

# The Two Worlds.

No. 271.—VOL. VI. [Registered as a Newspaper.] FRIDAY, JANUARY 20, 1893.

PRICE ONE PENNY.

Some men there are, I have known such, who think  
That the two worlds—the seen and the unseen;  
The world of matter, and the world of spirit—  
Are like the hemispheres upon our maps,  
And touch each other only at a point.  
But these two worlds are not divided thus,  
Save for the purposes of common speech;  
They form one globe, in which the parted seas  
All flow together, and are intermingled,  
While the great continents remain distinct.

—Longfellow.

## THE RISE AND PROGRESS OF MODERN SPIRITUALISM.

BY JAMES ROBERTSON.

### SPIRITUALISM IN ENGLAND.

THERE had been considerable agitation in many circles regarding the truth or falsehood of the Spiritual claims, when there arrived in this country a young Scotsman, born near Glasgow, whose family had settled in America, whose early history had been full of strange events. I refer to David Douglas Home. Of somewhat delicate constitution, he had been subject to visions from childhood. His mother had possessed the faculty before him of what is known as "second sight," a faculty which has been proved to exist in many families. The faculty of mediumship is oftentimes hereditary, and it was so in his case, as his mother and several ancestors clairvoyantly saw things transpiring at a distance, the passing away of relatives and other forms of seership. Knockings like those associated with the Fox sisters accompanied Home, and his friends ascribed them to the workings of the evil one. Tables moved in his presence, and other manifestations of a power which he could not understand. Spirit forms then began to manifest their presence before him, which he described, and the names were readily recognised. Going to New York he came in contact with Professor Bush, who had taken such an interest in A. J. Davis, who got many tests of the continued presence of those gone before. Professor Bush wished him to study for the Swedenborgian pulpit, but the spirit of his mother came to him, telling him he had a more extended mission to perform than that of pulpit preaching. He had intended studying medicine, but the wonderful phenomena which took place in his presence absorbed all his time and energies.

In poor health Home came to England, expecting that a month or so would translate him to the higher life. This was in April, 1855. He was welcomed in London by a Mr. Cox, the proprietor of a large hotel, who had become satisfied of the reality of Spiritual manifestations, and he was soon surrounded by those who had begun to take an interest in the movement. Conversions shortly became numerous, including the clear-headed Robert Chambers, of Edinburgh, who was in London getting up the material for the "Book of Days," and was one of the first to admit the reality of the phenomena; S. C. Hall and his wife; William and Mary Howitt, and many others.

Bulwer Lytton, who for years had taken a deep interest in the occult, as witness his novel of "Zanoni," visited Home, accompanied by his son, and was convinced of the genuineness of his mediumship. Robert Chambers, who wrote the preface to Home's "Incidents of my Life," a book I read many years ago, before I came in close contact with the subject, but from which I was not able to extract much by reason of my previous training, which prevented me from giving credence to the testimony of any man, or set of men, on a question such as the future life. I had come to the conclusion that all this should disappear before the science, which is essentially material, of the nineteenth century. I was like the great bulk of people who had become dissatisfied with the creeds; I needed the objective facts to make real and palpable that there was a higher and nobler life wherein the riper faculties would find a fuller expression. Chambers spoke of the objective reality of what transpired through Home's

mediumship, of its freedom from delusion and imposture, and the great fact that it had been authenticated by an immense number of people. He calls Home "A man of a religious turn of mind, pure-hearted and unworldly," and gave utterance to the well-known truth that already Spiritualism had redeemed multitudes from Atheism and Materialism by positive demonstration that there was another world, and that many things which had been scoffed at were true. William Howitt has said that Chambers had a volume ready to publish, but the new light which had come to him had so disturbed his position that it was put in the fire.

The Chambers's, of Edinburgh, did not care to mix themselves up publicly with an unpopular subject, but all the time, Robert Chambers, the profound scholar, who had written "The Vestiges of Creation," associated himself with the work of Home, and Spiritualism was to him a brilliant fact. Years after, there were published letters in which he regrets that there was no one in Edinburgh to whom he could talk on this subject of subjects, and at his death he left many MSS., which have never seen the light because the family objected to their publication.

When at Cox's hotel, Lord Brougham and Sir David Brewster visited Home, the outcome of which was a severe conflict. Brougham, who had had strange experiences, believed in Home, and afterwards said brave words on behalf of Spiritualism, "That in the cloudless skies of scepticism he could see a rain cloud, as yet no bigger than a man's hand, and this was modern Spiritualism." Years before, when Brougham was a student at Edinburgh University, he had discussed this question with a friend, "If a man die shall he live again," and they agreed that whichever of them died first should, if possible, appear to the other. The circumstance had been for years almost forgotten, when one day, as Lord Brougham was taking a bath at a town in Sweden, he turned his head and saw his friend gazing calmly at him. On the same day that he saw his friend in Sweden that friend had died in India. This is no tradition, but told by himself in his autobiography, and this must have had some influence with him, making him receptive to spiritual phenomena.

Brewster was startled at what transpired, and said, "This upsets the philosophy of a life-time." Again, he had sittings at Ealing with Home, but after a time he thought he had gone too far, and retracted what he had said, though it was vouched for by those who were present. His friend, Lord Brougham, however, did not support, but remained silent in the controversy.

All this made a great commotion in the world of letters. The subject was now fairly launched on the public view, and fierce was the war of words. Christian and Materialist were alike severe, but the former were perhaps the most fierce and bitter in their antagonism, and yet this man, Home, had only come to proclaim and prove the fact that there is no death, that the spirit world is round about us, and, under certain conditions, that we may communicate with our departed friends. Not much here, we would say, antagonistic to the creeds, but rather a support.

One by one great and good men gathered round Home, who was, indeed, a marvellous instrument for spirit messages. Cromwell Varley, the electrician, hard-headed and sceptical, had to yield to the facts. The present Earl of Crawford and the present Earl of Dunraven vouched for things which the world would call impossible and deny in full. Lord Dunraven published a book giving his record. Elizabeth Barrett Browning could not understand the world receiving the subject so adversely. She got the fullest testimony of the continued presence of loved ones, and invited Home to her house, but her husband, Robert Browning, was wildly opposed, and heaped insults on the head of the poor sensitive in the shape of an effusion, entitled "Sludge the Medium." How different his sight from that of his great wife, the sweetest and most profound poetess of the century, who wrote to Mrs. Stowe as she did to Dr. Westland Marston and other friends:—



I don't know how people can keep up their prejudices against Spiritualism with tears in their eyes, how they are not at least thrown on the wish that it may be true, and the investigation of the phenomena by that abrupt shutting in their faces of the door of death, which shuts them out from the sight of their beloved. My tendency is to beat up against it like a crying child. . . . My husband calls me peculiar in some things. I cannot speak of certain afflictions—no, not to him, not after all these years. It is a sort of dumbness of the soul. Blessed are those who can speak, I say. But don't you see from this how I must want Spiritualism above most persons.

Home went to Florence, Naples, Rome, and Paris. Wherever he went conviction followed. At Naples, Robert Dale Owen had sittings with him, and got fuller conviction of the reality of the new sphere of being which had just opened to him. At the Tuileries Napoleon III. had sittings with him. Wherever he went men, wildly opposed to the phenomena, met him and were convinced of their reality. Dr. Elliotson, who had said the most bitter things in the *Zoist*, was brought to his presence in France, and recanted all the hard things he had said, and acknowledged that Spiritualism had made him a Christian. Marvellous occurrences were reported all the time, startling facts vouched for by scientific men, lawyers, and doctors.

So marked had become the influence of Home that he found hundreds to champion his cause, but the greatest triumph was the appearance of an article entitled, "Truth Stranger than Fiction," which appeared in the *Cornhill Magazine* for August, 1860. The *Cornhill*, edited by Thackeray, had grown to a tremendous circulation when this article appeared. Thackeray had sympathy with the subject, as may readily be seen by scores of passages in his writings, and gives a footnote.

As editor of this magazine I can vouch for the good faith and honourable character of our correspondent, a friend of twenty-five years' standing, but as the writer of the astonishing narrative owns that "he would refuse to believe such things upon the evidence of other people's eyes," his readers are therefore free to give or withhold their belief.

The article takes up no less than fourteen pages of the magazine, and carefully sets down the same kind of occurrences which had been vouched for by hosts of others. First the table movements are described, the rappings, the floating of Home in the room, accordion playing, and intelligence manifested, and the writer says that—

It is not a satisfactory answer to those who affirm they have seen these things to say they are impossible. It is the province of men of science to investigate alleged phenomena, and to clear away all impediments on their progress to pure truth. To say that certain phenomena are incredible, is merely to say that they are inconsistent with the present state of our knowledge, but, knowing how imperfect our knowledge is, we are not justified in saying they are impossible. The first thing to be done is to collect and verify facts, but this can never be done if we insist upon refusing to receive any facts except such as shall appear to us likely to be true.

Is it to be wondered at that the appearance of a bold article like this caused commotion? It settled the fortunes of the *Cornhill*, for it is asserted that the circulation at once fell several thousands, and inflicted an injury which it took years to retrieve, so bitter was the feeling against the subject, but it was a vindication of the honesty of Home and the genius of his mediumship.

When it was known that the men who attended this *Cornhill* sitting were not fools of fashion, but a solicitor in extensive practice, a well-known M.D., two known writers of instructive books, complete masters of their senses, the testimony is worth a thousand conjectures and explanations made by those who were not present.

Mrs. De Morgan, the wife of the professor of mathematics in London University, was one also of those who only found honesty and sincerity of purpose in Home, and she shortly after issued a volume "From Matter to Spirit," which is one of the best books in the movement. The influence of the man was undoubted, and he was supported all the time by evidences of spirit identity which could not be explained away. Professor De Morgan wrote a preface to the volume, an extract from which has been often quoted as the sincere opinions of a sober-minded and cautious man.

I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. The Spiritualists, beyond a doubt, are in the track that has led to all advancement in physical science; their opponents are the representatives of those who have striven against progress.

MR. HOTTS' IDEAL of what he calls "Our Father's Church" is a noble and spiritual one. It would answer for a statement of principles for any of our societies, and might just as well be called "The Church of the Spirit."

## MR. J. B. TETLOW INTERVIEWED.

SOME few years ago the *Pendleton Reporter* became noted for its impartial treatment of Spiritualism, and another instance of the breadth of its editorial policy has just been presented in the fact that a tolerably good woodcut portrait was presented to the readers of the *Reporter* on Jan. 7, together with a report of an interview with Mr. Tetlow, by a representative of that paper. After referring to the fact that as a psychometrist and lecturer, Mr. Tetlow is well known, and has seen the Spiritualist movement increase immensely in popularity and power within the 15 years of his connection therewith, the *Reporter* says that "The pen of this well-known Spiritualist has been busy, as well as his tongue, not only in the organs of Spiritualism, but at times in the *Reporter*, and many of his writings give evidence of considerable literary ability." The account proceeds with a brief resumé of the rise and progress of modern Spiritualism in America, and in this country, including the formation of the National Federation, of which Mr. Tetlow is Honorary Secretary. The answers made by Mr. Tetlow to questions put by his interviewer will no doubt interest our readers:—

What is the basis doctrine of modern Spiritualism?—Well, the first doctrine is the recognition of the existence of God as an infinite and intelligent spirit. The second that man is a spirit and at death continues to exist as an individual personality, containing within his organisation certain forces which go to make his presence known to those who are still on the earth. This is believed by large numbers of scientific and literary men in various countries. In the world of spirits man finds himself exactly as here.

Excuse me a moment, but how do you know this?—From the personal communications that the Spiritualists have held with the spirits themselves. This is demonstrated by the intelligent phenomena exhibited at their sances.

I suppose you cannot demonstrate this to ordinary persons under ordinary circumstances?—No. The exhibition of the materialising phenomena is of a very rare character, and demands special experiments. The clairvoyant phenomena, though, is one of the commonest forms of exhibition, and is regularly practised in our meetings.

What is the principle of this clairvoyance?—It is spirit-seeing, but not by ordinary sight. In other words, clairvoyance is subjective vision.

You spoke of "psychometry"?—What clairvoyance is to sight, psychometry is to touch. This faculty results from the intense sensitiveness of the organs of touch, and can be cultivated either by normal development or spiritual agency. The two best known psychometrists, at present, so far as I know, are Mrs. Denton and Mrs. Buchanan, both of whom are the wives of great American scientists.

What relationship does psychometry bear to electricity?—None whatever, in any shape or form. The force used is psychic or "odyle," as defined by Baron Reichenbach, and is not subject to the same laws as electricity.

Then it is not a "material" force at all?—No, it is an imponderable force belonging to the nervous system, and is the same force that comes into operation in mesmerism and thought-reading.

It is strictly a development of nerve force?—Certainly the nerve force comes largely into operation in connection with this power; and the phenomena, though having its origin in the world of spirit, could not be accomplished without the nerve fluid as the medium.

Is it "supernatural"?—Decidedly not. The Spiritualists do not believe in the supernatural; but that all phenomena, of whatever character, are decidedly natural and produced by natural means.

If that be so, why do you call yourselves "Spiritualists"?—For the simple reason that the phenomena are produced by spirits, though they are obliged to use natural means for the attainment of their ends.

Are "spirits" natural objects?—Strictly speaking, they are. The world of spirits is as real as the world of matter.

[Mr. Tetlow denied having made the acquaintance of any individual who had become insane through Spiritualism, and declared that a careful observer would readily detect the difference between fraudulent and genuine phenomena.]

Where do you Spiritualists chiefly fall out with Christianity?—On the ground of personal responsibility, as we think that each individual has to work out his own salvation by works and not by faith. We also accept the principle that reform can be attained beyond the grave just as much as on this side.



In what light do you regard the Christian bible?—The bible, to the majority of Spiritualists, is simply a record of history and opinions, and is of no more authority than Plato's "Dialogues," or Xenophon's "Memorabilia." The Christianity which is drawn from it is of no more value than the book from whence it is drawn.

As a last question, what do you think of the future of Spiritualism?—If I am to judge of its future by the growth and influence of the last ten years, or by the activity and concentration that is taking place, I should say that the future is bright for Spiritualism, seeing that its central doctrine of human brotherhood is becoming more and more acknowledged by social reformers and theological thinkers of every ilk. If scientists would study these phenomena as they have studied all others the results would doubtless be most beneficial. It is no use disputing the fact that the Spiritualist has hold of forces of which the outside world is not yet cognisant, and which, when understood and properly applied, will prove of great service in every department of life.

### THE DIVINE TRINITY.

THE *Liverpool Pulpit* for December, 1892, reports a sermon by the Rev. Aked, which aptly illustrates the enormous difficulties preachers have to contend with in their endeavours to square the new thoughts with the old doctrines. They try to read rationalism into their Christianity, and to make their dogmatic claims for the exclusive, unique, and supreme position of Jesus Christ and the Divine Infallibility of their so-called "revealed religion," fit into the broader theology which recognises that man is religious by nature and that therefore religion is natural, not supernatural. They try to adapt their old hulk to the new science of navigation and set her sailing on the ocean of progressive thought; but the winds of Spiritual Truth are too strong, they toss the ship about, tear holes in the rotten sails, and will ere long leave her a dismantled wreck.

Mr. Aked's admissions indicate the great progress of the Spiritual and Religious revolution which is going on around us, and his zealous but futile endeavours to pour the new thoughts into the old bottles (which burst in the process and let them run out) show clearly that the trend of modern thought is towards the Spiritual philosophy, and when the facts of spirit communion are finally and universally accepted, as they shortly will be, we shall find the preachers ready to avow themselves Spiritualists. But in the meantime their antics are most amusing, as they endeavour to be on with the new love before they are off with the old. Mr. Aked makes the following significant statements: "We have a new Theology—or more properly, theology is in process of renewal, yet shaking off the old and decaying vesture of the past, yet casting about for the new. We have a New Spirit in our theology. . . . We no longer use the words our fathers used, because we no longer think the thoughts our fathers thought. We are being driven, gladly some, sorrowfully others, but all of us with resistless might, by this New Spirit to re-formulate our theories of Man, of God, and of the Universe. . . . There are not Three Persons in the Trinity. There is one God and only one; and any doctrine which attempts to maintain that and contradicts it at the same time must be given up as a misuse of honest language. . . . There are not three Persons in the Trinity, but God maintains three *Persons*. There is a Trinity of Divine manifestation, in the Creative mind, the Revealing Son, and the Sanctifying Spirit." [This is only another way of saying the very thing which Mr. Aked says ought to "be given up as a misuse of honest language."] "To the thinkers of the past [Christians, remember] man in his nature and substance was all different, and different altogether from his Maker. To us, man, though he has a body, is Spirit, and God is Spirit, and He is the Father of Spirits—of the Spirits of men." . . . Man is "Spirit of His Spirit." We assert for mankind that the race is spiritually "of one substance with the Father," and yet Mr. Aked goes off at a tangent and claims for Jesus "He is different from us, peerless, unique; in Him is a fulness of the Divine Nature so exceptional, so supreme, that He stands alone, the Supreme revelation of God, the true Shekinah wherein the transcendent glory of the living God has become immanent for our own salvation." [What sound without sense. Mr. Aked, in trying to ride both horses, Rationalism and Christolatry, cuts a sorry figure. What

proof does he advance for his rhetorical tall talking? He speaks as though he were a bosom friend of Jesus and knew all about him, whereas he draws upon his imagination, the only foundation for his eulogism being the most scanty, scrappy, and contradictory statements of the gospels—written we know not when or by whom.]

"If," says Mr. Aked, "the Life of God throbs in every human heart, then the claims of a particular class to the possession of an exclusive spiritual power, and of a given right to an exclusive Grace are shown to be quite baseless." [Exactly so, Mr. Aked, but why not say, "If the Life of God throbs in every human heart, then the claims made by Christians for a particular individual to the possession of exclusive spiritual power and grace are shown to be quite baseless"?]

Mr. Aked discards THE SHEET-ANCHOR OF CHRISTIANITY—the Atonement—thus:—

God, bound by His own immutable laws to punish sin, and compelled to strike the sinner—Christ, anxious to fetter the Almighty arms, offering Himself, if the blow must fall, for the stroke—God "propitiated" by Christ's unspeakable suffering. His wrath against a guilty world "appeased" by the shedding of guiltless blood—the Holy Spirit "applying," in some way past human comprehension, the merits of that shed blood—and God "reckoning," in a like mysterious way, our sins to Christ and Christ's holiness to us—and "Salvation" consisting of an undoubted acceptance by us of the accuracy of this account of "the scheme of salvation"—all this becomes a mere barbarism and savagery in view of that infinite tenderness, compassion, and love of God, which in Christ and by His Cross, are to reconcile the world unto Himself.

[Having thrown away the central claim of Christianity—its peculiar and distinctive feature—Mr. Aked tries to both abandon it and still retain it in the latter words about Christ and the Cross; but the sense would be infinitely clearer if he said "all this (the Atonement theory) becomes mere barbarism and savagery in view of that infinite tenderness, compassion, and love of God which in Humanity and by the discipline of life's conflict, its pains and spiritual conquests, are to (reconcile) lead all mankind ultimately unto Himself.]

### THE HAUNTED HOUSE OF BEN'S HOLLOW.

By "ANITA AND LENNARD."

IN THREE PARTS.

#### PART II.—THE ARTIST'S STORY.

MADAME DE MARTEVILLE had been a very good friend of ours in Paris, and as we were anxious to renew our acquaintance with her, we went to make our call that afternoon, about five o'clock, when she was likely to be at home, and, as we expected, we found her in the drawing-room.

After a little general conversation, Jack went out on to the terrace with one of Madame De Marteville's daughters to enjoy a view of the sea, etc., which was very fine, and, being left to entertain Madame, I took the opportunity of asking her about Miss Challoner—a thing I did not wish to do in Jack's hearing.

To my remark that Miss Challoner seemed clever, as well as pretty, Madame replied, with a little shrug of her plump shoulders and a slight sigh, "But yes; *cette chère Aimée* is clever, in a way; but what a way, so 'inconvenable,' so what you English call 'eccentric.' She has so many ideas not suitable to the '*jeune fille*,' not in place with a girl. It is truly a grief, a desolation, to her aunt, and yet she is amiable, good, a sweet girl, except that she will do such odd things—will read such wild books."

"Indeed!" I said. "I saw nothing peculiar about her last night, except that she spoke more sensibly than most young ladies; I found her conversation most interesting."

"Ah! well! Mous. Harden, that *may be*; Aimée talks cleverly, amusingly, I grant you; and you saw her for the first time. She would not speak to you of those strange ideas of hers till she knew you better; she does not, of course, tell all the world of them."

"May I ask what those ideas are, Madame?"

"What they are?" replied Madame. "I cannot truly tell you *what* they are, such things weary me too much, so I never talk about them to her; but I believe she has been reading works by Allan Kardec, and some of those that are called Spiritualists in your England and in America; there are many books she has, I believe, but I cannot remember the names of them, they do not interest me. I disapprove of all such wild speculations, such attempts to know what is not well for us to learn. They are against the teachings of the



Church; and my spiritual director, Father Ambrose, forbids to us such discussions; as for Aimée Challoner, poor child, she doubtless will give up such things when she marries, and, like others, becomes absorbed in her husband and her children, her position in society."

"When she marries?" I asked anxiously. "Is she then engaged?"

"Alas! no, she is not—it is quite sad; with her appearance she ought to be, but she is so difficult to please. She is already twenty-two, and quite time she was settled; she will get quite *passée* by-and-bye. It is no fault of her aunt, dear Madame Bonnell, that it is so, she and I have done our best for her. We took such pains to arrange several good marriages for her, but she has no ambition, no desire to be well settled; she would not even hear what we would say to her, she would not see the gentlemen we proposed for her. She declared they did not please her, they had no ideas, and that she would as soon be put up to auction like the Circassian women as disposed of in that way. She has no 'dot' to speak of, and yet she gives to herself airs as if she could choose whom she pleased; those were such estimable young men, and would not have noticed the want of money. Such ungrateful conduct on her part, after all the trouble we took, and so disrespectful to her aunt; but what can you expect from a girl brought up as her father brought her up? He allowed her to read such books as your Darwin and Stuart Mill, Herbert Spencer, and others whose names are unknown to me, quite unfit to give a girl sensible ideas and make her dutiful. Truly, in England, your young ladies do strange things, and Aimée seems to have done as she pleased with her father. He was an Englishman, Major Challoner, and married my dear Elise; she died a few years after her marriage, and I lost sight of her children till they grew up. George, the son, went into the army, and is now in India; Aimée travelled about with her father till he died suddenly, four years ago, and since then her aunt, Madame Bonnell, who lives in Paris, has taken charge of her."

To my inquiry if Miss Challoner's mother was French, Madame De Marteville told me that she was half French and half Irish, and that they had been educated at the same convent, and had all been the greatest friends, and it was in order to be near her that Madame Bonnell and her niece had come to Genoa for a visit, and that they would be there some time. They were staying at a little village close by, and Aimée was often round with her daughters. "They are friends as my daughters and the daughters of my dear Elise should be, but they are not '*confidentes*.' Hortense and Gabrielle cannot understand Aimée, she has not the interests that they have, and I do not permit that she speaks any of her strange thoughts to them; but she is amiable, and doubtless they will do her much good and help her to see what a well-brought-up young girl should be. Her Aunt Louise hopes with me that in time Aimée's good sense will make her try to be like other girls."

"But," I said, "probably what seem to you such strange ideas are much discussed in literary circles just now, and Miss Challoner only repeats what she has heard others say; there is a great deal of discussion just now on these occult subjects."

"Doubtless, Monsieur," said Madame, with much dignity of manner, "but they are not for young ladies to discuss; their thoughts are best regulated for them by the Church, and it is most dangerous for a girl to say that she does not believe in those things which the Church teaches. Aimée will not even attend your English Church, and though I cannot regard it as anything but full of heretical errors, yet it is at least safer for a girl to have a belief in some form of religion than to say that she believes in none of those established religions. Men may be pardoned if they lack faith, for *le bon Dieu* does not expect of them such goodness as from women, and with a young girl such a want of faith, such defiance of all authority of the Church, can only bring terrible consequences. Father Ambrose has talked to her in vain, and, good man, he says to me, that he much fears unless she awakens from her errors her soul will be amongst those lost for ever; we can only pray that she may be awakened soon."

What Madame De Marteville said of Miss Challoner greatly increased my interest in her, for I need hardly say I did not share that lady's opinions as to the position and duties of women, and I was planning how to see her again next day, when chance brought us together for the third time.

(To be continued.)

## THE LIFE AND WORK OF JOHN PAGE HOPPS AS TOLD BY HIMSELF.

FREE RECOLLECTIONS OF AN ADDRESS SPOKEN IN MANCHESTER, ON NOV. 22, 1892, AT A MEETING OF MINISTERS OF ALL "DENOMINATIONS."

My father was a strong, resolute, solid-minded Calvinist; my mother was a vivid, poetic, Swedenborgian on the wing. It never occurred to me to imagine the possibility of a greater contrast. My self-chosen minister was a Baptist of a somewhat unusual kind—a dapper little gentleman, with dainty ways, and the most correct style imaginable, who charmed me with his serene thinking and persuasive manner. But I soon learnt to be on the wing on my own account. As a lad of fourteen my one amusement or delight was to run half over London in the evenings, listening to all kinds of people, from Cobden to Feargus O'Connor, and from staid divines to latter-day saints. Then, at the age of eighteen, I went to the Baptist College at Leicester, and had for five years, as student and minister, the interesting experience of village life amongst farmers and cowkeepers, labourers and colliers. From that I was suddenly called to join George Dawson at Birmingham, where I came into close contact with a bright and emancipated congregation, wrote "The Church without a Sect," and worked as minister to the poor, seeing much of life among the strugglers in the Black Country. Presently away to the Unitarians at Sheffield, where I undertook the development of a congregation whose place of meeting was a joiner's shop reached by some wooden steps. But both at Birmingham and in Sheffield I delighted to meet, beyond all chapel lines, great numbers of working people on Sundays, in public halls. Then on to the Manchester district, with its political and social movements and its vivid life, all enlightening and helpful; and again on, this time to Scotland, and a never-to-be-forgotten sight of its stern survivals in church and creed. Then back to Leicester and its supreme lessons, gained from contact with the thousands who came from the streets for sympathy, and to hear the words of life apart from all connection with conventional establishments and creeds. All this time, for at least thirty-five years, I was in touch with every human movement, and took a constant and vivid interest in everything that concerned the happiness of the struggling "masses." Co-operation, trade unions, political reforms, self-government and self-help have never appeared to me to be alien to religion.

So I have been from Dan to Beersheba, and with what results? I have come to see that we have been misled and divided by words, and that all words, and therefore all creeds, are only playing their part in a never-ceasing transformation scene; that the few abiding verities are common to us all, as the music hidden in all the discordant creeds, and that the real church, Our Father's Church, is not bounded by the conventional human churches at all.

### HIS IDEAL CHURCH.

The ideal of Our Father's Church is the natural outcome of such a varied and, if I may say so, such a humanitarian life. More and more it came home to me that the man is more than the priest, the woman more than the creed, the child more than the sacrament, the place of honest work more than the altar, the home more than the church, and that the duties, toils, and struggles of our common life are the truest sanctities of the world, and the keenest and clearest revelations of the intentions of God.

So it seems to follow that in Our Father's Church there is no conditioning rite or creed, no room for warder or barrier. Mrs. Besant, when an Atheist or Agnostic, was in Our Father's Church when she stood by Bryant and May's match girls and the poor blundering Socialists in the police-courts, and became mother and sister, guide, counsellor, and friend, for dear love and pity's sake; and Mr. Gladstone is in Our Father's Church, not because of his ardent belief in the survivals of fading creeds, but because of his ardent desire to make the crooked things straight, and the rough places plain.

The foremost claim made for Our Father's Church is that it is not one more sect. A sect is the result of a dividing and condemning spirit, but this church testifies to universal fact and truths, and calls the attention of all the churches to that which is at the very heart of them all. Its special testimony is that within, beyond, and above all sects Our Father's Church spreads its havening hands and claims us all. Deeper than all our dividing shibboleths we hear the uniting confession—"Our Father, who art in heaven."



No, we want no more sects. The simple need of the hour is a lofty beacon light whose sole mission shall be the lifting up of the clear-shining truth that in the Father we are all one; from which it follows that sects and creeds and rites are, at best, only a few of the narrower doors by which we may pass on to Him, and that His true Church is, like His true kingdom, uncontrolled by human hands and unseen by human eyes.

The seven principles or ideas contained in "The Ideal" are set forth only as guiding lights, not as binding on all, and in no sense as an abiding statement of belief. But they do contain suggestions, which it is hoped, may provide meeting-places for all. They are these:—

The Fatherhood of God, who is the inmost uplifting Life of all things.

The Brotherhood of Man, for sympathy and service.

The ceaseless development and advance of the human race by struggle and possession, sorrow and joy, death and life.

The establishment of the Kingdom of Heaven everywhere upon the earth.

The unreserved recognition of the "secular" world, as containing all sacred things.

The unceasing inspiration of man by God.

The constant communion of kindred spirits in and between the unseen and the seen.

Multitudes have expressed their deep interest in this testimony, and many who have drifted away from all churches have been won by the very name: and, indeed, the name, Our Father's Church, is in itself a psalm, a gospel, a benediction, and a hope. Its heavenly universalism, its sublime simplicity, are a kind of revelation which, standing alone, show us the way out of the wilderness of sectarianism, unreasonableness, and fear.

Our Father's Church, as represented by its avowed adherents, may be small, but it is, to the sects what patriotism is to provincialism. Its bond of union is what ought to bind us all together—a great trust and a human aim. Its church-work is all good work done in the open world and in the home. It does not point to church organisations and, "Come, come," it points to the world—to the cradle side, to the shops, to the streets, to a mighty struggling human race, and it says, "Go, go." As Jesus said, "The field is the world." Its opportunity is a human need; its workshop is the human arena; its religion is human service; its constituency is the human race. It says to men and women everywhere—"You may always be about your Father's business, and every day and all day you may work in His vineyard, and that may be so whether you believe in Him or not."

Its testimony is needed by the churches, to explain them to themselves; by the world, in order to hold it to religion, or call it back; and by the individual, in order to suggest the widest human fellowship, and give a vital and permanent motive to live a really human life.—*The Coming Day.*

### SELF-SACRIFICE.

BY SCRUTATOR.

SAID a thoughtful Spiritualist recently, "what is wanted in connection with this society is self-sacrifice. I wish some one would take up the subject and write an article in *The Two Worlds*, pointing out the duty of Spiritualists to make sacrifices for the cause they profess to love."

In reference to the remark quoted above, permit me to suggest a few thoughts for the consideration of your readers. Is it a good thing to assemble together for public worship? "Let us consider one another, to provoke unto love and good works, not forsaking the assembling of ourselves together."—Hebrews, x., 24 and 25.

Do Spiritualists hold meetings to "provoke one another unto love and good works?" Do we "consider one another," and try to make each other happy, to feel "kindly disposed one towards another," "in honour preferring one another?"

Is it a pleasure to do good? Is it a delight to support an unpopular cause? Is it a source of comfort and joy to feel that we have been true to our principles, and are fighting for truth? Is it because we love the right and desire to see humanity happy that we establish societies or take part in the business thereof? Do we feel that it is an honour to be in the van of progress? Is it a privilege that we are custodians of this priceless revelation which brings life and immortality to light? Is it our ambition to do some good in the world? Is it not a moral and spiritual necessity of

our being that we should engage in some service for the good of others? Is it not helpful to us to be constant, earnest, faithful, single-minded, and humane? Do we join "the society" to win office, to gain place, power, and applause, or do we become members that we may find an outlet for our desires to benefit others, and so add to our own happiness? Is it that we may have the moral satisfaction of an approving conscience in knowing that we have co-operated with others to put the truth before the world, and wipe the tears from the mourner's eyes? Is it a good thing to do good? Do we receive good by doing good?

Do Spiritualists attend the Sunday services merely as a matter of custom, or to "wile away an hour," or because we desire to receive some spiritual cheer and helpful influence, and perform a duty we owe to ourselves and our neighbours to "provoke one another unto love and good works?"

Do we evade attendance at spiritual exercises, and avail ourselves of any excuse—the weather, a poor speaker, or such a long way, &c.? Do we delight in attending because, however poor the speaker, or bad the weather, or long the journey, there is *always some good* to be gained, some one to whom a word of sympathy and cheer may be spoken; some opportunity for a kindly smile and a hopeful influence?

Are our services as spiritualists as they might be? If not, shall we improve them by withholding our presence, our influence, and our support? Should we not rather strengthen the good work by throwing our heart and head and love into the effort to promote progress and increase harmony?

Is there really any sacrifice required to perform spiritual work? If so, sacrifice of what? It surely cannot be a sacrifice of self to do good, to help others, to be on the side of right and truth, to have the approval of conscience, and the joyous knowledge that we have lightened some one's load, dried some one's tears, strengthened a mother's weak will, and let in the light to some sorrowful soul.

It only requires the "sacrifice," if such it can be called, of our worse self, and the calling into play of our higher self, to recognise that there is *no self-sacrifice in right doing*, in loving thoughts and earnest services for truth. On the contrary, it is self-development, self-culture, and soul-growth, to secure which is no sacrifice but great gain. The object of our public services should not only be to stimulate the development of spirituality in ourselves, but to promote its growth in others. So far as societies fail in this, so far do they fall short of the ideal brotherhoods, wherein peace, harmony, and goodwill abound, and sympathy of purpose and unity of desire draw hearts together in love.

### THE TWO REFORMERS: THE SPIRITUALIST AND THE SOCIALIST.

THEY mutely muse awhile, and then,  
With hope-lit flame and flashing scorn  
A-glowing in their earnest eyes;  
With wracked hearts wild with pity torn,  
They condemn greed, and ghoulish men,  
Who wayward walk in ways of lies.

Ghouls godless, loveless, heartless, who  
In paths thick strewn with whitening bones,  
Laugh in a laughter which they wring  
In terrors, tears, and gasping groans,  
From fleshless slaves, who wear the rue,  
Whilst they, a-mocking, merry sing.

They talk of woe, and wistful, wan  
Worn, wild, and faces, piteous:  
Of love lost life, the life lost streams  
Who withering, writhing, and gurgling curse:  
Of individualism's ban,  
Which gropes afar from Truth's pure gleams.

Think on! muse on! then out and work:  
Lift high your voices, let them ring  
In searching tones of Truth and Light;  
Reveal your golden dreams, and fling  
The cunning quibble and the quirk  
Back in the teeth of selfish night.

Away with myths and misery!  
Away with tears from terror torn:  
Let error shackle truth no more:  
Oh! let a Heaven on earth be born.  
Let love light laugh in liberty,  
When hate-mocked sorrow shrieketh sore.

Oh! hallowed Hopes! oh! Freedom free!  
O joy! that earnest faces glow  
In glad reflection of a time  
When hate and slavery and woe  
Fore universal love shall flee,  
And life-love life, live love sublime.

26, Waterbarn Street,  
Burnley, Dec. 16, 1892.

—John Dent.



## 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. Subscriptions may be commenced at any time.

FRIDAY, JANUARY 20, 1893.

EDITOR AND GENERAL MANAGER:

E. W. WALLIS.

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

### THE CHURCH OF THE SPIRIT.

SPIRITUALISM is a philosophy as well as a science; it is a religious teacher, because its facts reveal the basis of all religion in the spiritual nature of Man. Hence the study of the phenomena should lead to further investigations as to their moral and spiritual significance. What bearing have these facts and revelations upon Spiritual life here and now? Surely the message the spirits bring is clear, emphatic, and personally important! It is, "Live up to your highest ideals; act in accordance with the truth you understand, and strive to increase in knowledge, power, and wisdom." Try to "do all for others," and in the highest altruism your own spiritual growth and happiness will be secured. Thus Spiritualism becomes, or *must* become, an EDUCATIONAL, REFORMATORY, and RELIGIOUS MOVEMENT.

Before Spiritualism can inspire the world Spiritualists *must* show that they have "walked and talked with angels," and have been spiritually disciplined by the communion they have rejoiced to hold. What is needed among us, as Spiritualists, is further study, and fuller development, of the GRACES OF THE SPIRIT.

Spiritualism, to our thinking, must prove its benefit to the individual, not merely by destroying his bonds and setting him free from false faith, but by awakening within him the *true* faith—faith in the powers and possibilities of his own spirit. It *must* make us better men and women; must mould our characters, sweeten our lives, brighten our homes, purify our motives, teach us to *be* good and *do* good, and thus enable us to grow in grace and love. What we want now is a

#### SPIRITUALISM FOR SPIRITUALISTS.

Our Sunday services have been held mainly in the interests of outsiders. We have employed the "signs and wonders" to convince the obdurate sceptic, and prove continued existence. People call themselves Spiritualists when they admit spirit-communion, and think they know all about it; but, in our opinion, Spiritualism is an inexhaustible mine of gems of priceless beauty and worth. The *more* we know the more there is to learn. Spiritual development is a work of time (of a life time). To preserve our hold upon Spiritual principles, to advance to higher attainments, and thus develop a harmonious spirit, we need to constantly strive to maintain a high standard of thought and life. Character is outwrought from daily conduct. Deeds result from motives. Thoughts and emotions, feelings and beliefs do affect our daily doings, and, therefore, right faith and right thinking will lead to right living.

#### A WEAK SPOT.

WHILE we cherish the kindest feelings toward the National Federation, and anticipate that it will become a great and powerful organisation, exerting a beneficial influence upon our movement, and also affecting public opinion more favourably towards us; and while we have co-operated with the Executive in every possible way, yet we must confess to a sense of disappointment as regards the work which has been performed.

So far as we can judge, the Propaganda Sub-Committee has done good work, in spite of adverse circumstances, and with very small outlay, owing to the fact that the much-abused "professionals" have freely rendered their services at the meetings which have been held.

One great obstacle to the usefulness of the Federation is the lack of a centre.

When first inaugurated by a few enthusiastic workers who lived within moderate distances of each other, the Provisional Executive Committee were enabled to hold frequent meetings. They knew what they wanted. They had confidence in each other. They co-operated towards definite ends, and carried their labours to a successful issue.

But now heavy expenses have to be incurred to bring the executive members from their homes. Funds are thus

dissipated in railway fares. When the members have assembled, the time is so short before first one and then another are compelled to leave to catch trains that little or nothing can be accomplished. Lastly, the Executive is too large for practical purposes, as the time which is needed for actual work is taken up in the expression of different opinions.

Sub-Committees for propaganda work have been found, but even this move does not work well for lack of coherence and a strong directing centre. A body without a head is a corpse, and an association without a definite policy is practically useless. In our opinion, what is really wanted, is a small responsible committee of not more than five members, district sub-committees, quarterly district conferences, the employment of representatives to mission certain districts, and the formulation of a definite scheme for co-operating with societies in such a way as to arouse public interest and enthusiasm.

Not only is a National Hymn-book needed, but a series of hand-books or manuals and suitable tracts ought to be issued by the Federation.

Reports of the Federation plans and proceedings ought to be published, that the public may know what has been or is about to be done; and the Executive, or a small central committee of that body, ought to hold frequent meetings, *weekly* if need be, to formulate their plan of campaign, and, having decided what the cause requires at the hands of the Federation, active steps should be taken to effect the policy decided upon.

We make these criticisms and suggestions in the best interests of, and with the kindest intentions towards, the Federation.

The lack of funds ought not to deter the workers. We have faith that if the friends of the cause see that the Executive *mean business*, the necessary cash will be supplied.

### A POSTAL MISSION.

#### WHO WILL HELP?

In the new magazine, entitled *Light on the Way*, an account is given of a "Post Office Mission." It was commenced by a lady in America, simply by advertising in newspapers that Unitarian literature would be sent free by post on application to a given address. This form of propaganda has been adopted in Manchester by Unitarians with considerable success, and we are prompted to ask why should not Spiritualists have a similar mission?

We propose to put the following advertisement in one or two papers as an experiment, as follows—

#### SPIRITUALISM.

Explanatory literature sent POST FREE on application to the Editor of *The Two Worlds* (One Penny, weekly) at 73A, Corporation Street, Manchester.\*

To do this will require funds. We have lately received a contribution of 13s. from a generous friend of Spiritualism, which we shall utilise by immediately inserting an advertisement in *The Morning*.

This will be a beginning, but if we had £50 at our disposal our sphere of operations might be largely extended, and now that Spiritualism is exciting so much attention a very favourable opportunity is presented for this work.

#### A PHILANTHROPIC FUND FOR THE AGED AND INFIRM.—

As will be seen from an announcement elsewhere a much needed movement is about to be made in London to establish a fund to afford assistance to mediums and Spiritualists who have grown old and needy. As opinions are invited we take the opportunity of suggesting that this is a matter of NATIONAL importance, and should not be left in the hands of individuals or even the London Federation. All honour to those who have taken the initial steps, but it is a branch of the work of the National Federation which ought to have been undertaken a long time ago, and we would propose that our London friends communicate with Mr. J. B. Tetlow, of 140, Fitzwarren Street, Pendleton, and secure the co-operation of the National Federation.

WHEN Spiritualists are thoroughly organised and systematised in their methods of imparting instruction, we shall have schools for the training of speakers. Then mediums may be educated in the philosophy of Spiritualism, and learn to present it in a clear, comprehensive manner.—*Carrier Dove.*

\* Friends who will cause the above advertisement to be inserted in newspapers at their own cost will help to test the efficacy of this scheme and will have our hearty thanks.



## THE SPIRITUALISTS' LYCEUM UNION PUBLISHING FUND.

THE time has now come in the rapid development of "The Children's Progressive Lyceum" when we feel the necessity of a fund to enable the Union to publish books and to keep in stock all requisites for the better convenience and sustentation of Lyceums. It was resolved at the annual conference, held at Liverpool on the 8th of May, 1892, "That, as a commencement of a publishing fund, £100 be raised, extending over two years." The amounts promised by friends, Lyceums, or Societies can be paid in quarterly instalments, i. e., if £10 be promised, £1 5s. per quarter; if £5, then 12s. 6d. per quarter, &c. We earnestly solicit the help of all friends. Those who cannot give their pounds may give their shillings. Many can give 10s., to be paid in eight quarterly instalments of 1s. 3d. each, who are unable to make a donation of 10s. Any sum, however small, will be thankfully received and duly acknowledged. We ask all friends and well-wishers to remember this and help us to the best of their ability. All communications and P.O.O.'s to be sent to the hon. sec., Alfred Kitson, 2, Royd Street, Bromley Road, Hanging Heaton, near Dewsbury.

	£	s.	d.
Amounts received and acknowledged up to			
October 10, 1892 .....	17	7	6
Amounts received since, Halifax Lyceum per Mr.			
J. H. Baldwin .....	1	5	0
Mr. J. Ash, Belper, per Mr. Smedley .....	1	0	0
Mr. G. Varney, Belper, per Mr. Smedley .....	0	1	3
Belper Lyceum, per Mr. H. U. Smedley .....	0	10	0
Walsall Lyceum, per Mr. A. Selby .....	1	1	5
Total .....	£21	5	2

## THE SPIRITUALIST LYCEUM UNION ANNUAL CONFERENCE—NOTICE.

I HEREBY notify all federated Lyceums that if they have any propositions of amendments, alterations, or additions to make to the S. L. U. Constitution at the forthcoming Lyceum Annual Conference to be held at Burnley on the second Sunday in May, notice of the same, duly setting forth the proposed amendments, alterations, or additions, must reach me by the first day of February, as per Article 12; and all notices of motions not dealing with the Constitution must reach me by April 1st, as per Article 6.—Alfred Kitson, hon. sec., 2, Royd Street, Bromley Road, Hanging Heaton, near Dewsbury.

## PHYSIOLOGY, PHRENOLOGY, AND PHYSIOGNOMY.

[A Lecture delivered by Mr. Lawrenson before the Liverpool Debating and Literary Society, January 11, 1893.]

THE speaker said: The whole of these sciences were commensurate with each other, and were of equal importance to be understood, and should be investigated by all who take an interest in man's nature; for by so doing they will save themselves from many difficulties in life.

The temperaments were the first to be considered. They were four in number—the Lymphatic, the Sanguine, the Bilious-fibrous, and the Nervous.

The lymphatic was the lazy temperament, known by its fulness of fat. It was subject to gout and dropsy. A person with this temperament predominating should never take any intoxicating liquor, and should deny themselves the use of much liquid of any kind. The sanguine is the temperament which gives life, vigour, and activity to the body. It is indicated by high cheekbones, blue eyes, and a ruddy complexion. This is a grand temperament. It gives action to both body and brain, and is noted by its unrest. All men who have made themselves great in the world have been endowed with this temperament. Those of this temperament were subject to heart disease and excitement of the brain. The fibrous-bilious temperament is noted by black hair, dark eyes, a swarthy skin, and the muscles wiry, with a small and compact structure. A person with this temperament predominant is often found to be cantankerous, critical, and fault-finding, and tinged with that which the same imports—bile, though it has nothing to do with the bile of the stomach. The nervous temperament is weak, delicate, and sensitive in character. It is denoted generally by a large head, fine muscles, smooth skin, fine bone, light

hair, and light brown eyes, a narrow chin, pointed nose and thin lips, and much personal activity.

These temperaments influence every organ of the brain, and give power and force accordingly as they are developed.

In regard to physiology and anatomy, one might mention a curious fact—some doctors determined to discover the reason why the athlete could jump so high, and found on examination that the thighbone was bent, which peculiarity increased his leaping ability.

Phrenology was first discovered by Dr. Gall, and has become a science in which many believe. It has been investigated in all countries, and found to be true by experience and observation.

The brain is composed (as was shown in detail) of intellectual faculties, moral controlling powers, selfish and animal propensities, and the sentiments.

Physiognomy was a more ancient science than phrenology, as it was first discovered by Lavater in the former part of the eighteenth century. It dealt with the outlines of the face. There was no deviation between one and the other, both were true, as shown by the portraits which were put before the audience of persons known to fame, and upon which he aptly discussed.

Concluding, Mr. Lawrenson dealt with what was detrimental to the whole physical structure of man, mentioning that the greatest destroyer of man's physical structure was alcoholic drink, saying, "I believe that Divine Providence allowed a certain number of years for every human being to live, but if he violates the laws and conditions of the Divine arrangement the penalty will be a short life."

## SLATE-WRITING EXTRAORDINARY.

In a recent issue of the *Religio Philosophical Journal* slate writing is attested by Professor Elliott Coues as a "fact in nature." He was sceptical, had witnessed fraudulent proceedings—

Yet in face of all this, I am ready to declare that I have seen, in broad daylight, a few inches from my face, a piece of pencil rise and move, no one touching it, and write of its own motion legible and intelligible sentences which conveyed intelligent thought; and that this same phenomenon was witnessed at the same time, in the same manner, and to the same effect, by other persons besides myself, of equal if not superior eyesight.

After relating what occurred when he and Mrs. Coues visited a Mrs. Francis, the medium being unaware who her visitors were, he gives an account of another séance when Mr. William Emmett Coleman was present:—

Mr. Coleman and I washed the slates, which were clean already, just to be able to say we had done so, for the benefit of a certain class of Thomases. We four sat about one of the ordinary centre-tables that are found in hotel parlours. It was about noon on a bright day. We all simultaneously, at times, and each one of us successively, at other times, saw the bit of pencil move of itself, no one touching it, and write legible, intelligible sentences. It wrote rational and sensible replies to various questions, answered some mental interrogations with a pertinence at times startling, professed to be writing on the part of various deceased persons whose names were signed (none of whom I, for one, recognised), and otherwise conducted itself like a volitional intelligence, and not at all like a small lump of inanimate mineral. All this, too, under our very eyes and ears for much of the time, during which we distinctly traced by sight and sound the movements of the pencil as it straggled over the slate and left the scrawly letters in its wake; and for the rest of the time while Mrs. Francis held the slate by one corner, with one hand, just under the table, her other hand being in sight meanwhile. Some persons may not unnaturally cry out: "What did she put it under the table for? What is the use of hiding it at all?" To which I reply: "I do not know, and I wish I did; for if I knew that, it would help me, perhaps, to explain the thing." But this is as absolutely certain as anything in the range of human experiences can be, namely, that Mrs. Francis's hand never touched the pencil during the writing. This I can assert most positively; and I am sure that both Mrs. Coues and Mr. Coleman stand ready to corroborate the assertion.

Mrs. Francis held out the slate before him and he grasped her hand firmly, partly, in fact, holding the slate himself: he felt a peculiar convulsive twitching in her flesh; "there was the pencil upon the surface, and then and there the pencil wrote under my eyes of its own motion."

Mrs. Francis declined to take any fee on this occasion, and seemed only anxious that I should be satisfied, by any means in her power, of the genuineness and verity of a phenomenon which to her at least is fraught with the deep significance of a message from the dead to the living!

[When Professor Coues wrote something about fraudulent imposters who imitated spirit photographs, "the papers" reprinted his article in haste and with great glee, but none of them have taken the trouble to publish the above remarkable testimony. Why?]



## VOICES FROM THE PEOPLE.

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

### WOOD GREEN SPIRITUALISTS.

DEAR SIR,—In *The Two Worlds* this week, under the heading of "Another Minister Moving," your correspondent says he only wishes "there was a society of Spiritualists in Wood Green." Why not start one? I should only be too glad to join, and believe if it were made known through the medium of *The Two Worlds*—of which I am a constant reader—many would be glad to join.—Yours truly,  
85, Percival Road, Enfield. G. A. BROWN.

### FUNDS FOR THE FEDERATION.

DEAR SIR,—I am heartily in sympathy with Mr. Swindlehurst in asking for funds for the Federation. I mentioned the same thing to our committee several weeks ago, and I think they would be quite agreeable to give one Sunday per quarter, or if need be, one Sunday's collections per month after expenses were paid. Of course, all services to be free on that day. Funds are greatly needed not only for propaganda work direct, but also for procuring literature at a cheap rate, so that all societies may be a centre of greater influence. We intended placing the subject on the agenda paper for next Conference, but as it is now made public it might be thought well over before that time and action is taken.—Yours,  
West Vale. JAMES SMITH.

### CASES OF HEALING.

DEAR SIR,—My little girl, seven years of age, was given up by the doctor of this district, and the same evening Mr. Ralph Foster was brought to our child. He was not in the house many minutes when he said he could cure the child, and, to the surprise of every one, the child was running about in three weeks' time, hearty and well. Then Mr. R. Foster informed me that he was a healing medium; and I know that in several cases in the district he has been very successful, and I hope he will long be spared to us. My child suffered from inflammation and bronchitis. Any one wishing to know more, can write to my address.—Geo. H. Cross, 6, Speedwell Terrace, Staveley, near Chesterfield. [Mr. R. Foster's address is 77, Sheepbridge View, Whittington Moor, Chesterfield, Derbyshire.]

### NEWS IN A NUTSHELL.

[LEFT FROM MY ALL-ROUND LETTER.]

DEAR SIR,—In reading the correspondence between the Rev. Frank Smith and yourself, I saw his answer was what I expected. You ask for facts, and he gives you his only weapon—abuse. Pray spare your eloquence, my reverend friend, in abusing a truth that you have never searched into, and spend it in trying to reform your criminal "brethren in the cloth." Only 627 are on the charge sheets at the police courts last year for crimes, from outraging little children to any crime in the Decalogue. I think the laah might prove effectual in cleansing the clergy list. It may shock you, Mr. Editor, to know that 2,085 women were charged with being drunk in this Christian city last year ending September, also 132 children under 12 months old were found dead in bed. The true verdict should be "murder," for they were smothered by their drunken parents. This is not counting outrages, crimes of violence, &c., for which I refer you to the press, and in the face of this we spent last year on bible and tract societies £316,708, and on Home and Foreign Missions £2,757,817. Nearly two millions sterling went in Foreign Missions, while the heathen at home are dying wholesale for the want of a helping hand. In conclusion, I must tell you the charitable Bishop of London is only asking for £6,000 for a peal of bells for the East End of London. I hope he will get it.—Yours in the fight,  
DORA SINGLETON MOSS.

### PLEASANT SUNDAY AFTERNOON MEETINGS.

THE above movement, inaugurated by the Oldham friends, will I trust extend to many other societies. It is undoubtedly a step in the right direction. In proof of that assertion let us try to see ourselves as others see. A stranger notices an announcement of a Spiritualist meeting, and decides to enter. Being ignorant of our *modus operandi*, and possibly feeling that there is something uncanny about spirits, he is in one of two conditions—either unreasonably suspicious, his mind filled with preconceived ideas, the result of orthodox teaching; or, on the other hand, he has had no religious training whatever, and has grown careless as to matters spiritual. Take the religious man first. Possibly he is dissatisfied with his creed, and decides to visit us. It costs him an effort, and when he takes his seat he does so with the thought that he is treading on unholy ground. Looking around him and seeing an attentive audience he feels somewhat reassured. Nothing out of the common occurs until the speaker rises to give an address; then our friend notices that the medium has closed eyes, and speaks, to use a well-worn Quaker expression, "as the Spirit moves him." This rather troubles him, and he begins to wonder if it can be true. In the midst of a highly intellectual and spiritual oration he hears the medium make a grammatical blunder. Up rise all his old prejudices, and he thinks he has "found it all out"—the medium has learnt it all beforehand, only wants a good memory to do it, and so on, *ad libitum*. Clairvoyance or psychometry follows the address. Again he becomes deeply interested, and hardly knows whether to believe it or not, when a spirit is described which no one can recognise. Away he starts again on the old lines of thought, wondering why his minister does none of these things, and as he does not happen to do them, concludes that we may mean well but are most decidedly mistaken; such a power cannot exist, or he feels quite sure it would be better known, and so on. The meeting concludes, he passes out, and we see him no more. The facts have been more than he was able to comprehend, and half in doubt and half afraid, he vows it all delusion. I am painting no fancy sketch when I say there are thousands of such persons who do not investigate further than a meeting or two. Then take the careless man. He probably saunters in, takes a seat near the door, and tries to look interested. Maybe he hears an address that to an educated mind is an intellectual treat, but to him it savours of shooting over his head. He feels out of place, and decidedly uncomfortable. Clairvoyant descrip-

tions and psychometrical delineations are a source of wonder to him, and he thinks the medium must be some one marvellously clever to have such a fund of information, and instead of being set thinking for himself he goes away wonderstruck, and is never seen again until some extra phenomena are promised him. I am aware that these two classes do not represent all our chance hearers, but they undoubtedly cover a large majority, and if any better means can be employed to conserve attention until they have become thoroughly acquainted with our philosophy, it is our duty to leave no scheme untried that will serve that purpose. Pleasant Sunday Afternoon Meetings appear to have this qualification to a large extent, giving us an opportunity to feed with milk such as cannot yet bear strong meat. A. K.

[During the last fifteen or twenty years thousands of active and earnest Spiritualists, many of them most thoughtful and intelligent people, have been connected with our societies, and have worked hard for a while and then dropped away. How are we to retain the workers and make our services attractive and congenial to thoughtful, philosophical, and spiritually minded people?]

### TO MEDIUMS.

DEAR SIR,—Will you permit me to address a few words to the above worthy persons, in your increasingly interesting paper? All mediums visiting Nottingham will oblige the friends there if they can arrange with their guides not to speak more than half-an-hour at a time, or, at the most, forty-five minutes. There are those, I know, who could listen all night to some of the splendid addresses we are favoured with, but I am afraid that does not apply to the majority. If our audiences were composed of students an hour's address would be, I suppose, no tax upon their patience; but, under the circumstances, I think you will agree it is far better to concentrate one's energies in a half hour's address, and then sit down when every one is enthusiastic and feeling that he "must not miss hearing this orator on his next visit," instead of a long address, which exhausts all one's enthusiasm and desire for more! It happens every now and then, in consequence of these addresses of an hour and over, that there is not sufficient time left, and the medium is too exhausted, to give clairvoyant descriptions; and when such have been advertised it is very desirable that no disappointment should arise. Therefore, in view of the above, we shall be obliged if all friends favouring us with lectures will endeavour, as far as possible, to act as suggested.—Yours sincerely,  
Nottingham, Jan. 11, 1893. JAMES F. HEWES.

### "THE DEPARTED ENTER AT THE OPEN DOOR."

DEAR SIR,—A somewhat unique feature characterised the last séance held for materialisation at Mr. J. G. Miles's residence. It was on New Year's Eve, commencing a little before midnight, and in addition to successful floating and sounding of musical instruments in the room, while the medium was secluded in the cabinet adjoining, the materialised form of Mr. Miles's daughter, Gertrude, appeared for some minutes at the opening of the curtains; and while, in the outer world, bells and steam-whistles pitched in every possible key were clamorously bidding farewell to 1892 and giving welcome to 1893, proclaiming as it were that King Time "never dies" in this inner sanctum consecrated as the guest-chamber of those of the higher life, this beloved one of the household stood clad in garments of radiant whiteness, holding apart the curtains veiling the cabinet, a beautiful and mutely-eloquent herald of the spirit world. She thus proclaimed far more forcibly than those noisy heralds of the work-a-day world, that, as what we call Time, is but an integral portion of a continuous and unending Eternity, so also is there no break in the continuity of Life, that there is *No death to life*, and that Death, so-called, is but a milestone which indicates a certain stage reached in the journey of life. Of a truth have friends met from either side the veil—heart to heart and hand to hand—and the point of union betwixt the two worlds thus visibly demonstrated. E. A.  
Cardiff.

### CHRIST THE SUN.

DEAR SIR,—I have carefully read the two extracts by Mr. H. Junor Brown, also the letter by Mr. Leeder, and while admiring the ingenuity of both gentlemen, beg respectfully to protest against their assumption of authority. As a possible theory of the origin or interpretation of the Bible, the astronomical one will do as well as any other, but for any writers to put forward a series of unsubstantiated assertions, as I claim that these two gentlemen have, and then coolly assume that they have conclusively proved their positions, is a very different matter, and seems to me to lay them open to the charge of attempting to beg the whole question. I think far too much importance is placed upon the object in view, viz., "the dispelling for ever the opinions held regarding the Bible and Jesus." I could better understand the attempt to do this by an atheist, who might desire to destroy the God idea entirely, and this it appears to me is the result most likely to follow the adoption of the views of the gentlemen in question, because, if "Christ the Sun," why not "God the Sun"? In fact, Christ and God are so mixed up in the arguments that it is almost impossible to prove that "priests have controlled the minds of their dupes from interested motives" in the one case without the same thing following as a matter of course in the other. I am strongly opposed to men hanging their faith on the "unproved statements of creed-ridden priests," but I fail to see that such are any more worthy objects of ridicule than those who accept without question the "unproved" utterances of men who are not priests. Neither do I wish to encourage any to "bow the knee or sacrifice our dignity to ancient myths or allegory," but I do not see that it is of the smallest importance what myth, symbol, or allegory a man may see fit to bow the knee through, to the "underlying truth beneath." It seems to me that true spiritual teaching does not consist in destroying, so much as in explaining the meaning of the symbol. "No man hath seen God at any time," neither do I think any ever will. As Mr. Leeder says, "We shall only be happy as long as we anticipate and hope." *Man never is, but always to be blest*—Pope. Does it not follow, that man, as long as he tries to worship God, will be compelled to do so under or through a myth or figure of some kind? True, as man progresses, the myth, or symbol may become less and less material, but what difference will that make to the "Great Necessity" he worships. I had the pleasure a few Sundays ago, of hearing one of your mediums,



Mrs. Bliss, who spoke under the control of Abraham Lincoln, and close by recommending his words to the notice of the Bible critics in your ranks. "Jesus of Nazareth was a good, pure, soul. He was the Medium through whom God Himself spoke. I do not think that anyone in this hall could live through such an ordeal as His life was. . . . What we, as Spiritualists should do, is, come forward and explain to the people the true spiritual meaning of the Bible." I quote the above from memory. Mr. Allen, I believe, took down the whole address, which was of a most elevating and edifying, and, so far as I can judge, highly inspirational order.—Respectfully yours, WALTER WOODS.

53, Wyvis Street, London, E.

[The God Idea antedated the Bible and would still exist were there no Bible. There is as much (if not more) evidence for the astronomical theory as for the historic view. The Mythical or Gnostic Christ implies the indwelling spirit in all men. We object to the view which localises it in one man.]

#### STRANGE ROOMS.

DEAR SIR,—Apropos of the article on the above, in the Christmas issue of *The Two Worlds*, I thought the following might be interesting: During the summer of 1887 I was in charge of a mission worked on Salvation Army principles at Kirkby Lonsdale, Westmoreland. My friend and colleague, with myself, occupied apartments in the mission building, as did the caretakers. On first entering the place I was seized with violent shuddering, though the heat was excessive. I had not been there many hours before I saw shapes and forms, some of them very awful in appearance, and also heard noises. Being young, healthy, practical, and courageous I investigated the premises for the cause, but found no visible one, though the noises continued and I occasionally saw forms. Being aware that, should any "ghost" stories get afloat, it would be derogatory to my position, I had to proceed carefully, but by "pumping" the caretaker's wife I found that she was quite accustomed to the sights and sounds, that the previous leader of the mission (a lady) had left from pure nervousness, and that the place from time immemorial had been reported "haunted." The pantry was the worst; often I have while there been seized by a "nameless horror," and could with difficulty repress the desire to scream, though the place was flooded with brilliant sunshine. It was not nervousness, for the moment I was out the feeling left me. I noticed it more when standing on one particular slab. Occasionally I have heard loud knocks under my feet (there were no cellars) and on the shelves. Joints of meat, bread, &c., have been moved, and on one occasion I was trying to put a dish containing a joint of mutton on a shelf, when the dish was pushed off the shelf, and had I not been holding it it would have fallen to the ground. I could not put it on the shelf, some invisible power coming to push with giant strength against it, so I put it in another place quite easily. The Sunday following the one on which we commenced our duties there, my colleague and self sat at dinner, with the door of our sitting-room open, because of the heat. Not a breath of air was stirring, when suddenly the door at the foot of the attic stairs, which faced our sitting-room, swung open. I got up and shut it, pulling it to see if it was fast and returned to my seat, when again the latch was raised and the door opened. I shut and bolted it this time, but no avail, for it was again opened. A third time I tried, but the door was flung back with such force as to almost knock me down, so I left it with the remark that "if they wanted it open they had better have it so." I had the same experience in another room—when I had locked the door on the inside it was unlocked and thrown open, nor could I lock it, though the lock was a new one and well oiled. My friend was becoming seriously affected in health, so that on application the committee found us fresh apartments, and the caretakers leaving the town the old place was deserted, as we tried the Corn Exchange for the services, where the conditions being different we had great success. I may say that, though I had never heard of Spiritualism, I have been from childhood clairvoyant and clairaudient at times, so had no difficulty in relegating the phenomena, when I could not ascribe it to physical causes, to the supernatural. I had not heard any stories of the place previous to going there, so could not lay it to nervous expectancy. Indeed, nervousness was unknown to me then. Nor could there be any room for practical joking, as I was often alone in the building when the phenomena occurred. I never heard any satisfactory explanation of the hauntings, though I learned that the house had for some centuries been an inn of bad repute. What we have heard and seen, with confidence we tell, says the old Wesleyan hymn, so I thought this record of personal experience—the facts of which I can vouch for—might prove an interesting sequel to *Strange Rooms* and *Ben's Hollow*, all of which, in the face of the above and other unrecorded experiences, I can readily believe. Wishing *The Two Worlds* a very prosperous New Year—I am, sir, yours faithfully,

MADAME HENRY.

8, Devonshire Street, Ardwick.

#### LORD TENNYSON.

FAREWELL, thou noble songster of the age,  
Thou pioneer of truth, poetic sage:  
Harmonious factor in the world of mind,  
We bless the landmarks thou hast left behind;  
The light that guided thee to fuller life,  
Still beams benign on us amidst the strife.  
The meanness of thy soundless voice to-day,  
Speaks of a state lit with an inner ray,  
Beloved unseen, yet known. To Nature kind  
We'll leave thy tomb, and thy free spirit find  
In verses sweet, with native flow thine own,—  
That will for sorrow deep in part atone.

In faith serene of aspiration true,  
We'll seek thee there; and when in songs anew,  
Thou'lt chant thy music in a purer sphere,  
May be, thy notes shall reach the sad ones here.  
In fairer, brighter scenes we'll picture thee,  
Where all is peace and joy and harmony!

—Alice H. Petschler.

## PLATFORM RECORD.

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

ASHINGTON. Memorial Hall.—Mr. Jos. Hall (under control) spoke well on "The Possibilities of Man." Man had done by science what the Church had failed to accomplish. Hearty applause was accorded the speaker.—Cor.

ASHTON. Hall of Progress.—Mr. Rooke spoke on "Genesis and Geology," and a subject from the audience, "Experiences in passing away and entrance into spirit-life; also the difference between this life and the life beyond in point of avocations and pleasures." Both addresses well delivered. Jan. 10: Mrs. Rennie gave an address, and good clairvoyance and psychometry.—Jas. T. Morton.

ATTERCLIFFE. 99, Liverpool St.—Jan. 11: A grand evening with Mr. Inman's guides, "What penalty do I incur in case I am not a Spiritualist on the earth?" Medical psychometry well appreciated. Jan. 15: Mr. C. Shaw answered questions from the audience in a masterly manner. Clairvoyance, all recognised. Messrs. Inman and Shaw are good workers, and worthy of encouragement.—J. G., cor. sec.

BARNOLDSWICK. Westgate.—Lectures by Mr. Swindlehurst on "The Gospel of Sacrifice," and "Spiritualism and its critics." Audiences very good, considering the opposition. Monday night he finished his reply to Mr. Ashcroft.—Mrs. Hutchinson.

BIRMINGHAM. Oozells Street.—Sunday evening: An inspirational address by Mr. Knibb, listened to with evident pleasure by a large audience. Mr. Knibb also gave successful psychometry. Solo by Miss Davis; accompanist, Mr. Broadley; our lady friend, Miss Manton, who is always willing to assist, gave several clairvoyant descriptions.

BLACKBURN. Freckleton Street.—Mrs. Stansfield lectured on "Natural Revelation," and was questioned after the close of the meeting by a Swedenborgian preacher on account of having said that orthodoxy did not teach personal responsibility. We think he got more than he expected. At night she gave an ordinary and somewhat rambling discourse on "Ring out the old, ring in the new." Fair clairvoyance at each service.—J. T.

BLACKBURN. 15, Newmarket Street.—Mr. Miller, of Bolton, delivered addresses, followed by successful psychometry, giving great satisfaction. Good audiences.—T. S.

BRADFORD. Boynton Street.—Mr. Hindle gave two lectures and entertained the audiences. Miss Hindle gave good clairvoyance.

BRADFORD. 448, Manchester Road.—Mrs. Hunt spoke well on "Our Father God," and "Sow in the morn thy seed." Mr. Mason gave good clairvoyance, fully recognised.—J. A.

BRADFORD. Norton Gate.—Miss Calverley's guides spoke on "Sow your seeds in good soil and not in stony ground," and "Speak Gently." Both subjects well handled, and clairvoyance very good.

BRIGHTON. Martin Street.—Mrs. Summersgill's guides discoursed on "Biblists versus Spiritualists," and "The morning light is breaking." Good addresses. Mrs. Summersgill is a very gentle medium, and will draw strangers. Psychometry very good.—J. S.

BURNLEY. Robinson Street.—Jan. 15: Mrs. Wade for some reason did not come. Afternoon: We held an enjoyable circle. Several friends took part. Evening: Through the kindness of two local friends we were enabled to hold our usual service. P.S.—Letter just to hand from Mrs. Wade. "Missed train." This is the second time in six weeks.—W. H.

BURNLEY. Guy Street.—Mrs. Johnston spoke on "Shall we meet beyond the river?" and "Man's inhumanity to man." Clairvoyance all recognised.

BURNLEY. Hull Street.—Mr. Davis addressed a fair audience, and Mr. Taylor gave psychometry, mostly recognised. Mr. Davis is a very promising medium, and should be well employed. Jan. 22: Mr. Lomax. We hope to have a full house.—A. E. J.

BURNLEY. 102, Padiham Road.—Our developing mediums acquitted themselves fairly well, and were much appreciated. Clairvoyance and psychometry very good. Jan. 21: Annual tea-party and social gathering at 5 p.m.; tickets 9d.—J. W.

CARDIFF.—We were again privileged to listen to excellent discourses by Mrs. M. H. Wallis's guides. Morning: "Progress, the Law of Life," was a masterful effort. The varied vicissitudes and experiences of the past were ably summarised, and shown to be so many unmistakable evidences that "progress" is "the law of life." Evening: To a crowded meeting Mrs. Wallis delivered "Our Mission to the World," a clear and eloquent statement of the advanced position we claim to occupy in the religious thought of the age. Clairvoyant descriptions, the majority of which were recognised. Monday: Trance replies to written questions from the audience, concluding with clairvoyance.—E. A.

FELLING. Hall of Progress.—Jan. 8: The lady medium did not turn up. Mr. P. Wright read from Judge Edmond's Book. Mrs. Peters gave excellent clairvoyance. Both gave great satisfaction. 15: Mr. R. Grice, on "Evolution, and the Antiquity of Man," quoting the opinions of Darwin, Huxley, and others, which was highly appreciated.

GATESHEAD. 10, Shipcote Terrace.—A good meeting. Mr. C. Alger gave six very good tests.

GATESHEAD. Team Valley.—Jan. 1: Mr. Davidson gave a splendid address. Mr. Stephenson, chairman. Jan. 8, Mr. Berkshire gave some splendid clairvoyant tests which surprised the unknowing. Miss Berkshire gave a most interesting reading.—M. M.

GLASGOW. 4, Carlton Place.—11-30: Mr. Pearce gave a very interesting address on Thomas Lake Harris's life and work. Annual business meeting, when the following were elected as office bearers for the ensuing year: President, Mr. James Robertson; vice-president, Mr. Robert Harper; treasurer, Mr. Finlay; secretary, Mr. Thomas Watt; librarian, Mr. Birnie; stall keeper, Mr. Ruthertford.—T. W.

HALIFAX.—After an absence of a few years, we had a visit on Sunday from Mr. Postlethwaite who replied to subjects from the audience in a satisfactory manner.—F. A. M.

HEYWOOD.—Mrs. Hyde managed the circle with her usual success. 14: Mr. Hepworth gave one of his character entertainments and very soon made himself a favourite with all. Sunday, Mr. Hepworth spoke



on "Spiritualism, a Bane or a Blessing," and "Do Spiritualists recognise the Bible?" Both addresses were given with good effect. Mr. Hepworth's appearance here will be long remembered.—J. F.

HOLLINWOOD.—Tuesday night's circle conducted by Mrs. Brooks. Good clairvoyance, 17 descriptions given, 13 recognised. Sunday, Mr. Goldin's controls discoursed on "Death and what after?" and "The Evidences of a Future Life." Good psychometry to strangers gave great satisfaction.

HUDDESFIELD. Brook Street.—Jan. 8: Miss Patefield spoke earnestly and well. Clairvoyance at close. Thursday, 12, a social tea and yearly business meeting. The financial report showed the society in a good, sound position. The election of officers was held, which concluded the meeting. A rather important step was taken in the amalgamation of Society and Lyceum under one committee, which we feel sure will work well for the future prosperity of both institutions. Sunday, 45, Mr. Ringrose has given instructive addresses and very good astrological delineations. Very fair audiences.—J. B.

HUDDESFIELD. 34, Station Street.—Annual meeting of members. Our society is in a much better position than last year, although there is much room for improvement. Officers elected: financial secretary, Mr. T. Wilson; treasurer, Mr. A. Noble; cor. sec., Mr. James Wm. Hemingway; bookstall keeper, Mr. G. W. Mitchell; Lyceum: conductor, Mr. E. Armitage; treasurer, Miss E. Hemingway; secretary, Mr. James Wm. Hemingway. We have 47 names on the register, with an average attendance of 31, which we consider very satisfactory seeing that we only recommenced the work on August 21, 1892.—J. W. H.

LANCASTER. 17, Shaw Street.—8, Miss Cottrell, although not well, gave good addresses, delivered with much force and eloquence; that her heart was in the work was manifest, and we shall look forward with pleasure to her next visit. 15: Mr. Nuttall, of Rochdale, spoke on "The Need of Spiritualism," and dealt with questions from the audience. He gave a few clairvoyant descriptions, mostly recognised.

LEICESTER. Millstone Lane.—We held a service in memory of our Sister Shaw, who passed to the higher life. Sister Pollage was the medium. She had full faith in the friends above. Sister Bass gave sixteen clairvoyant descriptions. All recognised.—W. B. W.

LONDON. 311, Camberwell New Road.—Small attendance on Sunday, when "The Unpardonable Sin against the Holy Ghost" was the subject of discourse. The wilful rejection and denial of spirit power and influence was described as the quenching of the spirit only to be atoned for by growth, not pardoned or forgiven. Friends are requested to address all communications to our new secretary, Miss E. Westcott, at above address.

LONDON. Spiritualist Federation Hall, 359, Edgware Road.—Last Sunday Mrs. Stanley gave an inspirational discourse to an appreciative audience, after which a good physical séance was held.—A. F. Tindall, A.T.C.L., hon. sec.

LONDON. Forest Hill. 23, Devonshire Road.—Jan. 12: Séance by Mrs. Bliss well attended, and good tests given. Jan. 15: Address by Mr. Coote.—J. E., sec.

LONDON. Marylebone, 86, High Street.—Sunday: Mr. H. J. Bowen gave a good address on "Spiritualism," urging his hearers to stand by its facts and to exemplify its divine teachings in daily life.

LONDON. Peckham. Winchester Hall, 33, High St.—Morning: Mr. Edwards, on "Works of Thomas Paine." There is a fund of information to be gathered in the writings which Spiritualists would find instructive. Evening: Mr. Diles, of Dulwich, gave a very instructive lecture on the "Solar System" (with diagrams), and its influence upon human beings. Several admitted that the description of the effect and temperament agreed perfectly. Sunday next, 11-15, Mr. Veitch; at 7, Mr. Edwards: Address.—J. T. A.

LONDON. Shepherd's Bush. 14, Orchard Rd.—Mr. Pursey delivered an instructive discourse upon the "Wonders of the Globe." Miss Cope's guides followed with excellent clairvoyance and good advice upon health.

LONDON. Walthamstow. 18, Clarendon Road.—A splendid address from one of Mr. Brailey's guides on "Progression here and hereafter," which was well received.

MANCHESTER. Tipping Street.—The controls of Mrs. Hyde spoke on "There are none righteous, no, not one," and "Spiritualism: What will it come to?" A very good discourse. Successful clairvoyance and psychometry.—R. D. L.

MANCHESTER. Openshaw. Granville Hall.—Mrs. Griffin did not come, owing to a mistake. We held a developing circle in the morning which was a trifle better attended. Evening: Mrs. Lamb gave a good address on "The Unknown God." Received with every satisfaction. Good audience. Members' meeting. Two new members proposed, and satisfactory balance sheet read. A vote of thanks to Mrs. Lamb was passed. T. H. Lewis, 540, Gorton Lane, Gorton, Manchester. (No delivery of letters on Sunday.)

MANCHESTER. Moss Side, Palmerston Street.—Mrs. Lund's guides gave an impressive address on "The New Year's Greetings," which was well received. Clairvoyance excellent. After-circle well attended, and good results.—G. E. B.

MANCHESTER. Pendleton.—Miss Walker spoke on "I and my father are one," and "Man and his creative power." Both well dealt with. Clairvoyance very good. Miss Manning sang a solo very nicely. Mr. Tetlow next Sunday.—J. Moulding, 36, Wellington Street, off Whit Lane, Pendleton.

NELSON. Bradley Fold.—A good day with Mrs. Best, who gave to good audiences some striking clairvoyance.—D. H. B.

NEWCASTLE-ON-TYNE.—On Sunday and Monday Mr. Victor Wyldes, of Birmingham, gave three addresses, followed by psychometric delineations which were really superb, every item being recognised.

NORMANTON.—Mrs. Standfield's guides gave good addresses on "Coming events cast their shadows before them," and subjects taken from the audience: "Devil and Hell," "God the Father, God the Son, and God the Holy Ghost." The many sceptics present got something to take home, and the more they pull it to pieces the brighter it will shine in favour of the Spiritualists and their teachings.—C. L.

NORTHAMPTON.—Mr. Ashby, of Leicester, paid us another visit. Good meetings afternoon and night.

NOTTINGHAM. Masonic Hall.—Splendid discourses by the enthusiastic and outspoken Mr. Armitage. Those absent missed a treat; those present felt "it was good to be there," and all, I believe, look

forward to his next visit. He is gifted with a good flow of bright language, which is easy to follow, and his style is pleasant, and in no case did interest flag at all. Would to God that all who possess knowledge of our grand truths were as honest and enthusiastic as our friend. The subjects were chosen by the chairman and audience, and the sates with direct writing made the services additionally interesting. The soirée next Monday will be more than usually enjoyable and entertaining.—J. F. H.

NOTTINGHAM. Morley Hall.—Mrs. Barnes was again laid by with an attack of bronchitis. We gave a reading from Judge Edmonds' "Letters," and from the "Acts," with a few thoughts suggested thereby. Mr. Armitage looked in at our Lyceum. The little we saw of him made us desire to know him better. Mrs. Barnes is somewhat better to-day (16th). Church meeting again adjourned for a week. Hope to see more on Sunday.—J. W. B.

OLDHAM. Bartlam Place.—Thursday's circle: Pleasant evening with Miss McCreddie's guides, her clairvoyance and remarks giving plenty of food for thought to some sceptics. I wish members and friends of Oldham and Royton to note there is no truth whatever in the report that we intend giving a benefit to a certain person.—T. B.

OLDHAM. Temple, P.S.A.—Miss Standing sang two solos. Mr. G. Dobson gave a violin solo. Mr. J. Grime gave two solos on the fairy bells. Mr. W. Johnson made some excellent remarks on how to spend a pleasant Sunday afternoon. At night Mr. Johnson answered questions in his usual, able, and eloquent manner.

PLYMOUTH.—We are flourishing here, our meetings are well attended. The spirit of love and an earnest desire for spiritual advancement is increasing amongst us. Jan. 8: Messrs. Lethbridge, Samuels, Cole, and Adams spoke under control, and their utterances were received with great attention. We find short addresses are best, a hymn between each makes the service bright and cheerful. We hope to have better and still better times.—A. Peel.

RAWENSTALL.—Two interesting addresses by Miss Gartside on "Divine Spiritualism" and "Spiritual Revelations," followed by clairvoyant descriptions.

ROCHDALE. Penn Street.—Large audiences listened to a real spiritual treat from Mrs. Griffin's spirit guide. A refined and gifted medium. It being her first visit we gave her a hearty welcome. Very good clairvoyance and psychometry. An "after" public circle held.

ROCHDALE. Regent Hall.—Mr. Mayoh seems to improve with every visit. "In the light of Modern Spiritualism" and "The Rights of Men" were dealt with admirably, showing that the ancient religious teachings have, in a great measure, to do with men not attaining their rights.

ROYTON.—Mr. G. F. Manning gave two splendid addresses, followed by very good psychometry.—J. O.

SOUTH SHIELDS. 21, Stevenson St., Westoe.—Wednesday: Several local members taking part, good work done. Several strangers declared themselves highly satisfied. Jan. 15: In the absence of Mr. William Davison, who was planned by the Federation, Mr. Jno. E. Wright gave a short address on "Spiritualism v. Christianity"; and Mrs. Walker's guides gave very successful clairvoyant descriptions, nearly all recognised.—Cor. sec.

SOWERBY BRIDGE.—Mr. Sutcliffe, chairman. Mr. Richard Brown spoke eloquently on "The Principles of Spiritualism and the Duty of Spiritualists." The real work of the cause lies in the elevation of mankind, the emancipation of the masses from priestly thralldom, and the presentment of a religion which shall be an incentive to right motives and loftier ideals of life. Spiritualism is humanitarian in its principles. The control referred to the work already accomplished by the spirit-world through its agents—mediums—as shown by the broader views adopted by leading minds and the tolerance shown by various sects towards us in comparison to former years. The duty of Spiritualists was depicted with an earnestness and fervour which must give every one present an impetus to cast away all indifference and apathy, and show as much interest as they previously did when belonging to another denomination. If we are able to lead the way in righteousness and be living examples of our faith, then we must amalgamate our forces and feel that the phalanx of heroes of olden warfare have a demand on us who now enjoy what they suffered so terribly for. A graceful tribute, in the form of a poem, was given to the president, secretary, and all workers. Such addresses are calculated to do an immense amount of good.

STOCKPORT.—Mr. Gibson spoke of the opportunities we enjoyed as Spiritualists of doing our duty, and the necessity of joining hands with the spirit friends to make greater headway. Night: Mr. Sutcliffe made good use of the fact that learned and scientific men and women had thoroughly gone into every phase of Spiritualism and been compelled to acknowledge its indisputable evidence. It could claim to be the true guide of life. Mr. Gibson, junior, was good with clairvoyance, and Mr. Sutcliffe was successful with psychometry.—T. E.

WALSALL.—Jan. 9: Annual meeting of members for election of officers, &c. Mr. G. E. Aldridge was re-elected president by a very large majority; Mrs. J. Venables was unanimously re-elected as treasurer; and Miss S. B. Bennett was elected secretary; our vice-presidents of four, and committee of eight ladies and gentlemen, but slightly altered from last year; there were three new members made. We sincerely hope all friends will rally round us that we may have a very successful year. Our plan of speakers for this year is an exceptionally good one. Jan. 15, Mr. A. J. Smyth, of Birmingham, spoke on "The reign of law in the realm of thought," in his usual practical and interesting way. We thoroughly appreciate his kindness in thus coming and giving us his kindly aid.—S. B. Bennett, Shaw Street, Walsall.

WAKEFIELD.—We had the pleasure of hearing Mr. A. Walker, of Cleckheaton, who spoke on "Where are the world's heroes?" and "How I became a Spiritualist," to large audiences. Successful clairvoyance, all recognised.—A. W., cor.

WEST VALE.—Mrs. Craven spoke to good audiences. Afternoon, the chairman read an article from *Light*, by Imperator, on "The Incarnation of Christ," which stated that he was a highly developed spirit before incarnation, and suggested that he would like the controls' opinion as it seemed opposed to the general teaching from our platforms. The controls said they would have preferred to answer it in private, but they did not accept the statement as true, and indeed very



much questioned whether ever such a person lived. Such different opinions makes one feel that one never knows. Evening, several subjects from the audience were well handled and gave general satisfaction, one was "To your knowledge do highly developed spirits exist in the spheres who have never been incarnated?" Answer: We believe that all spirits have some experience before being incarnated, and by the law of affinity are drawn to corresponding earth conditions. "Is the spirit's development limited in the spheres?" In the afternoon the control got mixed up somewhat with re-incarnation. We expect Mr. Peter Lee, from Rochdale, next Sunday. His first visit, and hope to have a good day.—A. S.

WISKEY. Hardy Street.—Good day with Mr. Long, Evening subject, "Where is Heaven and what is God?" was very powerful and intellectually dealt with. It was really good to be there.

WISBECH. Public Hall.—Mr. D. Ward gave a stirring address to an attentive audience on "Walk in Wisdom," showing how necessary it was for all Spiritualists to lead a high spiritual life, and so walk in wisdom, flavouring our words with grace, and as St. Paul says, seasoned with salt, that they may be ready to answer any man. Clairvoyance good. All descriptions recognised. Our treasurer, Mr. Hill, senior, who has been an earnest worker in the cause, is seriously ill, and prayers for his recovery are earnestly solicited.—J. W. S.

RECEIVED LATE.—Sheffield: Jan. 8, Mr. S. Long and Mr. Shaw gave addresses, and a lady gave clairvoyance. 15, Mr. Inman lectured and gave clairvoyance and psychometry. Cardiff Lyceum: Mr. Galley of Bradford led the calisthenics, and gave an address. The annual tea-party and Christmas tree was a good success. [Reports should reach us on Tuesday morning.]

### THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Present, fifty-four scholars, five officers. Marching, chains, and wand drills by Mr. M. Brindle, conductor, and Mr. C. Hastings, assistant conductor. Mr. W. Lord closed with invocation.

MANCHESTER. Openshaw, Granville Hill, George Street.—Marching and calisthenics by P. Hulme and J. H. Starkey. A very pleasant afternoon. Hoping to see more as weather improves.—W. O.

MANCHESTER. Moss Side, Palmerston Street.—Recitations by Maggie Valentine, Lucy McCellan, Annie McCellan, Dora Furness, Bertha Weightman, Ada Shaw, Lester Morgan, and Ernest Dutton. Marching and calisthenics ably conducted by Mr. T'Anson; with bells given by our friend Mr. Dabbs.—G. E. B.

MANCHESTER. Pendleton.—Conductor, Mr. Crompton. Recitations by John and Thomas Crompton, Esther Winder, and Esther Rimmer. Lesson by Mr. Crompton on "The Eight Hours Day, and its benefit to man physically, morally, and mentally." A short discussion followed.

ROCHDALE.—Miss Jane Nurse conducted a moderately attended session in the marching and calisthenics. Mr. J. Beck read a lecture on "The Philosophy of Disease," by Dr. Dods, to the male members of the Sea Group. Mr. J. A. Warwick gave an address to the females, on "Courtship."—J. B.

STOCKPORT.—There was a full muster, and the proceedings were of a better character than the last few sessions.—T. E.

### PROSPECTIVE ARRANGEMENTS.

BACUP.—The committee having formed a library would be glad to receive books from any friend who would like to give some towards this object.—J. H. Jackson, sec., 5, Henrietta Street.

BELPER. Jubilee Hall.—Sunday, Jan. 22nd: Mr. J. J. Morse. 10-30 a.m. "Children, their pleasures and pursuits in spirit life." 6-30 p.m. "Spiritualism, the way, the light, the truth."

BIRMINGHAM. Camden Street Board Schools.—Jan. 22: Mr. E. W. Wallis, speaker.

BLACKBURN (off Northgate).—Mediums having vacant dates please communicate with the undersigned, giving terms.—T. Shepherd, Jubilee Street, Blackburn.

BOLTON. Bradford Street.—Jan. 28: The Lyceum Dramatic Society will render a dramatic recital, "Fast Life," preceded by the farce, "The Rival Forces." Admission 6d. and 3d.—S.S. Jan. 29, Mr. E. W. Wallis at 2-30, "Spiritualism, the key to Nature's mysteries." 6-30, "Practical Spiritualism."

BRADFORD. Boynton Street.—Saturday, Jan. 28, at 7-30, coffee supper and entertainment of songs, recitations, and musical selections. G. Hoyle Brothers' string and reed band. Tickets, 4d. Chairman, Mr. Clegg. Monday, Feb. 6, Mr. Clegg will lecture on "Health and how to secure it," at 8 p.m.—W. C.

DARWEN.—Preliminary announcement. The ladies intend to hold a grand bazaar in aid of the new building fund, and will be very thankful for any offering toward the above object. The committee also thank the following speakers who have generously given their services toward the building fund: Messrs. Verity, McDonald, Pilkington, Lawton, Milner, and Hoskin.

EARBY. Albion Hall.—Mr. G. A. Wright, Jan. 22, will deliver two lectures, and give clairvoyance and psychometry. 23, Mr. Wright at 7-30. "Spiritualism, is it true?"

HALIFAX.—Tea parties, Feb. 14 and 15. Details next week.

HUDDERSFIELD. Station Street.—A "Social" on Saturday, Jan. 23, at 7. We hope to have a good gathering and an enjoyable evening.

LEEDS. Psychological Hall.—22, Miss Patefield; 29, Mrs. Saunderson (member of the Hull School Board.) Subjects: Afternoon, "Equalisation of sex." Evening, "England's Greatness." We hope friends will turn up in good numbers, there will be something really worth listening to.

LIVERPOOL. Daulby Hall Debating and Literary Society.—Jan. 25, Mr. Sandham. Paper, "Re-incarnation."

LIVERPOOL.—Communications intended for the committee, Psychological Society, should be addressed to the corresponding secretary, N. R. Maginn, 16, Picton Road, Wavertree.

LONDON. 311, Camberwell New Road, S.E.—The anniversary séance, service, and tea will be held on Sunday and Tuesday, Jan. 29 and 31. On Sunday, at 11-30: Séance, Mr. G. D. Wyndhoe; at 3: Séance, Mrs. Bliss, of Forest Hill, medium; at 7: Anniversary celebration, in which many mediums and speakers will take part. All friends welcomed. Those who assisted at the birth of the society at

Winchester Hall in January, 1887, especially invited. Tea and social gathering, on Tuesday, Jan. 31, at 7 p.m. Tickets, 6d. each. Early application requested.

LONDON. Forest Hill. 23, Devonshire Road.—Jan. 25: A social evening at 7-30, for members and friends, in aid of the funds. Tickets, 6d. Refreshments will be provided.—J. E.

LONDON. Walthamstow.—Mr. Petersilea will give entertainments on January 26, and Feb. 2 and 9. Admission by programme, 6d.

LONDON.—New Year's Ball, 1893. Monday, January 23, at the Portman Rooms, Baker St., W. Those who anticipate going to the dance should make early application. The tickets are 5s. each, and may be had from Mrs. Everitt, Lillian Villa, Holders Hill, Hendon, N.W.; Miss Rowan Vincent, 31, Gower Place, W.C.; Mr. B. D. Godfrey, Office of Light, 2, Duke Street, W.C.; and of Mr. Alfred J. Sutton, hon. sec., Woburn House, Upper Woburn Place, W.C. Dancing commences punctually at 9 p.m., and carriages may be ordered for 3-45 a.m. The entrance is in Dorset Street, Baker Street (see ticket). Special good dance music; and, by way of variation to those who do not join in the dance, an impromptu programme of song and recitation between some of the dances has been arranged.

LONDON. Spiritualist Federation Hall. 359, Edgware Road.—Next Sunday, at 7, Mr. Butcher, trance address. Friday, Jan. 27, all Spiritualists invited, to consider philanthropic scheme to benefit aged Spiritualists and mediums. On Friday evenings during February I shall give a course of four lectures on "The Esoteric Spiritual Religion Revealed by Occultism." Syllabus of the course and tickets to be obtained by applying to me by letter. Course tickets 1s. 6d., single 6d. These lectures will be given for the benefit of the Federation. My spirit guide, who has not spoken through me in public for years will give a short address at the end of each lecture.—A. F. Tindall, A.T.C.L.

LONDON. Stratford.—Mr. James Burns's celebrated Lantern Lecture, at Workman's Hall, West Ham Lane, on Saturday, Jan. 21, at 7-30 p.m. Reserved seats, 1s.; unreserved, 6d.

MANCHESTER. Palmerston Street, Moss Side.—On and after Sunday, Jan. 29, 1892, meetings will be held every Sunday, at 6-30, in the large Assembly Hall, Upper Moss Lane, adjoining the Prince of Wales Hotel.

Mr. T. POSTLETHWAITE's address is 23, Miller Street, Rochdale. He has several open dates.

NEWCASTLE-ON-TYNE.—Mrs. Yeeles, January 22, 10-45 and 6-30; also Mrs. Gregg, January 29, 10-45 and 6-30; 30th, 7-30. In both cases short addresses and clairvoyance.

NOTTINGHAM. Masonic Hall.—22, Mrs. Green; 29, Mr. J. J. Morse.

OLDHAM. Temple.—January 22: Miss Ravell will sing "Once more we meet," and "Voices." The Moorside Mills Reed Band will play the "Hallelujah Chorus," and other choice selections of music. Mrs. Wallis, speaker. We expect a grand day. Teas provided.

OLDHAM. Bartlam Place.—Jan. 22, at 2-30, Lyceum open session; 6: Mrs. Wallis's Service of Song, "An Angel in Disguise," with organ and string band accompaniment.—J. M. B.

OSSETT.—The Spiritualists wish to thank Mr. Thomas Ashcroft for the coarselantern entertainment that he gave in the Ossett Temperance Hall some few weeks since. It has been the means of putting them once more on their mettle. They are pleased to announce that they have bought a wood structure, two storeys high, and 13½ yards by 5 yards, and have spent between £40 and £50 in fitting it up and making it comfortable. The place of worship is situated in Queen Street, near the railway arch, and only two minutes walk from the station. It will be opened on Jan. 28, when a meat tea will be provided at 5 p.m. followed by an entertainment of songs and recitations, &c. Tickets for tea and entertainment 9d. We hope to see both old friends and new.—F. Harrison, sec.

ROXTON. Spiritual Church.—Monday, January 23, at 7-30, Mr. G. F. Manning and Mr. W. H. Taylor will give their services for our "relief fund." Friends, come in good numbers.

SYMPATHY WITH MRS. GROOM.—Resolved, at the annual meeting of members of the Liverpool Psychological Society, at Daulby Hall, Jan. 9: "That our heartfelt sympathy be recorded and extended to Mrs. Groom and family in this their hour of bereavement; and that a letter of condolence be sent to her, expressing our sincere regret at the loss of her dear husband which she has been called upon to sustain. And that we, as Spiritualists, deeply deplore the loss of one of the pioneers and helpers in the cause of Spiritualism."

[COPY.]

Liverpool Psychological Society,  
January 10th, 1893.

DEAR MRS. GROOM.—The members of the above society desire me to convey to your their sincere and heartfelt sympathy in the physical loss which you have sustained by the passing away into brighter spheres of your dear and beloved husband. Knowing that he still lives, and feeling, as doubtless you do, his benign presence, and knowing that the separation is only partial, comforts you in some measure, and robs so-called death of that sting which otherwise would be associated with it. That physical death is only a new birth into a higher life and a nobler activity for those who, like your loving husband, have devoted the time allotted to them in this sphere to the uplifting and ennobling of humanity, is a fact well known and appreciated by Spiritualists, and the knowledge that he has entered into that condition of life and happiness in the world beyond, where his spirit, unfettered and untrammelled, acts in harmony with all that makes for righteousness carries with it a consolation to your bereaved soul which the human tongue cannot possibly convey.

Looking upon your dear husband as one of the foremost pioneers in the great fight of freedom, the members of this society recognise the severe loss the cause of Spiritualism has suffered in his passing away. But recognising also, as we do, that his efforts for good have not ended, but that his spirit is still active and desirous of continuing the good work begun on earth, we bow, with all due humility, to the hand of fate which has decreed that he shall take his place in the great army of reformers in the spirit-world, who are earnestly endeavouring to bring about the kingdom of God on earth, as it is in heaven.

With deep love, and sincere sympathy, in this hour of trial,  
I am, yours very truly,  
N. R. MAGINN, cor. sec.



## PASSING EVENTS AND COMMENTS

READ the report from Sowerby Bridge on the duty of Spiritualists. NEXT WEEK we shall have something to say respecting the recent correspondence in *The Morning*.

ANOTHER REV. PARKER, this time in Glasgow, has taken up his parable against Spiritualism. We shall pay our respects to him next week.

THE HALIFAX balance-sheet shows an income and expenditure during 1892 of upwards of £280. The capital account totals £778 16s. Not bad that for a "dying" cause, eh!

SEVERAL LETTERS are crowded out this week, although we have taken an extra column of "Voices from the People." If some of the reports were more carefully condensed we could find room for more correspondence and add space for questions.

WE LEARN with regret that Mr. Richards, of Oldham, one of the staunch pioneer supporters of the cause, has been seriously ill for some weeks past, but is now, we are pleased to say, improving in health. He has our sympathy and best wishes.

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

"MRS. GREEN will be glad if you will send her two copies of 'Spirit Guided,' as she thinks they will do admirably for gifts to Lyceum scholars. The improvement in the recent issues of *The Two Worlds* strikes us as excellent; as Mrs. Green says 'The Two Worlds is remarkably good in articles, editorials, news, and correspondence.'—J. A. G."

"LIGHT ON THE WAY," monthly, price 2d., is a new unsectarian magazine of the liberal faith, for home reading. It has three reverend gentlemen for editors, who say "we shall take a generous view of the scope and purpose of religion, neither narrowing its field to the domain of theology, nor excluding its influence upon the world of daily life and thought." It should circulate freely among liberal thinkers.

GRATEFUL THANKS.—Mrs. Towns, of 124, Portobello Road, Notting Hill, writes: "Kindly insert a notice in *The Two Worlds* to the effect that, owing to the numerous letters of sympathy for myself and family in the loss by mortal form of my beloved husband, the late Mr. W. Towns, I am unable to answer them personally, and take this means on behalf of myself and family to express my grateful thanks."

NEWS FROM MR. YATES (late of Nottingham).—A very welcome letter has just arrived from our old friend, now resident in Chicago, who says: "I am delighted, yes, more than delighted, that you make *The Two Worlds* so light, cheery, and breezy; it is a great pleasure to read each weekly issue." He is, we rejoice to learn, doing grandly in business, and meeting with that recognition and support which he deserves.

AUTOMATIC WRITING is likely to become the rage, and we shall probably hear of many curious experiences. It is difficult to determine where the spirit influence commences or ceases. So far as general matters are concerned, the thoughts embodied must be judged on their merits. When, however, claims are made that certain spirits are at work, it is as well to suspend the judgment until definite statements are made which are susceptible of proof or disproof.

MY SPIRITUALIST friends will be interested in an article in the "Arena" for November by the Rev. Minot J. Savage. As the result of seventeen years' continuous inquiry into Spiritualistic phenomena, that gentleman declares: "I have discovered facts which I cannot explain, and they seem to point directly to the conclusion that the self does not die, and that it is able, on certain conditions, to communicate with those still in the flesh."—*Normanton Free Press*.

THE MORALITY OF SPIRITUALISM is the heading given to a series of letters in *The South London Mail* for Jan. 14. "A conditional immortality man pushes his pet idea;" "Dr. Audy quotes Scripture;" and another writer is "rough on the cult." Such are the sub-headings of the epistles. Spiritualism gets lost sight of when biblical and theological matters are introduced. Dr. Audy endeavours to let the light shine, but the other letters are simply amusing.

KNIGHTLY friends have secured a fine place to hold their meetings in, and are obtaining better audiences since they opened it. They are determined to advertise and maintain as high a standard of platform advocacy as possible, and believe that by so doing they will attract an intelligent class of people and win supporters. We wish them every success. They will succeed if they work together in love and sympathy. United they will conquer.

ASHCROFTISM has been transferred from Normanton to Barnoldswick, and this week the campaign is in Keighley. Local friends are full of fight, and Mr. Swindlehurst will follow the Showman on Saturday, the 21st, at the Mechanics' Institute. Six years ago the lantern lecturer tried to kill Spiritualism in Keighley, but did not even scotch it. He now goes again to reap a harvest as the result of the growth of the cause.

MANCHESTER DEBATING SOCIETY.—At Corbridge's Café, Lever Street, off Piccadilly, Tuesday last, Mr. J. B. Tetlow gave an extremely interesting discourse on "Psychometry" and four examples of his power. These illustrative experiments were instructive and successful and gave much satisfaction. Tuesday next Mr. E. W. Wallis will open on "Mediumistic Experiments—some facts and philosophy." Jan. 31, Mr. Sam Standing, "Can man by searching find out God?" Feb. 7, Mr. Peter Lee, "The Flood story."

HELP FOR THE SUFFERER.—In paying my usual visit to our old pioneer medium, Mr. Wallace, at 24, Archway Road, Highgate, I found him progressing very slowly, this cold weather retarding him very much. He has received with thanks the following sums: Mr. Walker and friends, 6s.; Samuel Jay, 5s. The 11s. 6d. mentioned last week was additional from the Stratford Society. Mr. Wallace thankfully received 13s. 9d. from Mr. J. Burns and friends, Jan. 16, 1893.—With kind regards, yours, H. W. Hutchinson, 70, High Street, Islington.

LONDON. A NEW SOCIETY.—A few Spiritualists, residing in the district of Clapham Road, have resolved to form an association, to be called "The Clapham Society of Spiritualists." Spiritualists living in the neighbourhood, who are willing to co-operate in active work, are particularly invited to attend at 32, St. Luke's Road, Clapham Road, S.W., on Friday, the 27th inst., at 7-45 p.m., when the rules and con-

stitution will be settled. On subsequent Friday evenings Spiritualists, enquirers, and others in sympathy with various reforms, will receive a hearty welcome. Founders: F. T. A. Davies, Mr. Kaiser, F. H. Davies, W. Stanley, Mrs. Stanley, Mrs. Richter, and Cecil Davies.

"THE LANCASTER OBSERVER" gives a lengthy report of the annual tea-party and entertainment of the local society. Over 50 friends partook of tea, and a very good programme was afterwards gone through in capital style. A testimonial, in the shape of a timepiece, which chimes the hour and half-hour, set in black marble, which bears the inscription, "Presented to J. Howard by the members of the Lancaster Spiritualist Society, for his long voluntary services as organist, Jan., 1893," was presented by Mr. Swindlehurst, who spoke in high commendation of Mr. Howard's deep devotion, as proved by the fact that he had not been absent half a dozen times during eight years. Mr. Howard accepted the present with a deep sense of gratitude, and cordially acknowledged the pure brotherly respect and esteem which had prompted the gifters. A laughable farce closed a pleasant evening.

TO CORRESPONDENTS.—Henry Stone: Sorry indeed that you have so much trouble. Work on quietly and wait. Drop seeds where you can. Mr. Hepworth's address is 151, Camp Road, Leeds.—A. Knibb: Many thanks for yours. We trust Smethwick friends will live up. It is depressing to tramp through snow and slush and find only a few people to hear you. There are many trials to be endured by those who work to benefit others in an unpopular cause; not the least is lack of appreciation. But there is nothing for it but to keep pegging away. The consciousness of having done one's best is a great comfort.—W. J. W.: We shall be pleased to hear from you.—J. Lomax, A. Stubbings, Investigator, Bevan Harris and others next week.—A. Kitson: Your articles will be very welcome.—"Justice": Next week.—J. Dent: Are you not sacrificing sense to alliteration?

"NO PROOF OF A FUTURE LIFE BUT FAITH; AND FAITH IS 'NOT PROOF.'"—*The Christian World*, last week, printed the following letter: "This morning my parson (who occasionally indulges in wild statements) was preaching on faith, and made with considerable emphasis a statement which, I venture to assert, should not be possible from any intelligent student, either of the Bible or of present-day thought. It was this: *Faith is the only proof we have of the future life*. There is no other proof whatever either from argument or analogy, and on this he enlarged, to the utter astonishment of many Christian Spiritualists in his own congregation; in fact, he ignored all their testimony. It seems to me that facts recorded in the Bible, such as the return of Moses and Elias on the Mount of Transfiguration, not to mention any other cases, either in the Old or New Testament, go beyond faith in this respect. But the Spiritualists claim that in the present day the spirits of their own loved ones have returned, and showed themselves alive by many infallible proofs, and some of us have seen and talked with these departed ones by the hour together. We object to the ignoring of our absolute knowledge from any pulpit, and it is idle in the present day to declare that faith alone reveals the future life when millions are now resting also upon knowledge."—Yours truly,

MORELL THOROLD.

### IN MEMORIAM.

BLACKBURN.—It is with sincere regret we have to report the transition of Thomas Eaton Atkinson, on the 30th ult., who was for 20 years an earnest investigator into the facts of Spiritualism. His remains were interred at Blackburn Cemetery, on the 4th inst., by Mr. C. Minshall, one of our local mediums. A portion of A. J. Davis's "Philosophy of Death" was read, closing with invocation at the grave side. Words of consolation and comfort were spoken to the bereaved, as well as words of courage to the departed.—C.

AN honest worker in Spiritualism passed to the higher life on Monday, Dec. 28, and was interred at the Heckmondwike Cemetery, on Thursday, December 29. Her name was Mary Ann Wood. She lived to the age of 52 years. Her life was pure and good, and she developed her spiritual gifts. Let us hope she will soon come and bring us instructive messages from the spirit world. She has left three sons, who heartily thank friends from Batley and Heckmondwike who attended the funeral. An impressive prayer was offered by Mr. J. Wilson, of Batley.—Mr. F. Wood, Staincliffe.

AFTER our paper was printed last week we received intimation that our old friend, Mr. W. Towns, had passed away after but a few days' illness. He was one of the mediums with whom we became acquainted in the early days, and we received from him a number of kindnesses and much cheering sympathy in the old days of our hard struggles, and we felt grieved to lose him from the form. Mr. Towns was a clairvoyant and test medium of considerable ability, and has accomplished much good work in the cause. Independent, earnest, somewhat brusque but exceedingly kind-hearted, he did a large amount of free work for those who could not afford to pay. He will be missed in London, where there are all too few mediums to whom enquirers may go. His mortal remains were interred at Finchley Cemetery on Tuesday, Jan. 17, in the presence of a number of sympathetic friends. We doubt not he is now enjoying a well-earned rest in the changed conditions and occupations of the "bright beyond" he so often saw clairvoyantly.

IT is with deep regret we record the passing to higher life of Jane, the beloved wife of Hugh Bowmer, of Goosey Bank, Wirksworth, on December 31st, 1892, aged 64 years. Our esteemed friend, Mr. Walker, of High Peak, Cromford, conducted the services, accompanied by Mrs. Hardy, of Sheffield. The guides of Mr. Walker gave most eloquent invocations and discourse. The singing and service throughout rang with spiritual harmony. Many wreaths of natural flowers covered the coffin, but the most beautiful of all was the wreath of spirit friends who gathered round and gave echo to the voice of Mrs. Hardy's invocation. After the words "And our dear sister having been born again" there was a loud and distinct manifestation upon the coffin plate, so that all present heard it. Mrs. Bowmer laboured earnestly for spiritualism. At one of her sances her son wrote rapidly upon a slate, "And Joseph was not in the pit and I rent my clothes." Mrs. Bowmer, with quick inspiration, recalled the fact that she lost a brother, 12 years old, who was never found, this was 50 years ago. The boy, his father, and the medium were all named Joseph. Mrs. Bowmer knew, speaking figuratively, that her father, who signed the message "Joseph Nightingale," did rend his clothes