

# The Two Worlds.

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 237.—Vol. V. [Registered as a Newspaper.]

FRIDAY, MAY 27, 1892.

PRICE ONE PENNY.

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## A PREACHER'S DEFENCE OF SPIRITUALISM.

[We have been favoured with the MS. of a sermon recently delivered in Colne under the heading of "Some remarks suggested by Mr. Ashcroft's lectures on Spiritualism," by Wm. Clement Kendall. Mr. Kendall has our thanks for his manly and outspoken address, which we gladly place before our readers *exactly* as written by him.]

My text appears to take for granted three or four things. (1) Spirits exist. (2) The business of some of them is seducing. (3) It is possible for men to heed them and so be led astray. (4) To the Apostle, this was matter of Divine revelation. "The spirit speaketh expressly," &c.

I read you just now the 22nd chapter of Numbers. Did the ass speak? Did the serpent speak to Eve? Did a hand write on the wall at Belshazzar's feast? Did the iron head of the axe swim? Did Meshach, Shadrach, and Abednego, come out of the furnace unharmed? Was Philip caught away by the spirit? Did an angel of the Lord stand by Paul, or appear to Cornelius? Here is a series of questions which have occurred to every Bible reader, and to these questions many of you have learned to answer, "No."

Some of us say, "Yes." I am amongst them. Why? (1) Because I have learned to trust the Bible very largely. Anything it tells me repeatedly I am reluctant to reject. It is not as though the super-human were only once mentioned; it is mentioned so frequently that to eliminate it would be to reduce the bulk of the book very considerably. (2) I believe it because I think the phenomena of Spiritualism, so called, are real. My mind is not entirely made up as to the causes of the phenomena of which Spiritualists tell us. Some of them are so wonderful that it appears impossible to account for them on any other ground than that they are the work of other intelligences than human. But I accept the statements of Spiritualists as to the phenomena as largely true.

If these statements are true in the main, is it more wonderful for an ass to speak than for an uneducated barman to discourse on fate and free will with barristers and others, playing his part creditably, as Serjeant Cox declares he heard one do? I could find half-a-dozen persons in this congregation, men whose reputations are sound for veracity and common sense, who would bear witness to the occurrence of a very similar case in Colne. Is it more wonderful that a hand should write on the wall at Belshazzar's feast than that a pencil should rise and write, no hand being near it, "And must this world all end in dust?" or that water colour drawings should be produced in a few moments, the colours being still wet when the drawing was seen? Is it more wonderful that the three Hebrew children were unconsumed in the furnace than that the medium Home should handle fire as he pleased, without burning himself? If the Leipzig philosophers who examined the phenomena of Spiritualism are to be trusted, a shell was made to pass through a table, and a table appeared and disappeared before their eyes. Is this more wonderful or less than that our Saviour appeared to the disciples, the doors being shut of the room in which He appeared? If the movement of matter without contact, &c., is a phenomenon to which multitudes of intelligent and trustworthy, on all points, bear testimony, need we turn our backs in such haste on the stories involving the super-human in the Bible?

In their, it seems to me, infatuated prejudice against Spiritualism, which leads them to deny the objective reality of the phenomena, are not Christian people ignoring a very valuable ally? Are they not cutting off the branch on which they are sitting? Ally against atheistic materialism: If it be true even that there is thought transference, must not our mechanical notions of matter perish? If the phenomena of Spiritualism are real, will not our notions of matter need altogether reconsidering? Ally against disbelievers in the Bible: If it be true that instruments can be played with no hand near, if tables move without contact, if knots can be tied in an endless cord, if pencils write when not visibly held, is there anything wonderful in the Bible we may not believe?

Why do I accept the objective reality of Spiritualism? I accept the phenomena as real, because I decline to believe, without stronger evidence, that men like Crookes, Wallace, Cox, and a host of others are, and must be, either knaves or fools. If men are to be trusted as competent and as honourable, and I believe these men are, that they should be deluded or that they should band together to foist a stupendous imposture on the world, either of these alternatives I cannot accept.

In accepting the reality of the phenomena, I do not accept the Spiritualists' explanation of necessity. Many of them which seem so wonderful may possibly be explained by laws natural, which are as yet only very imperfectly understood. We know what it is to have a name, as we say, on the tip of our tongues. Must not electricity have been centuries on the tip of the tongue of the human race before—was it Franklin—pronounced its name? If there is such a thing as psychic force, may it not account for a large proportion of the marvels of Spiritualism?

But Bible readers should scarcely need persuading that there are Spiritual existences about us at times, projecting themselves and their wishes into our lives. Though the Bible condemns what I should understand Spiritualism to be, if real, it never deals with it as though anything but *real*. If the laws of the Old Testament were divine it looks hard that men should be put to death for pretending to have dealings with familiar spirits. If there are no seducing spirits, or if it be impossible to communicate with them, it is difficult to see why the Spirit should expressly warn us against giving heed to them. Are there not many experiences of people that can only be explained by the theory that spirits, good and evil, have at times dealings with this world? (1) The noises in Epworth Parsonage. Were they ever explained? Can their reality be denied? Are the stories of possession in the Bible stories of the casting out of demons that were never in? A large percentage of living people can tell what they call real ghost stories. Are these people all either fools or knaves? Surely it is difficult to believe them either one or the other.

But people say it would make the spirit world very unhappy to see what goes on here. Are we sure they are happy? Do we know anything about the present condition of the departed that we can take on ourselves to say what must or must not be? If an ungrateful son may embitter his father's life here for forty years why may not he throw a shadow over his happiness beyond the grave. They also say God would not permit it. There is a hunchbacked boy. He was struck on the back by a school teacher, his deformity is the result. God permits that. Very wonderful that He should, but there is no denying the fact.

But, let me ask a question. Is not Nature, so to speak, of a piece? We get into the way of saying (1) nothing miraculous ever happens now. (2) Nothing miraculous ever

did. Are we illogical when we argue in that way? Scarcely, perhaps. I believe the wonders of the Bible, but that they are almost matched, most of them quite matched, by the wonders of to-day. You believe many of you in the wonders of the Bible, but not in their parallel of to-day.

Let me beg you to keep your minds open.

Remember also (1) That there is no argument in ridicule. Did they not rail on Christ, wagging their heads? Have not all good and great and wise men been laughed at in their time? George Eliot says, "Wise men hear half their applause in the laugh of fools." (2) Are we not making a possible mistake when we impose our conditions on the Spiritualistic manifestations? What would a photographer say if you asked him to develop his plate in broad daylight? (3) Most men are willing to concede that a large amount of imposture is mixed up with Spiritualism. I suppose they would scarcely deny this. This in the nature of things is inevitable. But does one hypocrite in a Christian church make Christianity an imposture, and should we not think a man who told us so, a proper candidate for admission to a lunatic asylum? (4) The warning of the text is against seducing spirits. If Spiritualism be real may it not be very hazardous? Would you throw your house open and offer to entertain for a week or one night all comers? If a tree is known by its fruits, can we pronounce Spiritualism a good tree? (5) Even if the phenomena are real, and communications are received at séances from the spirit world, have we any ground to suppose these communications have any authoritative value?

### HOW AND WHY I BECAME A SPIRITUALIST.

[Second Prize Essay, by Mr. John Ainsworth, of 14, Clare Street, Lytham Road, Blackpool.]

#### INTRODUCTION TO SPIRITUALISM AND TRANCE SPEAKING.

IN the year 1873 I had the privilege of hearing in Bury the then noted trance speaker, Mr. Joshua Wood, who discoursed on the scriptural text, "Jesus wept," under the supposed control of John Wesley. Though trained a strict Wesleyan of the true orthodox type, I went to hear Mr. Wood with an unprejudiced mind, to rationally and charitably criticise his utterances and Spiritualistic claims. The address far surpassed in methodical arrangement, richness of sentiment, and elegance of language a great many of the sermons I was accustomed to hear from Wesleyan pulpits. After the address, the medium made a few remarks in his normal condition (and they were few, as he evidently was unable to make many). This was my first psychological puzzle, to be subsequently unravelled by further enlightenment.

I was necessitated to recognise by the free and candid exercise of my own judgment that there was superior intelligence in connection with that discourse, and that, so far as I could discern, Mr. Wood normally was utterly incapable of such a mental effort and fluent delivery thereof. Subsequent experiences with several mediums of similarly neglected educational training have fully corroborated my first impression, viz., that in these trance addresses there is a power external to and independent of themselves operating, or a source of inspiration enabling them to pour forth these sublime utterances. I have heard a Mr. Jackson, of Hyde, in the trance and unconscious state, for more than an hour relate in rhyme or poetic form the experience in earth and spirit life of one of his controls; but when I tested him after he had finished, in his normal state, he was unable to give me a single verse or stanza. This poetical effusion was the more remarkable, inasmuch as it was the experience of one who had been a sea captain, and therefore more difficult to relate in verse.

In a circle held at the Temperance Hall, Manchester, there was a trance medium named Mrs. Braithwaite, also a Mrs. Hall, both of whom were at times controlled by alleged Spanish spirits, who held conversations with each other in their own language through these two mediums. All of the sitters were ignorant of the language spoken. There was engaged a gentleman who thoroughly understood Spanish to sit with us, who declared that they did speak good Spanish, and that fluently, whereas when he tested them after they had been under control they did not understand a word he said to them, and had not the slightest knowledge of the language themselves.

#### TABLE MOVEMENTS, ETC.

In my own home, with my own table, we had scientific wonders, and proof of spirit power. We used a mahogany table weighing 42lbs. The spirits had promised that they

would raise it from the floor. One evening this table oscillated with more rapidity than usual, when I observed that it appeared to be losing its gravitation, or weight, to a considerable extent; on a sudden, to the sense of touch it became as light as a feather almost; and then floated some eighteen to twenty-four inches from the floor, while we (five sitters) simply held the tips of our fingers upon its upper surface so that the pressure upon the table (if any) would tend to prevent, instead of assisting it to float in the atmosphere. If it were raised by an intelligent power as promised, and that power had a superior knowledge of the laws of gravitation, and by some method was able to remove the atmospheric pressure, this phenomenon is explicable upon purely natural laws. It is my firm belief that all Spiritualistic phenomena take place in accordance with fixed and immutable laws. One evening, a spirit, through my wife, ordered a glass of water to be placed in the centre of the table (not one of us sitters knew why); she immediately clairvoyantly saw a spirit hand making passes or magnetising the water. This water was ordered to be drunk by a sitter who was suffering from a severe headache, which directly disappeared after drinking the water.

With Mr. Taylor, the physical medium, while sitting on a table with ten others, each of us weighing say 12 stone, the table was raised several inches from the floor. Sitting at my own table with Miss Cruickshank, the name Mary Larkin was spelled out; neither of us knew such a person, but subsequent inquiry from her mother stated that she had employed a nurse of that name, and Mary Larkin, who thus testified to her identity, stated that when in the flesh she had nursed Miss Cruickshank when a baby. This fact changed the latter from an atheist to a Spiritualist. I could relate several cases of proved personal identity, and other revelations demonstrating an intelligent and Spiritual source.

The magnetic, &c., theory of these table manifestations, &c., has to me long ago been exploded by a syllogism I employed in a correspondence, viz.—

Spirit alone possesses intelligence.

Magnetism is not spirit.

Therefore magnetism does not possess intelligence.

#### FIRE TEST.

I have seen Mr. Wood, the medium referred to, place his naked hand into the fire, take out a handful of red hot coals, and hold them for several minutes; also place his hand into a flaming gas jet, saying, "Oh, ye of little faith." I need scarcely add that not a scar could be seen or any pain felt by him. This fact removes the scientific difficulty in the case of the three Jews, Shadrach, Meshach, and Abednego, who were cast into the fiery furnace. See Daniel, chap. iii., "Upon whose bodies the fire had no power, nor was an hair of their head singed, nor the smell of fire had passed on them."

#### PERSONAL TEST.

On Sunday, April 6, 1884, my wife, who was a good medium, passed on. Some months before we had arranged that if she went first she would get a beautiful little guide of hers, called "Sunshine," to bring me some scent. On Monday night, while her corpse lay in an adjoining room, on retiring to rest I perceived on the pillow a most delicious perfume. Though like the choicest earthly scents, it was far richer and more soothing. It came suddenly and as quickly disappeared. I remembered that an earthly scent would have remained longer, and that it must be from "Sunshine." I felt disturbed, and distinctly heard the voice of my late wife say "Rest, rest." The proof was complete as agreed upon.

#### MATERIALISATIONS.

I first sat with Tom Eaves and saw "Georgie" fully materialised come into our midst as sudden as the lightning flash and as quickly disappear, also the arm of his sister, from the elbow only to the hand; this moved round to each sitter, and at my request stroked my face. Nothing beyond the elbow could be seen. The hand and arm were illuminated by a bright spirit light, which I touched. From it I could neither perceive heat or smell. Unknown to the medium, I tied across the cabinet, after he had entered it, some black cotton thread, rendering it impossible for the medium to have come out without my knowledge. I have sat with Misses Fairlamb and Wood, and seen the *black* materialised form gradually disappear and melt away in cloud-like appearance *outside* the cabinet. This same materialised black form cracked and ate a Brazilian nut in my presence and that of the three sitters. I witnessed the most astounding materialisations at the Cardiff circle, Mr. Spriggs the medium. One of the materialised forms, an Egyptian with strongly

built frame, stood for several minutes under the full blaze of a gaslight, and wrote his name on a slip of paper and handed it to me. Another form was that of a lady, who in earth-life had been a nun, dressed in the garb of the order to which she had been attached, even to the rosary hanging by her side. Another form was that of a Jewish priest, clad in all the robes and colours of his Levitical order, as enjoined in Exodus xxviii. He raised his arms that we might see his breast-plate studded in four rows with the required precious stones, dazzling to our wondering sight. Each and all of the materialised forms were as unlike the medium as any different individuals which we could have selected from any mixed group.

I am a Spiritualist because Spiritualism substitutes facts for bare speculation, incontrovertible evidence for doubtful possibilities, and the clearest of demonstration for what are unjustly termed the illusions of a deluded imagination. It compels by its irresistible evidence the implicit acceptance that the wonderful phenomena witnessed are what they profess to be—viz., undoubted proofs of the independent existence of the spirit and continued intercourse with mortals after the change we call death. Its ethical teachings include everything that is good in every religion. Its philosophy is transcendental in its character and rational in its expositions of the great problems of our being here and hereafter. For a flaming hell it substitutes a bright pathway of eternal progression. For a personal devil it appeals to the evil that is within us, with the undying hope that each of us will ultimately conquer all that binds us to earthly influences and unprogressive development. Man is placed in a boundless universe, with ever-extending capacities to drink in at the inexhaustible and illimitable fountain of truth, with a divine sanction stamped deep and indelibly upon his inquisitive spirit to soar higher and higher and dive deeper and deeper into the mysteries of his being and immortal destiny.

May 9th, 1892.

## THE ACTOR'S STORY.

By JAMES CLARE.

AMONG the erroneous opinions held by those unacquainted with Spiritualism is that which attributes to spirits infallible prescience and ability to predict the future with perfect accuracy. This is not correct, for it often happens in spiritual phenomena that spirits are as liable to mistakes of judgment as are ordinary mortals. Similar conditions occur in the other spheres as obtain here, differing only in degree and not in kind. The mental powers of spirits are limited by the same restrictions that characterise our ordinary experience. The history of Spiritualism is one profound lesson of this irrefragable truth. This has been recognised by all great thinkers in the Bible and out of the Bible. Witness the incitements to revenge by Hamlet's father, and the implication that had his father foreseen the calamities which would overwhelm his son he would have refrained from contributing to his destruction. Other instances will occur to the mind of the reader, illustrating the truth that spirits, equally with mortals, are environed by limitations which naturally impair the value of their foresight. The following story, which I have good reason for believing to be truthful, will further elucidate my point.

I will purposely withhold the real names of the persons concerned, as I have not permission to mention them. But the omission does not in anywise invalidate the moral of the story.

Edmund— was the only son of the celebrated actor, Mr. Edward—. His mother had been dead some years, and his father, inconsolable at her loss, had in despair resorted to drink to subdue his sorrow. The picture of his father's state was ever haunting the imagination of young Edmund. Often would he adjure his father to forsake the infernal drink, to which he would invariably reply that he would "never touch it again." But the promises were like April weather, fitful and gusty, until at last his father sunk into the lowest depths of drunkenness. In the meantime young Edmund, following his father's profession, had, by diligence and great natural ability, worked his way into the highest walks of his art. His name became a household word, and thousands flocked every night to witness his marvellous impersonations. Little did the people think, as they beheld that magician of human passions, what despairing anguish was troubling his gentle breast. Even amidst the congratulation of his friends, and the pomps of

gilded saloons, would the image of his wretched parent rise up before him.

His father had been missing for some time; where he was Edmund could not conjecture, he longed to know, and determined to seek him. Repairing to his favourite haunts, he wandered hither and thither without success; at last, passing down Great Tower Street, he beheld the wretched object of his search, sitting on the kerbstone, on the opposite side of the way. Approaching him he exclaimed, "Father, I have come to take you home with me—will you come?"

"Hullo! is it you, Eddy?" he replied. "I was just thinking about you. Aye, lad, I'll go with you, for I'm tired and hungry."

His blanched and withered features testified to the truthfulness of the man's words; so putting his arm through Edmund's they walked along the crowded streets, wending their way up Fleet Street, all along the Strand, passing the theatre where the glaring bills announced the triumphs of young Edmund.

Further on they passed the theatre that had formerly been the scene of many of his father's successes. Little or no interest was evinced by his father in these objects. A careless indifference was settled upon his brow. Edmund endeavoured to attract his father's attention to the various sights, but the poor man was as silent as the grave. A stern conflict seemed to be raging beneath that placid countenance. In this manner they at length reached the hotel, where a wash and a substantial repast somewhat restored his father to his old self.

"Well, Edmund, my boy, I have been a big fool to go on in this manner. I know it means certain ruin, but I cannot help it, lad, I cannot help it. Since your mother died I have lost all interest in anything, and I feel as if I should like to die too."

"Nay, father, don't talk so. You will be all right if you will only stop taking the cursed drink."

"That's true, my lad, but I can't leave it alone. It is my only consolation. I have tried often to give it up, but the more I have striven the stronger it binds me."

Here Edmund, in a solemn tone, asked his father if he had ever sought counsel of God.

"Nay, my boy, I cannot do that. I have cursed God too often to merit his mercy."

"But," continued Edmund, "do you not remember 'All ye who are weary and heavy laden, come unto me and I will give you rest.'"

"That was not meant for such as me. I am too far gone in wrong-doing to merit any favour from God. See what a brute I have been to you, when you, occupying such a high position in the world, are taunted with having a reprobate and drunken father. Forgive me, my lad; I have, indeed, wronged you."

Here the big tears coursed down his father's cheeks as he stretched out his hands to Edward.

"Come, father, don't repine. Never mind what the world says of me. It is *you* that I care for, not the world. Will you promise me never to touch drink again? If you will do this, by God's help you will soon be happy again."

"I will try," he replied; "I will try."

And in the silence of the night did father and son ask God for assistance in their hour of trial.

\* \* \*

The play was "The Gamester." For hours the doors of the theatre were besieged by a numerous and impatient crowd. So soon as they were thrown open, the magnificent interior was rapidly filled from floor to ceiling. The principal actor that night was Edmund—.

The public, judging by his previous efforts, expected that in this play he would eclipse his former triumphs. Little did they know what had caused the play of "The Gamester" to be chosen. It was through one of those inscrutable events, which the world is pleased and content to describe as superstitious, but which *we* know to be common to our being.

One night on returning to his hotel Edmund was cogitating on a suitable play for his next study. He had a strong bias for his favourite Shakespere—all competent actors have, and at length concluded to test his powers on "Macbeth." I might mention here that his father, unable to restrain his passion, had once more sunk into his drunken habits. No words of Edmund's could induce him to return to sobriety. It made Edmund exceedingly unhappy, and, as he turned over the gifted pages, his mind continually wandered to his wretched father. The curse of gambling was added to his

passion for drink, and Edmund was frequently asked to relieve his father's debts. While he was reading he became conscious of a strange indefinable feeling stealing over him, a mist spread itself about the room. He felt bewildered. Were his senses giving way under his sorrows? "God forbid," he cried, "that I should come to this!"

"Edmund!" a voice just then exclaimed close to him, "be of good courage; I have heard thy cry, and seen thy sorrow, but the hour of redemption is at hand for thy father. Know, Edmund, that I am thy mother. I have witnessed thy trials and admired thy fidelity; one step more, and your efforts will be crowned with victory. You seek a play—choose 'The Gamester.' It is your father's favourite drama. Persuade him to attend its representation; the memory of the past will prick him to repentance, for he is not wholly lost to the counsels of the conscience. Devote to it all your skill and power, for a father's life depends upon it. Good night, my son; your mother will still watch o'er you."

The mist cleared, and Edmund found himself alone again. "My mother!—'The Gamester!'—Oh! I will play it," he cried, "as it was never played before," and, falling upon his knees, he besought God to help him in his trial. The concern he expressed for the play astonished all who saw him. His ardour knew no bounds. His passion amounted almost to madness. He alone knew what depended on the play. He had found his father, and had persuaded him to attend the performance.

The tones of the orchestra came stealing into his room as he gave the finishing touches to his dress. The bell rang, the curtain rose, and Edmund entered into his triumph and tragedy. Heedless of the deafening applause which greeted him, he at once plunged into the awful abyss of the play. Scene after scene of horror rolled by, filling the breasts of the audience with wonder and awe, when, summoning all his powers, he ended the fearful play by a terrible and vivid portraiture of a life blasted by the storms of drunkenness and gambling. The audience was filled with mingled sensations of horror and applause. After the play was over Edmund had sought his father, who had mysteriously disappeared, but could not find him. Wearied with his exertions, he repaired to his hotel and retired to rest. The following morning, while reading the press comments on his efforts, which were of a most adulatory character, his eye caught the account of a supposed suicide; a body had been found floating in the Thames in the early morning, the description of which agreed with that of his father, and he hastened to the mortuary with a sinking heart, only to find his worst fears confirmed. The body was that of his wretched parent. He, who had but a few hours before been buoyed with the hope that his father would reform, now beheld the result of his efforts—a corpse. "Sir," said the attendant, "this was found upon him," and he gave Edmund a letter, which enclosed a lady's ring. Eagerly he read the following sad and heartrending story:—

"Should this letter ever reach my son Edmund it will tell him that I could not survive my disgrace, which his acting only too fully exposed. I could not support the bitter pain which seared my heart. I saw how low I had fallen, and how deep my infamy was. Life was insupportable to me, I could not endure it. The pangs which memory inflicts are bitter indeed. Edmund, forgive me the rash step I have taken. I was a blight upon your existence; you will be far happier without your father to torment you, I shall soon rejoin your mother. The struggle will soon be over; farewell, dear Edmund, remember your father with tender pity, for his hapless fate.—Your wretched father,

EDWARD—"

The blow was very severe to poor Edmund; for he loved his father intensely, and had always hoped that some day he would become restored to his former self.

Here we have seen a strong and inexorable psychological law at work, which, despite the assurances of mundane and spiritual counsels and aspirations, conspired to the destruction of one whom they had sought to reclaim. Deep down in the man's heart was the all-prevailing love for his wife, which still further contributed to unsettle his mind.

The play was continued by an understudy, Edmund not being strong enough to endure the strain of its repetition. The world called it pride, caprice, and vented its indignation in good round terms—it does not like to be interrupted in its pleasures—but to no purpose.

Such is the story as it was given to me. It serves to illustrate the important truth that the spirit world is as amenable to errors of judgment as is our own mundane sphere.

## HEALING BY HERBAL AND MAGNETIC MEANS.

[Abstract of the speech delivered by D. Younger, 20, New Oxford Street, London, W.C., on his inauguration as President of the Medico-Botanic College of Great Britain, on May 5, 1892.]

IN the whole history of the healing art, I fail to trace a time when such a real want for a higher development of the education of herbal physicians existed as at the present, neither can I recall when so grand an opportunity existed, not only for the attainment of our immediate object in applying for a charter on behalf of our Training College, but for the establishing of our just claims as *bona fide* medical practitioners.

Hitherto, some among us have servilely followed in the wake of the allopathic school—tampering with many of their dangerous and depleting drugs.—thus laying themselves open to the charge that seems to have gained considerable credence that we are a kind of ambitious hangers-on of inferior education and requirements, who have either failed to pass the required standard or who are afraid to present ourselves to the legally appointed tribunal for examination. We devoutly wonder why we have allowed ourselves to be pushed into the rear as trespassers, while the most unscrupulous adventurers, both English and American, have dubbed themselves "Medical Herbalists;" breaking the laws and poisoning the unwary with impunity, falsely calling their abominable nostrums herbal remedies. This imposition still continues, and we have no power to protest or undeceive the public, therefore these dangerous pests are generally understood to be, in one way or another, connected with us, or we with them.

If the Sale of Poisons Act were rigorously put in force, it would rid the glutted patent medicine market of nine-tenths of the abominations that are sapping the vitals of the public health. There appears no effective remedy to stop these crying evils but the one we hope to establish, and which we are met to confirm. We have no wish for a monopoly or unnecessary restraint, but we do wish to see honest medical herbalism stand alone on its merits, disconnected from dangerous impositions and frauds.

We want the public to understand that we have no connection whatever or sympathy with mountebanks, charlatans, or ignorant pretenders. Much good might be done by a searching and impartial investigation into the patent nostrums now on sale, by an intelligent Commission. We are anxious for more stringent sanitary laws, that the public health may be better protected. By our own apathy, we have allowed ourselves to be placed under a cloud, while our duty prompted our standing boldly forth in defence of our ancient and misunderstood school of medicine.

History teems with examples of how a few determined men with a just and honourable cause have conquered the most determined opposition by steady perseverance. Much has already been accomplished in our cause by the few brave pioneers of Medical Herbalism. Notwithstanding disheartening circumstances, we have succeeded in launching our barque into midstream, and we intend to steer her into a haven of Security, if not Rest.

We must have numerical strength as well as financial means and influence. We want the assistance and solid experience of the British, national, and kindred societies, who for years have done yeoman service in our cause, and we dare hope that our brothers will come openly without reserve, to our aid and ultimate victory. The cry of the helpless victims of vivisection, vaccination, and so-called preventive medicine, appeals to the heart of every man and woman, whose feelings have not been corrupted. Shame on a civilised legislature who would take the innocent helpless babe from its natural protectors and poison its blood with loathsome and dangerous filth, thus blasphemously implying that the Creator has left his masterpiece imperfect to be finished or improved by a trinity of presumptuous dreamers, Jenner, Pasteur, and Koch, and their unholy, irresponsible imitators.

Do not the outraged feelings of the heart-broken parents cry for redress? I have seen the bereaved mother weeping for her tortured darling and refuse to be comforted; I have seen the hot tears trickle down the blanched cheeks of the sturdy father for the loss of his child by the cruel torture. I have seen the lame, the maimed, the decrepid, the ruined, both mentally and physically, whose manhood has been sacrificed to a false system of miscalled science. Save us from such science, if it be scientific to poison, breed horrible diseases and unscrupulously cut off our limbs that might

easily be cured and rendered serviceable by simple, but, of course, unscientific means.

Gentlemen, the blood of martyred innocence cries to you for redress. Thousands of innocent animals, as well as human beings—our children, our mothers, brothers, and sisters, cry for help whence no help can come. Who shall respond, but you? Who shall check these cruel inhuman practices more effectually than the men who have made a lifelong study of how to alleviate suffering without the knife, poisons, or any of those inhuman, cruel, and with all, abortive cranks of Science? We only ask the opportunity to demonstrate our ability, to succeed. We know enough of natural science, and the simple but infallible laws that should guide to right conclusions, to know that our loving Creator has not only properly done his work beyond all so-called scientific improvement, but that He has sown the earth with abundance of fruits, &c., for food, and strewn our fields and woods with herbs, roots and barks for the safe cure of every disease. He has also supplemented His care for our wants by providing a powerful, safe, pleasant and most effective force, which we, for want of a better name, call animal magnetism. I do not mean mechanical magnetism or electricity, but a living vital fluid that circulates through the nervous system, and whose stagnation is disease and death, and its unimpeded healthful flow is health and life. This force can be transmitted from one body to another with ease, and, if intelligently applied, is the greatest of therapeutic agents, and will often cure the most hopeless diseases when all other means fail; by the combination of these two great healing powers, the herbs of the field and this life force, we can often do what to the ordinary physician seems miraculous. This agent I have used for over forty years, and hope to live to teach its application until it bears an acknowledged place in the training of every medical herbalist.

Our object is to establish a School of Medicine completely free from those scientific fads that are so erroneously pursued by the existing schools. Once let anti-vaccinators and antivivisectionists realise that we are in sympathy with their noble efforts, that we are fully committed to a course that is based upon reason, simplicity, safety, humanity, the development of natural science, and the strict observances of Nature's laws, that we abominate all cruelty to either man or animal, and that we pledge ourselves never to practise such abuses, but teach their evil consequences in our College as a leading feature, and we may reasonably expect their cordial co-operation.

May we succeed in securing a charter from our Gracious Sovereign, which shall echo the death-knell of the School of Torture, curb the horrid freaks of mad scientists and establish a school of humane, safe, natural medicine, and true scientific research.

Dr. Younger declared the College open for the reception of non-resident students, to the gratification of the deeply interested audience.

### SPECIAL NOTICE.

NO REPORTS NEXT WEEK.

As our next issue will be the *Fourth Missionary Number*, the whole space will be taken up with special articles.

### OUR PRIZE COMPETITION.

MR. E. FOSTER, of 50, Friargate, Preston, has chosen for his prize

THE MAGNETIC AND BOTANIC PHYSICIAN,  
by Mr. D. Younger, price 8/6.

We have sent

MESMERISM, MASSAGE, AND MAGNETISM,  
price 2/6, to Mrs. J. M. Smith for the third prize.

Our thanks are due to the author, Mr. D. Younger, for his kindness in placing these books at our disposal.

Mr. J. Ainsworth, the winner of the second prize, whose article appears in this issue, writes: "You can send me the book by Dr. Peebles on 'Immortality, or Our Homes Hereafter,' awarded for the second prize. I keep buying and giving away to the various societies. I sent 14 volumes to the Accrington Society, 13 volumes to the Bolton Society, and 8 volumes to the Burnley (Hammerton Street) Society, on May 2nd and 5th, to encourage them in the formation of a good library, which, in my opinion, there ought to be in connection with each society. The future will require an intelligent, rational, and scientific Spiritualism. This will enable it to withstand all opposition, and by its inherent force win its way to popular acceptance."

### ETHNOLOGY AND RELIGION.

[Abstract of a lecture by Mr. Victor Wyldes, delivered at Robinson Street, Burnley, Monday, May 9th. Reprinted from *The Burnley Gazette*.]

WHAT a good thing it would be if people would remember that man could never be anything else but himself, and that he could never think normally in any other way but that in which his organisation permits him to think, and that if he be inspired, even then his mind, as the channel for the transmission of that measure of inspiration which he is capable of receiving, would be marked by his brain development. It did not take much intellect to stand round a big drum and shout "Glory to God." It did not require much religion to creep down on all fours in order to kiss the hem of the garment of a man-made deity. But it required true manhood and true womanhood to impart the courage to a human being to say "I won't be led by the nose into heaven; if I get to heaven at all I will go there with a full-bosomed confidence in God the Supreme, who loves me in spite of the prejudices of human ignorance and hate." The development of their organisation had been produced through birth and heredity, and modified by the cultivation of the brain. The same theory applied to the development of every religion ever promulgated in this world. Even Jesus Christ did not know everything, and did not profess to know half as much as his professed followers about heaven or the other place.

Mr. Wyldes argued that national faiths were the outcome of national development, that the religion of men and women or the nation was the product of the generation which had preceded it. So that they could have no lasting faith in the God of the old Book, and imagine that by repeating the whole letter of that book, they would get to heaven. Compare civilised people with the Hottentots and Zulus, and the denizens of the backwoods of America, and see that the height of religious development has been only just so far as the inspired medium could go. The Bible was a splendid weapon with which to fight its professed followers. Put your Bible side by side with the Koran, the Zendavestas, the records of the Spiritual believed in by the inhabitants of the backwoods of America, and put it side by side with Tom Paine's "Age of Reason." "Blasphemy," would say some narrow-minded bigot. It was the greatest blasphemy to say that any book could contain in its narrow limits the entire word of God. If it could He must be a very small-minded God. The books were like nothing but programmes of a grand performance, of which Nature was the theatre. There was a sign now that the professors of priestcraft were going to take off the shoddy clothes they had put on, and they were going to take fresh clothes from the wardrobe of intellect. Would it not be better if they could get the parsons to recognise the ethnological, psychometrical, and phrenological phases of religious faiths, and unite and work together with the rest of the world, for the purpose of emancipating their flocks from the chains of imagined purity and sanctity? There was no perfect sanctity for any man, and the man who deemed himself to be sanctified was a sanctimonious hypocrite. Concluding, he referred to individual characteristics which were due to heredity. A child, whose character was influenced to a great extent before its birth, might perhaps come to be a scapegrace, and would be condemned to everlasting torment by the sanctimonious. But something told the parents that the immortal welfare of the little criminal was in the hands of the Almighty God, and was secure. For preaching such a gospel as that Spiritualists were charged with blasphemy. In the great world of intellectual thought there was no worship possible of any God who lacked a God's intelligence, a God's love, a God's mercy, a God's foresight. And this question of foresight should never be forgotten. If God be infinite and condemn a soul, God with his infinite love pre-damned that Soul before it was born into the world. And who could worship such a God as that? They would much rather that as Spiritualists they should stand condemned by every priest in the world than that they should be ethnologically, psychometrically, and phrenologically slaves.

THE DAY OF PENTECOST is specially worthy of commemoration by Spiritualists. Let there be an "outpouring" of information of Spiritualism by a world-wide distribution of our *Missionary Number*.

WHAT MUST I DO TO BE SAVED? Why, help to save others, and one way of doing that is by introducing Spiritualism to their notice, especially to those who are in doubt or who have lost their dear ones by death. Our *Missionary Number* will be just the thing for that.

TRAMS, trains, busses, waiting rooms, letter boxes; hospital and workhouse newspaper boxes, reading rooms, clubs, coffee houses, cafés; and libraries should all be well supplied with *The Two Worlds Missionary Number*. Why not? If everybody does a share, nobody will suffer. Will Mr. Everybody step this way and give us his order?

# THE TWO WORLDS.

*The People's Popular Penny Spiritual Paper.*

SENT POST FREE TO ALL PARTS OF THE WORLD for 12 weeks for 1/6; 6 months for 3/3; one year for 6/6.

FRIDAY, MAY 27, 1892.

EDITOR AND GENERAL MANAGER:

E. W. WALLIS.

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

## THE IRRECONCILABLE CONFLICT.

### THE TRUTH AGAINST THE WORLD.

A USEFUL correspondence was inaugurated in our columns by Mr. Walter Woods under the heading "As others see us." A final letter from that gentleman appears this week, and we therefore take the opportunity of reviewing the whole matter.

#### THE INDICTMENT ran:

1. Great animosity manifested towards the Bible and Christianity by some Spiritualists.
2. Bitter criticisms, unreasonable, sweeping, and unjust, that sow dissension and discord where, with more consideration, a kindlier feeling might be engendered.
3. If Spiritualists were less arrogant and bigoted in their attitude towards Christianity much good would result.
4. Spiritualists disparage Christianity without waiting to be attacked, their condemnations frequently more violent than just.

THE PLEA was for more kindly feelings; there was "no real reason why Christians and Spiritualists should not work, at least partly, together."

THE CONTENTION was that all that is good in Spiritualism is included in the teachings of Christianity, and has been lived out by some Christians.

A CONCESSION was made by Mr. Woods, that probably many Spiritualists condemned "Churchianity" when they spoke of "Christianity," but many Christians did not see it in that light, and were frightened away from Spiritualism.

The terms of Mr. Wood's indictment are as harsh and severe as the denunciations complained of, and the mistake is made of arguing from a few individual cases and making a sweeping general charge.

We claim the right to criticise, condemn, and reject the claims of Christianity; they are false *in toto*; but in rejecting those claims we do not attack individuals. We have the kindest feelings toward Christians, and know that many thousands of them are good, kind-hearted, intelligent, and pure living men and women. But they are better than their creeds, broader than their theology, and shame the God of their worship, viz., the Jehovah of their Bible and creeds.

The plea that there is no "real reason why Christians and Spiritualists should not work together" requires some analysis. As men and women, mutually desirous of doing good, there is none. As Christians first and men afterwards, there are many reasons why such working together is impossible.

The Spiritualist knows that the Christian's claims are false. The Christian believes that his is the only true faith; hence when the assumption is made by the Christian that a saviour is needed, that the atonement was necessary to win man back to God, or appease the wrath of God, whichever way you like to put it, that in fact the only way to win grace, pardon, and paradise is "through the merits and in the name of the Lord and Saviour Jesus Christ," then an insuperable barrier is erected which makes fellowship impossible and the Spiritualist is shut out. So far as people calling themselves Christians remove that barrier, to that extent do they cease to be Christians. They may retain the name but it is a new doctrine. In illustration of this, see the circular of the Halifax Nonconformist in the "Passing Events" column; while they take down the walls of Sectarian division amongst themselves, they carefully retain the barrier which shuts out the Deist, Agnostic, Secularist, or Spiritualist. How can we "reconcile difficulties" which are fundamental? We are determined to persist in the endeavour to

#### WIDEN THE GULF

until we make Christianity impossible of acceptance to truly religious minds.

Christianity does not include the good there is in Spiritualism. Christianity did not prove immortality as the natural birthright of man consequent upon the fact that he

is a spirit. It did not prove the natural intercourse between the two worlds. It did not explain the nature of inspiration, the death change, the spirit body, or the life beyond. Christianity did not teach the continuity of consciousness and consequences—the sequential character of life after death. Christianity did not teach personal responsibility and progression, retribution, compensation, and advancement consequent upon individual effort. Christianity did not dignify human nature and proclaim the natural religion of the spirit in man, responding to the divine spirit within himself and around him everywhere. Spiritualism is not half comprehended by any man who affirms that Christianity includes all of it that is good, or else he has a Christianity of his own, not the historical and Biblical Christianity. Historic Christianity is a long record of shameful persecution, of martyrdom of men and women who have dared to be true to the impulses of their own diviner selves, of misery and murder wrought, because of the assumed supernatural superiority of Christian theology, the dogmatic declaration of the fallen and depraved nature of man, and the exaltation of a book as the supreme authority, the divine and infallible Word of an infallible and autocratic ruler, who would pronounce—"Depart! I never knew you"—against all those who rejected his proffered salvation through Jesus Christ. Christianity without Jesus Christ the Saviour is impossible.

We know only of Jesus Christ as the Saviour through the Bible, hence Christianity is based upon the Bible. The Bible is therefore the foundation of Christianity. If the Bible is human, faulty, and must be judged on its merits in the court of reason and conscience ("Judge ye of yourself" whatsoever things are right and true), then reason and conscience are superior to the Bible.\*

As the stories of the fall of man, God's failure in making him, and anger because of his fall, are unreasonable and untrue, man required no Saviour from the anger of God—which never existed—and no atonement was needed to obtain grace for the fallen man, who did not fall. As the Bible devil and hell have no existence in fact, and man is in no danger of spending eternity in hell, or in the company of the devil, the Bible which proclaims all these, its Jesus who believed and endorsed them, its teachers who affirmed that the miraculously born and resurrected Jesus Christ was "the only begotten Son of God," raised up that "whosoever believeth in Him may not perish, but have everlasting life," were false teachers. The foundations and fundamental affirmations of Christianity, its Christ Saviour, its authoritative Word, its supernatural God, its "saving faith," and its New Jerusalem heaven are all false—PROVED to be so by the facts of Spiritualism. To say that "pure Spiritualism is pure Christianity, and pure Christianity is pure Spiritualism," is, to our thinking, pure rubbish and moonshine.

We contend for more frankness, more outspokenness. Far too many people are running with the Christian hare, and hunting with the heterodox hounds. We shall and must denounce the shifts and subterfuges to which many persons descend that they may still cling to the name of "Christian," after they have parted with every shred of the garment of Christianity. Let us have new garments, in the newest style, made out of the new cloth.

#### A BASIC ERROR

is made by many persons, Mr. Wood included, in confounding as identical things which differ. Religion *per se* is neither Christian, Buddhist, or Spiritualistic—it is human. Man is naturally religious. His spirit-nature demands satisfaction. Love, Hope, the sense of Duty, the idea of God, the longing for immortal happiness are human, not Christian graces. Altruism is not "Christian." Self-sacrifice was practised in numberless instances long before the time assigned to Jesus. The golden rule and other ethical teachings found in the Bible are not true because they are there; they are authoritative because they are true, and they are not peculiar to Christianity. The only thing essentially "Christian" is the claim that its hero, "Christ Jesus," was a special Divine Incarnation for the purpose of repairing the fault of his Father who had permitted the "fall of man." "I, if I be lifted up, will draw all men unto me." "No man cometh unto the Father but by me." "I am the door"—the only entrance; those who attempt to get in by any other way are "thieves and robbers." There

\* THE BIBLE A PLAIN BOOK.—"The application of what we cannot but regard as a fanciful 'science of correspondence' to the Bible cannot end in legitimate or steady criticism. The Bible is a very plain book, and we believe it to be innocent of subtle meanings; and the men who wrote it were, for the most part, neither very spiritual nor very consistent."—J. P. Hopps in the *Coming Day* for May.

you have the essential claim (the real kernel of the Christian nut), and *that* claim we *know*; by the testimony of many thousands of returning human beings is absolutely false. Every spirit goes to his own place, is *what* he is and *where* he is, as the result of the *motives* and deeds of the earthly life, and will advance as he gains experience, power, and wisdom.

There is "room in the world for all who are trying to improve it." It is not *Spiritualists* who would shut them out. We are *not* fighting over "petty differences," but affirming basic principles and standing for "truth against the world." We agree that "men can have a living faith in God," &c., without a knowledge of the physical phenomena of Spiritualism—so they can *without Christianity*—but Spiritualism has succeeded in *giving* faith to many who had revolted against the crude, cruel, and crushing conceptions of God offered by Christianity. Spiritualism has convinced materialists of immortality and God, where Christianity had driven them into the marshlands of intellectual and materialistic negation. We are prepared to work with every *man and woman* who is trying to leave the world better than they found it, but so long as we live we shall oppose the presumptuous, intolerant, and spiritually hurtful claims of Christianity which mislead men and women *here*, darken their lives, narrow their sympathies, and buoy them up with false hopes of salvation through the atoning sacrifice, which hinder their progress and limit their powers hereafter.

Thousands of spirits have come back from the other world and have related "tales of woe" of their suffering and disappointment in the life beyond. They expected to go to heaven. They *believed*, and thought they were saved. They waited for the resurrection of the body and the judgment day. They longed for heaven. Slowly the sad and bitter lesson was learned, with many a pain, protest, and pang, that they had been misled—deceived. That no pearly gates would swing wide open to receive them—they had after all to compensate for wrongs done, outgrow the effects of sin and selfishness, learn lessons of service to others, and loving-kindness ere they could attain happiness; and they come back, begging and imploring that we shall not be deceived as they were. You may as well attempt to reconcile sunshine and shadow, joy and sin, day and night, good and evil, as to seek to reconcile Spiritualism and Christianity. It is useless to try to evade the issue by denouncing "Churchianity" and making Christianity synonymous with latter-day, enlightened, and spiritual humanitarian religious sentiments and sympathies. Inspiration is continuous, and this age, in its intellectual and spiritual attainments, is as far above the Christianity of the Bible as the Alps are above the Surrey hills. Let us look forwards, not backwards. God lives to-day. He did not die in Galilee; and his revelations will come to every son and daughter who open their hearts and aspire to receive his truth and love.

[We refer our readers to the Missionary number, next week's issue, for testimony respecting spirit life and experiences there, which will abundantly support our contention. We know nothing already published on this subject better than No. 7 of the *Religio Liberal Tracts*, published by Mr. R. Cooper, 14, Cornfield Road, Eastbourne, at 2½d. a dozen, post free, viz., *Christianity and Spiritualism Irreconcilable*, by William Emmette Coleman. It should be circulated by the million. See advertisement.]

### THE PEOPLE'S PLEADERS.

"THE people are silent; I will be the advocate of this silence. I will speak for the dumb, I will speak of the small to the great, and of the feeble to the strong. I will be the word of the people."

These words of Victor Hugo, simple, terse, unadorned, ring out with prophetic vigour and with a touching devotion which carries one back to the old Hebrew seers, with their clarion voices and their heroic patriotism. To what nobler use can eloquence be applied than to plead for those who are unable to plead for themselves? And how many are there in this mixed world of ours who are in this position? Silent, not because they have nothing of which to complain, but from sheer force of habit, or from a dull, oppressive sense of the uselessness of complaint, others perhaps from the reticence which shrinks from exposing themselves to cold and patronising scrutiny, and so endure with a patience which has a dignity all its own. These are they who most need a friend at court, one like the distinguished French-

man, who will plead without demanding a fee, and will accept a brief though it lead neither to wealth nor distinction.

One very practical means of helpfulness has been adopted by the Mansfield House Settlement, Canning Town, London, where a poor man's friend and lawyer has been giving advice free during the last twelve months. He has had on an average fifteen interviews a week, and the odd coppers contributed as a voluntary offering by the applicants for advice or legal redress have covered most of the out-of-pocket expenses. Here may come the widow whom an unscrupulous insurance company is trying to defraud of her just rights, the sufferer from reckless driving who would otherwise fail to get compensation, the victim of the tally trade and hire system, and other sufferers from the greed and the injustice of those who, having gained a hold upon them, would use their tyrannous power without scruple or compunction.

Another instance of practical interference on behalf of the people has occurred at Whitby, where the Rev. Hadyn Williams has defied law and order in defence of public rights, and led the van in an attack upon a wall by which some twenty-five years ago the Lord of the Manor enclosed a part of the abbey grounds, up to that time public property. How far the reverend gentleman is justified in thus taking the law into his own hands the sequel will perhaps show. It certainly says more for his valour than his discretion, but at least it is a disinterested attempt to "speak of the small to the great," and as such carries with it its own lesson.

In one of the many workhouses which public responsibility has erected, there has recently been a point debated which has a distinctly pathetic side, though some would doubtless smile at the discussion, others perhaps sneer. One of the Board of Guardians, with a more sympathetic heart than most officials are credited with, proposed that the older and more respectable inmates—the aristocracy of the house, so to speak—should be permitted to wear clothes of the ordinary type instead of the hideous uniform which is the paupers' badge wherever seen, and which many a poor soul with an honest past to look back upon must loathe to be recognised in the wearing. The point was carried, and from some sad lives one more irritating cross has been lifted, and one more galling restraint removed. Thanks then to the voice which here spoke out for the silent, "for the feeble to the strong," and which thought an improvement in a pauper's wardrobe not beneath notice.

The Society for the Prevention of Cruelty to Children, and a similar one for the Prevention of Cruelty to Animals, are illustrations of the same principle in a collective form, also the numerous asylums, hospitals, and refuges where the weak and the suffering are helped and protected.

Nature—cold, dispassionate, remorseless—proclaims her doctrine of the survival of the fittest, and would elbow the weakest to the wall with a quiet persistency that knows no mercy. *Human* nature protests, and with compassion tugging at her heartstrings, and religion impelling her to the rescue, cries with emphasis: "No! A principle such as this may suit the lower forms of animal and vegetable life, but higher than that it *must not come*. No more brutalising influence could lower the tone of society than this blind, brute instinct of callous indifference to the weak and the helpless, nor one which would more surely rebound with terrible directness upon its upholders."

All honour then to those who in a selfish age make themselves the people's pleaders, and in one way or another lift the burdens from shoulders ill able to carry them, and defend with voice or pen or influence those who have no advocate.

A. E. F.

ERRATUM.—Mr. E. Foster, of 50, Friargate, Preston, writes: "Dear Sir,—While thanking the committee of decision for so generously awarding me the first prize in the recent competition, perhaps you will allow me to rectify two or three inaccuracies which appear to have escaped your proof reader's notice. First, it was Mr. Fowler that Mr. Burns referred to when he said, 'He' (the professor) 'could have talked,' etc.; for 'en' read *inclosed*; for 'a' read 'an hiatus'; in the fourth paragraph, fifth line, take out 'the doctor's,' and add 'his skull,' &c.; last paragraph for 'place,' read 'please'; in last sentence read, 'inform the spirit that,' etc. I am sorry to trouble you with these corrections, but literary accuracy is my ambition."

DON'T FORGET to have a bundle of *Missionary numbers* to take with you on your holidays, to give away. Order at once.

## THE PEOPLE'S LETTER BOX.

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

### SOCIAL SALVATION NEEDED.

Allow me to add my quota of praise for the marked advancement in the character of the articles and the great improvement in the general tone of *The Two Worlds*. The able contributions appearing give the paper more than a passing value; it is worth binding, and I have no doubt many like myself who merely supported it as an act of duty, now look for its appearance with active interest. If worth be the standard, it should succeed. Your practical article on Socialistic Spiritualism, a few weeks ago, was admirably adapted to the times. Here in the north we are brought face to face with want and suffering every day of our lives, and the necessity of great improvements in the social condition of the masses, who are compelled by the force of circumstances to live in such conditions as retard the evolution of their spiritual natures is becoming more and more apparent to every true reformer. Spiritualists must cease taking aerial flights among the stars and must return to this earth, and strive to remedy the many anomalies under which men suffer. Let us endeavour to banish hell, and make a heaven in every home. The task is arduous but it is worth the effort. God aid and bless you in the endeavour.

WM. WALKER.

103, Stephenson Street, North Shields.

### AS OTHERS SEE US.

DEAR SIR,—As you think it about time to close this subject, will you kindly allow me a word by way of reply to those correspondents who have done me the honour of noticing my remarks? Let me commence by thanking you for the kind and fair manner in which you have placed my views before your readers, and them for the honesty and toleration displayed in discussing those views, for, though the majority seem to think pretty much as I do, yet, where there has been any difference expressed, it has been done in a most kindly spirit. I do not think I need to particularise except in the case of Mr. Lee, by whom I have had the misfortune to be completely misunderstood. He says, in his second letter, that he has not misunderstood me, but in the very next paragraph, proves the opposite, when he states that my "first letter consists of a general denunciation of Spiritualists in their manner of dealing with orthodox Christians." This is the charge which Mr. Lee made in his first letter, and which I explained in my reply thereto, explicitly pointing out that I spoke from *personal experience of individuals*, and, as I certainly thought, making it very clear that the point upon which I had been misunderstood was my supposed advocacy of orthodoxy. I was, therefore, greatly surprised to find Mr. Lee persisting in that error, and more so to find that he evidently fancies that he has a right to put himself on "sure ground by dealing with orthodox Christianity," when replying to the arguments of a person, who has not only distinctly stated that he has no wish to defend it, but that he is also strongly opposed to it. What would Mr. Lee think of me if I insisted upon replying to his letter as though he were one of those free-love advocating Spiritualists, of whom I have been reading lately, and that, too, after he had once distinctly denied it? It reminds me of the time when I tried to defend Unitarian Christianity against a Christian evidence bigot, who insisted upon trying to make me defend the "Fruits of Philosophy"! I find that Mr. Lee continues to misrepresent me in his second letter, when he says that I implore "Spiritualists to take the attacks of orthodox Christians mildly," whereas, in my first letter, in relating my own experiences, I distinctly stated that "Spiritualists did not wait to be attacked," but "introduced voluntarily into their lectures condemnatory observations." I was referring to ordinary Sunday evening discourses, not to debates between Christians and Spiritualists, nor to a reply by a Spiritualist to some attack which had been previously made. I am sorry Mr. Lee thinks it is necessary to inform me that "consideration of feelings should be mutual," another proof that I am completely misunderstood, and I congratulate him upon having acquired a KNOWLEDGE of spirit return, and if ever I am able to get sufficient "unquestionable evidence" of it, Mr. Lee will be sure to hear of it, for I should only be too glad to devote all my energies to the promulgation of what I should consider the most important discovery of the age, and I do not think I should waste any valuable time in throwing stones at such a galvanised corpse as orthodox Christianity. Mr. Lee speaks of Spiritualism as the "Religion of the spirit according to the law of the Spirit." Either that is very vague, or I am very dense, for I must confess I can make nothing of it. A prominent Spiritualist told his audience last Sunday evening, in my hearing, that Spiritualism was not a religion at all, but a philosophy, and I have found that as soon as a modern Spiritualist begins to explain Spiritualism as a religion he talks pure Christianity. I once asked a medium to tell us what he considered the distinctive religion of Spiritualism, and he said, "Pure Spiritualism is Pure Christianity, and vice versa," and the only difference I am able to discover between a Unitarian and a Spiritualist is that the latter teaches spirit return, and the former, though he may believe in it, does not, and this is what makes it so difficult for me to understand your position when you sneer at "Liberal Christianity," and actually prefer those who "pin their faith to false claims, and denounce reason and morality." But consider, the admission of false claims presupposes the existence of genuine ones, and you certainly seem to have committed yourself to the admission that it is not the Liberal Christians who hold the false ones. You also admit, on page 225, that some "teacher lived, laboured and suffered." The questions naturally arise, "What did he teach?" "Why did he labour and suffer?" An interested and arrogant priesthood have presumed to settle these questions, and to assert that there is no other interpretation possible but the one they have placed upon the teachings. But independent minds have investigated for themselves, and have found that some of the deductions were not warranted or sustained by the teachings, and some have in consequence thrown the whole thing over as an imposition, just as some who have met with fraud in Spiritualism have denounced the whole of it as "trickery," but others have, I maintain, more logically set to work to discover the truth, and have been well rewarded for their trouble, to judge from their mental conditions and by their professions. My own early experiences in investigating Spiritualism were very disappointing—nay, disgusting—but I do not

therefore denounce the disgusting part under the name of Spiritualism. Mr. Lee says, and truly, that it should be "judged by its best." So SHOULD CHRISTIANITY. I am trying to judge both systems to the best of my ability. I do not want to jump to conclusions, I gladly welcome everything that will help me to take a more exalted view of life and humanity, and I think it would be far better if both Spiritualists and Christians would honestly try to reconcile difficulties, instead of endeavouring to widen gulfs between truths of different orders. I am quite sure that men can have a living faith in God, and perfect confidence in the ultimate manifestation of his infinite justice and love and wisdom, without a knowledge of the physical phenomena of Spiritualism, and I do not see how a subsequent acquisition of that knowledge would interfere with their faith. Where God is concerned it must always be faith, because God is infinite and his knowledge is relative. Let us all therefore endeavour to apply to our own lives the advice you gave to a correspondent two weeks back, viz., "not to quarrel but work." Your correspondent, E. A. Fitton, truly says, "There is room in the world for all who are trying to improve it." Let us, therefore, practise toleration and co-operation, and not fritter away precious time in fighting over petty differences and methods, because in the meantime the essentials are left to take care of themselves, which *fortunately they are able to do*, but it is only sufficient to just keep themselves alive. If they are to be advanced and promulgated we must all work together to that end, and "thus we shall live to a good and noble purpose, the memory of the past will be pleasant, and our future glorious." Thanking you again for your courtesy, and promising not to trouble you further, if I can help it, I remain, yours most respectfully,

WALTER WOODS.

53, Wyvis Street, Poplar, London, E.

[This letter must now close this correspondence which will, we hope, have done some good.]

### HE WANTS TO KNOW.

DEAR SIR,—I notice a letter, a little funny, from "Yours for truth, 'Resurgam,'" in this week's issue. I confess that at first I did not think it called for a reply, for when, in answer to a letter written seriously on an important subject, some one "rushes into print," overflowing with humour, an account of the amusement he and his obtained by reading the correspondence in "The People's Letter Box." It is difficult to decide whether to reply seriously or join in the "laugh." However, humour is all very well, but it does not dispose of the serious aspect of the question, and I venture to say that Spiritualism will never receive the respect that it should command until the objectionable looseness, levity, and bad order, displayed at many of our meetings, gives place to more order, reverence, and dignity—dignity in what is spoken as well as in the bearing of the audience. Of course if societies prefer their own easy style of conducting the "services" they must not complain if outsiders, who are accustomed to more spiritual services, fail to appreciate the grand religion which is being advocated, and, irritated by the childish and undignified manner of those around them, do not come again. Those who can reflect will see that it is this sort of thing which, to a great extent, has made Spiritualism unpopular. I object to the inconsistency of "'Resurgam,' of Oldham," mixing me up with a certain letter, *re* Miss Walker's mediumship. I have enough to do to account for myself, so object to be saddled with sins not committed. In conclusion, I fail to see what good end can be obtained by such a letter as that of "'Resurgam,' of Oldham." He seems to belong to that class of people we complain of, among the Christians, "What was good enough for my forefathers is good enough for me."—Yours sincerely,

JAMES F. HEWES.

Nottingham, May 22, 1892.

DEAR SIR,—Like yourself, I fail to see how Mr. Garrett has insulted either Miss Walker or her controls by asking his very pertinent question in your issue of May 13, and I consider "Resurgam's" sarcastical and sneering remarks are in very bad taste indeed. Seeing that "Resurgam," according to his own letter, knows nothing about the matter, having never heard Miss Walker's controls, I think it would have been much better for all concerned (Miss Walker included) had he continued to laugh and laugh again, instead of covertly sneering at "Mr. Garrett," "the intelligent audience," and also at Mr. Jas. F. Hewes, of Nottingham. Kindly allow me, Mr. Editor, to say that I have heard Miss Walker several times, both normally and under control, and I consider her a fair average medium, and, more especially so, when I know she is toiling from early dawn to night in the mill six days out of seven, with very little leisure time to improve her education, but I have no doubt Miss Walker, like other mediums, is fully conscious of her deficiency in this direction, and is constantly striving to improve herself in the pronunciation of her mother tongue. But, sir, I am bound to say, I have also heard Miss Walker use the word "wimming," and that, too, on the Temple platform, at Oldham, where they are quite as intelligent as anywhere else, *vide* W. A. Mills' letter. By-the-by, is this the same gentleman who, some time ago, stood forward publicly amongst the members of the Salvation Army as a converted Spiritualist, and denounced Spiritualism hip and thigh, after having attended a circle, or, as he himself would pronounce it, ORTLE? If so, I think it will be a case of "Save me from my friends," for Miss Walker is certainly head and shoulders above this would-be champion in pronunciation. In conclusion, I trust Miss Walker will look upon Mr. Garrett's question as being an earnest and honest attempt to get information, and not look at it through the coloured glasses as supplied by "Resurgam" and W. A. Mills, for—

We can never be too careful

What the seed our hands shall sow;

Love from love is sure to ripen.

Hate from hate is sure to flow.

Oldham, May 23.

Yours faithfully,

METRIC.

[The character of this correspondence is unsatisfactory; it is far too personal for any good to come of it and must therefore close. The whole matter seems to point to the necessity for "improved platform advocacy." Mediums must educate themselves, as we have every reason for believing Miss Walker is doing. Progress, improvement, development, must be our watchwords. We need to "study conditions," sitters and mediums alike. Spirits cannot create, they can only use the conditions present as represented alike by "audience" and medium.]

## PLATFORM RECORD.

ACCRINGTON.—15 : Mrs. Stair spoke on "The Spiritual Signs of the Times," and "Angel Whispers," in a most eloquent and stirring manner. Much appreciated. Excellent impromptu poems were also given. The invocations were full of sympathy, and must have helped all who heard them. 22 : As usual, our little hall was packed. Mrs. Best offered an inspiring invocation, and gave clairvoyant tests, nearly all giving great satisfaction. Mrs. Best, seeing we had purchased a new organ, kindly gave her services for Monday, to help clear the expenses. The committee and members tender her hearty thanks for her kindness.

ASHTON-UNDER-LYNE. 44, North Street.—The hall well filled. Mrs. Hyde spoke on "Man, know thyself," and "Man's Place in the Universe." Clairvoyance very good.—G. C.

BANKFOOT. Bentley Yard.—Afternoon : An instructive and encouraging address by the guides of Mr. Lund, in memory of Mrs. Elizabeth Simpson, of Draughton Street, Bankfoot, who passed to the higher life, April 8, aged 25 years. She has since controlled and advised her friends to walk in the path of Spiritualism, as she has proved it a "fact," not a "fraud."

BIRMINGHAM.—Classes are held every alternate Thursday for members only. Subject, "Mental Science and Mediumship." Our esteemed friend Mr. Wyldes will kindly conduct same. The first was held last Thursday at the Broad Street Corner Coffee House, Oozells Street. Sunday evening, our speaker was not able to be present, but thanks to the unity and co-operation of local mediums and other earnest workers an enjoyable and instructive evening was spent. Mr. Oaks, jun., spoke under control on "Progress," listened to with great interest. Mrs. Manton also spoke under influence on "God's Mercy," and gave successful clairvoyance. [Please write on one side of the paper only.]

BLACKBURN.—Mr. Thomas Tyrell, local, gave addresses afternoon and evening, followed by Mr. J. Riley, another local medium, with clairvoyant descriptions. Though not so successful in the afternoon he was more so in the evening, and will in time, with good conditions, make another worker in the cause. "Vital Spark" was sung in the evening in reference to the transition of the late Mr. J. T. Ward, who had been connected with this society for a number of years, and whose relatives have the sympathies of the friends here in their hour of trouble.—T. S.

BOLTON. Bradford Street.—Mr. Rooke gave an excellent address to a large audience describing man's journey from Hell (ignorance and self) across the world (experience and progress) to Heaven (harmony and happiness). In the afternoon we had an interesting circle well attended, giving an excellent opportunity for the development of our local mediums which I hope they will take full advantage of throughout the summer.

BRADFORD. 448, Manchester Road.—Morning, a very harmonious circle, 60 present. Mrs. Geo. Marshall spoke on "What is Spiritualism to Humanity? or, the fifth chapter in Daniel," and "In my Father's house are many mansions." Splendid discourses, followed by excellent clairvoyance and psychometry to the great satisfaction of good audiences.

BRADFORD. St. James'.—Miss Firth, a very promising young medium, gave very good discourses to unusually large and attentive audiences, followed by very successful clairvoyance.

BRIGHOUSE. Oddfellows' Hall.—We had the pleasure of hearing Mrs. Menmuir's inspirers for the first time. They discoursed on "Where are the dead?" and "Is Spiritualism a delusion?" Good, sound, practical, lucid, and eloquent addresses. Psychometry was given in her old style, which completely astounded her hearers at night.—J. Shaw.

BRYNMAWR, Breconshire.—The guides of Mr. Hodson, of Newport, gave an address in the Ante-room, Town Hall, Brynmawr, on Wednesday, 18th, which gave satisfaction, followed by psychometry and clairvoyance, very successful, as the outcome of which a public circle will be started.

BURNLEY. Robinson Street.—"Christians and Spiritualists : their points of union and divergence," and "Heaven for the dead v. homes for the living," were the subjects under consideration by Mr. Morse today, listened to with deep attention and at times amusement by the audience. Also on Monday evening, "A Secular Trinity—money, mind, and muscle."

BURNLEY. Guy Street.—May 8 : Mr. J. H. Taylor gave successful clairvoyance, and named an infant. May 15 : Mr. J. Moorey gave an instructive discourse on "The great hereafter," and "Is life worth living?" Followed with psychometry. Moderate audiences. [Received too late last week.] May 23 : Mr. J. Nuttall's inspirers spoke effectively on "The Heirs of Salvation" and "The Philanthropy of God." He promises to be a useful instrument by judicious development. Followed by psychometry.

BURNLEY. Hammerton Street.—A splendid day with Mrs. Wallis, who ably dealt with written questions from the audience in the afternoon, after which a few successful clairvoyant delineations were given. The evening subject was a very appropriate one, viz, "Spirit Phenomena, their place in Nature," which was much appreciated by a large audience.—J. A.

BURNLEY. 102, Padiham Road.—Mr. Davis' guides gave excellent discourses on "There is no death" and "The Mission of Spirits," both giving satisfaction. Spiritualism had come to tell all mankind of a life beyond the grave. Psychometry very good.—J. W.

CARDIFF.—Service conducted by Mr. E. Adams, after which the séance (for members only) was held, when Mrs. Billingsley gave several interesting and successful clairvoyant descriptions. We are pleased to observe indications of renewed interest in the work of the society, which we sincerely hope will henceforth be permanently progressive.—E. A.

CLECKHEATON.—Mrs. France's guides discoursed on "Spiritualism, is it in harmony with the Bible?" and claimed that it was. Evening, "What is the mission of returning spirits?" They come to lead humanity into the paths of righteousness, and teach them of immortality. Good clairvoyance. Good audiences.—W. H. N.

COLNE.—Afternoon : Mr. J. Swindlehurst answered questions from the audience, "Is man a free agent, or is he predestined?" He handled the two-fold question in a masterly manner, and gave great satisfaction. Evening, "Social Salvation, and how to obtain it," is a splendid representation of the age in which we live, and how to remedy its

wrongs. I regret there was no shorthand writer present to take it down, as it is well worth printing; my pen cannot do it justice.—J. W. C.

FOLESHILL.—Mr. Grant's guides dealt with a subject from the audience, "How are the dead raised up, and with what body do they come?" giving the materialist and orthodox points of view, and finishing with a grand exposition of the Spiritualist, to an attentive and intelligent audience.—W. C.

GATESHEAD. Team Valley Terrace.—Mr. Grice gave a splendid reading, which was very satisfactory. Many questions were put to him, which were well answered. At the after meeting, Mr. Whiteman explained what different mediumship the sitters should sit for. A very pleasant evening.—M. M.

GATESHEAD-ON-TYNE. 79, Taylor Terrace.—Mr. Thos. R. Penman's guide gave a good and interesting discourse on "Capital Punishment." Good clairvoyance by Mr. W. H. Penman, and on Sunday the same guide spoke on "Mediums and their Controls," showing how necessary it was for mediums to live a good life to be able to receive the higher guides.

GLASGOW. 36, Main Street.—Sunday, 11:30 : Mr. Davies read an excellent paper entitled, "Hints on how to fill the benches." This was given to stimulate members into activity, seeing we were going to our new hall. We intend to make use of the practical suggestions. A pleasant and profitable discussion followed. 6:30 : Mr. Jas. Robertson lectured on Florence Marryat's book, "There is no Death," reviewing same, and narrating some of the early experiences of the author during her investigation, which proved very interesting to a fair audience. Please note our address for the future is 3, Carlton Place. May 29, opening day.—T. W.

HALIFAX. Winding Road.—May 15 : Special anniversary services. Owing to the Salvation Army having the Mechanics' Hall on lease, and refusing us the use of it, we had to stay in our own room. Morning : Mr. Ringrose, owing to sickness, was compelled to withdraw, and Mrs. Hoyle was sent for, who, without a moment's warning, gave us a grand treat by an eloquent discourse on "Inspiration," giving remarkable clairvoyance at the close, all recognised. At 2:30 and 6, Mr. Robert White, as is usual, gave grand and intelligent discourses on "Spiritualism and the Religion of the future," and "Theism versus Atheism." On Monday he spoke on "Physiognomy and Spiritualism," giving a few successful experiments in reading characters. The collections amounted to about £9. May 22 : Miss Thorpe gave practical discourses to good congregations on "How to Live." The parsons have long tried to teach us how to die, and it was a grand treat to hear how to live.—F. A. M.

HECKMONDWIKE. Blanket Hall Street.—Mrs. Fleming gave good psychometry and clairvoyance to large audiences. All seemed well satisfied.—H. H.

HOLLINWOOD.—A good and instructive evening with Mr. Runacres ; subject, "What is Spiritualism?" Afterwards Mr. Williams gave some good clairvoyance, mostly recognised. We are opening our new room on Sunday next, May 29 ; all who can make it convenient to be with us will be heartily welcomed.

HUDDERSFIELD. Brook Street.—May 15 : Mr. E. W. Wallis has given thoroughly practical addresses to fairly numerous audiences. May 22, in the absence through illness of Mr. Sam Featherstone, Mr. Ringrose spoke ably in his racy and interesting manner upon practical subjects. Fair audiences.—J. B.

KIRCALDY NOTES.—I lately set the leading lights in the Naturalist Society going into investigation. They seem, however, to be reticent as to following up the initial facts which I have exemplified with them, yet I anticipate being permitted to give a paper in next winter's programme on "Unexplained Forces," or some safe title, to keep on the scientific aspect of the question.—J. Kinlay.

LEICESTER. Liberal Club.—Mr. Wicks, a popular citizen, who has done immense good in social, political, and religious progress, was indisposed, and Mr. Stanion kindly gave a stirring address instead, upon "The Home of Spirit," pointing to the fact of man's heritage of diverse talents. The noblest man or woman was only an ideal which *may* be reached by every one. He was listened to with deepest interest. May 29, Mr. Pinckney on "What is Good." Professor Timson's class : A very interesting séance. Some strangers participated. Mr. Timson's guides spoke on "Spiritual Consistency." One inquirer related experiences of noises and movings of furniture since his wife's transition, and although a stranger, he indicates a powerful capacity as a physical medium and clairaudient. Mrs. Smith, replying to a stranger on the "cui bono" of spirit communication, related how her little girl of 7 came in from the street, shaking and trembling, and appearing, as her playmates described, struck with St. Vitus's dance, but she began to show a desire to write, and on receiving pencil and paper, wrote information which resulted in the recovery of £2,000 from a duke to its rightful heir who was a working man, the spirits giving name, &c., of the lawyer to be engaged, who conducted the whole case free, on condition of being paid if successful. He is now mayor of Leicester. We are pleased to announce that our secretary, Mr. James Moody, has received (after examination) certificate of associate to Leicester Phrenological and Psychological Institute, and is entering upon study for professional diploma.

LEICESTER. 67½, High Street.—"Shall we meet after the change called death?" was the evening subject. Miss Wesley's guides were listened to with rapt attention. The glorious reunion with loved ones was well portrayed, and could not fail to gladden the hearts of earnest truth-seekers. The resurrection takes place immediately we lay down the body, for then we take up the spiritual, and find ourselves in the sphere we have prepared. Stagnation is death ; progress is life. After meeting very good. Important quarterly meeting on Monday, 15th. A goodly number assembled, and the business was speedily disposed of. Cash received by the treasurer, £9 4s. 10d. Expenses have been somewhat numerous ; chairs have had to be purchased, gas fittings erected, painting and white-washing done, besides other incidentals. After paying all accounts up to date, a balance of 14s. 6½d. remains to the good. We have 31 members on the register, the number gradually increasing. Mr. Pearce remains secretary, and in Mrs. Thody's stead Mr. Goldsmith, treasurer. We can comfortably seat 100 people, and are situated in the centre of the town.

LEICESTER.—May 22 and 23 : Miss Jones, of Liverpool, paid the Progressive Spiritual Society a visit. Her subjects were "The Origin

of Circles" and "Spiritual Life," which were well appreciated. The room was crowded to excess. The clairvoyance and psychometry were well rendered. We have the promise of her staying for another Sunday, and we hope to be as successful during the week.—A. Austin, cor. sec.

LIVERPOOL.—Meeting of the Daulby Hall Debating and Literary Society, Wednesday, May 18, to settle up accounts of last, and elect officers for the coming sessions, as follows: President, Mr. R. Sandham; vice-president, Mr. J. Russell; secretary, Mr. E. J. Davies; treasurer, Miss Florence Morse; committee, Mrs. Morse, Mrs. Russell, and Mr. McGinn. The society offer to give a paper one Monday evening during the months of June, July, August, and September, for the Psychological Society. Friends wishing to join, please give in their names to the secretary, or any member of the society, at once.—E. J. Davies, sec.

LONDON. 311, Camberwell New Road, S.E.—A good meeting. Mr. A. J. Butcher's guides gave an eloquent address on "What is God?" clearly showing the fallacies and inconsistencies of the orthodox ideas, and defined God as the prevailing Spirit of all things, therefore each individual is the son of God, and our duty is to develop the God-like principle within us to overcome the evil in our midst. May 29, at 5, quarterly tea. All friends welcome.—W. G. Coote, assist. sec.

LONDON. Clapham Junction, 132, St. John's Hill.—Mrs. Mason has given very reliable tests, and will close her Saturday sances May 28. We were pleased to welcome Mr. J. Moody, secretary of the Bishop Street Society, Leicester. Mrs. Ashton Bingham and company will hold the first series of monthly sacred recitals on Sunday next, at 7 p.m. Wednesday, June 1, Mr. Dale will lecture on "Things that are not." A cordial invite to all.

LONDON. Federation.—Open air work, Hyde Park, near Marble Arch. Mr. Darby spoke on "Spiritualism and Spirituality," showing how Spiritualism usually appears to the outsider, and what is to be gained from a knowledge, sustained by facts, of the philosophy. Mr. Percy Smyth spoke upon "Spiritualism in its general aspect," explaining its principles, and showing that brotherhood is what we all strive to create. "Animal Magnetism" was adverted to, and its uses explained. A few questions were dealt with. We have a large quantity of literature. Will some friend come forward and undertake the work of free distribution? Next Sunday, at 3-30 p.m., Messrs. A. M. Rodger and Percy Smyth.—Percy Smyth, organiser, 123, Lancaster Road, Notting Hill, W.

LONDON. Forest Hill, 23, Devonshire Road.—Mr. Horatio Hunt gave a most able discourse on "The Redemption of Man" to a large audience, who thoroughly enjoyed the spiritual food. We are pleased to announce that Mr. Hunt will be with us next Sunday, and hope to have another profitable evening. On Thursday last we again had a treat from Mrs. Bliss; she always draws a large company; in fact, our meetings are kept going by her truthful and loving guides.—W.H.B.

LONDON. Forest Hill.—The members of the old society held usual meeting. Several strangers present. An inspirational address full of love and wisdom was delivered by Mr. Preys. Mrs. Bruncker's guides gave a graphic description of the occupations of friends in the various spheres in spirit land. Many beautiful and new thoughts were advanced. One theme was prominent, viz., the necessity of a pure life. We would urge all to take up this work for its spiritual comfort and blessing.

LONDON. King's Cross. 184, Copenhagen Street.—The audience was greatly disappointed. A telegram came announcing the illness of Arif Effendi. The chairman threw the meeting open, and Mr. S. T. Rodger spoke upon "Spiritual Religion." Messrs. A. M. Rodger, Pitcher, and Wallace also addressed the meeting. The society closes this hall for open-air work next Sunday in Regent's Park at 6 o'clock. Friends and members invited.

LONDON. Marylebone. 86, High Street.—To a full audience, Miss Rowan Vincent, with her usual ability, lectured on "Facts and Faith from a Spiritualistic standpoint." She specially referred to the period when thousands suffered and died for the avowal of spirit intervention, which the people, from king and priest down to the most illiterate, regarded as the work of the devil. Then the inhabitants of higher worlds paused in their revelations, as proof painful and palpable had been given that the time had not yet come for this gospel of glad tidings to be made known. To-day it was in our midst, spirit life, communion, identity of friends, and progression following physical death, were established facts. A deep impression was made by an eloquent appeal to Spiritualists to see to it that this glorious truth suffered not in their keeping.—C. H.

LONDON. Shepherd's Bush, 14, Orchard Road.—To a very full meeting our friend Mrs. Treadwell gave an exhaustive, instructive, and amusing address on her "Twenty years' experience of Spiritualism." Mr. Hector Bangs gave testimony of a case of magnetic healing and cure of rheumatic gout. Mrs. Treadwell's guide gave an inspirational poem on "The power of prayer."—J. H. B.

LONDON. Stratford Society.—A members' meeting was held on May 15. A most harmonious feeling prevailed, the result of our past work being satisfactory. The following are the officers elected for the coming year: President, Mr. J. Allen; vice-presidents, Mr. Breasley and Mr. Spruce; treasurer and librarian, Mr. C. T. Deason; honorary secretary, Mr. J. Rainbow; general committee, Mrs. Spruce, Mrs. Deason, Mrs. Rainbow, Messrs. Brown, Seymour, Atkinson, and Dr. Reynolds. These constitute our working committee. The report and balance sheet show an income of £13 4s. 8d., and a balance in hand of £2 8s. 1½d. [We are too crowded to print the details.]

LONGTON.—Good audiences. "Spiritualism" explained by Mr. G. A. Wright. Many knotty points in connection with our cause and Christianity were solved. Night, tea questions were answered in an able manner. The son of our co-workers Mr. and Mrs. Griffiths, of Hanley, was named. The services of Mr. Wright terminated on Monday. Psychometry very much appreciated.

MACCLESFIELD.—Our good friend, Rev. A. Rushton, again gave us his services. He showed that if we, as a body, would accomplish anything of note we must be more united. "Cliques" and "bosses" were names he often heard hurled against those in office, but if those names were synonymous with "workers" (which he often found to be the case) the more cliques there were, the better for Spiritualism. Uprightness was requisite to present a clear front when forcing attacks on our opponents, and persistence and resistance to repel and combat the attacks made on us, never to fear anything but wrong, and to stand by the truth under all circumstances.—W. Pimblott.

MANCHESTER. Edinboro' Hall.—Afternoon circle, Mrs. Horrocks gave clairvoyance and psychometry. Evening, "Mediumship, Past and Present," a plain but impressive address, followed by clairvoyance and psychometry, very successful.—H. Hart.

MANCHESTER. Tipping Street.—Mr. J. C. Macdonald took questions from the audience, and made short work of all in a most lucid and satisfactory manner. He is a grand old veteran. Solo, "The Children's Land," by Mr. A. Smith.—P. Smith, cor. sec.

MIDDLESBOROUGH.—It is a long time since we had the privilege of having Mrs. Green, but she has not been forgotten, judging by the great numbers that attended the two services. Excellent and eloquent lectures on "Spiritualism" rewarded their attendance. Also some good clairvoyant readings. Monday afternoon, Mrs. Green gave a complimentary circle to the society. If our wishes can have any effect, may she have a long and prosperous career.—W. I.

NELSON.—Miss Cotterill gave excellent discourses on "What is the use of prayer, and to whom is prayer made?" and "The gift of God is eternal life." Both addresses were highly appreciated. Psychometry very good.—J. W.

NELSON. 58, Maurice Street.—We have held public meetings for over six months, have fifteen members, and will continue them until further notice. Our speaker yesterday was Master Blackledge, who discoursed from questions brought by two local tradesmen who heard Mr. Ashcroft. Their questions were, "Did Jesus Christ ever live in the body?" "Is there a personal devil?" and "What are we to understand by the spirit sphere?" which were ably dealt with to their satisfaction. Medium for next Sunday, a local lady.—N.D.

NEWCASTLE-ON-TYNE.—May 22: At 6-30, Mr. J. W. Lashbrooke, of Newcastle, gave an address on the "Riddle of the Sphinx," which was full of deep and noble thoughts, and gave great satisfaction.—R. E.

NORTHAMPTON.—Mr. Chaplin, of Leicester, spoke on "The Religion of Common Sense," and "If Spiritualism is true what use is it?" giving general satisfaction. Mr. Chaplin also made reference to the passing on of one of our members, who has left behind five children unprovided for.

NORTH SHIELDS. Camden Street.—May 15: In the absence of Mr. Gardiner, the guides of our president, Mr. R. Hedley, notwithstanding the momentary invitation, and the few and far between chances they have for the using of their medium, delivered a capital discourse on "Spiritualism," which won the admiration of a fair and intelligent audience. If Mr. Hedley would sit regularly for development, he bids fair to be a sterling medium of the future. May 22: Mr. Rutherford gave a splendid discourse on "The Philosophy of the Nervous System." Several questions were put and ably answered. Mr. Rutherford is unquestionably master of his subject.

NOTTINGHAM. Masonic Hall.—Monday 16: A large and interesting meeting for clairvoyance and questions at Mr. Brearley's. Mrs. Wallis gave much satisfaction. To-day, Mr. Wyldes has given very good addresses on "The Gospel of Candour," and seven questions from the audience, which were answered very satisfactorily. Good audiences. Clairvoyance only moderately successful this time.—J. F. H.

NOTTINGHAM. Morley Hall.—"Spiritualism, its aims and objects" was vigorously treated. From the realm of spirit come all material results, invention, and discovery. Spiritualism was often said to be "superfluous," with all the churches. But these are wanting. If asked "Where are our loved gone?" they located heaven, far, far, away; while those who were mourned were close beside the mourners, saying, "For God's sake help me." From such came the knockings and hauntings with which all ages were familiar. Forty-four years ago this power took hold of mortality and shook it from slumber. People wondered that the spirits had "come so near"; but they were ever near. Spiritualism is at the root of all reform, and is heralding in the time of better things.—J. W. B.

OLDHAM. Bartlam Place.—Thursday: In Mrs. Johnson's absence, Mr. Hoperoft conducted the circle. Sunday: Mr. Tetlow. In the afternoon a searching address on "Where are we going to?" Evening, "Hamlet's Mistake" was most ably treated. It was in affirming "There is a bourne from which no traveller returns," and argued that if no traveller returns, how did Hamlet know there was a bourne? The heavy rain affected the attendance. When we stated that the spirits described by Mr. Wilde were strangers to those present, we do not mean that they were not recognised, but that they were not relatives of, nor belonging in any way to those to whom the names were given, or to those present.—V. Tuke.

OLDHAM. Temple.—Mr. J. Sutcliffe's first visit was marked by vigorous, earnest, and instructive addresses, followed by psychometry, which was much appreciated. The medium's eyes scarcely ever rested upon the person to whom he gave delineations from the conditions presented by the articles handed up to him. We would encourage him.

OPENSHAW. Granville Hall.—Mr. Mayoh eloquently lectured on "Eternal Hope" and "Why do men suffer?" Sorry to say the audiences were seriously affected by the inclement weather.—W. P.

PENDLETON.—Mr. Hepworth spoke on "Spiritualism, a friend to man" and "The best religion." He spoke of the many kinds of creeds there are, and the ideas held by believers. He searched for the best religion in the Catholic and Protestant faith, but it was not there. In summing up he found it in the words "doing good." Both lectures were very interesting and instructive. He gave five clairvoyant descriptions, all recognised.—J. M.

RAWTENSTALL.—Mrs. Moss's guides delivered a short address to a good audience. Evening, she related her experience, telling her reasons for becoming a Spiritualist. In the afternoon a very striking incident occurred. A young lady, daughter of Mr. Ashworth, was controlled by a little Indian girl and taken on the platform; she recognised the medium's control and was a great help, Mrs. Moss being nearly exhausted. The friends here appear to be well satisfied with Mrs. Moss. Psychometry and clairvoyance after each address.—T. Cook.

ROXTON. Chapel Street.—May 18: Mr. J. H. Taylor is an excellent medium. Our house was thronged. His address was soul thrilling. He also gave poems on words and flowers, and very good clairvoyance. On Sunday, we had the pleasure of hearing Mrs. J. A. Stansfield speak on "The future of the wicked," and "Spiritualism a light in the darkness." Both addresses were good, and full of knowledge. We hope to have her again before long.—D. H. G.

**SHEFFIELD.**—Last week, Mr. Towns, of London, paid us his annual visit, and has been as successful as on former occasions. The meetings were well attended, and he was kept busy during the day. His mediumship is still improving, and many friends have reason to thank him for coming. Many very interesting incidents have transpired.—W. Hardy.

**SOUTH SHIELDS.** 21, St. Stevenson Street, Westoe.—18, Mr. Young's guide spoke on "The land of souls" in an able manner. 22, Mr. W. Murray's guides dealt with "Duty," quoting the words of Nelson and others, and urging all to be up and doing. An important discussion took place on the definition of the word duty, which was instructively and intelligently dealt with. The guides gave clairvoyance, mostly successful.—D. P.

**STOCKPORT.**—Mr. R. White spoke on "Angel Guidance," and "The Coming Religion," in an attractive and convincing style, and was in good form. Our staff of officers is weakened much by sickness, and the strain on one or two is keenly felt. From the same cause Mrs. E. Johnstone could not leave home. Our sympathy goes out to her.—T. E.

**SOWERBY BRIDGE.**—Miss Gartside spoke very well on "The Principles of Spiritualism" to a fair audience. Her clairvoyance was fairly good. Sunday next we expect to hear Mr. Ringrose, of Halifax.

**THORNHILL.** 86, Edge Lane.—A very happy time with Mr. Stockwell Sugden, subjects, "What must I do to be saved?" and "Courage, brother, do not stumble." Psychometry very good.—J. H.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

**BATLEY.**—Conductor, Mr. Webster. Usual programme well gone through. Attendances very good.

**BURNLEY.** Hammerton Street.—A memorial service on Sunday morning, to celebrate the passing of Frederick Hough, aged 11 years and 7 months, to the higher life. Suitable songs and recitations were given. A few remarks from Mr. Mason and Mr. Bailey, bearing on the subject, "There is no death." The body was interred at the Burnley Cemetery, on Friday, May 20. Service conducted by the conductor of the Lyceum.

**BURNLEY.** Robinson Street.—A very harmonious session. Usual programme. We were honoured by the presence of the *Lyceum Banner* editor (Mr. J. J. Morse), who spoke a few encouraging words, complimenting the children upon their marching. Closed by Mr. Walton, conductor. Attendance: 58; visitors 14. Afterwards the officers considered the advisability of working the Lyceum apart from the society's committee, but very little progress was made; words, words, predominating. The resolution prepared is, "That all monetary matters and the entire management of the Lyceum be worked apart from the society's committee by the majority of the Lyceum's chosen officers."—John Dent, sec.

**HECKMONDWIKE.** Blanket Hall Street.—Good session, opened and closed by Mr. Ogram. Usual programme gone through in good style. Marching, etc., led by Miss S. A. Whitehead. Present: 40 scholars, 9 officers, and 2 visitors. All friends heartily welcome.—Secretary, James Burdin, Longfield, Chapel Lane.

**LEEDS.** Institute.—A bright and cheerful session. There appears to be a little lack of interest amongst the scholars regarding recitals, but we hope to report an improvement shortly. Miss L. Craven recited with good effect. Attendance good.—F. T. W.

**LEICESTER.** Bishop Street.—A nice session. Mr. Timson offered prizes, one for boys and one for girls, for the two who bring the highest number of new members, and attend the most punctually for the next six months, to commence next Sunday at 2-30. The prizes to consist of a fully written, physiological, phrenological, and psychological chart, and professional description of health, character, talents, and mediumship, with valuable advice on "How to make life successful." Master Wells is organising a cricket club. A varied entertainment is contemplated to raise funds for the Lyceum. Mr. Moody related his experience at a séance with Mrs. Bingham, and some London sights. We return hearty thanks for Miss Smith's bright musical assistance.—J. M.

**MANCHESTER.** Tipping Street.—A pleasant session. Attendance, 8 officers, 35 members, 1 visitor. Our programme for the open session on June 12 was gone through in good style. Marching, &c., led by Miss E. A. Hyde and Mr. W. W. Hyde. Recitations by E. Bradbury, L. McLarn, J. Hyde, and W. Lamb. Conducted by Mr. Pearson. We enrol new members every Sunday.—J. J.

**OLDHAM.** Temple.—Attendance 66. Conductor, C. Garforth. Usual programme. Recitations by Mary E. Halkyard, Maud Runacres, Nelly Platt, Ethel Edmondson, and Master Wilfred Berry. Song by Nelly Papworth. Mr. Thorpe (president of the society) lectured on "Chemistry," with experiments. It was short, pithy, and conclusive, and an appeal on behalf of right and pure training of all. A very harmonious and profitable session.—J. T. S.

**OPENSHAW.** Granville Hall.—Invocation by Mr. Boardman. Recitations by A. Whaller, J. Orme, A. Johnson, and W. Lewis. Chain recitations. Open session next Sunday.—W. O.

**PENDLETON.** Cobden Street.—Attendances: Morning, 5 officers, 32 scholars, 1 visitor. Afternoon, 8 officers, 52 scholars. Mr. Moulding, conductor. Usual proceedings well gone through. Recitations by Rebecca Poole and Lily Clarke. Whit-week hymns practised. Mr. R. White expected next Sunday. Come and hear him.

**STOCKPORT.**—Our slender staff was weakened by the absence of the musical director and the secretary, who were called away to attend a suffering relative. The writer, Misses Cox and Rowbottom, and Mr. Crane taking part in the fairly performed programme. Mr. W. Axon, musical director, first time, which was very creditable. We sympathise with our leaders.—T. E.

### PROSPECTIVE ARRANGEMENTS.

**BATLEY.**—Lyceum anniversary, May 29, in Wellington Street Rooms. Addresses by Mr. John Campion, of Leeds; at 2-30, "A Darkie's Ride and its Lessons." At 6, "The Honest Thief." Special hymns, solos, and anthems by the scholars. Collections in aid of the Lyceum funds.—J. C.

**BURTON-ON-TRENT.**—An earnest Spiritualist, a medium, has taken up his abode here, and would be glad to meet with other Spiritualists or enquirers.—Address, A. E. Nickels, 54, Station Street.

**BRADFORD.** Otley Road.—Sunday next, Mrs. Webster and Mr. Todd. Friends, visit us, and help to make it a pleasant day.

**BRADFORD.** Walton Street, Hall Lane.—Saturday, May 28: A grand entertainment, entitled "Ten Steps—five to vice, five to virtue—" will be represented by two large models, the church and the prison, standing over four feet in height, the former to virtue, the latter to vice. Each step will be characterised by a child, with suitable singing, reciting, and costume. Eighteen children will take part. Songs and glees, by an efficient choir, fourteen in number, making a total of over thirty performers. This promises to be the most gigantic entertainment ever produced in any of our spiritual meeting-rooms. A grand treat—mirthful, moral, and intellectual. Commence at 7-14. Prices: Adults 3d, children 1d. I appeal to all Spiritualists in and surrounding Bradford to support our efforts.—T. Russell, 191, Bowling Old Lane.

**HALIFAX.** Winding Road.—Whit-Monday, Lyceum field day. Scholars will meet at the Church at 2, and parade the principal streets, headed by a splendid brass band, which has been engaged at a cost of £5; afterwards in a field at Pellon. Various games, etc., will be indulged in. All are welcome.—F. A. M.

**HECKMONDWIKE.** Thomas Street.—Saturday, May 28: Tea and entertainment for the benefit of our organist, Mr. A. Barker. Entertainment to consist of songs, recitations, and two dialogues, entitled "Is He Married?" and "Wrong Box;" to conclude with a farce, "The Studio," by Harry Dacre and J. Burns. Lyceum anniversary, June 12. Mr. J. J. Morse will give addresses at 2-30 and 6 p.m. Tea provided at 6d. each. Friends, help us to make it a success.

**LIVERPOOL.**—May 29, Mr. E. W. Wallis, at 11 a.m., "Redemptive Schemes;" at 6-30 p.m., "Rest for the Weary."

**LONDON.** 311, Camberwell New Road, S.E.—Sunday, May 29, tea meeting, at 5 o'clock. Tickets, 6d. Followed by usual service, with several speakers and mediums.

**LONDON.** Federation. Open Air Work. Regent's Park.—Sunday at 6. Speakers: Messrs. A. M. Rodger, and T. Emms (pioneer open air work). The sympathy and support of the friends solicited.—Percy Smyth, organiser to L. S. F.

**LONDON.** Canning Town.—My address in *The Two Worlds* is wrong, it is not 13, but 113. Will you kindly correct? I have eight copies of *The Two Worlds* weekly, and am endeavouring to push the circulation.—F. Weedemeyer, 113, Argyle Road, Custom House. [Many thanks, friend. We are glad to say the sale is steadily increasing, which is very encouraging.]

**LONDON.** Marylebone.—Mr. H. Hunt's lectures: 5, "Universe of Thought"; 12, "The Evolution of Religion"; 19, "The Mission of Spiritualism"; 26, "The Philosophy of Dreams" and séances 6, 13, 20, and 27. Tickets.—Mr. White, secretary.

**MACOLESFIELD.**—May 29, first ladies' day; Mrs. Wallis, speaker. Afternoon subject, "Woman in the past and present." Evening, "The Coming Woman." June 5, Miss Janet Bailey, of Blackburn; 10, Mr. W. Johnson.

**MONSTER LYCEUM FIELD DAY.**—The united Lyceums of Batley, Batley Carr, Cleckheaton, Churwell, Heckmondwike (Blanket Hall Street), and Morley will hold a monster field day on Whit Monday, weather permitting, at Bowling Park, near Bradford. The officers and members will meet at 2-30 p.m., at the park-keeper's lodge gates, and march to the promenade, where all will join in marches and calisthenics. Conductor, Mr. A. Kitson, of Batley Carr Lyceum. After which all will adjourn to reserved grounds, which have been secured for games, &c. The Lyceum members will wear a bit of ribbon pinned to their coats and dresses to distinguish them from visitors, and the officers will wear rosettes made of their respective colours to distinguish them from the elder members, and to facilitate the marshalling of the forces. The colours selected are as follow: Batley, brown; Batley Carr, white; Cleckheaton, pink; Churwell, yellow; Heckmondwike, blue; and Morley, red. The above is intended to be a free treat to all the members, who will be made as happy and joyous as possible. Each Lyceum will bear its own expenses, and arrange its own mode of transit. Any other Lyceums wishing to join in the demonstration and festivities will oblige by communicating with the undersigned, stating their numbers requiring tea, and enclosing a stamped envelope for full particulars as to price of tea per gallon and colour of ribbon to be worn. All such arrangements must be made before June 1.—Alfred Kitson, 2, Royd Street, Bromley Road, Hauging Heaton, near Dewsbury.

**MRS. J. A. STANFIELD** has Nov. 20 open. Address, 13, Shaw St., Oldham.

**MR. B. PLANT** has a few open dates for 1892, and is booking for 1893. Address, 385, Oldham Road, Manchester.

**NEWCASTLE-ON-TYNE.**—Anniversary flower services, conducted by Lyceum members, on Sunday, June 12, at 2-30 and 6-30 p.m. Monday, 13, at 7-30 p.m. The programme on each occasion will be varied and interesting, and appropriate hymns sung. Special silver collections in aid of the Lyceum. Tea provided for friends from a distance. Adults, 6d., children, 4d. Friends, make the children's day a success. Saturday, May 28, 8 p.m., Mr. J. J. Morse, "The Evils of Civilisation versus the Virtues of Savagery." Sunday, same place, 10-45 a.m., "The Threefold Man." 6-30 p.m., "Deeming as man and murderer, from a Spiritualist standpoint."

**NORTH SHIELDS.**—June 5: Mr. J. J. Morse, at 11, "Intelligence in Nature." 6-15, "Man-made Gods." Wednesday, June 8, at 8 p.m., "The workman's place and end."

**OPENSHAW.** Granville Hall.—May 29, at 10-30. Reception circle at 2-30 and 6-30. Lyceum Open Session. An unusual treat is expected with the children. We hope to see our hall filled.

**PENDLETON.** Cobden Street.—Lyceum trip on Whit Thursday to Dunham Park by covered luries; starting at 8 o'clock prompt. Lyceumists under 12, 6d; over 12, 8d.; friends 1s. (without refreshments). It is hoped friends will help to support the Lyceum by their presence.—J. J.

**RAWTENSTALL.** Co-operative Hall.—Anniversary services. May 29: Three discourses by Mr. J. B. Tetlow. 10-30, "Report of progress." 2-30, "Who are the uncrowned kings?" 6-0, Subject chosen by the audience. Miss Janet Bailey, girl medium, will give clairvoyance after each discourse. Collection on entering the hall. Silver entitles giver to a reserved seat.—T. C.

**RECEPTION TO MR. G. SPRIGGS OF MELBOURNE, AUSTRALIA.**—One of the most remarkable mediums for materialisations, has since

he settled in Melbourne been most successful as a medical clairvoyant. On account of his personal worth as a man and as a medium, and also as a representative of our brethren at the antipodes, it is deemed highly expedient to honour him in the manner suggested. He is accompanied by Mr. W. D. C. Denovan, town clerk of Bendigo, one of the oldest Spiritualists in the Colonies. The Portman Rooms have been secured for *Monday, May 30*. At 8 p.m. the proceedings will open with a high-class concert. Thomas Everitt, Esq., will preside at the reception, and Miss Florence Marryat will present the address. At ten o'clock the ball room will be thrown open. Tickets 5s., 2s. 6d., and 1s.—BESSIE RUSSELL DAVIES, Sunnyside, Ledrington Road, Upper Norwood, S.E., GEO. D. WYNDOR, 21c, Victoria Dwellings, Battersea Park Road, S.W., honorary secretaries; J. BURNS, assistant.

SLAITHWAITE.—Sunday, June 5, Lyceum Anniversary in the Co-operative Hall. Mr. J. C. Macdonald will give addresses at 2-30 and 6. He will also attend the Lyceum session at 10. Tea provided, all friends welcome.—J. Meal.

SPIRITUALISTS NATIONAL CONFERENCE.—A meeting of the sub-committee will be held at Burnley on Sunday, May 28, in the Spiritual Hall, Hammerton Street, at 6 o'clock. Delegates from Accrington, Blackburn, Darwen, Nelson, and Bolton please note, your presence is earnestly solicited.

SUNDERLAND. Centre House, Silksworth Row.—Five Sunday Evening Lectures, by Mr. J. H. Lashbrooke. May 29: "The Soul in its Search for Truth and God." June 5: "Spiritualism; or, the Mystery of the Ages Explained." 12: "Mediumship, Seership, and Adeptship." 19: Lyceum Anniversary. 26: "Behind the Veil; or, Death Transfigured." July 3: "Spiritualism as a Key to the Rites, Ceremonies, and Doctrines of all Ages."

WAKEFIELD.—Mr. Victor Wyldes will lecture in the Music Saloon on Sunday, May 29, at 2-30 and 6 p.m., and on Monday, May 30, at 7-30. Psychometry will be given. Tickets at the door, 6d. and 3d. Mr. Pawson, of Batley, will preside.

YEADON Society desires to communicate with mediums with open dates in October, November, and December, within a radius of ten miles, on mutual terms.—Address, J. W. Oliver, Swaine Hill Crescent.

## PASSING EVENTS AND COMMENTS.

NO REPORTS NEXT WEEK.

YORKSHIRE FEDERATION AND OTHER PLANS.—Next week.

BIRMINGHAM.—We are pleased to learn that the meetings at Oozells Street Schoolroom are increasingly successful.

A HINT TO ADVERTISERS.—As we shall print a very largely increased issue of *The Two Worlds* next week, now is your time to advertise.

REV. W. MINCHER testifies to Professor Timson's remarkable abilities as a phrenologist, and Mr. J. Chochin, of High Fields, Leicester, affirms that he has been restored to health and strength by the Professor. (See his advt.)

"THE BURNLEY GAZETTE" reproduced from our last week's issue a digest of the reports we published of the local meetings. This is surely a sign of the growing influence of our movement. We note this fact the more readily, because in the past we have had occasion to complain of the scant courtesy Spiritualists have received from this paper. We trust this new spirit will continue to control the editorial policy.

SPIRITUALISM is still being freely discussed at Colne. Rev. Kendall talked to the young men's debating class at the Independent Chapel last Sunday in the same strain as in his discourse on our front page, and gave a spiritualistic sermon in another place at night. Mr. Leland, Unitarian, also discussed the subject. What is needed now is calm and careful investigation, and such public advocacy as will be acceptable to thoughtful and intelligent people.

THE PAPERS are making much of a report that a German medium has been sentenced for fraudulent practices. If she has been guilty of the deceit she is said to have confessed as far back as 1887, she deserves to be punished. If she has lied about it, she deserves her punishment, but it seems funny she should be prosecuted for fraud five years after the confession. We wonder how much truth there is in the story. We agree with the *Banner of Light*—"The man (or woman) who possesses medial powers, and in his normal condition is a low-minded, vulgar character, should be ignored by every true Spiritualist in the land. Such individuals simply use the garb of heaven to serve the devil in."

SIGNS OF PROGRESS.—I was present last Sunday at St. James's Church, Marylebone, and the Rev. H. R. Haweis in his sermon, entitled, "The Doctrine of the Dead," expressed his belief in Spiritualism. He contended that it does not clash with Christianity as he conceives it, but rather that it confirms the Christian belief in a future life. The sermon virtually endorsed modern Spiritualism, and the rev. gentleman stated that any form of future theology must be based on some form of Spiritualism. He was attentively listened to by a large congregation. At the close he invited his hearers to view a collection of spirit photographs in the vestry—they having been taken under test conditions.—Charles Hardingham.

TO CORRESPONDENTS.—J. E.: Yes. You may rest assured that the Missionary Number will be fit to put into the hands of enquirers, Christian or heterodox. Although "I say it as shouldn't," as the saying goes, we are confident it will win commendation all round. We wish we could print specimens beforehand, for when our friends read it they will be sure to want extra copies to give away and post to their acquaintances. SHALL we send you 100? If the same amount of matter were put up in book form we could not sell it at less than sixpence.—Mrs. Kelley's address not known.—D. Findlay: Many thanks for your words of cheer, also for cuttings. Will use when possible. Best wishes.—John Day: Thanks. Hardly up to our standard.—J. W. Abrams (Rochdale): See Mr. Shaw's letter and our comments in No. 239; also Oldham report. The "particulars" referred to were not descriptions of personal appearance, but statements as to business, residence, &c.; so you are wrong. If Mr. Wild has any answer to make we will publish it. We shall not open our columns to any others on the matter.—R. White "Re Conference business," *Dum Spiro Spero*, and London Spiritualist, in No. 239.

IT IS WITH UNFEIGNED REGRET and heartfelt sympathy that we chronicle the severe illness of Mr. John Venables, of Walsall. For many years our brother, aided by his good wife and her sister, have persistently laboured in the cause, bravely, steadily, quietly upholding its banner, and by his influence and fidelity winning sympathy and esteem. A few weeks since he was taken seriously ill, and last week a difficult operation was performed, which it was hoped would prolong his life. An abscess was removed from his left lung, and when we saw him on Sunday he was bearing his pain with characteristic fortitude and cheer. Latest advices are of a more hopeful nature. We trust his life will be prolonged for the sake of his loved ones, to whom our sincerest sympathy is extended.

THAT TEST SÉANCE.—The *Burnley Express*, May 21, contained a notice of our review of the séance with David Duguid, which confirms our opinion that the reporter was biased. He apparently could not conceive of the phenomena being other than a trick, and with that idea in mind professed to find what he sought. In proof we quote his own words, "I shall be glad to go again, sit next to Duguid and show to the audience the brushes in his hands or some similar trick." He asks, "Because they were done in the dark is it any proof that spirits did them?" No! And no intelligent Spiritualist makes such an absurd claim; the mere putting such a question shows that he does not understand the matter. Again, he says, "Besides, might they not have been done previous to the séance altogether?" He is convicted of prejudice by his own testimony—for did he not assure his readers that he saw the card when it was blank? Did he not identify the card after it was painted upon by a certain test which satisfied him it was the identical one he had previously seen blank? Therefore, when he asks "might they not have been done previous to the séance altogether?" he impeaches the reliability of his own testimony! We say "No!" on your own showing No, and you are not justified in charging Duguid with trickery as you do by implication for you have no proof that he tricked. Your surmise, conjecture, and imputation are not fair or just. As regards Mr. Mason's letter, respecting which he says, "I should have liked to see the whole of Mr. Mason's letter in print and not a portion only" (What a suspicious mind he has, to be sure) we printed the whole of it which had reference to this subject, the remainder dealt with other matters of a business nature. In stating that the report was "in the main" correct, we are not aware that Mr. Mason agreed in the opinion that Duguid painted the picture himself.

## IN MEMORIAM.

It is with deep sorrow we record the earth death and passage to the higher life of our friend and brother, John Llewellyn. He was one of the first pioneers—in fact, he has always been recognised as the father of Lancaster Spiritualism, for when Spiritualism could find no abiding place in Lancaster it received a welcome resting place in the home of our brother, and he, too, found, in Spiritualism, his ideal and his work. He was an earnest reformer, for whom Secularism was too cold and formal for his loving and enthusiastic nature. Glorious soul, a warrior in labour's industrial fight for freedom, he has gone down to the grave like many others, weary of life's incessant struggle for daily bread, and only to find at the close of his long life that "old age is a crime" in this Christian England. During the last few years of his life he has been calmly waiting the call of death's resurrection angel. For in Spiritualism he found consolation and encouragement. In the winter of his life, with the grave almost before him daily, he welcomed death, not as a blind alley, but as a thoroughfare to the higher life, to the dawn of an immortal morning. For the last few months he resided in Manchester, and on the 10th of May he glided to his higher home, at the age of 69. His body was interred on Saturday, May 14, in the Bradford Cemetery, Manchester, Mr. J. Swindlehurst, for whom he had the strongest attachment, kindly officiating throughout the ceremony.

We were deeply grieved on Monday of last week, to learn that Mrs. Annie Abrams Ward had passed to the spirit-land, after less than a year of married life. Her father, Mr. G. Abrams, was one of the workers who aided in founding the Spiritualist Society in Blackburn some eleven years ago; and Mrs. Ward was an active worker in the Lyceum, and took a deep interest in the progress of Spiritual work. When *The Two Worlds* was commenced she drew a picture for an illustrated heading, which, unfortunately, was so manipulated as to be spoiled when printed. She was a highly-cultured, thoughtful, intelligent, industrious, and artistic young woman, and it seems especially hard that her earth career should come to such an untimely end—only a fortnight after she had experienced the pains and joys of motherhood. She passed away calmly and bravely, strong in her knowledge of spirit-life. Our heartfelt sympathies go out to Brother Ward in his great affliction. He has, we know, bravely endeavoured to live his Spiritualism; for years he has worked ardently and unselfishly for the cause of humanity, and been one of the vice-presidents of the Blackburn Society. We were brought into close friendly relationship with both of them, and watched with more than ordinary interest the development of the attachment which drew them together. Alas! after a brief spell of true happiness in mutual affection and esteem, the death angel has robbed our brother of his heart's dearest treasure, leaving to his tender care a dear little morsel of humanity and the sacred memory of the happy companionship of all those too brief days of wedded life. Thank God for Spiritualism. Its stay and solace are needed now, if ever, and we know he feels supported and strengthened by the consciousness that he is not alone. Their lives are not sundered in spirit, she is with him still—love makes them one, and bridges the two worlds with its sustaining power. On Tuesday, May 17, Mrs. and Mr. E. W. Wallis conducted the funeral service at the Blackburn Cemetery. A number of carriages conveyed some of the relatives and friends, while many more assembled at the cemetery. The chapel was filled with a sympathetic audience, by whom several hymns were sung, and Mrs. Wallis gave an appropriate and encouraging inspirational address. The coffin, which was loaded with wreaths and beautiful cut-flowers, was then removed to the grave, where the earnest speech by Mr. Wallis was followed with deep interest. Returning to the house, a number of friends witnessed the impressive service of naming the dear little baby, George Abrams Ward—(Steadfast was given as its Spiritual name). The love of the friends was bespoken for him, as also for both the mother and father.