

The Two Worlds.

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PRICE ONE PENNY.

We see but half the causes of our deeds,
Seeking them wholly in the outer life,
And heedless of the encircling spirit world,
Which, though unseen, is felt, and sows in us
All germs of pure and world-wide purposes.

—Lowell.

THE RISE AND PROGRESS OF MODERN SPIRITUALISM.

BY JAMES ROBERTSON.

SPIRITUALISM IN ENGLAND.

Nor ten years after the visit of poor Mrs. Haydon, a number of the most eminent men and women were subscribing in full to the acceptance of what Spiritualism claims—the continuity of existence after the change of death, the rolling away of the stone from the sepulchre of doubt, darkness, and gloom, and the bringing forth the realisation of faint hopes—placing all on the solid realm of fact and reason without miracle or departure from the unchanging laws of God.

Cromwell Varley, F.R.S., the electrician whose name is only second to that of Lord Kelvin in the work of laying the Atlantic telegraph, met with phenomena through Home, then in his own house, which forced him to realise the presence of spirit friends. Most devoted was he in his advocacy, and he earnestly sought to get Huxley and Tyndall to witness what he was willing to bring before them.

Varley was no weak advocate, for he had much evidence at hand in the person of his wife who was a marked clairvoyant. He had seen something of mesmerism, and at once recognised in the trance condition of the spiritual medium the same law, the control being out of the body in the one, but embodied in the other case. They were so alike, he at once said, "Admit clairvoyance and you admit nine-tenths of Spiritualism." His clear and trained intellect made him see at a glance that he was dealing with no delusion but an actual fact. He asked, "could a mother give up her love for her children when she passed out of the body?" If she did she would lose her individuality, and, in fact, cease to be a mother. But the motherly instincts he knew from a crowd of evidence which came to him, and which I will deal with later on when I touch upon the Dialectical Society's work, were quick-ned by passing away, and her anxiety made her seek out opportunities to guide her children aright.

The fact—for fact it is—said Varley, that spirit parents and friends are amongst us and endeavour to help us as they did in life, seems exactly what we would expect. What love the world shuts out because of the teachings of the Churches. What power for good it obscures and hinders. What a closing of the soul to the highest and purest influences. What blindness and cowardice and folly. A world of good people knocking at the door of our hearts, to heal and soothe and bless, and yet we will not let them enter. We try not any methods to admit them, but allow them to linger at the gates and hear the "household jar within."

The great master of experimental philosophy, Professor Faraday, made some slight experiments which were inconclusive. He wanted the force to bend to his will and submit to conditions which were absurd. To him, evidences for the appearances of the dead were impossible, and therefore he had no patience with the subject. To Faraday the clear and convincing evidence that had satisfied so many noble people only amounted to unconscious cerebration—unconscious muscular action. Sir Arthur Helps, so well known as a standard writer, and Clerk to the Privy Council, has some wise words worth quoting in this relation.

I wish I could persuade men of science, and men who have peculiar gifts of investigation and examination, that it would be most desirable for them, and a worthy employment of their gifts, to examine what, for want of a better term, we may call *Spiritual phenomena*. Let them remember that to dispel error may be nearly as important as to ascertain truth. Then let them recollect that almost all great discoveries have been accompanied by a great deal of quackery and imposition. Let them think how much these investigations might tend to promote medical science. Let them reflect how important

a thing it is to investigate the value of testimony. Let them further reflect what a world of misery we live in. . . . There are numbers of statements, apparently well authenticated, in which it appears that the last thoughts and wishes of a dying person have had great influence over relatives and friends, divided from these dying persons by large distances of land and sea. Let us carefully record and examine into all these statements. It would be an unutterable comfort to many minds to have it well ascertained that there was any influence after death of one mind upon another.

But I do not rest my case upon these high metaphysical grounds. I rest it upon three other grounds. First, that in investigating these so-called Spiritual phenomena, we should ascertain more about the laws of evidence; secondly, that we should ascertain whether there are any powers, forces, or influences of which we are at present not aware, that have their place in the creation; and thirdly, whether disease brings into operation faculties of hearing, eyesight, or imagination of which we have at present no adequate conception, medically, morally, metaphysically, or scientifically. The questions demand the most careful investigation from our best weighers of evidence, and from our most accomplished scientific men.—"Brevia." By Sir Arthur Helps, pp. 33, 34. 1871.

Another imposing figure who came to the front as a champion and apostle of the new and unpopular truth was the well-known *litterateur*, William Howitt. Half a century ago literature had no more prominent name amongst its ranks. His works were indeed popular, but his devotion to Spiritualism threw a shadow on them. His equally clever wife, Mary Howitt, shared with him his belief, and wrote much in its favour; detailing with sweet grace of diction many séances with D. D. Home. Spiritual journals began to be started, the earliest being the *Spiritual Telegraph*, published at Keighley. To this Mr. Howitt contributed in defence of the new facts, and also in the *Spiritual Magazine*, commenced shortly afterwards. Then he published a large work dealing with Spiritual phenomena in all ages, and including the manifestations in America. This was called "The History of the Supernatural." He was one of the singular group who caught at once the new light.

William Howitt had become familiar with the truths of mesmerism, which had prepared the way, and he was not dependent on what he heard or witnessed, for he became a medium himself, and wrote beautiful automatic messages from friends gone on, saw visions, and had many symbolic teachings; all of which have been fully recorded in his life written by his daughter.

S. C. Hall, for over forty years editor of the *Art Journal*, with his wife, also a well-known *litterateur*, were early satisfied of the truth, and extracted from Spiritualism the highest joys. At the house of William and Mary Howitt he became assured and convinced. He heard and saw things, he says in his "Retrospect of a Long Life," that could not be accounted for in any other way than by admitting the presence of those they had known in the flesh. It was there he first heard what he could by no possibility have heard unless the spirit of one he dearly loved had been in actual communion with him. "We were convinced," he says, "and the conviction after 25 years never lessened from that day to this. I have had palpable, convincing, and conclusive evidence that those we call the dead are living, and can and do communicate with us. I have had such evidence not once but many hundred times in various places and countries in the presence of persons who had never before met. We speak what we do know and testify what we have seen, and if we are answered by him who will 'answer a matter before he heareth it,' I am sure 'it is a folly and a shame unto him.'"

Nothing could be stronger than the faith of S. C. Hall, and after the death of his wife his Spiritualism became even more real, for she continued to come and comfort him; for speaking once in a gathering, he repeated what had been so clearly set down in his writings, that the light of Spiritualism had lifted him out of a very "Slough of Despond," that it had entirely dispelled doubt, and as certain as he was capable of moving and thinking, so sure was he that she was with him every day of his life, and that she communicated with him and counselled and advised him hourly. And for what would he part with this boon? For

nothing the world could give! Every night he communed with his wife, and he looked, not with hope merely, but with certainty, to joining her and continuing to do God's will when he left the earth. It could be no dream, no theory, that enabled a man to speak in such a positive strain as this.

Spiritual gifts began to be developed in many quarters, and mediums of note came from America who were now more warmly received than had been poor Mrs. Haydon.

When Mrs. Hardinge Britten, the popular speaker and writer, whom many of us are able to name as a friend, came to England from America, the first invitation she had was from Dr. Elliotson, who had been fierce in his antagonism, rejecting as he did the theory of immortality on scientific grounds. He was indeed bitterly and actively opposed to all belief in Spiritual phenomena, but at last, as I have already related, he had sittings with Home, when the scales fell from his eyes and the philosophy of a life-time was revolutionised in an instant. He it was who, having become friends with Dr. Ashburner, welcomed Mrs. Britten as a warm and devoted Spiritualist. To the close of his days he lamented the misdirection of his efforts in opposing spiritual facts.

Mrs. Britten was listened to by hundreds in London while she gave forth her inspirational discourses, which were dictated by a band of spirits whom she knew and could trust. For months she dealt with subjects chosen by the audience on all kinds of abstruse, scientific, and metaphysical points before persons of rank in the literary and scientific world. Alfred Russel Wallace quotes one of these lectures not only as one of the most brilliant pieces of oratory, but one of the most rational conceptions of the after-life which had ever been presented.

After the advent of Home, the number of mediums increased yearly. Charles Foster had a marked success, and gave marvellous glimpses to some of those whom materialism had failed to nourish. "The Strange Story," by Lord Lytton, which he considered his greatest work, was based very considerably on his interviews with Foster, who is the original of his Margrave. Foster was at Knebworth with him on many occasions, and heard many passages read from the work. Bulwer had studied the phenomena of Spiritualism, and though he never openly declared himself a Spiritualist, he guardedly defended it. He asked Foster not to call himself a Spiritualist, as the name excited prejudice against him, but to give his exhibition merely as "Scientific phenomena." But this was not palatable to Foster, who knew the nature of the power which was behind him, and therefore, like the bulk of brave spiritual mediums, was faithful to the truth. He knew that what transpired in his presence was the work of spirit agency—that he was a mere instrument. He had to say the truth, that spirits came to him and took possession of him, and communicated with him, and he had to tell others what the spirits told him.

(To be continued.)

AUTOMATIC WRITING.

Now that Mr. Stead's experiences have created such a sensation, and attention is being directed to this phase of mediumship, we may mention that it has been practised with success by many earnest investigators, William Howitt and Judge Edmonds, and more recently the notable instance of "M. A. (Oxon)," whose extremely valuable work, "Spirit Teachings," was produced in this way. We notice that Mr. Carlyle Petersilea affirms that his books have been written in the automatic fashion, and many persons, authors, and poets, who know nothing of Spiritualism, have had experiences, where they indited what the spirit impelled.

We have had several instances of this kind of manifestation in our own experience; in fact, two of the most striking incidents, illustrative of the identity of an independent Intelligence, which have transpired through our mediumship, occurred in this way.

Those who are curious to know if they are sufficiently sensitive or impressionable for the exercise of this phase of mediumship, should take a pencil in hand, and with paper before them, await the influence, and mentally request, "If any spirit is here who can use my hand, will they please do their best to write!" It may, perhaps, be necessary to warn our readers not to sit for any great length of time, not to sit very frequently, not to believe everything that is written, not to expect perfect results immediately, and not to get excited. Keep a level head; treat the communication as you would a letter from a friend.

THOUGHTS ON BOOKS.

BY JAMES BRONTE.

"The true University of these days is a collection of books."

—Carlyle.

I HAVE been a reader from my boyhood. When a youngster of some six summers I was in love with books, and rose early in the morn to drink from their wisdom and knowledge. The poets and essayists, preachers and historians, have all found favour in my sight. I have read and loved them, and to-day would prefer to go short of a dinner rather than be without a book.

Books have been my daily companions amid the clatter of looms or the roar of a hurricane. They have been my comrades on mountain height, or in secluded vale. Books have been amongst my wisest guides, stimulating my budding hope, and restraining my youthful steps; without them I should not have been alive. One does not need many books. I spent twelve months in the study of Emerson's "Twenty Essays," and have never regretted the time devoted to them. I gathered there gems of thought and guiding inspirations that will serve me for many a long year. Carlyle's "Heroes and Hero Worship" taught me much. Here are a couple of books, strong as Hebrew writ, and never a coarse word to mar their wisdom. Here we have our modern Plutarch, and a wiser than Socrates, preaching daily maxims of wisdom. Virgin thought is here found without the licentious expressions of a Solomon. The truths of daily life never found more direct and laconic statement than in these books. "In the reading of many books there is much weariness, and often a dissipation of strength and thought. A few books, wisely chosen and carefully studied, will answer all practical purposes just as well as a thousand."

Though we exist in an age of books, we do not exist in an age of readers. I believe this assertion is as applicable to Spiritualists as to anybody else; and, with the purpose of touching some one here or there, I intend in these "thoughts" to point out books that I deem worthy of consideration and deep study. A book which is not deserving of many readings is not worth reading. Further, a book that does not serve the end for which all books ought to be written, viz., to stimulate or to instruct the reader, is not worth the time spent in perusal, and should be put aside. A book may be serviceable at one time and become useless at another. All readers will learn this fact, and thus discover what books are useful to them. No man can read for another; neither can he select either the best ten or any number of books for any person but himself. All he can do is to tell what he has found, and urge others to explore in the same fields, that they may find gold.

Books and teachers should ever be regarded as finger-posts or beacons, by whose directions and light we can travel towards knowledge and wisdom. Books are not knowledge, they are only the records thereof. It is when we use books as authorities, as containing knowledge, that we err and exalt them to a false position. Men have put the Bible, and all other sacred scriptures, into the wrong places, and so caused misery instead of the good they otherwise would have effected. Relegate these records of the past to their due place in the literature of the world and they become beautiful, and worthy of recognition; but, to make them our masters, is as unwise as to allow a child to become the dictator of the household. The world grows older and wiser, and its powers of thought and insight do not deteriorate. We want neither Sanskrit nor Hebrew masters, but we do want helpers; we need to know what the fore-world thought, and to open our minds and hearts to the inspirations of this age—and to act wisely.

Recently, I read a book that many people would find to contain a mine of facts. It would help them to understand some other books in a way they have never done before. This book was written by a well-known Spiritualist worker, viz., Mr. Hudson Tuttle, and is named, "The Religion of Man; and Ethics of Science." I have for many years been an interested reader in the field from whence the author gathered its facts, but he has found much that is fresh, and therefore much to interest. I cannot say that I am prepared to accept all his statements as truths, but when read in the light of certain other facts they have a startling appearance. This applies especially to the portion dealing with the Bible, and the explanations thereof in the light of phallic worship. The reader of Hargraves Jennings' "Rosicrucianism" will here find some confirmation of his previous reading, and

further statements by which he may compare his previous thoughts, and so gain perhaps a deeper conviction. The assertions, as regards phallic worship and its modern as well as ancient influences on architecture, are somewhat astounding, so much so that if I were to ask a modern architect if he ever thought what these writers deem is a correct explanation of the origin of the church spire, he would probably ask if I was jesting. The Cleopatra Needle is very suggestive, and mayhap many another monolith besides; but to think that a church spire and the round towers of Ireland have had a common origin in their conception, and that the one our writer affirms, may be somewhat doubtful. Then comes his explanation of the phrase, "I am." Why, many Christian and Biblical commentators would be amazed, and probably disgusted at his assertion. He may be right; I do not say he is not, and his manner of explanation is plausible.

But, apart from all this, he is worth reading—not once, but many times, and, should you find your mind turning against his strong thoughts, put the book away and come to it again, and you will find that familiarity with the ideas will take away their strangeness, and you may ultimately think, as I do, that Hudson Tuttle is probably right.

ANOTHER PARKER ON SPIRITUALISM. IS IT LAWFUL?

Nothing which the Almighty has permitted to be true in the world of physical phenomena can possibly be unlawful to know, or be opposed to religion, or at variance with any other kind of truth, physical or spiritual, sacred or profane.—*Rev. H. R. Havelis.*

THE *Dundee Advertiser* for January 16 reports a sermon by Rev. John Parker, of Glasgow, on "Theosophy and Spiritualism." The preacher said there were eight or eleven millions of Spiritualists in America, not to speak of the numbers in England and Scotland. He repeated the false accusation that "darkness and secrecy" are required for the phenomena. At one time he was disposed to think the whole system of Spiritualism was one of gross imposture, although compelled to admit that some people honestly believed in its truth. But he now believed that allied to much imposture there were demons who took delight in the degradation of those who consulted them, and that there is an element of reality in it. "Whether they admitted any reality in the phenomena or not, the system, judged by the Word of God, was Satanic."

How, if the phenomena are not real, the system can be Satanic Mr. Parker can best explain, but it seems to us that he would do well to be more logical. In his opinion, the very fact of seeking communion with the departed laid people open to evil influences, and tended to make them slaves of crafty spirits. Has he any proof that the same dangers do not exist when people refrain from seeking to hold communion. Since when has ignorance been a protection against craft? Is it not more likely that knowledge will enable us to safeguard ourselves against evil influences? Have the good spirits retired into idle selfishness? Cannot they—will not they—communicate with their friends, to advise, console, protect, and comfort them? If not, why not, Mr. Parker? Are evil and crafty spirits free, and good and loving spirits prisoners? Go to, sir. What do you know about the matter? The Bible which you superstitiously designate the Word of God, has no more to do with modern Spiritualism than the modern telegraphy. Men of your stamp have always used it as a bogey to frighten students and thinkers from their course in pursuit of knowledge. As for your cant about darkness, the majority of the spiritual marvels you profess to believe occurred in the dark. Abraham "waited in a horror of great darkness." Jacob wrestled in the dark. Gideon's paltry test of a damped fleece of wool was wrought in the dark. Peter was released from prison in the dark. The Sepulchre was opened in the dark, and as for secrecy, who witnessed any of the above-mentioned miracles? God is as responsible for darkness as for light. But it so happens that by far the smaller proportion of spiritual phenomena occur in the dark, and it is manifest that your mind is darkened by prejudice and preconception, and you denounce that which you ought to gladly welcome. The only point on which we can agree with you is that there will be a greater emptying of the churches and a greater falling off of nominal Christians very shortly—i.e., when they become honest enough to act in accordance with their true convictions.

PUBLIC WORSHIP A DUTY AND DELIGHT.

By JOHN PAGE HOPPS.

[From the "Message of the Church to the World." By the Rev. J. P. Hopps. Price 6d., of the Author, Oak Tree House, South Norwood Hill, London, S.E., or from E. W. Wallis. Post free 6d.]

It is said of Theodore Parker, that when he went to Boston, he went with a scheme of thought and speech planned or mapped out for four years, and deliberately made each discourse depend upon the rest. It is an extreme case, but all earnest teachers, more or less, approximate to it. Hear all the teacher's message, then. See him in light and shade. Miss not his cloudy days and sombre moods. Hear him when joy calls for exultation, and sorrow pleads for tears—when conflicts call for battle-cries, and sweet peace asks for love. Hear him when he calls upon you to think, and when he expects to penetrate and not to please. Yes; go with him all the way; or, if you fail to comprehend the journey, blame not the deserted guide.

You are here, in one sense, as a family, and your minister will be the leader of your family worship. What does that suggest as to the congregation's claim upon the constancy of every one? I put the standard very high here, and I say that no member of the congregation has a right to only please himself in the matter of attending the worship of the family: for there is a compact which is broken by those who are needlessly absent; and a positive injury is done to all. The empty place makes the next place colder, and suggests the thought of a cooling devotion, or the image of a wanderer; and thus the communion is broken, the harmony is spoiled, the fellowship suffers, and the worship of the Church has to fall back upon private devotion and isolated desire: and what should have been the united homage of all, becomes the broken worship of a part. "Let us consider one another."

But members of a congregation not only owe something to their fellow-worshippers: they also owe something to those who are around them. Children, for instance, need the influence of a steady example. A fickle, capricious example is no example at all, except of fickleness and caprice. But what of those who are lookers-on—the hoverers about the Church? Consider what an argument for your fidelity grows out of your relationship to these. How often are these repelled by coldness and inconstancy! Here and there a hand is put forth to feel what warmth there is in the Church's nest, but it vanishes, never perhaps to return, when the chilly atmosphere is felt. The nest is good enough, but the tenants of it are careless or away.

But you also need this constancy for your own sakes. For though it is true that the Church needs you, it is far more true that you need it. You need its blessed memories, its chastened and consecrated joys, its enchanting prospects, its ever brightening hopes. Come, then, constantly, for your own sakes. If the torch of your faith is dying, come, bring it here, and light it, and if you can bring no song with you you may carry one away. If you feel disinclined to come, O, come all the more. "Come to us; we will pray for you when your own heart is dead and cold: we will sing for you when you are sad and faint. Come to us, and the poor rill of your own faith and love shall join with ours and go on together, a bright, and full, and blessed stream, to the mighty sea; come to us, and your fainting heart shall be strengthened, and your trembling trust shall be borne on the wings of a mighty faith to Heaven."

The results of a minister's influence are not measurable by money values. They are either nothing or beyond all price. They are treasured up in the immortal part. Paul might well say:—"We beseech you, bretheren, to know them who labour among you, and are over you in the Lord, and admonish you: and to esteem them very highly in love for their work's sake. And be at peace among yourselves." How beautiful! What a charming ideal! But, how reasonable! Why, if only once in a year the leader of your worship reaches the springs of your deepest self, and sweetens the waters of life, and helps you up the hill of the Lord, where you may "see the King in His beauty, and the land that is afar off," and puts everything in true perspective, and makes the small things appear small, and great things really great—if he makes you hunger and thirst after righteousness, and lays bare the hatefulfulness of sordidness and sin, and helps to nourish your purer affections and confirm your brightest hopes, and shows you some lovely ideal, though it may half kill your hope; then, surely, it is impossible to estimate your indebtedness: and, judging from that standard, it is easy to

estimate one's sacred duty to the leader of our worship. It is easy, too, to put yourself in his place, and to think what must happen when the eyes which had beamed with exultation and affection in the sacred place learn to look round on empty places that mock the prophet, and depress him most in the one place where, of all others, he ought to find inspiration and sustaining friends.

But I would think chiefly of the influence of constancy and heartiness on those for whom the Church ought very much to exist. The true Church is hospitable, anxious: it lives, not for itself, but for the world. The more self, the less Church; and the more Church, the less self. The Ideal Church would exist mainly to help God create the new heavens and the new earth. Its dearest delight would be to go on voyages of discovery and adventure, to try experiments; to give the John the Baptists and the Christs a chance. A true Church is a gate to a heavenly kingdom, and its chief mission is to invite strangers in. But, how often these are repelled by what they see! There are hundreds of churches which, because of the half-desertions of their friends, have lost worshippers enough to fill them to the doors. People naturally like to go where there is life, and where simplicity and the brotherly spirit turn the church into a home. If we all understand, and feel, and remember this, we shall often overcome our own disinclination, and appear in Zion, lest, by our absence, a stranger should feel isolated, or an enquirer be chilled. Then, maybe, the blessing we did not seek for ourselves will come to us with great fulness, and the vanished love will return, and we shall say: "He hath put a new song into my mouth, even praise to our God."

Children are chiefly influenced by constancy, and they are rare observers. It is useless to say, "Go"; you must say, "Come." That which touches the hearts of children, and quickens the imagination, is regularity. They take no notice of April threats and kisses; nor are they influenced by desires and habits that sit lightly on their instructors. They need example, footsteps, constancy, before anything can be made to take its place in their little universe. Bring them here. It is a mistake to imagine that they do not understand. They do; and they imagine even more than they understand: and that may be the best part of it. They learn to sit still; they discern the meaning of reverence; they catch the music of the poetry; they are subdued by the words of prayer; their world is enlarged, and the great horizon looms over the mighty sea. It can only do them good.

But my last thought returns to you—to you, busy, competing men; to you, thoughtful, anxious, kindly women. How can any one doubt that we all need the pause, the quiet, the self-examination, the sense of communion, the uplifting, the renewing of united worship? I am certain that there are many thousands in and around London who have made a grave mistake in giving up this "means of grace"—in taking this precious element out of their hurried, noisy, struggling lives. They wrong themselves, and miss what millions have proved to be a sustaining and consoling power—a "well of water, springing up into everlasting life."

I know as well as any one that the rush of life to-day makes more urgent demands upon all of us for the quiet of home and the refreshments of nature's hills and fields. But, on the other hand, the week-days give us really more time for these if we would only husband our leisure well. If the rush is greater, the hours are shorter, and much more could be done during the week, in the way of home-quiet and contact with nature, than we now try to crowd into the blessed Sunday. Indeed, I often think that the rush of life is not so much rush of business as rush of pleasure and rush of social restlessness, for which the Sunday has to pay. But I also think that the plea for the quiet of home and contact with nature, offered as a reason for the desertion of the Church, has sometimes just a touch of insincerity or moral indolence in it. The earnest-minded and stout-hearted men of an earlier day worked much harder in business than we do, or, at all events, stood up to it far longer every day than we do; but they found time for quiet hours at home and for pleasant walks abroad. They were industrious readers, and they loved the homely fireside; and, on "the day of rest," they found their rest and refreshment for mind and body in the beloved "House of the Lord;" and on that day they nourished a piety and a heroism we hardly promise to rival.

It is said there is a cant of the Church. Possibly; but there is growing up a cant outside of it. "We can worship anywhere," is the favourite saying of the deserters. Yes;

but do they? A celebrated Dutch poet, whose keen words I will slightly paraphrase, acutely lifted the veil from the employment of these gentlemen who can worship anywhere.

"No Church for John, that's very clear,
For 'tis his firm opinion
That man can worship everywhere,
And mount on any pinion.
Seek him not on the Sabbath morn
Where psalms and hymns re-echo;
John, in his den, or lonely walk,
Devoutly smokes tobacco."

But let us not jest about it, for, indeed, the subject is serious enough when we think of the thousands whose lives are losing the precious element the Church can give.

Is there one such here to-day? Not as a minister, but as a fellow-traveller, I commend the thought to you, and tell you of the experiences of others: and all the more I commend it to you who are young. The duty will become a delight, the sentiment will become a thirst. The familiar place will grow dear and beautiful with the flight of years. Precious memories will gather about it, pathetic recollections and sacred associations of joy and pain. Secret vows will be recorded, and silent prayers, assenting perhaps to the teacher's thoughts. Sins will be lamented, and bright accessions to truth and goodness will be consecrated and deepened, and at last it will be simply impossible to say to your religious home, "I have no need of you."

In a little while we shall all pass on beyond the veil; and, though I think the best preparation for that is a generous and loving life, I see this clearly—that it must greatly help to remember the earthly Zion, and so to think of it that the rejoicing spirit can truly say, "This is none other than the House of God; and this is the gate of Heaven."

WHAT ARE OUR PRINCIPLES?

As Spiritualists we have certain definite claims, principles, and aims. We claim that Spiritualism is based on fact—the fact that man is a spirit now and always. That all science, philosophy, art, and religion have relation to man; they are dependent upon and are manifestations of his mental and spiritual powers. Man is at once the Interpreter and Manifestor of God. We claim that spirit communion is a fact in Nature; that just as we can affect, influence, and inspire each other now and here, so by the action of soul powers our exalted friends can visit and influence us, and in this way demonstrate the continuity of conscious existence. Spirit communion depends, therefore, upon the fact that all mankind are spirits, and possess powers, latent or active, of spiritual expression or reception. The fulness, freedom, and fluency of this intercourse must naturally depend upon the degree of fitness or culture of the individual. The moral character and spiritual value of the association and inspiration received and enjoyed by any one will therefore largely depend upon their knowledge, motives, and aspirations.

Our principles are the principles of Nature. To know truth we must know ourselves. To know what is right we must study the laws of right, and therefore Spiritualism sends us all to school to learn of ourselves and for ourselves, that we may read the word of God in the great book of Nature, experience, and our own constitution powers and spiritual possibilities.

Our aims, therefore, are to gain knowledge, that we may act wisely, develop our spiritual nature, and endeavour to set others on the highway of truth. We cannot make other people wise or sober, just or religious, but we can strive to set them the example. Psychometry (one branch of spiritual science) reveals the fact that we are constantly emitting influences and affecting all around us with the subtle psychic aura which emanates from us, and this fact indicates the need for worthy living. Everything is charged with force, and the moral and spiritual qualities of our nature are reflected in our surroundings. Those who come within our sphere are insensibly affected, and therefore it is our duty, as it should be our aim, to earnestly, continuously, and hopefully strive to "be good and do good," for we then become centres of moral and spiritual influence for the good of others. Self-knowledge, self-control, and self-reliance lead to the fullest self-culture, and as we unfold in spiritual grace and harmony we fulfil the purpose of life and benefit humanity.

THE HAUNTED HOUSE OF BEN'S HOLLOW.

By "ANITA AND LENNARD."

IN THREE PARTS.

PART II.—THE ARTIST'S STORY.

THE morning after my visit to Madame de Marteville I got up rather early, with the intention of making a sketch of the city and harbour of Genoa from the terrace wall of a deserted villa just above and a little to the left of the one occupied by Madame de Marteville. In looking at the view from her house I had noticed this ruinous yet picturesque old villa, and had remarked that the view from it would be even better, while the broken terrace wall and ancient garden would make a fine foreground far superior to the trim precision of Madame de Marteville's well kept garden. I therefore resolved to find my way to the old house and make my sketch. Contrary to my usual custom I did not ask Jack to go with me, for strange to say, his company had grown almost distasteful to me during the last few days. I was vexed and angry with myself that it should be so, and I fought hard to get rid of the feeling, or at least to disguise it even to myself. It seemed monstrous that we who had been such friends could suddenly cool under the influence of such a feeling as jealousy. Our friendship must be worth little if it could be so easily disturbed; yet in spite of myself I felt it was a relief to wander away and think my own thoughts alone.

I made my way through the town to where a narrow, steep lane, ending in a flight of steps, led up to the old villa. It was about seven o'clock, and a delightful morning, so clear, so fresh. The blue waters of the Mediterranean lay sparkling in the sun. The harbour was full of ships of all sizes and nations. At my right lay the famous Cornice Road, which leads to Nice and the Riviera, while below the old town, with its steep, narrow streets and picturesque old houses, was slowly waking to the bustle of daily life. At the top of the steps a sharp turn brought me out on to the terrace of the deserted villa, and as I turned the corner I started and gave an exclamation of surprise, for seated on the ruined wall of the old garden was Miss Challoner herself. She had a book in her hand, and seemed to be dividing her attention between it and the lovely view before her.

At the sound of my voice she turned her head, and colouring slightly, wished me "Good morning" in a tone of astonishment. I returned her salutation, and then explained why I had come, and that I had no idea that any one but myself would be out so early. Miss Challoner laughed, and said she too was an early bird, and usually came there and spent a couple of hours before breakfast, reading and watching boats in the bay, etc.

"We are living in that house you see to the right there," she said, pointing it out to me, "and I have just to go out at the garden gate and up those steps, and I am here, with all Genoa at my feet. My aunt at first did not like my going out alone, but I explained to her that I had always been in the habit of going about unattended, and she reluctantly consented to my doing so if I kept within sight of the house and garden. This is so quiet a spot, too, that you are the first person I have seen since I began to come here."

"Then I must apologise for intruding on your solitude, Miss Challoner, but I noticed this place yesterday while calling on Madame de Marteville, and thought that from it I could make a good sketch."

Aimée insisted that I must not give up my intention of sketching or she would go away, so I got out my paints, etc., and set to work, glad of an excuse to stay near her. After a few remarks on general subjects I turned the conversation to Madame de Marteville, and asked Miss Challoner how she liked French life. She laughed, and said she liked it very well, only she was afraid she was not quite what her aunt and Madame de Marteville approved of. "Did she say anything about me to you?" she asked. "Did she confide to you Father Ambrose's opinion that I am one of those who (at present at all events) have not even the hope of a purgatory before me? She is so much exercised about me that she tells every one about it sooner or later."

"Well," I replied, cautiously, "she did seem to think it remarkable that you should be so difficult to convert to the views of the reverend father."

"Poor Madame de Marteville! She and my Aunt Louise are excellent, kind-hearted women, but they are so completely under the influence of the Church that they dare not think for themselves; their minds have never travelled out

of the narrow little groove in which they were educated, and the idea of any one daring to question the teachings of the Church, or to reason for themselves, fills them with terror at the reckless boldness of such an idea. I do not say this because they are Roman Catholics. I have known Protestants whose minds were just as cramped and chained down by their doctrines, and whose feelings in regard to what they call 'my ideas' (though they are not mine, since I only borrow them from many great writers) would be much the same as those of my aunt and Madame de Marteville. When I tell you that my dear father was an admirer of Thomas Paine, Stuart Mill, Charles Bradlaugh, and others of like opinions, and that he was a Radical and almost a Socialist, you will understand that I could hardly be satisfied to take in unquestioning faith the teachings of a narrow-minded priest such as Father Ambrose. I have met those both in the Roman Catholic and Protestant Churches who have been men of liberal views as far as their creeds would allow them, men of considerable learning, and though I could not agree with them, yet I have respected their sincerity. But this priest whom Madame and my aunt would offer me as a guide on that unknown path we all must travel is a man of limited knowledge and bigoted views, whose only idea is to terrify poor ignorant souls into belief with pictures of the fiery torments that await all who differ from him. This is a common argument with all minds of a low type, whether they are sincere or not, and the further you go back in civilisation the stronger do you find this system of terrorising the ignorant into 'belief' in some dogma as the only means of saving themselves from the torments reserved for unbelievers."

"Ah," said I, "you must not suppose that many men who think seriously at all share in such views."

"Amongst men who mix much in the world there are perhaps comparatively few, and yet most men think it 'respectable' even for themselves to cling in a half-hearted way to the old ideas of the Church, while nearly all of them consider it beyond all doubt safer and most desirable for women to be religious, and as to thinking for themselves, that is always more or less dangerous. This is especially so abroad. In England and America women are growing more independent in thought and action every day, yet still amongst certain circles or sets it is thought 'unladylike' or 'unfeminine' for girls to enter into these questions."

"Ah, well," said I, looking up at her bright, animated face as she stopped speaking, "I hardly think any one could call you unfeminine."

"Now you are descending to silly compliments, and I gave you credit for more sense," she replied, in an offended tone.

I protested that I did not mean it as a compliment, and was sorry if I had offended her.

"Nay, then, I am not exactly offended," she answered, with a charming smile. "But if you knew how tired I am of being 'shut up' as it were by some silly compliment, as though that were the only style of conversation we women could understand, you would not do it."

"But I did not intend to do so. On the contrary, I am much interested in what you say and in those speculations myself, and have read and thought much on such subjects, but it is unusual to meet a young lady who will discuss them."

(To be continued.)

GROWING ALARMED.

At a recent conference of head-masters, the subject of *higher religious education* was introduced, and the chairman said "there was a growing feeling of uneasiness and alarm among Church people at the very imperfect knowledge of religious subjects that prevailed among what passed for the educated classes, and also the very vague and loose notions that were popularly entertained with regard even to the fundamental truths of the Christian religion." One speaker said that "young men were indifferent to religion, and head-masters ought to sit in sackcloth and ashes for their neglect in this respect." These gentlemen confound religion with Church and creed. It is quite true that educated people are breaking away from traditional Christianity, but we believe that the foundation principles of religion, of honour, fidelity, purity, love, and justice are gaining by the increasing liberty and independence of the rising generation. Another speaker suggested that Church history ought to be taught, and that the teachings in public schools should be in harmony with the formula and beliefs of the Church of England. There they showed the cloven hoof of sectarianism.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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FRIDAY, JANUARY 27, 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 NEW SPIRITUALISM.

The extent of the belief in Spiritualism at the present day is in the nature of a revelation.—*The Morning*, Jan. 18.

THE Editor of *The Morning* closed his columns to the discussion of this subject on the 18th, when nearly two columns were devoted to a so-called "exposure," the writer of which evidently found what he sought, and sought what he wanted to see.

The editorial summing up contains the following:—

The letters published are but an insignificant fraction of those which have reached us; and taken in conjunction with investigations conducted on our account, they go to show that Spiritualism is the most widely-spread superstition of the age. The scientific men and conjuring experts, who assert it is dying out are entirely mistaken, and not less mistaken when they maintain that the spiritualistic manifestations as recorded are due to trickery. Indeed, the absolute sincerity of many of the Spiritualists [italics ours] of to-day may be taken as the keynote of what we have styled "the new Spiritualism," so-called to indicate Spiritualism of the home circle.

It is very clear that the writer has little or no acquaintance with the history of the movement, and cannot have had personal knowledge of the early mediums whom he denounces as having been guilty of "deliberate imposture."

Perfectly honest persons have discovered that they can see forms and hear voices. Among their relatives and friends, with perhaps a stranger admitted as a special favour, they produce the sights and sounds once almost the monopoly of professional mediums. There is no imposture in the matter. Their bona fides is beyond question. It is in attributing these sense-hallucinations to the spirits of the dead that self-deception comes in. And it is in wrongly assuming that the only possible explanation is one dependent upon extra-natural causes that the error of Spiritualism lies.

Here we have the latest attitude of the opponents of Spiritualism. "Oh, yes! We admit your facts, we recognise the honesty of purpose of many Spiritualists, but you are hallucinated; your assumed explanation is an error; the explanation is physical, not spiritual." The *Morning* Editor deprecates "hasty assumptions as to the supernatural;" we, in turn, deprecate hasty assumptions as to purely physical explanations. Is it reasonable to suppose that a man who devotes fifteen days to a cursory dabbling with the subject is in a position to settle the question and set aside the testimony of the myriads of honest, capable and painstaking observers? While sorrowfully admitting that imposture, self-deception, ignorance and folly do exist among Spiritualists, and deploring the fact that many persons do jump to hasty conclusions upon altogether inadequate evidence—yet we point to the numerous competent men and women, who, by patient, persevering, and prolonged observation of the phenomena connected with mediumship, have been

COMPELLED BY THE EVIDENCE

to accept the spiritual explanation of the facts as the only adequate and satisfactory one.

"Abnormal brain workings," "indulgence in morbid habits," "credulity," "superstition," etc., are phrases with which Spiritualists are familiar—nay, thousands of persons who are now convinced of the reality of spirit-communication employed those very terms themselves against Spiritualists and Spiritualism before they knew better. The remedy here as elsewhere is knowledge. Meantime, truth cannot be injured, and the sooner folly and fraud are exposed the better for mankind. True Spiritualism, new or old, is not based on credulity or maintained by imposture, and the admitted fact that the extent of the acceptance of Spiritualism is of the nature of a revelation is itself the evidence that there is much more to be said in its favour than has been admitted into *The Morning*. Millions of intelligent people do not hold fast for years to an unpopular cause unless there are basic facts which support their claims. Fads have their day and die, but Spiritualism has survived the fiercest opposition and thrived despite denunciation, and within half-a-century has converted more materialistic foes into friends than Christianity ever did.

THE FUTURE OF OUR SUNDAY SERVICES.

I cannot quite believe that this strongly marked attempt of the world of spirit to act upon us will be equally inoperative. But much depends on ourselves, and it is for this reason that I place in the forefront of the benefits that Spiritualism offers us the opportunity for self-study.—*M.A. (Oxon.)*

We commend the lucid, suggestive, and thoughtful address by John Page Hopps, which we reproduce in another column, to the sincere and earnest thought of Spiritualists.

If we are to have a new Spiritualism let it be in the direction indicated there. Rev. Dr. Parker occasionally says some wise things, and, in his open letter to Mr. Stead, which we criticised in No. 269 of *The Two Worlds*, he pointed to the necessity for reform in the objects of public assemblies. If people merely "assemble promiscuously to take only the interest of curiosity in what is going on they will deprive themselves of all the richest advantages."

Dr. Pulsford enforced the same idea when he said "ordinary persons are not in a condition to come into communication with elevated spirits." . . . "If you could imagine a number of persons who were 'unselfed' and really breathing in the Divine Spirit you would have a very different order of angels communicating with them."

Surely the time has come when the quality, the moral and spiritual tone and value of the message should be more sought after than the message itself.

THE SIGNS AND WONDERS

have their place, but Spiritualists may well seek to "cultivate the best gifts." Dr. Parker voiced a truth which cannot be too earnestly or emphatically emphasised when he said:

When inspiration, so-called, ends in nothing but amazement or amusement it is not Divine inspiration; when it ends in high-mindedness, in sympathy, and in loving service to others, it is an inspiration which has come immediately from God. Thus we come to the real test of the efficacy of such inspiration.

That Spiritualism can and does lead to the arcane realm of Spiritual principle has been proven abundantly by studious and aspirational souls. "M.A. (Oxon)" once testified to this fact.

Nothing ever really taught me so much, so tore up the waste ground of my mind and made it fertile, nothing ever was to me such an education as this thing that we call Spiritualism. And that not merely from what it revealed to me of man's destiny and of our future life, not from the moral instruction merely that I got from the Intelligences with whom I was brought into contact, not from their elevated and ennobling views of duty, not even from the light shed on the possibility of the development and progress of the race—though all these form subjects for thankfulness—but quite as much, as I now see, from the revelation of the capacities of my own incarnated spirit. I am not likely to undervalue any of the advantages I have enumerated. I am very thankful for them. Just now I am anxious to press on the consideration of Spiritualists what their experiences, rightly viewed, teach them of their own selves, and of the potencies locked within their own breasts. Too often these potencies lie dormant through life, and incarnation is a failure. The man is born with a future before him; he misses his opportunity, and passes from his school of training without adequate benefit. It is one, and not the least of the blessings of a rational study of one subject that it enables us in some degree to obey the ancient precept "know thyself." If, then, "the proper study of mankind is man"; if the best study for each man is himself, I will claim for Spiritualism that it offers a noble field for this noble study. We have had in all ages those who have sought to master the mysteries of their own existence, and to penetrate the recesses of their own spirit. They have been comparatively few, and their researches have been written only for the initiated. It has been reserved for these latter days to give to the many an opportunity hitherto rare and confined to the few.

TRUE SPIRITUALISM.

[We invite the earnest attention of our readers to the following article from the Christmas issue of the *Religio-Philosophical Journal*, as it so clearly and forcibly presents the ideas with which we are impressed.]

THE journal has many times emphasised the distinction between Spiritualism and spiritism. Spiritism includes only belief in the existence of and communication with spirits, disembodied intelligences, good or evil, or both. There is nothing in this belief that necessarily elevates or refines, nothing in it that insures high purpose or purity of life, but Spiritualism involves a much higher conception. It includes the belief in the existence of the soul after what is called death, in communion between this mundane sphere and other spheres beyond this plane of life, together with spirituality or a spiritual life. A spiritual life is a life of lofty thought, of aspiration, and of character and conduct which realise spiritual ideals.

A true Spiritualist is one who lives in the region of high thought, in the atmosphere of a moral life, whose mind

risks above the trammels of passion and finds its most congenial satisfaction in the enjoyments of the intellect and heart. A true Spiritualist is a religious person in the highest sense of the word.

Religion does not consist merely in certain dogmas or in practising certain rites and ceremonies. It consists rather in a recognition of the universal power in which we live, and in an aim and aspiration to bring ourselves in harmony with the constitution of things. This constitution is in its essential nature spiritual and moral, for God is, to use Matthew Arnold's expression, "the Power not ourselves that makes for righteousness."

One may believe in the facts and phenomena of spiritism, which attract so many, and yet have little spirituality, be quite deficient in those high qualities which are the crown of manhood and womanhood. One who has nothing better to boast of than the mere fact that he believes in spirits and has believed in them many years, has no claim to distinction or to merit on that ground. The same is true of millions who have not emerged from a condition of barbarism. What is essential is that from this belief be eliminated whatever is crude and gross, that it be purified by the character of the possessor, and that it be accompanied by high living as well as noble thinking.

Let Spiritualists attach less importance to the phenomena and lay more stress upon the intellectual and moral aspects of their philosophy, and they will find attracted to Spiritualism a larger number of truly spiritual men and women than is possible when these high qualities are to such an extent ignored, and the mere facts and phenomena of spiritism are pushed into the foreground and given the prominence they are among the uncultivated classes. What is insisted upon here is the importance of adding to belief in spiritism a recognition of the spiritual and the embodiment of its practical life. Then will true Spiritualism be realised.

JUSTICE.

By Dictator.

If there be any characteristic in the possession of which an Englishman considers he rises superior to his fellows, it is that of Love of Justice. His admiration of fair play has become proverbial, at least where his countrymen abound, and is supposed to have as solid a foundation, in fact, as the virtue of wealth, or the vice of poverty.

"Hitting below the belt" and allied expressions are phrases supposed to be indicative of the most atrocious conduct in an Englishman's estimation, and any man against whom such charges can be fairly brought home, may, it is presumed, ever afterwards consider himself a divorced and attainted member of society.

Although such opinions find credence amongst certain members of the community, they unfortunately, for verities' sake, more frequently than otherwise are discovered to have no foundation in fact; for do we but cast the scale formed by prejudice and ignorance from our eyes and look abroad, we cannot fail to discover cruel wrong and foul play dominant throughout the land, and the actions that commonly pass muster under the sacred name of Justice are plainly seen to be nothing other than the legal confirmation of the powers of might.

Perhaps the most conspicuous instance of wanton injustice is manifested by the treatment of criminals.

It has been clearly demonstrated by competent experts, that the criminal is either the victim of disease, or has been forced into the perpetration of the actions which have rendered him subject to retributive justice, by reason of hard and imperious want. Yet the law, without taking these facts into consideration, deals out its penalties as though imbecility and physical suffering were arguments of too trivial a nature to be worthy of serious contemplation. It acts as though disease or the agonies of want had nothing whatever to do with the culprit's volition, and so condemns without so much as a glance at the extenuating circumstances that might have been urged in defence.

But presuming our present system of individual greed and "grab," with its heart-breaking results, to be a wise and natural one, does it warrant us in adopting such harsh and brutal treatment? If misfortune rather than deliberate and intentional viciousness be the occasion of wrong action, is it not a duty incumbent on society to furnish food and employment, rather than inflict pains and penalties, and in those cases where pernicious conduct is occasioned by mental

aberration, to restrain and afford opportunity for a more perfect development of the culprit's latent faculties?

If it be answered that institutions created to meet the requirements of a system in which competition and the law of survival of the fittest are the basic principles, can take no cognisance of merely sentimental considerations, but is bound to act with cold and mechanical indifference, then the sooner such a system is discarded and replaced by one founded on humane principles, the better it will be for all concerned. Let it not be supposed that we counsel any course of conduct which would tend to still further increase the criminal's power over the community; on the contrary, we believe that society has a perfect right to defend itself against its delinquents, and is justified in keeping many of them under special supervision, but common sense and justice compel us to take exception to the mode in which it endeavours to accomplish this. More frequently than otherwise the harsh and brutal treatment to which our culprits are subjected is the occasion of a still further confirmation of the very characteristics that have produced the crime, and any treatment having such an effect cannot be too strongly reprobated, for no matter to what extent an individual may have inflicted injury on others, it in no ways justifies a merely vindictive action in return. This becomes peculiarly apparent when we remember that the criminal in the vast majority of cases is in no respect responsible for the alienations that have rendered him liable to the laws penalty. He has simply obeyed impulses which an unjust and effete economical system has sedulously cultivated.

Born possibly of drunken and dissipated parents, in a slum reeking with filth and wretchedness, uncared for and unkempt, educated into a belief (possibly not a false one) that the well-fed and splendidly upholstered residents of villadom are his natural enemies, and that the police are merely mischief-making devils, need we wonder that he from time to time finds himself in durance vile?

There is no use blinking the fact that the criminal's condition is, in a very large percentage of cases, not so much the result of vice as of neglect. Had he at an early age, before he launched into a career of crime, been taken in hand, and had half the money and attention been devoted to him, which eventually society in self-defence is compelled to expend, he would possibly have developed into a self-respecting and self-supporting member.

Of course there are cases where neither time nor trouble could produce any effect, where, despite years of sedulous attention, the offender would continue the victim of an undeveloped nature. In such instances we would suggest, that though kept under constant supervision, the victims be well cared for and trained as perfectly as their lamentable condition will permit.

It should never be forgotten that with many felons, despite the atrocity of their crimes, there is little or no sense of having acted in an exceptionally wicked manner, and to pursue a policy of vindictive retaliation towards such subjects is both unjust and irrational.

IS CHRISTIANITY PLAYED OUT?

UNDER this heading a spirited correspondence is being carried on in the *Daily Chronicle*. Among the best letters which have been published have been those of John Page Hopps and Morrison Davidson. The epistles from Christians defending their various conceptions of Christianity are most interesting. One writer declares that Christianity has not been tried yet. Others seek to distinguish between *Churchianity* and Christianity, and attempt to identify Religion with Christianity. These writers contradict each other; one says Christianity is *not* the very thing which others say it is. They indicate the *nebulousness* of the so-called Christian faith. People have grown ashamed of the real Christianity, with its sectarianism, and are feeling their way towards Universal Spiritual Religion.

THE WORLD IS WAITING

for the clearing away of the rubbish of dogmatic theology, and is ready to welcome the clear statement of the religion of the future based on the facts of man's spiritual and progressive nature, and affirming the reality of Divine inspiration of, and manifestation through, the race. Spiritism supplies the evidences of man's psychical powers here and hereafter; but, will Spiritualism supply the hunger of the hearts that pant after truth and righteousness? The hour is at hand. Who is ready to respond to the call to proclaim the Religion of Love in the Church of the Spirit?

THE SPIRITUALISTS' 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.

VOICES FROM THE PEOPLE.

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

"TWO VIEWS."

DEAR SIR,—I cannot agree with "J. A. R.," on page 14 of *The Two Worlds*, where he says "it is not logical to admit the life of Christ and not his divinity." There is every reason to doubt his divinity. For instance, take the supposed miraculous cure of the woman who had an issue of blood all her life. (St. Mark, chap. 5.) Christ turns and asks, "Who touched him?" When just before it says, "And when she touched his robe the virtue was gone out of him." Now what does this mean? I take it that Christ could not have been the Almighty, or else "virtue" or strength would have still been there. I should be glad could any of your readers explain the following extract (or dilemma) of the Lord's Prayer: "Lead us not into temptation." Did a Deity create us to tempt us and destroy us afterwards!—Yours faithfully,

A. STUBBINGS.

4, Broseley Villas, Wood Green, N., Jan. 16, 1893.

REV. DR. PARKER AND SPIRITUALISM.

DEAR SIR,—I beg to call your attention to the fact that it is only about a year since that energetic Newcastle Spiritualist, Bevan Harris, interviewed the doctor on this subject, and urged him to acknowledge his belief in it; but he would "hide a wee." Now that some one else, with more courage and of sufficient prestige to withstand the attacks of the prejudiced, has spoken out boldly—that he not only believed in Spiritualism, but had developed mediumship in his own person—the doctor shows himself, stating that he has always believed in spirit-communion, and that the Bible all through speaks of its possibility! If so, why had he not the honesty to say so before? To my mind, it shows a meanness of spirit in thus begrudging the honour due to those who re-discover a great truth; and, a desire to "run with the hare and hunt with the hounds" at the same time. As you correctly (I think) say, in your able "editorial," the fight is won; and we may expect to be joined by a large number of the Parker type, those who have "always believed there was something in it." But there will be no thanks due to them; they are the "camp followers" who do nothing to win the battle, but who are eager enough to share in the spoil!—Yours, etc.

Jan. 11, 1893.

JAMES F. HEWES.

AN INTERESTING CONFESSION BY MR. D. L. MOODY.

DEAR SIR,—The *Christian World* of the 12th instant prints "an interesting confession" of D. L. Moody, relating to his return journey to New York in the *Spree*. Mr. Moody says, "As the ship was thought to be sinking it was the darkest hour of my life. I confess it almost broke me down." His one thought was personal—"loss of life, family, schools, interests." I would not be hypercritical of any one at such a supreme moment, but I cannot resist the thought that if his attitude is the outcome of his religious teaching, heroes are not made of that kind of stuff. An old man so near the borderland might have been content to say, "Not my will, but thine be done," and gone down the Atlantic way "to Jesus" in lieu of experiencing that "darkest hour of his life." Is there no lesson for us? I think there is. It is this. Orthodox creedal theology (such as Mr. Moody preaches) is useless and deceiving. Not long ago I heard him speak of this "sin-stricken world." With such a view no wonder he dreaded to die. Though not the "chief of sinners," he certainly would not claim exemption. He could hardly forecast therefore how He "who is angry with the wicked every day" might deal with him, and so he shuddered and was in "darkness," fearing, it may be, that having preached to others he should become a "cast-away." I am glad he reached his home safely, and trust his experience may help him to possess a better foundation than mere tradition, which failed him so signally in his hour of need. Faith so-called (really dogma) may do for fine weather, but when sinking in mid ocean, knowledge that "there is no death" is vastly superior. BEVAN HARRIS.

PUBLIC OPINION CHANGING.

REV. THOMAS ASHCROFT'S CHAIRMAN.—The following letter appeared in *The Rochdale Star*:—"Sir, I disagree with the challenge of my friend Mr. Swindlehurst, to discuss the subject of Spiritualism with these men. In the first place they are practically unacquainted with the subject, and therefore could not debate; and secondly, their prejudice has been already made manifest; and in the third place, so far as they are concerned debate is becoming less necessary year by year. At the rate at which people are leaving the churches and chapels and joining the Spiritualists, it will become absolutely necessary that ministers preach the doctrines of Spiritualism to retain their congregations. Indeed in many places venerated Spiritualism is being abundantly offered for acceptance, and the danger is that orthodox preachers will try and make it square with the popular theology and become a veritable weed which will engage all the time of the Spiritualists to root up, to keep the truth of Spiritualism alive. The Rev. Silas Hocking in 'In the Path of Duty' has a chapter containing some real Spiritualism, and I judge that he considers it safer in his novel than in his pulpit. Now that Mr. Stead has begun to get communications from the spirit world perhaps Spiritualism will be con-

sidered a little more respectable. Not many years ago he refused a letter of mine admission into the *Pall Mall Gazette*, now he is the author of spirit communications in his own paper. How time works changes! Self-elected celestial janitors have held office long enough; Spiritualism will at length hurl them into a buffeting world where they will learn that men are made perfect through fiery trials, varied temptations, and bitter experiences, and not by a belief in man-made creeds. What a happy day it will be for us when we are considered fit to join such men as the Rev. Robert Veitch in works of public philanthropy, when they have so broadened their notions of heaven that it will hold them and us, instead of barbarously relegating us, as they do now to every inferior place in this life, and in the other as only fit company for those who infest the infernal regions.—Yours, etc.,

PETER LEE."

ANOTHER CHEERING LETTER.

DEAR FRIEND WALLIS,—I must say you are making headway with *The Two Worlds*; it is exceedingly bright, and well worthy of being placed in the hands of the most cultured section of the community. Go on and build it up, till its power will be felt over a wider area. Stead may not be the wisest man living, but his popularity and courage is doing us good service; the folks who pass by Wallace and Crookes (epoch men), will shout for Stead. All right, so long as the good news gets told. I hope all your working will help forward Unity, and win more affection for the striking message that has come to this age. United we might be a strong force, commanding attention—each for himself, or his own little whim, we are indeed of little service. Certainly no wise men would say there was strength in disunion. May it be your mission to draw all the forces together on the broadest platform. Large heartedness can accomplish much, and the one basic fact of spirit return should make kinship sufficiently strong that we could permit large liberty on the non-essentials. J. J. Morse was here lately. I never heard finer bits of word painting or subtle matters dealt with more powerfully. I had a Dr. B. with us one night. He was amazed, and wanted another meeting. Never before did I hear the cardinal points driven closer home. Mr. James Bowman was over another night, and had his old friend "the Stroller" giving him solid advice. The friendship of such people as "the Stroller" is worth a lot.

[We cut the above from a private letter from Mr. Jas. Robertson, thinking it may interest our readers. We can conceive no worthier mission than the one Mr. Robertson suggests. It is, and always has been, our sincere desire to promote union, sympathy, and goodwill among Spiritualists.]

A STEP IN THE RIGHT DIRECTION.

I am glad that Brother Swindlehurst has called attention to the propaganda scheme of raising £100, as a first instalment for the laudable object of assisting the work of the Federation, and hope the responses will be very numerous. I feel confident that the utmost economy will be used in employing the gifts for the strengthening of the weak places. Many are calling out, "Come over and help us." Remember, ours is the greatest work of the nineteenth century. We have to revolutionise the orthodox world. A mighty effort is required to turn the tide. Who can withhold their mite from such a glorious work? Surely it is the cause that belongs unto the God of all truth and righteousness. The time is now approaching when we shall have to battle with those in high places. We have the foe of self interest to demolish. We have superstitions to knock down, bigotry and malice to overcome with love. Let us not forget the great cloud of witnesses who are eagerly looking on. Let this knowledge encourage us to acquit ourselves like men for all those who are the bearers of the word of truth who shall ultimately prevail. I was privileged not long ago to meet Mr. Stead at Mr. Wolstenholme's at Blackburn. We met for a special purpose. He then informed me that he was a writing medium. So far as I was capable of reaching the man he appeared to me to be energetic, consistent, humble, but self-reliant and capable, a true Daniel, in the sense of daring, after he is fully satisfied of the facts, in whatever department it might be. I do not believe he is a sham, but a real truth-seeker, and he will be a great aid to our cause ultimately, which shall prevail. Let us all join hands and hearts for the common object of upholding the standard of truth which shall draw the hearts and the attention of the whole human race. I hope your readers will see the necessity of listening to the call and helping the Federation substantially.—Truly yours, a fellow worker,

JAS. LOMAX.

2, Green Street, East Darwen, Lancashire.

HAVE WE "STRUCK OIL"?

DEAR MR. WALLIS,—Your Christmas Number was a success, and the story of the day was very touching and interesting. You seem to have "struck oil" in "Ben's Hollow"—it is well written, and is quite exciting. You should have an increased sale for the paper through this alone. The two quotations below will, no doubt, be of interest at the present time, and, in one case, show how in all times the advanced thinkers have been scoffed at by the wise in their own conceit.—Yours,

8, Colville Villas,

JAMES F. HEWES.

Nottingham, Jan. 5, 1893.

"You colonise the lands of the savages with the Anglo-Saxon—you civilise that portion of the earth; but is the savage civilised? He is exterminated. You accumulate machinery—you increase the total of wealth; but what becomes of the labour you displaced? One generation is sacrificed to the next. You diffuse knowledge and this world seems to grow brighter; but discontent at poverty replaces ignorance, happy with its crust. Every improvement, every advancement in civilisation, injures some, to benefit others, and either cherishes the want of to-day, or prepares the revolution of to-morrow."

Stephen Montague, quoted in "Zanoni."

"There sat Christopher Columbus in the hall, laughed and scoffed at by the Bages of Salamanca, for they considered his project to be nothing more than a mad idea of a disordered brain. Closing his ears to their taunts and jeers, he fell into a reverie, and gazing vacantly into space, a vision arose before him of the land of his dreams, and a voice within him said: 'Hope on, waver not, and you will find it.' His perseverance was rewarded, for as the sun rose on the 14th October, 1492, the New World lay in reality before him."

Christopher Columbus before the Council of Salamanca.

SPIRITUALIST READING UNION.

DEAR SIR,—I have read with much interest James Bronte's proposal for the formation of a Spiritualist Reading Union as set forth in your last issue of *The Two Worlds*. I should be pleased to become one of the units of such a Union, and sincerely hope that it may be carried into effect, and prove very beneficial by inducing those who now consider themselves Spiritualists to become so in reality, rather than to remain mere phenomenologists, as I fear is too often the case. Such a Union would, I conceive, lead men and women to a fuller and more complete understanding of the beautiful philosophy of Spiritualism, enable them to withstand all the gibes, jeers, and ridicule of their opponents, and to combat and overthrow all the arguments which either Sectarism or Materialism can bring against them. The great Lord Bacon wrote: "Reading makes a full man; Writing a correct man; and Speaking a ready man." The proposed Union would, I believe, do much to promote the culture of these desirable qualifications among its members, and through them—as a little heaven—effect much good to society at large. It would do one thing which is greatly required, that is, urge its members to think for themselves, and accustom them to express their thoughts for the consideration and benefit of their fellow-creatures; and by an interchange of ideas, brought to a focus by your judicious criticism, lead all to a nearer approximation to Truth and Righteousness. Allow me, personally, to thank you for your kind consent to co-operate in this good cause, and in furtherance thereof to make the following proposition, viz., that should you, as President, think it advisable to do so, I will, free of charge, and to each of the first five members who join the Union, give a copy of "Modern Christianity and Modern Spiritualism," bound in cloth boards. And to each of the second five members a like copy in paper covers, if you will furnish me with their names and addresses for that purpose. In conclusion, permit me to heartily congratulate you upon the very marked improvement in *The Two Worlds* during the last twelve months. That it may long continue to advance in that direction, is the wish of yours fraternally,

ARCANUS.

Cambridge, January 14, 1893.

A VISION.

DEAR SIR,—Whilst I lay on a sick bed I was carried away (in spirit) to a splendid avenue, and there I saw many friends whom I had known on earth, but who had "passed on." They looked very bright, brighter by far than in earth life. I was taken up the avenue, the brightness and beauty of which baffles description, when I heard voices calling out for me to "stop," and also felt a hand upon my shoulder. Turning round I was taken to a great multitude of people, and whilst standing in their midst I saw a magnificent marble building, on the front of which was a very large balcony, filled with a great number of gentlemen robed in white. In the centre of the front row was an old gentleman with a long, grey beard, and long hair which came down to his shoulders. The top of the head was quite bald, and his face was lit up with intelligence. He pointed to some of the people, and one called out, "Is it me you mean?" and he answered, "No." Then I felt a hand on my shoulder, and a voice said, "It is you he means." Holding up my hand, I said, "Is it me you want?" and he answered, "Yes." I saw whilst he was speaking a cross come right before him, and it was laid at his feet. It seemed to be glass, very thick, but I could see through it. The old gentleman again spoke and said, "What you teach is right." He pointed to the cross, saying, "Tell the people not to believe in it [and I saw it crumble to dust whilst he spoke], but to go forth and love each other." The multitude around me seemed to have been believers in orthodoxy in earth life, and I felt that I had a great work to do. First one and then the other was asking piteously for help, but I felt so weak and helpless that I asked God to help me, for I could not do anything to help them without his aid. I next saw mountains of work rise before me, and many friends came to me robed in white. They said, "We have come to help you, for this work you will have to do before you come home; your work is not done yet." I woke up, finding myself in bed, which looked dark and wretched to me after the brightness among the loved ones which I had so recently enjoyed.

Manor Street, Ardwick.

ELLEN HYDE.

SPIRITUALISM IN THE MORNING.

How fitting that in *Morning's* page
The greatest wonder of the age,
The most ennobling theme that man
In all past time, or present, can
Investigate and seek to know
What it alone to him can show;
How fitting that its columns should
Make this more clearly understood.
All spirits that are good and true
The *Morning's* advent love to view!
Morning with Daybreak is allied,
And more than *Two Worlds* are supplied
With *Light* that from their sources doth break,
And doth for our advancement make,
And show to men while here below
What one might think he ought to know,
And what he would be glad to learn—
That spirits can and do return
From that unseen and silent shore
To join their friends as heretofore.

Mortimer, Berks, Jan. 18, 1893.

J. Modell.

AN ANGEL IN DISGUISE.—Mrs. Wallis has produced one of the best, most sensible, and interesting of the services of song available for Lyceum work. It tells a simple story clearly and well, and introduces spirit presence in a manner free from incongruity on the one hand, or absurdity upon the other. The musical portions are taken from the "Spiritual Songster," by permission of Mr. and Miss Kersey, and the songs selected are appropriate to the theme. The *Banner* cordially commends it to all Lyceums, as being an excellent production, free from markishness of sentiment, and devoid of sectarian suggestions.—*Lyceum Banner*.

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.—Mr. Curry spoke on "Spiritualism: its teachings destined to elevate man." His references to the sciences, mesmerism, the telegraph, telephone, and phonograph were exceedingly instructive. He urged his numerous hearers to greater efforts in meeting the claims Spiritualism demanded.—Cor.

ASHTON.—Good addresses by the controls of Madams Henry, on "There shall be no more death" and "The Day of Judgment." Psychometry good.—J. H. M.

ATTERCLIFFE. Vestry Hall.—A pleasant day with Mr. Inman's controls. Subjects from the audience were ably dealt with, and a very interesting ceremony of naming a baby. He offered a beautiful prayer for the child and its parents, and gave it the spiritual name "Progress." Psychometry well appreciated.—J. G., cor. sec.

BARNOLDSWICK. Old Baptist Chapel.—Jan. 21: We had a pie supper, and held our last meetings in the chapel on Sunday. Mr. Clapton gave very good discourses. Jan. 29, we open the Mechanics' Hall.

BRIGHTON.—A grand time with Mr. C. Shaw's guides, giving us one of the finest lectures it has been our lot to hear. Clairvoyance.

BIRMINGHAM. Camden Street Board School.—Mr. E. W. Wallis spoke upon "Is man mortal only?" A scientific and spiritual address, much appreciated. Evening: "Spiritualism—past, present, and future." Facts, personalities and principles were dealt with until the audience gave vent to applause. Our room, a large one, was packed. It is evident we must have a larger place of meeting. Will kind friends help us to spread the truth, so that we may engage speakers from all parts to meet the absolute requirements of our cause!—Dot.

BIRMINGHAM. Ozella Street Board School.—Evening: An inspirational address, in the large room, by that well known medium, Mr. V. Wyldes. Psychometry. Delinations were given, all of which were most successful.

BLACKBURN. Freckleton Street.—Mr. J. C. Macdonald answered questions in a manner that would give our orthodox friends food for thought, and lectured on "The God method, and man's misrepresentation." A splendid discourse to a good audience.—J. T.

BLACKBURN. New Market Street West, off Northgate.—A good day with Mr. Postlethwaite, who delivered instructive addresses on "Man-made Gods," and "The anatomy of angels." Successful psychometry. Large audiences.—S. [The name of Mr. Miller was printed in error last week; it should have been Mr. Willis, of Bolton.]

BRADFORD. 443, Manchester Road.—Mr. Hilton gave good lectures, especially at night, on "Modern Spiritualism." Everybody highly satisfied.

BRADFORD. Norton Gate.—Mrs. Mercer's guides spoke on "The Foundation of Spiritualism." She handled the subject to perfection. No time for clairvoyance.

BURBLET. Guy Street.—Mr. Davies discoursed very ably on "Ministering Spirits" and "Is Spiritualism a Religion?" Very good. Followed by psychometry. Miss Janet Bailey gave eighteen clairvoyant descriptions, recognised. Crowded audiences.—W. T.

BURBLET. 112, Padham Road.—Mr. Hitchon related personal experiences, which were very interesting. Evening: Local mediums gave short addresses, well received. Tea party postponed to January 28 in consequence of a death.

BURBLET. Robinson Street.—Mrs. Griffin's guides spoke on "Divine Knowledge" and "Spirit Homes." Very successful clairvoyance. The evening audience was large, and included many strangers, who must have been favourably impressed.—W. H.

CARDIFF.—22: Mr. R. C. Daly gave an interesting address on the "Present status of psychical inquiry," going to show the important advances recently made by many eminent thinkers in their statements of opinion on these matters. Good audience. An interesting after-noon was held in which Mrs. Keik and Miss F. Dunn kindly assisted.—E. A. Friday evening, Mr. Frank B. Chadwick lectured before the Amateur Photographic Society on "Spirit Photography." He claimed that it was a great mistake to suppose that those who had experimented in these phenomena were ignorant of the tricks whereby counterfeits could be produced; they were well acquainted with them and were therefore in a position to detect imposture. That the general scientific world were, although tardily, turning their attention seriously to their investigation. The mass of evidence and unimpeachable testimony was overwhelming. Illustrations drawn from well-known authorities were given. One most interesting feature of the evening was the albums containing spirit photographs kindly lent by Mr. James Burns. The discussion was marked by an entire absence of such hostility as would have been manifested years ago. Replying to a cordial vote of thanks, Mr. Chadwick alluded to the courteous and friendly spirit with which the lecture had been received, and congratulated the audience on their evident interest and sincerity.

DEWBURY. Bond Street.—A very pleasant day with Mrs. Summersgill. Jan. 29, Mr. Dawson will speak on "The culture of intending students of mediumship." Subjects from the audience at night.

FOLESHILL.—Mrs. Barr's guides spoke on "Inspiration," referring to the inspiration required by Dr. Parker, and entreating us to seek for the highest. Monday: Tea meeting and circle. Many of the spirit friends of sitters manifested, and great satisfaction and good tests were given to inquirers.—W. C.

GATESHEAD. Team Valley Terrace.—Mr. Lashbrooke gave a splendid address on "The Empire of the Soul," which was something to think about, as he is well up in Spiritual subjects. Mr. Field, chairman, made a few remarks.—M. M.

HEYWOOD.—Wednesday: Miss Southwell gave very good tests. Sunday: Mr. B. Plant gave good lectures. Evening subject: "Body, Soul, and Spirit." Good attendances.—J. Frost.

HOLLISWOOD.—Tuesday's public circle. Mrs. Brooks gave nine clairvoyant descriptions, seven recognised. Sunday: We had the pleasure of having Mr. J. W. Butcliffe, who spoke in masterly style on "Misconceptions about Spiritualism" and "The Coming Social and Religious Revolution." Capital psychometry.

HUDDESFIELD, Brook Street.—Crowded audiences have welcomed Mrs. M. A. Stanfield on her first visit. Excellent addresses given in earnest, impressive style, which entirely won the sympathy of the audiences. Clairvoyance good.—J. B.

LEEDS, Progressive Hall.—16, Mrs. J. M. Smith lectured on "Spiritualism: Its Truths," very ably. Hall packed to excess. We hope we shall have a much larger hall on her next visit. 22, Mr. and Mrs. Hargreaves gave every satisfaction with address and clairvoyance. 23, Mr. Hargreaves gave an able lecture on "The Sun and Planets."

LEICESTER, Millstone Lane.—Mr. W. Wright delivered instructive and impressive addresses on "Show us the Father and it sufficeth us." Bro. Swinfields gave 23 clairvoyant descriptions, 26 recognised.—E. S.

LONDON, 311, Camberwell New Road, S.E.—Attracted by the recent newspaper discussion a good number of enquirers assembled on Wednesday, and were afforded information. We have little doubt some will bless the day when they heard the "old, old story" of man's birthright—Immortality. Sunday evening the power of the Spirit was manifest, several being moved to speak and testify of the blessings of spirit communion. Early attendance is earnestly requested to preserve the harmony so essential to spiritual success.—W. E. Long.

LONDON, Federation Hall, 359, Edgware Road.—Last Sunday Mr. Butcher gave an inspirational address to an appreciative audience.

LONDON, Forest Hill, 23, Devonshire Road.—Jan. 29: Séance by Mrs. Bliss. Jan. 22: Mr. Allen, of Stratford, gave a good address on "Memorism, the Handmaid of Spiritualism."—J. E.

LONDON, Marylebone, 86, High Street.—To a full and interested audience Mr. C. Petersilea kindly read a paper on "The Fallacy of Reincarnation," written (automatically) through his own hand, and (too briefly) stated, "Why I am a Spiritualist." Miss Everitt favoured us with a solo, "The Gate of Life." We were pleased to see Mr. and Mrs. Sadler from Cardiff, and a friend from the North of England.—C. H.

LONDON, Peckham, Winchester Hall, 33, High St.—The president remarked upon the topics discussed in various papers, such as "Is Christianity played out?" "The New Spiritualism," and the "Morality of Spiritualism," all tending to show a strong spirit of inquiry at work. Mr. Edwards gave an excellent lecture upon "The Life and Work of Tom Paine," whom he considered a great reformer, a man who went about doing good for humanity's sake. His first work was the agitation against slavery, and then against the evil practice of duelling. He wrote "Common Sense," "The Rights of Man," "Thoughts on Peace," and numerous other works of intrinsic value. It was generally admitted that the pen of Paine did more for "freedom" than the sword of Washington. It was his purpose (Mr. Edwards) to do his best to give publicity to the great doctrines of this much-abused Reformer.

LONDON, Shepherd's Bush, 14, Orchard Road.—Mr. J. T. Dales discoursed upon "Planetary influences: A key to the mysteries of the Bible," with diagrams. The lecturer quoted Scripture in support of some of his statements. Very interesting.

MANCHESTER, Ardwick, Tipping Street.—A very good day with Mr. J. Swindlehurst. Afternoon: Four questions from the audience were dealt with. Evening: We had one of the finest lectures it has been our privilege to listen to on "The Theological Christ and the Christ of Humanity." We are glad our friend is regaining his accustomed vigour after his illness.—E. D. L.

MANCHESTER, Collyhurst Road.—Mrs. Brooks discoursed on "The teachings of Spiritualism" and "Life is onward, use it," and gave 27 clairvoyant descriptions, 24 recognised.—J. T.

MANCHESTER, Moss Side (corner of Palmerston Street).—18: Mrs. Hyde conducted our circle. Psychometry and clairvoyance very convincing. 22: Mr. Willis's guides spoke very forcibly upon "What must it be to be saved!" Psychometry quite a treat. Friends, rally round next Sunday in our new hall, Assembly Rooms (adjoining the Prince of Wales).—G. E. B.

MANCHESTER, Openshaw, Granville Hall.—Morning: Circle. Mr. Crompton gave an address and good clairvoyance. Friends, please attend better. Evening: Mr. Pilkington lectured splendidly on "The creation rationally and spiritually considered." A good audience. We thoroughly appreciate his kindly aid. Friends will do well to hear him when he comes again. Members' quarterly subscriptions due.

MANCHESTER, Pendleton.—Speaker, Mr. Tetlow. Subjects, "Keep to the right," and "Hamlet's mistake." Eloquent discourses; given with much power and energy. Mr. Tetlow's psychometry was really a treat. Service of song next Sunday. Reader, Mr. H. J. Donnelly, of Pendleton.—J. M.

MANCHESTER, St. Bride's Mutual Improvement Society Mission Room, Bold Street, Brooks' Bar.—On the 16th, a paper was given to a crowded audience by Mr. S. J. Chapman, B.A., entitled, "Spiritualism in the light of science." Chairman, Mr. Holmes. Mr. Chapman based his paper on the investigation of Prof. Crookes and other scientists, assisted by his own observations at a materialisation séance held at Mr. W. T. Braham, president of the Moss Side Spiritualists' Society, and other phenomena. His conclusions were favourable and his treatment fair and masterly. Many Spiritualists were present, and a friendly debate ensued, except in the case of one gentleman. We heartily thank the society for their hospitality in giving Spiritualism such a fair hearing. Against it—Messrs. Newton and Griffiths; in a spirit of enquiry—Messrs. Spencer, Vernon, and Jones; for it—Messdames Lamb and Pearson, and Messrs. W. T. Braham, Austin, Dabbs, Hudson, and Munro. Other reverend gentlemen and lay preachers were there, but did not take part in the debate. As a result of the above paper and debate several went to hear Mr. Tetlow the following evening at Corbridge's Café, Lever Street.—W. T. B.

NELSON, Bradley Fold.—A good day with Mr. Walsh whose controls gave fine discourses on "What can spirits do?" Three subjects from the audience. Good clairvoyance and psychometry.—D. H. B.

NEWCASTLE-ON-TYNE.—Mrs. Yeates gave short addresses and clairvoyant delineations of spirit friends. Some of the descriptions were very remarkable. Nearly all were recognised.

NORMANTON.—Mr. Olliffe's guides gave good addresses on "Spiritualism, what is it?" and "Materialism, Christianity, and Spiritualism." All who knew Mr. Olliffe knew that he was under the influence of a higher intelligence, for in his normal state he is incapable of delivering such splendid addresses. Many strangers were satisfied. We hope to hear our friend again soon.—Chas. Illingworth.

NORTHAMPTON.—We were pleased to again hear our friend Mr. Chaplin, who gave good stirring addresses to large audiences. Many strangers seemed well pleased at the way Mr. Chaplin handled his subjects.

NOTTINGHAM, Masonic Hall.—Mrs. Green discoursed on "The Religion of Spiritualism" to a very fair audience. In the evening the room was packed, a few unable to get in. The address was on "The Philosophy of Spiritualism." The speaker was much applauded. Very successful clairvoyant descriptions, twelve given, eleven fully recognised, one marked incident being a family of four persons seated in different parts of the room, had each a description given and all were recognised.

NOTTINGHAM, Morley Hall.—Mrs. Barnes still too unwell to fill her place, expect her next Sunday. Mr. Ashworth read from *The Two Worlds*, and Mr. Galpin and the writer were influenced to speak. Annual meeting postponed once more. News of Brother Finch has reached me, and a fine photo of himself, wife, and son. I hope they are as well as they look. He speaks very hopefully. Our friends the Yates and the Watthalls had been spending a happy reunion evening with them. Fortune seems to be smiling on them all. They ask for the addresses of Mr. Hunt and Mr. Clayton. I cannot inform them. Perhaps *The Two Worlds* reaches them. We are always pleased to hear from our American branch.—J. W. B.

OLDHAM, Temple.—P.S.A.: Miss Ravell, of Oldham, sang "Golden Love" and "Voices." Accompanist, Mr. F. Dickenson. The Moorside Mills Reed Band, under Mr. C. Robinson's efficient direction, gave three choice selections, concluding with Handel's "Hallelujah Chorus." Mrs. Wallis spoke about eight minutes. Music was a universal language which filled our hearts with joy, but the human voice, with its sweet and mellow tones, was best of all. By the hearty clapping of hands the people showed their good feeling and pleasure. Our large hall was crowded. The best P.S.A. service yet. A good programme for next Sunday. At 6:30: Mrs. Wallis's subject was "The progress of modern thought," which she treated most ably. Good clairvoyance. 29: Mrs. Brooks, speaker.

OLDHAM, Bartlam Place.—15: Mr. W. Buckley spoke on "Spiritualism a comforter" and "The advantages of Spiritualism." Successful psychometry. 19: Circle. Miss M. E. Thwaite's clairvoyance all recognised, also psychometry.

PARGATE, At Brother Clark's.—Mr. George Featherstone spoke on "Golden links in the spirit world," and named a son of Mr. and Mrs. Hobson.—John Drower, 150, Victoria Road, cor. sec.

PLYMOUTH, Spiritual Mission Hall, 8, Octagon.—Wednesday: We had a good inspirational address through Mrs. Lethbridge. Subject from the audience. Sunday: Fair attendance. The speakers were inspired by the spirit of truth. Love and harmony prevail amongst us.

ROCHDALE, Penn Street.—Public circles. Afternoon, a moderate audience. In the evening many were unable to gain admission. We are gaining converts fast since the Rev. Showman's visit. He did the cause more good than harm. People rush to see his show and then come to our rooms and find that we are not as he represents us.

ROCHDALE, Regent Hall.—Clairvoyance being Mrs. Best's special gift was very successful before a moderate audience.—F. B.

ROYTON. Mrs. Crossley spoke on "Sympathy and love combined," and "Is Spiritualism a religion?" Very good addresses to large audiences. Successful clairvoyance.—J. O.

SOUTH SHIELDS, 21, Stevenson Street, Westoe.—Wednesday: Locals taking part. 22, Mr. W. Davison gave an instructive address on "Ye must be born again" from a Spiritual point of view. Mrs. Walker's guides gave excellent clairvoyant descriptions, mostly recognised. Enjoyable evening.—Cor.

SOWERBY BRIDGE.—Mr. Moorey gave an excellent address on "The Great Beyond." The ideas about the spirit-world are varied, but whatever glimpses we get of its scenery and inhabitants we must acknowledge its reality, and know that everything tangible to the senses is substance, whether it be spiritual or material. Psychometric tests followed, and some wonderful events told by this power. We think Mr. Moorey is on the highway to eminence in respect to his gifts.

STOCKPORT.—Mrs. Hyde was in capital form and gave good discourses. Crowded meeting at night. Mrs. Hyde spoke with force and fervour on "The work of spirits on every plane." Good clairvoyance made an impression.—T. E.

WAKEFIELD.—Mr. Armitage's guides gave splendid discourses on "Re-incarnation," and five subjects from the audience. Many sceptics are longing for another visit. Room crowded.—A. W.

WALSALL, Central Hall.—Our old friend and co-worker, Mr. J. Tibbitts, spoke well on "Has divine inspiration ceased?" Next Sunday Mr. J. C. Macdonald, at 11 and 6:30.—S. B. B.

WEST VALE.—Mr. Peter Lee gave very able addresses. Afternoon: "Can man by teaching find out God?" His conclusions being that man can find out God just to the extent that he gives conditions whereby the divine in man can unfold and externalise itself. Evening: "Spiritualism not of the Devil," touching on the traits which characterise our rationalism in contra-distinction to the teachings which have obtained in the past.—A. S.

WIBSEY.—A good day with Mr. Lund's guides. "Solomon in all his glory was not arrayed like one of these" was the text for an exceedingly good address.—P. B.

WIBSECH, Public Hall.—Spiritualism is spreading here. Notwithstanding the dreary weather we had a good audience. The chairman read part of a sermon by a Church clergyman, and pointed out that the preaching is becoming more Spiritualistic every day. Mr. Ward spoke on "Continue in Prayer," showing that man should not pray for himself alone, but for the necessities of his brother man, so that we may learn to love our fellows and spread the brotherhood of man. Clairvoyance very good.—J. W. Smith, fin. sec.

RECEIVED LATE.—Milmo: An interesting feature was the naming of the twin sons of Mr. and Mrs. F. N. Law, appropriately conducted through our local medium, Mr. H. J. Taylor. The first child was named Frank Nicholson Wright, the spiritual name given was "Fortitude;" the second was named Thomas Edward Tyson, the spiritual name "Prairie Flower." Strangers were attracted. A liberal collection on behalf of new organ fund.—Cor. Sheffield: Hollis Hall, Bridge St., Mrs. Frances spoke on Sunday and Monday night, to large audiences. Clairvoyance, nearly all recognised. After Monday's meeting, Mr. H.

Ball proposed a vote of sympathy to Mrs. Towns, of London; Mr. W. E. Inman seconded, and it was carried unanimously.—A. M.

THE CHILDREN'S PROGRESSIVE LYCEUM.

CARDIFF.—First annual election of officers, Jan. 12: Conductor, Mr. C. H. Helps; guardian, Miss F. Mogridge; secretary, E. I. Cule; treasurer, Miss A. Pollard; musical director, Mr. Fred Silby; captain of guard, Mr. B. W. Silby; guards, Masters L. Johnson, A. Johnson, A. Phillips, and H. Gandy; leaders, Messrs. Rd. Phillips and J. R. Gandy, Misses A. Pollard, C. Silby, and F. Dunn. Jan. 15, good attendance, harmony excellent. Recitations by Misses G. Sadler, Edith Gandy, and Master McAlpin, duet by Misses Phillips and Johnson. Five groups formed.—E. Ivor Cule.

HUDDERSFIELD. Brook Street.—Good attendance and a few visitors. Owing to our musical director not turning up, we did not start as punctually as could have been desired, therefore a portion of our programme was left out. Good harmony prevailed and a good session resulted.—J. B.

MANCHESTER. Collyhurst.—Concert, at which Mr. Crutchley presided, and made suitable remarks. Glees, dialogues, recitations, songs, and duets followed. Mr. Heron, conductor, presented prizes to fifteen scholars for regular attendance, good conduct, and reciting, together with a few encouraging remarks to parents and children. Miss Rotherham kindly and creditably officiated at the piano. We thank all who took an active part in the programme. A most enjoyable evening. 21, good attendance. Recitation by Lily Crutchley, Willie Ashworth, and Mr. Horrocks. Calisthenics very creditably led by Miss Ada Stanistreet. Banner Group is dealing with phrenology. Discussion class next Sunday, a paper on "Trade and its aspect," by Mr. Murray. Chairman, Mr. Crutchley.—A. Haggett.

MANCHESTER. Openshaw. George Street.—At 2-30: A grand muster. Miss Howard gave the invocation. Recitation by J. H. Starkey, and a solo by Miss Garbett. Officers elected: Miss Orme, conductor; Miss Howard, assistant; Miss Morris and Mr. Orme, guardians; Mr. Taberner, organist; Mr. Hulme, musical conductor; Mr. Wm. Orme, secretary.—W. O., sec. [Received late.]

MANCHESTER. Pendleton.—Conductor, Mr. Crompton. Some new hints on marching and calisthenics.

OLDHAM. Bartlam Place.—Afternoon: Lyceum open session, conducted by Mr. Wheeler with his usual ability. Very good recitations by Mr. Linley and Misses M. and A. Fielding. Evening: Mrs. Wallis's service of song, "An Angel in Disguise," was rendered; the connectives were read by the president (Mr. Butterworth). The musical portion reflected great credit on Mr. Barker, and the string band was certainly an additional beauty. Very large audience.—V. L.

ROCHDALE. Regent Hall.—Morning: Most successful session. Good attendance. Invocation by Mr. Barlow. Marching and calisthenics gone through in a satisfactory manner under the conductorship of Miss Bertha Rothwell. Sea Group (females), interesting discussion on "Marriage," being the last of the series of "Love, Courtship, and Marriage"; (males) discussion on the "Cure of Diseases and their acclimation."—F. B.

WALSALL. Central Hall.—Sessions at 10 and 2-30. The usual musical readings and marching; the children also giving recitations. Fair attendances.—S. B. B.

PROSPECTIVE ARRANGEMENTS.

LIST OF SPEAKERS FOR FEBRUARY, 1893.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

- BATLEY CARR. Town St.—5, Mr. Long; 12, Mrs. Jarvis; 19, Mr. Marchbank; 26, Mr. Armitage.
 BATLEY. Wellington St.—5, Miss Patefield; 12, Mr. Armitage; 19, Mrs. Whiteoak.
 BINGLEY. Russell St.—5, Mr. Walker; 19, Mrs. W. Stansfield; 26, Mr. Long.
 BRADFORD. Little Horton Lane.—5, Miss Walton; 12, Mrs. Berry; 19, Mr. A. Smith; 26, Mrs. Wade.
 BRADFORD. Otley Rd.—5, Mr. Bradbury, (Lyceum Anniversary); 12, Mr. and Mrs. Hargreaves; 19, Mr. Ashworth and Miss Townend; 26, Mr. Brook.
 BRIGHOUSE. Martin St.—5, Mr. Armitage; 12, Mr. Wainwright; 19, Mr. and Mrs. Hargreaves; 26, Miss Patefield.
 CLECKHEATON.—5, Mr. Lund; 12, Mr. A. Smith; 19, Mrs. Hoyle; 26, Miss Crowther.
 HALIFAX. 1, Winding Rd.—5, Mrs. Crossley; 12, Mrs. Green; 19, Mr. Johnson; 26, Mr. Walker.
 KEIGHLEY. Lyceum, East Parade.—12, Mr. Long; 19, Mr. Armitage; 26, Mrs. Jarvis.
 SHIPLEY. Liberal Club.—19, Mr. Walker; 26, Mr. and Mrs. Hargreaves.
 WAKEFIELD.—5, Mr. Metcalf; 12, Mr. Boocock; 19, Mr. Brook; 26, Mr. Lund.
 WEST VALE. Green Lane.—5, Mr. Rowling; 19, Mr. Long; 26, Mr. R. A. Brown.

The next meeting of the Yorkshire Federation will be held at Milton Rooms, Bradford, on Sunday, Feb. 12, at 10-30 a.m.

- ASHINGTON.—5, Mr. T. Wright; 12, Mr. J. Wilson; 19, Mr. J. Berkshire; 26, Mr. Jos. Griffith.
 BACUP.—5, Mrs. Best; 12, Mr. Johnson; 19, Miss Garaid; 26, Public Circle.
 BELFERR. Jubilee Hall. Feb. 5: Mr. T. Timson, two services, clairvoyance and psychometry.
 BIRMINGHAM. Oozella Street.—5, Mr. Dutton; 12, Mr. Oakes.
 BOLTON.—5, Miss Garbaid; 12, Mr. Sutcliffe; 19, Miss Bailey; 26, Mr. Buckley.
 BRADFORD. Milton Rooms, Westgate.—5, Mrs. Berry; 12, Mr. Hopwood; 19, Mrs. Gregg; 26, Mr. Rowling. W. H. Kendall, cor. sec., 33, Arthington Street, Whitley Hill, to whom all communications must be addressed.
 BURNLEY. Hammerton Street.—5, Mr. J. J. Morse; 12, Mrs. Green; 19, Mr. Featherstone; 26, Mrs. Wallis.

COWMA.—5, Mr. Lund; 12, Mrs. Berry; 19, Mr. Marsden; 26, Mr. Boocock.

PELLING.—12, Mr. W. Weightman; 26, Mr. J. Clare.

HUDDERSFIELD. Brook St.—5, Miss Wheeldon; 12, Mr. E. W. Wallis; 19, Mr. Schutt; 26, Mr. Tetlow.

KEIGHLEY. Temple.—5, Mr. and Mrs. Hargreaves; 12, Mrs. Wade; 19, Mr. J. J. Morse; 26, Mrs. Craven.

LEEDS. 16, Castle Street.—5, Mrs. Whittingham; 12, Mrs. Farnsworth; 19, Miss Walton; 26, Mr. Metcalf.

LONDON. Marylebone. 86, High Street.—5, local speakers, a union of old and new workers; 12, Mr. J. Veitch, "Spiritualism; Its Place, work, and power;" 17 (Friday), John Page Hopps (see bills); 19, Mrs. Bliss, clairvoyance, etc.—C. H.

MANCHESTER. Tipping Street.—29, Mr. J. B. Tetlow, 2-30, "Mediums and Mediumship." 6-30, "The prayer of Ajax."

NORTH SHIELDS.—5, Mr. Jos. Stephenson; 19, Mr. J. Graham.

NOTTINGHAM. Masonic Hall.—5, Mrs. E. Gregg; 12, Mr. F. Hepworth; 19, Mr. G. A. Wright.

OLDHAM. Bartlam Place.—5, Mrs. Frances; 12, Mr. W. H. Wheeler; 19, Mr. J. B. Tetlow.

PENDLETON.—5, Mrs. Britten; 12, Miss Bailey; 19, Mrs. Best; 26, Mr. Verity.

SOUTH SHIELDS.—5, Mr. W. Davidson; 12, Mr. W. R. Henry; 19, Mr. Jos. Wilkinson; 26, Mr. M. Brown.

SOWERBY BRIDGE.—5, Mr. Nutall; 12, Mr. and Mrs. Clegg; 19, Mr. Sutcliffe; 25 and 26, Mr. Rooke.

TRAMS.—5, Mr. W. Weightman; 12, Mr. R. Grice; 26, Mr. John Rutherford.

TYNE DOCK.—5, Mr. Grey; 12, Mr. M. Brown; 19, Mrs. Peters; 26, Mr. Jos. Stephenson.

WHITWORTH.—5, Miss Venables; 12, Mr. Plant; 19, Mrs. Warwick; 26, Mr. Johnson.

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BLACKBURN.—The hall over Queen's Park Refreshment Rooms will be opened for week night services on Tuesday, the 31st inst, by the newly-formed Blackburn Spiritual Progression Society; Mr. Charles Lawton, trance speaker, and Miss Janet Bailey, clairvoyant, giving their services.

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. 23, 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.

BRADFORD. Central Association, Milton Rooms, Westgate.—Feb. 11: Ham tea and entertainment by the male members. Tickets, tea and entertainment, adults 6d., Lyceum scholars under 14, 4d; entertainment only, 4d.

BRADFORD. Saturday, Feb. 4: A grand ham tea at 4-30 and entertainment at 7 in St. James' Spiritual Church, Lower Ernest Street, by the members of 448, Manchester Road. Tickets, tea and entertainment, 9d.; entertainment, 3d.—J. H.

BRADFORD. Spicer Street, Little Horton.—Jan. 30: At 7-45, Mr. P. Haigh will give an address on "Ghosts."

BURNLEY. Robinson Street.—Saturday, Jan. 28: A grand entertainment at 7 p.m., by children from Hammerton Street Lyceum, in aid of the funds. Songs, recitations, etc. All friends cordially invited to two hours' innocent enjoyment for 2d.—W. Harrison.

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.

HALIFAX.—Grand tea and entertainment Shrove Tuesday, February 14. Admission: adults, 9d.; children under 12, 6d.; entertainment only, 4d. and 2d. Wednesday, February 15, grand free tea and entertainment to the aged and deserving poor in the district. Contributions in aid of this object will be thankfully received by any member of the committee.—F. A. M.

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.—29, Mrs. Sanderson (member of the Hull School Board.) Subjects: Afternoon, "Equalisation of sex." Evening, "England's Greatness." There will be something worth listening to.

LIVERPOOL. Daulby Hall Debating and Literary Society.—Wednesdays at 8 p.m., 1, "Pre-existence of the Soul, its descent into matter," Mrs. Allen; 8, "Weak points in Spiritualism," Mr. Parkinson; 15, "Resolution on the Home Rule Bill," Mr. Hambley; 22, Question Box.

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

LONDON. Spiritualist Federation Hall, 359, Edgware Road.—Friday, Jan. 27, all Spiritualists invited, to consider philanthropic scheme to benefit aged Spiritualists and mediums. On Friday evenings during February I shall give lectures on "The Esoteric Spiritual Religion Revealed by Occultism." For syllabus and course tickets, 1s. 6d., single 6d., apply to me by letter. 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. Jan. 29, at 7, Mr. Dever-Summers, on "Spiritualism"; Feb. 5, at 11 a.m., Mr. A. M. Rodger will start a new series of séances. Those wishing to join write to me at the hall.—A. F. Tindall, A.T.C.L.

MRS. GREENWOOD, of Sowerby Bridge, wants Mrs. Wade's address.

NOTICE TO MEDIUMS AND SPEAKERS.—All communications for the Oldham Spiritual Temple should be addressed to Mr. Joseph Bridge, corresponding secretary, 114, Cranbrook Street.

NOTTINGHAM. Masonic Hall.—January 29, Mr. J. J. Morse, 11 a.m., "The Divinity in Man, Nature, and the Universe." 6-30 p.m., Answers to questions. Monday, 8 p.m., "Shams and their Antidotes."

MR. JOHN SCOTT has removed, and all letters for him should be addressed to Holdyard Terrace, New Sheldon, Co. Durham. [See advt. "Card."]

NEWCASTLE-ON-TYNE.—Mrs. Gregg, January 29, 10-45 and 6-30; 30th, 7-30. Short addresses and clairvoyance. Feb. 5, Mr. E. W. Wallis.

OSSETT.—A place of worship situated in Queen Street, near the railway arch, and only two minutes walk from the station, 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. Old friends and new welcome.—F. Harrison, sec.

ROCHDALE. Regent Hall.—Saturday, Feb. 18: Lyceum annual tea party, at 4-30; entertainment at 6-30 p.m. Mr. Frank Hepworth will give humorous sketches, and several other first-class artists. An operetta, entitled "An Hour in Fairyland," by the Lyceum scholars. All are welcome.—F. B.

REV. C. WARE will lecture at Nottingham Masonic Hall, February 26 and 27, and at Walsall on March 4.

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.]

PASSING EVENTS AND COMMENTS.

SPIRIT PHOTOGRAPHY.—Mr. Chadwick's lecture on this subject at Cardiff was cordially received, and probably steps will be taken by local friends to endeavour to obtain such photographs at first hand.

THERE was an error in the poem on Lord Tennyson last week. The word "meanness" was printed instead of "nearness" in the first line of the second verse.

"THE NORTHAMPTON MERCURY" prints a curious article respecting executions in Northampton, in the course of which some information respecting witches is given. We will reproduce a portion of the article as soon as possible.

MANCHESTER DEBATING SOCIETY.—At Corbridge's Café, Lever Street, off Picadilly, Tuesday next, Jan. 31, Mr. Sam Standing, "Can man by searching find out God?" Feb. 7, Mr. Peter Lee, "The Flood story."

HAUNTED ANCESTRAL HOMES.—Under this heading the *Scarborough Post* is publishing a series of interesting articles by Henry Frith, which seem likely to be of especial interest to all students of the psychical and spiritual phenomena.

THE FOLLOWING appeared in the *Manchester Guardian*, of Jan. 17: "'Spirit-guided,' of which Mr. E. W. Wallis is the author and publisher (8vo, pp. 86), is written 'with a purpose,' in advocacy of Spiritualism, and describes the fortunes of two lovers who are reunited by the dead."

THE RELIGIO-PHILOSOPHICAL JOURNAL has been exceptionally interesting of late, and the issue for December 24 is a splendid number. A series of very fine portraits have been presented lately as supplements; the Christmas number has a first-rate reproduction of a picture, entitled "The Pitcher of Tears." The *Religio* is a journal for thinkers, and is well worthy of support by Spiritualists of a philosophical turn of mind.

HELP FOR THE PIONEER MEDIUM.—Mr. Wallace gratefully acknowledges a further sum of 5s. from Mrs. Biefield, and 3s. from Mr. Champenown, and 6s. 6d. from Mr. Burns and his friends. I found him much improved in health and spirits, and trust he will continue so that he will be able to get out for a short time which will greatly improve him.—Yours respectfully, H. W. Hutchinson, 70, High Street, Islington.

SATURDAY EVENING TALKS have been successfully inaugurated at Northampton. A large audience recently assembled to listen to Mr. Beeley Thompson "On Ghosts." It was a mild and interesting digest of physical science, explaining everything. He doubted whether it was a more difficult thing to make people believe in ghosts who have not seen them, or to make people believe there are no ghosts who have seen them. (Laughter.) Man in his opinion, has a kind of triple nature.

MR. J. W. JAMES, of Dundee, writes: "I sent you the *Dundee Advertiser* last week with a sermon against Spiritualism preached in Dundee by a Glasgow parson. I again send you a paper with another sermon by one who only seems able to find the fault that it 'has not come through the churches.' Our Father's light from the spirit realm has upset the £ s. d. of orthodoxy. The comforter has indeed been found which dries up our tears and tells us our dearest and best still live. Let Spiritualists try to keep our Spiritualism pure, then we are bound to conquer."

AN APPARITION AT ST. MICHAEL'S, COVENTRY.—On Friday evening what is believed to be an apparition was seen in St. Michael's Church. Shortly before ten o'clock, as the choir practice was about concluding, the solo "Blest are the departed" having just been sung, one of the vergers' sons, a youth of sixteen, standing with the four organ blowers by the stove near the vestry door, saw in the darkness a blueish, torch-like light borne by an uplifted arm moving along the north aisle from the west end of the church towards the chancel. He called his father's attention and the attention of others to the unusual occurrence, and the vergers, supposing that some one was in the church who had no business there, chased the spectre and thoroughly searched the church, but could discover no one, nor anything to account for the strange appearance. He was relating the incident to a member of the choir immediately afterwards, when the apparition glided by again, this time in the opposite direction, and disappeared near the north door. It was seen by all whose attention had been directed to it, and as no natural cause could be assigned, it was attributed to the supernatural.—*Herald and Free Press*.

IT IS WELL to remember that there is no form of religion which will not lend, and has not lent, itself to ridicule. The most majestic forms of worship, and the most tasteful and ornate ritual would hardly be proof against such modes of attack. If the polished sarcasms of Voltaire seemed so objectionable when directed against Christianity itself, it is very doubtful whether Mr. Ashcroft's coarser jests are justifiable, even when directed against the votaries of an antagonistic faith. Mr. Ashcroft's third lecture dealt with the charges of immorality. Much was implied but little was said. "He could not be immoral." This is desperately unfair. He says he is afraid of a libel action if he particularises; and yet he declares that he has evidence which would

satisfy a law court. Why not select one or two of such cases, make his charges definite, and abide by the consequences? That is what Mr. Stead did when he attacked the character of a conspicuous statesman. He made statements which were libellous up to the hilt, and prepared to defend them. Mr. Ashcroft has succeeded in making every Spiritualist in Keighley an object of suspicion to his fellow-townsmen. It is more than unchristian; it is not commonly decent. The challenge published by the Keighley Spiritualists seems sufficiently straightforward. If Mr. Ashcroft refuses to accept it, he must not blame the public for putting their own interpretation upon his refusal. His plea that the Spiritualists are not putting forward their best man is hardly a valid objection. The less able the Spiritualist champion the better for him, and the cheaper his victory—for, in view of his emphatic assertions, it seems impossible to doubt that victory must rest with him.—*The Keighley News*.

SPIRITUALISTS who travel should enquire at every bookstall for literature on Spiritualism, and keep on asking, placing their orders (if accepted), always redeeming on arrival. Hand papers to fellow travellers, and, when leaving the carriage, forget to remove them.—B. H.

THE CRUSADE AT KEIGHLEY.—Last Saturday Mr. Swindlehurst lectured to a large audience in the Mechanics' Hall, and was never heard to better advantage. He was listened to with close attention, and loudly applauded. Mr. Johnson on Sunday had large audiences; people who had never attended the Spiritualist meetings before were much interested. The local papers devote much space to Spiritualism. Both the *Herald* and the *News* kindly print a very lengthy letter from Mr. Wallis, besides others, and report the lectures.

A PROTEST.—Mrs. Kay, of 4, Crook's Place, Lower Audley, Blackburn, writes: "Having seen a report in *The Two Worlds*, for Freckleton Street, of Mrs. Stansfield's evening lecture as 'a rambling address,' I think it must have been a mistake, for she had the people spell-bound, you might have heard a pin drop, and the hall was full. I have never heard a better speech, and I have heard many others say the same. I think it my duty to say we ought to give praise where praise is due, and it is so with Mrs. Stansfield and her guides for Sunday, Jan. 15. Hoping to give no offence."

JOURNALISTIC VERACITY.—Mrs. Leuty Collins writes that she arranged for a séance with Mrs. Bliss for the representatives of *The Morning*, and some splendid tests were acknowledged by both. She naturally felt considerably chagrined when she found that one of them had compiled a so-called exposure. She affirms that so far as the statements affect Mrs. Bliss's mediumship they are untrue. The representative of *The Morning* openly acknowledged and recognised five or six spirit friends. Now they publicly deny it. Either they lied when at the séance, or are now ashamed to publicly admit the facts.

TO CORRESPONDENTS.—"One who was present," Blackburn. A letter was already in hand which yours corroborates. This instance illustrates the well known fact that "reports" represent the individual opinion of the writer and, whether they praise or blame, are of doubtful value. No speaker can please every one.—"Associate," "F. W. Hitchin," "T. Timson," "W. J. Leeder," "J. Ainsworth," and others, next week.—"Investigator." We are not aware if Mrs. Davis is a public medium; we rather think not.—"Chas. Symonds," many thanks; will use as soon as possible; have a lot of poems in hand.—"Mrs. Billingsby." Received with thanks. Will write you shortly.

"UP TO DATE" is the title of a bright, little Sunderland topical paper, which, we should think, would have a large sale. An "interview" with a Spiritualist appears in the issue for January 21. The subject is fairly treated, and a good deal of useful information is imparted to the reader. The interviewer says that "my informant was by no means a fool, but a man of very superior intelligence. He impressed me with his earnestness and thoughtfulness, and I left him with a good deal of matter to think over. Much of what he had to say came as a sort of revelation, and I began to regard Spiritualism in a much more serious light than hitherto. I felt it was a subject that wanted looking into, and not scoffed at as I had been in the habit of doing."

WOOD GREEN SPIRITUALISTS.—Mr. W. E. Walker writes: "I have been trying for some time to form a society for Edmonton, Tottenham, and Wood Green. We shall have a meeting on Sunday, Feb. 5, at 7-30, at 38, Eastbourne Terrace, Town Road, Lower Edmonton, to take into consideration the forming of a society, when we hope to see Mr. Brown and all friends." Mr. Percy Smyth, of 123, Lancaster Road, Notting Hill, W., also writes: "Mr. Brown's letter is a very practical one, and as there seems a desire from several quarters, I, as a 'worker,' shall be very pleased to hear from Spiritualists in that neighbourhood, with a view to holding a series of meetings or lectures there and the formation of a society."

IS SPIRITUALISM DEAD OR DYING?—Mr. James Burns gave his lantern lecture at the Workmen's Hall, Stratford, Saturday, Jan. 21, to an audience of 400 persons; all denominations were well represented. The lecture was listened to with rapt attention, no dissentient voice being heard. Mr. Carlyle Petersilea kindly gave some beautiful selections on a grand piano, which were heartily applauded. Mr. Burns and Mr. Petersilea both acknowledged that this was the largest and most appreciative audience they had met in London. Our president (Mr. J. Allen) and the committee are much gratified. We are working for the "cause," and may look forward to many more such gatherings, while we work for "truth" to the best of our abilities. The committee tender their hearty thanks to Mr. Burns, and to Mr. Petersilea for his valuable services.—J. Rainbow, hon. sec., 1, Winifred Road, Manor Park, Essex.

IN MEMORIAM.

Passed to the higher life, on Wednesday, Jan. 18, Harry Montague, beloved son of James and Sarah Wilkinson, of Burnley, whose mortal remains were interred at Burnley Cemetery, Saturday, Jan. 21, in the presence of a number of sympathetic friends. The guides of Mr. Davis conducted the service, closing with invocation at the grave-side in an impressive manner. Words of comfort were spoken, showing that death does not end all.—J. W.

In ever-loving memory of James Richard, third and dearly beloved son of Mr. and Mrs. James M. Smith, of 19, Highfield Terrace, Beeston Hill, Leeds, who passed to the new birth Jan. 26, 1891, in his 20th year.