the case is susceptible, taking the aggregate of long years of persistent investigation and observation, we are as fully assured of the real nature of life in spirit land as we are of real life in Australia, and equally as certain that the people who dwell there are neither fiends, shells, astrals, elementaries, nor subjective spectres, without desire or will or consciousness of each other's presence.

It is a fact that persons who have been thought dead, but have afterwards revived, have reported that they have witnessed the real life beyond the grave, have entered its homes, have conversed with its inhabitants and have recognised among them departed friends, and on regaining ordinary consciousness they have related their startling experiences. Are all these statements false; mere lies on the part of the higher self?

It is a fact that many mediums have been controlled to speak and to write in, to them, "foreign tongues," sometimes when there was no one present who knew the language, and at other times when it has been identified. Personal messages have thus been given, and the claim has been put forward by the speaker (or writer) in the messages themselves that the communications have emanated from departed mortals. Does the "higher self" know languages the lower self never heard?

It is a fact that clairvoyants have seen spirits, have described them, talked with them, reported messages from them, have seen the land in which they (the spirits) dwell, and have admired its scenery, and this in many instances contrary to the opinion of the clairvoyant when normal. Is all this testimony valueless?

But we are informed that the phenomena of mediumship are in many instances, especially in trance manifestations, due to the "higher self," which in that condition becomes active and is able to manifest on a higher plane. In that case, all we can say is that the "higher self" is worse than the "lower self"; is guilty of fraud and false pretence in passing himself off as a disembodied spirit and giving himself some other fellow's name and telling lies about his past career. If it is the "higher self" who controls my friend Mr. A——'s lower self and, through Mr. A——'s lower self, tells me that he is a relative of mine and answers all my questions (whereby I seek to identify him) satisfactorily, and further gives me information regarding the past earth life of my relative which neither Mr. A—— nor I are aware of, and which we can only test after prolonged inquiries, and then find that the statements made are perfectly true, and just such matters of fact as my relative, who it is asserted is the communicant, would be likely to know, then all I can say is that my friend A——'s higher self is morally a lower self than Mr. A——'s lower self with whom I am ordinarily acquainted.

What will these theorists do with these facts? No theory is satisfactory which does not cover the whole ground of the facts observed. We do not dispute that there may be and doubtless are many things attributed to incarnate human beings (spirits) with which they have nothing to do, but what of the many instances where only the recognition of the fact that spirits were the instigators and executants of the phenomena will satisfactorily account for them? If one spirit manifest why may not a thousand? Where is the proof that the "higher self" entrances the lower self and impersonates a deceased individual?

Intelligent Spiritualists have always based their claim for recognition of spirit agency "on the intelligence conveyed in the communication." Absolute evidence of identity it is impossible to obtain, but to use words employed by Professor Crookes, "it would do more violence to my reason and common sense" to believe that all the facts of mediumship were explicable on the theories of "higher self," "shells," &c., than to believe that the communicants ARE WHAT THEY CLAIM TO BE, viz., men, women, and children who have passed out of the body by death, but who now dwell, as real personages as ever—nay, more real—in a real world, and return to their friends and loved ones to prove the continuity of conscious existence for all humanity in a world of consequences where each one will reap as he has sown.

AFTER TESTS—WHAT?

By J. J. MORSE.

THE importance of clear cut, undeniable evidences of spirit-return cannot possibly be over estimated, and that mediumship which affords such demonstrations is of incalculable value to our cause. Indeed, mediums occupy a unique and honourable position, since they are agents between us and that marvellous realm wherein exist the myriads of discarnate humanity. Mediumship is a function that should be jealously guarded from attack without and degradation from within. The thought that this mediumship brings us into contact with that greater life is indeed inspiring.

It is generally conceded among Spiritualists that good, knockdown tests are the only things that will convert sceptics and convince enquirers as to the truth of our claims, and add to the ever-increasing number of people who admit the reality of our facts. And this is true. Religious teachings undoubtedly afford consolation in the hour of bereavement, but our facts can alone give the demonstration that death is not the end of all hope, love, and life. Indeed, the many facts received from English and American media by the writer of these lines, also the evidences of spirit influence and identity afforded in his own person and in the persons of those dearest and nearest to him, are counted as rich jewels of spiritual knowledge that would not be bartered away for any earthly prize. Thousands can, of course, say the same; indeed, all Spiritualists will surely echo his thought. The great outpouring of fact that has rained upon the cause these eight or ten years past in the form of platform tests by clairvoyance, psychometry, and entrancement in England and America has undoubtedly created an enormous interest, and caused a wide spread desire for knowledge of such matters to be created. Pæans of rejoicing have ascended for the marvellous tests that have been given, and the noble work of such media as Ada Foye, John Slater, Edgar Emerson, J. D. Stiles, and hundreds of others, justly celebrated in the States, while here in England, the Mesdames Wallis, Green, Craven, and Gregg, and many others besides, have ably expressed the same powers with pleasure and profit to the cause and enquirers. At one time it looked as if platform tests would entirely absorb all other forms of rostrum work, so eager were the people for them. To-day, however, the excitement is subsiding, but, nevertheless, good, clear-cut evidences are and ever will be welcomed with delight, for such are the foundations of our philosophy.

Cheerfully and ungrudgingly admitting all that can be urged in favour of the ever-needed and always useful test, is there not a danger to be guarded against, a something more to be sought after? The grain must be sown that it grow, when grown it must be harvested, threshed, and stored, but not until it is ground into flour and made into bread, does it really fulfil its mission. Grain, as grain, is but so many atoms, potential it is true, but each by itself, left alone, is in part inutile and inert. We may fill up enquirers with facts, but if such people cannot, or *will* not, get the flour of principle therefrom, then neither they nor the cause receive any advantage. Facts alone do not make Spiritualists, it is the understanding and acceptance of what facts lead to and teach, and a life in accord therewith, that makes the true Spiritualist. Phenomenalists, test-hunters, wonder seekers, are easily made, but we need something more to make our cause a vitalizing, moral, and reformatory power.

Then, after test—what? Let us follow up our enquirers, see that they are induced to understand what their tests teach them. Educate them on the facts of the after life—eternal progression, personal responsibility, the duty of right living here as the one road to happiness hereafter. Instil into their minds that communion with the departed is not to be sought for as a pastime, for sordid ends, and material advantage, or selfish aims. Cause them to feel that Spiritualism is a sublime system of science, philosophy, and morality, based upon the communion, teachings, and experiences of spirits as given in their intercourse with mortals. Hold this in our public assemblies. Let our meetings be centres of education, as well as demonstration, and, above all, let those who have had their fill of tests strive to live the life that shall harmonise with the claims we prefer for our gospel, and that will bring them into closer union with the holy fellowship of the angel world.

After tests, then let us strive to make the sceptic or enquirer understand that Spiritualism is a rule of life, and an inspiration of conduct, in harmony with man's nature, and that obedience thereto is the best way to become a Spiritualist in fact and deed.—*The Better Way.*

IS OUR QUEEN A SPIRITUALIST?

CONTINUED INFLUENCE OF AN INVISIBLE WORLD OVER THE POLITICAL EVENTS OF OUR TIME.

(From the French *La Lumière*, 27th October, 1892.)

TO-DAY, in Russia, the Imperial family is interested in Spiritualism; *La Lumière* is read at the Court, and they do not hide their belief. The mediums are consulted. The Czar is often guided by spiritual advice, and more than once he had reason to rejoice at the good results obtained by following the advice received. M. de Bodisco, the chamberlain of the Emperor, has published a remarkable book, "Traits de Lumière," wherein he courageously relates about wonderful phenomena. It is the same in England as in Russia. The late Lord Lytton was a believer. The English aristocracy, even more than the French, are occupying themselves about the world beyond the grave. Queen Victoria has books full of communications received from her deceased husband, who still occupies himself with the well being of his adopted nation. The Queen owes many grand decisions to her spirit guides.

In the reign of William I. of Germany, and of the late Emperor Frederick still more, Spiritualism was in favour. William I. said he was in communication with the "génies tutélaires" of his fatherland. *The World's Advance Thought* writes that at the German Court the practice of the 27th was adopted. We believe that if adopted everywhere the Universal Fraternity will very soon cause the cessation of war. The practice of the 27th day of every month is a grand prayer offered by one for everyone, and by everyone for the benefit of his neighbours. Persons desirous to know more about it will be answered, by permission of the editor, in *The Two Worlds*.—A. L.

[Our contemporary *La Lumière* puts into print what has often been privately asserted in this country. We should like to know if it is correct. Not that Spiritualism will be any more true because the Queen holds intercourse with her deceased husband, but it would certainly be an indication that it is more wide-spread and (shall we say?) respectable than is popularly believed.]

A GLIMPSE OF IMMORTALITY.

FOR untold ages man hath bondage known,
Blinded and deafened by material night,
But God-born spirit now would claim its own,
And lifts the mystic veil to seek the light.
A few there are, who having gladly sought
The higher mysteries that make men free,
Can count this world and all its wealth as naught,
Yet they are rich, their "gain" is immortality.
They saw an obscure pathway, little used,
'Twas narrow, dark, and crooked, all uphill,
By many shunn'd, by others 'twas abused,
And thorns and briars did all the entrance fill.
'Twas marked "dangerous," and greatly feared,
They turned and walked, not caring where it led;
Some shouted "madmen," and some laughed and jeered,
Some called them fools, some knaves, and some affrighted fled.
They've overcome the rugged mountain side,
And reach'd a plain where many fear to tread,
Explored the cave where knowledge doth reside,
And many leaflets from her book have read.
They've bathed their blinded eyes until they see,
They've "sought and found," as one taught long ago,
Grand and sublime in their simplicity,
Those "sealed-up secrets" which so many fear to know.
There are no sealed-up secrets, knowledge still
Is an unfastened book, with countless pages
All unread, and he may read his fill
Who opens it, and wiser be than sages.
Could they speed thought like lightning through the air,
They'd fling their joy through all immensity,
The landscape from their Beulah-lands so fair,
That they would fain have you and all the world to see.
They live within an atmosphere of light
Evolved from tribulation. Never more
Can wordly cares prevail, nor sorrow blight.
E'en death has changed the awful garb he wore,
And cometh smiling. Let the cynic sneer,
And false friends try with barbed words to grieve,
Yet slander's searching breath can never sear
The gladness and the fulness of the autumn eve.
"Some day, somewhere," when truth, despised here,
Like a great sun shall shine for evermore,
And friends and foes through purest atmosphere
Shall see each other clearer than before.
Yes, black may then be white, and stainless snow
Foul and polluted show in those fair lands;
'Till then they patient wait, content to know
That though the whole world may frown and doubt
"God understands."

Gorton.

—B.

VOICES FROM THE PEOPLE.

A CORRESPONDENT WRITES: £20,000 is spent annually in a small Scotch town, with a population of 5,000, on alcoholic drinks, an average of £4 each. He suggests that this fact accounts for the ignorance and helplessness of the masses. If they do not adopt a course to raise themselves out of their pitiable condition, who can do it for them?

"I LIKE OUR PAPER because there is such variety and breadth of thought, and because the editorial policy is so broad that almost all shades of thought can obtain a hearing in its pages." Thus writes a good friend of the cause. We wish to keep as close as possible to our main reason for existence, viz., Spiritualism. But reform, education, religion, social, and spiritual progress are all matters which come within our range, for Spiritualism bears relation and has weighty words to utter in respect to them all.

LONDON. WHEELING INTO LINE FOR THE FORWARD MOVEMENT.—Dear Mr. Wallis,—*Appropos* your remarks on Keighley friends taking the Wesleyan chapel, and Brighouse friends taking a new hall, I am pleased to inform you that Stratford Society have removed out of a room at the hall, which would accommodate 80 persons, and have taken possession of the large hall, which will hold 250, and we are trying to fill that. We should like to see even that too small in a few months' time; at least, we are determined to do our best to bring about this event.—J. R.

AN OPEN LETTER.—Dear Mr. Wallis,—I desire to tender my best thanks to the directors of *The Two Worlds*, and also to you, for the great kindness conceded to me. I shall endeavour to find still more favour by my efforts and conduct as time passes on. I humbly apologise to all Spiritualists for my past folly. I will use every effort given me to progress to higher spiritual power and knowledge. I also solicit from all societies whom I have served in the past a renewal of dates for the coming year, also societies I have not yet served to give me a trial.—Yours for the truth, GEORGE SMITH. Address c/o Mr. Wilkinson, 102, Padiham Road, Burnley. [It is not an easy thing to admit oneself in the wrong. Mr. Smith has bravely done so, and Spiritualism teaches us to help the erring. We trust Mr. Smith's good intentions will bear fruit.]

BARNOLDSWICK (22, Westgate), Yorkshire.—I am happy to inform you that we have struck the first note and blown the spirit trumpet in our village. Mr. Lomax, of Darwen, sounded the alarm, on Sunday last, to large and appreciative audiences, the place, which has a gallery in it, being crowded, many not being able to find admission, the discourses giving much satisfaction to all classes. He dilated on scriptural evidences of spirit return; the clairvoyance, which was very remarkable, being all recognised, causing quite a sensation in our village. We hope to have him again very soon. By special request he remains with us for the Monday evening. Our effort seems to be much appreciated by the general public.—Mrs. Ann Hutchinson, sec.

AN ENQUIRER writes: "I had the pleasure of hearing Mrs. Wallis's lecture at Daulby Hall on Sunday morning, Oct. 9th. It is the first meeting of Spiritualists that I have attended, and I was struck with the reverent demeanour of the audience, and the courtesy which I received, although a stranger. Candidly, I am more than half convinced of the truth of Spiritualism, yet I cannot overcome the fear I have lest I should see something uncanny. I hope in time that feeling will wear away. How is it that Spiritualism seems so dormant in Liverpool? It does not seem to have any life in it there. I should like to see it prosper, for I do think that, as a religion, it is more satisfying and more calculated to make people be good than any other. Sincerely your well-wisher, A. C. E."

A LADY WRITES:—"I was fast drifting into Atheism when I went accidentally into a Spiritualists' meeting, and was surprised and delighted to find it so different to what I expected. From that day my life was changed. I am of a rather mistrustful nature, and for that reason I began to investigate *alone*. I have now been investigating for some time, and can truly say that I have had *certain and undoubted proof* of spirit return and of a future immortality. I need scarcely say that I have lost friends and made enemies by my defence of Spiritualism, but that does not take away the glorious knowledge of the truth. It has made my life 'a continual feast' and has taken away all fear of death. When I have a little time to spare I will send you a few of my experiences, which have been rather remarkable."—B. [They will be very welcome.]

A PROVINCIAL SPIRITUALIST writes: "I hope friends Everitt, Sutton, and others will do all they can towards consolidating the movement in London. It is somewhat of a 'conundrum' that with our sublime philosophy, the *pith and kernel* of which is the '*brotherhood of all mankind*,' its adherents remain so much disintegrated, and appear so much to *repress* those fraternal instincts and sympathies, the cultivation and expansion of which is of such *vital* importance to the healthy and successful growth of the cause. *Would* that all Spiritualists would sink at once and for ever those petty, selfish puerilities, upon which so much energy and valuable time is wasted, and whose only harvest is the weeds of dissension that choke the efforts of nobler workers. *Would* that they could rise to the 'height of our grand argument,' and, if only approximately, realise what an immensely *increased power* they would in the aggregate become in the land when the bond of a generous '*brotherhood*' shall have passed from a mere *name* into a permanent and blessed *fact*."

AN INQUIRER'S TESTIMONY.—"Art Museum, Ancoats Hall, Oct. 28, 1892. Last night I found my wife and brother and sister-in-law engaged in communion with spirits by means of rappings. I joined them, and wishing to give a severe test, I asked if the spirit of a Greek named Artindous, whose mummy is preserved in the museum, could communicate. It soon manifested its presence, and the following conversation ensued: 'Have you ever seen Christ?' one rap (no); 'Were you born after his death?' three raps (yes); 'How many years?' thirty raps; 'Were you about eighty when you died?' three raps; 'How many years off eighty?' six years; 'Before eighty?' three raps; 'Then you would be seventy-four?' three raps. I and my brother at once went to the mummy-case to read the inscription on it. This says that the man died about A.D. 140. Christ, according to the most reliable authorities, died about A.D. 36 or 37. This man, born thirty

years after, must have been born in A.D. 66 or 67, and after living seventy-four years died about A.D. 140, as the inscription states. I may say also that it gave me correctly the first F and last M, letters of the name of the district in which he was originally buried—Fayoum. My mother was also present, and was a witness of the whole. None of us are Spiritualists, and three out of the five had never seen a table rapping before.—J. T. W.

MRS. BACKHOUSE in the *Normanton Free Press*, Nov. 5, says:—"After ten days my soul still burns with indignation when I think that we could sit quietly and hear the Rev. Ashcroft say that he himself had done greater things than ever Jesus did while He was on earth, and not one soul to contradict him. To me that sentence was blasphemous. If Mr. Ashcroft believes Jesus to be the second person in the Trinity, and the Trinity to be one God, does he not place himself head above his Maker when he tells us he has done greater things than Jesus? Surely he has overlooked the passage recorded in the New Testament, 'shall the servant be greater than his Lord?' or in Job, 'that God is greater than man.'"

SOUTHSEA.—A correspondent, who resides in this place, writes: "I should like to thank you for your able defence of Spiritualism, and your many able articles in *The Two Worlds*. A few years ago we used to hold circles in our home when we lived in North Kensington. Myself, wife, and two daughters turned out "seers" and mediums with grand results; we can get messages two or three times a week from the dear ones, and I can see the spirits. We have very nice harmonious circles at Mr. Horstead's, Asylum Road, Milton, just outside Portsmouth. Our regular number is eleven, but we never say no if Spiritualists or earnest inquirers come. Mr. Horstead is a well-developed medium in the trance state, writing, seeing, painting, &c. He has quite a library of writings; I have been reading them for fifteen months, and have not got through yet. We have a good healing medium, Mr. Panchen. I think they all take in *The Two Worlds*, or are readers of it, and all like it very much. May the dear Father's blessing be with you and your dear wife and family, and all your dear ones, and may you live to be as old as I am—nearly seventy—to do a grand work for Spiritualism.—H. L. P.S.—I hear of several circles being held here."

AN ENTHUSIASTIC SPIRITUALIST sent away fifty each Nos. 4 and 5 *Missionary Numbers*, and received the following letter: "I am really very much obliged to you for *The Two Worlds*, the contents whereof I have read with much interest, and if the writers of the various articles enjoy the comfort they say they do through communion with their departed ones, I must admit that they have much reason to be thankful. Without, however, for one moment pooh-poohing the matter, or calling it all 'bosh'—as is the too common practice to do—I must confess that I am *very hard* of belief in many things. I do not know whether your experiences of the spirit world are to be compared with those of Mr. Morse in 'Why do Spirits Return?' but if they are, and if (you see the 'if' will come in) you carry them—as I have no doubt you do—into business with you, their influence will account for the affability which everyone (and myself included) brought into contact with you acknowledges. I am given to a lot of thinking, but little comes of it, as it is a difficult matter to decide among so many rival claims. For instance, here is Dr. —, strong on election, without which you are sure to be damned; then there are Christadelphians, and Joe Smith's lot, and I don't know how many besides; but I must confess that the plan of Spiritualism seems to me much more worthy of credit than several of its contemporaries, and if it is capable of *general* proof, I think it is *much* to be regretted that it is not *very much* more extended, as, if it could do away with the *terror* of the *great change*, it would confer an *incalculable boon* on millions."

HEREDITY.—In a private letter a friend, referring to the inclement weather during his holidays, writes: "Happily I have dropped across a rare volume, in the rather scanty, scrappy library here—rare as regards quality, I mean; and the main object of this note is to recommend the same to you for earliest possible perusal. My wife read the book long ago, and spoke of its singularity then, and I resolved to get it; but the opportunity never synchronised with the inclination until now, and the enjoyment and profit it has afforded me dispose my mind to a philosophical forbearance with the elements in their strife, inasmuch as their turbulence has once again enforced the saying that 'its an ill win' that blows naebody guid.' The name of the book is 'Elsie Venner: A Romance of Destiny,' and the author is no other than the genial 'Autocrat of the Breakfast Table,' Oliver Wendell Holmes, one of America's foremost, most vital and best litterateurs and poets—one of the famous Boston coterie of which Emerson was the centre in those transcendental days of plain living and high thinking which, now, alas! are no more, save as the subject of history. The tale of this girl's life is weird and tragic in the extreme. The secret of it, which is only gradually unfolded as the narrative proceeds, is that prior to Elsie's birth, her mother had a fearful experience with a rattle-snake, and the birth-mark upon the babe proves to be but an outward evidence of the most profound perversion of her moral and social instincts. The baleful 'psychology' wrought upon the sensitive mother is transmitted through heredity to the offspring with such startling consequences as the story relates. As a story, this book is not what one could term a masterpiece. It is evident that the *forte* of the author is not novel-writing. It is too replete with digressions, disquisitions, and reflections to be rapidly scanned by the ordinary reader of amusing tales, which call for no effort at thought or strenuous cerebration of that kind. But it is principally for the sake of these digressions and reflections that I recommend the book to you. I don't know whether you have read the 'Autocrat.' If not, there's a treat in store for you. Well, 'Elsie Venner' contains as much literary wealth as that other famous production. The said digressions are so humorous, so profoundly sagacious, so true, so clairvoyant, so human, so eloquent, and the whole tone of the work is so spiritual and religious in the widest sense, that I am sure you will thank me for drawing your attention to it. You will get it in any circulating library—or better, you can purchase it for a trifle. I should have said, of course, that it deals with the problems which have interested Spiritualists all along, and which are under consideration to-day more than ever before. The book was written early in the sixties—not too far back to be in touch with the modern spirit, and in line with the results of recent psychological research."

THE HAUNTED HOUSE OF BEN'S HOLLOW.

PLATFORM RECORD.

[Reports must be as brief as possible and delivered at this office by the first post on Tuesday to secure insertion. Correspondents are responsible for the statements they make, NOT the Editor.]

ASHTON.—Mrs. Taylor's guides spoke on "Is Spiritualism the Teaching of God, and the Word of God?" Clairvoyance excellent to a crowded audience.—C. H. A.

BIRMINGHAM. Oozells Street.—A pleasant evening with Mr. Hanks, who, in a grand flow of poetical thought, dealt with "Gifts of the Spirit." Very good clairvoyance by Mrs. Manton. The sweet singing of Miss Davis gave much pleasure.—William Oakes, Small Heath.

BLACKBURN.—Mrs. Craven delivered an eloquent address in the afternoon, and answered questions from the audience in the evening. It is scarcely necessary for me to say she again maintained her reputation as a first-class lecturer, giving great satisfaction. Good audiences.

BRADFORD. 448, Manchester Road.—Morning: Circle, 41 present. Afternoon, Mr. Thomas Marsden spoke on "Thy Will be Done," and "Our Spirit Home, and Its Hell," in an admirable manner. Good clairvoyance.—J. Arnold.

BRADFORD. Norton Gate.—Mrs. Hunt's guide spoke on "Does not the Spirit Return?" and "The Outer World is dark and drear." In the summerland we have found that the more you work in the Spiritualist cause the brighter your light will shine when you get on to this side. Very good clairvoyance by Mrs. Mason. A grand concert on Nov. 12.

BRIGHOUSE. Martin Street.—Mr. Pawson's inspirers in the afternoon spoke very effectively on "Thirty Years' Experience in the Wilderness." An intellectual treat. Evening: Questions from the audience were answered to the delight of all. His clairvoyance and psychometry were such as will cause many to investigate. We could do with many more speakers like Mr. Pawson. We hope to hear him again ere long. Many thanks for his visit.—J. Shaw, cor. sec.

BURNLEY. Guy Street.—A very good day. Mrs. Johnstone's guides spoke on "Shall We Meet Beyond the River?" and "Injustice." Very instructive and much appreciated. Good audience. Clairvoyance and psychometry. Mrs. Johnstone named the babe of Mr. and Mrs. Smith, its name being Wallis, its spiritual name being Perseverance. She spoke of training up the children in the spiritual cause to the satisfaction of all.

BURNLEY. 102, Padiham Road.—Nov. 7: Mr. Davis's guides gave addresses on "No man cometh unto the Father but by Me," and "Marching on." Very good psychometry and clairvoyance.—J. W.

BURNLEY. Robinson Street.—Mr. George Featherstone dealt very ably with "Spiritualism, the great idol breaker," and at night with four important questions from the audience.—J. F.

CARDIFF.—Mr. Rd. Phillips gave the first of a series of his experiences in Algeria, which afford an interesting insight into the characteristics of both country and people. This was succeeded by an able address upon the Old Testament topic, "The Disobedient Prophet." Many of these old scriptural narratives have a charm peculiarly their own, and, in the light of Modern Spiritualism, much that otherwise appears improbable becomes capable of rational explanation; this was fully exemplified in Mr. Phillips' treatment of his subject. A good number remained at the after séance, which was led by Miss F. Dunn, who, though very young, shows great promise of development for trance speaking of a good order.—E. A.

DARWEN. Church Bank Street.—Afternoon: Mr. J. B. Tetlow gave a very interesting normal address, to a moderate audience, on "An Ideal Society." In his opinion the cause of Spiritualism would be better advanced if we had more good and striking phenomena given from our platforms. His psychometry was very good. Evening: He took questions from the audience, which were dealt with in a very able manner. Fairly good attendance.—C. R.

GATESHEAD. Team Valley Terrace.—Oct. 30: Mr. Murray related his past life, which was very interesting. Mr. Weightman, chairman, made a few remarks, and Mr. Sinclair gave a short reading.—M. M.

HALIFAX.—On Saturday we had a grand tea, when close upon 100 sat down, after which a splendid entertainment was given, consisting of songs, recitations, &c. Mr. Butler, who was in fine form, was repeatedly encored, as also was Mr. Gill, who beautifully rendered "The Lost Chord." Best thanks given to those who had taken part. Sunday: A pleasant day with Mrs. Hoyle, who in her usual generous manner came to our rescue, Mrs. J. M. Smith having cancelled her date within 24 hours' notice. If speakers would only think of the inconvenience they cause secretaries by such proceedings, they would enable them to avoid a good deal of unpleasantness.—F. A. M.

HUDDERSFIELD. Brook Street.—Mr. J. Swindlehurst has spoken well in reply to numerous questions of an interesting nature. Good audience at night.—J. B.

KEIGHLEY. Eastwood Spiritual Temple.—Very successful opening services. 300 sat down to tea. Afterwards musical evening and brief speeches by Mrs. Wallis and several gentlemen who are connected with the spiritual movement. Supper was provided for those who had contributed to the entertainment. Friends from far and near were present and lent their aid on the long-to-be-remembered occasion. On Sunday there were about 400 present in the afternoon, and in the evening 700, the Temple being crowded to excess. Addresses by Mrs. Wallis were listened to with rapt attention. Mr. Herbert Homer, a local gentleman well known amongst the working classes of Keighley, through championing their cause, filled the chair with ability and made some very pithy remarks. The society is pleased to state the receipts have placed them out of debt so far as the furnishing of the place is concerned. The Monday evening lecture was quite a treat. A very fair audience. Mrs. Wallis spoke with exceptional ability. Reporters were present.

LANCASTER.—Afternoon: circle. Evening: Mr. Conden addressed a large audience. Many strangers. Great interest manifested.—H. W.

LIVERPOOL.—Nov. 13: Mr. E. W. Wallis, at 11, "The Ideal Man." 6-30, Questions from the audience.

LONDON. 311, Camberwell New Road, S.E.—On Sunday mornings Mr. W. E. Long is conducting a spirit circle, with the object of getting messages from the spirit world. The first meeting held last Sunday

was promising for the future success. All who desire to attend will be made welcome. The doors are closed promptly at 11-30. Sunday evening meeting well attended. Mr. Long gave an able exposition of Spiritualism from the Bible.—W. G. Coote, hon. sec.

LONDON. Federation Hall, 359, Edgware Road.—Mr. Read gave an account of the results of séances already held by our members, a report of which I am preparing for *The Two Worlds*, as it may interest those who seek for proofs of a scientific character. All who wish to join the séances should address me by letter at the Hall.—A. F. Tindall, A.T.C.L., hon. sec.

LONDON. Manor Park, Essex. Tuesday, November 1, at our enquirers' meeting in connection with the Spiritualists' International Corresponding Society, we were favoured with an impromptu visit from Mrs. J. M. Smith, of Leeds, who kindly conducted the meeting. The descriptions she gave were very lucid, and were fully recognised, and her guides gave us beautiful thoughts, invocations and encouragement, by which we gained much spiritual benefit. We heartily appreciate, and thank Mrs. Smith for her kind assistance.—J. Rainbow.

LONDON. Marylebone, 86, High Street.—Mrs. Green again favoured us with an excellent trance address full of spiritual truths, consolatory to the bereaved, instructing the investigator, encouraging the earnest worker, and making glad the hearts of those to whom death has no sting and grave no victory. Clairvoyance very satisfactory and convincing. Miss Everitt and Mr. Sutton assisted with well rendered solos. Very full audience. Mr. T. Everitt, chairman.—C. I. Hunt.

LONDON. Marylebone, 86, High Street.—Monday, Nov. 14: Concert at 8 p.m. prompt, in aid of organ fund. Tickets 2s., 1s., and 6d., from Mrs. Everitt, Lilian Villa, Holders Hill, Hendon; or Mr. A. S. Sutton, 12, Upper Woburn Place, W. C.

LONDON. Open air workers' tea meeting at Federation Hall, Sunday, Nov. 20, at 5 p.m. It is intended to make this meeting a thoroughly representative one, and workers and sympathisers from all parts are invited to be present. It is felt that a tea, to unite all in celebration of having completed another season's work, will do much good. As a worker, I therefore, on behalf of my colleagues in out-door work, ask friends to give us their sympathy by their presence, and in making this meeting gloriously successful. Tickets 9d. An excellent tea will be provided. Tickets to be had from Federation Hall, 359, Edgware Road, W.; Mr. Rodger, 107, Caledonian Road, N.; Mr. Brunker, Stanstead Road, Forest Hill; and Percy Smyth, 123, Lancaster Road, W.

LONDON. Peckham. Winchester Hall, 33, High Street.—Large meeting. An inspirational address upon "Life." The gates ajar have let out the beautiful forms of the departed. They are such frequent visitors that they are subject to gibe sometimes—beware, "Thou shalt not tempt the Lord thy God." They come not to astonish you with remarkable feats. Spirit communion is given for your soul's perfection.

LONDON. Walthamstow, 18, Clarendon Road.—Mr. Brailey's guides discoursed on "Freedom in Truth." Having taken a retrospective view, showing how error had crept into the orthodox religious systems, bringing mankind into spiritual bondage, he said that to obtain freedom in truth, it was necessary to obtain a right conception of the Infinite Intelligence, who was the essence of truth and love, then the truth—God Himself—will make us free. Clairvoyance and tests, 14 recognised out of 16. Sunday evenings: door closed, 7 p.m.; Tuesdays, 8 p.m.

MANCHESTER. Collyhurst Road.—Mrs. Hyde's controls gave excellent discourses and clairvoyance. Mr. Pilkington, of Bolton, chairman.

MANCHESTER. Tipping Street.—Our friend, Mr. R. A. Brown, gave good lectures on "Theosophy, and the seven principles of man" and "Some claims of Spiritualism." Attentively listened to and appreciated by a good audience.—R. D. L.

MANCHESTER. Palmerston Street, Moss Side.—Oct. 30: Mr. Rooke spoke on "Christ," and answered questions very ably. Nov. 6: Mrs. Horrocks spoke well on "Shall we know each other over there?" and gave a few very satisfactory psychometric delineations. Nov. 7: Mr. Rooke of Levenshulme, lectured on "The Skull and Brain—Man as a Physical, Intellectual, Moral, and Spiritual Evolution." Mr. G. E. Braham, chairman. Instrumental music by the members of the Manchester City Temperance Brass Band.—J. B. L. [Last week's report too late.]

NELSON. Albert Hall.—Nov. 5: Potato pie supper, 110 sat down. On Sunday, Mrs. Best gave clairvoyant services, and was very successful. A good audience at night.—W. B.

NELSON. Bradley Fold.—Mrs. Marsden being absent through illness, Mrs. F. Taylor's guides gave splendid discourses on "Who is God, and where can I find Him?" and a few passages in the Bible were dealt with in a most eloquent manner, giving great satisfaction, followed by clairvoyance, she describing pictures of the spirit spheres. Very fair audience.—D. H. B.

NEWCASTLE-ON-TYNE.—Nov. 6 and 7, Mr. Victor Wyldes gave three discourses from subjects chosen by the audience, which were handled in a masterly manner. His psychometric delineations were remarkably successful, all details in almost every case being fully recognised, the audiences being well satisfied.

NORMANTON. Queen St.—Nov. 6, Mrs. Dickenson, of Hunslet, gave good expositions of Scripture on the teachings of the Nazarene. She chose these lessons from seeing in a local paper that an Anti-Spiritualist had said that the doctrine of Christianity, as taught by Jesus Christ, excelled all others; and very fortunately the very young gentleman was at our meeting. Mrs. Dickenson is a wonderful expositor of Scripture lessons. Our meeting in the evening was overcrowded. We want Mr. Ashcroft to keep on killing us; but really, we are so very tough, we fear it will take something stronger than a magic lantern to destroy us.—C. I.

NORTHAMPTON.—Mrs. Yeeles, staying here on a visit, again consented to take our platform. Crowded meeting at night, had to borrow seats from a neighbouring hall.

NOTTINGHAM.—The usual morning gathering had a pleasant time. Evening, the guides of Mrs. Barnes spoke on "Unseen Realities." A good discourse. It was decided to hold the annual party on either the Monday or Tuesday after Christmas. We hope to have trays given by the friends, that the whole proceeds may go towards the work at our hall. We need all the help we can get. Friends, come in good num-

bers to hear Mr. Alfred Kitson, Nov. 13, who will speak on behalf of the Lyceum, at 10-45.—J. W. B.

NOTTINGHAM. Masonic Hall.—October 30, Mr. Timson gave good addresses; and on Monday experimented in psychometry and palmistry, to the evident satisfaction of all. His descriptions were good, and surprised many of the visitors who received them. Nov. 6, Mr. J. J. Morse gave a capital address on "Angel Ministry," at night answering twelve written questions, covering a big range of thought. The lecturer made fine use of the subjects, and made a great impression upon a large audience. Nov. 7, Mr. Morse, at the Mechanics' Hall, "Muscle, Mind, and Money; or, a New View of the Labour Question." We regret the absence of a reporter; such an able, suggestive, and interesting address ought to be put on record. Our friends, Mr. and Mrs. Brearley, have generously contributed 12s. 6d. towards our growing library, for which they have our hearty thanks.—J. F. H.

OLDHAM. Bartlam Place.—Nov. 3: Public circle, conducted by Mrs. Rennie, who gave clairvoyant delineations to a fair attendance. Mostly recognised. Sunday's meetings well attended. Crowded audiences came to hear Miss Janet Bailey, who gave them clairvoyant delineations. Mr. Fitton's address was very much appreciated.—A. E. L.

OPENSHAW. Granville Hall.—Mr. Rowling's lectures were bright, instructive, and intelligent. Subjects: "The prospects of labour" and "The duty of Spiritualists." Next week, "Lyceum Open Session." Friends, turn up in goodly numbers.—W. P.

PENDLETON.—Mr. E. W. Wallis spoke on "Spirit-life explained," which was very pleasant and instructive, and took questions from the audience at night, answering them in a masterly manner. Everybody seemed well pleased. Mr. Wallis sang a solo in good style. Our room was quite full of people at night.—J. M.

RAWTENSTALL.—Madam Henry, we regret to state, is unwell. We are very grateful to Mr. Boardman for his prompt action in coming to our aid. He gave excellent discourses on subjects chosen by the audience. We hope to have him with us again shortly.—T. G.

ROCHDALE. Regent Hall.—Mrs. Warwick conducted public circles, assisted by Misses Grey, H. Ingham, Whiteley, and in the evening assisted also by Mrs. Grey and Miss Rayner, when Mrs. Grey delivered a splendid address on "Consider the lilies." Please allow us to thank Mr. Ashcroft for his visit to Rochdale. Every Sunday since his campaign here we have been favoured with much larger audiences than before, which is evidently due to strangers doing as Ashcroft bid them not to do, viz., "Don't go near the Spiritualists, they will degrade you," but they come. He seems to have aroused a spirit of enquiry.—J. B. Please write on one side of the paper only.]

ROCHDALE. Water Street.—Oct. 30: Public circles conducted by our mediums, Mrs. Goodhen and Mr. Wild. The room was crowded. We are having grand audiences since Rev. Ashcroft's visit. Nov. 6: Anniversary. Miss Walker gave very good addresses on "Has man a soul?" and "Man and his Creator." Crowded audiences paid rapt attention. The choir sang anthems; the solo by Mr. J. Brown, and a duet by two young friends were well received. Collections upwards of £3 10s.—C. J.

ROYTON. Chapel Street.—Nov. 2: Public circle. Mrs. Howorth's inspirers gave a very good address, listened to with much interest; also good clairvoyance. Nov. 6: Mr. Hesketh, who is a noble advocate of our spiritual light, gave addresses, which were very instructive.

STOCKPORT.—Mr. Sutcliffe gave good addresses, with logical force, on "Psychometry," and "The aims and objects of Spiritualism." Mr. J. Gibson, of Pendleton, was a genial chairman. Mr. Gibson, junior, and Mr. Sutcliffe gave interesting psychometry and clairvoyance. Excellent meetings, with respectful attention, are becoming the rule here.

SOUTH SHIELDS.—The post office wanted to charge for your report. We let them keep it.—[ED.]

SOWERBY BRIDGE. Speaker, Mrs. Stansfield, of Oldham. This lady is an exceptionally good speaker. A splendid discourse, "The Philosophy of Example," when an hour's talk seemed about ten minutes, it can be imagined how interesting it was. Clairvoyance followed, clear delineations. A full hall. Sunday next at 2-30 and 6 o'clock.

WAKEFIELD.—Mr. Olliffe, of Ossett, kindly visited us again and gave us a very good normal address on "Why I am a Spiritualist," which gave much pleasure. We are all looking forward to a future visit. Sunday next, open.

WIBSEY. Hardy Street.—A very good day with Mr. Worsman and Miss Wright and their guides. Very good addresses.

WALSALL.—Professor Timson, of Leicester, gave an address on "Man," which was thoroughly enjoyed. Séance at 11; splendid harmony prevailed, and great satisfaction was manifested. Monday, social tea and entertainment. Professor Timson gave an address and delineations of character from heads, faces, hands, photos, and handwriting; all thoroughly appreciated and correctly given. Songs, violin solos, and musical duets at intervals; also a recitation on "Central Hall," which was well rendered by Miss Coley. A fair attendance thoroughly enjoyed the evening's entertainment. Next Sunday, Mr. Wollison, of Wolverhampton. Pleased to see a good number of members.—G. E. Aldridge.

WISBECH.—Oct. 31: Sarah Ann, the wife of our treasurer, William Hill, and mother of our secretary, William Hill, jun., passed on to the higher life. Mrs. Hill was a Spiritualist of long standing. She was interred on Wednesday. Mr. Ward officiated. Mr. Weaver assisted in reading the lesson. Hymn, "She passed in beauty like a rose" was sung in the chapel. Mr. Ward gave a beautiful invocation, and a most impressive address referring to our sister, who was willing and not afraid to pass on, followed by a poem, telling the mourners not to weep. Another hymn was sung and Mr. Ward closed with prayer. Sunday: Mr. D. Ward spoke on "The Dawning Light" in a masterly manner, and was very interesting and instructive, followed by clairvoyant delineations, mostly recognised.—Wm. Hill, jun., sec.

THE CHILDREN'S PROGRESSIVE LYCEUM.

CARDIFF.—Good attendance. Calisthenics, &c., led by Mr. C. Helps. Recitations by Mr. R. Phillips, Master Batten, Misses Dunn and Saddler. We were favoured with the company of Mr. Adams (our late conductor), and Mr. Billingsley. In the absence of Miss Phillips Mr. F. Silby took the organ.—E. Ivor Cule, sec.

HECKMONDWICK. Blanket Hall Street.—Successful lyceum, well attended. Sunday services: Mr. Wright handled his subjects in a masterly manner, especially so in the evening, with three subjects from the audience. Very striking psychometrical delineations. He will close his week's mission on Sunday, Nov. 13. We hope to have a crowded place.

HEYWOOD. Moss Field.—Being the first Sunday in the month we had recitations by John Stott, Gertrude Green, Marion Walker, Marion Duckworth, and Lewis Duckworth, all very good. Songs by our conductor, Miss A. M. Frost, and Miss Turner, exceedingly good. Very fair attendance.—Henry Walker, 50, Railway Terrace, Heywood.

HUDDERSFIELD. Brook Street.—A very good session. Average attendance. Calisthenics led by Mr. J. W. France, marching by Mr. Castle. Recitation by Master Bedford. Groups were formed, Mr. Sykes taking "Liberty," Mr. Beeley "Beacon." Closed by Mr. Chappell.

LIVERPOOL. Daulby Hall.—Attendance, children 60, officers 10, visitors 6. Chain recitations. Short address by the conductor on "Self control." Leaders group lessons. Marching led by Mr. Stretton.—E. J. D.

MANCHESTER. Moss Side.—Mr. Ianson conducted (in the absence of Mr. Pearson) well, and we hope he will soon be able to do so efficiently with his careful and painstaking endeavours. Recitations by C. Valentine, J. W. Furness, Dora Furness, Maggie Valentine, and Lucy McCellan.—J. B. L.

OPENSHAW. Granville Hall, George Street.—Invocation by Mr. Pierce. A very successful afternoon, but not well attended. Sunday, Nov. 13: Lyceum open session. We hope it will be a grand success.

RAWTENSTALL.—Invocation by C. Ashworth. Thanks to Mr. Boardman for encouraging words and good advice. Duet by Misses Stansfield. Recitations by A. Maden, E. Smith, and E. Jas. Barnes. Song by J. G. Stansfield. Mr. Boardman closed with invocation.—O. A.

ROCHDALE. Regent Hall.—Morning: Commencement of the Lyceum year. Remarkably good attendance. The marching and calisthenics admirably conducted by Miss Nurse. The Sea group, males, were interested by Mr. Beck, who read from Dr. J. B. Dod's electrical psychology entitled "Beauty of Independent Thought and Fearless Expression." An interesting social chat. Mr. Thos. Rayner, chairman. The Sea group, females, discussed "Homes, and how to make them happy." Saturday next, ladies' tea party (meat tea), at 4-30 p.m.; tickets 9d. and 6d.; after tea, 4d.—J. B.

STOCKPORT.—Moderate muster, the result of sickness and a wet morning. We are short of workers in the adult line, this keeps the faithful ones too continually in harness.—T. E.

PROSPECTIVE ARRANGEMENTS.

EXTRAORDINARY HAUNTING PHENOMENA in THE HOUSE in BEN'S HOLLOW.

LOOK OUT for our Christmas Number.

A NEW SERVICE OF SONG, entitled "An Angel in Disguise; or, Did He Atone?" written and compiled by Mrs. M. H. Wallis, is now ready. The songs and solos have been taken from Mr. Kersey's "Spiritual Songster," and the story will be found to be exceedingly interesting and instructive. Sample copies will be sent as soon as ready, post free for three penny stamps. Address E. W. Wallis, 73A, Corporation Street, Manchester.

BATLEY.—Saturday, Nov. 19, tea at 5 p.m., entertainment by Lyceum scholars. Tickets, 9d. and 6d. Nov. 20: Fifth anniversary services, Mr. J. Swindlehurst will give addresses, at 2-30 and 6. Tea provided at 6, at 6d.—J. C.

BIRMINGHAM. Camden Street Board School.—Nov. 20: Mr. E. W. Wallis, at 10-45, "Spiritualism: Its Message to Man." 6-30: "The Affirmations of Spiritualism respecting God, Revelation, and Immortality." Mrs. Groom will give clairvoyant descriptions. Special hymns. Collection.

BIRMINGHAM. Oozells Street.—Nov. 19: Miscellaneous concert in the large room. Proceeds will be devoted to the spreading of the cause.

BOLTON. Bradford Street.—Saturday, Nov. 12, a miscellaneous entertainment, by the Lyceum Dramatic Society, in aid of the funds, at 7-30. Admission by programme, 3d.

BRADFORD. Harker Street.—20, Mr. and Mrs. Ormerod; 27, Mrs. Place. [Too late last week. Address, 73a, Corporation Street.]

CARDIFF.—Mr. J. J. Morse at the Town Hall (Crown Court), Sunday, Nov. 13. Morning, "The Mystery of Living;" evening, "After Death, What?" and Monday evening, "The Use of Spiritualism," followed by replies to questions upon Spiritualism.

HECKMONDWICK. Blanket Hall Street.—Prof. Timson will pay us a visit on Nov. 27 and 28. Subjects next week.

HOUSEKEEPER, working or assistant. Situation required by young person, age 24. Used to invalids. Good references. London preferred.—S., 5, Bellhaven Street, Grove Road, Bow.

LONDON. Marylebone. 86, High Street.—14: A concert for organ fund; talented artists; tickets, 1s. and 6d. 13, Mrs. Green or Mr. H. Hunt; 20, Mr. T. Everitt, "Spirit-form Manifestations"; 27, Mrs. Arther, "Has the Age of Miracles Passed?" Dec. 9, Rev. J. Page Hopps on "A Common-sense View of a Future Life."

LEEDS. Psychological Hall, Grove House Lane.—Nov. 13, Mr. J. S. Schutt. Services at 2-30 and 6-30 p.m. Monday, Nov. 14, at 8 p.m., Mrs. Beanland, clairvoyance; Nov. 20, Mr. Hepworth; 21, a grand entertainment by the White Star Juvenile Minstrels, conducted by Mr. Hepworth, at 7-45 p.m. Silver collection to front seats.

LONDON. Spiritualist Federation Hall, 359, Edgware Road, W.—Nov. 13, Mr. Emms will lecture on "Esoteric Theosophy, Weighed and found Wanting." Nov. 20, a tea and public meeting of the outdoor workers. This being the close of the season's work in the parks, we shall meet together to compare results. We hope to see a grand re-union and to pass a happy evening. Sunday, Nov. 27, the Rev. R. Young will lecture on "Agnosticism." All who wish to join for the tea, the séances, or those requiring tickets, please address me at the hall.—A. F. Tindall, A.T.C.L., hon. sec.

MANCHESTER. Moss Side, Palmerston Street (Corner of Greame Street).—Nov. 13, at 6-30 p.m., a service of song by the choir, "Rest at Last." Conductor, Mr. J. I'Anson. Reader, Mr. T. W. Braham. Wednesday, 16, at 8 p.m., lecture by Mr. J. B. Tetlow, "An Hour in Hell."

MRS. WALLIS has Dec. 11 this year unexpectedly vacant. and will be pleased to hear from societies desiring her services.

NOTTINGHAM LYCEUM. Morley Hall.—Visit of Mr. Alfred Kitson, Sunday, Nov. 13. All interested are earnestly invited at 10-45 a.m., when Mr. Kitson will speak on behalf of the Lyceum work. At 2-30 the usual session, at which our visitor will be present. We hope an impetus will be given to the work here.—J. W. B.

NOTTINGHAM. Masonic Hall.—Nov. 13, Mr. F. Hepworth, at 10-45 and 6-30.

OLDHAM. Bartlam Place, Horsedge Street.—The Society intend holding a bazaar, and will be thankful to receive donations or gifts until Dec. 1st.—Address, E. A. Wainwright, 7, Edge Lane Road.

OLDHAM. Temple.—The ladies are preparing for a sale of work in November, and ask all who can and would like to help us to buy coupons, 3d. and 6d., the value to be returned at the sale. Gentlemen, your aid is requested. We trust you will open your pockets and buy one or two coupons per week. You will help your own place.

ROCHDALE.—Regent Hall Society are making arrangements for holding a Sale of Work, on Good Friday and Saturday, 1893. All persons desirous of helping us with contributions, etc., can do so through the secretary, John Beck, 41, Crawford Street, Rochdale. On Saturday, Nov. 12, Young Ladies' tea party, at 4-30, sandwich tea, 9d. and 6d.; after tea, 4d.

SPEAKERS who have open dates for Jan., Feb., March, April and May will oblige if they will communicate with Mrs. Watkinson, cor. sec., 17, Shaw Street, Lancaster.

THE SPIRITUALISTS' LYCEUM UNION has appointed Mr. A. Kitson, 2, Royd Street, Bromley Road, Hanging Heaton, near Dewsbury, organising secretary. He will be pleased to hear from and to visit and assist any society who needs help in opening a Lyceum, or any Lyceum whose members are falling off, and so needs a helping hand. All inquiries regarding Lyceum work should be addressed to the above, and will receive prompt attention.

THE PSYCHIC CHURCH.—Services of the above church are held regularly every Sunday evening at the small hall (Albert Hall), Virgil Street, Cazneau Road, Liverpool, at 7, when br ad-minded, intelligent, and reverent enquirers may attend, and will be welcome.

WANTED by respectable widow, OFFICE CLEANING; references.—Mrs. Dean, 5, Peter Street, Hightown, Manchester. [Adv.]

TYNE DOCK.—Supper and Social, Saturday, Nov. 19. Friends from surrounding societies are invited to a pleasant evening. Admission 6d.

WAKEFIELD.—We have been holding our meetings in a private house, but it is too small for us now. We have taken a larger room at No. 2, Baker's Yard, Kirkgate, and shall open it on Nov. 20, in spite of all the opposition we have had in Wakefield. All are welcome. Tea provided for friends at a small charge.—A. W., sec.

PASSING EVENTS AND COMMENTS.

THE WELL KNOWN collection of Songs and Solos, so often sung by Mr. E. W. Wallis, can still be had at 1s., cloth covers, 2s., post free.

NORTHAMPTON FRIENDS are hard at work to get a temple of their own. A successful bazaar is reported elsewhere.

REV. W. LEICESTER, of Cleckheaton, has been preaching on "True and False Spiritualism." We shall have something to say to him directly.

REV. P. DEAN's sermon on Rev. Ashcroft's attack on Walsall Spiritualists should be freely utilised wherever the lantern lecturer goes. We can supply them, carriage free, for 5s. per 100.

OUR ADVERTISEMENTS are, so far as we know, honest ones and reliable. Look them through, and if there is anything offered that you are in want of, give our friends a trial.

"THE LYCEUM BANNER" for November completes the second vol. New features are promised for next issue. The *Banner* deserves support by lyceums. It is a good little magazine.

A BIT OF SOUND ADVICE.—If you have no business, advertise and get it. If you have a good business, advertise and keep it. Never forget that "Publicity is the Soul of Business."

WE HOPE TO see determined efforts put forth this winter to improve the musical portion of our Sunday services. We believe in harmony. We talk of "good conditions," why not provide them by having really first-class music and singing?

"IF THE THEOSOPHISTS 'rise up and call you blessed,' the age of miracles will have returned. But all level-headed sensible Spiritualists will, as I do, congratulate you on your able and useful editorial last week." We cut the above paragraph from a letter just received.

OUR FIFTH MISSIONARY NUMBER.—We give full value for your money, and seek your friendly support. 12 copies, post free, 1s., 20 for 1s. 6d., 25 for 1s. 9d., 50 for 3s., 100 for 5s. 6d., 200 for 10s. 6d., 250 for 13s., 300 for 15s. Who will send the LARGEST order?

MANCHESTER DEBATING SOCIETY. Duke of Albany Coffee Tavern, Oldham Street.—On Tuesday last an extremely interesting evening was spent. A good audience assembled, and a variety of ideas were expressed on "Philosophic Spiritualism." Tuesday next, the 15th, Mrs. Wallis will open on "Woman."

SPIRITUALISM affirms "we shall meet again" when we bid good-bye to our loved ones as they enter the morning-land. Theosophy says that they go into the land of "illusion" and return to earth, so that we chase each other through the land of shadows and lose each other in the next incarnation.

A LONDON CORRESPONDENT WRITES: "Permit me to add my testimony as to the improvement in *The Two Worlds* during the past few months. I never miss an opportunity to recommend it to *Spiritualists and others*. Only last week I got one Spiritualist to allow me to order my stationer to send them your paper regularly. With best wishes, yours, &c., B."

WE WERE GRIEVED TO LEARN that the Rev. C. Ware was unable to do more than one week's work in Sunderland, owing to extreme ill-health. He has been seriously unwell for a long time, incapacitated from work, and is in actual want of those necessities required to restore him to health. Any assistance rendered to him we feel sure will be an act of truest charity and brotherhood. His address is Newton St. Cyres, near Exeter

SOCIETIES would do well to appoint an agent this winter to sell *The Two Worlds* at the meetings. We devote half our space weekly to arrangements, plans, guide, and reports to help the work of societies, but the full benefit cannot be experienced unless the paper is purchased by the members. Help us and you help your own efforts too.

WE WERE PLEASED to find a good spirit of earnestness and hope displayed at the Oldham Temple meeting, last Saturday. The self-sacrificing labours of a devoted few, and the valiant endeavours of the ladies, will surely meet with reward. Harmony, good-will, and zeal, will do much to restore the tone of the meetings, and ensure their success. Nothing else will.

"ACCORDING to the Egyptians, says Jablouski, matter has always been connected with mind. The Egyptian priests also maintained that the gods appeared to man, and that spirits communicated with the human race. The souls of men are, according to the oldest Egyptian doctrine, formed of ether, and at death return again to it."—Jennings' "Rosicrucians," p. 166.

MR. D. YOUNGER is kept constantly busy by the numerous patients who call on him for advice and to be magnetised, and his *Alofas* preparations have secured a firm hold on the public, because of their intrinsic merits. They are herbal preparations, and, in spite of Mr. Bell's opinion, expressed elsewhere, we know their worth, and thousands can testify to benefits received.

LAST WEEK'S "LIGHT" was a memorial number, double the usual size, and with a fine photo-zinco portrait, on superior toned paper, of the late editor, Mr. Stainton Moses. A number of sketches, letters, and articles of a laudatory and appreciative character make up the contents. We trust it will have a large sale. We have already expressed our admiration for Mr. Moses' work, and our high esteem for him as a man.

THE HOSPITAL COMMITTEE at Normanton received £6 13s. 3d. the nett balance from the recent debate on Spiritualism between Mr. Schutt and Mr. Grange, together with £3 11s. 6d. collected in Mr. Grange's auction tent, on Sept. 25. Anti-Spiritualist services are being held! Good letters by Mr. Stansfield and "Locus Standi," appear in the *Free Press*, and a letter from Mr. Galt, of Walsall, punctures Ashcroft's bombastic claim that he carried everything before him at Walsall. The end is not yet.

A BURNLEY CORRESPONDENT draws our attention to the fact that Mr. and Mrs. Smith had their little one named by Mrs. Johnstone on Sunday last. The special point is that the name given was "Wallis" and the spiritual name "Perseverance." We appreciate the honour, and have endeavoured, by *perseverance*, to become increasingly useful in the good cause to which the best years of our life have been devoted. May our namesake do more for humanity than we have been able to achieve.

RE FOREST HILL SOCIETY.—Reports have been sent to us purporting to come from members of "the old society." Mr. Blackman writes, as president of the original society, of 23, Devonshire Road, to say that he and most of the members have had nearly four years' connection with the society, while the self-styled "members of the old society" are not, save one, of twelve months' standing. We cannot go into these matters further. We will not, however, again publish the phrase objected to. Reporters are responsible for their statements. We open our columns for reports of proceedings, but do not wish them to be used for party purposes.

MR. KEIR HARDIE's bold declaration that "the Christianity of the schools is dead," is a sign of the times. He declares that the Labour party has turned its back upon the churches because the Church has turned its back upon Christ. Preachers do not relish the establishment of Labour Churches. Religion is not sectarian, nor is Christianity *Religion*. The day is coming when this will be recognised. Justice and Right, Truth and Purity, Love and Goodness, are no more Christian than they are Buddhistic or Mohammedan; they are the natural manifestations of the inherent religious and spiritual powers of man.

GOOD THINGS TO COME.—We have received a fine article from Rev. C. Ware, on "HAVE HUMAN BEINGS EVER BEEN RAISED FROM THE DEAD?" A vigorous expression by "Pro Bono Publico" on SPIRITUALISM and CHRISTIANITY, and we are promised the MSS. of the series of lectures now being delivered to the Glasgow Association of Spiritualists, by Mr. Jas. Robertson, whose addresses are always thoughtful and attractive. A clairvoyant's VISIT TO THE SPIRIT-LAND, by Mrs. Billingsby, of Cardiff, and other contributions by good friends, which will appear in order as soon as possible. But, are you wondering about that haunted house in Ben's Hollow?

"THE BRADFORD OBSERVER" gave a very fair notice of the opening of the old Wesleyan chapel as a Spiritual Temple at Keighley. Every one seemed overjoyed that at last a place worthy of being called a temple was secured for the cause. The financial results indicate the enthusiasm, as all the expenses of beautifying the place, and they were heavy, have been covered. Spiritualism is more alive than ever in Keighley, where it first took root in this country. Mr. Homer, chairman, on Sunday, related how he had been a scholar when a boy in that very building. Mr. Thomas Bentley, on Saturday, the only survivor of the first "circle" formed in Keighley, read an interesting spirit message rapped out by the table in 1857, which was prophetic of the importance of the work and its development. Heartly thanks to everybody who rendered loving services for success. Full report next week.

REV. ASHCROFT AT ROCHDALE said he would give £10 to the Rochdale Infirmary if any one could prove him to have told a lie. He charged Mr. Wallis with having said "If we have to wade through the blood of Jesus Christ to get to heaven we will not go, but we will make a heaven of hell." Mr. Wallis denied having said it. Mr. Ashcroft denounced Mr. Wallis, and said it was on page 488, *The Two Worlds*, August 21, 1891. *It is not there*. Will he pay the £10 to the Infirmary? This is what was said: "If there is 'no other name' or 'way' whereby we may enter heaven than the name of Christ, and the acceptance of Christian superstitions, then let us stop outside and make a heaven of the other place." Not a word about "wading through the blood," neither is "hell" mentioned. The "other place" meant was "the spirit world," where we all must go, and where, if we carry kindly hearts and the memory of good deeds, earnest lives, gentle and sympathetic and righteous thoughts and motives, we shall CARRY HEAVEN WITH US. Will he pay that £10?

I HAVE INDUCED one of our newspaper shops to keep all the spiritual papers exposed and on sale. That has, he tells me, got him to sell some odd numbers, more each week. It is a mistake that every Spiritualist does not take in the papers every week. Thus many more would be in circulation.—W. T. R.

"FROM WHAT I SAW OF LONDON SPIRITUALISTS," writes an earnest friend to the cause, "they appear to be a nice, warm-hearted lot, but are like sheep without a shepherd. I got the impression that if only a few earnest, good-hearted, and capable Spiritualists were to unite with the special object of bringing these sheep into the fold, without regard to the *ban* or *blessing* of any one, this most desirable object could be accomplished easily, with a little tact and good-natured firmness."

TESTIMONIAL.—Tammy Green, Ovenden, Halifax, October 28, 1892. Dear Mr. and Mrs. Goldsbrough,—It is with the greatest pleasure I address these few lines to you to testify to the marvellous cure you have performed on Miss Dawson, who was to all appearance completely worn out and in a dying state. She was very weak with palpitation of the heart, pains in the chest, with shortness of breath. The doctors had done what they could, and had given her up as incurable, saying she was short of blood. I am thankful to say that under your treatment she soon became like other women, and began to recover her strength, and to the marvel of all her friends she is now attending her work at the factory. You will pardon my illiterate scribble. You are at liberty to use this as you may think proper.—Joseph Mitchell.

ANTIQUITY UNVEILED.—The publishers forward us a book bearing the above title, which claims to consist of "the most important revelations concerning the true origin of Christianity," from spirits whose utterances were recorded by Mr. J. M. Roberts. The work contains many quotations from historical documents in support of the statements made by "the controls," and it is affirmed that Apollonius of Tyana is the "lay figure" out of whom the Jesus of the Christians was manufactured. The subject is one in regard to which students may well feel hopelessly at sea. So much has been *destroyed* which would have thrown light on the origin of *Christianity*, it is so long ago, there is so much evidence of fraud and false pretence, of interpolations, erasures, fabrications and falsehoods, of superstition, folly, and ignorance, that the more the mud is stirred the worse it smells. This book may interest the curious, but it is difficult to determine its true value as *evidence*.

TENNYSON.—Among the many poems printed in the journals and magazines none have surpassed, and but few have equalled, in merit the noble tribute paid by "Saladin," of the *Agnostic Journal*, to the hero of the hour in his paper of Oct. 15. We have room only for the following beautiful stanza, but it is enough.

His work is done, his song is sung.
In amaranthine bloom
He lies, his pale face to the skies;
The withered lily on his shroud,
The hatchment on his tomb.
And never one of mightier mould
Dealt falsehood thrust for thrust,
Nor martyr of the days of old,
Gave saintlier dust to dust;
Nor Bayard's lance, nor Roland's sword,
Was knightlier than his pen—
Pendragon he, and ever lord,
Among the sons of men.

MARRIAGE is no more a failure than human nature is a failure; but as human nature is yet only half made, it is only in rare instances that marriage attains its ideal glory. Yet there are some things which common sense itself suggests as reasons why married folks often make themselves miserable. If two people are to live together in such close relationships, they must accommodate themselves to one another. Excess of claim on either part leads inevitably to discord and suffering. If the wife insists on indulgence of all her whims, or the husband assumes the pedagogue or the magistrate, and insists on obedience, in either case peace is destroyed, and there is nothing more to be said. The love which harmonises man and wife is, after all, only one form of the love that harmonises creation. In its essence it depends on the sense of justice in mutual relations. Where the heart is inspired by this love, discord disappears and peace reigns.—*Christian World*.

IT IS A LONG ROAD TO SUCCESS, and there are many matters of deep import besides those which come up at the gatherings of the representatives of Labour. An observant, kindly dispositioned man assured us the other day that some of the greatest obstacles to reform are unthrift, carelessness, dirt, and drink. That he knew a large class of working people who received good wages—homes where three or four were working—where an income of not less than £6 or £7 per week was the rule; and yet if these people were out of work for a week they would be seeking charity, for they had no reserve, everything was spent recklessly and foolishly. Again, put those people into new houses, well-built and fitted with every modern convenience, and in a few weeks they would be dirty and disreputable. Surely the gospel of cleanliness needs to be proclaimed, and if nothing else, the cholera will do the nation a service if it scares people into paying more attention to this important matter.

WOODHOUSE MILLS, Deighton, Huddersfield, have become the centre of an experiment of industrial profit-sharing which so far has been eminently successful, according to an article in *The Clarion*, Sept. 10. Mr. Geo. Thomson, who is the moving spirit in the concern, is a disciple of Ruskin, the prophet, sage, and seer, whose thoughts are thus finding expression and benefiting the world. Mr. Thomson admires trades-unionism, but thinks it falls short, for while it keeps up the wages of individuals it can do but little in raising the race. Co-operation must work side by side with it, but even co-operation up to the present only benefits the *few*, and under present methods it is too competitive. Universal co-operation, productive as well as distributive, is needed. Mr. Thomson's mills have been worked on the new system since 1886, and during 1891 the turnover rose to £31,191, with a profit of £754, after wiping off £243 bad and doubtful debts. On shares 5 per cent was paid, and £500 remained for *division between workers* and co-operative societies in equal proportion. Mr. Thomson says, "So long as people maintain the present empirical system of competition,

so long will they be drudges helping to make fortunes for others. The present competitive system leads to low wages and destitution amongst the workers, while it creates wealth for those who possess the instruments of production. The remedy is clear and simple, and is being practised in these mills. Here we have contentment, because our people are regularly employed and have a share of the wealth they create." Brain and brawn, mind and muscle must work together, and, with moral purposes to give direction and secure happiness all round, slums and sweating will become impossible. Mr. Thomson, we salute you, and wish you God speed.

SERMONS AND PREACHERS.—At the Church Congress a dismal wail was uttered. One clergyman thought prayers and sacraments were promoted at the expense of the sermon. He thought people were so "drenched and gorged" with intellectual food from the press during the week that they had scant powers of digestion for the preacher's discourse. A Dean admitted the defects of the Church pulpit, and another declared that the English clergy *write* better sermons than any other, but are the worst preachers in the world; he advocated more *extempore* speaking. One rev. gentleman thought that *one* sermon a week was all that many parsons were *capable* of preparing. Canon Twells advised the clergy not to shrink from being dogmatic! That's the trouble, they are *too* dogmatic. One speaker thought if clergymen were liable to dismissal if they did not preach well there would soon be a decided improvement. Did he mean to imply that the parsons, feeling secure in their position, are too lazy to do the work for which they are paid? No wonder the journalist takes the place of the preacher, he frequently has to do more work every day than would be entailed in writing one sermon weekly (we almost wrote *weakly*).

SALVATION THEOLOGY AND POETRY (?).—We cut the following lines from a recent *War Cry*. The "Gospel of Gore" is not quite dead apparently:—

A fountain flows from Jesus' side
To wash away your sin;
Come, plunge beneath its crimson tide,
'Twill make you white and clean.
Satan has resolved to have you
For his lawful prey;
Jesus Christ has died to save you,
Haste, oh, haste away.
We're travelling on the good old way,
Will you come?
The fare is paid, ride free you may,
Will you come?
Thousands have gone this way before,
Their troubles and their trials o'er,
As now in heavenly lands they soar,
Will you come?

A CURIOUS OLD CUSTOM.—On the shore of the Isle of Wight, near Wotton Creek, overlooking the Solent, is an estate known as Woodside, the residence of the Rev. J. B. Morgam, which has been without a good supply of water, and wells have been sunk into it without success. At last it was resolved that the aid of a Mr. William Stone, who has gained a reputation in the district for his skilful use of the divining rod, should be obtained. On his arrival, we are told, Mr. Stone cut for himself a rod in the neighbouring coppice, set to work after the usual fashion of those that practise divination, and within the space of ten minutes indicated a spot which to everyone seemed the most unlikely place for a spring on the whole estate. It was situated on the brow of the hill, and over a hundred feet above the house, whereas the wells had previously been sunk in the low lying land, probably because it was thought that any water there might be would flow in that direction. Yet notwithstanding the unpromising aspect of the site men were speedily set to work to dig, and at a depth of seven feet the water made its appearance and gushed forth so freely that the men were obliged to make their escape from the cavity. It has since been found that there is an ample supply of water in the spring, and that it is of excellent quality. This is, it appears, the third experiment in rod-divination that has been made on the island by Mr. Stone. On his first visit he discovered at Arreton a spring which now yields enough water to supply the wants of a whole village, and on a subsequent occasion he found water on another estate in the neighbourhood of Ryde.—*Liverpool Daily Post*, September 22.

NORTHAMPTON SPIRITUALISTS are raising a fund for the purpose of building a Spiritual Tabernacle, and, to add to the fund, a pretty and successful little bazaar was recently held. For some time past a committee, consisting of Mr. Cheshire (president), Mr. A. Ward (secretary), Mr. Clayton, Mr. Walker, Mrs. Sirett, Mr. Faulkner, and Mr. Pugh, had been at work, and the result of their labours was seen in the well-laden stalls. A great many of the articles had been made by the working committee of ladies, of which Mrs. Sirett was the president. The ladies presiding at the stalls were: Stall No. 1: Mrs. Roddis, Mrs. Nelson, and Mrs. Yeeles (Wisbech); Stall No. 2: Mrs. Faulkner, Miss Pugh, and Miss Faulkner; refreshment stall: Mrs. Sirett, Miss Walker, Miss Sirett, and Miss Roddis. The bazaar was opened at half-past three by Mrs. Yeeles (Wisbech). Mr. Ward presided, and in briefly introducing the lady hoped they would be successful in reaching the object they had in view. Mrs. Yeeles, in a pretty little speech, referred to the fact that other denominations had places which they could keep sacred for worship, and wished the Northampton friends success. She hoped some day to stand on the platform of the Spiritual Tabernacle and congratulate them upon the place they had raised. A brisk trade was done before the tea was held. There was a good attendance, and the ladies presiding at the tables were Mrs. Jacobs, Mrs. Gardner, Miss Derby, Mrs. Langhorn, Mrs. Pugh, Mrs. Nelson, and Mrs. Sirett. During the evening a jumble sale was held, at which the articles were quickly sold. Sir Charles Isham, Bart., of Lamport, kindly sent a number of Spiritualist books, which were kept towards forming a library for the society. Donations to the building fund were sent by several influential friends in the town.

THE LOGOGRAPH, or word writer, has come to hand, and we can supply them post free for 5s.

JUDGE EDMONDS'S "TRACTS AND LETTERS," a volume of great interest, especially to enquirers, post free, 3s. 9d.

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