

# The Two Worlds.

No. 273.—VOL. VI. [Registered as a Newspaper.] FRIDAY, FEBRUARY 3, 1893.

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 OBJECTORS TO SPIRITUALISM.

BY JAMES CLARE.

IN answer to an invitation to a few "ministers" to talk over Spiritualism, I was rewarded by the presence of no less than five gentlemen, all highly-intelligent and gifted exponents of Christianity.

"Now, Mr. —, you might tell me," I said, "what you find wrong in Spiritualism. I am anxious to learn if your objections are better than my reasons."

"Well," he began, "it is Satanic, in the first place."

"Prove it," I interjected, as I noticed a disposition to move on to other charges.

"I believe," said he, "that only bad and evil spirits are permitted to return, so that the good beings in the flesh may be reminded of the presence of evil, and thus preserve themselves from base associations."

"Then you admit," I replied, "the necessity for something evil in order to support the righteousness of others?"

"Certainly," he exclaimed; "this is entirely in harmony with the spirit of Holy Writ, seeing that in divers places we behold God appointing such spirits for His own inscrutable purposes."

"Granting," I said, "that these powers are demoniacal, then the charge, so frequently made by ministers, that Spiritualism is anti-Scriptural is not true?"

"Exactly," he replied. "I do not share the common antipathies to Spiritualism; on the contrary, I consider it a manifestation of God, seeing that it involves that continuity of phenomena consistent with the dignity and wisdom of the Creator."

"But if these evil spirits are necessary," I answered, "you admit there is something good after all in Spiritualism, seeing that those powers you designate evil fulfil the office of teachers, etc., to the human race."

He paused and then said, "There is something in that, but our knowledge upon these matters must be left to another and a higher power to determine."

"You have charged Spiritualism with being demoniacal, that the spirits who return are deputed hither by the Devil, with the sanction of God?"

"Precisely," he said.

"But," I continued, "will you tell me how you discriminate between what is evil and good?"

"By the works of either," he answered.

"By their works!" I exclaimed.

"Yes, by their works," he said, with considerable emphasis.

"Did you not say that evil spirits quickened people into righteous living? Therefore, this being a good act, you surely cannot deny that it is in conformity with your definition?"

"That does not alter the fact of their being evil spirits," he retorted.

"To be logical," I replied, "if evil spirits are requisite to protect others from harm, then, by the same law, good spirits should prompt others to evil deeds! But," I continued, seeing the dilemma in which he was involved, "we will grant, for the sake of argument, that spirits who return are evil in their intentions towards humanity, will you kindly tell me by what standard or criteria you differentiate the two classes of people who travel to the other bourne?"

"There are none absolutely good or radically bad," he replied.

"Then why do you appoint certain fixed rewards for the deeds done here?"

"The discretion of the Church has determined them," he explained.

"It is evident," I said, "there is something incongruous in the body of your teaching, for while you presuppose a finality and certainty of punishment and rewards, yet one person is found quitting this world for ever, while the other lingers for ages near the scenes of his or her material associations. There is a presumed finality in the one case and an implied negation of it in the other. Are you quite sure that all who revisit the 'glimpses of the moon' are evil?"

"Well," he said, "we believe so."

"But," I said, "I presume your belief is founded upon research and personal enquiry?"

"Yes," said he, "I have somewhat investigated this matter and have discovered that many of these spirits are evilly disposed toward us."

"I am glad you used the word 'somewhat,'" I replied, "for its absence would imply that your acquaintance with Spiritualism covered the whole of its phenomena, but the word 'somewhat' prompts me to think that your research was too limited to produce a sound result. A true scientist is known by the extent of his learning, and unless his deductions are based upon the broadest generalisations they suffer at the hands of more skilful men. You cannot seriously mean that your enquiry convinces you that all those potentialities behind the visible world are devilish in their character?"

"I admit the force of your illustration," he responded, "though I think it can be met by the fact that as variety enters so little into the composition of society, we are justified in selecting one or more of its parts to determine the whole. And this is the ground upon which I base my charge."

"Suppose," said I, "we select you as an illustration of the disposition of the community, are all people like yourself? Do they share the same sentiments? Are they as exalted in their tastes, or so keenly susceptible to ugliness and indecorum?"

"Well, no," he replied—the man's vanity was touched.

"You think, then, that there may be others different to you in moral and intellectual qualities?"

"O yes," he exclaimed, "undoubtedly."

"Therein," I retorted, "do we sometimes make the mistake of likening the one to the many and vice versa. As you have implied variety in the organisation of society, as you admit a difference of tastes, etc., so you must confess that your experience of Spiritualism has been too limited to give authority to your conclusion. Besides," I continued, "the assumption you just now made with respect to the resemblance of the unit to the whole mars your subsequent remark regarding the differentiation of the good from the wicked. In the solidarity which you assume such a differentiation is impossible—nay, absolutely absurd and unworthy of a true philosopher."

"But," chimed in Mr. A., another distinguished theologian, "what you say is very good, but I would like to know your basis for the claims to eternal progression."

"I have heard," I said, "from the pulpits certain emphatic references to 'backsliders.' I presume you mean those persons who have fallen from the strict paths of rectitude, etc.?"

"Yes," he exclaimed, "that's just it."

"Then," I continued, "you imply that it is possible for a man to degenerate?"

"Precisely," said he.

"The lapse on his part must be in accordance with a law which makes such a transition possible," I replied, "and at the end of certain struggles, or when the gravitating force encounters a resisting medium stronger than itself, a change takes place in his conduct. If, therefore, man is capable of such retrograde transitions he is equally capable of fresh and manifold outbursts of genius. And, mark this," I exclaimed, "as there has been no collusion between the



exponents of Spiritualism and the votaries of science, the unanimity which prevails upon this great doctrine of progressive evolution is the most remarkable coincidence that philosophy ever witnessed or science demonstrated; for where their testimonies meet, neither contradicts the other, but each bears the impress of that law which has controlled the destiny of humanity."

"But," he exclaimed, "our Bible strictly prohibits such a belief. We are taught to believe in the uniformity of the human race, and our efforts are concentrated upon maintaining conformity to that belief."

"Then," I answered, "the retrogression which you spoke of just now was an unnatural lapse from a state of nature?"

"Yes," he replied.

"But does not all experience teach us that such lapses rather than being unnatural are natural, seeing that they bear indubitable evidence to a law as capable of expansion as of contraction? Besides," I said, "though I wish to avoid dogmatism, your argument is contrary to the evidence of scientists and others. Your argument of uniformity presupposes an absolute knowledge of the capabilities of man. But allow me to ask, 'Can you play the piano?'"

"No, I cannot," he replied.

"Then you are unable to positively assert that you cannot play it?"

"Not positively," he replied.

"That is to say," I suggested, "you may or may not acquire the dexterity of the accomplished player?"

"That is it," he answered.

"Strange," I said, "that you are not cognisant of your own powers, and yet, only a few moments ago, you insisted upon the uniformity of mankind."

"But do you not," I continued, "long for something better than the associations to which you have been accustomed? Are not your ideals superior to the blandishments of this world?"

"Yes, we preach and believe in the verities of heaven."

"But then," I replied, "how can such aspirations spring from a condition whose monotony is everlasting? As the miser is prompted by every increase of his store to add still more; as the brain of the student is exhilarated at the prospect of new and superior knowledge, so each step inspires fresh longings, the higher we go the more boundless our ambition becomes. Discontent can only spring from the consciousness that change and progress are possible if man will but exert himself. As Nature is throbbing in every one of its fibres, as it quivers beneath the inexorable march of change, so man and his associations are perpetually degenerating and integrating in rapid succession, while the noiseless march of Time accompanies the magnificent pageantry which Nature is for ever evolving from her dark, inscrutable depths."

As the night grew apace, we proposed to adjourn the discussion to another evening.

HOW TALL WERE ADAM AND EVE?—The writer has often wondered where M. Henrion, the French savant, got his data for the curious speculations he gives as to the height and other proportions of Adam and Eve. In his remarkable work, "The Degeneration of the Human Race," published in 1718, the learned academician gravely informs his readers that Adam was 123 feet in height, while his disobedient consort was but a paltry 118 feet from the sole of the foot to the crown of the head. Of course, all who have read very extensively of Talmudic literature, or even Baring-Gould's "Legends of the Patriarch Prophets," remember the wonderful stories told of how Adam was made; of his gigantic size, and how, after the fall, his stature was reduced several miles by the offended God Himself. The Talmud has this to say of Adam's height: "He was so tall he stood with feet on earth and head in heaven until after God pressed him down at the time of the fall." Rabbi Jhudi says that when he lay on the earth his body completely covered it. Another Talmudic story says: "To judge how long he was, understand that his body stretched from one end of the earth to the other. The angels were awed with wonder when they saw that gigantic human being, and bowed before him crying: 'Holy, holy, holy.' Then God reduced his size by cutting off great chunks of flesh." These are all absurd legendary stories, of course, but where did Henrion get his figures for the 123-foot calculation mentioned in the opening? Or may not 123 inches, i.e., 10 feet 3 inches, have been intended?

## THE HAUNTED HOUSE OF BEN'S HOLLOW.

BY "ANITA AND LENNARD."

IN THREE PARTS.

### PART II.—THE ARTIST'S STORY.

"I HAVE not arrived at any definite ideas on these mysterious subjects," I said, continuing our conversation, "I am only groping for the truth, and, like yourself, cannot accept the dogmas of any of the churches as a satisfactory solution of my difficulties; nor, on the other hand, can I credit the materialist's theory of annihilation at death. I cannot feel that this brief life can be our all of eternity. Surely the minds of great thinkers of all ages must have some greater object in their development than merely to leave a record of their thoughts for other men, and then to be extinguished themselves by the eternal darkness of such a death as strict materialists believe in."

"Yes! but do you think any one quite believes in total extinction at death? A very few may, yet most men cling to the hope that they shall live again somewhere. Is not this instinctive clinging to the principle of life in some form, a proof that there is some inner consciousness within us that cannot die, that our lives must be continued again after this present stage of existence is past? Speaking of books, have you ever read any of the Spiritualists' writings on these subjects? I got by chance a copy of Allan Kardec's 'Livres des Esprits' about a year ago, and it so interested me that I bought some books written by English and American Spiritualists on the same subject, and should have read others, but my aunt was so horrified when she found them one day that I cannot, without almost defying her, get any more, and she has been so kind to me that I feel it would be most ungrateful to oppose her very strongly in this matter; and as she insists on seeing all I read, I have let the subject drop for the moment, but I am too deeply interested in these phenomena, and all that they open to my view, to leave the matter alone for long—I only wait a better opportunity than I have at present to investigate them."

"Yes, of Allan Kardec I have heard, who has not? but I never read his book, and should like you to lend it to me. I once read a copy of Sinnett's 'Occult World,' but, wonderful as much in it appeared, I had too little time to pursue the subject, and I cannot say that Theosophy as there explained seemed suited to our Western ideas; it is too much like going back to the times of the wizards and genii of Eastern fable. As for the class called Spiritualists, the little I have read of them only gave me the impression that they must be a set of eccentric people, who sat round tables and imagined they were moved by the spirits of their departed friends; and for my part, I should object to return for any such frivolous purpose as to play tambourines, tilt tables, and generally alarm my friends."

"Yes, if that was all the returning spirits could do you would be right to object, but if I tell you that the table is merely used as a sort of telegraph which, by means of raps and tilts, spells out words, and that spirits not only play tambourines, as you say, but show themselves and speak to us, telling us where they are, what they are doing, and by what means they come back to us, would you say the purpose was frivolous? And yet in those books that I read the spirits are described as doing all this, and more. Ah! when I think of my dear father, and that it might be possible to lift the veil which hides him from me now, I feel as though I must find some means of breaking from the narrow life to which I am tied and going boldly forward to find the road that might lead me to him. But I know not how to begin—a girl cannot do anything by herself, and most paths are closed to her, except the old beaten tracks. Hedged in by 'the proprieties' I can do nothing at present." She paused for a moment, and then added: "In speaking of Sinnett's book, does he offer any theory on the subject of Indian magic? My father used to tell me wonderful stories of the almost impossible things done by the Hindoo fakirs."

"To explain all these remarkable things we would have to enter into the vexed questions of mesmerism, hypnotism, and influences of good and bad spirits, human and otherwise. Lord Lytton, in his 'Strange Story,' and 'Zanoni' treats these subjects from the psychological point of view to some extent, and I understand had studied deeply all the theories on these occult things; but my own knowledge is too limited to explain what his conclusions were, and, like yourself, I am only on the threshold of the great field such studies open to our view, and, like you, I should gladly learn more."



"Then, Mr. Harden, I will lend you the books I have got, and you must give me your ideas when you have read them; to me they seem to offer an explanation of many curious things—ghosts and haunted houses amongst the number."

"By the way, Miss Challoner, speaking of haunted houses, I once spent a night in one, and was uncommonly glad to get out of it; indeed, I am somewhat ashamed of the mode in which we fled from it."

"A haunted house! Oh, do please tell me all about it, I did so want to hear a real ghost story from some one who has seen the ghost—do tell me what you saw."

Thus urged, I told her the story with which my readers are already acquainted of the night Jack and I spent at Ben's Hollow, and also the strange story Jim Kelly had told us.

Miss Challoner listened to all that I had to say with a curious expression of wonder growing in her face, but she made no remark till I finished, and then said, abruptly—

"Pray what was the name of this house, where was it situated?"

I told her the house was called "Ben's Hollow," and that it was near the town of M——, in the West of Ireland.

"Well, that is strange," said she. "What will you say when I tell you that I am the grand-daughter of Captain McMurrough, and that I have heard the story from himself, much as you have told it, and he himself could never find any satisfactory explanation of what he had seen. He died when I was fifteen, so I can well remember what he told us, though, as a rule, he objected to speak about it."

"The estate of Ben's Hollow is not a large one, but the income—such as it is—is very acceptable to my brother George, who succeeded to it as the only grandson. He came of age three years ago, and as he was in India at the time, we have never been to Ireland to see the place, though I have often felt curious about it. And now I must tell you of a strange and startling experience that happened to myself in Paris three years ago, just after George succeeded to the estate of Ben's Hollow, an incident which I now think was connected with the hauntings there."

"You must know," said Aimée, continuing her narrative, "that my father died four years ago this summer, and at his death I went to live with my aunt Louise, in Paris. I had been with her nearly a year when George came of age and came into possession of Ben's Hollow, and all our grandfather's personal property. He had given each of his daughters their share at their marriages, and the Irish property, and a couple of old oak chests, which were filled with heirlooms from Ben's Hollow, were left to George, my only brother. George being in India, these great oak chests were sent from the banker's in Havre, where they had lain for years, to Paris, to my aunt's house, in order to be examined, as George had written asking us to look through them and let him know what they contained. My aunt was not very well at the time, so she set me to examine them and make an inventory of what was there."

"The boxes were left in a small ante-room, and I was busily engaged in looking through the things when a curious event happened. I had found all sorts of queer things, old silver, old lace, an old fan (so curious that I resolved to ask George to let me keep it), old dresses, coats, spoons, powder flasks, pistols, belts, etc., many of them centuries old. I was sitting with them spread round me on the floor, in little heaps, while I had a pencil and paper and was writing a list. There was a small oval mirror between the windows, and just two feet or so in front of where I sat. As I raised my head and was about to take up a queer old knife with a carved handle, I suddenly saw a face reflected in the glass before me, a man's face, as if he were standing behind me. I started, and looked over my shoulder but there was no one, and yet when I looked back there was the face still scowling at me from the glass. It was a dark evil-looking face, and the head and shoulders were very distinct and life-like. The dress was that of Cromwell's time, and the cropped head, etc., was like the pictures of one of his troopers. My first impulse was to scream or run away, and then I felt that would be foolish, it must be a fancy, there *could be nothing* there, I argued, so I looked again at the glass. There was the face still, and now its expression changed—it smiled at me, such a horrid smile, and then I saw the hands put up near the face, with the palms open and the fingers spread out towards me as though he was throwing something at me, I have since seen pictures of mesmerists using their hands with the same gesture, but then I knew nothing of mesmerism and had hardly heard of it. He fixed his eyes too on mine with a staring look you see in a cat watching a

bird. For half a second I was almost paralysed, then I jumped to my feet, ran from the room, and as I opened the door I declare I heard a horrid wild laugh. You may smile at me, but it was all so real, so vivid, that nothing will ever make me believe it was all my imagination, as people will say. Well, after that I heard strange noises at nights, and twice or thrice thought I saw a dark shadow following me about in the evenings. I got quite nervous and did not like to meddle with the old things in the box again, so I got Marie, my aunt's maid, to bring me the curious old fan that I fancied, and to put the rest of the things back in the large chests, and then they were sent off to the bank again and I have never seen nor heard any strange noises since."

"About eight months ago I came across a copy of Owen's book, and I have read, as I told you, some others, but at that time I knew nothing about the return of spirits, and had read only the usual run of ghost stories that explain nothing, and I have never before imagined I saw anything supernatural."

"I confess, Miss Challoner, it is a curious coincidence that this face you describe should be so like what I thought I saw at Ben's Hollow. I should much like to read the books if you will lend them to me. I have a great 'hankering' after the mysterious myself, and have a great desire to find an explanation of these things which we have both seen."

Miss Challoner promised to give me the books if I would call that afternoon on her aunt, and after a few more remarks we parted, as it was now nearly nine o'clock.

(To be continued.)

### TOMMY DAFT.

In a little mining village, away up in the north.  
Where men and boys had labour'd above the Firth of Forth;  
The shaft they had descended, the work had just begun,  
When a dull report was heard above, as of a distant gun.  
The panic-stricken women, with faces pale and wan;  
The children, running, leave their play, tell mother all they can;  
While on the bank stood Tommy, who worked above the shaft,  
A quiet, unassuming chap, they called him Tommy Daft.  
But somehow when in danger the weak are often strong,  
And find a help within them, above the noisy throng.  
Tom stood dazed, just a minute, till a cry of anguish ran—  
Who'll help them!—"I, God willing," said Tom th' pit-bankman.  
His face was pale and bloodless; he firmly press'd his lip,  
Without one glance behind him stood upright in the skip.  
"Is any mon among ye, who feels himself quite free  
To help to find my buried mates? Come i' th' skip wi' me."  
Then from the little eager crowd some willing helpers ran  
And stood beside brave Tommy, the gallant pit-bankman.  
They laboured on till sunset, and many lives were saved,  
Through Tommy's noble efforts, and the dangers that he braved.  
He groped along the workings, and calling fore and aft,  
"Now, mates, can't you speak? It's me, old Tommy Daft."  
But down beneath a cruel stone, stretched out so stark and stiff,  
Lay Tommy's truest, kindest friend, poor little Davie Driff.  
With almost superhuman strength, he raised the cruel stone  
In frantic hope of saving a life for ever flown!  
Then raising very lovingly his head upon his arm,  
He looked with yearning tenderness on the features still and calm.  
"Oh, Davie! friend and brother, hath God arranged it so,  
That I should save my other mates—my only friend to go!  
I cannot go and break the news, th' thought most drives me wild,  
Of thy poor wife with broken heart and her little baby child.  
I'll send big Jim to tell her, and stay by dear old Dave."  
Would God I could have died for him, my life for his to save."  
The men call'd Tom religious, while others sneer'd and laughed,  
But Davie always knew the good that lived in Tommy Daft.

Poor Davie's wife was lying, with her new born baby child,  
Tween hopes and fears she linger'd, and cried with accents wild,  
"Is no one coming, mother! Oh, do look once again!  
My heart is almost breaking, I feel so full of pain."  
"No! there is no one coming—I do wish Dave was here.  
I hope there's nothin' happened the son I love so dear,  
I often think about him, lass, when your first babe was born,  
And my old man lay dying, my heart with grief was torn,  
I used to pray, when baby died, to God agen an' agen,  
For sendin' you dear Davie, such tender nurses in men.  
Now, lass, some one's coming, but his step is sad and slow,  
It isn't good old Tommy Daft—Davie is hurt, I know."  
"Oh, no! not that, dear mother, I cannot bear it now,  
For Davie's here beside me, his hand upon my brow.  
And yet he doesn't hear me. Oh, speak! I'm nearly wild.  
Dead! dead! He can't be dead. God help me and the child!"

The skip's ascending slowly to th' top of the fatal shaft,  
The lifeless corpse of Davie Driff in the arms of Tommy Daft.  
The women weep and cling to him, who risked his life to save  
The husbands and the brothers from a dreadful living grave.  
How many unknown heroes are found in common craft,  
Who risk their lives for others, like good old Tommy Daft!



## WILLIAM HOWITT AND ALDERMAN BARKAS.

BY JAMES ROBERTSON.

NEARLY all the great men were Foster's patrons and friends. Dickens, Thackeray, Tennyson, Browning, Robert Chambers and Sir Emerson Tennant had sittings with him, and, like Home, he was the honoured guest of Napoleon III. I will give you one séance which William and Mary Howitt and friends had with him, which will give a good idea of his medial powers and save me from repeating the same kind of story. William Howitt had already had some wonderful experiences at his first sitting with Foster, who had just arrived in England, but though what he saw was most surprising—his father's name being given with a message—Howitt wanted to see more. So he invited Foster to his house at Highgate, where some most successful séances were held, which Howitt reported thus:—

I invited Colonel D— to be present. The séance was remarkable. The pellets were written upon by us, rolled up closely, mixed, and then picked out by Foster with the most unerring accuracy as to their contents. He then said he felt his head affected by some very powerful spirit, who said he would give his initials in red on his arm. He, upon this, bared his arm, upon which no marks whatever had as yet appeared. Presently, however, G. B. appeared in letters strong and clear. Colonel D—, who at once divined of whom the initials were, made no remark, except that he would like to hear the name in full. "He says he will give it," exclaimed the medium, and, as with a sudden effort, threw out the name, "George B—," adding that the message was intended for Colonel D—, who at once declared that the manifestation was satisfactory. The spirit happened to be that of Sir George B—, who had commanded during the Indian Mutiny, and who was an old friend of Colonel D—. Of these facts Mr. Foster, who was newly arrived from New York, and who knew nothing whatever of Colonel D—, nor probably of Sir George B—, must clearly have been ignorant.

Later on in the evening, Foster said that there was a spirit of a woman, apparently of the poorer class, standing near to my wife, who was anxious to speak about a daughter, regarding whom she was in solicitude. On being asked who this spirit was, he said she replied, "One who died of a cancer." My wife begged him not to refer to things so painful; but he asked, "How then was the poor woman's spirit to identify herself?" My younger daughter and a lady present knew immediately who was intended. It was the spirit of a poor woman whom they had discovered in Agar Town (a miserable district then lying between Highgate and London), and who had begged of them after her death to take the daughter, quite a girl, from her drunken step-father, who otherwise would be the ruin of her, and place her with some respectable woman. They had done this, placing her with a worthy widow who kept a shop; but during the recent absence from England of my daughter and her friend, the drunken step-father had taken her away, and was realising all that her mother's fear foreboded, through the terrible scenes into which this wretched step-father had introduced the girl. These ladies then asked what the spirit wished done for her daughter. She replied through the medium that she desired her to be taken from her step-father and placed in a certain institution for young girls. They replied that this institution was one belonging to the Church of England and that she herself during life had been a Methodist. She replied that she did not mind this, and they promised to do what could be done to get the child placed in this institution; all of which was ultimately done, and the girl grew up a good and useful woman. Upon receiving their promise to befriend her child the spirit of the poor woman expressed her great gratification and withdrew.

Now all this must assuredly have been unknown to Foster, only arrived a day or two from America, and knowing nothing of the circumstances or persons alluded to. Foster continued to address the lady who had been concerned with my daughter in the affairs of this poor woman. He went on to say that he saw an old gentleman in Quaker costume standing near to her, who was most nearly related to her—indeed, he observed that she was wearing some of his hair in a locket. By the description she at once recognised the aged-looking spirit as her father. "Yes," said Mr. Foster, "and your uncle N— and your grandmother T— (mentioning two unusual names) are both here, and expressing great affection for you." Foster was in these instances an undoubted "medium," although much has been subsequently alleged against him which was seriously damaging.

There were many powerful mediums in England who did much to bring conviction as to the reality of spiritual phenomena in these early years. Chief of these was Mrs. Marshall and her daughter-in-law, neither of whom were of any intellectual status, yet I have known several noble-minded men who but for the mediumship of these simple-minded women would have remained outside the knowledge of God and a future life. Men like Alderman Barkas, of Newcastle, a man of the most varied accomplishments and an experienced mesmerist, received through this source repeated communications of the most precise nature with most minute details which conveyed information hitherto unknown to them. Facts detailed were subsequently verified, things not heard of before which could not have been latent in the memory. And these things were long fought against, but the volume of evidence was so great that conviction had to come after much suspension of the judgment.

As early as 1862 Alderman Barkas had written many letters in defence of Spiritualism in the Newcastle papers,

and a few years before his death, when speaking on the subject of Spiritualism before a London audience, he had as chairman Joseph Cowen, M.P., the proprietor of the *Newcastle Chronicle*. Whole crowds of most valuable testimony had reached this man. A woman of very limited education gave him some wonderful new ideas of the most profound kind—a woman who had no taste for scientific studies, never attended a scientific lecture, nor read a scientific book. She did not receive any remuneration for her mediumistic services, but was the medium for answers to questions put to the spirit Intelligences, who controlled her to write these questions and answers which I have seen, and heard Mr. Barkas state that she was quite unconscious of the purport of the questions, nor did she even understand the meaning of some of the words. These replies professed to be written by people who had gone to the higher life, and when it is mentioned that the questions dealt with music, acoustics, musical instruments, the conditions of the future life, musical composers and their works, heat, light, optics, biology, botany, anatomy, physiology, the brain, the eye, the ear, the circulation of the blood, the nervous system, chemistry, metaphysics, electricity, magnetism, history, clairvoyance, mesmerism, and other subjects, there is no difficulty in accepting what the power claimed—they were merely invisible Intelligences, who were able in this fashion to express themselves. Varied were the intelligences, each revealing their particular idiosyncrasies. Alderman Barkas also witnessed the growth of the materialising phenomena which took place in Newcastle. In many towns where people did not court publicity, the same varied wonders were taking place.

Rev. John Page Hopps as early as 1868 had published a monthly journal, called *Daybreak*, because he had been a witness in his own home of spiritual phenomena. Those who have followed the utterances of this whole souled spiritual man must have seen that behind all his forcible and loving speech there was the consciousness of the reality of a spiritual life. Whatever of elevation and hope there is in the life of this man has largely come from this source. If the pulpit has failed to do its duty in regard to this matter as to stand back or only examine it in Nicodemus fashion, John Page Hopps has examined its claims, vouched for its facts, and given much strength to many.

I have been able to name but a few of the prominent workers in the first twenty years of Spiritualism in England, but there were hundreds of silent, brave workers in every corner who felt that here was indeed a new revelation, many powerful workers who stood forth in its defence because they felt in their heart of hearts its priceless value. Treated with ridicule by many as a fantastic dream, the daily intercourse with the spirit world helped them, if need be, to stand alone.

Spiritualism owed its vitality to two principles; if these had been erroneous it must have perished. It had certain facts which were unmistakable, and it had certain doctrines which nourished the heart of man. Spiritualism held its ground through the morality of its doctrines, which met the highest aspirations of man. A power capable of converting the two Owens; which made brave but materialistic Dr. Elliotson call himself a Christian; which forced S. C. Hall to say it had shattered all doubt, must indeed have been something more than a dream or idle baby talk. People had not to take their evidence at second hand, for amongst sisters and brothers, neighbours and friends, mediums arose at many times against their will, and without collusion between them you have the same remarkable likeness. Twenty years worked indeed more wonders than had been seen in many centuries. We laugh at the hypothesis of deception, because we each separately do not pin our faith to any isolated fact or bit of testimony, but to a whole series of manifestations that have for ever silenced doubt, and made clear and palpable the reality of the Future Life.

[It is worthy of note, and we are impelled to emphasise the fact, that Mesmerism, instead of accounting for Spiritualism, as many anti-Spiritualists assert, proves but a stepping stone to the larger truths of Spiritualism. Doctors Esdaile, Elliotson, and Gully, Professors Gregory and Cromwell Varley, Alderman Barkas, William Howitt, S. C. Hall, Dr. Wylde, and indeed hosts of others who were clever, astute, and practical men, thoroughly versed in all mesmeric phenomena, were compelled to admit the reality of spirit communion. This fact disposes of the sneer of those who ignorantly cry, "Oh, it is only Mesmerism!" and we doubt not that modern hypnotists will, if open-minded, arrive at the same conclusions, and abandon many of their present theories.

(To be continued.)



## A THEORY OF IMMORTALITY.

CONTRARY to what was once a prevalent opinion, there is probably no human tribe so degraded that it does not believe in some kind of future life. Whence came this opinion? Mr. Tylor, Lucretius, and others trace the belief in disembodied spirits to the phenomena of dreams, in which we meet the dead, to trances, to reasoning on breath and spirit, shadow and substance. Other explanations readily occur; consciousness cannot easily believe in its own annihilation. But the Count Goblet d'Alviella, a professor in the University of Brussels, has developed a theory so curious that it repays the attention we may give it. He starts from the various myths and legends of savage races which profess to account for the origin of mortality. They are usually based on the apparent death and reappearance of the heavenly bodies. As Catullus has it, "Sole occidere et redire possunt"—Suns can set and rise again. The moon wanes, fades, and return; stars set and re-emerge. Thus the movements of the signs of heaven may conceivably have suggested the idea of immortality to some races at least. Let us first examine the Hottentots. According to them, the moon first sent a message to mankind by the hare. "As I die and live again, so you will die and live again." But the hare, as the French proverb says, "loses its memory as it runs"—a proverb which may refer to a similar legend once current in France. The hare therefore said, "As I die and do not live again, so shall you." The moon, in anger, split the lip of the hare, hence the "hare lip." The Kaffirs tell a similar story, being neighbours of the Hottentots. The Fijians have the same tale of the moon and the rat. The moon wanted men to live again, like herself. The rat said, "Let man die like a rat." The coincidence is odd, so far apart are Fiji and the Cape. But both legends show simply the belief that man is not immortal, a belief which probably is not orthodox in either the land of the Hottentots or in Fiji.

Far from Fiji live the Nishinams of California. But they are in the same tale. The moon and the Coyote made all things. The moon wished to make man live after death, like herself. The coyote said no, and instituted the rite of cremation, so that man, once burned, had no chance of revival. People at first thought that the sun and moon died every day or every month, and were replaced by fresh suns and moons. We still talk of the "new moon." But men were gradually led to conceive that the returning moon was only the old original moon come back to life after a temporary decease. They then contrasted their own lot with that of the lamp of night. They died as beasts die, and did not revive in the same body, though the very people who say this believe in a survival of the spirit, either disembodied or in a new vehicle of flesh, perhaps the shape of an owl, a serpent, a wolf, or what not. But they preferred a bodily resurrection in their old familiar envelope, the legs and arms which they knew and had tried. Therefore the Congo tribes dance at the new moon, singing, "May my life be renewed like thine." They would ask themselves, "Why do we not rise again as the moon rises, and as dead animals do not?" They would attribute this misfortune to the jealousy of one of the animals—rat, or coyote, or hare, as the case may be. Another tale comes from the Bachilangés of the Congo. The Deity bade the sun and moon carry a calabash full of drink from one to the other horizon. If they tasted the drink, they were to die; if they did not, they were to be immortal. They obeyed, and live for ever. Man tried the same adventure, but his dog tempted him to drink. He disobeyed the Divine command, and he dies. So the Bachilangés never drink *malafou*—the liquor in the calabash—and they hate dogs. In the Caroline Islands men died with the moon and revived with her, but an evil spirit procured that they should die for good. Men would not die in New Zealand if the hero Maru could have passed through the body of Night and been reborn, but a bird wakened Night, she ate the hero, and we die all. 'Tis very certain.

In New Zealand the very sun would die when he sets, but he drinks of the Water of Life in the under world—the *Wai ora tane*. In ancient Egypt the souls of the dead follow the sun into the west. In Virginia the Indian souls take the same path. Do they, too, drink of the Water of Life? In that shape the great problem placed itself before early mankind. In Mexico, India, and Egypt the souls of heroes and of the just inhabit the sun, and live with its immortal life. The sun "keeps the pathways of immortality," according to the Zuni Indians. With a touching recognition of woman's part in the battle of life, the Aztecs placed in the

heaven of the sun not only souls of warriors slain, but souls of women who die in childbirth. So, in the ballad of "Clerk Saunders," Margaret will not let the ghost of her dead lover go:

Thy faith and troth thou sall na get,  
And our true love shall never twin,  
Until ye tell what comes of women,  
I wot, who die in strong travelling!  
Their beds are made in the heavens high,  
Down at the foot of our good Lord's knee,  
Weel set about wi' gillyflowers,  
I wot aweet company for to see.

The whole set of facts does not, indeed, explain the universal belief in a spiritual life, in the persistence of the conscious self after the death of the body. But the legends do illustrate the highly poetical character of early fancy, even among very backward peoples. Man already appears before us as a philosopher and a poet, wondering wistfully over his own fortunes, and over the more enduring fates of the unconscious study of humanity, we can never go; for, however far back we try to travel, we still discover men essentially human, and already grappling with the puzzles which no science can solve, which are the province of faith, and hope, and poetry. This is the lesson of M. Goblet d'Alviella's interesting study, which appears, by the way, in the *Bulletin de Folk Lore*, the organ of the Wallon Folk-Lore Society.

## BURNS AND ORTHODOXY.

(Extracts from a Sermon by Rev. David Macrae.)

THERE was a time, not long since, when it would have been considered improper and even irreverent to speak of Burns on a Sunday night from the pulpit. All Bible places and Bible characters, good and bad, were considered proper material for discourse, but outside the Bible it was considered dangerous and unbecoming to preach about anybody unless perhaps he were a missionary or a deceased minister of undisputed orthodoxy. But men were coming to realise that if God's kingdom was to be established on this earth, a great deal more would need to be done than building churches, teaching theology, and dispensing alms; and that even with regard to religion and theology mighty reforms had been achieved by men who never mounted a pulpit—men sometimes who were tabooed and reviled by the churches of their time. Such a man was Robert Burns. The so-called orthodox creed taught that all men having fallen by Adam lay under the wrath and curse of God, and came into the world as babes with a nature totally depraved, utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, and that continually. Burns photographed that theology in "Holy Willie's Prayer"—

O Thou, wha in the heavens dost dwell,  
Wha, as it pleases best thyself,  
Sends ane to heaven an' ten to hell,  
A' for Thy glory,  
And no for ony guid or ill,  
They've done afore Thee!

Burns struck a blow at orthodoxy in Scotland from which that system never altogether rallied. The pulpit which he flung his satire at, and which gnashed its teeth at him with impotent rage, he yet helped to reform. The dogmas of election and reprobation and endless torment, ever since Burns exposed their ungodliness and inhumanity, had been receding from the forefront of Scottish theology. Nor had that been the end of his victory. New light had come into religion, more liberty, more recognition of love and fellowship and home affections as heavenly flowers—hints of heavenly life—foretastes of what religion came to develop and perfect—more of all that had come into Scottish Christianity since Burns wrote his poetry. In his songs of fellowship and conviviality, drinking was the dross that should be cleared away, while the spirit of fraternity and love was the gold which should be preserved and cherished, and was cherished (apart from drink) by all who most wisely loved and honoured Scotland's national bard. Many found fault with Burns's life. It would sometimes be more profitable to scrutinise their own. They knew their own selves; they could not know another.

What's done we partly may compute,  
But know not what's resisted.

Burns had not only lightened men's hearts, brightened their hearths, and gladdened their homes, but had helped the Scottish people to brighter views of God and kinder thoughts for their fellow-men. Well for them if within their own sphere and according to their opportunities they did the same, taking a better way where they could find it.—*Dundee Advertiser*.



# "THE TWO WORLDS" PUBLISHING CO. LIMITED,

OFFICE, 73a, CORPORATION STREET, MANCHESTER.

S. S. CHISWELL, CHAIRMAN.

PETER LEE, VICE-CHAIRMAN.

DIRECTORS:

W. T. BRAHAM,

J. BOYS,

GEO. COLBECK,

R. FITTON,

W. JOHNSON,

Hon. Treasurer

Secretary

J. PEMBERTON,

T. SIMKIN,

J. B. TETLOW,

F. TOMLINSON,

Mrs. M. H. WALLIS.

T. BROWN.

E. W. WALLIS.

## THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

SENT POST FREE TO ALL PARTS OF THE WORLD for 12 weeks for 1/6; 6 months for 8/3; one year for 6/6. Subscriptions may be commenced at any time.

FRIDAY, FEBRUARY 3, 1893.

EDITOR AND GENERAL MANAGER:

E. W. WALLIS.

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

### SYMBOLIC TEACHING BY VISIONS.

#### SEEKING REST BUT FINDING NONE.

A CORRESPONDENT requests us to advise him. He felt envious of those "who are resting apparently satisfied and happy in some creed or belief," and wished he too could find rest instead of being harassed with doubts and difficulties. His prayer was answered by a series of visions of a sword, a recumbent cross, a tree, a bush, a breastplate, and a face, or profile of one, the mouth, chin, and back head being wanting. He is at a loss for the meaning of these curious sights. We print our reply thinking it may be of more than personal interest.

"DEAR SIR,—I too used to envy the placid contentment of those you refer to, but now-a-days I am content to be a 'fighter' and take 'short views.' I try to 'let the dead past bury its dead,' but endeavour to profit by the experiences I have had, and look hopefully into the future, without concern or anxiety, content to find 'in the present hour the duty to be done,' and to perform it as zealously and ably as possible. Interpreting visions is risky work unless you possess the key. Symbols may mean much or little; all depends on what meaning the person attached to them who constructed the symbols. However, I'll try. You prayed for 'rest' and were shown a 'sword.' Life is a battle. We must be soldiers and fight, first with and for ourselves, for self-conquest, and then 'for others,' to help the ignorant, free the enslaved, comfort the mourners, and stimulate sinners to hope and effort for self-redemption. We must each take up our 'cross.' Life is full of disappointments and Gethsemanes. Purifying is the end of pain. Discipline is needed. The soldier who is cool, valiant, self-reliant, has become so by training. Trials test us and develop the true manhood, the Diviner self within us. Rest comes only by knowledge and self-restraint. We must eat the fruit of the 'tree.' Our nature will bud and bloom and become fruitful only as we develop our powers. Expansion comes by growth. Reliance, tact, taste, talent, love, beauty, the rounded character, and sweetened disposition, come only as the fruit upon the tree of life. They are wisdom's ripe apples which adorn the tree of experience. They grow as a result of the right use of knowledge. In the great battle of life wherein 'blessed is he who overcometh,' and 'in honour prefers his neighbour,' we need the 'breastplate' of pure purposes. The consciousness of rectitude is a protection against the slings and arrows of our adversaries.

"The result of this symbolic teaching is summed up in the last vision, the 'ideal man.' The face, being the mirror of the soul, signifies by its well-formed nose, eye, ear, and full forehead—power, perception, purpose, and purity. The absence of the back head and mouth indicate the development of the spiritual man, whose harmonious unfoldment has enabled him to govern his appetites and propensities and to direct his energies into the realm of thought and intelligence. The artistic, the receptive, aspirational, poetic, æsthetic, intuitive powers are all represented in the man whose open ear, eye, and brain enable him to discern the meaning of life, and become the interpreter of Divine wisdom as well as the co-worker with Supreme Intelligence.

"Rest for the mind is found in change of occupation. Let us not weakly cry for release from the burdens or duties of our daily existence, but find sweet recompense in the strength,

diginity, grace, and vigour which result from the effort to wield the sword of truth, to break the superstition of clinging to the cross, to uproot the tree of ignorance, to tear away the shield from vice and tyranny, and to overthrow the baser elements of our own nature. Let us strive to become ideal men until we grow conscious of the God in our own soul, and realise that we are at one with the Infinite Spirit."

### OUR POSITION STATED.

A CORRESPONDENT draws our attention to a report in *The Morning* of "an amusing interview" which the representative of that paper had with Mr. James Burns, the Spiritualistic publisher. The gist of this is as follows:—

When Mr. Burns made his appearance it was by way of a narrow staircase, not readily observable, at the rear of the shop. He came tripping down this staircase with a light step, a grey-bearded man of about 80 [160] years of age, wearing a dressing-coat tied at the waist with knotted cords. His appearance instantly recalled De Quincey's description of his Llangollen astrologer, Mochinabante, as his shop and anterooms reminded one of that great hermit's cave. He carried a pair of spectacles in his hands, and rubbed these incessantly with his handkerchief, as he looked straight at our representative with his piercing bright eyes, and said, with a marked Scotch dialect:—

A MAN OF LITTLE FAITH.

"I won't say a word to you. It's no use you coming to me. I know you people, and I don't believe in you. If I say a word you'll make a garbled report of what I say."

"Whatever you say, Mr. Burns, you may be sure will be reported exactly as you say it. All we desire is to enable people to learn the truth about these matters in which they take so much interest."

"Ah! Yes. You go from one to another and give garbled reports of what they say, and if I open my mouth you'll make a victim of me."

Our representative pointed out that Dr. Parker, Dr. Pulsford, Mr. W. T. Stead, and other well known men's satisfaction with the reports of their statements was a guarantee that he would be treated with every care and respect.

"Well," replied Mr. Burns, "I won't tell you anything about phenomena, because if I told you anything about it the public wouldn't understand it. Spiritualism is not for the ignorant and uninitiated. People read your reports, and get a superficial knowledge, and think they understand the question, but they don't. It takes years of study to understand the thing. I cannot tell you anything about phenomena or anything else."

"But as a Spiritualist, Mr. Burns, you are interested in the truth being made known?"

"I tell you," pursued Mr. Burns, "I can tell you nothing about phenomena; I'm not a Spiritualist in the sense you mean. I'm a publisher."

"Then perhaps you can tell me who are the greatest authorities upon —"

"I'd recommend you to buy Crookes and Wallace's books," interrupted Mr. Burns. "Now Crookes will tell you much about phenomena, and Wallace's is a good book, too, and—but you'll make a victim of me, you'll make a victim of me," and with a great sigh Mr. Burns suddenly fled up his flight of narrow stairs, and no inducement would bring him down again.

Our correspondent writes:—

"I think it would do much good to insert the interview in your columns, and call attention to it, and protest against Mr. Burns' childish and unseemly behaviour and bringing ridicule on our cause. No wonder the world looks askance at us when would-be leaders behave like that. Then again, he says he is 'not a Spiritualist' in the sense they mean. What sense? Phrenology, anti-vaccination, etc., I suppose. I think you should protest that he does not represent the cause at all, but only a small clique of faddists of whom he poses as the great central luminary; that nine-tenths of the movement will have none of him or his ways, and let the world know that we utterly repudiate his self-assorted claims to leadership."

We hardly agree with our correspondent as to our duty in this matter. Mr. Burns alone is responsible for his own peculiar views and eccentric actions.

Spiritualism is larger than any man. The real organisers and "leaders" are in the spirit-world. The great work goes on with the aid of those who are faithful and, without them when personal ambitions or meannesses impair their usefulness.

The object of *The Two Worlds* is to promote the spread of the knowledge of spirit communion. To encourage spiritual development in all men. To work for union between sympathetic, earnest and rational thinkers and workers. To assist all reforms, and especially to aid personal growth in goodness, the development of character, and the spread of the spirit of brotherly forbearance.

We differ in toto from many of Mr. Burns' methods and published sentiments. For instance: We fail to see any difference in fact between taking the proceeds of public meetings for the proposed benefit of a problematical "institution" and the, to our thinking, more straightforward course



of a distinct engagement and fee for time and services. The profession of "free" services accompanied by a variety of curious methods of "raising the wind," and by rancorous detraction and denunciation of those who follow the more independent course of the much-abused "professional" arrangements, is a pitiable spectacle which has caused much pain and grief to sincere Spiritualists for years. We do not propose, however, to discuss Mr. Burns' conduct or motives, or to be drawn into a deviation from the course marked out for our paper, viz.: "principles not personalities."

Our intercourse with the spirit world has taught us this great truth that "there are many spheres" and each one goes to his own place both here and hereafter. We believe then that each one should work in their own sphere, and if unable to see eye to eye with other workers, well, let each one go on doing their best, abstain from imputing base motives to others, and try to believe the best of all men. We shall continue to work "for all and with all" who will work with us. Our columns will be open as heretofore for fair discussion of principles and methods, and we shall endeavour, on the side of truth, righteousness and justice, to work for a Spiritualism which will make us all better men and women, and teach us how to be good and do good.

### BIBLICAL ETHICS.

By JOHN AINSWORTH.

THIS is a comprehensive subject, stretching from the alleged commencement of historic man to the posthumous life of the great Nazarene, the presumed Godhead in humanity, or the only Divine teacher of mankind recognised by Christendom, for whose ethical principles they claim a transcendent superiority over all reformers who preceded and succeeded him. It is not my intention to discuss the relative value of New Testament ethics with those of contemporaneous or past periods, but I shall endeavour to select a few of the leading ones from Old Testament Scriptures with a view to discover their real moral worth as applicable to the then social condition of the people, and to what extent these principles or commands are applicable (after the lapse of centuries embracing a much higher scientific advancement and far greater intellectual development) to our present social condition.

It may be necessary to clearly define my position in reference to the alleged plenary or semi-plenary inspiration of the Bible in order to avoid misconception and to prevent irrational or unfair inferences from my chief position. The highest ground taken is by a class of, to us, very irrational theologians, who boldly affirm that the men who wrote the Bible from Genesis to Revelation were under the direct impressive and controlling influence of the great Infinite Spirit of the universe, and that each of the writers (whoever they may have been) was divinely inspired to write that only which was true without the slightest admixture of error. You may rest assured that I shall not attempt to defend such an untenable position, nor any other of a kindred character. Inspiration I understand to mean the infusing or conveying into the mind ideas, impressions, notices, monitions, etc., by some intelligence independent of, or external to, the recipient thereof, whether good or bad.

It is rather difficult for some people to ruthlessly tear themselves away from those teachings which were imparted to them in their childhood's simplicity and ignorance respecting the heavenly origin and tendency of the Bible; but by the brighter and fuller revelations of Modern Spiritualism reason is enabled to assert its supremacy, and guide the benighted and disconsolate mental traveller to the Temple of Truth. In a spirit of honest inquiry let us without prejudice fairly examine a few only of those commands in Old Testament records which have a bearing upon our social and moral relationships as they affect our weal or woe in this life.

One of the greatest crimes, if not the greatest, and almost universally recognised as such, is that of murder, or the slaying of another human being with malice aforethought. The first record of this crime is found in the 4th chapter of Genesis, 8th verse, where an account is given of Cain slaying his brother Abel. So far as I can glean from the limited biography Cain and Abel had different occupations and moral tendencies; the latter appeared to have a disposition as mild, harmless, and unoffending as the flock he tended, while Cain was perhaps as hard, stern, and unbending as the ground he tilled, as manifested in the sudden outburst of a violent and destructive passion, and in the

slaying of an innocent brother. How was this alleged first fratricide viewed in the presumed early history of man? It is a matter of perfect indifference as affecting my logical position whether the ethical principle involved in this question and reply thereto be the direct revelation of the Infinite Spirit through any inspired writer, or simply the impressionable influence of some alleged angelic being or disembodied spirit guide, or the intuitive teachings of man's moral consciousness, or, to adapt myself to all classes of thinkers, a simple product of the human mind unaided by any other influence. The main question still is, Was it deemed right to commit what was then, and is still called murder, according to Biblical teaching? In the 11th verse (chapter iv.) we read, "And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand." The 12th verse reads, "When thou tillest the ground it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth." Whether this curse was fully or only partially fulfilled, or even not fulfilled at all, it involves and clearly expresses disapprobation of Cain's cruel and barbarous act, and thereby gauges the moral sense of the people at that time. This is further corroborated by the confession of Cain, in verse 13, where he says, "My punishment is greater than I can bear." In the deep consciousness of wrong-doing, accompanied with sincere, bitter regret, we have the two leading principles which should guide us to some extent even in the present day in our estimate of what is right, and the amount of punishment we should inflict upon the wrongdoer.

The Spartans in a subsequent generation, who put to death all their weakly and sickly offspring, were, I think, far behind Moses, the supposed Jewish lawgiver, in reference to the value of human life, and therefore I claim pre-eminence for Biblical ethics as to the sacredness of human life and each individual's right to live. This paramount ethical principle has been more or less recognised up to the present day, and the heinousness of murder is measured by the severity of the punishment inflicted upon those who commit it.

In addition to the condemnation of this domestic tragedy in the 20th chapter of Exodus, we have the Decalogue, one of the commands of which is "Thou shalt not kill," which appears to be as applicable and ethically valuable now as on the day it was first revealed for the guidance of mankind; no matter by whom, and from whatever source it may have come.

One of the great leading social principles, next to the preservation of life, is that of the protection and preservation of property. These are two of the great fundamental principles upon which our social existence depend. The Biblical command, "Thou shalt not steal," is so self-evident in its ethical value, that it does not require much defence or critical exposition. If we were permitted to rob each other with impunity, our social existence would become intolerable, and individual possession of property, legitimately and honestly acquired, would be endangered by a rabid, socialistic cry for its equal distribution. If honest toil and persevering industrial effort is to be rewarded, it must be by absolute protection against the plunder of the idle, thriftless, and avaricious, whose only ethical guide is possession, independent of any moral code for the guidance of mankind.

It is, or appears to me to be, upon purely selfish principles that the Nihilism of Russia, the Socialism of Germany, and the Communism of France have been based, apart from any full recognition of individual rights and true social relationships. Nevertheless, these are so many violent outbursts of an indignant feeling of injustice against the greed, duplicity, and oppression of many capitalists, who feed as it were upon the life-blood and rapidly grow rich upon the underpaid labour of those who toil for their special benefit. I have no hesitation in denouncing this as indirect robbery and legitimate theft.

The next great principle of social and domestic import is that of sexual relationship or matrimonial obligation. That there should be some legal restraint, sacred obligation, and conjugal faithfulness is evident from the history of all nations; not that we may expect universal agreement, or similarity in ceremony, etc., but apart from all this there are ethical and physiological principles which should guide us here. In the 18th chapter of Leviticus, we have a pretty full account of what are termed "Unlawful Marriages, and Unlawful Lusts," upon which our present matrimonial relationships are founded and recognised by British law. Taking these negative and positive commands as a whole, they appear to me to be based upon the best physiological



principles and the highest moral sense of a cultured people. We are forbidden to uncover the nakedness of any that are near akin to us. When we consider that some so-called heathen nations by law established were permitted the revolting act of marrying their own sisters, Biblical ethics again hold a pre-eminent position in reference to the marriage law. These matrimonial regulations are so essential that further comment is unnecessary.

It is not my intention to examine every command in the Decalogue. I prefer to take a cursory glance at a few minor teachings, which have perhaps a greater social significance than they are generally credited with. In Leviticus, chapter xix., 11th verse, they were commanded "Not to deal falsely, neither lie one to another." If these twin principles were practically carried out in all our commercial dealings, would there not be an entire moral revolution effected? Why it is proverbial that dealing falsely and lying misrepresentations are unfortunately far too common in our present business transactions. In the 36th verse of the same chapter they were commanded to have "Just balances—Just weights," etc. If every one in the land to-day who use these necessary instruments of merchandise were to test them by Biblical ethics, short weight, fraudulent balances, false representations, etc., would have to disappear from our midst, and commercial integrity in all its diversified branches would reign supreme to the advantage of all.

Now I ask the keenest Biblical critic or most strenuous opponent to Scriptural commands if the three great ethical principles to which I have briefly referred are not universally applicable and feasible in the present day? To me they have a pre-eminence and suitability hitherto perhaps unsurpassed, and nothing but deep-rooted prejudice and reason biassed by sophistry can fail to recognise their intrinsic worth and practical efficacy. Judaism as an entire system may be utterly inapplicable to our present advanced social position, but its chief moral commands appear to be well suited to guide all conditions of mankind and in all cases to secure their safety, preservation and happiness. A feeling of contentment and safety in our social relationships is absolutely essential to our national existence. A code of morals which secures international goodwill, co-operation, and harmony must commend itself to every social and moral reformer.

It is surprising to the candid inquirer of Old Testament Scriptures what numerous commands or principles are to be found therein which have a direct bearing upon man's social condition, many of which have not yet been surpassed in their ethical value. This is the more remarkable when we consider the early age in which they are supposed to have been given. There is provision and protection made even for the blind, etc. In Leviticus, chapter xix., 14th verse, we read, "Thou shalt not curse the deaf, nor put a stumblingblock before the blind." It would almost be an insult to ask if this is not an excellent command, and humane in its provision.

There are others of a similar character, for instance, in Leviticus, chapter xix., 9th verse, it reads, "And when ye reap the harvest of your land thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. [10th verse] And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard: thou shalt leave them for the poor and stranger." Many hearts have been gladdened as they have wandered in the harvest fields to gather the gleanings, with a consciousness that they had a divine right so to do which placed them above being the recipients of any charitable donor; hence the ethical value of this command.

There are a great many truly humane, philanthropic, and Spiritualistic principles scattered throughout the pages of the Old Testament of the highest import to the welfare of humanity. In indicating a few of these I willingly recognise their social and practical worth apart from their alleged divine source, viewing them in relation only to their intrinsic value to mankind, and have therefore very little sympathy with those atheistical and Secular advocates, or even Spiritualistic Iconoclasts who would if they could put the extinguisher upon ALL Biblical teachings, and for ever annihilate the book which contains them.

In our disgust we are liable to be intolerant. We forget that weakness is not in itself a sin. We forget that even cowardice may call for our most lenient judgment if it spring from innate infirmity.

## VOICES FROM THE PEOPLE.

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

### DR. SLADE AND THE ENEMIES OF SPIRITUALISM.

DEAR SIR,—As the press is more willing to circulate poison than it is to admit its antidote, I shall feel obliged by your insertion of the following contradiction to the charge of insanity against Dr. Slade, which is copied from the *Banner of Light* for Jan. 7th, 1893.—E. FOSTER, Preston.

Mrs. F. M. Toedt (Hamburg) writes: "Dec. 25, 1892. While Dr. Slade was very ill at Sioux City, he was never out of his mind for one moment. The report emanated from the enemies of Spiritualism. He has been with us over a week, and won the respect and esteem of all who had the pleasure of meeting him. He has delivered four lectures in Lyceum Hall; they were clear, logical, and full of the truths of Spiritualism. His slate-writing is so marvellous that even the greatest sceptic is at once compelled to acknowledge its genuineness. His phases of physical and mental mediumship are wonderful manifestations of spirit power. He is soon to leave our city for other fields of work, and will carry with him the respect and goodwill of every one with whom he has come in contact."

Comment on the above will be superfluous.

### PLATFORM RECTITUDE.

DEAR SIR,—“He who would command must first learn to obey,” and he who would teach men Spiritualism must himself be spiritual. Can you, sir, answer the following queries?—Is it a fact that a few Sundays ago the members of the Colne society found it expedient to pay their speaker his fee and send him away, because of his condition and conduct on the platform during the afternoon service?—Is it a fact that this same person made his way the same day to one of the society's halls in Burnley, and had to be cautioned by the chairman for his conduct during the evening services?—Is it a fact that this same speaker has been guilty of similar conduct both at Manchester and Openshaw societies?—Is it a fact that the conduct of this same person has been mentioned at a Federation meeting, and yet no steps have been taken to ascertain its truth or falsity, and deal with the matter?—If the above are *not facts*, the sooner they are denied the better it will be for the medium and the movement generally; if they *are facts*, then, I should like to know how long the movement is to lie under the stigma and disgrace of such conduct, no matter where it comes from, before the Federation moves in the matter. I have been patiently watching for some signs of life in the Federation, but so far I have been disappointed. I consider it one of their especial duties to see that our platforms be kept free from all taint and blemish, particularly in those who pose as our leaders and teachers. I believe, sir, that the copy-book heading is as true to-day as it was in my schooldays, which says, “Example is better than precept.”—Yours faithfully, ASSOCIATE.

### TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH.

DEAR SIR,—I have read Mr. Woods' letter. If I assume any authority, it is the authority to me of truth and evidence. Mr. Woods says, I “put forward a series of unsubstantiated assertions,” but I trust he does not assume that I cannot substantiate my assertions. If need be I can prove co-incidentally, and can substantiate—chapter and verse—the relationship of the Biblical account of the life of Jesus to the motions of celestial bodies. I accept the astronomical as a “possible theory of the interpretation of the Bible,” because it appears to me more possible than any other, and the evidence in favour of it seems overwhelming. I fear the opinion is much too frequently held that we cannot say “Christ the Sun,” without “God the Sun,” that we cannot put Jesus aside without drifting into atheism, which practically implies that there is no spiritual truth outside the Bible. If the Bible was final, or even an original book, or its narratives historically true, there would be a plea for its being held sacred. But as the Church has had a good turn at teaching generations to “bow the knee” through the Biblical symbols, without a very satisfactory result, it is quite time we struck into a fresh track, and tried to get at the “underlying truth beneath,” which is precisely what I want to do.

Mr. Woods says, “It seems to me that true spiritual teaching does not consist in destroying, so much as explaining the meaning of the symbol;” just so, that is my object, I want to explain that Jesus is the Sun personified, which means a very different thing to believing that Jesus was the “Son of God,” or an actual historical personage. Whatever we may prove as regards Bible narratives would not alter the intrinsic value of any genuine truth or moral maxim therein contained. But what seems to be necessary is, to get at the most rational explanation of the symbolic representations, for it puts a very different complexion on the matter to believe that the Bible contains an account of the sayings and doings of actual personages, to believing the narratives as symbolic of terrestrial phenomena. I see no grander truths in the Bible than I do in Chinese, Hindoo, or Persian scriptures, or the philosophy of Plato or Socrates, but whatever truths I may see in these would not prevent me from getting at the most rational explanation of any allegorical or symbolical representations. I suppose no two men have precisely similar conceptions of God, and each of us must necessarily worship God after our own way and conception. It hardly seems to me the best and wisest thing for all men to worship God through one symbol. I think it best for us to worship God in accordance with our highest conception of Him. Whether there ever was an individual whose personage served to hang the Bible narratives of Jesus on, is a matter which will probably be disputed for some time to come. I would ask all interested in the matter, to investigate. The best thing to do, perhaps, would be to study the annual progress of the Sun through the Zodiacal signs in connection with the Bible narratives. Or, what may be still better, to read the work by Hugh Junor Browne, “The Rational Faith,” or “The Popular Faith Unveiled,” by Dr. Hardwicke, and “Faiths, Facts, and Frauds of Religious History,” by Mrs. E. H. Britten. I can assure Mr. Woods that the study of these matters has not led me to “destroy the God idea,” and that I am very far removed from atheism; and what is infinitely better, I am deeply sensible of the existence and nearness of those friends usually called dead.—Yours truly,  
W. J. LEEDER.



## STRANGE ROOMS.

DEAR SIR,—As you are writing of strange rooms, I might as well give my testimony. We took rooms at 68, St. John's Road, Hoxton, London, some six years ago. Everything was pretty well dilapidated. The agent had the rooms papered; I did a little painting, gardening, etc. We had a front shop, which was built where the front garden used to be. Then there was the dark kitchen under the front parlour, and there was also the back parlour. The coal-cellar formed a rectangular den—one part was under the passage, the other part ran in front of the front kitchen underneath the shop. My wife was always feeling an ill influence, especially in the kitchen. The other tenants in the house spoke of somebody walking up the stairs, and a Mrs. Gibson went out purposely during the evenings. I did not worry about invisible lodgers, I had other troubles to nurse. We had a bed in the front kitchen, in which slept a little errand girl. Steps led down from the shop to the kitchen. My wife often heard noises, and saw some visions when down in the kitchen. One day, when in the shop, I heard a deep groan proceeding from the kitchen where my wife was. As my wife was rather nervous, I hastened downstairs and fetched her up. She had heard the noise proceeding from the empty bed. My wife had the impression there was some one buried in the cellar. We never prospered there, and had so much unpleasantness we were glad to get away. No. 17, St. John's Lane, Clerkenwell, was another instance. The landlord, whom I never saw, died shortly after our in-going. One old married woman-cook lived on the first floor; she drank a great deal. She positively declared she saw the landlord's spirit coming up the steps, sternly gazing upon her. There was a small window near the yard door. One day, while crossing the yard, I saw a woman with a shawl round her, looking through the window into the yard. After I had stepped inside the house I could not see the woman. As only a second could have elapsed since I had seen her, I looked down the stairs and raced up the stairs to find out who it could have been. I neither saw nor heard anybody. Out of curiosity I went into the yard and looked through the window, when I found that an upright beam almost covered the window inside, and there was no possibility of a woman in the flesh to look out of the window. A few weeks after the woman in the front kitchen died at the Holborn Infirmary. H. W.

## CLAIRVOYANCE AND PSYCHOMETRY.

DEAR SIR,—If any reader can philosophically explain the difference between these two gifts, they would confer a benefit upon Spiritual students, who have to speculate to some extent in reference to this subject, in the absence of any individual experience to guide them. To me, for want of better terms, clairvoyance is soul or spirit seeing, while psychometry is soul or spirit feeling. Accepting this definition, the subject is still environed with great difficulty. I have witnessed a letter psychometrised when the terrible storm in the Atlantic has been distinctly felt, because impressed thereon by the violent motion of the vessel in which the letter had been brought over. In like manner, Mrs. Denton and Mrs. Buchanan—two noted American psychometrists—have described the material surroundings and natural history of a piece of stone belonging to a distant period of the world's formation. The gigantic animals now extinct, the comparatively rude and swampy vegetable life, and all other particulars peculiar to this early stage of development, have been thus portrayed with, perhaps, greater historical accuracy than could be given by the pen of any ordinary historian, and even beyond their knowledge of the period psychometrically referred to. In these wonderful cases we do not appear to be dealing with mental impressions in the ordinary sense, but with purely physical causes, producing invisible impressions which can be felt or sensitised by the psychometrist. If there is not clairvoyance associated with the keen sense of touch, in what manner is the psychometrist enabled, for instance, to describe the particular form, habits, etc., of animals which existed centuries upon centuries ago simply by handling a bit of stone? The experienced psychometrist can answer this question. May it not fairly be inferred that every material object, and every operation in Nature, leaves its impression indelibly and accurately fixed upon some other part of Nature, written as with a pen, the record of its own existence, to be clearly deciphered by the psychometrist? May there not, therefore, be a spiritual essence in everything, and an ability possessed by man to trace it out? It would be interesting to read the experiences of psychometrists, and I therefore invite the expression of their opinions, based upon their individual experience upon this subject, to which I have very briefly called attention.—Yours truly,

JNO. AINSWORTH.

Manchester, January 21, 1893.

## PHRENOLOGY DEFENDED.

At the St. Saviour's School, Leicester, on Jan. 17th last, a lecture was delivered by Professor Timson, Dp. B.P.A., in reply to Dr. Neal. Councillor Verley presided. We make the following extracts: Phrenology, like other discoveries, met with antagonism from the medical profession. An M.D., in face of the advancement of physiological research, recently claimed that "There is absolutely no relation or resemblance between the bumps and prominences of the skull and the shape of the brain beneath, and that phrenology was but a relic of the dark ages, as was also astrology, etc." Mr. Timson said he would allow one of their own authorities (of no mean position in the profession) to answer the assertion, Prof. David Terrier, M.D., LL.D., F.R.S., F.R.C.P., etc. The determination of the exact relations of the primary fissures and convolutions of the brain to the surface of the cranium is of importance to the physician and surgeon as a guide to the localisation and estimation of the effect of disease and injuries of the brain and its coverings, and may prove of great service in anthropological and craniological investigation. He gives four illustrations (pages 483, 486, 490, 491), to assist the student, of the "Relations of the Convolution of the Brain to the Skull." The lecturer claimed that here was an example of absolute and authoritative contradiction of Dr. Neal's assertion. As this unprovoked opponent had charged the profession with quackery, and phrenology with being "useless and unscientific," he would refer to medical authorities, and their denunciations of their own profession, and thus show that "people living in glass houses should not begin to break windows over the way." Sir Astley Cooper: "The science of medicine is founded on conjecture and improved by murder."

Sir John Forbes, late Court Physician to the Queen: "In a large proportion of cases treated by allopathic physicians the disease is cured by nature, and not by them, and in many instances in spite of them, and his experiences of a professional life brought him to the conclusion that it would fare better with the patients if drugs were especially abandoned. Physics had come to such a pass they must either mend or end." Adam Smith: "The great success of quacks in England has been altogether owing to the real quackery of the regular physician." Professor Evans, Fellow of the Royal College, London: "The medical practice of our day has neither philosophy nor common sense to commend it to confidence." Many more quotations from medical works were given, and on the other side testimony of men and women in every rank of society, confirming the usefulness and accuracy of delineations received through phrenology. Mr. Timson dealt with the hostility displayed by a large portion of the medical fraternity, not only towards material sciences but the psychical, and quoted the harsh treatment Harvey received for his discovery of the circulation of the blood, but now children are taught the same in public board schools. The treatment of Mesmer, and the re-christening of mesmerism, was exhaustively explained, and also the present strife for the supremacy of facts relative to modern spiritual research, and the materialistic assumptions of the day. He then gave illustrations of the capability and utility of phrenology in its application to the revelation of character, mental, moral, and psychical. The worthy chairman submitted to the ordeal, and with many others confirmed the accuracy of the delineations. Hearty thanks were accorded the lecturer.

## A CASE OF TRANSFIGURATION.

DEAR SIR,—On Sunday night (the 22nd inst.), five friends, along with Mrs. Lamb and myself, sat round the table at 9 p.m., when a most remarkable incident occurred. After having the usual physical manifestations, which consist of the direct knocks, scratchings, etc., one of the sitters, Mr. Sewell, asked if his brother, who had passed on, had lately seen their mother? "Jack" replied he had not, but would go to Whitehaven and see how she was. In the meantime the medium was controlled by her familiar guide "Jessie," and, on leaving, about ten minutes afterwards, the medium was controlled by Mr. Sewell's mother, who is still in the flesh, and a transfiguration of the medium's face and head took place, which was fully recognised by Mr. and Mrs. Sewell, and all the other sitters saw the change which had taken place in the medium's appearance. My object in writing is to ask if any of your numerous readers have had a like experience?—Yours truly,

37, South View, West Heaton,

GEORGE LAMB.

Newcastle-on-Tyne, Jan. 25, 1893.

## SUPPORT "OUR PAPER."

DEAR SIR,—I should like to express my humble thanks to you for your great care in giving us, through *The Two Worlds*, such an amount of valuable information and instruction in its soul-inspiring articles, tending to make us live nobler and purer lives; and if Spiritualists did their mere duty the circulation would increase a hundredfold. I have sent "our paper" to India, and the verdict is that if the profession were as good as the paper we should carry victory with us all through the ranks.—Yours in the cause of love and truth,

JOHN T. TODD.

29, Chatham Street, Otley Road,  
Bradford, Yorks.

## A GRAND IDEA.

DEAR SIR,—The proposal made by James Bronte for a "Spiritual Reading Union" is, I think, a grand idea that would be to the advantage of all who become members. The teachings of Spiritualism are, to my thinking, the brightest and mightiest levers for raising man out of the depths of sin and misery. You, Mr. Editor, are doing noble work in our valuable paper, which I take pleasure in reading. It rivets my convictions so much that if I would I could not shake off the principles it advances. I will consent to my name going on the roll of your Reading Union, and wait for further information that I may be able to get the book you have chosen for the first month.—I am, yours, etc.,

WM. BEATTIE.

P.S.—Permit me to ask your readers and others in the Wallasey District of West Cheshire, who are willing to form themselves into a society for the furthering of our cause and to the mutual advantage of each other, if they would communicate with me, I will then with their assistance try to bring this about.

22, Palermo Street, Seacombe.

NEXT WEEK we shall print an extremely interesting and "newsy" letter from Mr. James Robertson, anent his visit to Manchester and London. Our pages were already made up for this issue when it arrived, but it will keep, and will be welcome to our readers when it does appear.

MRS. KAY'S PROTEST re MRS. STANSFIELD'S LECTURE AT BLACKBURN.—Mr. Joseph Taylor writes: "I made no mistake, but gave what I considered an honest report, and have been complimented on having had the courage to do so by various members who have been connected with the cause for many years. While I hold the position of corresponding secretary, I shall try, and hope to be able, to report honestly, without puffing, which I believe to be the cause of some of our mediums having a false opinion of their abilities, besides misleading other societies. A good audience there was, but I have seen better when we have had clairvoyants who were not able to lecture at all, and am sorry to say the room only half filled when we have had some of our best lecturers. The pin dropping and spellbound she speaks of are meaningless to me. In conclusion, I owe my appointment to the position of reporter to the members, and to them I hold myself responsible, and shall notice no future protests. No offence taken." [This matter must rest here. Mr. Taylor must do his duty according to his own estimate. No one is likely to be any worse for kindly criticism. "Many men, many minds." What pleases one may wound another. Different estimates will be formed of any lecture by different hearers. Public workers have to learn to do their work irrespective of praise or blame. Do your level best and leave the rest.]



## 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.]

A REPORT without address.—Mrs. Wade gave trance lectures, which were much appreciated. Clairvoyance was pretty fair.

ASHTON.—Mr. J. Moorey gave clairvoyance and psychometry. After a brief explanation of psychometry at night he gave examples, followed by clairvoyance. Owing to ill-health this was his farewell meeting for Ashton, as he contemplates going abroad.—J. H. M.

ATTERCLIFFE.—Jan. 25: A grand evening with Mr. Inman, who gave medical psychometry, to a large and appreciative audience.

BACUP.—Mr. Smith's guides gave excellent addresses to good audiences, "How best to develop mediums," and, from the audience, "How to detect the numerous frauds who pose as mediums on our platforms," was dealt with in his usual masterly and high-toned way. Other questions were ably answered. The day's proceedings show he is a better medium than ever he was. Societies will do well not to let such a medium lie idle. Psychometry excellent. Potato-pie supper a huge success.—J. H. J.

BARNOLDswick. Mechanics' Hall.—Mrs. Whittingham (late Miss Cowling) discoursed on "Spiritualism and its teachings," and "Spiritualism: Is it a religion?" in excellent style. A spiritual feast. We hope we shall hear her again soon. Clairvoyance mostly recognised.

BRIGHTON.—Mr. Featherstone's guides gave a most interesting lecture on "Is there forgiveness?" Much appreciated. With the help of our friends we keep drawing more to hear the truth.—W. S.

BIRMINGHAM. Camden Street Board School.—We had the pleasure of hearing Mr. Prudence, of Smethwick, on "If a man die shall he live again?" The control wished every man to realise that he must be his own saviour, the home hereafter would be brighter for having lived a good life on earth. Descriptions of spirit friends satisfactory.—Ivy.

BIRMINGHAM. Oozells Street.—Thursday: An address by Mr. V. Wyldes, and clairvoyance and psychometry with his usual success. Sunday evening: Mrs. Martin, a prominent medium in Birmingham, delivered an earnest address on "Spiritualism," and gave excellent clairvoyance. Meeting well attended, many having to stand in the ante-room.

BLACKBURN. Freckleton Street.—Jan. 22: Morning devoted to lessons. Mr. Tyrrell took the first class. Subject: "Dreams," several members taking part. Mr. J. T. Ward taught the junior class. 29: The usual fortnightly marching and calisthenic exercises were gone through very creditably. Conductor, Mr. M. Brindle. Good attendances.—G. E. Harwood, 58, Higher Audley Street, Blackburn.

BLACKBURN. Spiritual Hall, off Northgate.—A good day. Miss Jones delivered admirable addresses on "The Lifting of the Veil" and "The Spirit Spheres," also giving good and encouraging advice to members of our new society and wishing us success. Successful psychometry. Good audiences.

BRADFORD. Boynton St.—Mrs. Hunt's guides lectured on "Take courage;" "Sow in the morn thy seed," and gave every satisfaction. Mrs. Mason's guides gave clairvoyant descriptions, a large number recognised.—W. C.

BRADFORD. 448, Manchester Rd.—Miss Crowther gave very good lectures. Evening subject: "Did Jesus come to save sinners?" which was dealt with very ably. Good clairvoyance.

BRADFORD. Norton Gate.—Mrs. Bentley's guides on "Death," and "Where are our loved ones gone?" were well worth listening to. If she continues to improve as she has done the last year, she will require no praise. Saturday, Feb. 11, a tea and social evening at 4-30, 6d.

BRAHMOUS. Martin St.—Jan. 22: Mr. G. Smith's controls answered questions to perfection; psychometric delineations were most successful. Evening, "Spirit life and earth life of the controls" was a real spirited address and gave great pleasure; room packed at night. Monday, one of the best scientific lectures was given by the control we have listened to; psychometry most successful. We tender our best thanks for the good he has done for us. Jan. 29, for the first time, Miss Myers' guides discoursed on "Reformation," and "Charity," in an earnest impressive style, which entirely won the sympathy of the audience. Clairvoyance successful. Her next visit will be looked forward to with interest.

BURNLEY. Guy Street.—Mrs. Best gave 28 clairvoyant descriptions to very large audiences, all recognised. Many strangers favourably impressed.—W. Timms, sec.

BURNLEY. Hammerton Street.—We were again privileged to listen to one of our champions in Mr. Swindlehurst. Afternoon subject from the audience, which he dealt with in a clear manner, showing "united we stand, divided we fall," also dealing with other eight subjects. Evening, "Spiritualism in the Light of Free Thought and Social Reform," giving great satisfaction.—D. H. W.

BURNLEY. 102, Padham Road.—Mrs. Griffin's guides gave good discourses on "Over there" and "Spirit life." Much appreciated by good audiences. Clairvoyance and psychometry very good.

BURNLEY. Robinson Street.—Mr. Hepworth's guides spoke on "Spiritualism, the comforter," and "Where is Heaven?" comparing the theological heaven with the condition which constitutes heaven as taught by our spirit friends. The apt illustrations made the address very interesting and instructive. Successful clairvoyance. I should like to publicly thank Mr. and Mrs. Dixon, Mr. Dean, Mr. Mason, and the children of Hammerton Street Lyceum, for the splendid entertainment they gave us on Saturday last, and express our regret that so few of our own members and friends were present.—W. H.

CARDIFF.—Mr. F. B. Chadwick gave an excellent address and ably showed the untenable attitude of various classes of "Objectors to Spiritualism." The after séance was largely attended, led by Mrs. Billingsley, some of whose clairvoyant descriptions to strangers were exceedingly good, and all except one were recognised before leaving the hall. The Cardiff Photographic Society have been kept on edge. On Friday Mr. Rd. Phillips, one of our esteemed members, exhibited at their rooms, by means of a powerful lantern, about eighty photographic slides prepared by himself, containing views of the people and country of tropical Queensland. The views were deeply interesting and evoked hearty commendation.—E. A.

FELLING. Hall of Progress.—22: Mr. W. Westgarth spoke on "The continual change and development of mankind both on earth and in the spirit world." Very ably defined and received good applause. 29: Mr. G. Forrester, that all-round man and energetic worker, after naming a child, showing the parents their duty in training it, very ably dealt with the subject, "Immortality of the soul." Election of officers, viz., Jos. Hall, president; J. Wilson, vice-president; G. Laws, treasurer; T. Wright, financial secretary; J. Dobson, cor. secretary; R. Peters and G. Hutchinson, auditors.—J. D.

HEYWOOD. 32, John Street. Mrs. Hyde spoke with great success to a large audience.—J. F., cor. sec.

HOLLINWOOD.—Tuesday's circle well attended. Good clairvoyance by our esteemed friend, Mrs. Brooks. Sunday afternoon Mr. Gibson's controls chose for discourse, "Speak gently to the aged ones," followed by clairvoyance from his son, and good psychometry. Evening subject, "What is our mission here?" A very instructive lecture, listened to with rapt attention. Master Gibson gave many clairvoyant descriptions, mostly recognised, speaking highly for his future mediumship.

LANCASTER.—Afternoon: Mr. Boocock answered questions from the audience in an intelligent and satisfactory manner. That his qualifications as a speaker had gone forth was evident by the large gathering of strangers and members. At the evening service "Spiritualism and modern progress" was ably dealt with. Clairvoyance and psychometry. All pronounced correct. A few such promising young mediums would be an impetus to the movement. We wish him God speed and hope to hear from him again soon.

LEICESTER. 67½ High Street.—Jan. 15: Mr. Sainsbury's guides gave an interesting discourse on the "Capitalist's punishment of the land." 22, Mr. Clarke gave a good lecture on "Signs of the times." 29, Mr. Pinkney spoke on "Why does a man die?" All well pleased, a very interesting lecture.

LEICESTER. Millstone Lane.—Mr. Ashby gave a stirring and instructive address. Sixteen clairvoyant descriptions, 10 fully recognised. This was the first of a week's revival services during which we hope many will be led to see spiritual light.—Edward Gibson, president.

LONDON. 311, Camberwell New Road, S.E.—The sixth anniversary services opened with a good morning séance with Mr. Wyndhoe. The afternoon séance (an innovation here) was a decided success. Mrs. Bliss gave a number of excellent tests. The attendances were excellent, a number failing to find room at night. Hearty singing and earnest prayer opened the evening service, when Mr. Long gave a resumé of our work, intentions, and prospects. We have passed through a good year and look with confidence to the future. Mrs. Long sang a solo; and the guides of Mr. Butcher, Mrs. Stanley, Mr. Smyth, and Mr. Humphries congratulated us upon our work. It was a glorious spiritual feast. Collection, in answer to Mr. Long's appeal for financial help, was £1 17s. 3½d., a welcome addition to our treasury. Our thanks are due to the many friends who freely gave their services.

LONDON. Federation Hall, 359, Edgware Road.—Last Sunday evening Mr. Dever-Summers gave a most interesting lecture on "Historic Spiritualism." The amount of classical knowledge shown and the account of ancient oracles was very instructive. We want more such lectures.—A. F. Tindall, A.T.C.L., hon. sec.

LONDON. Forest Hill. 23, Devonshire Road.—Our social evening on the 25th was a great success, thanks to the ladies who were prominent, both in providing refreshments and musical talent. Sunday evening: A splendid address from Mr. J. T. Dales, upon "The Sun, and planetary influences on character," was greatly enjoyed. Annual committee meeting, the following officers were elected: President, Mrs. Gunn; vice, Mr. Elphick; secretary, J. Bliss; assistant, A. Vincent; treasurer, R. Harn. The members tender heartfelt thanks to Mr. Bertram, late president, for the manner in which he has conducted the meetings for the past four years. Although he has given up the post of president he is still a working member of the society.—J. E., hon. sec.

LONDON. Marylebone, 86, High Street.—Mr. W. T. Cooper gave an interesting address showing the similarity between Bible and modern revelation, all governed by the same law, and all tending to the same end, the assurance to man of continued life, and of sweet communion between earth and spirit life. He also spoke of messages received in private séances from mother, son, etc., which had been to him incentives to a new and higher life, which the old orthodox doctrines in which he had been educated were inadequate to supply.—C. H.

LONDON. Peckham, Winchester Hall, 33, High Street.—Evening: The president made some remarks upon "The New Spiritualism," relating many of his own personal evidences of spirit communion. He invited others to give their experience, and several strangers to the movement narrated how they received remarkable proof of spirit return.

LONDON.—The New Year's ball, on Monday, January 23, at the Portman Rooms, was very well attended. All the arrangements were carried out with perfect satisfaction. The prettily designed programme was a pleasing memento of a very enjoyable event. The committee may be congratulated upon having secured the services of Mr. Austin's famous quadrille band, which gave evident delight. The visitors were highly gratified, and many hopes were expressed of its developing into an annual ball. This the committee have decided upon, so that next year, all being well, we may look forward to a much larger gathering. The committee thank the editors of *The Two Worlds* and *Light* for their kind courtesy in giving publicity to the various announcements. It is proposed with the proceeds, after expenses are paid, to start a fund for spiritual workers.—Alfred J. Sutton, Woburn House.

LONDON. Shepherd's Bush. 14, Orchard Rd.—Mr. Wyndoe delivered a most beautiful spiritual discourse upon the past year and some of its lessons. The speaker referred principally to the comfort derived by knowledge of the truth of spirit return.

LONDON. Stratford.—Four local papers gave notices of the recent lantern lecture, so our notoriety will be well established; surely it will arouse some interest in our work. What with the 5,000 handbills a week, and the local papers, we should get audiences on Monday evenings. We can do our part, and we know the spirit world are doing theirs; in fact, we have to be very thankful when we observe press, pulpit, and people interesting themselves in one way or another. I am doing what I can to push the paper, the ever-improving pen'n'orth.—J. R.

LONDON. Walthamstow.—Interesting discourse by Mr. Brailley's guides, and several solos. [Late last week.]



**MANCHESTER.** Tipping Street.—Mr. J. B. Tetlow gave good lectures on "Mediums and Mediumship," and "The prayer of Ajax." Attentively listened to by a good audience, and all were evidently thoroughly satisfied. Psychometry at each service.—R. D. L.

**MANCHESTER.** Collyhurst Road.—Mrs. Smith discoursed on the "Spheres." Evening: Question from the audience, viz., "Is clairvoyance a natural gift or is it divine, and what are the conditions which Spiritualists talk so much about?" Good clairvoyance.—J. T.

**MANCHESTER.** Moss Side Assembly Room.—Mrs. Lamb's guides spoke on "The Unseen World." A large audience listened with interest to a grand address, which made a very good impression. After circle, large attendance. Good results.

**NELSON.** Bradley Fold.—Mr. Hoskin's controls gave excellent discourses on "Geology," and "The Plurality of Worlds." Also striking clairvoyance. Good audiences, all well satisfied.—D. H. B. N.B.—Societies would be well repaid by engaging Mr. Hoskin.

**NEWCASTLE-ON-TYNE.**—Mrs. Gregg gave three short addresses, followed by clairvoyant delineations of spirit friends. The great majority were fully recognised, and in several instances there was unmistakable evidence of spirit identity. Altogether they seemed to give great pleasure to full audiences, many friends coming forward at the close and recognising delineations.

**NORTHAMPTON.**—Mr. Veitch, of London, again favoured us with a visit. Very good meetings and first-class addresses, which gave great satisfaction.

**NORMANTON.**—Mrs. Midgley's guides gave instructive addresses on "Train up a child in the way it should go" and "Under the Spiritualists' Banner." A crowded room, and a large number unable to gain admittance. We shall be obliged to get a larger room; there are many people here inquiring into our grand philosophy. We are not dead yet, Mr. Ashcroft.

**NOTTINGHAM.** Masonic Hall.—Mr. Morse's morning address upon the "Divine in Man, Nature, and the Universe" was up to his usual standard of excellence. At night he dealt with five or six written questions from the audience, to the evident satisfaction of a large number. We were favoured with singing by Miss Carson, Mr. Smith, and the choir. In future the members' meeting will be held on the first Sunday in every month, commencing Feb. 5.—J. F. H.

**NOTTINGHAM.** Morley Hall.—Mrs. Barnes was still rather delicate. Her controls gave a good address. Hope more will turn up next Sunday. The election of officers resulted as follows: Secretary, Mr. Burrell; assistant secretary, Mr. Jackson; treasurer, Mr. Adams; assistant treasurer, Miss Fantum; ushers, Messrs. Adams, Shipley, and Jackson; trustees, Messrs. Adams and Shipley; general committee, Messrs. Flint, Galpin, Jackson, Potts, Wallis, Mrs. Shipley, and Miss Johnson; tea committee, Mrs. Shipley, Mr. Bestwick, Miss Galpin, Miss Johnson and Miss Fantum; librarian, Miss Fantum. Mr. Frank Galpin was elected hallkeeper vice Mr. Jackson resigned.—J. W. B.

**OLDHAM.** Temple.—P.S.A. Mrs. Mansley sang "I dream'd a dream," and "Far away." Accompanist, Mr. Randle. Mr. Taylor gave a violin solo, and Mr. Saxon two solos on the flute, accompanied by Mr. Reed. Mrs. Brooks gave a few clairvoyant descriptions. At 6-30, Mrs. Brooks gave a good address on "Scatter seeds of kindness," and a number of clairvoyant descriptions, most of them recognised. Good audiences. Sunday, Feb. 5, a string band, Mr. Dearden violin solo, pianoforte solo, and recitation. At 6-30, local speaker.

**OLDHAM.** Bartlam Place.—Thursday's circle: Mrs. J. D. Stansfield gave a short address and good clairvoyance to the best audience we have had.—T. B.

**OPENSHAW.** Granville Hall.—Mr. Kay, of Salford, gave a grand lecture on "Spiritualism v. Christianity," showing that there had been many Christs. Very good audience. Healing circle, several magnetised by Mr. Reed, Mr. Hall, and Mr. Moxon. Committee meeting next Sunday, at 2-30 p.m.; meeting of members after evening service. Will speakers willing to come for expenses address Thos. H. Lewis, 540, Gorton Lane, Gorton, Manchester?

**OSSETT.** Queen St.—Jan. 28, we opened our rooms with a public tea and entertainment, and if Mr. Showman could have seen the fruits of his labours it would have broken his heart; the people came in scores. We also wish to thank our friends from Churwell for the entertainment which they so ably rendered. We are glad to see such talent in the spiritual movement. Mr. J. Armitage, of Batley Carr, was speaker; he took questions from the audience, and gave great satisfaction by his brilliant answers.

**PENDLETON.**—Afternoon, we had a public circle; evening, a service of song, "An Angel in Disguise." Reader, Mr. H. J. Donnalley, of Pendleton; all passing off very well; good audience.—J. M.

**PLYMOUTH.** 8, Octagon.—Wednesday, Mr. Lethbridge gave a good inspirational address on "Mediumship, its value; and how it should be cultivated." Sunday, at 11, and 6-30. Ours is an open platform, those we know to have the spirit of truth are invited to speak when they are impressed. Prayer was offered by Mr. Samuels. Mr. Pearce gave a beautiful reading. Mr. Looms sang a solo. Mr. Adams addressed, under control, on "Seeds of Kindness," suggested by the solo, was uplifting and soul-stirring, impressing the duty of living pure and holy lives. We pray that an abundant harvest may be gathered. Mr. Cole returned thanks to the Heavenly Father.—A. P., hon. sec.

**ROCHDALE.** Penn Street.—Mr. G. F. Manning spoke on "Hymns and Hymn Writers," showing the source from whence they came was the fount of God by inspiration. Evening, a reply to Dr. J. Parker, who says "I believe in Divine Spiritualism. I seek no message from departed spirits," and then implores God to send messages through him concerning life, business, religion, politics, etc. The speaker claimed that Spiritualism was far superior to Dr. Parker's ideas on the subject. Through clairvoyance and psychometry a great work had been done. By following out the teachings of true Spiritualism, people would find themselves on the right side. Clairvoyance and psychometry for sickness was given.—J. E. R.

**ROCHDALE.** Regent Hall. Discourses were delivered by Mrs. J. A. Stansfield's guides on "Inspiration," and "Spirit power," successfully followed by clairvoyance at each service.—J. B.

**ROCHDALE.** Water Street.—Jan. 15, Mrs. Crossley's guides gave a grand address. Clairvoyance good. Jan. 17, Mrs. Green gave her services, for which we are truly thankful. Her splendid address was

listened to with rapt attention. She also named two babies. Good clairvoyance. Jan. 22, Mr. Buckley's guides gave a splendid address to fair audiences. Good psychometry. Jan. 29, Mr. Sutcliffe's guides gave a splendid address on "Spirit Supremacy and Spiritualism Vindicated." Successful psychometry.

**ROXTON.**—23: Mr. G. F. Manning spoke well on "Spirit Power." Mr. W. H. Taylor gave clairvoyance and Mr. Manning psychometry. Both were in capital form. 25: Mrs. Brooks spoke on the distress in the district, and gave very good clairvoyance. All the above gave their services gratis for our relief fund. The committee tender their best thanks for their helping in the hour of need. 29: Mr. B. Plant spoke on "Is man mortal only?" showing that we have a natural body and a spiritual body, and that man is both mortal and immortal. Evening: "Divine Discontent." Two very good lectures, and clairvoyance.—J. O.

**SHEFFIELD.** Hollis Hall, Bridge Street.—The controls of our local medium, Mr. W. Mason, on each occasion chose their own subjects, which were fairly treated.

**SHEFFIELD.** Psychological Institute.—Mr. W. Inman spoke on "Why am I a Spiritualist?" with a good amount of force. Well received by a large audience. Good clairvoyant descriptions. Always pleased to hear his controls.—W. H.

**SOUTH SHIELDS.** 21, Stevenson Street.—Wednesday: Usual meeting. The guides of Mr. Wright and Mrs. Walker took part. Sunday night: A local medium gave a very instructive address on "Man: What is he, what use here and in the future life?" A very interesting after meeting.

**STOCKPORT.**—Miss Cotterill's well told experiences in clairvoyance and clairvoyance made a good impression. Her troubles and sorrows with her early days of mediumship, her transit from the blindness of mere belief in what she termed the Rock of Ages to the knowledge of spiritual truth, were graphically related. By request, at night, a description of work in the London slums was given, and a terrible tale of depravity, squalor, degradation, and human suffering was unfolded. Miss Cotterill related her first meeting with Mrs. E. W. Wallis, of whose sisterly feeling she spoke in grateful terms. Miss Cotterill's experiences would make up into a capital pamphlet. We have had good meetings.—T. E.

**WALSALL.** Central Hall.—Morning: Mr. J. C. Macdonald gave a good discourse on "Is Man Immortal?" A good meeting at night. Subject: "Is Man a Spiritual Being?" All pleased with the address. A short after séance was a new venture for us, but all were well pleased with the result, and we hope to continue them.

**WIBSEY.** Hardy Street.—Owing to Mrs. Maraden's absence we had no afternoon service. Evening: Miss Bolton kindly gave a good address also good clairvoyance.—P. B.

**RECEIVED LATE.**—Bradford, St. James's: Miss Patefield lectured splendidly and gave good clairvoyance. Service on Wednesday evenings at 7-30.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

**BRADFORD.** Milton Rooms, Westgate.—Feb. 5: Monthly open session. A number of recitations and songs will be given, also prizes for attendance and good conduct. Friends and visitors are cordially invited. Spiritualists would do well to send their children regularly. It is by the Lyceum that our future workers will be provided.—F. S.

**BLACKBURN.** Freckleton Street.—Mrs. Green, of Heywood, lectured on "The Power of Inspiration" and "Spiritualism a Religion," giving short and nice homely addresses. Very fair clairvoyance. Good audiences.—J. T.

**MANCHESTER.** Tipping Street.—Opened by Mr. J. Jones. Usual programme. Recitations by Miss S. J. and B. Jones and G. E. Lister in grand style. Attendance, officers 11, children 24, visitor one, three new scholars. We shall be pleased to see old scholars again. Parents will assist us by sending the children at 10 a.m. and 2-30 p.m.—T. J.

**MANCHESTER.** Collyhurst Road.—Good attendance. Recitations by Bertie Whitehead and Polly Whitehead, Albert Hayes, James Carr, Richard Haggitt, Lily Crutchley. Banner group "Phrenology," discussion on paper by Mr. Murray on "Trade and its aspects." Next Sunday Mr. Horrocks, on "Astrology." A very encouraging session, a credit to the workers.—A. H.

**MANCHESTER.**—Moss Side Assembly Rooms.—First session in the new rooms well attended. Marching and calisthenics conducted by Mr. Ellison, Salford, who gave many hints. Recitations by Misses A. and L. McCellan, Furness, Weightman, and Masters L. Morgan and J. W. Furness. The bells, given by Mr. Dabb, are a pleasing feature in both the exercises.

**MANCHESTER.** Pendleton.—Lesson on "Predestination," by Mr. Compton, conductor, with discussion. Recitations by Misses E. Rimmer, A. Winder, and Blomley.

**OPENSHAW.** Granville Hall, George Street.—At 2-30: Invocation by Miss Howard. Marching, calisthenics, and chain recitations very good. Recitations by J. H. Starkey and J. Orme. Very good attendance, but expect to see more in future.

**ROCHDALE.** Regent Hall.—A crowded session. Invocation by Mr. J. J. Hyde. Marching and calisthenics conducted by Miss E. K. Moores. The Sea group (males) held a very lively discussion. The Sea group (females) were greatly interested by Mr. J. A. Warwick's address on "Physiology."—J. B.

**STOCKPORT.**—Satisfactory session. Good order and attention. Interest seems to be springing up all round.—T. E.

**WALSALL.**—At 10: Musical readings, and a short lesson from Mr. Tibbitts. At 2-30: Musical readings, recitations, classes, and marching. Conductors and scholars numbered 48.—S. B. B.

### PROSPECTIVE ARRANGEMENTS.

#### LIST OF SPEAKERS FOR FEBRUARY, 1893.

**BELPER.**—12, Local; 19, Mrs. Stansfield; 26, Mr. E. W. Wallis.  
**BRADFORD.** Bowling. Harker Street.—12, Mr. and Mrs. Omerod; 19, Mr. Firth; 25, Monthly meeting; 26, Mrs. Place.  
**BRADFORD.** Boynton Street.—12, Mr. A. Walker; 19, Mrs. Ingham (Anniversary service); 26, Local.



BRADFORD. 448, Manchester Road.—12, Mr. Thos. Marsden; 19, Mr. Todd and Mrs. Webster; 26, Mrs. Thornton.

BRADFORD. St. James's.—12, Mrs. Mercer; 19, Mr. Hilton; 26, Miss Calverley.

BRADFORD. Walton Street.—12, Miss Walton; 19, Mrs. Bentley; 26, Mr. Marsden.

BURNLEY.—12, Mrs. J. A. Stansfield; 19, Miss Jones; 26, Mr. Swindlehurst.

DARWEN.—12, Mr. J. Walsh; 19, Mrs. Haworth; 26, Mr. Campion and Miss Lily Pickup.

HOLLINGWOOD.—12, Mr. J. Lomax; 19, Mr. Henry Goldin; 26, Miss McCreadie.

HUDDERSFIELD. Station Street.—12, Mrs. Crossley; 19, Mr. Rowling; 26, Mrs. Hoyle.

LIVERPOOL. Daulby Hall, Daulby Street.—12, Mr. Swindlehurst; 19, morning Local, evening, Sacred Concert; 26, Mr. Pemberton.

MACCLESFIELD. Cumberland Street.—12 and 13, Mr. J. J. Morse; 19 and 20, Mr. Victor Wyldes; 26, Mr. F. Hepworth.

MANCHESTER.—12, Mr. R. A. Brown; 19, Mrs. F. Taylor; 26, Mr. J. C. Macdonald.

MORLEY.—12, Mrs. Righton; 19, Miss Tetley; 26, Mr. and Mrs. Marshall.

NOTTINGHAM. Masonic Hall.—12, Mr. F. Hepworth; 19, Mr. G. A. Wright; 26, Rev. C. Ware.

ROCHDALE. Water Street.—12, Public Circles; 19, Mrs. Beanland; 26, Mr. Lee and Miss Janet Bailey.

ROXTON.—12, Mrs. Hyde; 19, Mr. Moore; 26, Madame Henry.

SHEFFIELD. Bridge Street.—5 and 6, Mr. Charles Shaw; 12 and 13, Mr. George Featherstone; 19 and 20, Mr. W. E. Inman.

SLAITHWAITE.—12, Mr. J. C. Macdonald; 19, Mrs. Crossley; 26, Miss Gartside.

STRATFORD.—12, Mr. J. T. Dales; 19, Mr. J. Allen; 26, Open.

WINDHILL.—12, Mrs. Dennings and Miss Webster; 19, Mrs. Wooley; 26, Mr. Foulds and Mr. Williams; 27, Mr. E. Hopwood.

ACCRINGTON.—Will speakers and mediums please address all communications to Mr. H. Lee, 26, China Street, who is now corresponding secretary!

BRADFORD. Boynton Street.—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, 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 St., Little Horton.—Monday, Feb. 6, at 7-45. Mr. A. Widdop will devote the evening to phrenology.

BURNLEY. Hammerton St.—Feb. 5, Mr. J. J. Morse, of London. 2-30 p.m., "Personal Purity;" 6 p.m., "A New Heaven and a New Earth."

DARWEN.—Misses Taylor and Pickup gave their services for the building fund, and are heartily thanked by the committee.

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 will be thankfully received by any member of the committee.—F. A. M.

HANLEY.—At Mr. Sankey's, Grove House, Birches Head, Mr. Victor Wyldes, at 3 o'clock and 6-30.

HULL. Psychological Society, Friendly Societies' Hall, Albion Street.—A public service is held every Sunday at 6-30. Society meeting, Wednesday evenings, 7-30.

LIVERPOOL. Daulby Hall Debating and Literary Society.—Wednesdays at 8 p.m., 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 an entertainment on Feb. 9. Admission by programme, 6d.

LONDON. 311, Camberwell New Road, S.E.—Sixth anniversary, on Feb. 5, at 7 p.m. A varied and attractive programme will be given. Friends, show your interest in the young workers.—W. T. C.

LONDON. Spiritualist Federation Hall, 359, Edgware Road.—Feb. 5, at 11, Mr. A. M. Rodger, séance. At 7, Mr. F. W. Read, on "The New Spiritualism." Feb. 12, Mr. A. M. Rodger, on "Our New Philanthropic Scheme." All Spiritualists invited.—A. F. T.

MERTHYR TYDFIL.—Mrs. Green, of Heywood, intends giving trance addresses on Feb. 5, at 11 a.m., and 8 p.m., and on Monday, the 6th at 8 p.m.—William Scott.

MORLEY.—Lyceum public ham tea and entertainment, Saturday, Feb. 4, 1893. Tickets, 9d., 6d., and 4d. This tea is to raise funds to buy a new organ. Help will be gladly received.—Miss Louisa Taylor, Springfield Lane, Morley, near Leeds.

MR. GEO. FRATHERSTONE has a few open dates for 1893.—86, Netherfield Lane, Parkgate, near Rotherham.

MRS. WHITEOAK, owing to her weakness arising from severe illness, is compelled to cancel all platform engagements for the next three months. Secretaries please note.

NEWCASTLE-ON-TYNE.—Monday, Feb. 6, the ladies will hold a social tea meeting. Tea will be provided by Miss Bacon, at 6 p.m. Dancing and other amusements from 8 to 11. Tea and dance, 9d.; after tea, 6d. each. All friends invited.—Saturday, Feb. 4, at 8 p.m., a pleasant social. Mr. E. W. Wallis will sing, recite, and speak, assisted by several friends. Feb. 5, at 10-45: "Human Life in Spirit-Land;" at 6-30: Answers to questions from the audience.

NEW ADDRESS.—Mr. G. Galley, Ripley Street, Manchester Road, Bradford. Societies please take notice.

OLDHAM. Temple, P.S.A.—12, Miss Browne, two solos, Mr. Wolfenden, cornet solos, Miss Meekin, solo on the auto-harp; 19, The Oldham Borough Temperance Brass Band and two solos by Mr. E.

Rayner; 26, The Oldham Rifle Brass Band and Mr. Thos. Southworth two violin solos.

ROCHDALE. Regent Hall.—Feb. 18: Lyceum tea party and grand entertainment. The two act drama "Handy Andy," and a one act operetta "An hour in Fairyland," will be represented. Mr. Hepworth will give humorous selections. Tickets, tea and entertainment, 7d.; children, 5d. After tea, by programme, 6d.; children 3d.

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.

THE LABOUR PROGRAMME came in for some sharp criticism in the columns of the *Pendleton Reporter* from our correspondent, Bronte, last Saturday.

TO CORRESPONDENTS.—We are compelled to hold over a number of letters our "Voices" columns being already over-crowded. Friends will oblige by being brief. To Mrs. E. Cooper, J. Nutter, J. Nottingham, W. Kerr, A. Stubbs, E. Everley, A. Knibb, J. Lomax, W. Glassby, W. Woods, next week. "In Memoriams" next week.

MANCHESTER DEBATING SOCIETY, Corbridge's Café, Lever Street, off Piccadilly.—A very interesting and lively debate last Tuesday. Mr. Sam Standing, freethinker, dealt with the question, "Can man by searching find out God?" A number of speakers followed in the affirmative. Next Tuesday, Mr. P. Lee, "The Flood Story."

BIRMINGHAM. Small Heath.—An advertisement has been inserted in the local *Mail*, asking persons desirous of joining a new society for the investigation of Spiritualism to reply to R. 36, *Daily Mail*. There seems to be room for work. Nearly half a million people in Birmingham require the knowledge which Spiritualism affords.

THE "SCARBORO" POST AND THE "CORNUBIAN" both reproduced articles from our columns last week, as also have the *Religio* and the *Carrier Dove* in recent issues. "Occult Phenomena"—Under this head the *Scarboro Post* is printing news regarding slate writing and haunted houses, etc.

MESSRS. SWINDLEHURST, JOHNSON, and Revs. Ashcroft, Parrish, and Phillips receive over two columns of space devoted to reports of their utterances re Spiritualism in Keighley, and the Editor indulges in some facetious comments. As usual, the side issues and personal matters receive more attention at the hands of the reporters and "parsons" than the main facts and principles.

GOOD THINGS NEXT WEEK.—In addition to the usual instalments of Mr. Robertson's extremely valuable articles and the interesting serial "Ben's Hollow," we shall print an explanatory paper by Mr. F. T. A. Davies on "Spiritual Gifts," especially adapted to beginners and Bible believers. Also a forcibly written paper on "Christianity and Spiritualism," and a complete story of thrilling interest entitled "Stronger than Death." London Spiritualists will be especially interested by Mr. Robertson's account of his trip to the "Village on the Thames."

THE ACCIDENT TO MR. W. WALLACE.—As usual, I visited my old friend at 24, Archway Road, Highgate, and found that his arm was still very much swollen and painful. He gratefully acknowledges from the Marylebone Society, per Mr. C. Hunt, £1 2s. 7d., and from Mr. R. Atkinson 2s. 6d. If some friend would call who could magnetise his arm we should soon see him convalescent.—W. H. Hutchinson, 70, High Street, Islington.

MR. WALLACE has just received the sum of 6s., from Mr. Goddard and friends, of Bayswater, for which he returns many thanks.

THE "Spiritualists have been gaining much ground of late. They advocate the Fatherhood of God, and the Brotherhood of Man, and they try to bring about the consummation of 'Peace on earth; goodwill toward men.' They believe they can hold communication with friends who have passed to the other side." So says the *Eastern Mercury*, which devotes nearly a column to a report of Mr. Burns' recent lantern lecture at Stratford. Mr. Petersilea is complimented for his excellent piano playing, but the reporter appears to have got rather mixed over Mr. Burns' lecture.

"THE MAGNETIC AND BOTANIC JOURNAL," 1d. monthly, is published by "The Magnetic and Botanic School of Safe Medicine," of which Mr. D. Younger is president. The January issue contains a report of a lecture by Mr. Younger on "The Curative Power of Animal Magnetism," illustrated with some striking experiments. It should be read by every one interested in medical reform and mesmerism. A series of lectures by Mr. Younger have been arranged for the first Thursday in every month, at 7-30.—Address, 21, Stepney Green, London, E.

THE FOWLER INSTITUTE for training phrenologists is a step in the right direction (when are we to have a training school for mediums!), and it has our best wishes for its success. At a recent conversation Mr. W. T. Stead, vice-president, bore valuable testimony to the good Mr. Fowler has done and is doing, and also attested the accuracy and ability of Miss Fowler's powers: "She delineated me so well that if she had been my nearest friend she could not have told me better. I have had my children's heads examined and I recommend it where I can." Mr. Lobb, M.L.S.B., C.C., vice-president, also made an effective speech, so also did Miss Fowler, and others. A pleasant evening was spent and we trust the institute will flourish. There is great need of a thoroughly representative body.

ANOTHER MEDIUM GOING TO AMERICA.—We regret to learn that Mr. John Moore, of 51, Strawberry Hill, Pendleton, who has been doing good work as a public medium, speaker, clairvoyant, and psychometrist, is compelled to abandon his occupation owing to failing health. Acting on the advice of his spirit friends he has decided to go to America, and expects to set sail early in March. Mr. Moore is one of the most promising young mediums in this country, and recent reports of his labours have spoken truthfully in high terms of praise and encouragement. We know he has good powers as a clairvoyant and psychometrist—indeed, he is almost too sensitive. His departure will be a loss to the public work of our cause, but we trust he will be well received in America, and regain his strength and grow increasingly useful as an instrument of the spirit-world.