

The Two Worlds.

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CONTENTS.

The Rostrum.....	25	Poem—The Old Year.....	29
By the Wild Cornish Coast, or, Retribution.—Chap. III.	26	The Manchester Conference.....	30
Should we Always Attend to or Disregard the Warnings of Spirits?..	28	Salvationism.....	31
Poem—The Beleaguered City.....	28	Mr. Kipling's Pet Ravens.....	31
Who Invented Chess?	28	Open Court Correspondence	32
Question Department	29	Platform Record	33
		Prospective Arrangements	35
		Passing Events and Comments	36

THE ROSTRUM.

THE PRE-NATAL LIFE OF MAN.

BY E. M. W.

Two centuries ago, Milton, the poet of Puritanism, in his mighty epic, presented the theory of Special Creation, asserting for man an origin independent of, and not derived from, the lower organisms of natural life. As his poetry was grand the defective science passed almost unquestioned, and this dogma soon became embalmed among the cherished convictions of the English-speaking race. But the teachings of Evolution, and especially of Comparative Embryology, have made such an hypothesis no longer tenable or even conceivable.

Just as the fins of the fish tell of water, or the wings of the eagle pre-suppose air, does the pre-natal experience of man tell of the animal natures through which he has passed, and reveal the lower kingdoms of life from which he has arisen. Not an independent and isolated creation is he, but the finality and summary of all the past. He is made up of a little of every creature's best. He comes, he goes, through many cycles of successive births. Nature writes with lucid lines this grand truth in our forming bodies. The microcosm of the individual repeats the macrocosm of the race. The development of the embryo is a condensed and abbreviated repetition of the evolution of mankind. In the gestative period previous to birth, the inchoate human being runs swiftly through the whole gamut of change that his ancestors slowly experienced in their movement of ages up the zoological ladder. He passes through the several stages of cell, leaf, egg, worm, reptile, serpent, fish including gills, quadruped including tail, till he reaches the full human form.

By the sexual process life begins for each individual at the point where life began for all—as a particle of protoplasm. In this particle are blended all the attributes and acquirements of the plane of life that has been thus far attained. In it sleep all the eternal secrets. The great mystery of Evolution lies in this protoplasmic speck, which acts as a living memory, leading the germ, in nine months, through the same development that its progenitors gradually underwent during uncounted generations. This development, *ab ovo*, repeats in each forming person, in a few months, the prodigious organic unfoldings acquired by the race during limitless periods of time. He starts at the cell, as a cell, and becomes successively whatever that primal cell became on its climbing way to man. He rehearses in his foetal life each stage of the unfolding gone through by his ancestors. He omits no milestone by the way, and avoids no by-path of animal growth. He moves along with the fishes, the vertebrates, the mammals, but stops not with any, and when gestation ends stands by himself. Thus each embryo tells over and over again the fine tale of heredity, and chants the "Psalm of Life" in all ears. In a few months of automatic womb-work, he has lived, in epitome, through the millions of years and the myriads of changes which his progenitors traversed on the measureless highway of life. He recites his race-history without a break, taking up the next stage in the long gestative road of count-

less centuries, in the influences of father, mother, planetary conjunctions and atmospheres—finally, of environments, education, and circumstances—ALL THESE form character. . . .

The growth of the babe unborn is a picture, in little, outlining that of the family of man. In the earliest stages he is an incipient plant with two leaves. Later on, he cannot be known from the lowest animal. Still later, it cannot be said whether he is snake, fish, or bird, and his tail is longer than his legs. Even when further advanced it is still a question whether he will be a dog, a horse, or a man. Thus the pre-natal steps of growth in each human being repeat the stages through which the race has passed. The embryo man re-enacts the world code, and resumes the history of that mighty ascensive evolution by which man entered the world. His growth in the womb is a condensed repetition of the movement by which, through the long ages, the human family rose through the various planes of lower and lesser life. In each germinal dot of man blooms afresh the past life of the race. The germ goes through the same round as the species, and the life of the babe reflects the æonic record of mankind. The slow changes of milliennads are compressed into the brief span of embryonic life. This is now the firm position of science, and this the wondrous process of human birth. Each germ passes through all the successive stages which have preceded in the line of its racial history, and rehearses the sublime drama of animal evolution. The stepping stones of the ascending life are the vanishing forms of the humble past. Each new stage is born from the last.

Professor Hæckel, in his "Evolution of Man," gives carefully prepared plates showing the growth in embryo of the fish, salamander, tortoise, fowl, calf, rabbit, hog, and man. At certain stages of their development there is an exact resemblance of form among them all, but each as it approaches the time of birth becomes differentiated. It then ceases to personate the races below it, and begins to assume the form proper to its own kind.

At first the Psyche or Monad caught in the generative whirl, and incarnated in the maternal egg, shares in the Universal Life, and begins to weave about itself the organs which it soon will need. The configurations that its body takes on are successively determined by the memories of its racial evolution, which are so wonderfully written on the germ. Then the mobile and plastic structure, having passed through the mystic impressions of its animal heredity, enters more closely into the circulations of the mother, who communicates her higher life to its members. So the little being, as it approaches the birth hour, becomes slowly humanized, and the sex is determined.

Now how is it possible, in the face of this array of facts, to maintain that we have in man a Special Creation, isolated from and independent of the races of the animal world? What explanation has the believer in the Special Creation dogma to offer? Is this all a meaningless phenomenon? If man was created at once and out of hand from the inorganic dust under our feet, why drag him to birth through all the forms of the lower kingdoms? Why masquerade him in the strange guise of plant, fish, reptile and mammal before clothing the germ with the proper costume of man? There is no rational escape from the conclusion that all organisms, whether animal or human, start from the same cell. They have a common beginning and a like history. Nature has strewn our pre-natal path of life with the memorials of the animal origin of man. She writes the biography of all on the germ life of each, using for an alphabet the forms of lower life, so that "he who runs may read."—*The Advance Thought.*

BY THE WILD CORNISH COAST, OR, RETRIBUTION.

(Prize Story No. I.)

BY W. A. CARLILE, ESQ., BIRMINGHAM.

CHAPTER III.

ARTHUR'S recovery was almost as rapid as his illness had been, though his aunt would by no means admit it. She was sure he was suffering after he said he was quite well. She solemnly exhorted him not to display so much fortitude, but to say exactly where he suffered most, that she might prescribe for him. She kept fluttering in and out of the room, now at his side, and now half buried in the cavernous depths of a huge medicine chest which she always had with her luggage. During one of these brief absences Arthur seized the opportunity to escape, but was quickly followed by the old lady with a couple of pillows to put under his head, whenever she should find that his overtaxed strength had failed him. She could not find him, and as her niece was busy in another part of the house over her household duties, she set out in search of her brother, to whom she had much to say.

Having heard that he was in the library, thither she went. But her tactics were peculiar. She walked softly, not to say stealthily, and frequently stopped to look round, as if to see that she was not followed. Once when she heard a step, the old lady with innocent guile seized a flower-pot from a window-sill, in order to be found inhaling the fragrance of the flower should the intruder pass her way. The alarm having been a false one, she discovered that she had been diligently inhaling the fragrance of a bare and withered twig that was the only occupant of the pot.

At last, by these skilful strategic movements she reached the library door, and knocked so softly that she could not be heard. She therefore turned the handle gently and went in. Her brother lifted his head from the book he had been reading, and then laid it down. He could see by the look of mystery on his sister's face that there was no reading for him for the next hour or two, and he waited with some curiosity and a little amusement for what was to come next.

After the old lady had looked carefully round the room to be certain they were alone, she seated herself comfortably in an easy chair, and began with a quite unexpected question.

"Brother, what do you think of Arthur?"

While he was hesitating as to what she meant, and how to reply, she went on as if he had already answered to her satisfaction, and with her usual directness added, "Because I want him to marry Ina."

Her brother, who knew her match-making propensities, only smiled, but this time she was evidently in a very serious mood, and had thought the matter carefully out.

In brief, what she said was this: There was no one in the world like her nephew. He was brave and handsome, and possessed all that was excellent in man. She had left all her money to him, and he knew it. When Ina had been recently with her in London, Arthur had been on the Continent the greater part of the time. On his return she had thrown them together a good deal. Here a shade of displeasure passed over Mr. Harding's face, but she did not notice it and went on. Ina had not seemed to care for him, but they were only together for a few days. Here the cloud cleared away from Mr. Harding's brow. She, Aunt Marianne, had, therefore, decided to bring Arthur down to Nethercliff, in order that the work might be completed which she had so well begun.

Then she went off into a disquisition on Arthur's willingness to oblige her, and humour her in this way as in all others, and she said, "You know I am only a tiresome old woman, and young men like their freedom, but Arthur waits upon me and attends to me as if I were a young girl."

The old man smiled again, but there was a tinge of sadness in his smile. He believed that Arthur's conduct was solely prompted by self-interest, while the few attentions which he grudgingly paid to his aunt were as highly prized by her as if he had all the courtesy and devotion of a King Arthur himself.

"But, Marianne, you know there are some faults about him. You remember how he ran through the fortune which his father left to him, and there are also some reports about shady conduct on the turf."

But the old lady would have none of it. The reports were lies, and when he had done wrong it was because in his generous way he trusted those who deceived and led him astray. There was no knight like her own Arthur.

This affection of hers for Arthur was no new thing, and there was a touch of bygone romance about it. When her sister married Arthur Stanton—the father of *her* Arthur—few thought that the smiling bridesmaid carried with her a breaking heart. But so it was, and when the last of the carriages had rolled from the door she slowly removed the fading flowers from her dress, and put them away as mementoes of what was burned into her heart and brain. Reader, you may laugh at the "old maid," but remember that there was in one corner of her heart a bitterness akin to death; and if such should happen to be your lot also, you, like her, must remember that the faded flowers shall yet bloom again in undying beauty in the fair land of everlasting summer.

This, then, was the old lady's secret. She loved the son for the sake of the father, and as both his father and mother had passed away, she took him to her heart and home as her own son, and loved him with more than a mother's love.

Her brother knew or guessed all this, and so he was very unwilling to dispel rudely his sister's hopes, though he had no intention that his daughter should marry one in whom he placed no confidence whatever. And yet, strong man as he was, he felt almost powerless to brush aside the airy web that was being woven round him and Ina. He forgot that his daughter, as well as his sister, had all the feminine skill and delicacy which he lacked, that she was no mere puppet, and no longer the child, but the woman. He had yet to learn that what one woman can weave another can unweave, and that all the skilful advances and retreats, which seem so baffling to stupid man, are as plain as noonday to the opposing skirmishers.

But soon his sister opened a closer fire upon her listener, and he grew very uncomfortable under it. She wanted to know who Philip was, why he was there, and when he was going away.

Her brother explained that Philip was the son of an old friend whom he knew abroad, that he would soon be ordained and had the best of prospects in the way of preferment, and that he would probably be with them for a week or two longer.

Then this skilful strategist opened her masked batteries, and threw off all disguise. She said her brother must have been as stupid as an owl, and as blind as a bat, to have thrown those two together—especially when the young man was sickly and interesting, for everybody knew that "pity was akin to love." For her part, she was not going to have her niece shut up in a convent, for this seemed to her to be the usual place of residence for a clergyman's wife. She said that all this love-making must be put a stop to at once; and when her brother mildly hinted that he was not aware that there had been any love-making at all, she only replied by an inarticulate sound, expressive of disgust and defiance all in one. She said that Philip was good-looking and agreeable enough to be dangerous, and that he must be got rid of at the earliest possible moment, so that Arthur might have a clear field.

With these parting shots she sailed off, leaving the old man in a state of helpless bewilderment and dismay.

For a short time he sat pondering, and then he did what was the most sensible thing he could have done. He sallied forth to find his daughter and hold a council of war with her. Fortunately, for him, she was able to leave her domestic work of supervision, and she was soon seated in the chair vacated by her aunt.

She was amused and a little annoyed at the situation. Even her father was able to notice that her eyes flashed at the idea of Philip being driven away to make room for his rival; and there was no mistaking the fact that Arthur's chances of success were small.

She told her father that the best thing he could do was to do nothing, and astonished him by saying that she had already guessed what part she and Arthur were expected to play in the little domestic drama. So saying, she left him to more pleasing, though not wholly satisfactory, reflections.

He was pleased to think that Arthur had little chance of being his son-in-law, for the decision of such a matter he knew could be safely left in his daughter's hands, without any interference on his part. But then, about Philip! there was the puzzle; though after all, why should the girl not have him if she wanted him—for the idea of any unwillingness on Philip's side never entered his simple mind. True, he had not much money, but he himself could make up for that, as he had nobody but his daughter to provide for. But then, and his face darkened, he was a clerical, and there was the

horrible creed of his church, with its denunciations of the honest inquirer, whom, by the creed of Athanasius, it consigned to everlasting perdition. He thought of the Pagan deity, whom these priests of Baal worshipped. He thought of their time-serving worship, of their pretence of believing what they really despised, of their strained and forced interpretations, so as to keep safely within the fold of orthodoxy, where all the good things of the world were to be found. He thought of their silence when they should speak, and of their speech, which was carefully calculated to mislead as to their real opinions.

But yet he made a wide allowance for individuals. He knew that many were the young and ardent hearts that had been insensibly corrupted by the insincerity that was in the very air of the Church, and he said that, if he could help it, no daughter of his should marry one who was being drawn into that charmed and deadly circle. He, a man of the highest and noblest faith, thought of the infidelity rampant there, for it was infidelity to the truth that he saw. He also thought of their self-complacency, for their degradation was so deep, in his view, that they were quite unconscious of being degraded at all, and that was the deepest and most hopeless form of it.

No doubt he was grossly prejudiced, but our present task is to discover what he actually thought, and not what he should have thought. He himself was full of imperfections and knew it, but when he saw a lie he turned his back upon it, and did not attempt to sail as near to it as he could, in order to gain some material advantage. It was true that he had little temptation to do so, and it was in order that another also should be delivered from insidious temptation that he hoped that Philip would yet burst through the meshes that were being woven around him.

We thus see how it was that he could have any objection to such a possible son-in-law as Philip Steele.

We may also learn from him that if it is true that one half the world does not know how the other half lives, it is equally true that one half does not know how the other half criticises them. It is, however, well that they should know, and so other Philipeses can profit by the hint here given.

"Time brings its revenges." Bible idolaters have in all ages cast out those who differ from them, and here, in these latter days, they themselves are in danger of being the outcasts.

On leaving her father Ina went straight to her room, and on the way passed two of the servants, who were whispering together. She would have taken no notice of this except for their peculiar conduct when they saw her. They both looked confused and guilty, as if discovered in a fault, and rapidly separated to attend to their duties. This surprised her a little, for there was no reason that she knew of for their sudden flight. Before she reached her room it had, however, passed from her mind. On entering, she crossed over to shut the window, which had been standing wide open all the morning for purposes of ventilation. As she put her hand upon it to shut it her attention was attracted by something bright in the garden. Looking again, she saw that there were two bright objects reflecting the sunlight, but what they were she could not make out. In order to satisfy her curiosity, she put her head out of the window and looked down.

She saw below her the broad back of the coachman, in his brown livery. He was so intently peering through a window, which opened on a passage in the basement, that he did not hear the slight noise that she made above him. And yet, though she was annoyed at his presence in a part of the garden where he had no right to be, she was not insensible to the ludicrous side of the matter. The two brass buttons which she had seen appeared to be looking up at her with a humorous twinkle in their bright eyes, while the brown coat-tails, which hung below, swayed slowly about, as if they were trying to express the varying emotions of curiosity and expectation which controlled their master. She was irresistibly reminded of the way in which her dog, Fido, sometimes expressed similar sentiments in much the same way, and, to conceal her laughter, had to withdraw her head.

Then she went downstairs to see what he was about. Of course the moment he saw her coming along the passage he disappeared, but on going to the window which he had just left, she was surprised at the violence and rapidity of his retreat. Had he simply wished to be unobserved he could easily have stood aside till she had passed. On the contrary, he was in ungainly flight up the path leading to the gate, and in full view of any one who happened to look out of the window.

Poor Ina's cup of patience was now almost full. Harassed and annoyed by her aunt's officious match-making for her, she had gone to her own room to consider the matter quietly over, and to prepare to fight for her own independence, for this was what it really meant. Instead of getting the rest she sought, she was, instead, confronted with more mystery and intrigue.

But while she was turning round to go upstairs again in no very amiable frame of mind, she saw at the farther end of the passage, a door half open, and in the opening was the face of one of the servants whom she had seen upstairs a few minutes before. This was the last straw to her provocation. Angrily calling her, she demanded to know what all this foolishness was about, and why everybody was peeping and whispering over the house.

"I beg your pardon, Miss," said the girl, who seemed more than half ashamed of herself; "but they do say that this house be haunted."

"Indeed," said her mistress in a tone of the greatest scorn that she could assume, though at heart feeling that she was acting a double part, for had she herself not had visits from her angel mother—a secret known only to herself and her father—and what reason have *they* for saying so?

"Well, Miss, last night me and Mary was wakened by a noise in this very passage, and when we opens the door and looks out, we sees nothing but the darkness and the moonlight coming in through this window. But the sound of steps goes on, and presently we sees a girl crossing the moonlight. We couldn't see much of her except that she had on a red cloak, and her head was bare, with black hair coiled up on top. She never did cross that light, but disappeared away like in the middle of it, and while we was alooking at her. That's all, Miss."

"You are a couple of silly girls for frightening each other like that. One of you had the nightmare, and you fancied all the rest. I hope I shall hear no more about such nonsense." And Ina turned away and went upstairs again. Her head was aching and her mind in a whirl, so when the bell rang for luncheon she sent a message to say that she had a headache and could not come down, and that she would rather be left quiet for a while.

This latter part she was obliged to add, for she knew that without such a request her aunt would have instantly headed an invasion, with herself at the head, and her medicine bottles in the rear. She was sure that even now she would not have been safe, only she had sent the message to her father, and she knew that he would see that her wishes were respected.

What, she thought, was this strange story of the servants? Certainly the girls were ignorant and credulous, but she did not want to imitate the ignorance and credulity of those who reject off-hand all such stories. She knew that they were so rejected only by those who were profoundly ignorant of the overwhelming evidence upon which a large number of such stories rest. Their credulity consisted in this, that they believed that their little experience was of more importance than the testimony of thousands of intelligent men and women in all ages. They believed that their short-lined plummets had sounded the universe, and their *a priori* reasoning had exhausted all solutions. She therefore intended to look further into the matter if possible.

Her message was received at the luncheon table. Her father had a good guess at the cause of her indisposition, though, of course, he only knew a part. Philip ascribed it to her anxiety over her cousin's illness in the morning, and was unhappy and moody in consequence.

And, must we admit it? Aunt Marianne did not express the same solicitude for the sufferer that she should have done. But we must not be too hard upon her. Her mind was able to retain only one impression at a time, and that was the reason why she pursued each new idea with such vigour, for each obliterated every other.

At the present moment she was anxious about Arthur. He had been ill, and therefore must still be ill. But he had disappeared, and not returned to his regular meals as he should have done. Perhaps he was dying of exhaustion in some cave, or had fallen from the cliffs under another attack of illness.

Therefore each member of the little group sat silently meditating, each intent on his or her own little world; while of the three, the old lady's anxiety about her dear Arthur happened to be the best founded, though her guesses were wide of the mark.

(To be continued.)

SHOULD WE ALWAYS ATTEND TO OR DISREGARD THE WARNINGS OF SPIRITS?

THIS question is often asked, and I feel bound to reply (after a long life's experiences with spirits of every grade), you should use some discrimination. When communications come *voluntarily*, especially when the unsought intelligence has previously shown evidence of good and truth, I regard such communications as most sacred and wise, and never think of neglecting them. The following narrative was first given at a party by one of my most intimate and valued friends, and though he never became an openly professed Spiritualist, he never referred to the following incident without tears and expressions of deep remorse. My friend often related the incident in many companies besides the one I refer to above, and I suppose that is how it got into the Detroit paper, but I can vouch for every word of it as true.

WARREN CHASE.

Long Island.

THE ENGINEER'S WARNING.

"No, I don't believe in ghosts," said a locomotive engineer on one of the trunk lines running out of Kansas City. "Most of the phenomena we run across can be explained on some better hypothesis, and of those that can't the majority are due to illness. Yes, I have had some experiences myself that I could not explain at the time, and have never since been able to, but I still believe they must have some rational explanation. - One of the strangest incidents in my life occurred when I was running an engine on the Chicago and Alton, from Slater to Rodhouse. You know there is a little station near Centralia, Mo., called Clark, where the Chicago and Alton and the Wabash cross. At this crossing we always have to come to a full stop, and, though I have gone over it a thousand times, I never go over it without a shudder. Whenever I take an engine over that crossing a lady's voice, as gentle and clear as a silver bell, always says to me plainly and distinctly, 'All right; go ahead.' There have been only three times that this has not been done. Once in 1883 she said to me, 'Stop. Wait a minute.' So accustomed had I become to obeying her that I stopped at once at the unusual command. Looking ahead, I saw by my head light that a man had caught his foot in the frog just ahead, and would have been crushed if I had gone ahead. He himself said it was a close call, but on learning that he was the editor of one of the little country weeklies of Missouri I didn't tell him why I had stopped, for I had no desire to have it published, my 'queer' imagination having already caused unfortunate talk.

"After that for a year everything went as usual, and I always heard the same gentle voice say, 'All right; go ahead.'

"One day after I had come to a dead standstill, and had started up again, this lady's voice said to me in quick, anxious tones, 'Stop! Wait a minute! You'll be too late! Reverse!'

"I followed her commands as quickly as possible, and a little golden-haired fairy was picked up from just in front of the wheels of the locomotive. The mother, who was waiting for a Wabash train, fainted, and was still unconscious when we went on, but she afterwards sent a handsome cheque to the division superintendent for me at Slater. Now, the strangest part of all this is that no one ever heard these commands or warnings except me. When we had saved this little girl I mention, the fireman asked me if I saw the little child, and I at once said 'No,' and, of course, I then had to explain why I stopped and reversed, and this revived the talk which had been very common a year or more before with regard to my 'queer' ways, but which had lately been dropped. When the superintendent at Slater sent for me to give me the cheque that had been sent, he asked me the facts, and I told him the whole story just as it really existed. He looked at me a little queerly when I got through, and said—

"You have been too long with us, and are too serviceable for us to want to lose you, but we can't have any stories like this circulating. It will injure our service too badly.' I suggested that only twice had it interfered with my run for half a minute, and in both cases had saved a life, but this did no good, and I saw that a repetition of 'yielding to my imagination,' as he called it, would probably mean my resignation. It happened that I was requested to take the place of a friend and run back over the road that very night, and, though I had lost a great deal of sleep, I couldn't

refuse. When we approached the Clark switch and crossing I was very uneasy and nervous, and felt that my imagination was just in condition to serve me any sort of trick.

"We stopped, and as I started again I heard that voice I knew so well say with perfect distinctness—

"'Stop. Wait a minute.'

"Now, I thought to myself, I must not yield to my imagination like a child. So I made no movement to stop.

"She spoke again, and said in agony, as it seemed—

"'For Heaven's sake, stop. Reverse.' But, instead of doing so I gave her more steam, and as we went forward I imagined I felt the engine crushing something, and now I know I heard the warning voice in tears crying, 'Oh, dear. Oh, dear. Oh, dear.' When I came back on my return trip I learned that our train had run over an old man, who lived a few minutes, but was never identified. I went over the run once or twice afterwards, but that heart-rending cry of 'Oh, dear. Oh, dear,' rings in my ear every time I go past Clark, and so I told the superintendent, and handed in my resignation."

"And yet you don't believe in ghosts?" said a listener.

"No," he replied. "Of course, I can't explain this, but it must have some reasonable explanation."—*Detroit Free Press.*

THE BELEAGUERED CITY.

I have read in some old marvellous tale,

Some legend strange and vague,
That a midnight host of spectres pale
Beleaguered the walls of Prague.

Beside the Moldau's rushing stream,
With the wan moon overhead,
There stood, as in an awful dream,
The army of the dead.

White as a sea-fog landward bound,
The spectral camp was seen,
And, with a sorrowful deep sound,
The river flowed between.

No other voice nor sound was there,
No drum nor sentry's pace,
The mist-like banners clasped the air
As clouds with clouds embrace.

But when the old cathedral bell
Proclaimed the morning prayer,
The white pavilions rose and fell
On the alarmed air.

Down the broad valley fast and far,
The troubled army fled;
Up rose the glorious morning star,
The ghastly host was dead.

I have read in the marvellous heart of man,
That strange and mystic scroll,
That an army of phantoms, vast and wan,
Beleaguer the human soul.

Encamped beside life's rushing stream,
In fancy's misty light,
Gigantic shapes and shadows gleam
Portentous through the night.

Upon its midnight battle ground,
The spectral camp is seen,
And with a sorrowful deep sound,
Flows the river of life between.

No other voice nor sound is there,
In the army of the grave,
No other challenge breaks the air,
But the rushing of life's wave.

And when the solemn and deep church bell
Entreats the soul to pray,
The midnight phantoms feel the spell,
The shadows sweep away.

Down the broad vale of tears afar,
The spectral camp is fled;
Faith shineth as a morning star,
Our ghastly fears are dead.

—H. W. Longfellow.

WHO INVENTED CHESS?

THE Hindoos say that chess was the invention of an astronomer who flourished several thousand years ago, and who was possessed of supernatural knowledge and acuteness. The Greeks claim that it was the invention of Palamedes to beguile the tedium of the siege of Troy. The Arab legend is that it was devised for the instruction of a young despot by his tutor, a learned Brahmin, to teach the youth how a king was dependent upon his subjects for his safety. Oriental chess is of two kinds, Chinese and Indian chess. The Chinese game is played generally in Eastern Asia, but in India and the adjacent islands, and with some slight modifications, all over the civilized world Indian chess is played.

QUESTION DEPARTMENT.

DEAR MADAM,—Please say, if Psychometry is a true science, how is it that two different mediums give two different delineations of the same person from the same article, both in the same week, and quite the reverse from each other, both platform mediums? One was a refined person, and the other what I should call a "rough-and-ready" sort. A reply through your paper will oblige a constant reader.

LEES.

Lees, Dec. 21st, 1891.

ANSWER.

Either one or both the psychometrists mentioned above were frauds, and unable to give TRUE delineations. William Denton and Dr. Buchanan (the first discoverer of Psychometry) have given the same object, carefully wrapped-up from sight, to as many as thirty different psychometrists, and each one has told the same story and given the same descriptions precisely, although in different words. The Editor of this paper has practised with both the above learned gentlemen, and can assert fearlessly that true, genuine psychometrists *do not* contradict each other, even though there may be any number engaged in the examination and they may all use different modes of expression. One of the great wrongs of the present platform system in England is the introduction of experiments, which should always be conducted in small private circles. When psychometry and clairvoyance are tried in public, the best of mediums are affected by anxiety and the various influences from the audience; hence they are often imperfect, whilst, on the other hand, such exhibitions only satisfy the few and leave the many disgusted, besides lowering the tone of what should be a religious and philosophical platform, and opening the door to frauds and confederacy.

DEAR MADAM,—In your answer to Edward Christian in No. 213, you mention the theory of the evolution of Spirit through all the various forms of life until man is reached. This seems to a great extent reasonable in explaining how all "Spirit" is utilized, none being lost through the death of the physical bodies it has animated.

At the same time this is opposed to the opinion expressed frequently by yourself—that the parents give the spiritual as well as the physical body. This view of the matter seems to me the most easy of belief.

There are a great many difficulties suggested by the first-named theory: When does the Spirit take possession? Where does it come from?

Spirits themselves disagree on this point. Shall we ever know the truth?—Yours sincerely,
JAMES F. HEWES.
8, Colville Villas, Nottingham, Dec. 21, 1891.

ANSWER.

Our friend must discriminate between the FACTS of Spirit phenomena also the FACTS by which most communicating spirits prove their identity with mortals that once lived on earth, and the theories which various spirits give concerning points of philosophy in which they may have no facts to sustain them. We know by millions of facts that human spirits live and communicate from a life beyond the grave. We believe in their descriptions of spirit life, because they are corroborated by millions of communicants all over the world. But when we come to theories, we can only accept of that which seems reasonable and commends itself to our judgment. Besides this, Charles Darwin may give one theory concerning man's evolution, and "Spotted Tail," the Red Indian, may give quite another, yet both may be dwellers in spirit land, and yet speak from their own plane of knowledge only.

Nevertheless, we see no difficulty in reconciling the theory of the evolution of Spirit through every form of being, whether in the animal, vegetable, or mineral kingdoms, up to man, and the second theory of parental or hereditary influence upon our children. Why is the dog of Australia, called the "Dingo," incapable of being domesticated? The pups of the "Dingo" are as fierce and untamable as their parents, whilst those of our pet dogs partake of their parents' tendencies in gentleness and affection to their human friends. What makes the difference between the cub lions of Blackpool—little joyous rollicking creatures as they are—and the fierce, wild leonine cubs of Central Africa? In each case we recognize the influence, first of hereditary tendencies, and next of those environments that are analogous to education. Again, the wisest theorists concerning the evolu-

tion of Spirit up through many lower forms all claim that these forms are but so many gestating states, and that the embryotic process is not completed until the spirit attains to self-consciousness in man. The spirits of animals are seen and known in some sphere to perpetuate an elementary existence for a time, and possibly be born again, until the embryotic journey is completed in man. From this point the spirit *must* inevitably partake of the parental psychology, just as the body partakes of the parents' type of form, or just as peculiar incidents and influences in the parents determine specialities in their offspring. Thus the children of Dick and Betty in the slums of Whitechapel inherit a mentality totally different from that of my Lord Richard and my Lady Elizabeth in Belgravia. Education, and *perhaps the peculiar status of animal life from which the soul entered upon the plane of manhood*, may do the rest in determining character. We hope to be able to extend these brief and imperfect suggestions into a true Spiritual essay on some future occasion.

DEAR MADAM,—I would like to ask a question or two without fear of being misunderstood as to motive. (1) Are suicides punished in spirit-life, and how? (2) Is there employment of any kind in spirit-life—if so, with what object? (3) Have the poor as hard a struggle for existence as they have in earth life? Will you kindly answer the foregoing questions in your paper, *The Two Worlds*, at your convenience?—Yours,
J. B.

December 26, 1891.

ANSWERS.

(1) There are no *punishments* in spirit-life, only states, such states as we make ourselves fit for by our own good or evil acts. In the case of the suicide there is no place ready for him, hence he is earth-bound—lives in the second sphere, or soul sphere of this earth, and is obliged to perform as best he can the work he has fled from and left undone by influencing mediumistic mortals. Where suicide is committed in conditions of insanity the spirit is conducted by loving friends and skilled physicians into such states as will restore the spirit to reason and judgment. In every case ministering spirits seek to aid the unfortunate who has left mortal life before his time; but, in every instance, suicide is a great mistake, and condemns the willing actor in the deed to linger around the earth until his work is done.

(2) There are houses, gardens, garments, arts and sciences of every description in the spirit world. Earth is only the first form in the school houses of eternity, and ALL and everything we learn here that is good and useful is perfected in the spirit world in grander and nobler proportions than our feeble pen can depict. The truth is, all our arts, sciences, inventions, and discoveries come by direct inspiration from the spirit world. Work of every kind is effected in the spheres of *use*, and that by penitent spirits, who win their way upward by benefiting others. There is no *currency* there, only a mutual interchange of kind actions and an aristocracy only of great wisdom and overflowing heart love. Each one goes to his place, and what he or she possesses is accorded out of the spheres of use as their legitimate right—good, use, teaching, and loving kindness being given in exchange for possessions.

(3) Let our questioner kindly turn to the Editor's Christmas story and read the vision of Mary Macdonald, of the old dead street musician and the rich alderman in the spheres. IT IS ALL TRUE.

THE OLD YEAR.

GONE, but its clouds of black
Are streaked with threads of gold,
Hopes for the budding year,
Dear memories of the old.

Sad recollections blend
In those loud-pealing bells,
The joyous and the sad;
And the clock-tower tells

That from our tale of years
One more has passed away,
And one more unwritten page
Has opened with the day.

Ah, yes, the page is blank,
The future all unknown;
Beyond recall the past,
The present is our own.

—C. G.

OFFICE OF "THE TWO WORLDS,"
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The People's Popular Penny Spiritual Paper.

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THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

To CONTRIBUTORS.—Literary Communications should be written on one side of the paper only, and addressed to the Editor, The Lindens, Humphrey Street, Cheetham Hill, Manchester.

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E. W. WALLIS.

To whom Reports, Announcements, and Items for Passing Events and Advertisements should be sent to 73A, Corporation Street, Manchester, so as to be delivered not later than Tuesday mornings.

FRIDAY, JANUARY 15, 1892.

THE MANCHESTER CONFERENCE.

ON Tuesday evening, the 5th inst., despite the stormy weather and downpour of rain, a numerous audience met at the Vegetarian Restaurant, Fountain Street, to attend these now popular Conference gatherings.

The session was opened, according to announcement, by Mrs. Hardinge Britten, Dr. Britten being unanimously called to the chair. The subject for the evening was "THE NEXT STEP: OR WHAT SHALL WE DO WITH OUR SPIRITUALISM." Mrs. Britten, who, on rising, was warmly received, alluded in the first place to the fact that, for the last fifteen hundred years at least, the text book of that system of religion which had dominated the most civilized portions of the world, namely, Europe and America, had been the Jewish Scriptures, generally called "The Bible."

For the first 1,400 years the Catholic clergy, who for that period represented the Christian church, had wisely forbidden the popular use of that book, reserving it solely for the study of churchmen, by whom such portions of its pages were given to the people as suited their purposes to present. After the Reformation, and the translation of the Bible by Martin Luther, that book became common property to all classes of readers, under the enormous and unwarrantable claim that it was the only WORD OF GOD, and that every line was inspired by the Creator of the universe. All its contradictions, obscenities, subversions of known sciences, and many other irreconcilable points were to be received as "holy mysteries," and neither enquiry, criticism, nor even mental speculation upon any of its impossible statements were to be permitted, upon pain of the Divine displeasure, and even to the probable perdition of the soul itself. The speaker then, in forcible language, pointed to the lamentable divorce which this Bibliolatry produced between religion and science, by showing that the sciences, which were the interpreters of God's works, and the Bible, claimed by the clergy to be God's word, were wholly at variance. Mrs. Britten next proceeded to comment on the vast changes which the last fifty years had witnessed in the popular estimate of Biblical infallibility. She alluded, in scathing terms, to the diversity of opinions now prevailing on this subject, and pointed to the teachings promulgated by various preachers concerning the "allegorical," "symbolical," half or wholly literal character of the Bible, and next to the figures recently announced in the London papers concerning the appropriation of at least two millions of money

for "home and foreign missions" during the past year, all of which meant the enforcement of Biblical teaching upon the people; and that without any one of the various writers, preachers, and disputants on Bible authenticity, being capable of authoritatively informing the hapless subjects of missionary religion which passages were real, which allegorical, which were daring interpolations or misrepresentations, and which were what the Jews of three thousand years ago claimed them to be, namely, "the word of God."

Passing rapidly then to the horror and despair of Atheism, and pointing out the deplorable position of a land destitute of religious hope, fear, or trust, as those nations must become who tore their great text-book to shreds, unless indeed they could find or originate a new revelation, the speaker proceeded to dilate on the vast, wonderful, and providential character of the great modern Spiritual outpouring, pointing to its clearly super-mundane origin, progress, and nature, and the unprecedented power and world-wide influence with which it had been planted in every country of civilization without human apostles, propagandists, or concert of action, except by such irresistible methods as spirits themselves had exerted over their mortal instruments. Mrs. Britten next summed up the various phenomenal modes of spirit communication, all and each of which she ranged under the heads of different sciences. She showed how the discovery of the spirit man pointed to its inevitable source in the "Grand Man" of the universe—God. She dwelt especially on the stern law of personal responsibility and the inevitable sequence of compensation or retribution in the hereafter for good or evil done in earth life, and wound up by showing that Spiritualism by thus uniting science and religion, made a true and living Bible out of God's works, proved the existence of a Great Spirit, man's immortality, and offered the strongest moral goad to a pure good life on earth, by demonstrating that every act, word, or thought of the mortal comes into judgment in the land of the immortal. Mrs. Britten then said that if the popular religions of the day had so inevitably been warned with the words of doom—*mene, mene, tekel, upharsin*, and modern Spiritualism was the obviously divine revelation that was poured out upon earth from a higher world to fill up the fast coming void, *the next step* for the Spiritualists to consider was, whether they were doing their part in utilizing the great movement, and applying its mighty revealments to the demands of the time. This she contended was not the case. In this country of *caste* and conservatism, the rich and high born could have, did have, and had the right to have their own private and oft-times sacred circles, but for the poorer classes, especially in the Northern Counties where they now stood, there were few, if any, professional mediums, consequently there were few, if any, opportunities for working people and busy people who could not form circles in their own homes to investigate. In America every town, village, and hamlet abounded with mediums, who could be consulted by strangers at any time, hence, the vast excess of numbers and excellence of medium power in America over that of Europe. Mrs. Britten added that when she first learned of Spiritualism thirty years ago, she had been requested by her spirit friends to sit for the public of New York, and this she had done as a public medium giving to all comers every known phase of Spiritual phenomenal power.

Although she had been obliged to give up test manifestations after having become a speaker, she had learned the inestimable value of such powers in *proving* Spirit communion. She had also learned that time, place, diet, even the texture of the dress worn by the medium, atmospheres, climate, and above all, the nature of the magnetic influences by which the medium was surrounded, were all most essential factors in determining the success of the telegraph by which spirits communicated, and yet, here in this country, were working people, tired with the week's work, but on the Sunday going on the platforms without the smallest preparation, and amidst a heterogeneous mass of people, and amidst a heterogeneous mass of influences, essaying to give tests, few, if any, of which could be carried out into perfect or reliable proportions.

She spoke in the strongest terms of indignation against the narrow and selfish policy which denounced professional mediumship, and pleaded not only for a good training school, where medium powers could be cultured and practised, but also where trance and inspirational speakers could be properly *educated*—furnish the great masters of Spiritual harmony perfect instruments to play upon, and cease to repel educated inquirers from the Sunday services by bad grammar, childish

talk, and half developed glimpses of Spirit control—in a word, the speaker uttered one of the most forcible possible of arguments for organization amongst Spiritualists.

At this point our kind gratuitous reporter adds:—

“Although the chairman in his opening speech had apologized for the speaker of the evening as having been under the dire influence of *la grippe* for many weeks past, the speaker herself gave an address characterised by all her accustomed mighty power and eloquence, and sat down amidst enthusiastic tokens of applause.”

[And at this point the Editor is herself compelled to say her good reporter was compelled to quit the meeting; hence, as no notes were taken, we can only recall what followed from memory.]

In the first place, Mr. Wallis, in his usual clear and logical style of utterance, gave a noble testimony for the value, truth, and *present-day* authority of modern Spiritualism. Then followed a Mr. Leach, who affirmed that he was not altogether ignorant of Spiritualism, as he had sat at some circles in which the medium by raps, or something of that sort, had given him names he never knew, circumstances all false, and in fact results totally contrary to the millions upon millions of those that had been converted to Spiritualism by means of its facts. Whilst guardedly admitting diversity of opinions regarding the Bible as cropping up amongst *nobodies* in particular, he still claimed it as a *divine revelation*, declaring that whilst he was a student of geology, and had a volume of geological literature in his pocket, *he regarded the first chapter of Genesis as one of the most sublime of revelations from Deity.*

We are sorry to say that the universal titter which this remark excited was deepened in one instance to a decided *guffaw*, for which the amused laugher subsequently apologized.

He [the speaker] thought the Christian religion all right and perfectly safe, the Bible ditto, and Spiritualism—well, nothing in particular.

Several others followed, some, who like Mr. Leach had not found in their solitary one investigation of Spiritualism anything to satisfy them. Others there were who thought there might be truth in all things, and who, not happening to be thinkers or analysts, could not see why Christianity and Spiritualism could not be one and the same thing.

At the close of several quite interesting addresses, the speaker of the evening (Mrs. Britten) arose to sum up. She did not think with the first speaker that Christianity could never be assailed. A house divided against itself could not long stand. She analysed the horrible doctrine of *Substitution*, or vicarious atonement, the innocence of the one atoning for the guilt of the million, in a tremendous picture, and refused to accept of this, *the pivot around which Christianity revolved*, as any ally of Spiritualism, or any art or part in the laws of right, reason, or nature. She pitted the assumed experiences of the one or two who could not find spiritual truth in Spiritual communications with the countless millions of wise, truthful, honest, and illustrious persons who could find it; and then with courteous thanks to all who had attended on that inclement night and taken part in the meetings, and heartily commending these discussions to future considerations, the meeting closed.

We must cite a remark of one of the most esteemed of the gentlemen who ordinarily attends these meetings, Mr. Low, of Wilmslow. In a brief, quiet, but thoroughly characteristic speech made by him on the diversity of opinions prevailing on the subject of the Bible in its *literal rendering*, especially as one of the speakers claimed that the first chapter of Genesis was the most sublime and divine account of creation, Mr. Low cited the following little incident:—

A loving father had presented to his sailor son on his first voyage a knife, which he requested him to regard as a keepsake. Very many years afterwards the father and son met, and when the former inquired whether the latter had kept his little present, the son drew forth the knife declaring it was just the same, only that he had had five different blades put to it and four different hafts. Those who cannot regard the Jewish Scriptures in the same light; argued the speaker, don't know much.

It cannot be too deeply impressed on the mind that application is the price to be paid for mental acquisitions, and that it is as absurd to expect them without it as to hope for a harvest where we have not sown the seed.

SALVATIONISM.

A LIMITED LIABILITY BOOTH COMPANY, SYDNEY.

SIR,—In the *Australian Evening News* of 30th September, General Booth is reported to have stated in his address on the subject of his work, entitled, “Darkest England and the Way Out,” which he delivered at the Congregational Church, Pitt Street, Sydney: “that without exaggeration there were 3,000,000 of people receiving parish relief in England. With these people morality was difficult, and religion impossible. All these souls were doomed to misery and despair in this life, and *eternal damnation* in the next.” To which horrible and even blasphemous expressions, none of his Christian (?) hearers appear to have taken exception.

The following is my reply thereto, which was published in the same paper, and which you may perhaps deem worthy of a place in the columns of your admirable journal:—

It is no doubt true that morality is at a very low ebb with many of those unfortunates; but religion with them, even in their pauperised and miserable condition, is, in many cases, not altogether impossible, for evidence is not wanting that there are equally as many devout religionists to be found among distressed recipients of parish relief, as there are among those who are independent thereof, and I see no reason why a pauper should be less religious than General Booth or any of his followers who have the wherewithal to keep the wolf from their doors.

Unfortunately we don't always find religion and godly piety running in the same groove with worldly plenty, or material wealth and prosperity. Had General Booth carefully considered the statement in question, I am inclined to believe that he would have modified, or left out, that part of it referring to “Eternal damnation in the next life.” For no one, I opine, who believes that the chief attributes of God are justice, love, and mercy, could reasonably persuade himself to believe that He would ever arbitrarily condemn to eternal damnation any of His frail, fallible, and therefore erring creatures, no matter to what depths of pauperism, misery, or moral degradation they may have descended or fallen, although they may never have come under the influence of religious conversion, which General Booth apparently considers the only genuine passport to happiness in a future state. If all those who have not been converted according to General Booth's notions of conversion, are to be eternally damned, it makes one shudder to think what a fearful punishment will be meted out by a just (?) God to the teeming millions of heathens who “know not God,” nor anything of the Christian plan of salvation. We are told in the Bible that “to whom much is given much will be required;” but, happily, it does not tell us that the helplessly ignorant shall for no fault of their own be punished everlastingly.

THOS. PETERS (*Harbinger of Light*).

MR. KIPLING'S PET RAVENS.

MR. KIPLING, in his new book, “Beast and Man in India,” tells us about his pet ravens:—They were miracles of naughtiness, delighting in sly destruction and odd turns of malice, ever ready to pick at a servant's hurrying heel, and especially given to torment a little dog who hated them. When he had a bone they came daintily stepping together and concerted measures against him, exactly like the stage villains of melodrama, manoeuvring and skirmishing with keen enjoyment. On his part, the dog learned to watch and rifle their hiding-places. Their delight in bright objects was remarkable. In the hot weather they vastly enjoyed eating and playing with pieces of ice, which they hid for future use. But ice is a treasure fleeting as fairy gold, and the birds showed by the fussy action, sidelong squints, and interrogative turns of the head which made them such diverting comedians how deeply they were puzzled by its disappearance. “Surely, surely,” one would seem to say as he turned up a corner of the matting, “I hid a good chunk of shining stuff here; but where is it? Never mind, I will get another.” So he would hop up to the table and take a fresh piece from the glass finger-bowl, itself a great delight to the glitter-loving birds. To the last the disappearance of the ice was a wonder. But, like that of some other comedians, their conduct was generally low. The way in which they allowed themselves to be sent to bed (an old gate in an out-house), though free to fly at will, pacing meekly as good as gold, after a day of variegated crime, was their only lapse into real virtue.

OPEN COURT CORRESPONDENCE.

[The Editor cannot be held responsible for any opinions published under the above heading. All correspondents, though signing initials or any *nom de plume* they choose, must send their names and addresses to the Editor in token of good faith, as no anonymous communications can be noticed. Harsh personalities must be avoided, and correspondents are kindly reminded that our space is limited, hence brief letters—each in turn to be inserted as opportunity permits—will be most acceptable.]

To the Editor of "The Two Worlds."

Dear Madam,—I have read with great interest the pamphlet by Mr. Browne, received from you to-day, and, like all the Spiritualistic literature I have read, it convinces me more and more of its genuineness. Do you think it would be possible for me to get any personal manifestations, or could you give me any information as to how to proceed supposing I formed a friendly circle? There does not seem to be any society in Brighton. If you can spare me five minutes for a reply I shall be glad.—Yours very sincerely,

J. B. PATER.

109, St. James' Street, Brighton.

[We send this enquirer rules for the spirit circle. It is all we in the North can do.]

LETTER FROM MR. THOS. DABBS.

To the Editor of "The Two Worlds."

Dear Madam,—Allow me to say I circulate your valuable paper in all parts of the United Kingdom, and I think the manifestations we get from the spirit world a little while ago would be interesting and instructive to my numerous friends who are seeking light on the great mysteries of spirit life and being. Two or three weeks ago, being desirous of holding a private circle in our house, I invited Holly Hardy, of Sheffield, to spend a few days with us at Christmas time. On a recent Sunday evening we held a circle, at which were Mr. Wm. Lamb and wife, Mr. Hyde and daughter, Mr. Wilks and wife, besides me, my wife and son. We had not sat long before there was drawn upon a piece of white paper the figure of one of our controls, a lady who had promised to give us her portrait. Then were seen clairvoyantly by the medium three Indian spirits, well known to us by the description as the Indian guides of Mr. Hyde, Mr. Lamb, and myself. At a certain period of the séance the medium, H. Hardy, was desired to take his hands off the table, when we still all held hands round it. Then we sang a hymn, and the controls accompanied us softly on the piano, playing the tambourine besides, also a bell which stood on the table. A spectacle case was removed from one place to another, and many other such manifestations occurred.—Yours faithfully,

35, Sewerby Street, Moss Side, Manchester.

THOMAS DABBS.

To the Editor of "The Two Worlds."

Dear Madam,—Will you kindly oblige me by lending a helping hand under the following circumstances:—

At Anerley (quite near the Crystal Palace), there is a large Swedenborgian Church. The minister is the Rev. Heald—a very nice man indeed. On Wednesday, the 9th inst., also on Wednesday, the 16th inst., this gentleman lectured on "Spiritualism." I was told he was going to lecture on this subject, and as Anerley is near Forest Hill, I made up my mind to attend the said lectures, which I did.

The speaker [Mr. Heald] admitted *everything* connected with the phenomena of Spiritualism; but (and this is the point I should like you to take up) he insisted that it was nothing less than *diabolical* for any person to allow himself or herself to be controlled by a spirit *under any circumstances*; also that we, by holding circles of any kind, prevented those spirits that came to our circles from making progress in the spirit world. I must, in justice to the Rev. Heald, say that he allowed me (though a stranger and Spiritualist) to speak for a considerable time after the close of his lecture, and you may rest assured I did my best to remove the false impression his remarks had made. The Rev. Heald is a reader of *The Two Worlds*, and if you can kindly see your way clear to treat this subject, I shall distribute said number of *The Two Worlds* amongst his congregation. Awaiting your favour, faithfully yours,

129, Stanstead Road, Forest Hill,

H. W. BRUNKER.

London, S.E., Dec. 21, 1891.

[If our friend will send reports of this nice man's speeches, he shall be answered through these columns.]

To the Editor of "The Two Worlds."

Warrington, December 28, 1891.

Dear Madam,—I see in *The Two Worlds*, of the 25th inst., a letter by J. H. Blake. Of all the astounding statements on the question of paid mediums this is the latest. He says, "We want all mediums to learn to labour and to wait for their reward until they have got to their heavenly home." I am afraid that J. H. Blake has not considered what this means to the mediums. Will J. H. B. undertake to manage my business, supply all the wants of my family, and meet all their requirements in life? If he will, then I will do what J. H. B. would have all mediums do, that is, place myself at the call of all societies, and speak the best and noblest thoughts I may be inspired with. This, I think, the readers of *The Two Worlds* will consider a fair test on the principle J. H. B. has laid down. I may say now, if Spiritualism has taught me anything, it has taught me to be practical. The spirits tell me to take the greatest care of my physical body, to cultivate to the utmost my mental and spiritual nature, to make my home bright and cheerful, and then do the best I can for my fellow-men; in fact, wise spirits bring the old saying to the front—"Charity begins at home." Mediums are but human beings, needing food and clothing like others, also having home duties to attend to, and they have to leave their homes at the week end, when all the labour and worry of business is stopped, and thereby lose the sweetest side of home life. J. H. B. calls it inconsistent on the part of the mediums for condemning the extravagant stipends of the bishops. Of course there is no difference in a bishop receiving £10,000 a year, and a medium receiving £10 to £50 per year! Without using any more space and time, dear Editor, I will say, any one who claims to

be a Spiritualist and is afraid to subscribe his or her mite towards its promulgation lacks very largely that spirit of charity and love which persons like J. H. B. make so great a demand for from the poor mediums.—I am, respectfully yours, dear Editor,

J. PEMBERTON.

SPIRITUALISTS' LITERARY UNION.

To the Editor of "The Two Worlds."

Dear Madam,—Could not something be done to organize intelligent and capable Spiritualists throughout the provinces, in the form of a "corresponding body," to take up every opportunity of reply to the steadily-increasing attacks, remarks, and queries which continually appear in the numerous journals, periodicals, and general literature of this country? Frequently opportunities occur which, if taken in time, would furnish means for the spread of the glorious truths and principles of Spiritualism in directions beyond the reach of the rostrum and Spiritualistic press; opportunities accrue through biased minds of editors and contributors which often afford the chances so often overlooked, and which are passed by, leaving open the subject solely to ridicule, ignorance, fallacy, and superstition, and in too many instances arrogant denunciation of the uninitiated. If replies are rejected in one direction, they are usually acceptable in another.

I well remember, after the refusal of one editor, another in the same town published the article, and consequent upon this the first commenced to write in a strong expression against the subject, and replies passed through the second paper to the first, and thereby a wide "seed time" was obtained and excellent work accomplished.

I would suggest that names be collected of all persons who are willing to take upon themselves the defence of our noble cause, and that such be organized as a Union—each corresponding in his or her own district, or where necessary (in case of vacant district, viz., where no member of the Union resided), on receipt of paper cuttings, etc., from Spiritualists in such districts. Each pay their own postage, and an annual fee be charged for membership—each to be on equal footing, and one be appointed secretary, annually, as recorder, and another as corresponding secretary. The roll to be inserted in *The Two Worlds* annually, and each member to write either publicly or under a *nom de plume*.

I shall be pleased to hear from others on this subject, and will render any service I can in collecting names and addresses.

201, Humberstone Road, Leicester.

T. TIMSON.

[NOTE.—No more letters written on both sides of the sheet can be received or sent to press.—ED.]

To the Editor of "The Two Worlds."

Dear Madam,—I have been wanting to write to you a long time to thank you for your great work for Spiritualism. I have read in *The Two Worlds* your most wise and noble speeches and answers to questions; and know your hard-labour is spreading the truth; and how bravely you fight against your enemies. In truth, I often pity you. Fight on, dear lover of the truth, and thou shalt win the crown thou so well deservest.

Dear Madam, we have had several family circles here, but not for some time past. My youngest son has gone to London with his brother, William—to the Thames Iron Works, and I seem rather lost for a little while, but not for long, I hope. I have often hoped I should see that some good medium was coming to Wilton or Salisbury. There was one thing I could not understand in our home circle. A spirit friend came and spoke through the medium: one of us asked his name, but he said, "A Friend of all men." Some one asked if he died for us; he said, "Yes," and then he made the medium stretch out his arms across the chimney-piece, as if on a cross. After that a young woman came—a Sunday School teacher. She said she thought she was going to see her Saviour, when she got to the spirit-land, with open arms to receive her, but she had not seen him yet. We had some very good writing, telling us things for our good, and giving beautiful prayers. Also we had playing on the concertina, and writing of many spirit-names (altogether this was quite different from the writing and playing of the medium), besides many other wonderful things done. These spirits taught us how to live good lives and help each other. They bade us not to speak ill of any one, and to help those who were down in life. One spirit came on purpose to thank us for helping him when the road was very hard for him during this life, showing that no kind word or deed is ever forgotten. This world would be more like a heaven below—loving and helping each other—if all were Spiritualists. I have often been advised by spirits never to turn a poor beggar away from my door. I should think it a very cruel thing to do so, as we might, if we did, turn away a poor creature starving. In helping the poor you see I get more loving friends in the other world. I often think the stingy rich won't have very great treasures unless they are a little kinder than they are now in the next world. How I wish they could see it as we do! If the covetous man forgets, or has no thought, that it will be measured back to him again as he has dealt out to others, I think he would be a little more generous. I often tell the Christians they will be terribly deceived when they pass over. Their cry is mostly, "Believe on the Lord Jesus Christ, and thou shalt be saved." I call that of itself a very poor and unjust sort of religion. They don't very often say much about the good Samaritan, but a great deal about vicarious atonement. So how can they be called good and faithful servants if they don't do any good to any one but themselves and their parsons?

Dear Madam, what I have said is true, but I am sorry to add that my wife can't quite see to profess Spiritualism as I do, so perhaps it would be best not to write to me, but you may just say in *The Two Worlds*, "A Friend near Salisbury." I shall know then that you had my letter.

Please excuse me for this bad writing and bad spelling, as I did not get much learning when young, and we down here talk a little different to what you do. So now, good-bye for the present. I hope God will still bless you and your labour, for His honour and glory, and for our good, that we may have more love for Him, and more love for each other. Hoping you will have a bright and prosperous New Year, and a great many of them. God bless you and all your house.

A FRIEND NEAR SALISBURY.

PLATFORM RECORD.

The Editors do not hold themselves responsible for the opinions expressed, or for the accuracy of the statements made, in the reports, and earnestly request secretaries to use the utmost care to make their communications brief, pointed, and reliable.

Reports must reach us by first post on Tuesday, written on one side of the paper, and consist of not more than 100 words, unless very special.

ARMLEY. Temperance Hall.—A good day with Mr. Hopwood. The remarks were so good and to the point, both afternoon and evening, that those who were not Spiritualists admitted their reasonableness.—R. P.

BATLEY.—Mr. Walker's guides dealt with "The P. S. A." in a very spirited manner, and spoke well on "The Unfoldment of your Spiritual Powers." We hope to have the pleasure of hearing him again soon.

BIRMINGHAM. Oozells Street.—Thursday, usual circle, Broad Street Corner Coffee House. The control of Mr. Knibb spoke upon "When fortune beams," in a manner pleasing to all. Sunday evening: An inspirational address, by Mrs. Manton, on "Inspiration," the quality of which denotes the progressive development of our lady friend's mediumship.

BLACKBURN.—Mr. J. Swindlehurst delivered addresses on "Real Ghosts" and on "Social Salvation." Very small audiences, owing doubtless to severe weather.

BOLTON. Old Spinners' Hall.—Being disappointed by our speaker through illness, we had a circle in the afternoon, which was very harmonious. In the evening Mr. Shippobottom's control spoke on "The joys and sorrows of life" in an able manner, and Mr. Hunter's control very ably spoke on the "Teachings of Spiritualism."—G. Parkin, sec., 17, Bullock Street.

BRADFORD. 448, Manchester Road.—Morning: Very harmonious circle, 21 present. Afternoon: Speaker, Mr. Marshall. "Bible Spiritualism and Modern Spiritualism," and at night on "The world of spirits and state after death." Mrs. Marshall gave good clairvoyance to fair audiences.

BRIGHOUSE.—The guides of Miss Jones gave trance addresses on "Be ye faithful unto death," and two subjects chosen by the audience, which were very ably dealt with. Accurate psychometry, and clairvoyant delineations were easily recognized. Very good audiences. All seemed well satisfied.—R. R.

BURNLEY. Hammerton Street.—Afternoon: Mr. Victor Wyldes answered questions from the audience with his usual force and ability. Evening subject, "Spiritualism the true Redeemer," was a treat not to be forgotten. His argumentative resources was a point commented on by intelligent and competent critics.

BURNLEY. Robinson Street.—Mrs. Butterfield discoursed upon "Spiritualism," and "Does God answer prayer, and how?" Listened to with great attention and ably delivered. Mr. Swindlehurst with the debating society at Congregational Schoolroom, Brierfield, on Thursday.

BURNLEY. Maden Fold.—Mr. Eastwood's inspirers gave short addresses, Mr. Taylor following with clairvoyance.

BURNLEY. 102, Padiham Road.—The guides of our local mediums did fairly well, giving short addresses. Several good tests were also given, which were easily recognized.—J. W.

CLECKHEATON. Walker Street.—Disappointed by Mr. Lund, we had an able substitute in Mrs. Thornton, whose guides spoke on "The Great Nazarene," and said we should live a good, moral life, in accordance with the teachings of Spiritualism. Evening: a very good discourse was listened to attentively. Very good clairvoyance at each service.

FELLING. Hall of Progress.—Small audience, owing to the severe weather. Our speaker did not turn up, so we formed a circle. Mrs. Baldock, Miss Thirlwell, and Mr. Wilson gave good clairvoyant descriptions.—J. D.

GATESHEAD-ON-TYNE. 1, Team Valley Terrace, off Askew Road.—Mr. Phillips gave a reading from *The Two Worlds*, "Phenomena among the Indians in Vancouver Island," which was very ably given. Afterwards Mr. Wightman's guides answered two questions from the audience very satisfactorily. [Please write on one side of the paper only.]

GATESHEAD-ON-TYNE. 79, Taylor Terrace.—We had a good meeting. One of the guides of Mr. T. R. Penman gave an account of his life on this sphere as a native of Central Africa, which was very interesting to a good company.—G. C.

HALIFAX. Winding Road.—Mrs. Ingham's guides were never heard to better advantage, concluding with excellent clairvoyance. On Monday, Jan. 18, Mrs. Midgley and Mrs. Briggs are giving us their services for the benefit of the new Organ Fund.—F. A. M.

HASLINGDEN.—I am very proud to send a report from Haslingden. We have been holding cottage meetings or circles in this district for the past nine or ten weeks, and have had some very good times spiritually, for which we heartily thank our spirit friends and also the instruments through whom they work. We have not an abundance of mediums, some two or three are all we can boast of, but they are always ready when duty calls. We have got three developing circles at work, from which we expect before long to derive some benefit, as they seem to be working very well. We have formed this society with the hope that in the near future we may be able to embark in public work. If there are any Spiritualists or honest investigators in the district who have not yet been with us we should be very glad of their co-operation both numerically and financially. Meeting next Sunday at Edward Coupe's, 37, Prospect Hill, Grave Road, Haslingden.

HECKMONDWIKE. Blanket Hall Street.—Mrs. Mercer disappointed us, but did not send the reason why. It would be better for small societies if the mediums would send word of their inability to fulfil their engagements, as the secretary could then procure a substitute. Afternoon: Our president, Mr. Ogram, proved a worthy volunteer. His inspirers spoke well on "Spiritualism the need of the age." Evening: Mr. Pawson, of Batley, kindly came to our rescue. His guides took subjects from the audience, which were dealt with in a satisfactory manner, and also gave a few descriptions.—W. H.

HUDDERSFIELD. St. Peter Street.—Owing to wintry weather only moderate attendances. In the evening, Mr. Johnson gave us a treat in

his experiences as a medium. Certainly Mr. Johnson has seen wonderful things, and can recite them very effectively, and in a way that is calculated to arrest the attention of strangers to our phenomena.—J. B.

LEEDS. Psychological Hall.—An excellent day with Mr. Dawson's guides who dealt with subjects from the audience in a satisfactory manner, followed with very good psychometry by the guides of Mrs. Levitt, local, all being recognized. We shall be glad to hold treaty with any mediums within a radius of 20 miles who will come to assist us for a small fee and railway expenses, as we know the labourer is worthy his hire.—C. Levitt, 23, Fraser Mount, Stoney Rock Lane, Burmantofts, Leeds.

LONDON. 311, Camberwell New Road.—Evening: An address was given by Mr. W. E. Long's guides on "Mediumship," which will be continued Sunday next. Questions invited. The election of officers for the ensuing half-year: Treasurer, Mr. J. Kemmish; secretary, Mr. W. E. Long; assistant secretary, Mr. Coote; Lyceum conductor, Mr. Coleman; librarian, Mr. W. G. Killick; pianist, Miss Box; benevolent fund, Miss Morrill; and a committee as follows, Mr. Ward, Mr. Perry, Mr. East, Mr. Jerry, Mrs. Thornton, Mrs. Long, Mrs. Perry, Miss Ward, Mrs. Kemmish, and Miss Perry. The reports of our various branches of work were very favourable, and financially we are in a satisfactory position, free from debt. The general fund has a working balance of £1 16s. 5½d. The benevolent fund £1 12s. 5d. and £7 1s. 6d. has been collected in two months for the piano. We should be glad to see a good muster of friends at our anniversary gatherings on Jan. 24 and 26.

LONDON. Clapham Junction, 16, Queen's Parade.—Our Sunday meetings here having fallen away very much of late a strong endeavour is being made to re-organise them. I hope all friends living in this neighbourhood will co-operate with me in this endeavour by at least favouring us with their presence on Sunday, at 7 p.m. sharp.—G. D. W.

LONDON. King's Cross, 184, Copenhagen Street.—Evening: Mr. Arthur Lovell gave an interesting and instructive address on "The Kingdom of Heaven" to the entire satisfaction of the audience. The hope was expressed that we should soon have another visit from him, which he kindly promised he would give us.—A. M. R.

LONDON. Marylebone, Spiritual Hall, 56, High Street.—Miss Rowan Vincent gave a very lucid and practical address to a full audience on "My Experiences in Spiritualism." We hope soon to hear this excellent speaker again. She laid special stress on the necessity of investigating Spiritualism with earnest and serious minds.—C. I. H.

LONDON. Peckham, Winchester Hall, 33, High Street.—Our social entertainment on Thursday last was undoubtedly a success. Mrs. Copeley and Mrs. Hubbard, Misses Butcher and Brunner (songs), and Miss Chapman (violin solo) were fully appreciated. Tom Melrose, the celebrated dancer, executed an excellent turn. Paul Breton, our favourite star, caused roars of laughter. W. Franklin drew great applause with his imitation of a mandolin on his "one string fiddle," also Mr. Hubbard (bass vocalist), and Chas. Vants, in his chevalier impersonation, were very good. Great credit is due to the pianiste, Miss Shearer, and Messrs. Browning and Biggs. Refreshment room very attractive. Hall crowded, many visitors coming long distances. Sunday: Mrs. Bliss's guides expressed beautiful thoughts upon "Spiritual Work." Clairvoyance convincing. A splendid test given to a person unknown to the medium.

MACCLESFIELD.—Jan. 3: Mr. Victor Wyldes paid us his first visit, and created a very favourable impression. Afternoon subject, "How to entertain angels," was a pithy and clear address. His psychometry was of a very successful character. Evening subject, "Spiritualism the Redeemer." He clearly explained the divers religious systems that existed, and boldly asserted, and proved by the psychometry which followed, the superiority of Spiritualism. Monday, Mr. Wyldes lectured on "The Law of Psychic Science." Experiments (in nearly every case correct) followed. Jan. 10: Afternoon, Miss Pimblott gave a capital address on "Slavery." That slavery was abolished was shown to be untrue. What slavery, she asked, was more degrading than the bowing and scraping to public opinion, which existed in no small degree at the present time? After the lecture Miss Bamford sang "Lettie waits for me." Miss J. Bailey, of Blackburn, gave clairvoyant descriptions, which were conspicuous for their remarkable accuracy, in many cases full names being given, and in others facts that enabled the persons to recognize them. Evening, "Spiritualism explained and revealed." The mission and teachings of the spirits were lucidly explained by Miss Pimblott. Miss Dickens sang a solo very sweetly, and Miss Bailey again revealed the spirit world by giving clairvoyant descriptions, if anything, exceeding the afternoon. The room was packed at night, fully 300 people being present, the largest audience ever assembled in these rooms. Much interest and inquiry was manifest at the close. It is all important that when Miss Bailey is giving clairvoyance there should be with her a speaker who can clearly and forcibly explain Spiritualism and its teachings, as there are always a good number of strangers and inquirers. Mr. Tetlow will be with us next Sunday afternoon and evening. Let us continue to have the large gatherings.—W. P.

MANCHESTER. Tipping Street.—Afternoon, Mr. J. B. Tetlow spoke on "Retrospection," explaining most lucidly the origin of Spiritualism. Evening, "The wages of sin is death," was treated in a masterly manner, principally showing the evils of intemperance. Psychometric readings successfully given at each meeting.—A. E.

MANCHESTER. Collyhurst Road.—Mr. Lomax, of Darwen, discoursed on "Faith, Hope, and Charity" in the afternoon, the subject for the evening being "The spirit of God in man." Clairvoyance at each service, mostly recognized.—T. T.

MANCHESTER. Edinboro' Hall.—Jan. 5: Quarterly tea meeting. About 52 persons sat down to an enjoyable tea provided by our treasurer, Mr. Winson. Afterwards dancing was indulged in, interspersed with songs and sketches in character. Our thanks are due to all who assisted. Jan. 10, afternoon: In the absence of our speaker, Mr. Jurski (vice-president) read a paper on "The life hereafter—heaven, hell and its punishments," which was ably criticised by Mr. Rogers and others. Evening, Mr. Gibson spoke on "Who are the saviours of the world?" demonstrating that they are those who labour for the elevation of our poorer brethren and the working classes. Mr. Gibson and his son conducted the after-circle, and gave clairvoyant and psychometric tests.

MIDDLESBROUGH. Spiritual Hall.—The inspirers of our old and valued friend, Mr. Joseph Eales, of Bishop Auckland, delivered two excellent lectures on Sunday to fair audiences. The President, Mr. Gallettie, gave an urgent and eloquent appeal to members to join with greater zeal in the great and good work.—W. I., cor. sec.

NELSON. Bradley Fold.—Mr. Pilkington discoursed upon "The conservation of energy in the soul of things," and "Soul Life, what is it?" Both subjects dealt with in an able manner. All who missed the lectures missed a treat.

NORTHAMPTON.—Local friends. Mr. Cheshire spoke a few words of encouragement to a moderate audience. Night, Mrs. Walker's controls again spoke with much force and gave good satisfaction.

NORTH SHIELDS. Camden Street.—Jan. 3: Mr. J. J. Morse, in the evening, delivered an eloquent discourse on "The Mighty Dead," which was highly appreciated; and on Tuesday, Jan. 5, replied to four questions in the most satisfactory manner. A special members' meeting, on Sunday evening, Jan. 17, when all the members are requested to be present. Business of importance.—T. T. McKellar.

NOTTINGHAM. Morley Hall.—Though unable to be present, I believe there was a good meeting. Our friends across the Atlantic were in our thoughts during the New Year's party. Was pleased to hear from Bro. Finch in Chicago, his health is better and he can work. Bro. Yates, we are glad to learn, has found a field for his abilities, and is doing well. And then there is a full score of names we could mention who we believe will be glad to hear that our society is in a healthy and prosperous condition, thanks to *The Two Worlds*, for being the medium of communication. I know from experience how home news is valued when in a foreign land. To all we wish a happy New Year. Let us hear from you.—J. W. Burrell, sec.

OLDHAM. Bartlam Place.—Thursday's public circle poorly attended. Miss Clara Eutwistle gave successful clairvoyance. Psychometry by Mr. Wheeler, and some remarks by Mr. Savage. Sunday: afternoon, Mr. Sutcliffe speaks on "The world is my country; to do good, my religion." Evening, "The Sign of the Times." During this discourse most things came in for criticism, even politics and royalty. Fair psychometry to poor audiences.—V. Tuke.

OPENSHAW. Granville Hall.—A severe cold prevented Miss Walker being with us, and again our able supporter, Mr. Boardman, came to our assistance and lectured on subjects from the audience. Morning, "How to improve the present condition of Spiritualism." Evening, many subjects were sent up, and all treated in a masterly manner, much to the satisfaction of all.—W. P.

PARGATE.—A splendid day with Miss Wheeldon. Rather poor audience in the afternoon, but good at night. The guides spoke over one hour. Clairvoyance moderate, but grand tests in private. The guides gave some very welcome information regarding a letter when she was here last time which has come true to the time. This young lady only wants to be heard once to be appreciated. We shall be glad when the time comes for her next visit; she improves and makes friends every time.—B. Moseley, cor. sec.

PENDLETON.—Mr. E. W. Wallis read an extract, and then gave a stirring address on "The Instinctive Features of Spiritualism," which gave great satisfaction. Evening: Nine subjects from the audience were forcibly dealt with in his usual eloquent style.—J. Moulding, sec., 15, Eimeo Street, Whit Lane.

RAWTENSTALL.—We felt thankful for the services of Mrs. Ashworth, who is always willing to render us assistance in time of need. She was very successful in her clairvoyant descriptions, 17 given in the afternoon, 14 recognized; evening, 14 given, 12 recognized.—T. C.

ROCHDALE. Penn Street.—January 3: Good time with Mr. G. F. Manning, who was very successful with his clairvoyance, giving name in every case, which was a great proof of spirit return. Glad to say we are adding to our number every week. Last Sunday Mr. Moorey did good service, and spoke on "The Coming Age of Freedom."

SHEFFIELD. Central Board Schools.—Our annual tea on Jan. 1 was a splendid success. About 270 sat down to tea; we were glad to see so many. Entertainment after. Great praise is due to Mr. Ball, chairman, for the way in which he conducted the meeting. Recitations, dialogue, and songs were given by members and friends, who have our hearty thanks, as also all friends who assisted at the tea, and in other ways, for an enjoyable evening. Nineteen free tickets were given to poor people, who seemed highly delighted. Jan. 3: All were pleased with the rapid development of our young brother, Mr. J. Moorey, of Salford, both in speaking and psychometry. Subject at night, "Christians and Spiritualists, awake," nicely dealt with. We wish him every success, as he is an earnest worker. Jan. 10: Afternoon devoted to election of officers, and the account of work done since May last, which gave satisfaction to all. We are pleased to say we have a balance in hand of £13 14s. 3½d. In May we had 1½d. Thanks to all for their help. May we prosper more in 1892. Re-elected: Mr. Blinkhorn, treasurer; Mr. Long, secretary; Mr. Wainwright, assistant secretary; Mr. Kenning, Mr. Inman, and the four ladies, Mesdames Richardson, Inman, Blinkhorn, and Entwistle. Four new members were elected, viz.: Messrs. Tankard, Hides, Shaw, and Fills. Evening: Brother Inman's controls dealt with several subjects, and a little discussion followed with a Christian friend in a nice manner, and handled by controls in a way that was pleasing to all.—S. L.

SLAITHWAITE.—We are under financial difficulties. The ladies are busy sewing, &c., for a Sale of Work, and any contributions will be thankfully received by me or Miss S. A. Sutcliffe, Enfield Place, Linthwaite. We have a few open dates for this year. If mediums and speakers will communicate we shall be obliged.—John Meal, 8, Wood Street, Slaithwaite.

SOUTH SHIELDS. 16, Cambridge Street.—Tuesday, 5th: Our usual meeting; the guides of Mr. Jos. Griffith gave several clairvoyant descriptions, mostly recognized. Sunday, 10th: In the absence of Mrs. Caldwell we formed a circle; several local mediums took part, and a very enjoyable evening was spent.

SOWERBY BRIDGE.—Very successful meetings have been held lately and better audiences. Our speakers have given satisfaction and some excellent clairvoyance which, no doubt, has had its effect on the audience numerically. Miss Patefield, Mrs. Green, and Mr. J. A. Stansfield have each in turn paid us a visit, and sustained their good characters for being able exponents of Spiritualism. Last Sunday:

Circles, in which Mrs. Holroyd (whose invocation was grand) and Miss Thorp did good service.

STOCKPORT.—Mrs. Hyde gave a telling address on "Spirit power and communion," which was now asserting itself everywhere. At night, to a large gathering, Mr. R. White read from Winwood Reade's "Martyrdom of Man," and Mrs. Hyde ably spoke of the possibility of thoroughly proving the fact of spirit existence and communion from the Jewish Scriptures. Remarkable and recognized clairvoyance closed the services.—T. E.

SUNDERLAND. Centre House.—Jan. 10: The inauguration service proved eminently successful. Formerly the hall was as cold and cheerless, not to say as dirty, as it was possible for a meeting-place to be, but now it bears the aspect of cheerfulness, beauty, and comfort. Sunday was about the worst day we have had this winter, notwithstanding this, the congregation was very large, and, moreover, benevolent. The platform was tastefully decorated, and bore unmistakable traces of the handiwork of the ladies. The hall, which is entirely boarded out, has been painted in three colours, and the beams running across bear appropriate mottoes, the cost of painting the mottoes being defrayed by three of the members. The mottoes are, "It is noble to seek truth, and beautiful to find it," "The truth seeker is the only God seeker," and "Let bigots fight for creeds, the good man hath the right one." The evening's programme, which was heartily appreciated, was as follows: Organ solo—*andante* movement, dedication, invocation, hymn, prayer, anthem by the choir, hymn, lesson from "Psalms of the West," chant, address by Mr. J. H. Lashbrooke, of Newcastle, subject, "It is noble to seek truth and beautiful to find it." Collection amounted to £3 4s. Hymn, closing prayer, benediction, vesper verse. The singing was led by a choir and an orchestra. Piano, Mrs. T. O. Todd; organ, Mr. W. D. Todd; violins, Mr. Glaholm, and Mr. MacMahon; flute, Mr. J. J. Glaholm; piccolo, Mr. Collins; leader, Mr. T. O. Todd. Chairman, Mr. J. W. Moorhouse. During the collection the orchestra played the "Kyrie Eleison" from Mozart's 12th Mass; the music being a splendid feature of the service. The speaker dealt with his subject in a highly pleasing and intellectual manner.

WISBECH. Public Hall.—A splendid discourse was given by Mr. Ward, followed by clairvoyance, to an attentive audience. He also asked for the sympathy to be continued toward our president, who is still very ill.—A. W.

THE CHILDREN'S PROGRESSIVE LYCEUM.

OLDHAM. Temple.—Dec. 27: General election of officers: Conductor, Mr. C. Garforth; assistant, Miss Eaton; musical director, Mr. Davenport; secretary, J. T. Standish; guardian, Mr. Spencer; assistant, Miss Hepworth.—Jan. 2: Annual Christmas tree, fancy fair, and tea-party, duly opened by Mrs. Foster. In a few well chosen words she referred to the good that could be done by all being united. She believed every one who tried to do good was aiming to reach the same end, and thought the signs of the times indicated that Spiritualists were growing more numerous and powerful. As there was a varied assortment of useful articles to tempt buyers, she hoped they would do good business and keep the waiters busy, she therefore declared the fancy fair open. Afterwards, about 200 friends partook of tea in the room below. The entertainment was presided over by Mr. Thorpe, songs and recitations being given by the children. A Japanese song and fan drill was conducted by Miss Davenport. The children were all dressed in white, and presented a pleasing appearance. A rich musical treat was afforded, which reflected great credit on all. Amusements followed, which kept the audience in roars of laughter. Each Lyceumist was presented with a New Year's card, given by Mrs. Chadderton, and *everything was sold*. It was *the greatest success* we have had. After paying all expenses ten pounds were handed over to the treasurer of the Temple. Since we became a united family we have progressed rapidly. It would be invidious to mention any one specially, as every one worked hard to make the success. May progress real and lasting attend our efforts, and all officers and parents will realize the responsibility of their positions, and try their utmost to do their share of the work. I thank *The Two Worlds* for kindly inserting reports and notices.—J. T. S.

OLDHAM. Bartlam Place.—Dec. 27: open sessions, conducted by Miss Halkyard. Readings by Miss Butterworth and Mr. Savage; recitations by Miss Clegg, James Howarth, Frank Shaw, Arthua Ward, and John Albert Tetlow; duet by Miss Savage and Miss Clegg. Election of officers—conductor, Miss Halkyard; assistants, Miss Drinkwater, Mr. Wheeler, and Mr. Savage; reporting sec., Miss Fielding. Jan. 2: Annual tea party and entertainment, consisting of a Christmas tree, the contents being distributed among the Lyceumists. Sunday morning: fair attendance. We formed a group. Mr. Howarth gave an instructive lesson from the "Manual." Recitation by Emma Fielden. Afternoon: conductor, Miss Halkyard. Responses as usual. Recitation by Frank Shaw.—M. F.

STOCKPORT.—A short session briskly gone through with precision and excellent order. The secretary read a satisfactory financial report, and officers were elected.—Conductor, Mr. Crane; secretary, Mr. T. Halsall; musical director, Mr. G. Halsall; guardian, Miss Cox; captain of guards, Master A. Bolton; guards, Masters W. Shaw, G. Coppen, and T. Bolton; auditors, Miss Kenyon and Master J. White. The principal officers were elected group leaders with the addition of Misses McLeod and M. Longson.—T. E.

[The above reports were unavoidably held over last week.]

BATLEY.—Conductor, Mr. Webster. Usual programme very good. Recitation by Miss Pawson. Liberty group discussed, "Is a man responsible for what the controls do while he is controlled?" Much interest was taken in the discussion. Moderate attendances.—J. C.

BURNLEY. Robinson Street.—The first session under the new officers. Conductor, Mr. Mason. Invocation by conductor, who, though suffering from a severe cold, gave a short instructive address to the members, telling them what golden opportunities for advancement they possessed to what he had when a boy. Calisthenics led by Miss Bennet. Session closed with prayer by Mr. Walton. Attendance, 63; 2 visitors.—J. Dent, sec.

CLOCKHEATON.—Invocation by Miss M. A. Hargreaves; marching, calisthenics and drill exercises ably led by Master Harry Walker; silver

chain recitation gone through. Officers elected: Conductor, Mr. Gomersall; guardian of groups, Mr. Fred Thornton; librarian, Miss M. A. Hargreaves; secretary, Master Harry Walker; treasurer, Mr. J. Rhodes. Invocation by Mr. A. Walker. Lyceum will commence at ten o'clock prompt.

HALIFAX—New officers: Conductor, Mr. J. Wilby; assistants, Mrs. Bott and Mr. Blackburn; secretary, Mr. Baldwin; treasurer, Mr. Jessop; musical conductors, Mr. Jessop, Mr. Swaine and Miss Blackburn; guardian, Mr. Kendrew; teachers—select class, Mr. Wilby and girls: 1st class, Mrs. Hitchen and Mr. Baume; 2nd, Mr. Baldwin and Mr. Kendrew; 3rd, Miss Turner and Miss Hamer; boys: 1st class, Mr. Hudson and Mr. Robinson; 2nd, Mr. Horsfield and Mr. Stebben; 3rd, Mr. Blackburn and Mr. Jessop; infants, Mrs. Bott and Miss L. Greenwood. Secretary's address, No. 3, New Street, New Pellon, Halifax.

BRACKMONDWIKE. Blanket Hall Street.—Conductor, Mr. Burdin. A very pleasant morning. We have arranged to have a coffee supper on Jan. 23, at 7 o'clock, and a social evening afterwards, for the benefit of the Lyceum. Lyceum scholars, 2d.; other friends, 4d.—J. Firth.

HUDDERSFIELD. St. Peter's Street.—A pleasant session. Fair attendance. Scholars, 30; officers, 9; visitors, 3. The usual programme was well gone through. Liberty group had an interesting phrenological lesson on "Brain and Brain Powers of Great Men," questions being asked by the scholars and answered by our teacher, Mr. T. B. Sykes. Fountain group took "Spiritualism for the Young," taught by Miss Castle. Lake group: reading from book, entitled, "A Kiss for a Blow," by Mr. Paske.—Louisa Littlewood, secretary.

MACCLESFIELD.—A good session of a rather musical character. Soloes were given by Misses Dickens, Bamford, and Henshaw, and Mr. Fisher; duets by W. Houlton and Tom Henshaw, and Violet Mitcham and Ruth Henshaw; and reading by Mr. Hayes. We were glad to see our young members so busy. The discussion class commenced to-day, Mr. C. Challinor opening with "Vegetarianism not harmonious with human nature." Some good discussion followed, in which Messrs. Hayes, Houlton, and Pimblott took part. Mr. Rogers acted as chairman. Next Sunday, at 11, Mr. W. Pimblott will open with "Vegetarianism consistent and harmonious with human nature." No doubt a lively discussion will take place. The prizes for regular attendance during 1891 will also be distributed next Sunday morning.—W. Pimblott.

MANCHESTER. Collyhurst Road.—Very good attendance; Mr. Whitehead conducted. Mr. Haggitt opened with invocation. The whole series was gone through admirably. Recitations by Misses Lottie Whitehead, Jessie Warburton, Nelly Pollock, Masters Frank Warburton, Bertie Whitehead, and Dicky Haggitt. Mr. Lomax and his friend expressed kindly greetings and encouraging remarks.—T. T.

OLDHAM. Bartlam Place.—Morning: Moderate attendance. Conductor, Miss Halkyard. Usual programme. Recitation by Emma Fielden; readings by Messrs. Savage and Wheeler. Mr. Wheeler gave a short address on "Enthusiasm, and the Management of the Lyceum," supplemented by Mr. Savage. Afternoon: Fair attendance, conducted by Mr. Wheeler. Recitation by John Albert Tetlow.—M. F.

PENDLETON.—Morning: Opened by Mr. Crompton. Usual programme. Recitations were well delivered by John Crompton, Emily Clarke, and Lily Clarke. Marching followed, and was well done, and then Mr. Crompton gave a very instructive lesson on "The Human Ear," and answered a few questions very creditably. Afternoon: Opened by Mr. Crompton. A very good attendance. Usual programme, including marching, and the new exercise gone through in excellent style. Recitations by Jane H. Wright and Lily Clarke. A very pleasant day.—E. Barnes, assist. sec., 15, Pimblott Street, Pendleton.

STOCKPORT.—Mr. Crane conducted, and sought to draw the higher influence around us by aspiration. The marches and exercises were up to the mark, the former led by Miss Cox, and the latter by Miss Kenyon.—T. E.

PROSPECTIVE ARRANGEMENTS.

AT THE REQUEST of several societies, Mr. G. Newton, of 6, Pym Street, Hunslet Road, Leeds, is booking dates for the present year. He has a few open dates for disposal.

BEESTON. Near Leeds.—A public ham tea on Jan. 30, at 5 o'clock. Tickets 8d., 6d., and 4d. All friends are cordially invited.—E. R.

BIRMINGHAM. Smethwick.—17, Mr. Woollison; 24, Mr. Tibbitts; 31, Mr. Carlile. [We omitted to state last week but one that the mediums were "not fully developed."—E. W. W.]

BRADFORD.—17, Mr. Farrar; 24, Local; 31, Mrs. Boston.

BRADFORD. Bentley Yard.—Jan. 23: Public tea at 4-30. A miscellaneous entertainment at 7 p.m. Tea and entertainment, adults 6d., children 2d. On the 25th at 2-30 and 7, there will be social gathering. Tea and social 4d. All are welcome. On the 28th, Mr. Wainwright

BRADFORD. Milton Rooms, Westgate.—Mr. E. Kemp has been elected corresponding secretary for the ensuing year. Speakers and secretaries please note.

BRADFORD. 448, Manchester Road.—January 23: A miscellaneous entertainment, consisting of songs, recitations, &c., at 7-30 p.m. Admission 3d., children 2d.—J. A.

BRADFORD. Walton Street, Hall Lane.—January 17: Mrs. Russell, and on Monday at 7-45 p.m., prompt. Diagnosis of diseases will be given and prescription free, combined with clairvoyance. A grand opportunity for the sufferer to be relieved and sceptical minds to obtain proofs of spirit return.—T. R.

BRADFORD. Walton Street.—Jan. 24, Mrs. Berry; 31, Mrs. Connell.

BRIGHOUSE.—17, Mrs. Connell; 24, Mr. Peter Lee; 31, Mr. Robert White.

COLNE.—17, Mr. Milner; 24, Mrs. Johnstone; 31, Mrs. Gregg.

COLNE.—New secretary: Mr. John Nunwick, 27, Blucher Street.

COWMS.—Re-opening Sunday, January 17. Mrs. Hoyle is expected to be our speaker.

DARWEN Society have January 24, February 7, and May 22 open. Speakers having those dates open please communicate with Mr. H. Holgate, 49, Hindle Street.

DARWEN.—17, Mr. Geo. Smith; 24, Mrs. H. A. Taylor; 31, Mr. B. Plant.

GATESHEAD. 1, Team Valley Terrace, off Askew Road.—Mr. Benlow, Saturday, January 16, at 7 p.m.; also on Sunday at 11 a.m., for the good of the hall, to help to pay off the debt. At 6-30: Mr. J. H. Lashbrooke.—P.S.—We are selling more of *The Two Worlds* now since we had larger audiences. We are on the increase of membership, and expect soon to have a hall built in Gateshead.

HANLEY. Psychological Hall, Marsh Street.—Jan. 17, Mr. E. W. Wallis, at 2-30, "The Spiritualist's Bible," and at 6-30, "Revelations of Spirit Life;" 31, Mr. G. A. Wright; Feb. 1 and 2, Open; 14, Mr. J. J. Morse, 2-30 and 6-30, also on Monday, 15, at 8 o'clock prompt; 28, Mrs. E. W. Wallis, at 2-30 and 6-30.

HELP FOR ARMLEY.—Mrs. J. M. Smith will give a service at the Spiritual Institute, Leeds, on Jan. 15, for the benefit of the Armley society.—R. P.

LIVERPOOL.—17, Mr. J. J. Morse; 24, Mr. J. B. Tetlow; 31, Local.

LIVERPOOL. Daulby Hall, Daulby Street.—Jan. 17: Mr. J. J. Morse. At 11, "The moral value of evil." At 6-30, "Why came the spirits, and what have they done?" Monday, at 8, questions and discussion.

LONDON. 311, Camberwell New Road, S.E.—The Fifth Anniversary Services will be held on Sunday, January 24, at 6-30. Mrs. Bliss, Mrs. Stanley, and Messrs. Drake, Butcher, Downing, Young, and other friends are expected. Solos and musical selections will vary the speeches. On Tuesday, Jan. 26, Anniversary tea and social gathering at 7. Tickets, 9d.; to be had of the secretary, Mr. W. E. Long.

LONDON SPIRITUALIST FEDERATION. Copenhagen Hall, 184, Copenhagen Street, N.—Jan. 17, Mr. A. Lovell, "Curative Mesmerism"; Jan. 24, Rev. F. R. Young, "Our Duty to our Opponents"; Jan. 31, Mr. A. F. Tindall, "Jesus Christ and His religion by spirit-light"; Feb. 7, "Exposition of Spiritualism," by various speakers.—A. F. Tindall, 4, Portland Terrace, Regent's Park, N.W.

LONDON. 17, Maiden Lane, Covent Garden, W.C.—Mrs. Ashton Bingham will gladly welcome investigators at her séances. Thursdays, at 8 prompt. Mrs. Mason, medium.

MRS. CHARLES SPRING will hold a séance for Spiritualists and investigators on January 16 and every Saturday, at 7-30 for 8, at Mrs. Ashton Bingham's, 17, Maiden Lane, Covent Garden, W.C.

LONDON. Marylebone. Spiritual Hall, 86, High Street.—Mrs. Perrin will sit, as medium, on Thursday evenings during January; Mrs. Treadwell on Saturday evenings during January.—C. White.

LONDON. Marylebone, 86, High Street.—17, Mr. Towns, "My experiences as a spirit-medium," &c.; 24, Mr. James Burns; 31, R. Donaldson, Esq., "The true nature of Spiritualism;" Feb. 7, R. Wortley, Esq., "Consolatory messages of angel friends;" 14, Mr. J. Veitch will deliver an address; 21, Dr. F. R. Young, "Personal experiences as a Spiritualist."

LONDON. Mile End.—Tuesday, Jan. 19: At 8-30 p.m., Miss Marsh will give a public séance at Mrs. Ayres', 45, Jubilee Street. Sunday, Jan. 24: At 7 p.m., Miss Marsh will give a public séance at Mr. Marsh's, 218, Jubilee Street.

LONDON. Stratford. West Ham Lane.—Sunday, Jan. 17, we intend holding a farewell meeting to Mr. Lumbard, who is going to live in Yorkshire. Mrs. Keeves-Record will give the address, who also informs me that she intends it to be her farewell meeting to platform work, on account of her health and other duties she has to perform. Jan. 10, Mr. J. Allen gave a very interesting account of his experiences while investigating Spiritualism. Mr. Wallace on Jan. 24, trance address.

MACCOLESFIELD.—Jan. 17, Mr. J. B. Tetlow; 24, Mr. F. Hepworth. The proposed reform in Sunday services will be tried on this day. Soloes, recitals, musical readings, &c.; 25, Concert, at which a varied programme will be rendered. Mr. Hepworth will sing three character songs. 31, Mr. Swindlehurst's first visit to Macclesfield.—W. P.

MANCHESTER. Tipping Street.—17, Mrs. F. Taylor; 24, Song service, "Frozen to Death"; 31, Mr. H. Rooke.

MANCHESTER. Tipping Street.—Every Monday, at 8 p.m., a public circle will be held at Tipping Street, conducted by Mr. Wm. Lamb. Admission 2d. A public reception meeting will also be held at Tipping Street every Thursday, at 8 p.m., to which all enquirers into Spiritual phenomena are cordially invited. Collection to defray expenses of room only.—A. Eckersley, cor. sec., 102, Upper Brook Street.

MANCHESTER. Tipping Street.—Jan. 24, a service of song, "Frozen to Death," will be given by our choir. Reader, F. Tomlinson, Esq. As this is a special effort by our esteemed organist and choir, we should be glad if our friends will make it as widely known as possible.

MANCHESTER. Collyhurst Road.—Ham tea on Saturday, Jan. 30, at 6 p.m., sharp. Members, 4d.; friends, 8d.

MIDDLESBROUGH. Spiritual Hall.—Jan. 17, Mr. Walter E. Inman, of Sheffield, 2-30 and 6-30, trance orations and clairvoyance. Jan. 24, Mrs. J. M. Smith, of Leeds.

NEWCASTLE-ON-TYNE—Sunday, January 17: Mrs. J. A. Green, of Heywood, will give short addresses followed by clairvoyant descriptions of spirit friends, morning and evening at Cordwainers' Hall, 20, Nelson Street. On Monday, the ladies of the society will hold one of their socials. Tea served from five to seven to suit various arrivals. Afterwards, Mrs. J. A. Green will give an address and some experiments in clairvoyance.

NOTICE OF REMOVAL.—Mrs. Beanland, trance clairvoyant, psychometrical, and medical healing medium, has removed to 74, Stoney Rock Road, Burmantofts, Leeds.

OLDHAM. Temple.—17, Mrs. Bailey; 24, Mrs. Green; 31, Mr. V. Wyldes.

OLDHAM. Bartlam Place.—17, Mr. J. Butterworth, Mr. J. Savage, and Miss C. Entwistle. 24, Mr. W. H. Wheeler, at 3, "The Trial of Theology in the Court of Bankruptcy"; at 6-30, "The Science and Religion of Spiritualism." Questions invited. Jan. 31 and Feb. 1, Mrs. Crossley. A grand tea party and entertainment in aid of the funds on Saturday, Feb. 13. Prices, 10d. and 6d. Full particulars later.

PARKGATE.—17, Mrs. Berry; 24, Mr. Inman.

PENDLETON.—17, Mr. Buckley; 24, Mrs. Craven; 31, Miss Patefield.

RAWTENSTALL. Saturday, Jan. 16: A grand entertainment in aid of the building fund, consisting of conjuring, recitations, dialogues, vocal and instrumental music. Admission 4d. and 2d. Come early and secure a seat.

MR. THOMAS COOK, corresponding secretary, 5, Thorn Hill, Rawtenstall.

ROCHDALE. Regent Hall.—17, Mr. Victor Wyldes, also Monday, at 7-30 p.m.; 24, Mrs. J. A. Stansfield; 31, Mrs. Best.

ROCHDALE. Water Street.—24, Open. Mediums having this date at liberty, please write to Mr. James Bamford, 84, Oldham Rd., Rochdale.

THE DAWN OF DAY SPIRITUAL SOCIETY will re-open meetings on Monday, January 18, at 7-30, at Mrs. Spring's rooms, 8, Wilkin Street, Grafton Road, Kentish Town, N.W. For particulars, apply by letter to Mrs. Rorke, secretary, care of Mrs. Spring, at the above address. President, Mrs. Ashton Bingham.

STOCKPORT.—Jan. 17: Mr. R. White, 2-30, "The Life of John Critchley Prince," Bard of Hyde. 6-30, "Buddha, Mahomet, Christ."

WALSALL.—17, Mrs. Gregg, at 6-30; also on Monday and Tuesday. Trance addresses and clairvoyance. 24, Mr. Victor Wyldes, at 11 and 6-30, addresses and psychometry. 31, Mrs. Groom, at 6-30, trance address and clairvoyance.

PASSING EVENTS AND COMMENTS

(Compiled by E. W. WALLIS.)

THE MANCHESTER CONFERENCE at the Vegetarian Restaurant, Fountain Street, off Market Street, on Tuesday, January 26, will be opened by Mr. J. B. Tetlow on "New Testament Teachings."

SPIRITUALISTS in North Shields are urgently requested to rally round the flag and attend the special members' meeting, next Sunday evening, Jan. 17. "Work, for the night is coming."

THE ASHCROFT CAMPAIGN has now been transferred to Leeds and neighbourhood. The friends will profit if they stand shoulder to shoulder, and unitedly do their best to utilise the excitement to spread a knowledge of the truth.

CAPTAIN PFOUNDERS'S LECTURES.—We are requested to announce that all engagements must be cancelled for the present, in consequence of break down of health, our climate being very trying to one who has travelled and resided so much abroad.

ILLNESS OF MRS. WALLIS.—We regret to announce that Mrs. Wallis has been seriously ill with bronchitis and pleurisy, and confined to her room for more than a week. She was unable to fulfil her engagement at Liverpool on Sunday last.

BINDING VOLUME IV. OF "THE TWO WORLDS."—We are now prepared to receive the papers of our fourth volume to bind, and can supply any back numbers that may be required. The cost of binding will be 2s. 3d. per volume. Carriage extra.

BOLTON.—The *Two Worlds* can now be had at the Bridgeman Street Baths on Sundays, or will be delivered at any address on Fridays by the president, Mr. Peeters. All give in your names, and take it every week.

AN EARNEST WORKER.—Mr. Swinfield, of 17, Bradgate Street, Leicester, writes: "I have been on a visit to Mr. John Lloyd, of Knightcote, and find that they are in a very prosperous condition. Several of their sitters are gradually developing, and in time will make good workers for the cause. I am pleased to say that the work in the district is making good progress, and many thanks are due to Mr. Lloyd, who is doing all he can for the benefit of modern Spiritualism."

SEASONABLE WEATHER.—The heavy downfall of snow which we have experienced during the past week may have been "seasonable," but a little of such a visitation goes a long way, and we may well hope that we shall not have much more of it. Rub in Dale's Dubbin to keep the feet dry and save health. [See Advt.] It is about the best preparation on the market, preserves the leather and prevents the wet from penetrating.

MORLEY.—We have had Mr. Ashcroft giving his pretentious, farcical, and deluding lectures—two nights at Beeston, two at Churwell, and one at Morley—which, as usual, have produced great excitement, but from which we hope and believe that many people will commence sitting for investigation, and testing for themselves. Already I hear of some having done this. We find many public-minded and all sorts of people are dissatisfied and indignant with the manner he treats Spiritualism. Our business is not to contend with bigotry and prejudice, but to take advantage of such occasions, and, when he has roused the public to think of things pertaining to the spiritual nature of man, give them something to read for themselves. We have sown plentifully leaflets from *The Two Worlds* series, also from Mr. J. Burns. It is the masses we must deal with. We know that a knowledge of spirit communion is well known among many of the educated, wealthy classes, but they keep it within their own ranks. Then "let us all be up and doing with a heart for any fate."—Yours faithfully, FAIR PLAY.

WE have received the following from Mr. John Farnworth, of Low Fell, Gateshead-on-Tyne: "I should like to know what sort of people they are in this country that call themselves Spiritualists, when they will allow one of the best mediums to lie ill in bed and not go and see her? This is the case with our sister, Mrs. Hall, who is now very ill in bed; and I would like to ask the people of Gateshead and district to rally round on Tuesday, 19th inst., to the coffee supper, which is for her benefit, when Mr. Rostron will give his services in clairvoyance and psychometry."

CORRESPONDENCE.

"Dear Madam,—After giving alms to a poor woman I was told I had done her no good—that she would carry the money to a public-house. Therefore, with befitting apologies, I venture to lay at the feet of your spirit guides an offering of £5, in the humble hope they will so inspire you in its distribution that it will reach those who both need and will be benefited thereby.—Yours most respectfully, A SPIRIT IN THE FLESH."—ANSWER: The entire of this sum has been disbursed as the noble donor required, but to those only whose case illustrated the touching words—"to dig they cannot, and to beg they are ashamed." An account of the disbursement has been sent to the generous donor—even before this public acknowledgment is given. We venture to add, we think every truly kind and earnest person can find in their own society, or circle, scores of those who come under the *above description*, without going to the public charities, to trumpet forth their names and disburse funds principally for the payment of official salaries.—ED. T. W.

TO CORRESPONDENTS.—E. P. Wells: Yours, enclosing subscription for Signor Damiani for one year, duly received, and credited. Thanks.

WANTED.—Copies of *The Two Worlds*, numbered 49, are wanted, to complete the set. We shall be glad if our readers who have them to spare, will kindly forward us copies of this number.

SUNDAY seems to be a favourite day for the snow downfall, and Jan. 10 *beat the record*. It was a "splendid" (?) day for travelling. Many mediums are reported ill, and we do not wonder. They have our sympathy and good wishes.

SPEAKERS AND MEDIUMS (corrected addresses).—Mrs. Henry John Stair, 26, Pontefract Street, Leeds (late Miss Musgrave). Mr. John Kitson, Bromley Road, Hanging Heaton, near Dewsbury. Mr. A. Kitson, 2, Royd Street, Bromley Road, Hanging Heaton, near Dewsbury. Mrs. Craven, 4, Crimble Place, Camp Road, Leeds. Mrs. C. Spring, 8, Wilkin Street, Grafton Road, Kentish Town, London, N.W.

IN MEMORIAM.

ON Dec. 20, 1891, our dear brother and guard, Robert Haygarth, aged 60 years, passed to the higher life. He was just preparing to leave his bed, preparatory to getting ready to attend his duties at the Lyceum, when, without a moment's warning, his spirit left the material body for a brighter and more glorious sphere. His earthly casket was laid at rest on Dec. 23rd. in the Lancaster cemetery. Mr. Swindlehurst officiated, and gave a very touching address. Appropriate hymns were sung by the Lyceum children and friends.—A. B., Lancaster.

IN LOVING MEMORY of John Gregson, who passed from this sphere of labour to another on Dec. 24. His remains were laid at rest in Colne Cemetery on Dec. 30, 1891, when many of his friends, along with the singers of our society, and Mr. J. Lomax, of Darwen, who conducted the service, attended to pay their last tribute to the memory of their departed brother. Mr. Lomax spoke some very encouraging and appropriate remarks during the service to the friends assembled, which were much appreciated.—John Green.

ON Friday, January 1, the first interment took place in Batley Cemetery, when Mr. Armitage officiated at the burial of the body of the youngest child of Mr. J. Pawson, one of our most energetic and zealous officials and platform speakers. The child, named Annie, was 16 months old, and was of a sweet and patient disposition. A short service was held at the house, a hymn being sung, followed by a sympathetic prayer by Mr. W. Stansfield, and a truly devout and aspirational prayer by the guides of Mr. Pawson. At the grave and in the chapel Mr. Armitage led the service in a very impressive manner. Much sympathy was felt for the parents by their friends.

NOT LOST BUT GONE BEFORE.—In loving memory of Marie Jackson, aged 6 years, who entered into spirit life, Tuesday, Dec. 14, and was interred at the Salford Cemetery, Saturday, Dec. 18, 1891. It is with great sympathy for the bereaved mother and family that we announce the above. She was one of our scholars since the opening of our Lyceum. Some 26 members of the Lyceum and friends met at the residence, and walked in procession to the cemetery, where several hymns were sung at the graveside, and Mr. J. B. Tetlow conducted the service.—W. H. Evans, 32, Sedan Street, Pendleton.

ON December 26, Hannah Elizabeth Cook passed to the higher life in the eighth year of her age, daughter of Thomas and Sarah Cook. Her mortal form was interred in the Rawtenstall Cemetery, on Saturday, Jan. 2, 1892. The funeral was conducted on the Spiritual basis by Mr. William Palmer, who gave an impressive address in the chapel and at the grave-side on the life beyond, showing that the child was not dead but still lives, causing a deep impression on the audience surrounding the grave-side, which was largely composed of Spiritualists. After the ceremony the mourners were invited to tea in the Spiritualist Meeting Room, of which about 30 members availed themselves.—John Green, 47, Fold, Rawtenstall.

HEPPELL.—At 1, Bedford Terrace, North Shields, on the 7th inst., aged 65 years, Dorothy, the beloved wife of Thomas Heppell. She was an earnest Spiritualist, a devoted wife and friend, and beloved by all who knew her. During her long illness she was carefully tended by a devoted husband and a loving family. Her mortal remains were interred at Preston Cemetery, on the 10th inst., alongside of her son's, who passed away five months ago, in the presence of a large circle of friends. Mr. J. G. Grey, of South Shields, officiated with his usual ability.

SATURDAY, December 26, 1891, will be associated in the minds of Spiritualists in Birmingham with an event that called forth feelings of poignant sorrow and regret. On that day the spirit of our dear friend Mrs. Allen, one of the finest and most reliable trance, clairvoyant, and materializing mediums developed in this district, passed to the higher life after twelve months of suffering, which, as the end drew near, grew more agonizing, resulting from a malignant type of cancer, which defied all the efforts of her spirit guides and earthly physician. The beautiful patience and fortitude with which she bore her infirmities impressed one with the reflection that she had indeed "learned to suffer and be strong," and this, together with the tranquillity with which she awaited the end of her sufferings was a source of astonishment to those unacquainted with the source of her resignation. She was with one exception continually conscious of the presence of her spirit friends, and of their power to comfort and console, and it was in her "darkest hour before the dawn" that she felt compelled to cry out "Why hast thou forsaken me?" when immediately the room was filled with spirit friends, and she was consoled with the thought that they would not again leave her. She has been a consistent and devoted worker for the last ten years in private and public circles, and has been the means of convincing many of the glorious truth of Spiritualism. The interment took place at the New Cemetery, Oldbury. Mr. D. Findlay, of Smethwick, very feelingly and impressively conducted the funeral service. In the chapel, after an impressive invocation, Mr. Findlay gave an address on "The Emancipation of the Spirit," and reviewed some pathetic incidents in his experience with our dear sister before she passed away. At the grave side, after a short address on the true nature of death, flowers were strewn in the grave and wreaths deposited upon it. This closed a most impressive and beautiful service, during which some friends around were made conscious of the presence of the dear departed, and left the graveside with these words ringing in their ears, "Oh, Death, where is thy sting; oh, Grave, where is thy victory?"—J. F.